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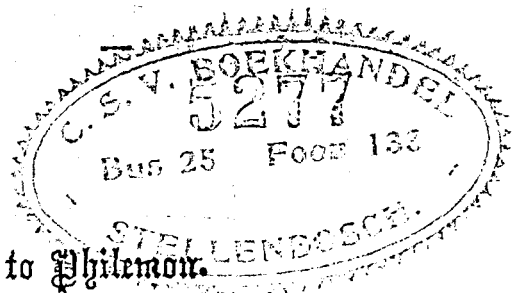
BY

JAMES COMPER GRAY,

Author of "Topics for Teachers," "The Class and the Desk," &c. &c.

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THE EPISTLES OF ST. PAUL TO
THE CORINTHIANS.

Introduction.

I. **Author**, St. PAUL. This not disputed by any eminent critic. 1. The *exter. testims.* to authorship numerous (*Clement of Ro., Ep. to Cor. c. 47; Polycarp, ad Phil. c. 11; Irenæus, adv. Hær. iv. 27; Clement Alex., Pædag. i. 33; Tertullian, de Præscript. adv. Hær. c. 33, etc.*) 2. Internal evidence conclusive. Complete transcript of P.'s character as found in Acts (*Alford*). II. **Place**, where written, EPHEBUS, 1 Co. xvi. 8 (*Cony. and How., Angus, Wheeler, etc.*); or Thessalonica (*Alford*). The P.S., wh. gives Philippi, is incorrect; and, like other P.SS. to Epp., of no authority (*Paley, Hor. P. iii. n. 12*). III. **Time**, when written. At the close of P.'s long sojourn in E., in the spring of A.D. 57 (*Cony. and How.*), or autumn A.D. 57 (*Alford*); or if ab. time of Passover (1 Co. v. 6—8), spring of A.D. 57 or 58. IV. **For whom written**. CHURCH AT CORINTH (1 Co. i. 2). Founded by P. himself on his first visit (Ac. xviii. 1—7), wh. lasted 18 mos. It was a numerous Church (Ac. xviii. 4, 8, 10), composed chiefly of Gentiles (1 Co. xii. 2), with some Jews (Ac. xviii. 8); and both were principally of the poorer classes (1 Co. i. 26 ff.), with some exceptions, as Crispus (Ac. xviii. 8; 1 Co. i. 14), Erastus (Ro. xvi. 23), and Gaius (see also 1 Co. xi. 22). V. **Design**. 1. To reply to sundry inquiries—(1) On the duties of life (vii. 1); (2) On meats offered to idols (viii.—x.); (3) On the dress of women in their assemblies (xi. 3—16); (4) On the exercise of spiritual gifts (xii.—xiv.); (5) And on the manner of making collections for the poor (xvi. 1 ff.). 2. This being the occasion of his writing, P. seizes the opportunity to—(1) Reprove their spirit of contention (i. 10—13); (2) To rebuke them for non-reproval of a case of incest (v. 1 ff.); (3) To give directions ab. litigation (vi. 1 ff.); (4) To correct irregularities in the celebration of the Lord's Supper (xi. 20—34); (5) To present the historical proofs of the Resurrection (xv.); (6) And to defend his Apostolic authority (iv.—x.), which had been impugned (iv. 17—21; ix. 1, 2). "The two Epp. to Co. have a special interest of their own. They are, in one word, the *historical Epp.* The 1 Co. gives a clearer insight than any other portion of the New Test. into the institutions, feelings, opinions, of the Ch. of the earlier period of the Apostolic age. Written, with the excep. of Epp. to Thess., first of any of P.'s Epp., and, so far as we know, first of any of the writings of the New Test., it is in every sense the earliest chap. of the hist. of the Christian Ch." (*Stanley*). VI. **Corinth**, once ΕΡΗΥΡΕ (*Apollod. i. 9*), which was aft. poetic name (*Ovid, Met. ii. 240; Virg. Geor. ii. 264; Prop. ii. v—1*), was famous and rich (*Hom. Il. ii. 570; Hor. ii. 16, etc.*), beautiful, commercial (*Thucy. i. 13; Cic. Rep. ii. 4*); under Roms. cap. of Achaia Prop. (*Apul. Met. x.*), sit. on Peloponnesian isthmus, betw. Ionian and Ægean seas, at foot of rock having the Acrocorinthus on summit (*Strabo, viii. 379; Plut. Vit. Arat. 16; Liv. xlv. 28*). It was 40 stadia in circum. Its two ports were Lechæon (*Plin. iv. 5*) on the W., 12 sta. dist., for Italian, and Kenchreæ (*Strabo, viii. 380, etc.*) on the E., 70 sta. dist., for Oriental trade. At C. arts, etc., flour. (*Pind. Ol. xiii. 21; Herod. ii. 167; Plin. xxxiv. 3; xxxv. 5; Cic. Verr. ii. 19; Suet. Tiber. 34*). The people were wanton, luxurious, corrupt (*Athenæus, vii. 281; xiii. 543; Alciph. iii. 50; Strabo viii. 378, etc.*). Co. was taken and destr. by L. Mummius (*Flor. i. 16; Liv. Epit. lii.*), A.U.C. 608 (B.C. 146); re-established as a colony (*Julia Corinthus*) by Julius Cæsar, A.U.C. 710 (B.C. 44); and, with its old splendour, was, in P.'s time, the seat of the Rom. Procon. of Achaia (Ac. xviii. 18). (*Condensed fr. Alford. See also Cony. and How., Lewin, Smith's Dict., Bucke's Anc. Cities, 252, Leake's Morea, iii. cap. xxxviii.*)

Synopsis.

(According to Bengel.)

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The lost Epistle.—"Much dif. has been felt in regard to v. 9, whether or no a prior epistle had been written. The best critics are now inclined to answer in the affirmative. It is not, however, to be supposed that anything has been lost fr. the canon. An earlier letter, even if written by inspiration and no longer extant, had accomplished its end. . . . What God's good providence designed for perpetual use we have."—*Treas. of Bib. Knowledge*. "To imagine that every writing of an inspired Apostle must necessarily have been preserved to us, is as absurd as it would be to imagine that all his sayings must necessarily have been recorded. The providence of God, wh. has preserved so many precious portions, both of one and the other, has also allowed many, perhaps equally precious, to pass into oblivion."—*Alford*. On v. 9, "Pelagius understands the Apostle to mean the Epistle wh. he was then writing; which I take to be right."—*Lardner*, iv. 592; see also v. 58.—"(1) St. P. had been absent fr. Cor. for three years. It is prob. that some communication by letter had been made during that time. (2) He refs. here to something written by him, wh. is not found in any extant Epis. to the Cors. (3) He contrasts his present with some former writing, and explains what he wrote then by what he writes now. (4) Therefore the ref. here is to some Epis. of St. P. wh. is not now extant. (5) This conclusion is perfectly consistent with the position that 'no canonical book of Holy Scripture has been lost.'"—*Wordsworth*.

CHAPTER THE FIRST.

inscription
and saluta-
tion

a Ro. i. 1.

b Tischendorf, Alford.

c Ac. xviii. 17. Stanley thinks the S. of Acts and Cor. may be identical.

d Stanley.

e Olshausen.

f F. W. Robertson, M.A.

"As a ship in the midst of the sea goeth not towards the haven unless it have a prosperous gale of wind, even so the Church of God goeth not to its wished-for haven, unless it be blown with the Spirit of God, and directed and set on by the same Spirit."—Cawdray.

g Bate.

things in the
Church for
which Paul
is thankful

a 1 Co. xii. 8, 10; 2 Co. viii. 7; Ro. xv. 14; Col. ii. 3; Jo. i. 16; xiv. 26.

b 1 Co. ii. 1; Mk. xvi. 20.

c C. Simcon, M.A.

d H. Smith.

"The first step to knowledge is to know that we are ignorant."—Cecil.

1-3. Paul . . Apostle^a [iii. 260]. Jesus Christ, or rather *Christ Jesus*.^b through . . God, source of his authority. Sosthenes, prob. not S. bef. mentioned.^c Some sup. him to have been P.'s amanuensis. Church . . Corinth, a Church maintained by grace of God even in that notoriously immoral place (for *Corinth*, see intro.). sanctified, counted holy. called . . saints, called to be holy. with all . . our's, *i.e.*, "in other parts of the world besides your own, He is the Lord of all of them, no less than of me and of you."^d peace, the word has pecul. force here, bec. of dissension in the Church.^e

The Epistle to the Corinthians described.—I. The designation of the writers. II. The description of the persons addressed. The Church exists to exhibit—1. Self-devotion; 2. Sanctity; 3. Universality; 4. Unity. III. The benediction.^f

Names of the Church.—Assembly of the Saints; Assembly of the Upright; Body of Christ; Branch of God's Planting; Bride of Christ; Church of God; Church of the Living God; Church of the First-born; City of the Living God; Congregation of Saints; Congregation of the Lord's Poor; Dove; Family in Heaven and Earth; Flock of God; Fold of Christ; General Assembly of the First-born; Golden Candlestick; God's Building; God's Husbandry; God's Heritage; Habitation of God; Heavenly Jerusalem; Holy City; Holy Mountain; Holy Hill; House of God; House of the God of Jacob; House of Christ; Household of God; Inheritance; Israel of God; King's Daughter; Lamb's Wife; Lot of God's Inheritance; Mount Zion; Mountain of the Lord of Hosts; Mountain of the Lord's House; New Jerusalem; Pillar and Ground of the Truth; Place of God's Throne; Pleasant Portion; Sanctuary of God; Sister of Christ; Spiritual House; Spouse of Christ; Strength and Glory of God; Sought out, a City not Forsaken; Tabernacle; The Lord's Portion; Temple of God; Temple of the Living God; Vineyard.^g

4-6. behalf, concerning you. enriched,^a with spiritual gifts. in . . utterance, with all sorts of language. knowledge, of Divine truth and inner life. testimony,^b witness borne to Christ by preaching of Paul. was . . you, by their gifts.

The blessings imparted by the Gospel.—The blessings which the Gospel—I. Imparts: 1. An enlightened mind, 2. A waiting spirit; II. Secures: 1. The continued preservation of believers, 2. Their ultimate acceptance. Application—(1) Be thankful if you are partakers of this grace; (2) Be careful to walk worthy of it; (3) Remember in Whom is all your strength.^c

Changes in the Church.—As Elisha's spirit was doubled, so Saul's spirit departed. As the Gentiles become believers, so the Jews become infidels. As Saul becometh an Apostle, so Judas becometh an apostate. As John groweth in the Spirit, so Joash decayeth in the Spirit. As Zaccheus turneth from the world, so Demas turneth to the world. As Lydia's heart was opened, so Pharaoh's heart was hardened.^d

7, 8. ye . . behind, *i.e.*, ye are second to none; ye are not wanting in any. coming,^a revelation, *i.e.*, His appearing in glory as Judge. confirm,^b establish, give you grace to be firm. end, of your course. blameless,^c without accusation. day . . Christ, the day when He shall be revealed in glory as Judge.

The uncertainty of Christ's coming.—I. This blending of light and obscurity leaves us in a state more suitable and more profitable than either absolute ignorance or perfect knowledge: 1. It awakens feelings which the former would fail to excite, and which—2. The latter would quench as they arose. II. It is specially adapted to keep alive expectation, by bringing emphatically before us the perpetual possibility of an immediate manifestation. It keeps us in a state of—1. Lively hope; 2. Watchfulness; 3. Humility; 4. Fidelity; 5. Earnest inquiry after truth; 6. Reverence and dread.^d

Test of Christians.—When Constantine was chosen emperor, he found several Christians in office; and he issued an edict, requiring them to renounce their faith, or quit their places. Most of them gave up their offices to preserve their consciences; but some *cringed*, and renounced Christianity. When the emperor had thus made full proof of their dispositions of character, he removed all who thus basely complied with his supposed wishes, and retained the others; saying, that those who would desert or deny their Divine Master would desert him, and were not worthy of his confidence.

9. faithful,^a to His purpose, to His promise, to the relation in which He now stands to you. called,^b effectually; outwardly, by His Word; inwardly, by His Spirit. fellowship,^c union, companionship; allied with Him in work here, in glory hereafter. Lord, master, owner.

Faithful is He that calleth you.—Consider—I. How God deals with you, in so calling you as to unite you to His Son. Faithfully throughout; in all His dealings He is faithful. Faithful—1. In discovering to you your case; 2. In commending to you His Son; 3. In presenting Christ to you, in free gift, as yours; 4. In not repenting of His call. II. The end of this calling. You are united to His Son, and to such an effect as to have all things in common:—1. Common interests. The interests which Christ has as—(1) God's ally, are identical with those of the Father; (2) His Son, are identical with ours. 2. A common character. 3. A common history. With respect to—(1) A birth, (2) A baptism, (3) A work, (4) A cross, (5) A crown.^d

Joining the Church.—Many men seem to think that religion consists of buying a ticket at the little ticket-office of conversion. They conclude that they will make the voyage to heaven. They understand that a man must be convicted and converted, and join the Church; and, when they have done that, they think they have a ticket, which, under ordinary circumstances, will carry them through. Their salvation is not altogether sure. A man may be cast away upon a voyage. But still they say, "I have got my ticket, and, if no accident occur, it will carry me to my destination safely; and all I have to do is to have patience and faith." And they are like a man that is riding in the cars, who, every time the conductor comes round, shows his ticket. They say, "I was awakened, I saw that I was a sinner, and trusted my soul in the hands of Christ." Yes: you have trusted it there,

their gifts, patience, and end

^a 1 Th. i. 9, 10; Tit. ii. 13; Ph. iii. 20; He. x. 36, 37; Col. iii. 4.

^b Ph. i. 6; 1 Th. v. 23, 24.

^c 1 Th. iii. 12, 13; Col. i. 21, 22.

"As a master supplies his faithful servants with everything necessary, and takes care that nothing be wanting, but, if they are unfaithful, he reverses his treatment of them; even so God, the true owner of the earth and all that dwell therein."—*Cawdray*.

^d *Archer Butler, M.A.*

they were called of God

^a 2 Th. iii. 3; He. x. 23; 1 Co. x. 13.

^b Ro. viii. 28-30.

^c Jo. xv. 4; Ga. ii. 20; 1 Jo. i. 3; iv. 13.

"The holiness of the Church is like the holiness of the Spirit; it is the tone of its entire character, the absence of every jarring and impairing detriment; it is its taste for such an exercise of its virtues as shall appear free from their opposite sins and their semblant counterfeits."—*Dr. Jenkyn*.

^d *Dr. Candlish*.

"Union being the ground of communion; so all that is in Him is for us."—*Thripp*.

c H. W. Beecher.

he has heard of divisions

a "Locke is of opinion that the Apostle, intending to abolish the names of leaders whereby the parties distinguished themselves, besought them by the name of Christ."—*Macknight*.

b Ep. iv. 1-6; Ro. xv. 5; 2 Co. xiii. 11; Ph. i. 27; ii. 2; 1 Pe. iii. 8.

c "The Gk. for the first green shoot of plants, and is emblematic, doubtless, of youthful grace and beauty."—*Wilkinson, Pers. names in Bib.* 520.

d Lisko.
e N. Hall.

party names

a Stanley.

b 1 Co. xi. 19.

c Lachmann.

d 1 Co. iii. 3-7.

"Denominational distinctions drop away at the edge of eternity."—*Bucknell*.

"You cannot have pardon and justification, or glory, without sanctification; nor the comforts of Christ, without the guidance and government of Christ; you must have all or none."—*Baxter*.

c W. W. Wythe.

"Schisms disjoint men; yea, they shake them out of their senses, and fright them out

and there you have left it ever since you thought you were converted. Are there not hundreds and thousands who are living in just the same way?"

10, 11. name,^a authority, person. speak . . thing, be of same opinion, agree to same measures. divisions, schisms, factions, parties. perfectly, firmly, compactly. joined,^b as members of one body. mind, affection. judgment, touching practical matters. declared, told, I have been informed. by them, he gives his authority; he does not receive it, or will not regard it as private information. Chloe^c (*green herb*). contentions, violent contentions; divisions, not from, but within the Church.

How controversies among Christians ought to be managed.—I. We should suffer ourselves to be taught by the undeniable proofs of the power of God. II. We should search the Scriptures, and consent to them.^d

History of the Church.—I thought that the history of the Church might be illustrated by the course of such a river (the Rhone). Born above the clouds; dashing down the mountains in its youthful purity and power; wearing for itself channels in the solid rock; overcoming every obstacle; now tortured and torn in craggy defiles; now reposing in some placid lake which reflects the azure and the stars of heaven; coming forth from paradises of beauty, and in a wider field rolling through the open country, receiving, indeed, many corrupt admixtures, yet purifying them more than they corrupt it; and though with waters, alas, too much mingled with earthly elements, yet in a fuller tide than ever, spreading fertility over the land as it approaches nearer and nearer the great ocean.^e

12, 13. this, as an example of what I mean. say, mention. every . . saith, "There is none of you who has not joined one or other of the parties."^a Paul . . Cephas, prob. nothing more is meant than they ranged themselves in parties on personal grounds. Still there may be some allusion to the distinctive doctrines, or modes of teaching, of those named. Paul—some would be attached to him, as his converts. Apollos—mighty in the Scriptures—some attracted by the splendour of his eloquence. Cephas, or Peter, the Apostle of the circumcision, whose stricter practices others may have affected. Christ, some may have even heard Him, and claimed prominence on that ground.^b is . . divided? or "Christ is divided;"^c *i.e.*, by these factions you are dividing the Church and the ministers of Christ. was Paul? *etc.*,^d the answer is, "No;" therefore let Christ be your Head, and you all one in Him.

Belonging to Christ.—What these words signify—I. To own His essential dignity. II. To acknowledge His Divine mission. III. To believe in His doctrines. IV. To rely on His sacrifice. V. To love His person. VI. To obey His will. *Schisms.*—Is Christ divided in—I. His person? II. His offices? III. His salvation? IV. His Church?^e

Sentimental Christians.—There are certain minerals, such as quartz, fluor spar, and the diamond, which, when rubbed against each other, or exposed to a considerable degree of heat, will, when removed to a dark place, throw off very beautiful light, although before opaque. This is called phosphorescence. So there are some Christians, like these stones, who are cold and dark in

themselves, but under the influence of eloquence, sympathy, etc., are excited to earnest glows of love, and zealous actions of good works.]

14—16. thank . . you, hence you are without excuse in setting me up as the head of a party. P. plainly meant that he was thankful, for his argument's sake, that he could say it had happened so. Crispus,^a form. ruler of synagogue. Gaius,^b once the host of P. any, for party purposes. that . . name, and hence have an excuse for saying, "I am of Paul." Stephanas (crown), aft. mentioned with commendation.^c know, recollect. At first P. seemed to have remembered only Crispus and Gaius.

Sacraments.—I. Their peculiar meaning—1. Their value; 2. Their blessedness. II. The end which they serve. III. The compromise which St. Paul refused to make. The wisdom of which he speaks (v. 21) appears to have been of two kinds—1. Speculative philosophy; 2. Wisdom of words—eloquence.^d

Faction and party.—The term party has of itself nothing odious, that of faction is always so. Any man, without distinction of rank, may have a party, either at court or in the army, in the city or in literature, without being himself immediately implicated in raising it; but factions are always the result of active efforts. One may have a party for one's merit, from the number and ardour of one's friends; but a faction is for their own purposes. Rome was torn by the intestine factions of Cæsar and Pompey; France, during the Revolution, was successively governed by some ruling faction, which raised itself upon the ruins of that which it had destroyed. Faction is the demon of discord armed with the power to do endless mischief, and intent alone on destroying whatever opposes its progress. Woe to that state in which it has found an entrance: party spirit may show itself in noisy debate, but while it keeps within the legitimate bounds of opposition, it is an evil that must be endured.^e

17, 18. baptize . . preach, two departments of work. P.'s mission to preach. Baptism performed by inferiors;^a not perh. necessarily, but by reason of number awaiting baptism. not . . words,^b "wisdom which consists in mere words;"^c learned speech. The Corinthians not to value themselves on the learning and eloquence of their teachers. cross . . effect, the effect of preaching being attributed to human learning or eloquence, rather than to the cross; the glory of the cross obscured by a cloud of words. preaching . . cross, Gk., the word of the cross, the simple, unvarnished story. foolishness,^d when ungarnished by the flowers of rhetoric. saved, fr. sin, fr. heathenism. power . . God,^e as the results of that preaching show.

The cross of Christ of none effect.—What makes the cross of Christ of none effect?—I. The making it identical with the crucifix, as though the cross of Christ were nothing more than His crucifixion. II. The exhibition of false doctrine and of speculation concerning it. III. Its exhibition without a personal recognition of its claim. IV. The multiplication and complication of its requirements. V. Lack of faith in its power. VI. Its use for objects foreign to itself. Application—What is the effect of Christ's cross—1. Upon yourselves? Upon (1) The child of Christian parents? (2) The pupil of a Christian school? (3) The hearer of Christian preaching? (4) Christian brethren? 2. In your hands?^b

of their wits."—*Trapp.*
f *Hitchcock.*

he baptized none

a Ac. xviii. 8.

b Ro. xvi. 23.

c 1 Co. xvi. 15.

"Of all kinds of credulity, the most obstinate is that of party spirit: of men, who, being numbered, they know not why, in any party, resign the use of their own eyes and ears, and resolve to believe nothing that does not favour those whom they profess to follow."—*Dr. Johnson.*

d F. W. Robertson.

e G. Crabb.

"God is to be seen in every special occurrence."—*Trapp.*

his work not to baptize, but to preach

a Jo. iv. 2 cf.; Ac. viii. 12, 16; ii. 41; ix. 18; x. 48; xix. 3, 5, 6.

b 1 Co. ii. 1, 4, 13; 2 Co. x. 10.

c Stanley. "Using philosophical arguments expressed in rhetorical language."

—*Macknight.*

d 1 Co. ii. 14.

e 2 Co. iv. 7; Ro. i. 16; 2 Co. x. 4, 5.

"The wisdom here forbidden was not the selection of the best words and placing them in the best order for the statement of Divine truth; but such a mode of

setting forth Evangelical doctrine as would have brought it into conformity, both as to matter and manner, with the fashionable systems of the Grecian philosophy."—*J. A. James.*

f Rev. S. Martin.

wisdom of the world

a Is. xxix. 14.

b 1 Co. iii. 19—21; Job v. 12, 13.

c Macknight.

d Natural philosophers.—Jerome.

e Is. xlv. 25; Ro. i. 22.

f Lu. x. 21.

"The God, O men, seems to me to be really wise; and by his oracle to mean this, that the wisdom of this world is foolishness, and of none effect."—*Plato.*

g J. B. Brown, B.A.

"The discovery of what is true, and the practice of that which is good, are the two most important objects of philosophy."—*Voltaire.*

Christ crucified the theme of his preaching

a Mk. viii. 11; Ma. xxi. 1.

b Stanley.

c Ibid. See also Olshausen.

d Is. viii. 14; Ma. xiii. 57.

Wisdom of words.—The Rev. J. Thorowgood, a dissenting minister in England, though a learned critic himself, did not approve of introducing any parade of criticism into the pulpit. In a letter to an intimate friend, written in the first year of his ministry, he mentions an instance of his indiscretion one time in preaching:—"I bite my lips," says he, "with vexation at my folly last Lord's Day. I was preaching upon a very alarming subject. My people were all silence and attention, when, in the midst of an important theme, I meanly stopped to divert them with a trifling criticism. O, how did I blush at my folly!—This I mention, my dear friend, for your caution."

19—21. *destroy,*^a explode, bring to nought, confound. *wisdom,*^b false philosophy. *wise,* those esteemed learned men. *understanding,* opinion. *prudent,* worldly discreet men. *where, etc.,* their defeat triumphantly anticipated. "Let them declare what reformation they have wrought on mankind."^c *disputer?*^d learned debaters, academics, sceptics. *foolish,*^e inefficient in producing the true welfare of man. *wisdom . . . God,* in His wise government. *world . . . God,* shown by testimony of universal experience. *foolishness,* as men call it. *preaching,* the theme being "Christ and Him crucified." *believe,*^f with the heart unto righteousness.

Preaching.—I. It seems to have been ordered by Divine wisdom that the Gospel should, as much as possible, avail itself of the ordinary channels of communication and influence in spreading through the world. II. The secret of the power of preaching: 1. It conveys far better than any other vehicle the affirmation of the whole man—his whole nature, his whole experience—to the matter which he desires to communicate. 2. It brings into play all the affinities, sympathies and affections of the being, and is therefore a most powerful instrument in arriving at the truth. 3. So much is true of all preaching. But in the preaching of the Gospel there is a source of special power—the principle of representation—the power and right to speak to men in the name of God. III. The special preaching of the Apostolic age.^g

A learned man's confession.—Laplace occupied himself with the sublimest truths of astronomy for no better purpose than to deny the existence of God. Not long before his death, however, he intimated to professor Sedgwick a great change of opinion. Having spoken to him on the *religious* character of our endowments and course of academical study, M. Laplace added, "I think this right; and on this point I deprecate any great organic changes in your system; for I have lived long enough to know—what at one time I did not believe—that *no society can be upheld in happiness and honour without the sentiments of religion.*"

22, 23. *Jews . . . sign,* as the Apos. wrought miracles, this probable. refs. to sign fr. heaven.^a "Outward visible wonders, to gratify the craving of superstition."^b *Greeks . . . wisdom,* "an inward completeness of system, to gratify the cravings of the intellect."^c *stumbling-block,*^d they held that *their* Messiah would never die.^e *foolishness,*^f that He should save others who could not save Himself.

The preaching of "Christ crucified."—Let us consider—I. That aspect of repulsiveness and folly which the Gospel has in every age presented to the greater portion of mankind: 1. To such as

are susceptible of being wrought on by external evidence; 2. To such as are affected chiefly by the force of abstract reason. II. Those transcendent manifestations of the Divine power and wisdom with which the Gospel has ever been seen to be accompanied by all who have rightly understood its principles, or imbibed its spirit. The words of the text may be understood as denoting that the Gospel, and the great events which it makes known, are —1. An eminent manifestation of God's power and wisdom; or —2. An instrument by which they are eminently found to work. III. Reflections which this review is fitted to supply.^e

A crucified Saviour the best stay in death.—As the friends of General Andrew Burn noticed that the symptoms of death were upon him, they asked, "Do you wish to see any one in particular?" He answered with emphasis, "Nobody, nobody, but Jesus Christ. Christ crucified is the stay of my poor soul." And so he fell asleep. Christian biography and blessed Christian experiences are crowded with such fulfilled longings to see Jesus in the closing hour.

24, 25. called,^a *see v. 2.* power,^b by wh. we are delivered fr. sin and its consequences. wisdom,^c for enlightening the mind. Also, Christ manifests the *wisdom* and the *power* of God in adjusting moral claims and overcoming moral difficulties. foolishness, the method that men reckon so. wiser, for attaining practical results. weakness, the weak instruments He selects. stronger, than those men think strong.

The power of God in self-sacrifice.—I. God is, and must necessarily be, physically impassible. II. In asserting this, we do not say that He cannot suffer by consent or self-subjection, but only that He cannot be so subjected involuntarily. III. He must feel appropriately to all kinds of action, and must have, in order to His real greatness of character, all the passive virtues. Being physically impassible as relating to violating force, He is yet morally passible.^d

The power and wisdom of God.—Two of Dr. Priestley's followers, eminent men, once called on an old gentleman of the Society of Friends, to ask what was *his* opinion of the person of Christ. After a little consideration, he replied:—"The Apostle says, We preach Christ crucified, unto the Jews a stumbling-block, because they expected a *temporal* Messiah; to the Greeks foolishness, because He was crucified as a malefactor; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Now, if you can separate the power of God from God, and the wisdom of God from God, I will come over to your opinions."—They were both struck dumb, and did not attempt to utter a single word in reply.

26, 27. *see . . calling, mighty, distinguished, honourable: esp. all of grace. wise . . flesh, men remarkable for human learning. mighty, official rank. noble, high descent. foolish, illiterate. confound, put to shame by character and works. wise, learned, who know so much yet do so little. weak, no human power, influence, authority.*

The characters of the Apostles.—I. The manner in which the Apostolic body was constituted, and the number of which it consisted, seem singularly ill-suited to the advancement of the truth, and irreconcilable to the original conception of the plan. II.

^e Jo. xii. 34.

^f Ac. xvii. 18.

"Teaching is not a flow of words, nor the draining of an hour-glass, but an effectual procuring that a man comes to know something which he knew not before, or to know it better."
—South.

^g Dr. R. S. McAll.

Christ the wisdom and power of God

^a Ro. viii. 28—30; ix. 23, 24.

^b 1 Co. i. 18; Ep. i. 19, 20.

^c Ro. xi. 33; Col. ii. 3.

"Illiterate men rise and seize heaven, while we, with all our learning, are rolling in the filth of sin."—Augustine.

^d Dr. Bushnell.

"Wisdom does not show itself so much in precept as in life—in a firmness of mind and a mastery of appetite. It teaches us to do, as well as to talk; and to make our words and actions all of a colour."—Seneca.

not many mighty called

^a Ma. iv. 18, 19; ix. 9, 10; Ac. iv. 13; Jo. vii. 48; Ja. ii. 5; Ps. viii. 2.

"The history of the Church in all ages and places teaches that the

most gifted of her agents, in talents, graces, and usefulness, both at home and abroad, among the laity and ministry, have come forth from the walks of humble life. 'Not many mighty, not many noble.'—*John Bate.*

b H. H. Milman, M.A.

the base and weak are chosen

"When a man unites with the Church, he should not come saying, 'I am so holy, that I think I must go in among the saints;' but, 'O, brethren, I find I am so weak and wicked that I cannot stand, though all Apostles and angels, not to say others, should combine to assume the head.'"—*Beecher.*

a Dr. Thomas.

"True religion never finds itself out of the infinite sphere of the Divinity, and wherever it finds beauty, harmony, goodness, love, ingenuousness, wisdom, holiness, justice, and the like, it is ready to say, here, and there is God: wherever any such perfections shine out, a holy mind climbs up by these sunbeams, and raises itself up to God."—*John Smith.*

Their conduct previous to the resurrection of Christ, as we receive it on their own authority, does not justify us in anticipating their strict subordination, their unusual harmony, and the patient submission of individual opinion to the suffrage of the majority. III. Their dependence, and even helplessness, during Christ's life, appears little likely to qualify them for taking a lead; or for executing such a scheme as the conversion of the world. Consider—1. Their prejudices as Jews; 2. Their passions as men; 3. Their ignorance as low-born peasants. IV. Yet immediately Christ is gone, and their minds are oppressed by the unfavourable state of affairs, we find them acting for themselves, with boldness, prudence, and promptitude. What stronger proof is there of the truth of their religion than this sudden and miraculous change of their character and conduct?^b

Hope for all.—Lady Huntingdon used to say that she owed her salvation almost to the letter M. If it had been "not any wise, not any noble," she could not have been saved.

28, 29. base . . world, men of lowly birth. despised, position—as publicans. things . . not, as if dead; *i.e.*, as unfit for the purpose as the dead. things . . are, men who might be deemed fit, with mental and social power. no . . glory, the weak feeling that the power is of God; the strong confounded by the weak. in . . presence, who alone contrived the Gospel plan, and applies the Gospel call.

God destroying the conventionally great by the conventionally contemptible.—I. Evil exists under conventionally respectable forms—infidelity—licentiousness—social injustice—selfishness—bigotry, superstition, and fanaticism—war. II. God is determined to overthrow evil by conventionally contemptible means. What does the language here used mean? Negatively: it does not mean that—1. The Gospel is an inferior thing; 2. The men appointed as its ministers are to be inferior. Positively: it means that—1. The Gospel, 2. The first ministers, were conventionally mean. Inferences—(1) That so long as evil exists in the world, great commotions are to be expected; (2) That the removal of evil from the world is, under God, to be effected through man as man.^a

An African preacher.—"There lived in his immediate vicinity a respectable man, who had become interested on the subject of religion, and who had begun with some earnestness to search the Scriptures. He had read but a few chapters when he became greatly perplexed with some of those passages which an inspired Apostle has declared to be 'hard to be understood.' In this state of mind he repaired to our preacher for instruction and help, and found him at noon, on a sultry day in summer, laboriously engaged hoeing his corn. As the man approached, the preacher, with patriarchal simplicity, leant upon the handle of his hoe, and listened to his story. 'Uncle Jack,' said he, 'I have discovered lately that I am a great sinner, and I have commenced reading the Bible, that I may learn what I must do to be saved. But I have met with a passage here,' holding up his Bible, 'which I know not what to do with. It is this: "God will have mercy upon whom He will have mercy, and whom He will He hardeneth." What does this mean?' A short pause intervened, and the old African replied as follows: 'Master, if I have been rightly informed, it has not been more than a day or two since you began to read the Bible; and, if I remember rightly, that passage you

have mentioned is away yonder in Romans. Long before you get to that, at the very beginning of the Gospel, it is said, "Repent, for the kingdom of heaven is at hand." Now, have you done that? The truth is, you read entirely too fast. You must begin again, and take things as God has been pleased to place them. When you have done all that you are told to do in Matthew, come, and we'll talk about Romans.' "b

30, 31. but . . him,^a the God of grace who has called you. ye . . Jesus,^b believers in. wisdom,^c better than our poor philosophy. righteousness,^d in place of our demerits. sanctification,^e holiness, consecration. redemption,^f freedom, deliverance. written,^g the Scripture fulfilled in the character of Christians. glorieth, in what he is, or does. glory . . Lord,^h who has made him what he is, and Himself is the true worker with weak instruments.

Righteousness, not of us, but in us.—I. Whatever we have is not of us, but of God. II. While truth and righteousness are not of us, it is quite as certain that they are also in us, if we be Christ's; not merely nominally given to us and imputed to us, but really implanted in us by the operation of the Blessed Spirit.ⁱ—*Christ, the believers' blessing.*—I. The exposition of the text—1. He is our wisdom: (1) In knowing Him, we know everything that is essential, (2) He is the Author of our wisdom; 2. Our righteousness; by Him we are justified, absolved, delivered from condemnation, and made righteous before God; 3. Our sanctification; by Him we are delivered from the world, and dedicated unto God; 4. Our redemption: it is so called because (1) it is the effect of His purchase, (2) of the grandeur that awaits us. II. The application of the text—1. The state we are all in by nature; 2. The value and importance of Christ; 3. We need not wonder that He is the subject of the whole of revelation; 4. He ought to be the theme of every minister; 5. He is worthy of our pursuit.^k

Bonaventure's temptation.—"The devil," says Brooks, "tempting Bonaventure, suggested to him that he was a reprobate, and persuaded him to drink in the pleasures of this life, because he was excluded from the future joys with God in heaven. Bonaventure's graces being active, he answered, 'No, not so, Satan; if I must not enjoy God after this life, let me enjoy Him as much as I can in this life.'"

CHAPTER THE SECOND.

1, 2. not . . speech,^a rhetorical arrangement of words. wisdom, philosophy. declaring . . God,^b i.e., things wh. God ordered Apos. to testify concerning Christ. know,^c make known.^d anything . . you, whatever you might expect, I would be as a man who knew only one thing.

Christ, and Him crucified.—I. The discrimination of the Apostle—1. Between excellency of speech or wisdom, and Christ; 2. His discrimination further, after he has fixed on the great object of his preaching—not Christ simply—not His miracles and words—but "Christ, and Him crucified." II. The fact that the death of Christ deserves all the consideration Paul gave to it. We see this from—1. The ordinance of the Supper; 2. Many passages of

b Watchman of the South.

Christ is to us wisdom, etc.

a Ep. 3—7.

b Col. ii. 9, 10.

c Col. ii. 3.

d Is. xlv. 24, 25; 2 Co. v. 21; Ro. iii. 25; iv. 25.

e 1 Co. vi. 11; Ep. ii. 10; v. 25, 26.

f Ti. ii. 14; Ro. viii. 23.

g Je. ix. 23, 24.

h Ga. vi. 14.

i J. H. Newman, D.D.

"As a needle in a compass trembles till it settles in the north point, so the heart of a sinner can have no rest but in Christ."—Dingley.

k W. Jay.

"There is no joy but in God, and no sorrow but in an evil conscience."—Taylor.

Christ crucified his only knowledge

a 1 Co. i. 17; 2 Co. x. 10.

b Ac. xx. 20, 21, 27; 1 Jo. v. 10, 11.

c Ph. iii. 8.

d "I resolved to own, or show, no other knowledge among you."—Locke. "I

determined not to discover anything."—*Whitby*. "The only thing that I made it definitely my business to know."—*Alford*.

e Dr. Spencer.

"The star, when it came to Christ, stood still, and went no farther; so, when we come to the knowledge of Christ, we should stand still and go no farther; for Paul was content to know nothing but Christ crucified."—*Henry Smith*.

faith to stand in the power of God

a 2 Co. x. 10; xi. 30; xii. 5, 9, 10; Ga. iv. 13.

b 2 Co. iii. 3; 1 Th. i. 5.

c Stanley. By *demonstration*, *Whitby* and *Locke* understand the evidence arising fr. Scriptures, wh. were dictated by Spirit of God. So also *Origen*.

d 1 Co. iii. 6, 7; 2 Co. iv. 7; Ac. xvi. 14.

e Dr. Lyth.

the wisdom of God in a mystery

a He. v. 14; vi. 1; Ep. iv. 13.

b Macknight. Those fully initiated into the heathen mysteries were named *τελειοι*, *perfect*, bec. these mysteries in their whole extent were discovered to them. *Cf. Ph.* iii. 15.

c Stanley.

d Ro. xvi. 25, 26; Ep. iii. 4—6, 9—

Scripture; 3. The forbearance of God; 4. The creation, and the providence of God; 5. Your own confidence in God; 6. Communion with God enjoyed only through the medium of a crucified Christ.^e

Some pleased, and one converted.—The Rev. John Cotton was an eminent minister of the seventeenth century, who laboured for many years at Boston, in Lincolnshire. When at the University of Cambridge, he was remarkable for learning and eloquence; and being called upon to preach at St. Mary's church in that town, high expectations were raised as to the character of the sermon. After many struggles in his own mind, arising from the temptation to display his talent and learning, and from a powerful impression of the importance of preaching the Gospel with all simplicity, he at length wisely determined on the latter course. The vice-chancellor and students were not pleased, though a few of the professors commended his style; but his sermon was blessed to the conversion of Dr. Preston, who became one of the most eminent ministers of his day.

3—5. weakness, infirmities.^a fear, *etc.*, caused by sense of weakness. speech, *private* discourse. preaching, *public* discourse. enticing, winning, persuasive. words. . . wisdom, such as human policy would dictate. demonstration. . . power,^b "in the proofs given by the Spirit and the power wh. was in me."^c stand. . . men, such standing unstable. power. . . God,^d hence a firm and fruitful faith.

Effective preaching.—It—I. Needs no display; this does not exclude the use of human knowledge or individual talent, but the ostentatious exhibition of it, which helps nothing, but damages much. II. Depends on Divine power, the convincing energy of the Holy Spirit, and the saving power of the truth. III. Requires the communication of the Spirit, both to the preacher and the hearer.^e

Flowers of rhetoric.—King James II. sat for his portrait to Verelst, the great flower painter. So completely was the canvass filled with elegant garlands of flowers, that the king himself was scarcely noticed. May we not in preaching and teaching attract so much attention to human wisdom, words and flowers, that Christ shall take quite an unimportant part in our instruction?

6—8. wisdom, the highest wisdom. perfect,^a the thoroughly instructed; ^b full-grown.^c wisdom. . . world, vain philosophies, or heathen systems of religion. princes. . . world, leaders of thought, priests of Paganism. that. . . nought, as Dagon fell bef. the ark, so these bef. the Gospel. hidden,^d in types and figures of the law. glory, the great glory of the age in wh. we live is that these long hidden things are now manifested. princes. . . knew,^e Herod, Pilate, Caiaphas, *etc.*, knew not Christ as the Messiah, or the Gospel to be fr. God. Lord. . . glory,^f "the author of all the glorious things displayed in the Gospel."

The Gospel.—I. A description of its nature. Paul calls it wisdom. The wisdom of a system may be determined by—1. The character of the end it contemplates; 2. The fitness of the means it employs. The means employed to create love for God in our souls are—(1) A personal, (2) A human, (3) A loving, manifestation of God. II. A rule for its preaching. III. An obligation upon its hearers. Hearers owe to—1. Themselves; 2. Their minister; 3. The system of Christ.^g

Enticing words.—It is related of Dr. Manton, that having to preach before the Lord Mayor and Aldermen of London, he chose a subject in which he had an opportunity of displaying his learning and judgment. He was heard with admiration and applause by the intelligent part of his audience; but as he was returning from dinner with the Lord Mayor, a poor man, following him, pulled him by the sleeve of his gown, and asked him if he was the gentleman that preached before the Lord Mayor. He replied he was. "Sir," said he, "I came with the hopes of getting some good to my soul, but I was greatly disappointed, for I could not understand a great deal of what you said; you were quite above my comprehension." "Friend," said the doctor, "if I have not given you a sermon, you have given me one: by the grace of God, I will not play the fool in such a manner again."

9-11. written,^a and popularly applied to the glory of heaven, wh. now, indeed, "eye hath not seen," etc.^b eye . . seen, etc., at the time when Isa. wrote, these "things" were hidden (v. 7). hath revealed, hath, hence they cannot be the things of the glorious hereafter: them, these long hidden mysteries. Spirit . . things, disclosing the meaning of ancient type, etc. deep . . God, unfathomable to the mind of man. what man, what other man. save . . man, i.e., the man himself. even so, and much more so. If one man does not know the plans and purposes of another man, still less can he know those of God. but . . God, wh. knows His purposes, as the spirit of a man knows his.

The religions of man, and the religion of God.—I. The religions of man. The religion of—1. Imagination; 2. Intellect; 3. Sentiment; 4. Conscience. II. The religion of God. This teaches us that, to be united to God, two things are necessary, which none of our faculties can give us: 1. Pardon; 2. Regeneration.^c

Ashamed of the Gospel.—Ashamed of the Gospel of Christ! Let the sceptic, let the wicked profligate, blush at his deeds of darkness, which will not bear the light, lest they should be made manifest; but never let the Christian blush to own the holy Gospel. Where is the philosopher who is ashamed to own the God of Nature? Where is the Jew that is ashamed of Moses? or the Moslem that is ashamed of Mahomet? and shall the Christian, and the Christian minister, be ashamed of Christ? God forbid! No! let me be ashamed of myself, let me be ashamed of the world, and let me blush at sin; but never, never, let me be ashamed of the Gospel of Christ!^d

12, 13. received . . world, wh. is conversant only with human plans, etc. but . . God, familiar with Divine and hidden things. that . . know, by that Spirit's teaching. things, prepared (v. 9). freely . . us, hidden fr. our forefathers, but revealed and given now. things . . speak,^a when we preach a crucified Redeemer. words . . teacheth, such well-rounded periods or sophistical arguments as men would use. but . . teacheth,^b the unadorned language of truth. comparing, putting together. spiritual . . spiritual, thus manifesting the spiritual things hidden in the law by the spiritual things revealed in the Gospel.

Spiritual qualification for the reception of the spiritual.—I. There are many things freely given to us by God. II. These free gifts must be known and appreciated, or they will not be received by us. III. The knowledge of God's free gift is dependent on the

11; Col. i. 26-28; 1 Ti. iii. 16; 2 Ti. i. 9, 10.

c Ac. iii. 17; xiii. 27; Lu. xxiii. 34.

f Ps. xxiv. 10.

g Dr. Thomas.

"Philosophy, when superficially studied, excites doubt; when thoroughly explored, it dispels it."—Bacon.

eye hath not seen

a Is. lxiv. 4; Ps. xxxi. 19.

b "The words, both in the original context of Isa., and in their position here, refer not to a future state, but to the spiritual blessedness or glory wh. is to be attained in the present life by believers, and wh. the Apostle proceeds to explain in the next verses."—Stanley. See also Dr. Ferguson, in *Hive*, vol. ii. p. 105.

c Dr. A. Vinet.

d Dr. R. Newton.

the spirit of the world and the spirit of God

a 1 Pe. i. 10-12; 2 Pe. i. 21.

b Lu. xii. 12.

"So far as I ever observed God's dealings with my soul, the flights of preachers sometimes entertained me; but it was Scripture expressions wh. penetrated, and

that in a way peculiar to themselves."—*J. Brown.*

c Dr. Reynolds.

"Let it be accounted folly, or frenzy, or fury, whatsoever, it is our comfort and wisdom, we care for no knowledge in the world but this, that man hath sinned, and God hath suffered; that God hath made Himself the Son of Man, and that men are made the righteousness of God."—*Hooker.*

d Dr. Chalmers.

the natural and the spiritual man

a Ro. viii. 6, 7; Ac. xvii. 18; Jo. iii. 3; vi. 44, 55.

b "The animal man is he whose governing principle and highest reference of all things is the ψυχή, the animal soul; in him the πνεῦμα, or spirit, being unvivified, and uninformed by the Spirit of God, is overborne by the animal soul, with its desires and its judgments, and is in abeyance, so that he may be said to have it not."—*Alford.*

c 1 Jo. ii. 20.

d Ps. xxv. 14.

e He. v. 12—14; 1 Co. iv. 3.

f Macknight.

g Is. xl. 13.

h Jo. xv. 15; Ga. i. 11, 12.

spirit that we have received. IV. The spirit of the world is utterly insufficient for the purpose here indicated. Its characteristics are—1. Sensuality; 2. Selfishness; 3. Cruelty; 4. Love and lust of conquest; 5. Love of Money; 6. Enterprise. V. The reception and embrace of the Spirit of God will strike a relation at once between our understanding and the truth—between our hearts and the Divine appeals to our feelings—between our wills and the calls of duty and self-sacrifice.^c

The things of God revealed by the Spirit.—When a telescope is directed to some distant landscape, it enables us to see what we could not otherwise have seen; but it does not enable us to see anything which has not a real existence in the prospect before us. It does not present to the eye any illusive imagery; neither is that a fanciful and factitious scene which it throws open to our contemplation. The natural eye saw nothing but blue land stretching along the distant horizon. By the aid of the glass there bursts upon it a charming variety of fields and woods, and spires and villages. Yet who would say that the glass added one feature to this assemblage? It discovers nothing to us which is not there; nor, out of that portion of the book of nature which we are employed in contemplating, does it bring into view a single character which is not really and previously inscribed upon it. And so of the Spirit. He does not add a single truth or a single character to the book of revelation. He enables the spiritual man to see; but the spectacle which he lays open is uniform and immutable.^d

14—16. natural,^a animal, *see* *Gk.*^b receiveth . . God, bec. he judges of things by sense, passion, natural reason. for . . him, being outside his comprehension and experience. know, by intuition or mere reason. spiritually,^c by the Spirit's enlightening aid. discerned,^d judged of, examined. spiritual, who is ruled by an enlightened spirit. himself . . man,^e bec. no natural man can judge of the principles on wh. a spiritual man's belief is founded. *f* who? *g* what natural man? *h* him? the spiritual man? we, the Apostles. mind . . Christ,^h and hence are able to instruct the spiritual man.

The natural man incapacitated to receive spiritual things.—I. The things belonging to our natural state. "The natural man" is an expression that in Scripture denotes a man according as he is by nature, before the process of regeneration has passed upon him. II. The things of the Spirit of God. In reference to these things, there are not a few of which we have knowledge: 1. Of His revelation; 2. Of His providential dealings towards us; 3. Of His Word; 4. Of His preached word. But we have not the things of the Spirit themselves. These we cannot know, for "the natural man" knoweth them not.—*H. Seymour, M.A.*

Understanding spiritual things.—A young person, riding one day with a friend of his, asked him, "What is your opinion of election, sir?" His friend judiciously remarked, "Stephen, you have learned fractions, decimals, etc., do you understand them?" "Yes, sir." "Did you think when you were in addition you could?" "No, sir." "Neither can you, my dear boy, at present comprehend the deep things of God." The youth appeared much interested, and during the remainder of the journey he seemed to be absorbed in his own reflections.

CHAPTER THE THIRD.

1-3. could not;^a hence not to be blamed. as . . spiritual, men able to receive higher instruction. carnal, fleshly, earthly. even . . Christ, having only an elementary knowledge of Gospel truth. milk,^b first principles, yet sufficient for the occasion. meat, more difficult doctrines (*ill.* food for body and mind at different stages of growth and knowledge). neither . . able, ye have not made, even yet, sufficient progress. ye . . carnal, worldly in feeling and thought. envying . . divisions,^c marks of a worldly state of heart. walk . . men? *i.e.*, as worldly men?

The comparative carnality of Christians.—I. Christians are decidedly, though not wholly, spiritual. The marks of their spirituality are these: 1. A freedom from wilful and habitual subjection to any sin; 2. The measurement of their obedience by the perfect law; 3. The ascribing of all the excellences attained by them to a Divine source; 4. Union among themselves. II. But they have the remains of an opposite character still existing within them, in the midst of which this new one has sprung up. They remain too much carnal and become too little spiritual. 1. They bear not affliction well; 2. Their behaviour in the Church is not good; they quarrel and contend; 3. They pay too much attention to the pomp of this world. This state must be altered. Be no longer carnal, but walk ye in the Spirit.^d

Moravians in Greenland.—The Moravian missionaries in Greenland endured much mockery and opposition from the rude inhabitants, when communicating to them the knowledge of Divine truth. When the missionaries told them they meant to instruct them about the will of God, they were met by the taunt: "Fine fellows, indeed, to be our teachers! We know very well you yourselves are ignorant, and must be taught by others!" If they tarried more than one night with them, they used all their endeavours to entice them to participate in their wanton and dissolute sports: and when they failed in this, they mocked and mimicked their reading, singing, and praying, practising every kind of droll antic; or they accompanied their devotions by drumming or howling hideously. Nor did the poverty of the brethren escape their keenest ridicule, or most cutting sarcasms. They even pelted them with stones, climbed upon their shoulders, destroyed their goods, and maliciously tried to spoil their boat, or drive it out to sea.

4, 5. for . . saith, *etc.*, see on i. 12. who . . Paul . . Apollos? who but men, not the Lords of the heritage? ministers,^a servants only. by . . believed, by whose labours ye have been led to believe in Christ, the only Saviour and sole Head of the Church. even . . man?^b to one authority to preach, to another grace to believe.

Undue partiality to ministers reprov'd.—I. In what light ministers should be viewed. They are—1. Instruments in God's hand; 2. Nothing more than mere instruments. II. In what way they are to conduct themselves towards their people. They must be faithful. Faithful to their—1. Master; 2. Fellow-servants. Learn

milk and meat

^a Mk. iv. 33; Jo. xvi. 12.

^b 1 Pe. ii. 2.

^c Ga. v. 19-23; Ja. iii. 16; Ro. xvi. 17.

"The superior light of the Sun of Righteousness will cause every human cloud to disperse; and superior holiness will level all the petty distinctions which so divide, through the influence of our carnality, the visible Church."
—*Dr. Burns.*

^d *Dr. Leifchild.*

"You have too much respect upon the world: they lose it that do buy it with much care."
—*Shakspeare.*

"The world twines itself about the soul, as a serpent doth about an eagle, to hinder its flight upward, and sting it to death."

Paul and others only servants

^a 2 Co. iii. 3, 6; 1 Pe. v. 3; 1 Co. iv. 1, 6, 7; 1 Pe. iv. 10, 11.

^b Ro. xii. 6.

"Zanchy tells us of one at Geneva, who being desired to go and hear Viretus,

who preached at the same time as Calvin, answered his friend, "If Paul were to preach, I would leave Paul himself to hear Calvin." — *Gurnall*.

c C. Simeon, M.A.

the increase is of God

a Ac. xviii. 1, 4, 8, 11; 1 Co. iv. 15; ix. 1; xv. 1.

b Ac. xviii. 24, 27; xix. 1.

c 2 Co. xii. 9-11.

d Jo. xv. 5, 16.

e B. Word.

"Pride made these professors at Corinth take sides; one for this preacher, another for that, as they fancied one to excel another. And this is not the way to thrive. Pride destroys love, and love wanting edification is lost." — *Gurnall*.

God's husbandry and building

a Jo. iv. 36.

b Alford.

c Macknight.

d 1 Co. xv. 58; Da. xii. 3; Re. xxii. 12.

e Mk. xvi. 20.

f Macknight.

g Stanley.

h Bengel.

i Olshausen. So Hammond.

k Is. v. 1, 2; xxvii. 2, 3; Jo. xv. 1, 2.

l 1 Pe. ii. 5; 1 Co. iii. 16, 17; Ep. ii. 20-22.

—(1) To be thankful for the privileges you enjoy; (2) To be faithful in duly improving them.^c

A criticism on preaching.—A Christian hearer, meeting an acquaintance who had been to hear a sermon, said, "Well, I hope you have been gratified." "Indeed I have," replied the other; "I wish I could have prevailed on you to have heard him. I am sure you would never afterwards have liked any other preacher." "Then," replied the wiser man, "I never will hear him; for I only wish to hear ministers who show so high an esteem for the Word of God, that their hearers shall love it, hear it from whom they may. For 'who is Paul, or who is Apollos, but ministers by whom ye believed?'"

6, 7. planted,^a introduced you into the vineyard. watered,^b the instruction of the Church by A., who came to Cor. aft. P. had left. but . . . increase, growth and fruitfulness fr. God alone. anything,^c has no personal power. God . . . increase,^d all thanks and honour due to Him alone.

Moral increase.—I. All moral increase is of God: 1. Its nature, 2. Scriptural teaching, 3. Christian experience, show that He alone can give it. II. The moral increase which He gives is most glorious. In—1. Itself; 2. Its adaptation; 3. Its extent; 4. Its perpetuity; 5. Its benevolence. III. He gives it all on a fixed principle. There must be—1. Personal; 2. United; 3. Believing; 4. Earnest; 5. Prayerful; and—6. Persevering labour.^e

On hearing the Word.—A lady who was present at the dispensation of the Lord's Supper, where the Rev. Ebenezer Erskine was assisting, was much impressed by his discourse. Having been informed who he was, she went next Sabbath to his own place of worship to hear him. But she felt none of those strong impressions she experienced on the former occasion. Wondering at this, she called on Mr. Erskine, and, stating the case, asked what might be the reason of such a difference in her feelings. He replied, "Madam, the reason is this: last Sabbath you went to hear Jesus Christ, but to-day you have come to hear Ebenezer Erskine."

8, 9. one,^a "in the nature of their ministry."^b "In respect of the end which they have in view."^c own reward,^d what is due to him. own labour, fidelity, not success, shall measure the reward. for . . . God,^e joint labourers belonging to God. God's fellow-labourers.^f We are God's labourers, and in turn labourers together with Him.^h Labourers who work with ea. other, for the things of God.ⁱ ye . . . God's, not ours. husbandry,^h field, vineyard, including cultivation and fruit. building,^l both as to the act, and to the edifice.

The union of Divine and human agency in Christ's kingdom.—I. What this work includes, in which God and His people labour together: 1. The spread of the Gospel; 2. The conversion of sinners; 3. The increase and prosperity of the Church. II. The spirit in which it should be prosecuted. In the spirit of—1. Humility; 2. Love to God; 3. Love to fellow-men; 4. Holy zeal; 5. Prayer and faith.^m

The outward and the inward ear.—I should rejoice to hear any one of my congregation saying, "I forgot *who* preached, I felt so much the influence of *the truth* he preached. Blessed be God, I was enabled to repent, and the silent tears trickled down my

cheeks. My heart was affected, it began to relent, and now it relents again, when I consider by whose mercy it was that I was blessed with these feelings." "

10, 11. grace,^a Apostleship. wise, skilful, selection of material, design, etc. master-builder, architect.^b I.. foundation,^c I began to build the Ch. at Cor. another.. thereon, as Apollos, etc. heed.. thereupon,^d that the superstructure may be suitable to the foundation. other.. lay,^e for the simple reason that no other will bear the weight of the superstructure. than.. laid, by me. which.. Christ, acc. to the Scriptures.

The foundation for the soul to build upon.—Jesus Christ is the foundation of all—I. Gospel doctrine—I. All the Gospel doctrines centre in Christ; 2. All the Gospel titles are taken from Christ. From—(1) His names; (2) His perfections; (3) His Word. II. Evangelical preaching. The object on which every minister—1. Directs the eye, 2. Delights to dwell, must be Christ. III. Acceptance with God. Christ is—1. The atonement for our sin; 2. Our only way to God; 3. The remover of sin away from us. IV. Experimental knowledge. He is the foundation of both—1. Theoretical, and—2. Experimental, knowledge. V. Holy practice. All our holiness is derived from Him. Application—(1) How destructive to the souls of men must those preachers be, who lay other foundations than Christ; (2) Rejoice that the foundation of Christ is laid already; (3) Is Christ your foundation? /

Security against apostasy.—"I well remember," says an eminent minister in North Wales, "that when the Spirit of God first convinced me of my sin, guilt, and danger, and of the many difficulties and enemies I must encounter, if ever I intended setting out for heaven, I was often to the last degree frightened; the prospect of those many strong temptations and vain allurements to which my youthful years would unavoidably expose me, greatly discouraged me. And I often used to tell an aged soldier of Christ, the first and only Christian friend I had any acquaintance with for several years, that I wished I had borne the burden and the heat of the day like him. His usual reply was—'That so long as I feared, and was humbly dependent upon God, I should never fall, but certainly prevail.' I have found it so. O, blessed be the Lord, that I can now raise up my Ebenezer, and say, 'Hitherto hath the Lord upheld me.' "

12, 13. any man, teacher. gold.. stones,^a true disciples. wood.. stubble,^b hypocrites, formalists, empty professors. man's.. manifest, as to its nature. The true and the false will be distinguished. day,^c of trial, persecution, of Christian labour and profession.^d revealed.. fire,^e furnace of affliction, fire of persecution. man's, teacher's. work, disciples.

The different methods of preachers.—I. The occasion of the words of our text. II. The design of the Apostle in writing them, —to rectify our judgment on this subject. III. Explanation of the figures used. IV. The kinds of preachers of whom the Apostle speaks: 1. Such as lay another foundation than Christ; 2. Those who build on Christ "wood, hay, and stubble;" 3. Such as build on Him "gold, silver, and precious stones." /

Foundations and buildings.—In such cities as Ephesus, where this letter was written, or Corinth, to which it was addressed, there was a signal difference (far greater than in modern European

m Dr. Brown.
n Rowland Hill.

Christ the only foundation

a 1 Co. xv. 10.

b αρχιτεκτων.

c Ro. xv. 20; Re. xxi. 14.

d Ga. i. 9.

e Is. xxviii. 16; 1 Pe. ii. 4-6; Ma. xvi. 16, 18; Ac. iv. 11, 12; Ep. ii. 20; 2 Ti. ii. 19.

"The most eminent and successful preachers of the Gospel in different communities—a Brainerd, a Baxter, and Schwartz—have been the most conspicuous for a simple dependence upon spiritual aid; and no success whatever has attended the ministrations of those by whom this doctrine has been either neglected or denied."—R. Hall.

f Rev. J. Sherman.

materials of building tested

a 2 Pe. i. 5, 7.

b Ma. xv. 9; Ga. iv. 9-11; Col. ii. 6-8.

c 1 Co. i. 8; 1 Co. iv. 5; Mal. iii. 17, 18; iv. 1.

d "Day of destr. of Jerusalem."—Hammond, Light-foot. "Lapse of time."—Grotius, Mosheim, Rosenmüller. "The light of day,' i.e. of clear know-

ledge." — *Calvin, Beza, Erasmus.* "Day of tribulation." — *Augustine, etc.*

c 2 Th. i. 8; Ez. xiii. 10, 11.

f *Rev. W. Stevens.*

g *Howson.*

reward for work

a Zec. iii. 2; 1 Th. ii. 19.

b 1 Pe. v. 2, 4.

c 2 Jo. 8.

d Am. iv. 11; Jude 23; 1 Pe. iv. 18.

"If a prince have built a sumptuous palace, and you will show men a swine sty, and say, 'This is the palace that the prince hath been so long building;' were not this to abuse him by contempt?" — *Baxter.*

e *Dr. Lyth.*

'As you will sometimes see a sere and fallow leaf hang upon the tree all through winter, tenacious of its hold, dancing and whirling in the playful wind, out of beauty, out of grace, out of season; so you sometimes may see some worn-out, godless sinners, clinging to this world, when they have lost all their use, beauty, and goodness.' — *Dr. Guthrie.*

cities) between the gorgeous splendour of the great public buildings and the meanness and squalor of those streets where the poor and profligate resided. The former were constructed of marble and granite; the capitals of their columns and their roofs were richly decorated with silver and gold; the latter were mean structures, run up with boards for walls, with straw in the interstices and thatch on the top. This is the contrast on which St. Paul seizes; . . . not, as sometimes the passage is treated, as though the picture presented were that of a dunghill of straw and sticks, with jewels, such as diamonds and emeralds, among the rubbish. He then points out that a day will come when the fire will burn up those wretched edifices of wood and straw, and leave unharmed in their glorious beauty those that were raised of marble and granite and decorated with silver and gold, as the temples of Corinth itself survived the conflagration of Mummius, which burnt the hovels around.^g

14, 15. if . . . abide,^a if the disc. intro. by him stand. which . . . thereupon, wh. disc. he has built upon Christ. he,^b the builder. if . . . burned, the hollow professor falling away. he . . . loss,^c he will lose his reward. but . . . saved, as having been faithful and sincere. yet . . . fire,^d i.e., with difficulty; as one who himself has passed through the fire.

The successful builder.—I. His work—well-founded—well-built. II. Its durability. It stands the test of time—of investigation—of fire. III. His reward—in the successful issue of his toil—in the approbation of God—in the abundant recompense.—*The foolish builder.*—I. His folly—he had a right foundation—selected corruptible materials. II. His loss—his work consumed—his labour lost—his reward forfeited. III. His narrow escape—saved, yet so as by fire.^e

A sceptic's dying testimony.—Many years ago, having occasion to visit an aged minister in the country, as he was then little able to go abroad himself, he asked me to call on one of his flock confined to the bed of sickness. The invalid referred to was rather a well informed and reflecting man, but had been so far led away, in early life, by the writings of Paine, that he began to question the truth of Christianity, though he could not altogether get quit of its authority. He was happily one of those who have no difficulty in expressing their feelings and sentiments, as it is with such most easy to deal. He told me that when he felt his strength gradually declining, and when he had little hope of recovery, he took comfort from the thought, that though he had done many things he ought not to have done, he was not worse than others; that we had all to do with a merciful God; and if there was a future world, all would be safe, he trusted, in the prospect of eternity. He added, "As I gradually grew weaker, the thought occurred to me that God is just as well as merciful, and as both these are attributes of His character, what evidence have I that I shall be treated with mercy and not with justice?" concluding, in a tone peculiarly expressive, "if I am treated with justice, where am I?" I replied, that this was the very difficulty which was met by the Gospel, that all the demands of justice being fully satisfied when Jesus appeared as our representative, the honour of Divine justice was now perfectly secured, and made quite consistent with the manifestation of Divine mercy to such as are willing to receive it. Having endeavoured as fully as I could to explain this subject,

and pressing it upon his attention as the only ground on which, consistently with the Divine attributes, we could entertain the well-grounded hope of pardon, I left him. One of the last expressions he used was, "Well, sir, I believe it must come to this: I confess I here see a solid footing to rest on, which, on my former principles, I could never find." This testimony I consider as one of a most interesting character, in some respects more so than that of an experienced and decided Christian, because it was the testimony of one whose prejudices were all on the other side.

f F. A. James.

16, 17. ye . . God,^a i.e., ye who compose the Church. Spirit . . you,^b by His gifts, and grace. defile, by knowingly introducing improper members; or any who on false pretences shall himself obtain admission. him . . destroy, the deceitful preacher, or the hypocritical professor. temple . . holy,^c should consist of holy persons.

the temple of God

a 2 Co. vi. 16; Ep. ii. 21, 22.

b 1 Co. vi. 19; Jo. xiv. 16-18; 1 Jo. iv. 16.

c 1 Pe. ii. 5.

"Christ alone is Head of the Church, and can have no other partner to share with Him in this dignity. He doth not only by His authority govern it, but also by His grace quicken it; so that we live not, but Christ liveth in us."—T. Adams.

d J. Miller, M.A.

e Rev. J. Baldwin Brown, B.A.

Christians, the temples of God.—I. Christians are the temples of God. The Temple was—1. Set apart as holy; 2. A place of meeting with God; 3. A place of worship. II. The Spirit of God dwells in them. III. As the temples of God, they must be holy.^d

Meaning of the word Temple.—Our associations with this word are largely of a material kind. A house, an edifice, bricks, stone, ornament, and splendour, at once occur when we catch the word. But let us go up to the fountain-head of its meaning, and study it in the light of its primitive idea. It belongs to a large family of words. The root is "tem" (τεμ), and signifies "cut." *Templum* means a portion cut off. But whence its special religious associations? The Roman augurs, when they wished to observe the heavens, went forth with the sacred rod in their hands, and marked out therewith a portion of the sky. Whatever passed within that portion was the subject of their augury; no more. This was the "templum," the separated space, cut out of the blue heavens for sacred uses. Thence the word came to be appropriated to any enclosed spot which might be separated to sacred uses; thence to sanctuaries, houses of prayer, and the like. The fundamental notion is not construction, but separation; the severing of a portion of the material universe for higher use and honour than the residue enjoyed.^e

18-20. no . . himself, by too willingly admitting the unworthy: or by too hastily judging himself fit for admission. wise . . world,^a with worldly learning, or prudential policy. let . . fool, in his own and others' esteem, by preaching the simple Gospel sincerely. that . . wise, truly wise, to win souls. wisdom . . world, worldly prudence, wh. would misrepresent the Gospel to make it palatable. is . . God, in His estimation. taketh . . craftiness,^b such worldly prudence will work the destr. of those who use it. again,^c it is also written. thoughts, policy, contrivances. wise, crafty, subtle, prudent. vain, void of durable and good results.

the wise taken in their craftiness

a Is. v. 21.

b Job v. 13.

c Ps. xciv. 11.

"The first step to knowledge is to know that we are ignorant."—Cecil.

d Bp. Van Mildert.

"We must all of us be willing to go back to the nursery, and learn the A B C of repentance towards God, and

Insufficiency of philosophy to instruct in religious truth.—I. The pretensions of natural philosophy: 1. Its boundaries; 2. Its principles; 3. Its object. II. The pretensions of moral philosophy: 1. As to the dignity of human nature and the supposed unworthiness of acting on the belief of rewards and punishments; 2. As to those who admit the will of God as the proper basis of morality.^d

faith in our Lord Jesus Christ."—*Lee.*

e Dr. W. R. Williams.

"Cunning is none of the best nor worst qualities—it floats between virtue and vice: there is scarce any exigence where it may not, and perhaps ought to be, supplied by prudence."—*Bruyere.*

all things are yours

a 2 Co. iv. 5; Ep. iv 11, 12.

b Mk. x. 29, 30; 1 Ti. vi. 17; 2 Co. vi. 10.

c Ro. viii. 28; Re. xxi. 7; Ph. i. 21.

d Ga. iii. 29; Song ii. 16; Ro. xiv 8.

e He i 2, 3; 1 Co. xi 3.

"The Spirit of God is like the stone that men talk so of, that turns all into gold: it teacheth us to make a spiritual use, and to extract comfort out of everything, the worst things we can suffer in the world. 'All things are ours,' The Spirit of God helps us to make good use even of Satan's temptations, to cleave faster to the Fountain of good."—*Sibbs.*

f *Dr. Schenkel.*

g *J. C. Jackson.*

h *C. H. Spurgeon.*

"Socrates, when

The wise taken in their own craftiness.—Robert de Nobilibus composed in the language of the country [India] a treatise in favour of Christianity. The work had the title of the *Ezour Vedam*. It was intended to sap the scepticism of the East; but so covertly, though with much ability, did it undertake the task, that having been translated and reaching France, where it fell into the hands of Voltaire, he pounced upon it as an ancient Braminical treatise, full of Oriental wisdom, and proving that Christianity had borrowed its chief doctrines from Eastern sources. Thus, while labouring to destroy unbelief in India, he became in the next century instrumental in aiding its progress in Europe. The Jesuit, caught in his own snare, was made from his grave to lend weapons to the scoffer; while the arch-mocker, the patriarch of French infidelity, entangled in the toils of that wilful credulity which has distinguished so many eminent unbelievers, quoted the work of modern Jesuitism as an undoubted monument of ancient Braminism. Thus are the wise taken in their own craftiness, when in their self-confidence they undertake either to patronise or to impugn the Gospel of the Nazarene.^e

21—23. therefore, as the result of the argument. let . . men,^a for the best is but an imperfect servant of God. for . . things, men and events. yours,^b for the Church's present good and future glory. Paul . . Cephas, the most admired and gifted preachers. world, see *Gk.* [iii. 266]. life, with all mercies, trials, opportunities, hopes, etc. death, the event, or disease that occasions it: the consequence that issues fr. it. things present, civil governments, Church organisations, Gospel ministration, etc. things . . come, all that may happen in the future. all,^c working together for good. yours, personally, collectively. ye . . Christ's,^d His purchased possession, His redeemed followers. Christ . . God's,^e His Son, His Heir. In whom, with Christ, your life is hid.

The Christian's riches.—I. Wherein do these riches consist? They consist in this, all things are his: 1. The great Apostolic personalities; 2. Life; 3. All other created things. II. The conditions to be fulfilled that this may be so: 1. How we may obtain freedom; 2. How become conscious of our poverty; 3. How receive the Holy Ghost.^f—*The Christian's estate.*—I. His title to it—derived from union with Christ. II. The estate surveyed: 1. All things in the Church; 2. The world; 3. Life and death; 4. Eternity, are His.^g—*Ye are Christ's.*—You are His—I. By donation; for the Father gave you to the Son. II. By His bloody purchase; for He counted down the price for your redemption. III. By dedication; for you have consecrated yourself to Him. IV. By relation; for you are named by His name, and made one of His brethren and joint heirs. Application—Labour practically to show the world that you are (1) The servant, (2) The friend, (3) The bride, of Jesus.^h

All things belong to the Christians.—Dr. Stonehouse, who attended Mr. Hervey during his last illness, seeing the great difficulty and pain with which he spoke, and finding by his pulse that the pangs of death were then coming on, desired that he would spare himself: "No," said he, "Doctor, no: you tell me I have but a few minutes to live. Oh! let me spend them in adoring our great Redeemer. Though my flesh and my heart fail me, yet God is the strength of my heart, and my portion for ever." He then

expatiated in the most striking manner on these words of Paul, "All things are yours; life and death; things present and things to come; all are yours; and ye are Christ's, and Christ is God's." "Here," says he, "is the treasure of a Christian, and a noble treasure it is. Death is reckoned in this inventory: how thankful am I for it, as it is the passage through which I get to the Lord and giver of eternal life; and as it frees me from all the misery you see me now endure, and which I am willing to endure as long as God thinks fit; for I know He will by-and-by, in His good time, dismiss me from the body. These light afflictions are but for a moment, and then comes an eternal weight of glory. O welcome, welcome, death! thou mayest well be reckoned among the treasures of the Christian. To live is Christ, but to die is gain."

persecuted to death, said of his enemies, 'They may kill me, but they cannot hurt me.' So a Christian may truly say; for nothing can eventually injure him; for his life is hid with Christ in God."—*C. Buck.*

CHAPTER THE FOURTH.

1-3. man . . us, not making *more* or *less* of us. steward,^a one who manages for another. mysteries, the doctrines of the Gospel. As a *steward*, P. had to dispense, make known, these mysteries. required, by nature of the office, by the master. faithful,^b in dispensing these mysteries: in administering the affairs of the Church. judged, condemned as unfaithful. of you, one man cannot precisely know the affairs of another. judge . . self,^c I might too much censure or praise. My business is to work on to the end, as well and truly as I can.

stewards should be faithful

Steward, a superintendent of another's affairs. Old E. *stivard*; Ice. *stivardr*; fr. *stia*, a sheep-house.

Stewards admonished to be faithful.—I. What those things are that a Christian will look upon as the talents entrusted to him: 1. Personal comfort; 2. Health; 3. Reason; 4. Property; 5. All temporal advantages, to whatsoever extent enjoyed. II. How these talents are used by different men. There are those who—1. Have wasted their Lord's goods; 2. Have not used those goods for right and holy purposes; 3. Use those goods but partially in God's cause, and seek to profit themselves by them; 4. Have rightly used and improved their talents.^d

a 1 Co. ix. 17, 16; Ma. xxviii. 19, 20; 2 Co. vi. 4, 7.

b Tit. i. 7; Lu. xii. 42, 43; He. xiii. 17.

c 1 S. xvi. 17; Je. xvii. 9, 10.

"As they who, for every slight infirmity, take physic to repair their health, do rather impair it; so they who, for every trifle, are eager to vindicate their character, do rather weaken it."—*Anon.*

d J. Harding, M.A.

The unjust steward.—Nearly all respectable families in the East have a *steward*, whose name in Tamul is *Kanikapulle* (the accountant). He is sometimes one who has been a master himself; or he is a relation, or has been selected on account of former services. His pay is often a mere trifle; and sometimes he has not any stipulated salary, but derives perquisites according to the extent of his master's dealings. Should there be money to give out on loan, he always demands from the borrower a certain per centage; and the least demur will cause him to say, "You cannot have the money! I have many other applications." Is the produce of the lands to be disposed of? he again squeezes something out of the purchaser, and, if possible, out of his master into the bargain. Has he anything to buy for the house? he grinds the face of the dealer, and demands a handsome present for the custom. Does he pay the servants or labourers? they must each dole out a trifle from their monthly or daily stipend. He never gives out goods or money without taking a bond or a "*bill*," which is sometimes *written* by the debtor, and always has his signature. Sometimes he brings false bonds and counterfeit jewels, and gives out large sums of money; and when his accomplices have de-

"The man who has adopted the Church as a profession, as other men adopt the law, the army, or the navy, and goes through the routine of its duties with the coldness of a mere official—filled by him,

the pulpit seems filled by the ghastly form of a skeleton, that, in its cold and bony fingers, holds a burning lamp." — *D. r. Guthrie.*

e Roberts.

not to judge before the time

a So the Latins had a form, *nil conscire sibi, nulla pallescere culpa.* And in Job xxvii. 6, LXX., we have the Gk. phrase complete.

b 1 Jo. iii. 20, 21; Ps. xix. 15; Pr. xxi. 2; Ps. cxxx. 3; Job ix. 2.

c Ma. vii. 1; Ro. xiv. 4, 10, 13; ii. 1.

d 1 Co. iii. 13; Ro. ii. 16; He. iv. 12, 13; Ecc. xii. 14; Re. xx. 12; Da. vii. 10.

e Ps. xxxvii. 6; Ro. ii. 23; Ma. vi. 3, 4; xxv. 23.

f R. Cecil, M.A.

who maketh thee to differ

a 1 Co. iii. 4, 5, 21; Ma. xxiii. 8.

b 1 Co. xv. 10; Ro. xii. 3.

c Ja. i. 17; Jo. iii. 27; 1 Co. xii. 11; Ro. xii. 6; 1 Pe. iv. 10.

d Ep. ii. 8, 9; Ph. ii. 13.

e M. Tucker, M.A.

"O, how many there are who could formerly beg prayers of every Christian they met; but now they have left the beggar's trade, and reign in an imaginary kingdom of their

camped, he pretends to be, of all men, the most astonished at their villany! When detected, he has generally a good store of his own filthy lucre; but should he not have succeeded, he would sooner starve than work, for the latter would be a mortal disgrace to a man of his rank! Even common beggars sometimes remind us of the passage, "I cannot dig." Religious mendicants swarm in every part of the East; and when you advise them to work, they cast upon you a contemptuous scowl, and walk off in great dudgeon, exclaiming, "*We work!* we have never done such a thing: we are not able; you are joking, my lord!"^e

4, 5. **know . . myself,**^a I am conscious to myself. A phrase meaning "I feel blameless," *i.e.* in the discharge of my stewardship. **yet . . justified,** in your opinion, by my opinion of myself. **he . . Lord,**^b whose censure is alone to be feared; whose approval alone to be desired. **therefore,** as you know not men's hearts. **judge . . time,**^c when every man's work will be known as to motive, method, result. **hidden . . darkness,**^d things done secretly, good or bad. **counsels . . hearts,** plans, motives, aims, etc. **praise . . God,**^e in the measure of his deserts.

The final appeal, or rash judgments forbidden.—I. An important admonition,—“Judge nothing before the time.” Self-confidence has ever been the snare of man. II. A special argument. When the Lord comes He will bring to light the hidden things of darkness. While a Christian is silent and watchful, he is pursuing the things that belong to his peace.^f

The real judge of sermons.—The celebrated Mr. Shepherd, when on his death-bed, said to some young ministers who had come to see him, “Your work is great, and calls for great seriousness.” With respect to himself, he told these three things: first, that the studying of his sermons very frequently cost him tears; secondly, before he preached any sermon to others, he got good by it himself; and, thirdly, that he always went to the pulpit, as if he were immediately after to render an account to his Master.

6, 7. **these things,**^a about parties, factions. **in . . figure,** figuratively. **transferred,** applied. **that . . us,** and if in us, much more in less eminent teachers. **above . . written,** in *v. 1.* **puffed,**^b the Gk. sig. state of mind of one who is filled with high opinion of self. **one . . another,** who does not think so highly of a certain teacher as he does. **maketh,** for some good purpose doubtless. **differ,**^c in gifts, etc. **what . . thou?** of authority, or talent? **receive?** for use, fr. the Giver of every perfect gift? **glory,**^d boast. **as . . it?** fr. God, to whom for all good things you are a debtor?

Man humbled and God honoured.—I. There is a difference between the righteous and the wicked: 1. In their present state; 2. In their character; 3. In their actual conduct. II. To what or whom is this difference to be referred? Application:—(1) The law of faith excludes all boasting; (2) The great cause of gratitude which every Christian has; (3) The sinner's entire dependence on God for salvation.^e

Beholding the glory of God.—I could not bear its insufferable light if I had not this shade with which I cover Thee; but through it as through a mist I do behold the halo of Thy glory. The Saviour seems to calm God's glory, to tone it down to our poor

feeble frame. It is something like the beautiful effect of certain decorations of stained glass. There are some persons whose eyes are so weak that the light seems to be injurious to them, especially the red rays of the sun, and a glass has been invented which rejects the rays which are injurious, and allows only those to pass which are softened and modified to the weakness of the eye.!

8, 9. now ye,^a some^b think the all. is to false teachers living in plenty, rich with presents fr. their admirers: others,^c to rival factions aiming at lordship; others,^d to the Church generally; whatever the application, it is spoken ironically. full, of grace and knowledge. rich, in gifts, experience. reigned, forgetting that you are only servants who should obey. would . . . reign,^e I would that the K. of God were really and fully come. we . . . you, all our toil and probation ended. last, not as to time, but station. as . . . death,^f worthy only of that. spectacle,^g *Gk.*, theatrical exhibition: where some act and others look on. angels . . . men, the beholders of Apostolic toil and suffering.

The state of the Corinthians contrasted with that of the Apostles.—I. The state of the Corinthians. They were—1. Full of the good things of this world; 2. As kings, reigning; 3. But their condition spiritually was such as to demand earnest prayer. II. The state of the Apostles: 1. Poor in worldly things—rich in faith; 2. A spectacle both to angels and to men—a sight of misery to men—a spectacle of sorrow to angels. But their reward is not far distant.^h

The Head of the Church.—At a celebrated battle there was one position from which the enemy, after suffering defeat in every other part of the field, kept up an unabated fire. There a huge twenty-four pounder vomited forth galling and continuous discharges; nor could our artillery, nor musketry, nor riflemen, silence it. "That gun," said the commanding officer, addressing the men of two regiments, "must be taken by bayonet. I must have it;" adding, as he placed himself at their head, "No firing, and recollect that I am with you." There needed no more. They advanced; and in a short time they had taken the gun and the position. Let the Church go forth at the command of her glorious Head, and there is no position and weapon of the enemy but shall yield before their united assaults.ⁱ

10. fools,^a so accounted by men. for . . . sake, that we may advance His glory by preaching His cross. wise . . . Christ, enriched in knowledge and experience by our preaching. weak, thought to be so in mind as well as body. strong, in knowledge and faith. honourable, in God's esteem. despised, by men. [There may be bitter irony also in these words.^b]

The contrast between the true and the false.—I. True religion is accounted as folly by the world, produces a consciousness of our own ignorance—the false is regarded as wise and encourages dogmatism. II. True religion is conscious of its own weakness—the false is confident in its strength. III. True religion is despised—the false is respectable.^c

Suffering defamation.—"One Sabbath afternoon," says Mr. Lacey, a missionary in the East Indies, "the people were extremely violent, shouting, 'A lie! a lie!' at every word spoken. Some called aloud to drown my voice; others made impudent gestures, and excited a loud obscene laugh; and, in short, all

self-conceited sufficiency!" — Gurnall.

f Spurgeon.

a spectacle to angels and men

a Re. iii. 17.

b Macknight.

c Grotius, Wetstein, Calvin.

d "You behave as if the trial were past, and the goal gained; as if hunger and thirst were already filled, and the kingdom already brought in."—Alford.

e 1 Th. ii. 19.

f 1 Co. xv. 30, 31; 2 Co. iv. 11; Ro. viii. 36.

g He. x. 33. "The imagery is drawn fr. the games—θέατρον—in the amphitheatre. The remains of a stadium, etc., wh. may have been so used are still to be seen at Cor."—Stanley.

h J. H. Tasson.

i Dr. Guthrie.

fools for Christ's sake

a Ac. xvii. 18; xxvi. 24; 1 Co. ii. 14.

b Alford. Macknight assumes that false teachers alone are addressed.

c Dr. Lyth.

"There is this difference between happiness and wisdom: he that thinks himself the happiest man really is so; but he that thinks

himself the wisest, is generally the greatest fool."—*G. Cotton.*

"When will evil speakers refrain from evil-talking? When listeners refrain from evil hearing."—*Hare.*

his circumstances and treatment

a 2 Co. xi. 27.

b Ma. viii. 20; x. 23; He. xi. 37.

c Ac. xx. 34; xviii. 3; 1 Th. ii. 9; iii. 8; 1 Ti. iv. 10.

d Ma. v. 41; 1 Pe. iii. 9; Ac. vii. 60; Ro. xii. 20.

e The Gk. sig. the scrapings and sweepings of streets and stalls, wh. being nuisances, are removed out of sight as quickly as possible.

f Ac. xxii. 22; xxiv. 5.

"No man can ever become eminent in anything unless he work at it with an earnestness bordering upon enthusiasm."—*Robert Hall.*

g *Lange.*

h *Christian World.*

instructors and fathers

a 2 Co. vi. 13.

b 2 Co. xii. 14, 15; 1 Th. ii. 11.

καταδωγους, the slaves who took children to school, and acted as their tutors. *Cf.* Ga. iii. 24, 25; 2 Co. xi. 20.

means of diverting the attention of the hearers were resorted to. Some few, I observed, were more backward in the crowd, more serious, and seemed to feel the force of truth; these encouraged me to proceed. Upon others, persecution seemed to make a favourable impression: these came and complained of the folly and ignorance of the mob; and soon had their mouths stopped by hearing, 'Ah! are you of the caste, to blaspheme the mara poboo? It is blaspheming to hear the idiot's words, come away!' The epithets fool, thief, liar, etc., were liberally bestowed this evening. Brother Bampton came up, followed by a mob, shouting him away. We both retired together, amidst the shouts and hisses of the multitude, and a shower of dust and broken pots."

11-13. even . . hour, a hint of what they had known of him in the past. hunger . . thirst, lack of common needs. naked,^a *Gk.*, we shiver in the cold. buffeted, *Gk.*, struck on head with the hand; fig.—ignominious treatment. no . . dwelling place, homeless. "A peculiar grief in the anc. world."^b labour, as an Apostle. working . . hands,^c for our maintenance. bless . . suffer,^d the only weapons we use are benedictions, and patience. defamed, calumniated. entreat, men to be reconciled to God. filth, etc.,^e refuse. unto . . day,^f and will be so to the last day of my life.

Holy suffering the most glorious doing.—As—I. The crown and seal of every deed of faith; II. The victory over temptation to evil-doing; III. The victory over the evil deeds of men; IV. A testimony to the deed of God.^g

The heroism of the early Primitive Methodists.—They feared no human foe. They dared all the dangers that came. They knew who would give them the victory. But many a sore trial had they. When William Clowes was preaching in a pious woman's house, a magistrate threatened to send for the fire-engine and blow out the windows. When John Benton went to a town near Belvoir Castle, and began to preach in the open air, the church bells were rung to drown his voice, a great drum was beaten, dogs were made to fight, and very different musical instruments were played in every variety of key and tune. John Branfoot attempted to preach on Newcastle Quay, but the mob put him down. William Doughty was cast into Shrewsbury goal for preaching in the open air. W. G. Bellham was nearly beaten to death at Daventry. George Cosens had a bucket of water poured over his head at Weymouth. Guns were fired off to prevent John Nelson from being heard at Dorchester; and Mr. Grigg, when preaching on the Windsor Mission, was knocked off the chair on which he stood, pelted with flint stones, and dragged fifty yards along a rough road.^h

14, 15. shame,^a note P.'s gentleness. They ought to have been ashamed. warn,^b their father in Christ is full of tender anxiety. though, even if it were so. ye . . thousand, though they were numberless. instructors, *Gk.*,^c teachers. fathers, who also teach, and have affection, disinterestedness, etc. begotten,^d to a new life fr. death in sin. through . . Gospel, wh. quickens, and saves.

Paul, as a father to the Corinthians.—I. His explanation of what he had written to them: 1. It was not for their reproach; 2. It was for their admonition. II. Upon what foundation he

claimed parental relation to them,—they were made Christians by his ministry. III. The special advice he urges on them,—to follow him, so far as he followed Christ.^c

Weakness of the Church.—Balak, the King of the Moabites, hated the camp of Israel, and bribed Balaam, a prophet, to curse them. Just thus doth the world hate the Church, and is never happier than when it can hire the ministers of the Church to turn against it, and betray its interests. But it can no more succeed by its curses than the wicked Balak could: it must seduce Christians to *sin*, and then it prevails; not by its own power, but by tempting the Church to provoke the anger of God. When Balaam found that he could prevail nothing by his sacrifices and enchantments, then he gave counsel to Balak to corrupt the people of the camp with fornication; and that soon answered the purpose.^f

16, 17. *be . . me*, not of false teachers; and of me, as I follow Christ, and no further. *cause, purpose*: to explain these things fully. *sent,*^a fr. Ephesus. *son,*^b in the Gospel. *faithful . . Lord*, zealous in the work. *remembrance,*^c not teach *new things*. *ways*, behaviour, doctrine. *teach . . Church*, without accommodating the Gospel to the views of carnal men; or of formal Christians.

Imitators of Christ.—I. It is the manner of the Apostles, upon all occasions, to inculcate the duty of imitating Christ. II. To this end, that we might have worthy patterns to imitate, God in all ages has raised up persons, furnished with rare endowments, and assisted by His Spirit in the performance of this purpose. III. The records of the virtuous examples of these persons were written for our admonition—they are set before us, as copies to transcribe—as lights to guide us rightly. IV. In the nature of the thing itself, good example is of singular advantage to us, as being fitted to have a mighty influence upon us: 1. It directs us more pleasantly than precepts or commands; 2. It inclines our reason to good conduct, commending it to us by plausible authority; 3. It incites our passions, and impels them to the performance of duty—it raises hope—inflames courage—provokes emulation—urges upon modesty—awakens curiosity—affects fancy—and sets in motion all the springs of activity.^d

The Church in danger!—We often hear that the church is in danger; and truly so it is,—in a danger it seems not to know of: for, with its tithes in the most perfect safety, its functions are becoming more and more superseded. The true Church of England, at this moment, lies in the editors of its newspapers. These preach to the people daily, weekly; admonishing kings themselves; advising peace or war with an authority which only the first Reformers and a long-past class of Popes were possessed of; inflicting moral censure; imparting moral encouragement, consolation, edification; in all ways diligently “administering the discipline of the Church.” It may be said, too, that in private disposition the new preachers somewhat resemble the Mendicant Friars of old times; outwardly, full of holy zeal; inwardly, not without stratagem, and hunger for terrestrial things.^e

18—21. *puffed* (see on v. 6), with pride, or anger. *I . . you*, but sent a subordinate. *if . . will,*^a a usual formula. *speech*, great swelling words of vanity. *power*, influence for good;

d 1 Co. ix. 1, 2
1 Co. iii. 6; Ac. xviii. 11; Ga. iv. 19; Ja. i. 18.

e M. Henry.

“Employment so certainly produces cheerfulness, that I have known a man come home in high spirits from a funeral, because he had had the management of it.”—Bp. Hall.
f W. Jones.

be ye followers of me

a Ac. xix. 22.

b 1 Ti. i. 2; 1 Th. iii. 2; Phi. ii. 20—22; 1 Co. iv. 2.

c 1 Co. xi. 2.

“Example is like the press: a thing done is the thought printed; it may be repeated, if it cannot be recalled; it has gone forth with a self-propagating power, and may run to the ends of the earth, and descend from generation to generation.”—H. Melvill.

d I. Barrow, D.D.

“As the moon doth borrow her light of the sun, because, of herself, she has little, or none at all; even so the Church, having no light of herself, doth take her light of the Son of God.”—Caudray.

e T. Carlyle.

speech and power

a Ja. iv. 14; cf. Ac. xviii. 21; Rô.

i. 10; 1 Co. xvi. 7.

b 2 Co. iv. 5; 1 Th. i. 5.

c The first admonition by words was succeeded by flagellation in the synagogue.

d 2 Co. x. 1, 2; xiii. 1—4, 10.

e J. H. Newman, D.D.

"Speech is commonly judged the truest character of the mind, and the surest test of inward worth, as that which discloseth the *hidden man of the heart*, which unlocketh the closet of the breast, which draws the soul out of her dark recesses into open light and view, which rendereth our thoughts visible, and our intentions palpable."
—Barrow.

f Bailey.

authority. **word**, human speech, however eloquent or learned. **power**,^b of the Holy Ghost. **what . . ye?** wh. would you prefer? **rod**,^c to punish. **love**, affectionate approval. **spirit . . meekness?**^d to continue my work of teaching?

The spiritual mind.—I. If we would form a just notion how far we are influenced by the power of the Gospel, we must evidently put aside everything which we do merely in imitation of others, and not from religious principle. II. We may have received the kingdom of God in a higher sense than in word merely, and yet in no real sense in power. Our obedience may be in some sort religious, and yet hardly deserve the title of Christian. The obedience which is here required is different from any which natural reason tells us of, not in its nature, but in its excellence and peculiarity.^e

Words—the notes of thought.—

"Words are the notes of thought, and nothing more.

Words are like sea-shells on the shore: they show

Where the mind ends, and not how far it has been.

Let every thought, too, soldier-like, be stripped,

And roughly looked over. The dress of words,

Like to the Roman girl's enticing garb,

Should let the play of limb be seen through it,

And the round rising form. A mist of words,

Like haloes round the moon, though they enlarge

The seeming size of thoughts, make the light less,

Doubly. It is the thought writ down we want—

Not its effect—not likenesses of likenesses.

And such descriptions are not, more than gloves

Instead of hands to shake, enough for us.

As in the good the fair; simplicity

Is nature's first step and the last of art."f

CHAPTER THE FIFTH.

case of incest

a Ep. v. 3; De. xxvii. 20.

b Cf. Cicero, *Pro Cluentio*, 5, 6; and Virgil, *Æn.* x. 389.

c 2 Co. vii. 8—12.

"Let thy mind's sweetness have its operation upon thy body, clothes, and habitation."—Herbert.

"True chastity is tongued so weak, 'Tis overcome ere it know how to speak."—Decker.

d Dr. Lyth.

e Spurgeon.

1, 2. fornication,^a adultery. **named . . Gentiles**, viewed by them with horror.^b *Named, i.e.*, with approbation. **father's wife**, not mother, but step-mother: **incest**. **mourned**,^c repented of this sin. **taken . . you**, put out of the Church.

Want of discipline in a Church.—This is—I. A serious evil—it degrades all—indicates declension of zeal, watchfulness, love and purity. II. Commonly associated with pride—the offender may be respectable, or the offence ignored. III. A just cause for sorrow—for the dishonour done to Christ—the injury done to souls—the discredit brought upon God's cause.^d

Dead Churches.—Have you ever read "The Ancient Mariner"? I dare say you thought it one of the strangest imaginations ever put together, especially that part where the old mariner represents the corpses of all the dead men rising up to man the ship,—dead men pulling the rope, dead men steering, dead men spreading the sails. I thought what a strange idea that was. But do you know that I have lived to see that time? I have seen it done. I have gone into churches, and I have seen a dead man in the pulpit, a dead man as deacon, and a dead man handling the plate, and dead men sitting to hear.^e

3-5. but . . spirit, thinking of, and caring for you, as much as if present. judged, weighed, considered. My sentence is this. in . . Christ,^a by His authority: prob. this was the usual formula. and . . spirit, I, myself, as present in spirit. power . . Christ, with Apostolic power delegated by Christ. deliver . . flesh,^b "It was a delegation to the Cor. Church of a special power reserved to the App. themselves, of inflicting corporal death, or disease as a punishment for sin."^c spirit . . Jesus, even the dreadful punishment an act of mercy.

The grounds upon which human punishment rests.—I. The formula here used shows that Paul excommunicated in a representative capacity. Therefore we assume that man is the medium through which God's punishments are inflicted—1. If man were perfect his condemnation would be as perfect as God's; 2. As representative, human punishment is expressive of Divine indignation; 3. The indignation of society is representative of God's indignation. II. The next ground on which this rests is the reformation of the offender. Many are deterred from wrong-doing by fear, and by no other motive. III. The contagious character of evil. A man may be tainted, although penitent, and thus is avoided. IV. To permit intercourse with such an one would be to contradict the true idea of the Church. Application:—1. The dangerous results of too great exclusiveness. (1) The habit of judging; (2) Censoriousness; (3) Spiritual pride. 2. The errors into which men fall by this very exclusiveness. (1) Undue severity; (2) Dislike for the society of the world.^d

Dead souls in the Church.—In the first years of a Church, its members are willing to endure hardships, and to make great exertions; but, when once it is prosperous, they desire to take their ease: as one who builds a ship is willing to work all the way from keel to deck until she is launched; thenceforward he expects the ocean to buoy him up, and the winds to bear him on. The youth-time of Churches produces enterprise; their age, indolence. But even this might be borne, did not these dead men sit in the door of their sepulchres, crying out against every living man who refuses to wear the livery of death. I am almost tempted to think, that if, with the end of every pastorate, the Church itself were disbanded and destroyed, to be gathered again by the succeeding teacher, we should thus secure an immortality of youth.^e

6-8. your . . good, "How inconsistent with your harbouring such an one, appear your high-flown conceits of yourselves!"^a little . . lump, the whole receives its character from, and will presently be like, the little. purge . . leaven,^b expel this incestuous person. that . . lump, the evil having been removed. Christ . . us, the passover sacrifice intro. the days of unleavened bread. let . . feast, the continual passover feast of Christians for whom Christ suffered. not . . leaven, like that now ref. to. neither . . wickedness,^c do not retain one evil while getting rid of others. sincerity . . truth, towards God and man.

Christ our Passover.—I. The circumstances under which the Passover was instituted. II. Its extent. It was to be partaken of; so Christ is to be the constant support of the believer's soul. We should receive Christ wholly. When we receive Him—1. To stand as our defence where we cannot be our own, the reception is but partial; 2. Only as our security for the future, we deceive ourselves; 3. Only as a sacrifice, we do not receive Him wholly;

excommunication

a 1 Ti. v. 21.

b 1 Ti. i. 20.

c *Alford*, who quotes the case of Ananias and Sapphira, and Elymas, and another hinted at 1 Ti. i. 20.

"The interpretation of Tertullian and Ambrose, that the individual may be destroyed in order that the Church may be saved, is characteristic of the age of the writers, but has no foundation, either in the actual words, or general spirit of the Apostle."—*Stanley*.

d *F. W. Robertson, M.A.*

"Many Christians are like chestnuts—very pleasant nuts, but enclosed in very prickly burs; which need various dealings of Nature, and her grip of frost, before the kernel is disclosed."—*Beecher*.

e *H. W. Beecher*.

power of little things

a *Alford*. "You have no right to boast of your gifts and of your spiritual perfection, whilst this sin remains amongst you unreproved."—*Stanley*.

b Ex. xii. 11-15; Ep. iv. 17-19; 1 Pe. iv. 1-3.

c Lu. xii. 1.

"A little error of the eye, a misguidance of the hand, a slip of

the foot, a starting of the horse, a sudden mist, or a great shower, or a word undesignedly cast forth in an army, has turned the stream of victory from one side to another, and thereby disposed of empires and whole nations."—*South.*

*d Dr. Spencer.
e Dr. Boyd.*

fellowship with the ungodly

a Alford; but Mackenzie thinks the former part of this letter is meant; yet the principal critics agree with Alford.

b 1 Th. iii. 6.

"The whole life of a Christian must be a feast of unleavened bread; his common conversation, as well as his religious performances, must be holy."—*Henry.*

c W. Burkitt.

"When men have more to do with the world than they can well manage, they shall have more to do with Satan than they can well withstand."—*Owen.*

separating from the wicked

*a Ro. i. 18-20,
29, 32.*

"No evil propensity of the human heart is so powerful that

4. And mingle our own graces with His merits, we give Him an erroneous reception. III. It was to be eaten with *bitter* herbs. We must have a contrite heart. Consider—1. What your condition was; 2. Your exposure; 3. What would have been your end; 4. What you are still.^a

The power of evil.—I do not know why it is that by the constitution of the universe evil has so much more power than good to produce its effect and to propagate its nature. One drop of foul will pollute a whole cup of fair water, but one drop of fair water has no power to appreciably improve a cup of foul. Sharp pain present in a tooth or a toe will make the whole man miserable, though all the rest of his body be easy; but if all the rest of the body be suffering, an easy tooth or toe will cause no perceptible alleviation.^c

9-11. wrote . . epistle, wh. has not come down to us.^a **company**, make friends or companions of. **this world**, the heathen world, the world outside the Church. A man may be good enough for the world who is not fit for the Church. **for . . world**, and live in a monastery, for example, a thing that P. would not teach, nor Christ allow. **man . . brother**, by separating fr. him, you are to enter your solemn protest against his character as unworthy the Christian name. **covetous, etc.**,^b except in the case of the drunkard, this Apostolic precept is not now usually observed. But why not? **with . . eat**, certainly not at the Lord's Supper.

Association with fornicators forbidden.—I. All unnecessary society and intimate familiarity with scandalous professors ought to be avoided, in order that—1. Religion may not be thought to favour them; 2. The Church may not suffer by them. II. As it ought to be the Church's care to purge out such, and separate them from her communion; so is it every private Christian's duty to do the same. III. If eating with fornicators be forbidden at our own table; much less ought any Church to suffer them a religious eating at the Lord's Table.^c

Fellowship with the ungodly.—Mr. Robert Blair, in a memoir of his life, written by himself, says, "That year (1616) having, upon an evening, been engaged in company with some irreligious persons, when I returned to my chamber, and went to my ordinary devotion, the Lord did show so much displeasure and wrath, that I was driven from prayer, and heavily threatened to be deserted of God. For this I had a restless night, and resolved to spend the next day in extraordinary humiliation, fasting, and prayer; and, toward the evening of that day, I found access to God, with sweet peace, through Jesus Christ, and learned to beware of such company; but then I did run into another extreme of rudeness and incivility toward such as were profane and irreligious, so hard a thing is it for short-sighted sinners to hold the right and the straight way."

12, 13. judge . . without? I have no authority to pass sentence on men of the world. judge . . within? who by entering have made themselves amenable to your rules? **them . . judgeth**,^a there will be a trial and a sentence for them. **put away**, in the manner indicated, fr. your society. **that . . person**, of whom I have been writing.

The judgment of God and the judgment of the Church.—I. The one is limited, the other is universal. II. The one is partial,

the other absolute. III. The one is disciplinary, the other judicial. IV. The one may possibly err, the other is infallible. V. The one is provisional, the other will be final. VI. The effects of the one are temporary, the effects of the other will be eternal.^b

Object of discipline.—Visiting a person who was in deep affliction and sorrow, Gotthold was told by the family that he was in the garden. Thither he followed, and found him employed in clearing a vine of its superfluous leaves. After a friendly salute, he inquired what he was doing. "I find," was the reply, "that owing to the abundant rain, this vine is overgrown with wood and leaves, which prevents the sun from reaching and ripening the grapes; I am therefore pruning part of them away, that it may bring its fruit to maturity." Gotthold rejoined, "And do you find, that in this operation the vine resists and opposes you? If not, why are you displeased that a gracious God should do to you what your vine must not be displeased that you do to it?"^c

it may not be subdued by discipline."—*Seneca*.

b Dr. Lyth.

c C. Scriver.

"Correct opinions, well established on any subject, are the best preservative against the seductions of error."—*Bishop Mant.*

"Sound judgment is the ground of writing well."—*Roscommon.*

CHAPTER THE SIXTH.

1-3. dare,^a "treason against Christians is denoted by this high-sounding word."^b law . . unjust, "as we have nothing to do with judging the heathen (*see v. 12, 13*), so we ought not to go to law bef. them, or suffer them to judge us."^c The verdict of the heathen would most prob. be unjust, if they attempted to settle matters of wh. they were not morally competent to judge. do . . know? a question repeated six times in this cap.^d saints . . world,^e by the principles of the Gospel wh. they live and teach. unworthy, unfit; without power. judge . . matters, betw. one Christian and another. angels, prob. evil angels are meant, who are now condemned by Christian holiness, and who will hereafter be judged by Jesus and His saints.^f how . . more, since we are more familiar with them. things . . life, esp. the spiritual and moral life of the Church.

on litigation

a Ma. xviii. 15-17.

b Bengel.

c Stanley.

d Hence Locke regards it as a reproof of their ignorance in religious matters, notwithstanding their boasted knowledge.

e Ma. xix. 28; Jo. xii. 31.

f Jude 6.

"Besides the scandal of such proceeding, exposing their internal differences to the eyes of the heathen, there were certain formalities to be gone through in the heathen law-courts, such as adjurations by heathen deities, which would involve them in idolatrous practices."—*Wordsworth.* See also *Blunt's Lec. 9th 110.*

Why a saint should not go to law with his brethren.—I. It demeans Christianity before the world—for Christianity teaches peace, forbearance, unity, and love. II. It cedes to worldly men an opportunity of judging Christian character—the complainant as well as the defendant. III. It denies the competency of the Church to adjust differences among its own members. IV. It is to prefer law to equity. V. It is totally opposed to the spirit of Christ.^g

Advice of Dr. Twiss.—Mr. Philip Henry relates a remarkable story concerning a good old friend of his, who when young, being an orphan, was greatly wronged by his uncle. His portion, which was £200, was put into the hands of that uncle, who, when he grew up, shuffled with him, and would give him but £40, instead of his £200, and he had no way of recovering his right but by law. But, before he would engage in that, he was willing to advise with his minister, who was the famous Dr. Twiss, of Newberry. The counsel he gave him, all things considered, was, for peace sake, and for the preventing of sin, and snares, and troubles, to take the £40 rather than contend; "and, Thomas," said the doctor, "if thou dost so, assure thyself that God will make it up to thee and thine some other way, and they that defraud will be

g Dr. J. Lyth.

"Slight small injuries, and

they will become none at all."—*Fuller.*

arbitrators

a Ac. vi. 2, 3.

b Alf., Mack.

"To go to law is for two persons to kindle a fire at their own cost to warm others, and singe themselves to cinders; and because they cannot agree as to what is truth and equity, they will both agree to unplume themselves, that others may be decorated with their feathers."—*Feltham.*

c Dr. Lintner.

"A quarrel may be compared to a spark, which cannot be produced without a flint as well as a steel; either of them may hammer on wood for ever, no fire will follow."—*South.*

suffering wrong

a Ma. v. 39, 40; 1 Th. v. 13, 15.

b Ge. xiii. 1-13.

c 1 Th. iv. 6.

"Laws are like cobwebs that entangle the weak, but are broken through by the strong."—*Solon.*

"A multiplicity of laws denotes great corruption in a state."—*Tacitus.*

"However frequently you are injured, if real penitence and contrition follow

the losers by it at last." He did so, and it pleased God so to bless that little which he began the world with, that when he died in a good old age, he left his son possessed of some hundreds a year, whilst he that had wronged him fell into poverty.

4-6. judgments, seats of judicature. things . . . life, as dis. fr. the future life. set them, etc.^a as sufficient to try secular causes. I . . . shame, I say this to put you to shame.^b judge, decide, arbitrate. brother . . . brother, a family strife made a public spectacle.^c unbelievers, who not only are incompetent to settle Church disputes, but should not be called in to settle other matters. Consider also the moral damage done to unbelievers, whose highest good may be secured by consistent example.

Duty of Christians in reference to legal prosecutions.—I. Christ has made it the duty of His disciples to settle all their differences among themselves, without resorting to legal prosecutions. II. There are strong and weighty reasons—reasons binding on the conscience of every Christian—why he should not go to law with his brother.—1. It is contrary to the spirit and precepts of the Gospel; 2. It brings strife and contention into the Church; 3. It dishonours Christ and religion; 4. It tends to its destruction. Learn—(1) This is an evil which should be discountenanced by every Christian; (2) It can in no sense be justified; (3) The Church is bound to make this offence a subject of discipline.^c

Opinion of Erskine.—Lord Erskine, when at the bar, and at the time when his professional talents were most eminent and popular, having been applied to by his friend Dr. Parr for his opinion upon a subject likely to be litigated by him, after recommending the doctor "to accommodate the difference amicably," concluded his letter by observing, "I can scarcely figure to myself a situation in which a lawsuit is not, if possible, to be avoided."—*Brotherly love.*—A little boy, seeing two nestling birds pecking at each other, inquired of his elder brother what they were doing. "They are quarrelling," was the answer. "No," replied the child, "that cannot be; they are brothers."

7, 8. fault, of injustice or injury on the one hand, of retaliation on the other. rather . . . wrong?^a bear an injury for the Master's sake, rather than do an injury to His cause? rather . . . defrauded? consider the case of the Patriarch.^b nay, you, yourselves, who complain of others, are also among wrong-doers. wrong, I am not defending wrong, or fraud. A man is not to injure with impunity, bec. he may not be proceeded against in a court of law. and . . . brethren,^c wrong would be sinful enough if outsiders only were the inflictors and the sufferers. Christians should act as brothers in Christ.

A strict search.—A traveller on his journey crossed the frontier, and had to pass through the Custom House. The officers said to him, "Have you any contraband goods?" to which he replied, "I do not think I have." "That may be all true," said the officers, "but we cannot permit you to pass without examination. Permit us to search." "If you please," said the traveller; "but allow me to sit down while you perform your duty." The examination over, the traveller addressed the officers, saying, "Gentlemen, will you allow me to tell you what thoughts this examination has awakened in my mind. We are all travellers to an eternal

kingdom, into which we cannot take any contraband goods. By these forbidden things I mean deceitfulness, anger, pride, lying, covetousness, and similar offences, which are hateful in the sight of God. For all these every man who passes the boundary of the grave is searched far more strictly than you have searched me. God is the great Searcher of hearts; from Him nothing is hid, and in that kingdom, as in this, every forbidden article subjects a man to punishment."

9-11. unrighteous . . God, a spiritual kingdom, ruled by love, composed of godly citizens. deceived, by false teachers, or your own corrupt views. fornicators, unchaste, sensual. idolators, such crimes being connected with heathen worship. The denial of the true God destructive of morality. effeminate, etc.,^a common sins of the heathen world at that time.^b [iii. 267.] thieves . . covetous . . extortioners,^c for such purposes are law courts sometimes used. drunkards^d . . revilers, prob. all. to heathen feasts. such, infamous persons. were, bef. conversion. some,^e but not all, yet the best needed to be converted. washed,^f cleansed fr. impurities of heathenism. sanctified, consecrated to service of God. justified, in addition to forensic sense, delivered fr. sin. in . . Jesus,^g by His power. by . . God, by the renewing influences of the Holy Spirit.

Justified in the name of Christ.—The results of justification. I. The restoration of amity and intercourse between the pardoned sinner and the pardoning God. II. Adoption of the persons justified into God's family. III. The habitual indwelling of the Holy Spirit. The immediate effects of this indwelling are—1. Tranquillity of conscience; 2. Power over sin; 3. A joyous hope of heaven.^h—*Christians reminded of their deliverance from their carnal state.*—I. The humbling fact that the Church of God is composed of those who formerly ranked amongst the most notorious transgressors; but who now are changed. They are—1. Washed; 2. Sanctified; 3. Justified. II. The way in which such characters are made partakers of this honourable relation to the Church of God. We are justified—1. In Christ's name; 2. By the Spirit of God.ⁱ—*Sanctification.*—I. Its nature: 1. Separation; 2. Appropriation; 3. Cleansing; 4. Preparation. II. Its difference from justification: 1. That relates to the guilt of sin: this to its power; 2. That frees us from God's wrath: this from evil tempers; 3. That gives us a right to heaven: this makes us fit for it; 4. That is complete at once: this is ever progressive.^k

The doom of drunkards.—A parent once said to a Sabbath school teacher, "O, sir! I am very glad that you have got a school for boys on Sunday nights. I had such a reprimand and sermon from my little lad the other night, as I never had before in my life. After he came home last Sunday night, he sat down very thoughtful, and at last began to cry, and said, "O, father, if you go and get drunk, you will go to hell; and if I were to go to heaven, and see you on the left hand, O how I shall cry, and wish you to come to me!"

12-14. things, meats, etc. lawful . . me,^a to eat. If lawful, no crime in their lawful use. expedient, self-denial for the sake of weaker brethren. How far this may strictly apply to private Christians is an open question. The Apostle's case, as an

the offence, a Christian is always bound to forgive."—*Bishop Porteus.*

inheritors of the kingdom.

^a Ro. i. 24, 26, 27; Ga. v. 19-21.

^b "Μαλακοι, the name given to men, who suffered themselves to be abused by men, contrary to nature. Hence they are joined here with αρσενοκοιται, Sodomites, the name given to those who abused them. The wretches who suffered this abuse, were likewise called Pathics, and affected the dress and behaviour of women."—*Macknight.*

^c Ep. v. 5; He. xiii. 4; Re. xxii. 15.

^d Is. v. 11; Ep. v. 18; Pr. xx. 1; xxiii. 20, 21, 29-35; Ho. iv. 11; Hab. ii. 15.

^e Ep. ii. 1, 2; Col. iii. 5-7; Tit. iii. 3-7.

^f Zec. xiii. 1; Ep. v. 25, 26; Re. i. 5, 6; vii. 14; Ez. xxxvi. 25-27.

^g 1 Co. i. 30; Ro. iii. 24-26.

^h *Dr. Bunting.*

ⁱ *Anon.*

^k *W. W. Wythe.*

expediency

^a 1 Co. viii. 8-10, 13; x. 27, 28.

b i Co. ix. 12; Ro xv. 2.

c Ro. xiv. 17, 20, 21; Col. ii. 22.

d Ro. vi. 12, 13; xii. 1.

e Phi. iii. 17—21; Ro. viii. 11; 2 Co. iv. 14; Jo. vi. 39.

"Venture not to the utmost bounds of even lawful pleasure; the limits of good and evil join."—*Fuller*.

"To set the mind above the appetites is the end of abstinence, which one of the fathers observes to be not a virtue, but the ground-work of a virtue."—*Johnson*.

f F. W. Robertson, M.A.

g Sanderson.

"Expediency.—A temporary means of effecting an object, without regard to ulterior consequences."—*Maunder*.

union with Christ

a 1 Co. xii. 27; Ep. v. 20.

b Ge. ii. 24; Ma. xix. 5.

c Ep. iv. 4; Ro. xii. 2.

d Dr. J. Lyth.

"There is a real, though not a personal union of those who live the Divine life with Him who is the great origin and principle of it. Whoever is joined to the Lord is caught into a union of spirit with Him, and that Spirit

eminent public teacher related to many Churches composed of men of various antecedents and opinions, was most peculiar, esp. in that ill-informed and idolatrous age. will . . . any,^b not under the power of any men with peculiar views, nor of things whether lawful or only expedient. I will act as the occasion may require in minor matters. destroy . . . them,^c as they will have no place in the future, let us not make too much of them here. body . . . Lord,^d even our perishing nature is to be consecrated to God's service. Lord . . . body, He preserves its health, feeds, clothes, shelters, &c. God . . . power,^e that the body will be glorified, shows it was made to glorify God.

The limits of Christian rights.—I. The rights of Christian liberty: 1. The meaning of Christian expediency; 2. The nature of Christian liberty. II. The rights of nature: 1. The correspondence of appetites with the gratification provided for them. To be governed by the springs of impulse—your appetites and passions—this is not your nature. The passions are but a part of the man; 2. The transitoriness of the body, as furnishing an argument for sensuality. It is the outward form of the body alone which is transitory. Itself shall be renewed—a nobler, more glorious form, fitted for a higher and spiritual existence. f

Expediency.—That expediency ever relateth to the end, we may gather from the very notion of the words; *συμμερειν* in the Greek is as much as to confer or contribute something, to bring in some help or furtherance towards the attainment of the desired end; and *expedire* in the Latin is properly to speed a business, as the contrary thereof (*impedire*) is to hinder it. The word expedition cometh thence, and so doth this also of expediency. That thing then may not unfitly be said to be expedient to any end that doth *expedire*, give any furtherance or avail towards the attaining of that end; and that, on the contrary, to be inexpedient, that doth *impedire*, cast in any let, rub, or impediment, to hinder the same. It must be man's first care to propose to himself, in all his actions, some right end, and then he is to judge of the expediency of the means by their serviceableness thereunto. g

15—17. bodies . . . Christ? a subject to His direction, the objects of His care? take . . . harlot? prostituting what belongs to Christ to sinful pleasures? one body? b in sinful desire, indulgence, inclination? joined . . . spirit, c one mind, virtuous disposition: otherwise there is no union with Christ.

Fornication.—I. Destroys all pretence to Christianity,—the body belongs to Christ,—should be employed in His service,—to give it to another is to deny Him, and to court destruction, which God forbid. II. Degrades the man—the harlot is the refuse of humanity—to be joined to her is to be one with her by a natural law. III. Is impossible while we are joined to Christ—we are one spirit with him. d

A happy reply.—A drunkard assailed a Washingtonian, but could only say, "There goes a teetotaler!" The gentleman waited until the crowd had collected, and then turning upon the drunkard said, "There stands a drunkard!—Three years ago he had a sum of 800 dollars, now he cannot produce a penny. I know he cannot. I challenge him to do it, for if he had a penny he would be at a public house. There stands a drunkard, and here stands a teetotaler, with a purse full of money, honestly

earned and carefully kept. There stands a drunkard!—Three years ago he had a watch, a coat, shoes, and decent clothes; now he has nothing but rags upon him, his watch is gone, and his shoes afford free passage to the water. There stands a drunkard; and here stands a teetotaler, with a good hat, good shoes, good clothes, and a good watch, all paid for. Yes, here stands a teetotaler! And now, my friends, which has the best of it? The bystanders testified their approval of the teetotaler by loud shouts, while the crest-fallen drunkard slunk away, happy to escape further castigation.

18-20. flee, etc., including its usual concomitants—gluttony and drunkenness. without . . . body, without directly affecting it. But every sin indirectly affects man's present welfare. he . . . body,^a debilitates it; note the physical consequences of this sin.^b body . . . you, keep the temple pure lest the heavenly guest depart. ye . . . own, to act as you please: seek to please the owner—God. price,^c how great the price. Its greatness indicates the body's value, and makes it wholly the Lord's. glorify . . . body,^d by chastity, temperance, etc. spirit, by piety, devotion, praise. God's, who created and redeemed, and is pledged to glorify.

Glory to God for our redemption required.—I. Our state—"bought with a price." 1. By whom? 2. From what?—(1) The slavery of sin, (2) Satan's power, (3) God's wrath, (4) The curse of the law, (5) Eternal torments; 3. With what price? II. Our duty—"to glorify God." 1. The duty itself; 2. Its extent—(1) In body, (2) In spirit; 3. The reasons for this duty.^e—Obligations to obedience.—From—I. The relation we stand in to God as His creatures; II. The law He hath revealed to us in His Word; III. The blessings of His providence that we are constantly receiving; IV. His love and goodness in the grand work of Redemption.^f

The soul is the seat of true religion.—The Rev. Mr. James, speaking of the nature of true religion, says, "Until the mind is rightly affected towards God, there is no religion, because He is the direct and primary object of it. It is something perfectly independent, as to essence, of all the social relations. If a man was wrecked, like Alexander Selkirk, on an uninhabited island, where there would be no room, of course, for loyalty, honesty, kindness, mercy, justice, truth, or any of the relative virtues, the claims of piety would still follow him to this dreary and desolate abode; and even there, when he should never hear 'the sweet music of speech,' nor look on the 'human face divine,' he would still be under the obligations of piety; even there one voice would be heard breaking the silence around him, with the solemn injunction of Scripture, 'Thou shalt love the Lord thy God.' Bear in recollection then, my children, that God, as He is revealed in His Word, is the direct and primary object of all true piety; and that the most exemplary discharge of the social duties can be no substitute for that reverence, and love, and gratitude, and obedience, which we owe to Him."

CHAPTER THE SEVENTH.

1-3. good, not morally good,^a but expedient in the present distressed state of the Church.^b not . . . woman, in way of matrimony.^c nevertheless, etc.,^d let ea. one marry who cannot

is the continual source of life to him."—Howe.

"All things to all men,' in any sense but the right sense, is nothing to any man."—Tupper.

God to be glorified in our body and spirit

a Pr. v. 8, 9, 11; vi. 24-32; vii. 24-27.

b But for wh. we should not hear of Acts of Parliament concerning certain "Contagious Diseases," and the licensing of harlots and brothels.

c Ac. xx. 28; 1 Co. vii. 23; Ga. iii. 13; He. ix. 12; 1 Pe. i. 18, 19; Re. v. 9.

d 2 Co. v. 14, 15; Tit. ii. 14; 1 Pe. ii. 9.

e Bp. Beveridge.

f Rev. C. Buck.

"Intemperate men hurt themselves far more than others; whereas other sinners secure some profit to themselves."—Socrates.

"He that falls into sin is a man; that grieves at it may be a saint that boasteth of it is a devil."—Fuller.

the marriage state

a Alford.

b Macknight.

c By the Jews, he who at the age of twenty had not married, was considered to have sinned; the tendency to celibacy among the Gentiles was at this period so strong that Augustus enacted laws to counteract it.—See *Hor. Carm. Sæc. 17.*

d He. xiii. 4; Ge. ii. 18; Ep. v. 31, 32; Jo. ii. 1, 2.

"Of all the actions of a man's life, his marriage does least concern other people; yet of all actions of our life, it is most meddled with by other people."—*Selden.*

a Ex. xix. 15; 1 S. xxi. 4, 5; Joel ii. 15.

b Thus it often happens that in our divorce courts neglect on the one side is put in as a plea for sin on the other.

c 2 Co. viii. 8; xi. 17.

d Ma. xix. 12; 1 Co. ix. 5.

"Those who marry women much richer than themselves, are not the husbands of their spouses, but slaves to the fortunes they have brought."—*Plutarch.*

e Dr. J. Lyth.

"Love can hope where reason would despair."—*Lyttleton.*

advice to the unmarried
Golden Grove Serms., Bp. Taylor, 219 ff.

live a chaste life without. **due benevolence**, the proper duties involved in the nature of marriage.

A symbol of expediency.—The chameleon is particularly noted for its singular faculty of changing colour voluntarily, which enables it to conceal itself, by adopting that of the branches around, and by the peculiar structure of its enormously projecting eyes. Although the movements of its head are limited, on account of the shortness of its stiff neck, this deficiency is amply compensated by the wide range of its vision; each eye being able to move about in all directions independently of the other. Thus, while one of them gazes upon the heavens, the other minutely examines the ground; or, while one of them rolls in its orbit, the other remains fixed; nay, their mobility is so great, that, without even moving his stiff head, this wonderful saurian, like Janus the double-faced god of ancient Rome, can see at the same time all that goes on before and behind him. This mutual independence of the eyes is owing to the imperfect sympathy which subsists between the two tubes of the brain and the two sets of nerves which ramify through the opposite sides of its frame. Hence, also, one side of the body may be asleep while the other is vigilant; one may be green while the other is ash-blue: and it is even said, that the chameleon is utterly unable to swim, because the muscles of both sides are incapable of acting in concert.—*Hartwig.*

4—7. wife . . husband, she belongs to no other man. husband . . wife, to whom he exclusively belongs. defraud . . other,^a by neglect of fitting matrimonial duties. that . . prayer, the claims of religion should have the pre-eminence. come . . again, in the E. the women had apartments allotted to them. Satan . . incontinency, that this neglect may not result in sin.^b permission, advice generally. commandment,^c not as a Divine law universally binding. would . . myself,^d having self-control. but . . man, etc., men dif. in physical constitution, in mental and moral power.

The happiness of single life.—I. Exemplified by Paul,—freedom from earthly care; entire devotedness to the service of God. II. It depends on special gift,—the gift of continence (not conferred upon all), associated generally with special grace. III. Must not be inculcated upon all,—would violate the ordination of Providence, breed mischief, and, very often, immorality.^e

A mercenary husband.—"Dr. Franklin, with a party of his friends, was overtaken by bad weather on one of the West-Indian islands (which they had put into on a voyage to Europe), and took shelter in a public-house kept by a foreigner. Upon their requesting that more wood might be brought and put on the fire, the inhuman brute of a landlord ordered his sickly wife to go out in the storm and bring it, while a young, sturdy negro wench stood by doing nothing. When asked why he did not send the girl rather than his wife, he replied, 'That wench is worth four hundred dollars; and, if she should catch cold and die, it would be a great loss to me; but if my wife dies, I can get another, and, perhaps, money into the bargain.'"

8—11. good, expedient, bec. of effect of persecutions, etc., upon families. abide . . I, unmarr'd. if . . contain, live chastely. better . . burn, than sin, or be troubled by unchaste desires. command . . Lord, this, a law of God; not human advice.

depart," for insufficient reasons. let . . wife, the same law applies to both.

On choosing a husband.—"Young woman! if a rich young man asks you to marry him, and has no occupation, or trade, or calling by which he could make a living if he were thrown on his own resources, you may give him your respect, but 'give him the mitten.' Whatever may be a young man's qualities, if he is fond—very fond—of going to the theatre, 'refuse' him. If a young man shows by his conversation that he is an admirer of fast horses, and is pretty well acquainted with the qualities and 'time' of the best racing nags of the country, when he asks your hand, 'give him the mitten only.' If you ever hear a young man speak of his father or mother disrespectfully, contemptuously, do not encourage his attentions; he will do the same of you, and, in many ways, will make your heart ache before you die. If you know a young man likes to stand around tavern doors, at the street corners, and about 'groceries,' cut your hand off rather than place it in his; he is worth only the 'mitten.' If your suitor can tell you a great deal about cards; seems familiar with a multitude of 'tricks' which can be performed with the same, and is himself an adept in such things, let him win all the money he may from others, but let him not 'win' your heart, for he will 'lose it' in a year, and leave you a broken one in its place. If you know of a 'nice young man' who will certainly heir a large estate, who is of a 'highly respectable family,' who seems to be at home as to the usages, customs, and proprieties of good society, and yet who is indifferent about attending church on the Sabbath day, who speaks disparagingly of clergymen, who talks about religion in a patronising way as 'a very good thing in its place,' particularly for old women, weak young girls, and children, never marry him should he ask you. Such a man can never warm a woman's heart; will never twine around it the tendrils of a true affection, for he is innately cold, unsympathising, and selfish, and should sickness and trouble come to you, he will leave you to bear them all alone. Idleness, the having no occupation, will always and inevitably engender moral and physical disease; and these traits will be more or less perpetuated in the children born to such; the brunt of these calamities has to be borne by the mother, and, in the bearing up against them, how many a noble-hearted woman has sorrowed, and grieved, and toiled herself into a premature grave, may never be known, but the number cannot be expressed in a few figures. Therefore, my sunny-faced daughter, if you do not want to grow old before your time, to live a life of toil and sorrow, and then prematurely die, give not your hand, but only 'the mitten' to a young man, however well-born or rich, who has not a legitimate calling by which he could 'make a living' if he were by some fortuity left penniless."—*Dr. Hall.*

12—15. rest, of dif. religions; one party a Christian, the other a heathen. a brother, a Christian man. wife . . not, a heathen woman (whom he had married bef. his conversion). let . . away, the same rule to be observed as if both were Christians. and . . woman, the same rule in her case. unbelieving . . sanctified, separated fr. other women by the wife he is married to. and . . husband, same rule applies. The marriage is to be held lawful and binding, and not annulled by a change of religion on either side. unclean, as if born out of wedlock; or, belong-

a Ma. xix. 6; Mal. ii. 14, 16; Ma. v. 32.

"An equal marriage is best."—*Pittacus.*

"Marriage should not be mercenary; but the ends proposed should be issue, love, and friendship." — *Solon.*

"Let thy love be to the best, so long as they do well; but take heed that thou love God, thy country, thy prince, and thine own estate, before all others: for the fancies of men change, and he that loves to-day hateth to-morrow; but let reason be thy schoolmistress, which shall ever guide thee aright."—*Sir W. Raleigh.*

"A beautiful and chaste woman is the perfect workmanship of God, the true glory of angels, the rare miracle of earth, and the sole wonder of the world."—*Hermes.*

"Man and wife are equally concerned to avoid all offence of each other in the beginning of their conversation. Every little thing can blast an infant blossom."—*Bp. J. Taylor.*

on divorce

a Wordsworth, *Macknight.*

b Ge. xvii. 7; Mal. ii. 15; Ac. ii. 39; Ro. xi. 16.

c Ro. xii. 18; 1 Co. xiv. 33.

"How pleasant—how happy a

state — when a prudent wife is loved by her husband even to the last moment of existence."—*Phocylides*.

"A woman's best dowry is her virtue, modesty, and restrained desires."—*Plautus*.

d Anon.

"No man knows what the wife of his bosom is—no man knows what a ministering angel she is—until he has gone with her through the fiery trials of this world."—*Washington Irving*.

relative duties

a 1 Pe. iii. 1.

b C. *Siméon, M.A.*

"Marriage is the best state for a man in general; and every man is a worse man in proportion as he is unfit for the married state."—*Johnson*.

"Solo partner, and solo part, of all these joys, dearer thyself than all."—*Milton*.

abiding in our calling

a 1 Co. ix. 20.

b Ac. xv. 1, 19; Ga. v. 2.

c Ga. v. 6; vi. 15.

d Jo. xiv. 23; 1 Jo. ii. 3.

e Lu. iii. 12—14.

f F. W. *Robertson*.

"No man must take up or change any calling without sufficient cause to call him

ing to heathen world. **holy,**^b hence to be objects of Christian solicitude. **if . . . depart,** on any pretence. Bec. a believer is not to depart. **bondage,** is released fr. bonds of matrimony. **but . . . peace,** it is not for Christians to leave others, but to live with them in peace.^c

Christian baptism.—I. What is implied in this statement, "Now are they holy?" This assertion is an acknowledgment of their virtual church-membership. II. The bearings of this doctrine on the baptism of infants. By this act of baptism the Church—1. Expresses its own evangelical faith; 2. Recognises the children as belonging to God and to Christ; 3. Testifies its confidence in their present spiritual safety; 4. Pledges itself to train them up in the culture of the Lord. III. General inferences concerning Christian baptism: 1. It is only an external sign; 2. Where persons are not baptized as infants, they should not afterwards be submitted to the rite except as intelligent believers in Christ; 3. As to the mode of baptism, it may be performed in any decent, possible way; 4. It may be administered by any one qualified or appointed to represent the Christian Church; 5. It should be consummated by an early admission to the Lord's table; 6. The duty of those who were never baptized in infancy.^d

16, 17. **what . . . wife?** thou being a believer? **save,**^a instrumentally, by example, or precept. **distributed,** gifts, lot in life. **called . . . one,** to serve Him in his proper station. **so . . . walk,** in the obedience of faith. **ordain . . . churches,** such precepts of universal force.

The importance of family religion.—The duty of persons—I. In wedded life; II. In whatever relation they may stand to each other. In—1. Their own families; 2. The Church of God; 3. The world at large.^b

Advice to a pious wife.—A lady in Germany, who had been a sincere follower of Christ, but whose husband was still unrenewed, was very much afflicted on his account, and told a clergyman that she had done all in her power in persuading and beseeching him to turn from his evil practices, to no effect. "Madam," said he, "talk more to God about your husband, and less to your husband about God." A few weeks after, the lady called upon him, full of joy that her prayers to God had been heard, and that a change was wrought upon her husband.

18—20. **called . . . circumcised?**^a a Jew bef. conversion. **let . . . uncircumcised,** not to renounce, or deny it. **let . . . circumcised,**^b as though he must needs be subject to the law. **nothing,**^c as affecting our salvation. **keeping . . . God,**^d moral law is binding. **abide . . . called,**^e reception of Gospel does not release one fr. civil, or political liabilities, nor alter the secular arrangements of life.

Christian casuistry.—The Apostle's decision concerning—I. The sanctity of the marriage-bond between two Christians; II. The sanctity of the marriage-bond between a Christian and one who is a heathen; III. The non-interference of Christianity with existing relationships. He lays down this principle, and then unfolds it in two ways: 1. Ecclesiastically; 2. Civilly.^f

Example of confidence.—M. Legouve, of the French Academy, tells this story of his body-servant in Paris. Some years ago, he let it be known to his baker that he wanted a body-servant. He

received fifty applications a day, none of which suited. One morning, while hard at work in his study (it was about five o'clock, in the winter), somebody knocked at the door. He opened it. "I am told that you want a confidential servant, sir." "Yes and you think you are the one I want: you have first-rate recommendations, and lived, I dare say, ten years in your last place." "No, sir: I am just out of jail." You may imagine the astonishment of Legouve. "Just out of jail?" "Yes, sir. I loved a woman who required money. She pressed me every day to give her more money. I gave her all I earned honestly: 'twas not enough. I thieved to gratify her covetousness. I was arrested, tried, convicted, and sent to the penitentiary for three years, which expired last Saturday." "Do you think that a recommendation to a place of confidential servant?" "Yes, sir. A man who loses his character in an hour of folly will be on his guard against temptation, and will strive to regain his reputation. Besides, I know, that, at heart, I am an honest man." There was in the fellow's tone such an honest accent, that Legouve took him at once, and has never since repented it.

21—24. care . . it,^a be not over anxious ab. it. if . . free, if you can lawfully obtain your freedom, do. freeman, intro. by the Lord to liberty of the sons of God; freedom fr. sin, and its consequences. Christ's servant, is higher in station than a freeman of the world. price, see vi. 20. servants, slaves: do not sell yourselves into bondage. wherein . . called, whether bondsman, or freedman. therein . . God,^b and serve God in that condition.^c

Abiding in our calling.—I. The feelings which the Gospel is apt, under peculiar circumstances, to engender: 1. There is, as we all know, a great difference between the states and conditions of different men; 2. To the natural man these distinctions are an occasion of much murmuring and complaint; 3. For a season, even the Gospel itself, instead of removing this feeling, is calculated rather to engender it. II. The conduct which it ought rather to inspire. A man, on being called to the truth, should abide therein with God; that is—1. In submission to His will; 2. In dependence on His grace; 3. In endeavours to promote His glory.^d

Never satisfied.—A young person once mentioned to Dr. Franklin his surprise, that the possession of great riches should ever be attended with undue solicitude; and instanced a merchant, who, although in possession of unbounded wealth, was as busy as the most assiduous clerk in his counting-house, and much more anxious. The doctor, in reply took an apple from the fruit basket, and presented it to a child in the room, who could scarcely grasp it in his hand. He then gave it a second, which filled the other hand; and choosing a third, remarkable for its size and beauty, he presented that also. The child, after many ineffectual attempts to hold the three apples, dropped the last on the carpet, and burst into tears. "See there," said he, "is a little man with more riches than he can enjoy."

25—28. virgins, *Gk.* unmarried persons of either sex.^a I . . Lord, by special revelation. judgment, opinion, advice. mercy, and Divine teaching as one form of mercy. faithful, to God in the precepts I deliver. suppose, declare as my

to it; but when he hath such cause he sinneth if he change it not."—*Baxter.*

"No man fouls his hands by exercising his own calling."—*Heb. Proverb.*

"Moral greatness consists not in doing great things, but in doing little things with a great mind."—*Jay.*

"By work you get money, by talk you get knowledge."—*Haliburton.*

^a "The Apostle could not in stronger terms express his deep conviction of the small importance of human distinctions, than when speaking of what seems to great and generous minds the most miserable lot, even that of a slave, he says, 'care not for it.'"—*Godwin.*

^b Intended to correct disorders among the Christians slaves at Corinth, who claimed their liberty on pretence that as brethren in Christ they were on an equality with their Christian masters."—*L'Enfant.*

^c Ep. vi. 5—8; 1 Ti. vi. 1, 2; Tit. ii. 9, 10; 1 Pe. ii. 18, 19.

^d *C. Simeon, M.A.*

celibacy and marriage

^a Re. xiv. 4.

^b Lu. xxi. 23;

Ma. x. 21, 35;
Lu. xii. 53.

c *W. Burkitt.*

"FOR man, though he be gray-headed when he comes back, soon gets a young wife. But a woman's time is short within which she can expect to obtain a husband. If she allows it to slip away, no one cares to marry her. She sits at home speculating on the probabilities of her marriage."—*Aristophanes.*

use and
abuse of the
world

a Job xiv. 1, 2;
1 Pe. iv. 7.

b 1 Th. iv. 13, 14.

c Re. xxii. 20.

d Lu. xvi. 25.

e Lu. xii. 19, 20.
f 1 Ti. vi. 17, 18;
Ja. iv. 14; 1 Jo.
ii. 17.

g *Grotius, Alford,
Wordsworth.*

h "While a man, for example, is advancing fr. the twentieth to the fortieth yr. of his age, he has almost lost all his former relations and acquires new connections."—*Bengel.*

i *S. Martin.*

"We all of us complain of the shortness of time, and yet have much more than we know what to do with."—*Seneca.*

opinion. that . . . distress, see *vv.* 1—8. good . . . be, expedient for one to remain unmarried. loosed, by desertion, or unjust divorce. loosed . . . wife, on terms bef. stated, *v.* 15. seek . . . wife, *i.e.* a second wife. not sinned, for this is only my advice, not a Divine precept. such . . . flesh,^b home ties, etc., interfering with fidelity and duty in an age of persecution. I . . . you, hence I enter not into detail.

Paul's advice concerning marriage.—He tells them—I. That because of the present distress, and danger of persecution, which threatened the Church, it was most convenient that such as were single should continue so. II. That if any do marry, it is no sin; but that this will expose them to many troubles. Learn:—(1) Marriage is not sinful at any time; (2) The troubles of a married life are more numerous than those of a single state; (3) That these troubles are greatly increased during times when the Church is subject to persecution.^c

A boy's question.—It is related of Ben Syra, that, when a child, he begged his preceptor to instruct him in the law of God; but he declined, saying that he was as yet too young to be taught these sacred mysteries. "But, master," said the boy, "I have been in the burial ground, and measured the graves, and find some of them shorter than myself; now, if I should die before I have learned the Word of God, what will become of me then, master?"

29—31. but . . . say, to moderate both sorrow and joy. short,^a for pain or pleasure, for suffering for the truth and serving God, in this world. both . . . none, not set their affections wholly upon them. weep, at loss of friends or property. wept not,^b moderating their grief, as men whose hopes still live.^c rejoice, at prosperity. buy . . . not,^d for one's true wealth is in the future. use, lawfully, wisely, gratefully. abusing,^e using in excess, not too much using: or looking sourly on lawful things. fashion,^f *Gk.*, prob. all. to shifting scenes in a theatre.^g world . . . away, a man's world is very dif. at one time of his life fr. what it becomes at another.^h

Use and abuse.—I. Paul's present observation about this world. That its "fashion" "passeth away." It passes away—1. Before our eyes; 2. To our hearts. II. The use which Paul makes of this fact. That they that use this world should use it as not abusing it: 1. The world is abused when we suffer it—(1) To supplant in our hearts its Creator; (2) To banish other worlds from the sphere of our attraction; (3) To overcome us; (4) To make us carry the lawful use of it to excess. 2. The world should be used with—(1) A Pilgrim's; (2) A godly; (3) A free and independent; (4) A generous and holy spirit.ⁱ

Hold the world lightly.—"Being with my friend in a garden," says Mr. Flavel, "we gathered each of us a rose. He handled his tenderly; smelt it but seldom, and sparingly. I always kept mine to my nose, or squeezed it in my hand, whereby, in a very short time, it lost both its colour and sweetness; but *his* still remained as sweet and fragrant as if it had been growing upon its own root. These roses, said I, are the true emblems of the best and sweetest creature enjoyments in the world—which, being moderately and cautiously used and enjoyed, may for a long time yield sweetness to the possessor of them; but if once the affections seize too greedily upon them, and squeeze them too hard,

they quickly wither in our hands, and we lose the comfort of them; and that, either through the soul surfeiting upon them, or the Lord's righteous and just removal of them, because of the excess of our affections to them."

32, 33. but . . carefulness,^a hence my advice ab. marriage. unmarried, not having family cares. careth . . Lord, for them exclusively, or chiefly. careth . . world, if not chiefly, at least much. how . . wife,^b and the wish of even a most pious wife may sometimes interfere with what needs to be done to please God.

Against carefulness.—I. The evil and danger of "carefulness." Every kind of care is not evil; but only that care which is attended with anxiety. And this is evil: 1. As distracting our mind; 2. As impeding our progress; 3. As tending to turn us from the path of strict integrity. II. How we may most effectually divest ourselves of it. We must get—1. A deep sense of the obligations which God has laid upon us; 2. A lively sense of the obligations which He has laid upon Himself also respecting us.^c

How to treat a husband.—It is related in the life of William Hutton, that a country woman called upon him one day, and told him that her husband behaved unkindly to her, and sought other company, often passing his evenings from home, which made her feel very unhappy; and, knowing Mr. Hutton to be a wise man, she thought he might be able to tell her how she should manage to cure her husband. "The remedy is a simple one," said he; "but I have never known it to fail. *Always treat your husband with a smile.*" The woman expressed her thanks, dropped a courtesy, and went away. A few months afterwards, she waited on Mr. Hutton with a couple of fine fowls, which she begged him to accept. She told him, while a tear of joy and gratitude glistened in her eye, that she had followed his advice; and her husband was cured. He no longer sought the company of others, but treated her with constant love and kindness.

34, 35. difference . . virgin, the same rule applies in this case (see *vv.* 32, 33). careth . . Lord,^a it is clearly assumed that she is a godly woman. how . . husband, her piety making her anxious to do her duty to him. profit,^b comfort, happiness. cast . . you, fig. fr. hunting—throwing a lasso.^c Violently coercing you. comely, seemly, honourable. distraction, *Gk.*, forcibly dragging.

The expediency or inexpediency of any step in life, especially marriage.—This must be determined—I. Not by the counsels of others—however good and wise—because they may possibly ensnare conscience. II. By personal conviction—that it is profitable—honourable—conducive to piety. *Advice* should be given—I. With a pure motive for another's profit; II. In a Christian spirit—so as not to overrule conscience and bring a snare; III. For a wise end—to secure what is honourable and subservient to piety.^d

Massillon's thoughtless audience.—Massillon, an eminent French preacher, in the first sermon he ever delivered, found, upon his getting into the pulpit, the whole audience in a disposition no way favourable to his intentions; their nods, whispers, or drowsy behaviour, showed him that there was no great profit to be ex-

"Time is the chrysalis of eternity."—*Richter.*

cares of wedded life

a Lu. xxi. 34.

b Ep. v. 28, 29.

c C. Simeon, *M. A.*

"A wise man will always be contented with his condition, and will live rather according to the precepts of virtue than according to prevalent laws and customs."—*Antisthenes.*

"The prudent man avoids evil; the courageous man sustains it."—*Pittacus.*

"Dr. Adam Clarke long ago set down one woman as equal to seven men and a half. A later estimate, on more dubious authority, accounts one woman as equal to fifteen men."

a Lu. x. 39—42.

b Lu. xxi. 34; viii. 14.

c Stanley, see also *Xen. Mem.* ii. 5.

"For, in general, women are divorced for glaring and notable faults; yet sometimes, also, a peevish disposition, an uncomplying temper, small but constant bickerings, though unknown to the world, cause incurable distastes in married life."—*Plutarch.*

d Dr. J. Lyth.

Moliere's old

housekeeper was a great help to his genius; and Montaigne's philosophy takes both a gentler and a loftier character of wisdom from the date in which he finds in Marie de Gournay an adopted daughter; "certainly beloved by me," says the Horace of essayists, "with more than paternal love, and involved in my solitude of retirement, as one of the best parts of my being."

duty of fathers to unmarried daughters

a Ro. xiv. 5.

b "If your dau. be past the marriageable age, release your slave to give him to her for a husband."—*Rabbinical saying.*

See *Christian Tr. Wed. bef. Easter.*
c *Rev. T. Robinson.*

When Livia had attained such an ascendancy over her husband, Augustus, that he could hardly refuse her anything, though emperor of the world, many of the married ladies of Rome were anxious to know the secret and the source of her success; to whom she replied, "I rule by obeying."

"Marriage is a desperate thing. The frogs in Æsop were extremely wise: they had a great mind to some water; but they would not leap

pected from his sowing in a soil so barren; however, he soon changed the disposition of his audience by his manner of beginning: "If," said he, "a cause, the most important that could be conceived, were to be tried at the bar before qualified judges; if this cause interested ourselves in particular; if the eyes of the whole kingdom were fixed upon the event; if the most eminent counsel were employed on both sides; and if we had heard from our infancy of this undetermined trial; would you not all sit with due attention and warm expectation to the pleadings on both sides? would not all your hopes and fears be suspended upon the final decision? And yet, let me tell you, you have this moment a cause of much greater importance before you; a cause where not one nation, but all the world are spectators; tried, not before a fallible tribunal, but the awful throne of heaven; where not your temporal and transitory interests are the subjects of debate, but your eternal happiness or misery; where the cause is still undetermined; but, perhaps, the very moment I am speaking may fix the irrevocable decree that shall last for ever; and yet, notwithstanding all this, you can hardly sit with patience to hear the tidings of salvation. I plead the cause of Heaven, and yet I am scarcely attended to."

36—38. if . . man, who is a father. uncomely, by forbidding her marriage; or by exposing her to temptations to wh., not being married, she is liable. virgin, his unmarried dau. if . . age, if she be of marriageable age. and . . require, to be married. let . . will, so it ought to be done: i.e., it behoves that she be married. he . . not, in giving his consent: bec. the question is one of expediency. standeth . . heart,^a is fully persuaded as to what will be best for his dau. necessity,^b arising out of her circumstances, or inclination. power . . will, the matter being wholly referred to him. decreed . . virgin, she being agreeable. well . . better, on the ground of expediency, the times being distressful (v. 26), the advantage is on the side of a single life.

Marriage a figure.—A figure—I. Of the relation between man and law as a covenant: 1. The law as a covenant is dead to the believer through Christ's death; 2. Marriage to the law being thus dissolved, marriage to Christ is legitimate. II. Of the relation between a believer and Christ, succeeding the other.^c

Education of a wife.—Remember that there are many women against whose characters there lies nothing very objectionable, who are yet little calculated to taste, or to communicate, rational happiness. Do not indulge romantic ideas of superhuman excellence. Remember that the fairest creature is a fallen creature. Yet let not your standard be low. If it be absurd to expect perfection, it is not unreasonable to expect consistency. Do not suffer yourself to be caught by a shining quality, till you know it is not counteracted by the opposite defect. Be not taken in by others. In character, as in architecture, proportion is beauty. The education of the present race of females is not very favourable to domestic happiness. For my own part, I call education, not that which smothers a woman with accomplishments, but that which tends to consolidate a firm and regular system of character; that which tends to form a friend, a companion, and a wife. I call education, not that which is made up of shreds

and patches of useless arts; but that which inculcates principles, polishes taste, regulates temper, cultivates reason, subdues the passions, directs the feelings, habituates to reflection, trains to self-denial, and more especially that which refers all actions, feelings, sentiments, tastes, and passions, to the love and fear of God.^d

39, 40. bound . . law, marriage law. Law of God, which enforces fidelity, obedience, etc. but . . dead, his death releases her. only . . Lord,^a a Christian woman will desire to marry a Christian man. she . . abide, a widow. judgment, opinion. think, I speak not positively. Spirit . . God,^b and come to this opinion under His direction.

Testimonial to a wife.—When Mr. Disraeli retired from the premiership, he was offered a place among the hereditary aristocracy with the title of earl. He declined it, with the intimation that, if there was any reward thought to be deserved, he wished it conferred upon his wife, to whom he attributed all his success. On the day he retired from power, his wife took her place among the noble ladies of England by the title of Viscountess Beaconsfield. Once, in a crisis of his career, he was to explain his financial scheme to the House. He entered his carriage absorbed in his theme, his wife quietly taking a seat beside him. In getting in, her finger was caught by the door, which, shutting upon it, held it so fast that she could not withdraw it. Fearful of driving figures and arguments from his head, she uttered no cry, nor made any movement, until they reached the House; nor did Disraeli hear of it till long after. All that evening the faithful wife sat in the gallery, that her husband's quick eye might not miss her from it, bearing her pain like a martyr, and like a woman who loves.

CHAPTER THE EIGHTH.

1. touching, respecting, concerning. things, meats. offered,^a sacrificed. idols, at Cor. the conquerors in the Isthmian games used to give a banquet to the people immediately aft. the sacrifices, in the temple itself of Poseidon.^b we . . knowledge, that was what the Cors. assumed. P. will show them something better. puffeth up, inflateth with conceit; dogmatism, pride, the person who pretends to it. charity,^c Christian love. edifieth, buildeth up others. Knowledge, selfish; charity, benevolent.

A boy's wish.—"Papa," said the son of Bishop Berkeley, "what is the meaning of the words *cherubim* and *seraphim*, which we meet with in the Holy Scriptures?" "Cherubim," replied his father, "is a Hebrew word, signifying knowledge; seraphim is another word of the same language, and signifies flame. Whence it is supposed that the cherubim are angels who excel in knowledge, and that the seraphim are angels likewise who excel in loving God." "I hope, then," said the little boy, "when I die I shall be a seraph; for I would rather love God than know all things."

2, 3. think, suppose, imagine. that . . thing, perfectly, as to nature, consequence, and personal duty and relations. nothing,^a his ignorance is proved by his assumption of know-

into the well, because they could not get out again."—*Selden*.

d Hannah More.

death liberates from marriage bonds

a 2 Co. vi. 14.

b 1 Co. xiv. 37.

"The world is near its port, and therefore God hath contracted the sails of a man's life; but awhile, and there will not be a point to choose, whether we had wives or not, riches or not; but there will be a vast difference between those that had grace and those that had not."—*Gurnall*.

You may ding the Deil into a wife; but ye'll ne'er ding him out o' her.

meats offered to idols

a Aristotle, *Eth.* viii. 9, 5; *Thucy.* ii. 38.

b Stanley, *Grotius*.

c Ro. xiv. 14, 15, 32; xv. 1, 2; 1 Co. xiii. 2, 4; Ju. iii. 13—18.

"Many persons, after once they become learned, cease to be good; all other knowledge is hurtful to him who has not the science of honesty and good nature."—*Montaigne*.

knowledge and love

a 1 Co. xiii. 8, 9.

b Ex. xxx. 17.

c 1 Jo. v. 3.

d 1 Jo. iv. 21.

e Ro. xiv. 17—19.

f Anon.

"The brightest blaze of intelligence is of incalculably less value than the smallest spark of charity."
—*Dr. Nevins.*

"The desire of power in excess caused angels to fall; the desire of knowledge in excess caused man to fall; but in charity is no excess, neither can man nor angels come into danger by it."—*Bacon.*

an idol is nothing

a Is. xlv. 8—20; xlv. 5—9; Ps. cxv. 4—8.

b De. iv. 39.

c Mal. ii. 10; Ep. iv. 6.

d Ac. xvii. 28; Ro. xi. 36.

e Col. i. 16, 17.

f Ro. v. 11; Ro. v. 9, 10.

"In the first place, the earth, sun, and stars—all these, and the beautiful arrangement of the seasons, divided into years and months, prove that there is a God. Besides, both Greeks and barbarians believe that there are supreme beings."—*Plato.*

g Gerok.

"Faith is the pencil of the soul, that pictures hea-

ledge. **ought** . . **know**, and would know if he had the humility wh. inquires and learns. **if** . . **God**,^{*b*} and with real love to God aims at the well-being of his fellows. **same**,^{*c*} this love. **known**,^{*d*} made known by its fruit. **of him**,^{*e*} by his words, deeds, character.

Known of God.—I. The character that is here presented to us, the man that loves God. This love will be manifested by—1. The state of the heart; 2. The tenor of the thoughts; 3. The influence of God's Word; 4. Delight in holy pursuits. II. The privilege asserted, "The same is known of Him:"—1. This knowledge is individual and personal; 2. It embraces all the circumstances of his present state; 3. It is a loving, parental delight in him; 4. It is a pledge of final acknowledgment. Application:—1. What a source of pure and solid delight; 2. What a powerful incentive to holiness! *f*

Effects of loving God.—An aged Christian, in great distress of mind, was once complaining to a friend of his miserable condition; and, among other things, said, "That which troubles me most is, that God will be dishonoured by my fall." His friend hastily caught at this, and used it for the purpose of comforting him:—"Art thou careful of the honour of God? And dost thou think that God hath no care of thee, and of thy salvation? A soul forsaken of God cares not what becomes of the honour of God; therefore, be of good cheer; if God's heart were not towards thee, thine would not be towards God, or towards the remembrance of His name."

4—6. eating . . **offered**, assuming that they are not eaten as an act of worship. **idol** . . **world**,^{*a*} nothing but a carved block of wood or stone, having no power over the meat or the eater. **and** . . **one**,^{*b*} the Creator and Sustainer of all things. **called**, by the heathen. **heaven** . . **earth**, heathen notion of local duties, and of dif. orders of *superior* and *inferior* gods. **gods** . . **lords**, heroes, demi-gods, etc. **us** . . **one**, as opp. to the heathen *many*. **Father**,^{*c*} the Christian's dearest word for God. **of** . . **things**, He is the originating cause of all. **we** . . **him**,^{*d*} in His thought, care. **one** . . **Christ**, Lord and Saviour; **one** with the Father. **by** . . **things**,^{*e*} as He is the efficient cause of all. **we** . . **him**,^{*f*} we worship, and are allied to the Father as children, by *Him*.

One God, of whom are all things.—God, in history, manifests— I. His creative power, causing the human spirit to be unfolded in the multiplicity of national spirits; II. His gracious goodness, giving to each nation time and space to develop; III. His judicial righteousness, appointing to each nation its end; IV. His holy love, the whole history of the world aiming at this, that the kingdom of God may come, and that men may seek and find Him, and dwell in Him. *g*

A poor Christian's riches.—A gentleman one day took an acquaintance of his upon the leads of his house to show him the extent of his possessions; waving his hand about, "There," says he, "that is my estate." Then pointing to a great distance on one side, "Do you see that farm?" "Yes." "Well, that is mine." Pointing again on the other side, "Do you see that house?" "Yes." "That also belongs to me." "Then," said his friend, "Do you see that little village out yonder?" "Yes." "Well, there lives a poor woman in that village, who can say

more than all this." "Aye! what can she say?" "Why, she can say, 'Christ is mine!'" He looked confounded, and said no more.

7, 8. knowledge,^a of the nothingness of idols. conscience . . . idol, with persuasion of its being somewhat. eat, the meat so sacrificed. thing . . . idol, and regard the eating as in some way associated with, or countenancing, the worship. weak, fr. want of knowledge. defiled, as with sense of sin through participating, as they believe, in heathen worship. meat . . . God, not so do we please the true God; *i.e.*, by what we eat, or abstain fr. eating. better . . . worse, for the kingdom of God is not meat and drink.

The law of Christian conscience.—I. The way in which the Apostle expounds the law of Christian conscience: 1. The distinction between absolute and relative right and wrong; 2. Between truth and veracity. II. The applications which arise out of it: 1. Personal; 2. Public.^b

No man dies an atheist.—"My child, you are young, but time, as it proceeds, will cause you to change many of those opinions which you now support, and induce you to entertain the very opposite. Wait, then, till that time, that you may be able properly to judge of matters of such great importance. Now, that which is of the highest moment, though you think it of no consequence at present, is that you should have correct notions of the gods, and thereby be able to direct your course of life in a proper way. If I point out to you, in the first place, one thing of the highest importance, I shall not appear to be telling a falsehood. You, and your friends, are not the only parties, nor yet the first, who have maintained this opinion of the non-existence of the gods; for there have always been a larger or smaller number who have been labouring under this same disease. This, therefore, I shall tell you respecting them, as I have had frequent intercourse with many of them, that not one ever, who has held such an opinion respecting the gods, has continued to old age to maintain it.^c

9—11. heed . . . means, by thy thoughtless act. liberty, free, unquestioning use of things good in themselves: your strict right indeed. weak, in knowledge. sit . . . temple, see on v. 1, *marg.* emboldened, by your example. eat . . . idols, imitating an act of wh. his conscience disapproves. and . . . knowledge, sufficient for thee, but not for him. perish, "by joining idolatry to the Gospel; or, by relapsing into heathenism."^a "He will lose his faith, and, if he do not recover it, his salvation."^b for . . . died, "They for whom Christ died may be lost."^c Christ gave His life for that weak brother, for whom you will give up so little.

The limitation of Christian liberty.—I. God's word recognises degrees of faith and knowledge in His people. II. God not only recognises this distinction between the stronger and the weaker, but He manifests peculiar care and concern for the latter. III. It is sadly possible for one man to be instrumental in another's destruction. IV. Evil issues result not only from examples which are strictly injurious, but also from conduct which in itself may be innocent.

Civil liberty.—To do what we will is natural liberty, to do what

venly things."—*Burbridge.*

weak consciences soon defiled

a Ro. xiv. 14, 23.

b F. W. Robertson.

c Plato.

"How great is the power of conscience! Its consolations are not less felt when it secures the innocent from fear than its severe inflictions by the guilty, while they are unceasingly haunted by the remorse that has been incurred."—*Cicero.*

"In the commission of evil, fear no man so much as thyself; another is but one witness against thee; thou art a thousand; another thou mayest avoid; thyself thou canst not. Wickedness is its own punishment."—*Quarles.*

caring for the weak

a Macknight.

b Bengel; cf. Ro. xiv. 23.

c Wordsworth.

d F. Wagstaffe.

"Men are the sport and victims of errors transmitted by hand to hand from their predecessors; they are ruined by following the example of others; mankind are not so happy as for the wise to form the majority; the multitude are always identified

with error." —
Seneca.

"We are bound to say, that we know not more unpromising subjects for the preaching of the Gospel than those who are punctiliously attentive to the forms of religion, and who attach a worth and a merit to their careful performance of certain moral duties."—*Rev. H. Melvill.*
e Paley.

offending
the weak a
sin against
Christ

a Stanley.

b Bengel.

c Ma. xxv. 40.

"It can scarcely be described how readily we are influenced by the example of those whom we regard."—*Quintilian.*

"We follow example more readily than we obey command."—*Pliny.*

d Rev. A. Barnes.

"A palsy may as well shake an oak, or a fever dry up a fountain, as either of them shake, dry up, or impair the delight of conscience. For it lies within, it centres in the heart, it grows into the very substance of the soul, so that it accompanies a man to his grave—he never outlives it; and that for this cause only, because he cannot outlive himself."—*South.*

we will consistently with the interests of the community to which we belong, is civil liberty; that is to say the only liberty to be desired in a state of civil society. I should wish to act, no doubt, in every instance as I pleased; but I reflect, that the rest also of mankind would then do the same; in which state of universal independence and self-direction, I should meet with so many checks and obstacles to my own will, from the opposition and interference of other men's, that not only my happiness but my liberty would be less than whilst the whole community were subject to the domination of equal laws. The boasted liberty of a state of nature exists only in a state of solitude. In every kind and degree of union and intercourse with his species, it is possible that the liberty of the individual may be augmented by the very laws which restrain it; because he may gain more from the limitation of other men's freedom, than he suffers from the diminution of his own. Natural liberty is the right of common upon a waste; civil liberty is the safe, exclusive, unmolested enjoyment of a cultivated enclosure.^c

12, 13. wound . . conscience, *Gk.*, strike against. "Striking a mind or conscience already weak."^a "As weary cattle are urged on by the lash."^b sin . . Christ, who identified Himself with even the weakest.^c wherefore, on this acc., for myself, though "all things are lawful to me" (*see vi. 12*). meat, that has been so offered to an idol. eat . . standeth, I will forego all animal food while I live. lest . . offend, better that *my body* should suffer than *his soul*: better that my temporal enjoyments be less, that his eternal joys be greater: and how much better still that these *weaker* brethren should seek to grow *strong* in knowledge, faith, and true temperance, that they may reduce the sacrifices made by others on their account. Does not *duty* belong equally to the weak, as to the strong? Are the strong to be always in subjection to, under the tyranny of, the weak?

Dancing.—I. Some preliminary and explanatory remarks that we may have the question fairly before us. II. Is it consistent and proper for professing Christians to engage in amusements like these, and for Christian parents to train up their children for them? This practice is—1. A source of pain to a large portion of the Church; 2. A worldly affair altogether—having reference to this life alone; 3. A training for the world. III. The way in which a professing Christian who joins in such practices is regarded by worldly people themselves. They do not regard you as—1. Consistent; 2. Serious; 3. One who deserves respect; 4. A Christian at all; and—5. Your example is injurious to many.^d

Denying self for the sake of others.—"A chief of Huahine once asked me," says Mr. Ellis, missionary to the South Sea Islands, "whether it would be right, supposing he was walking in his garden on that day (the Sabbath), and saw ripe plantains hanging from the trees that grew by the side of the path, to gather and eat them; I answered, that I thought it would not be wrong. 'I felt inclined to do so,' said he, 'last Sabbath, when walking in my garden; but on reflecting that I had other fruit ready plucked and prepared, I hesitated, not because I believed it would be in itself sinful, but lest my attendants should notice it, and do so too, and it should be a general practice with the people to go to their gardens, and gather fruit on the Sabbath, which would be very unfavourable to the proper observance of that sacred day.'"

CHAPTER THE NINTH.

1, 2. Apostle,^a this some seem to have disputed, either bec. he was not one of the twelve, or, bec. he did not demand maintenance. free ? to enforce rules, or make claims? have . . Lord ?^b as well as the Twelve, and able to bear witness to His resurrection? are . . Lord? the fruit of *my* labours, the same in kind as that of others? if . . others, if you deny that. yet . . you,^c this your Church life testifies. seal . . Lord, ye are the proofs of the genuineness of my commission. And such seals alone testify to all genuine Apostolic succession, beyond all arrogant assumption founded on mere official title or relations.

The seal of apostleship.—The seal of apostleship—I. Consists in actual success in—1. The conviction; and 2. The conversion of sinners. II. Establishes the claim to apostleship, because it indicates the Divine call and blessing, and is of more value than human authorisation. III. Entitles a minister to the special regard of those to whose spiritual benefit he has contributed; if no claim on others, yet on you for sympathy, love, and support.^d

Wanting a minister.—The people of one of the out-parishes of Virginia wrote to Dr. Rice, then at the Theological Seminary in Prince Edward, for a minister. They wanted a man of first-rate talents, for they had run down considerably, and needed building up. They wanted one who could write well, for some of the young people were nice about that matter. They wanted one who could visit a good deal, for their former minister had neglected that, and they wanted to bring that up. They wanted a man of very gentlemanly deportment, for some thought a great deal of that. And so they went on describing a perfect minister. The last thing mentioned was, they gave their last minister £70; but, if the doctor would send them such a man as they described, they would raise another £10, making it £80. The doctor sat right down and wrote them a reply, telling them they had better forthwith make out a call for old Dr. Dwight in heaven; for he did not know of anyone in this world who answered this description; and as Dr. Dwight had been living so long on spiritual food, he might not need so much for the body, and possibly he might live on £80.^e

3-6. examine, question, condemn. power,^a authority. to . . drink ?^b *Gk.*, at the charge of the Church. a . . wife ?^c *Gk.*, a Christian wife *i.e.*, a wife who also is a sister in Christ? as . . apostles? who have this power, whether they use it or not. the . . Lord? none would deny the right to such as James, Judas, Simon.^d Cephas? Peter, esp. named as a married man.^e Barnabas, P. not the only preacher who supported himself while at his higher work. power . . working? and demand support fr. the Church?

A young raw minister.—A young raw preacher is a bird not yet fledged, that hath hopped out of his nest to be chirping on a hedge, and will be straggling abroad at what peril soever. The pace of his sermon is a full career, and he runs wildly over hill and dale, till the clock stop him. The labour of it is chiefly in his lungs; and the only thing he has made in it himself is the

Apostleship and its seals

a Ac. ix. 15; xiii. 2; xxvi. 17.

b Ac. ix. 17; xxii. 14, 18.

c 1 Co. iv. 15; Ac. xviii. 1-11.

d Dr. J. Lyth.

e Dr. Haven.

"Mankind differ in their notions of supreme happiness; but in my opinion he truly possesses it, who lives in the conscious anticipation of honest fame, and the glorious figure he shall make in the eyes of posterity."—*Piny.*

"A minister's character is the lock of his strength; and, if once this is sacrificed, he is, like Samson shorn of his hair, a poor, feeble, faltering creature, the pity of his friends, and the derision of his enemies."—*J. A. James.*

Apostolic authority

a 2 Co. xii. 12.

b Lu. x. 7.

c He. xiii. 4.

d Ma. xiii. 55.

e Ma. viii. 14.

f Ac. xviii. 3; 2 Th. iii. 8, 9.

"Whatever we know to be right, that should we do, even though our conduct should meet with reproach

and ridicule."—*Thales.*

"God never made ministers as false glasses to make bad faces look fair; such make themselves guilty of other men's sins."—*T. Watson.*

g Bp. Earle.

ministerial support

a 2 Co. x. 4.

b Charges: from Lat. *carrus*, a car, are deriv. *carica*, a ship of burden, and *carricare*, to load; whence *cargo*, and Fr. *charger*, to load. A charge is therefore something laid on, a burden, impost, and = cost, expense.—*Bibl. Wd. Bk.*

c Ma. ix. 36—38.

d Jo. xxi. 15; 1 Pe. v. 2.

e De. xxv. 4; 2 Ti. v. 18.

f Ma. xii. 12; Lu. xiv. 5; xiii. 15.

"A scandalous maintenance makes a scandalous ministry."—*M. Henry.*

"The life of a pious minister is visible rhetoric."—*Hooke.*

sowing spiritual and reaping carnal things

a 2 Ti. iii. 16.

b Ro. xv. 27; Ga. vi. 6.

c 2 Co. xi. 9.

"We are not fitted by our na-

faces. His action is all passion, and his speech interjections. He has an excellent faculty in bemoaning the people, and spits with a very good grace. His style is compounded of twenty several men's, only his body imitates some one extraordinary. He will not draw his handkerchief out of its place, nor blow his nose without discretion. His commendation is, that he never looks upon book; and, indeed, he was never used to it. He preaches but once a-year, though twice on Sunday; for the stuff is still the same, only the dressing a little altered; he has more tricks with a sermon than a tailor with an old cloak, to turn it, and piece it, and at last quite disguise it with a new preface. If he have waded further in his profession, and would show reading of his own, his authors are postils, and his school-divinity a catechism. *ε*

7—9. who,^a what soldier, fighting for another? at . . charges?^b and is not supported by those who are vanquished with permission of his general? who . . vineyard,^c for another? and . . thereof? as the reward of his toil? who . . flock,^d with gratuitous labour? eateth . . flock? as a matter not of favour, but right? say . . man? am I simply applying human reasons and practice? Yet, even that were enough. law, the law of God founded in justice. written . . Moses,^e an authority they dared not question. doth . . oxen?^f how much more for men, Christian men, His servants!

The Wigtown heroines.—In the reign of Charles II., Margaret Wilson, a girl of eighteen, along with an aged widow of sixty-three, was adjudged to die, because she refused to acknowledge the supremacy of any other than Christ in the Church. The sentence pronounced against them was, that they should be fastened to stakes driven deep into the oozy sand that covers the beach at Wigtown, and left to perish in the rising tide. The stake to which the aged female was fastened was farther down the beach than that of the young woman, in order that, being soonest destroyed, her expiring sufferings might shake the firmness of faith of Margaret Wilson. The tide began to flow—the waters swelled; they mounted from the knee to the waist, and from the waist to the chin, and from the chin to the lip of the venerable matron; and when she was almost stifled by the rising tide, when the bubbling groan of her last agony was reaching her fellow-sufferer farther up the beach, one heartless ruffian put to Margaret Wilson the question, "What think you of your friend now?" And what was the calm and noble reply? "What do I see but Christ in one of His members wrestling there? Think you that we are the sufferers? No; it is Christ in us—He who sendeth us not a warfare upon our own charges."

10—12. for . . sakes?^a that those who work may have hope of recompense? hope, of food and wages. partaker . . hope, may have what he labours for. sown, the seed of truth. you . . things, to bring forth spiritual results in you. is . . thing? unreasonable? too much to expect? we . . things?^b enough to meet our need? How much of a Christian's temporal prosperity, and happiness, and character, is the result of unacknowledged or ill-requited spiritual labour! others, instructors only. we rather? your father in Christ? not . . power, though we have it. but . . things, poverty, hardship. lest . . Christ,^c by

making it seem expensive to the unreflecting, who do not see that money spent in support of religion is the truest economy; since all true wealth and real happiness grow out of that character and conduct fostered by religion.

The obligation of the Churches to support the ministry.—I. The Divine appointment, that the Churches of Christ should support their minister: 1. Under the Mosaic dispensation; 2. As enjoined by Christ under the Gospel; 3. As the dictate of natural religion. II. The various modes adopted to attain this instituted end: 1. Tithes; 2. Taxes; 3. Voluntary support. III. The extent to which this duty should be carried: 1. To satisfy the claims of justice; 2. To accord with the language of Scripture; 3. To promote the highest interests of the Church; 4. To promote in the best way the conversion of the world. IV. The agents by which this work must be accomplished: 1. The deacons; 2. The people.^d

A minister who objected to an increase of salary.—Ministers in our day rarely object to an increase of salary, but we find in a paper a capital story of an old Connecticut pastor who declined it for very substantial reasons: His country parish raised his salary from three hundred to four hundred dollars. The good man objected for three reasons. "First," said he, "because you can't afford to give more than three hundred. Second, because my preaching isn't worth more than that. Third, because I have to collect my salary, which heretofore has been the hardest part of my labours among you. If I have to collect an additional hundred, it will kill me."

13, 14. minister . . things, the Levites. wait . . altar, priests. partakers,^a having, under the law, tithes and first fruits. ordained, although that ceremonial law be abolished. preach . . live, the principle of equity and justice survives the abrogation of the Levitical law.

The principle of a paid ministry.—This—I. Was recognised under the Law—in the provision made for the Levites—in the privileges of the priests; II. Is asserted under the Gospel—as a Divine ordination—God commissions His servants to preach—separates them from the cares of life—gives them a claim upon those who hear the Gospel for subsistence.^b

An evidence of Divine favour.—Mr. Newton had a very happy talent of administering reproof. Hearing that a person, in whose welfare he was greatly interested, had met with peculiar success in business, and was deeply immersed in worldly engagements, the first time he called on him, which was usually once a month, he took him by the hand, and drawing him on one side, into the counting-house, told him his apprehensions of his spiritual welfare. His friend, without making any reply, called down his partner in life, who came with her eyes suffused with tears, and unable to speak. Inquiring the cause, he was told she had just been sent for to one of her children, that was out at nurse, and supposed to be in dying circumstances. Clasping her hands immediately in his. Mr. N. cried, "God be thanked, He has not forsaken you! I do not wish your babe to suffer, but I am happy to find He gives you this token of His favour."

15—17. used . . things, to wh. I had a just claim. that . . me, but to assert my right, explain my conduct, and answer those who impugn my Apostleship. die, of sheer want. glorifying,

ture merely for amusing ourselves; our natural duties require rather a sedateness of character, occupations that are assiduous and useful."—Cicero.

^d Dr. J. Bennett.

"Gospel ministers should not only be like dials on watches, or mile-stones upon the road, but like clocks and larrums, to sound the alarm to sinners. Aaron wore bells as well as pomegranates; and the prophets were commanded to lift up their voice like a trumpet. A sleeping sentinel may be the loss of the city —Bp. Hall.

they who preach shall also live by the Gospel

^a Nu. xviii. 8—13; De. xviii. 1.

"Nothing can be accomplished without labour, and with it nothing is too difficult."—Dio-genes.

"There was nothing which men would not undertake, if for great attempts great rewards were proposed."—Livy.

"He, who would eat the kernel, must crack the shell."—Plautus.

^b Dr. Lyth.

woe to me if I preach not the Gospel

a Ac. ix. 6, 15; 1 Pe. ii. 4.

"Hewho possesses the virtues required in the care of souls, should not take upon him the priestly office, unless constrained to it; and he who knows he has them not, should not take it upon him, even though he were compelled to it."—*Gregory.*

b *Dr. Thomas*

"The discussion about gifts amounts very much to a discussion whether the rifle, the carbine, the pistol, or the cannon is the best weapon. Each is best in its place. The great point is, that every one shall use the weapon best suited to him; that he charge it well, and see that it is in a condition to strike fire."—*Rev. W. Arthur.*

overcharge
an abuse of
power

a Ga. v. 13.

"Paul accommodated his notions and manners to those of other persons, so far as his duty to God would permit, and with a most pliant condescension; a conduct compatible neither with the stiffness of a bigot, nor the violent impulse of a fanatic."—*G. West.*

Rev. C. Simeon.

There are men so holy, that their very character is sufficient to per-

in the fact that I am a true Apostle, and invested with proper authority. **nothing** . . of, it was *given* me to preach; and I was *sent* to preach it. **necessity, duty. woe** . . Gospel, my *conscience* will accuse me here, and the *Master* hereafter. **do** . . **thing, preach. willingly,** of my own will, gratuitously. **re-**ward, in approval of conscience, in success of my work, in the future "well done." **committed** . . me," still I must preach the Gospel.

The true pulpit.—The true preacher—I. Preaches the Gospel as his grand mission. He preaches this—1. In contradistinction to natural religion; 2. To human theologies; and—3. To legal maledictions. II. Disclaims all praise in the discharge of his mission. There is everything to prevent self-glory in the nature of—1. The subjects. They are—(1) Undiscoverable by human reason; (2) Declaratory of human degradation; (3) Demonstrative of infinite condescension. 2. The work. Every true preacher must feel a consciousness of—(1) Unworthiness; (2) Incompetency; (3) Utter inability to realise success. 3. His inspiration. III. Is impelled by an inward necessity in the prosecution of his mission. It is the inner force of—1. Gratitude; 2. Justice; 3. Compassion.^b

The non-profiting hearer.—An attendant on an eminent minister began to think he got no good from his ministry, and became lax in his attendance. Complaining to a friend, that he could not profit by what he heard, he was advised to go to his minister, and converse with him. He did so; and, after some conversation, explicitly told him that he found no profit under his ministry. The minister, with great humility, said, "I am not surprised at it. My only wonder is, that any human being should have been profited by such a poor ministry as mine is." This humble declaration at once overcame the hearer. He saw his own error. The veil over his own eyes was removed, and, bursting into tears, he said,—“O! sir, it is all my own fault; I am getting worldly and neglecting prayer, and that is the whole reason why I have not profited.”

18, 19. what . . then? since I have no material support? make . . charge, found Churches without being burdensome to Christians. **abuse, use in excess. power** . . Gospel, the just right which the Gospel gives me. **free** . . men,^a under no man's power as a paid servant. **made** . . servant, by trying innocently to suit their prejudices. **that** . . more, gain more disc. to Christ.

The nature and extent of Christian liberty.—I. Its proper boundaries. Christian liberty is a right to do or forbear anything which is not evil in—1. Itself; 2. Its consequences. II. Its legitimate operations: 1. In all that we do, we should keep in view the best interests of mankind; 2. For this end our liberty may be used without reserve. Application:—(1) Of what infinite importance is the salvation of the soul; (2) How exalted is the morality which we are called to practise, if ever we would attain salvation; (3) How greatly do we need to be guided and strengthened by the Holy Spirit!^b

Ministerial responsibility.—I am angry when I hear people talk about the "awful responsibility" of being a minister. People sometimes say to me, "I should think you would shudder when you stand up before your congregation." I shudder? what should I shudder

for? Do you shudder when you stand up before a garden of flowers? Do you shudder when you go into an orchard of fruit in October? Do you shudder when you stand up in the midst of all the richness and grandeur of nature? I shudder in your midst? "But the responsibility!" I have no responsibility. I am willing to do my duty; and what more is there than that? I will not stand for the consequences. I will do the best I can. I will say the best things I can every Sunday; I will bring the truth home to you, and I will do it in the spirit of love. Even when I say the severest things, it is because I am faithful to love. "But your care!" I have not a bit of care. I forget the sermon a great deal quicker than you do. "Your burden!" I have no burden. I take up the battle, and I lay the battle aside again as soon as it is over. And I shall sleep to-night as sweetly as any man that is here. And every man that is in the ministry, and is willing to love men, and to be faithful to them, will find joy in it from day to day.^c

20, 21. became . . Jew,^a abstaining fr. meats. as . . law, observing its precepts. that . . gain, and for no other purpose. them . . law,^b Gentiles. as . . law, not forcing non-essentials on them. not . . God, governing my relation to minor things by constant remembrance of the moral law. under . . Christ, closely observing all that is morally right, amid this seeming flexibility—for the Master's sake. gain . . law, the Gentiles, to whom I am especially sent, and who are averse to its observances.

Christian expediency.—We should deal, as Paul, with all men with a true spirit of toleration. With—I. The inner circle of Christians. II. With members of the outward Church. III. Those who are altogether outside.

A minister encouraged.—At one point in Dr. Bangs's ministry, he became greatly discouraged, and attempted to leave his work. A significant dream relieved him. He thought he was working with a pick-axe on the top of a basaltic rock. His muscular arm brought down stroke after stroke for hours; but the rock was hardly indented. He said to himself, at last, "It is useless: I will pick no more." Suddenly, a stranger of dignified mien stood by his side, and thus spoke to him: "You will pick no more?"—"No."—"Were you not set to do this task?"—"Yes."—"And why abandon it?"—"My work is vain: I make no impression on the rock." Solemnly the stranger replied, "What is that to you? Your duty is to pick, whether the rock yields or not. Your work is in your own hands: the result is not. Work on!" He resumed his task. The first blow was given with almost superhuman force, and the rock flew into a thousand pieces. He awoke, returned to his work, and a great revival followed. From that day he never had a temptation to give up his commission.^a

22, 23. weak,^a through lack of knowledge, etc. became . . weak, abstaining fr. what they in ignorance regarded as unlawful. made, become. all . . men,^b "not totally and at once, but severally and singly; not absolutely, but respectively, all things to all men."^c some, out of the all he laboured for. for . . sake, that I may more widely and successfully publish it. partaker, of the peace it confers, and the glory it promises.

s u a d e. They appear; and the whole assembly which is to hear them is, as it were, already impressed and convinced by their presence. The discourse which they deliver does the rest."—*La Bruyère*.

Ministers, by sending out a sweet perfume in their doctrine and life, make the Church a garden of spices. *c H. W. Beecher.*

all things to all men

a Ac. xvi. 3; xxi. 20-26.

b Ga. ii. 3-5; 11-14.

"*Expedients* are for an hour; but *principles* are for the ages. Just because the rains descend, and winds blow, we cannot afford to build on shifting sands."—*H. W. Beecher.*

"Politeness is benevolence in little things."—*Chatham.*

c F. Heppenstall, B.A.

"As hired servants will tend men's sheep no longer than it is profitable to them, so is it with promotion-seeking ministers."—*Cawdray.*

d Dr. Stevens.

a Ro. xv. 1.

b 1 Co. x. 33; 2 Ti. ii. 10.

c Wordsworth.

"We must not too nicely discriminate in

performing acts of benevolence; the effects cannot be calculated; what is done is at a venture."—*Seneca*.

"Which think you is the pleasanter character, the man who is distinguished by a mild, happy, and amiable disposition, or he who discovers propensities that are wicked, shameful, and abhorrent?"—*Socrates*.

d Dr. A. Barnes.

When a pupil of John Brown, of Haddington, spoke disparagingly of the smallness of his pastoral charge, his revered instructor replied, "It is as large a congregation, perhaps, as you will want to give account for at the day of judgment."

"Such vast impressions did his sermons make, He always kept his flock awake."—*Wolcot*.

The highest principle is the highest expediency.

the race and the crown

a Ph. iii. 14; He. xii. 1; cf. Cony. and How. cap. xx.

b In the Olympic, sac. to Jupiter, of wild olive; Pythian, sac. to Apollo, of laurel; Isthmian, of pines; in the Nemean, of parsley.

c Hor. Art. Poet. 412.

How far it is proper to comply with the customs of the world in order to promote religion.—In order to a just determination of the question, it will be proper to notice at the outset the extremes which prevail on the subject. These are two—(1) An unbending application of religious principles to all cases that pertain to conduct; (2) An abandonment of the proper principles by conformity to the world. What in reference to these are the true principles of religion? I. There are certain principles, as bearing on the subject, which are likely to command universal assent: 1. Vows, or voluntary pledges, are not, in themselves, improper; 2. There are many things pertaining to human conduct, which, in themselves, are neither moral nor immoral in their nature; 3. But these may be made wrong by the positive commands of religion; 4. There are also things which are always morally wrong; 5. There are things which would be condemned by the world, when found in professed Christians, but which the world itself practises. II. The application of these principles as rules of life: 1. In our intercourse with the world, its friendship is better than its hatred; 2. No principle or truth should be sacrificed to the world; 3. These things, however, should be matters of principle, and not mere fancies; 4. Up to the point where principle is involved, it is right to conform to the ordinary customs of life.^d

Watchfulness.—Among my earliest recollections is a pillar which was set up as a mark of the borough bounds; as we passed it one day, I remember my dear old father telling me a story about the pillar. "Some years ago," said he, "a writ was about to be served upon a man for debt; but the debtor, upon seeing the bailiff, started off, and ran as hard as he could for this point (which was fully three miles from the town). The bailiff, though in full chase, could not overtake his man, who ran till he reached this pillar, and then feeling that he was beyond the precincts of the borough, he turned round and defied the bailiff. The latter, knowing he had no authority to seize him, appeared calmly to submit to his fate; but just as he appeared to be returning to the town, stretching out his hand, he exclaimed, 'Well, let us part good friends, at any rate. Here's my hand.' The debtor, thrown off his guard, took the proffered hand, when the bailiff, with one desperate effort, pulled him within the boundary, and clapped the other hand upon his shoulder, shouting, 'You are my prisoner!' Many a man who has run well, or fought well, has forfeited the race, or lost the battle, through thinking the struggle was over. He has made *too sure*. There is nothing more dangerous than *taking things for granted*.

24, 25. race, Gk., stadium: all. to Isthmian games, familiar to the Cors. run all,^a ea. hoping to win. one . . . prize? and that a fading wreath?^b so run, all. to manner of running, and the rules to be observed. obtain, lay hold of, seize; the judge held it in his extended hand. mastery, victory. temperate . . . things,^c observed fixed rules as to food and exercise.^d they . . . crown, wh. soon fades: all the honour, too, was confined to this life. incorruptible,^e a crown of life; a living or abiding crown.

The Christian race.—I. The race which we are commanded to run: 1. An object proposed—"an incorruptible crown;" 2. The course opened; 3. An invitation given—to all. II. The laws of the course: 1. The Christian's course begins in regeneration;

2. There must be open profession; 3. Strict temperance was to be maintained; 4. Careful observance of the line marked along the course; 5. Avoid injury to others; 6. Use zeal and swiftness. *Running to obtain.*—I. What this running is: 1. Fleeing; 2. A pressing forward; 3. A continuing in the way of life. II. The directions for the race: 1. Get into the course; 2. Study it; 3. Strip thyself of all superfluities; 4. Beware of by-paths; 5. Look not too high; 6. Be never daunted. III. The motives for running,—danger, fear, death.^s

An incorruptible crown.—A French officer, who was a prisoner upon his parole at Reading, met with a Bible: he read it, and was so impressed with its contents, that he was convinced of the folly of sceptical principles, and of the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my old schoolfellow, Bernadotte, who has become a Lutheran." "Yes, but he became so," said his associates, "to obtain a crown." "My motive," said the Christian officer, "is the same; we only differ as to the place. The object of Bernadotte is to obtain a crown in Sweden; mine is to obtain a crown in heaven."—*Crowns, perishable and enduring.*—Such are the prizes which the just man receives from the gods. What do they receive from men? Do not cunning and unjust men do the same thing as those racers who run well at the beginning, but not so at the end? For, at first, they leap briskly; but, at last, they become ridiculous, and, having their ears on their neck, they run off without any reward. But such as are true racers, coming to the goal, they both receive the prize and are crowned.—*Plato.*

26, 27. I . . run, my race as a Christian, and an Apostle. uncertainly,^a "so as to be sure of the prize," or "with a sure footing,"^b "as one not out of view"^c (see *Gk.*)—*i.e.*, of the judge, or spectators. *fight, Gk.*, box: all. to athlete. *one . . air,*^d engaged in a sham fight, with an imaginary foe. *keep . . body, Gk.*, bruise, subdue corrupt affections, etc. *bring . . subjection, Gk.*, lead it captive to higher nature and noble ends. *preached . . others, Gk.*, heralded, proclaimed: all. to the *herald* who announced the names of the candidates.^e *castaway,*^f *Gk.*, be judged unworthy myself of the prize.

The Christian athlete.—I. His exercises: The Christian life may be compared to—1. A race; 2. A combat. II. The conditions of success in these exercises: 1. Personal mastery; 2. Moderation; 3. Distinctness of aim; 4. Concentration of purpose; 5. Activity; 6. Courage; 7. Perseverance. III. The reward of success: 1. Its intrinsic value; 2. Its permanence. * Application:—This reward should make us—(1) Burn with ambition; (2) Watchful; (3) Enduring and contented.^g

Prizes at the Grecian games.—The only prize given to the conqueror was a garland of wild olive; but this was valued as one of the dearest distinctions in life. To have his name proclaimed as victor before assembled Hellas was an object of ambition with the noblest and wealthiest of the Greeks. Such a person was considered to have conferred everlasting glory upon his family and his country, and was rewarded by his fellow citizens with distinguished honours. His statue was generally erected in the Altis or sacred grove of Jove in Olympia; and on his return home

d The whole course of training was called *Ἀσκησις*, *exercise*; hence the anc. monks, bec. of their temperance and laborious exercises, were called *Ἀσκηταί*, or *Ascetics*.

e 2 Ti. iv. 7, 8; Ja. i. 12; 1 Po. v. 4; 1 Pe. i. 4.

f *Anon.*

g *W. Stevens.*

"I have lived and finished the course which fortune had given me; now a mighty fame of me shall spread through the earth."—*Virgil.* "It is not calculable what may be accomplished in everything in life by moderate beginnings and judicious perseverance."—*The Original.*

keeping the body in subjection

a 2 Ti. i. 12; He. iv. 1; 2 Pe. i. 10, 11.

b *Stanley.*

c *Macknight.*

d Ep. vi. 12; 1 Ti. vi. 12.

e The herald led him along the stadium, asking in a loud voice, "Is there anyone who can accuse this man of any crime? Is he a robber, or a slave, or wicked, or deprived in his life and manners?"

f 2 Co. vi. 4, 5; Ro. viii. 13; Ac. i. 25; 2 Pe. ii. 15.

g *Anon.*

"Perseverance is a Roman virtue. that wins each godlike act, and

plucks success even from the spear-proof crest of rugged danger."—*Havard.*

"With time a mulberry-leaf becomes satin."—*Chinese.*

† *Dr. W. Smith.*

he entered his native city in a triumphal procession, in which his praises were sung, frequently in the loftiest strains of poetry. He also received still more substantial rewards. He was generally relieved from the payment of taxes, and had a right to the front seat at all public games and spectacles. An Athenian victor in the Olympian games received, in accordance with one of Solon's laws, a prize of 500 drachmas, and a right to a place at the table of the magistrates in the prytaneum or town-hall; and a Spartan conqueror had the privilege of fighting on the field of battle near the person of the king."

CHAPTER THE TENTH.

Christ the Rock

a Ex. xiii. 21; xiv. 22; 2 Pe. i. 17; Ps. cv. 39; Nu. xiv. 14.

b Ex. xiv. 31

c Jo. vi. 31, 32, 35, 51, 58; Ne. ix. 20; Ex. xvi. 15, 35; Ps. lxxviii. 24.

d Ex. xvii. 6; Nu. xx. 11; Jo. iv. 14; vi. 55; vii. 37—39; Is. lv. 1; xliii. 20; liii. 5.

"Our heavenly Father keeps not—as to the substance of our nutriment.—distinct tables for His children, but all must eat the same spiritual meat, and drink the same spiritual drink. He hath not one Gospel for great wits, and another for plainer people."—*Howe.*

"The sea ebbs and flows, but the rock remains unmoved."—*Rutherford.*

"Perseverance kills the game."—*Spanish.* "Hard pounding, gentlemen; but we will see who can pound the longest."—*Wellington.*

1-4. ignorant, of the warning supplied by hist. of Israel. fathers, ancestors. under . . cloud,^a *i.e.*, under the guidance of the cloud. sea, Red sea. baptized . . sea, the miracle of the sea and the cloud thoroughly persuaded them of the Divine authority of Moses.^b spiritual,^c typical. drank . . them,^d *i.e.*, the water of the Rock. Rock . . Christ, *i.e.*, a type of Christ.

Christ, a Rock of Horeb to us.—He is to us—I. A source of invigorating power. The Christian who has partaken of Christ's fulness is—1. Strengthened by the recollection of the present good which he has to defend; 2. Made strong to meet his enemies; 3. Made vigorous by his present reception of Christ by faith. II. Of peaceful alliances: 1. With God; 2. Amongst ourselves; 3. With our kindred. III. Of cleansing properties. He cleanses the believer's—1. Guilt and sin; 2. Heart; 3. Life. IV. Of common blessing: 1. We are all afflicted by a common want—the water of life; 2. In Christ we are all blessed by a common supply. V. Of lasting and increasing good: 1. As this stream followed the Jews, all the way, so Christ is with us to the end. In our—(1) Penitence; (2) Early joys; (3) Afflictions; (4) Bereavement; (5) Decline. 2. As it widened in its course, and met the growing wants of the people, so Christ, out of fulness, meets the need of each believer's increasing knowledge and deepening experience.

The Rock was Christ.—A short time since I called to see one of my hearers, who was near death. She was an aged woman, remarkably quiet and unobtrusive, whose life had adorned the Gospel. When I approached her, I saw that death was evidently doing its work; but she was calm and composed. I took her proffered hand, and said, "How is it with you?" In her own calm, quiet way, yet with considerable earnestness, she replied, "Well, sir, I AM ON THE ROCK." O what a mercy, thought I, to feel thus, after a long life, in which so many trials had been experienced, and so many changes seen! It brought to my mind what I had heard of a good woman in humble life, who when visited by her pastor, when she was near to death, and being asked by him if she felt sinking, replied, "How could you ask me that? Did you ever know any one sink through a rock? I AM ON THE ROCK." My friend lingered for a time, experienced a few more conflicts with the foe, and then died in peace. No one that knew her doubts but she is with the Lord. She felt her need of Christ when young, sought the Lord with the heart, found peace

in believing, battled through a long life with many fears and troubles, but has now entered into rest. The religion she enjoyed in life sustained her in death, and gave her a victory over it.^e

5—8. but . . them, for whom so much was done. not . . pleased,^a because of their unbelief. overthrown; *Gk.*, cast down in heaps, *i.e.*, died in great numbers. examples, or warnings, or (*Gk.*) models. lust . . things,^b should not desire evil rather than good. idolaters, "by countenancing or partaking in the rites attendant on the feasts."^c written,^d the LXX. is quoted. play, dance. neither . . committed,^e licentious rites were connected with the worship of Venus at Cor. fell . . thousand, the number marked the extent of the sin, and greatness of Divine wrath.

Christians warned against the sins of the Israelites.—Against—
I. Inordinate desires after carnal objects. II. Idolatry. III. Fornication. IV. Tempting God. V. Murmuring. To these particular cautions he—1. Subjoins a more general one (see *vv.* 11—13); 2. Adds a word of comfort.^f

The wages of sin.—Some say, The wages of sin is conscience; some, The wages of sin is discipline; some, The wages of sin is imprisonment for a great indefinite period for the purpose of punishment and restoration. Let us adhere to the Bible: "The wages of sin is death." If you call it figurative, the laws of rhetoric teach us that a meaning totally opposite to the nature of a figure cannot be true. The ruling idea conveyed by the word *death* is *termination*. If you search the Bible for instances in which *death* means a limited infliction, and so reduce one side of the equation in the passage from which the text is taken, you must, by necessity, reduce the other side, and thus, so much as you diminish *death*, you must diminish *life*, for if death be not death, neither is life eternal life. Notice also the two contrasted words in the verse from which the text is taken; the *wages* of sin is death; but the *gift* of God is eternal life, through Jesus Christ our Lord." Death for sin is "wages"—something earned or merited. Eternal life is not "wages" to us; it is to angels. The Law is the angels' Gospel. They stand by obedience. But to us eternal life, if we have it, is without works—a gift, unmerited, free. Having forfeited heaven by sin, God stands ready to give it to us on certain terms; the terms and method themselves being no less wonderful than the gift.^g

9—11. tempt . . tempted,^a by distrust of the goodness and power. were . . serpents,^b punishment for being dissatisfied with the manna: a warning to us, not to be dissatisfied with the Bread of Life. murmur,^c complain that foes are many and strong. as . . murmured, as when they heard the report of spies. were . . destroyer, death. these . . ensamples, that they may be warnings to us: as well as punishments for others. admonition,^d *Gk.*, that we may be fitted for right action by good instruction. ends . . world,^e *Gk.*, ends of the ages. "The last great days of the world's existence."^f

The ages.—I. The normal relationship of the ages. This age of the Jew in the wilderness had a twofold relation to men in all future times: 1. Representative; 2. Admonishing. II. Their Divine superintendence. This fact should—1. Restrain us from hasty judgments of Providence; 2. Impress us with the serious-

e Rev. J. Smith.

the punishment of sin

a Nu. xxvi. 64, 65; Jude 5.

b Nu. xi. 4, 38; He. iv. 11.

c Stanley.

d Ex. xxxii. 6.

e Nu. xxv. 1, 5, 9.

"Their falls were 'types'—so the word signifies which is here rendered 'ensamples;' these things happened unto them typically; in them we see what God will do with us, if we take their course and go their way."—*Caryl.*

f M. Henry.

"As a wen looks worse on a face of beauty, and a skull on a bank of snow, so a sinner in a holy Church, most uncomely and loathsome."—*Dr. Guthrie.*

g N. Adams.

What maintains one vice would bring up two children.

the past a warning for us

a Ex. xxiii. 20, 21; xvii. 2, 7.

b Nu. xxi. 5, 6.

c Nu. xiv. 2, 29.

d Ro. xv. 4.

e 1 Pe. iv. 7; 1 Jo. ii. 18.

f Stanley. "I the heir of all the ages, in the foremost files of time."—*Tennyson.*

"Experience

keeps a dear school, but fools will learn in no other, and scarcely in that; for it is true, we may give advice, but we cannot give conduct. Remember this: They that will not be counselled cannot be helped. If you do not hear reason, she will rap your knuckles."—*Franklin.*

g Dr. Thomas.

"Great works are performed not by strength, but by perseverance."—*Johnson.*

warning to the self-confident

a Ro. xi. 20.

b Pr. xxviii. 14.

c Ma. xxvi. 33—35.

"Whatever it be in which we excel, or imagine ourselves to do so, there it becomes us to beware, lest we be lifted up to our hurt."—*A. Fuller.*

d Stems & Twigs.

"Bernard used to say, when he heard of a professor who had fallen into a scandalous sin: '*Uodicit illi cras mihi!*' 'To-day he fell, to-morrow I may stumble.'"

"Pride had her beginning among the angels that fell, her continuance in earth, her end in hell."—*T. Adams.*

It is as dangerous to give admonition to some proud spirits as

ness of life. III. Their growing responsibility. All the past has come down to us through—1. Literature; 2. Tradition. IV. Their common temptations. All men are—1. Temptable; 2. In tempting circumstances. Learn:—(1) Our temptations require great caution; (2) They must be resisted.^s

Chrysostom in exile.—"When driven from the city, I cared nothing for it. But I said to myself, if the empress wishes to banish me, the earth is the Lord's and the fulness thereof. If she would saw me in sunder, let her saw me in sunder; I have Isaiah for a pattern. If she would plunge me in the sea; I remember Jonah. If she would thrust me into the fiery furnace; I see the three children enduring that. If she would cast me to wild beasts; I call to mind Daniel in the den of lions. If she would stone me, let her stone me; I have before me Stephen the protomartyr. If she would take my head from me, let her take it; I have John the Baptist. If she would deprive me of my worldly goods, let her do it; naked came I from my mother's womb, and naked shall I return. An Apostle has told me, 'God respecteth no man's person,' and if I yet pleased men, I should not be a servant of Christ." Even Gibbon cannot refrain from remarking, that these epistles "show a firmness of mind much superior to that of Cicero in his exile."

12. wherefore, being thus admonished. **thinketh**, bec. of his position in the Church, of his feelings, of his observance of ordinances, of his mercies. **standeth**,^a firmly fixed in the favour of God. **heed**,^b beware of temptation, of an evil heart. **fall**,^c into sin and involve himself in punishment. The warning shows that the *fall* may be avoided.

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.^d

Confidence in God's omnipotence.—Bishop Latimer, having, in a sermon at court in Henry the Eighth's days, much displeased the king, was commanded next Sunday after to preach again, and make his recantation. He prefaced his sermon with a kind of dialogue: "Hugh Latimer, dost thou know to whom thou art this day to speak? To the high and mighty monarch, the king's most excellent majesty, that can take away thy life if thou offend; therefore take heed how thou speak a word that may displease." But, as if recalling himself, "Hugh, Hugh," said he, "dost know from whence thou comest, upon whose message thou art sent, and who it is that is present with thee, and beholdeth all thy ways? Even the great and mighty God, who is able to cast both body and soul into hell for ever; therefore look about thee, and be sure that thou deliver thy message faithfully." What he had delivered the Sunday before, he confirmed and urged with more vehemency than ever. The court was full of expectation what would be the issue of the matter. After dinner, the king called for Latimer, and asked him how he durst be so bold as to preach after that manner. He answered, that duty to God and his prince had enforced him thereunto; and, now he had discharged his conscience and duty both in what he had spoken, his life was in

his majesty's hands. Upon this, the king rose from his seat, and, taking the good man from off his knees, embraced him in his arms, saying, he blessed God that he had a man in his kingdom that durst deal so plainly and faithfully with him.^c

13, 14. temptation, whatever the channel through wh. it comes, or the end to wh. it leads. common, belongs to, "adapted to,"^a "such as is moderate."^b faithful, to His word and His compassionate nature. suffer . . . tempted, He will restrain the tempter's power. above . . . able, knowing your weakness, and giving supplies of strength and grace. with . . . escape, show you a way out. bear, till He sends deliverance. wherefore, have faith in God. flee,^c hurry away as fr. a snare.

Temptation.—I. What it is. II. Whence it comes: 1. Permissively from God; 2. Externally and instrumentally from Satan, the world, or providential circumstances. III. Why God permits it: 1. To prove and develop men's characters; 2. To show His own power and wisdom in bringing good out of evil; 3. To strengthen the grace of sanctification in His people. IV. How He limits it: By—1. Controlling the tempter; 2. Alleviating circumstances; 3. Raising our strength. V. The security we have with regard to the limitation of temptation,—God's Word. VI. Our duties in reference to temptation: 1. To beware of danger; 2. To be armed against discouragement; 3. To resist to the uttermost.^d—*Man's responsibility in relation to God's truth.*—Let us look upon the text as—I. Presuming a capacity in man for the exercise of judgment in matters concerning his moral and spiritual interest: 1. A natural; 2. A cultivated; 3. A spiritual, capacity for judgment; II. Suggesting the subjects on which to exercise this judgment; III. Urging investigation as a matter of immediate importance. And this in order to—1. The Church's purity; 2. Its prosperity in the eyes of the world; 3. Its unity; 4. Its spiritual prosperity.^e

Divine aid in temptation.—God, the Apostle saith to the Corinthians, will not suffer you to be tempted above what you are able. But how comes he to contradict himself, by his own confession, in his next Epistle, where, speaking of his own sickness, he saith, "We were pressed out of measure, above strength?" Perchance this will be expounded by propounding another riddle of the same Apostle's; who, praising Abraham, saith, that against hope he believed in hope. That is, against carnal hope he believed in spiritual hope. So the same wedge will serve to cleave the former difficulty. Paul was pressed above his human, not above his heavenly strength. Grant, Lord, that I may not mangle and dismember Thy Word, but study it entirely, comparing one place with another. For diamonds can only cut diamonds, and no such comments on the Scripture as the Scripture.^f

15—17. speak, to show that eating of the sacrifice in the idol's temple is a worshipping of the idol.^a as . . . men,^b who are not without spiritual discernment in these matters. judge . . . say, consider the following argument. cup,^c of wine at Lord's supper. bless,^d for wh. we give thanks and praise. communion,^e participation of. of . . . Christ?/ blessings accruing therefrom to the Church. many . . . bread,^f we though many form one society, as the bread is one loaf. we . . . bread, showing forth our union with ea. other, and with Christ the True Bread.

to take a thorn from a lion's foot.
e Spencer.

deliverance from temptation

a Alford.

b Macknight; cf. 2 S. vii. 14.

c 2 Co. vi. 17; 1 Jo. v. 21.

d Dr. Katterns.

"God will either keep His saints from temptations by His preventing mercy, or in temptations by His supporting mercy, or find a way for their escape by His delivering mercy."—*Mason.*

"The history of our Lord's temptation in the Wilderness ought never to be contemplated apart from that of His baptism."—*Trench.*

Every temptation is an opportunity of getting nearer to God.

e W. Morris.

"Let us be watchful against small sins, if we desire to be preserved from greater; for we are trained by sins of weaker evidence to sins of greater guilt."—*Dr. Bates.*

f T. Fuller.

the Holy Communion

a Macknight.

b 2 Co. xi. 19

c Ep. i. 3.

d Ma. xxvi. 26—28; 1 Co. xi. 23, 24.

plies impurity and idolatry. cannot, etc., bec. you cannot serve two masters. do . . jealousy,^b by countenancing idolatrous feasts? are . . he?^c and able to resist His wrath? Consider the punishment of the Israelites. things, meats. lawful,^d may be partaken of without sin. me, to whom the idol is a "nothing." expedient, bec. of the force of example. edify, and I must consider other men—even the weaker brethren.

Men cannot serve God and Satan.—I. We should not place what is heavenly on the same level with what is earthly, or worse than earthly. II. We should not assign the first place to Satan or this world. III. We should assign the first and only place to God.—*Man unable to have fellowship with both God and devils.*—I. The truth; II. The import of this statement.

Unworthy of the Sacrament.—When a pagan beheld Christians receiving the blessed Sacrament, and observed with what reverence and devotion they demeaned themselves in that holy business, he was inquisitive what that action meant. It was answered by one of them, that God, having first emptied their hearts of all their sins, as pride, envy, covetousness, contention, luxury, and the rest, did now enter into them Himself, with a purpose to dwell there. He was silent for the present, but followed and watched them whom he saw to be communicants in that action for two days together; and perceiving some of them to fall into quarrels, uncleanness, rapacity, and drunkenness so soon, he declared his censure of them with this exclamation, "I confess that your religion may be good, your devotion good, your profession good; but your hospitality is stark nought, that you will not give your God two days' lodging."^e

24—26. no . . own,^a be unselfish. Live not for self alone. wealth, moral advantage, true riches. shambles, stalls, market. question, as to whether it is, or is not, the flesh of victims. sake,^c that your conscience may not be disturbed ab. things wh. in truth are of no importance. Lord's,^d who, alone, has supreme power. fulness,^e all it produces.

The earth is the Lord's.—I. The mundane property of God—1. Its extent; 2. Its foundation. II. The moral obligation of man. God's power urges him to be—1. Just; 2. Humble; 3. Thankful; 4. Acquiescent.^f

An example of generosity.—A very gratifying instance of generosity and kindly feeling was lately witnessed among the boys of a Sabbath School. One of their number having been absent for several Sabbaths, the boys were informed that the cause was his having no shoes: his parents being too poor to buy him any. The next Sabbath, they freely contributed a sufficient sum to enable their school-fellow to appear among them, at their next meeting in school, with new shoes.—*Seeking the good of others.*—Mr. Howe, when chaplain to Cromwell, was applied to for protection by men of all parties, in those eventful times; and it is said of him that he never refused his assistance to any person of worth, whatever might be his religious tenets. "Mr. Howe," said the Protector to his chaplain, "you have asked favours for everybody besides yourself; pray, when does your turn come?" "My turn, my Lord Protector," said Mr. Howe, "is always come when I serve another."

27—29. any . . you, to a feast at his own house. A social

^a De. xxxii. 37, 38.

^b Ex. xx. 4, 5; xxxiv. 14, 15; De. xxxii. 16.

^c Job ix. 4.

^d 1 Co. vi. 12.

"He that will go as near the ditch as he can, will at some time or other fall in; so he that will take all liberty that possibly he may lawfully, cannot but fall into many unlawful things."—*Augustine.*

"A poor country parson fighting against the devil in his parish, has nobler ideas than Alexander had."—*Adam.*

^e Hubner.

^f Lange.

^g Spencer.

caring for others

^a 1 Co. x. 33.

^b Ro. xv. 1, 2.

^c 1 Ti. iv. 4.

^d Ps. xxiv. 1.

^e Ps. l. 12; cxlviii. 10.

^f Dr. Thomas.

Shambles, stalls on wh. butchers exposed meat for sale. A.-S., *scamel*, Ger. *schümel*, a bench; akin to L. *scabellum*, dim. of *scamnium*, a bench.

"That conscience approves of and attests such a course of action, is itself, alone, an obligation."—*Butler.*

conscience

a 1 Co. viii. 10, 12.

b Ge. i. 29.

c 1 Th. v. 22.

d Ro. xiv. 2—b.

"By forbearing to do what may innocently be done, we may add hourly new vigour to resolution, and secure the power of resistance when pleasure or interest shall lend their charms to guilt."—*Johnson*.
 "A guilty conscience is like a whirlpool, drawing in all to itself which would otherwise pass by."—*T. Fuller*.

e *Homilist*.

"A good conscience is to the soul what health is to the body; it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us."—*Addison*.

"A good conscience is a never-failing comfort in all extremities."

f *Sibbes*.

God to be glorified in all things

a Ro. xiv. 6; 1 Ti. iv. 3, 4.

b Col. iii. 17; 1 Pe. iv. 11.

c *J. H. Newman*.

"This is the art of keeping the heart spiritual in all affairs, yea, of spiritualising those affairs themselves in their use that are in themselves earthly. This is the elixir that converts inferior

invitation. **ye . . go**, for Christians are not sourly or Pharisaically to avoid society. **set . . you**, hospitably. **ask . . sake**, not to disturb yours, or others' consciences. **say**, unquestioned. **this . . idols**, prob. to test you. **eat . . it**, that you may testify against the worship in wh. he may be participating. **and . . sake**,^a lest he be hindered of conversion by your example; or being converted presently, be injured by the remembrance of your conduct. **for . . thereof**,^b and therefore seem not to him to share in idol worship.^c **conscience . . other**,^d against injury to wh. we should guard. **liberty**, fr. scruples fr. a larger knowledge. **judged?** condemned as sinful, or inconsistent? **conscience?** even though it be weak?

Social intercourse between believers and non-believers.—I. Christianity does not forbid social intercourse between believers and non-believers. To forbid this would—1. Involve a command with which it would be impossible to comply, and which would be inconsistent with a Christian's position in this world; 2. Necessitate our making distinctions, which to us are impossible; 3. Encourage in believers the most un-Christlike feelings; 4. Take away the best means for the cultivation of personal piety; 5. Interpose a barrier to the spread of Christian truth; 6. Be inconsistent with Christ's example. II. Christians should be careful, in such intercourse, not to be the means of causing their Christianity to be evil spoken of.^e

Conscience.—There is no friend so good as a good conscience. There is no foe so ill as a bad conscience. It makes us either kings or slaves. A man that hath a good conscience, it raiseth his heart in a princely manner above all things in the world. A man that hath a bad conscience, though he be a monarch, it makes him a slave. A bad conscience embitters all things in the world to him, though they be never so comfortable in themselves. What is so comfortable as the presence of God? What is so comfortable as the light? Yet a bad conscience, that will not be ruled, it hates the light, and hates the presence of God, as we see Adam, when he had sinned, he fled from God. A bad conscience cannot joy in the midst of joy. It is like a gouty foot or a gouty toe, covered with a velvet shoe. Alas! what doth ease it? What doth glorious apparel ease the diseased body? Nothing at all. The ill is within. There the arrow sticks.^f

30, 31. grace, favour of the world's Owner. **partaker**, of what He gives me the *liberty* to use. **spoken . . that**, wh. I can conscientiously eat. **for . . thanks**?^a to the God who gave it me? **therefore**, bec. you may be evil spoken of. **do . . God**,^b let the desire for His glory teach you when to use your liberty, and when to abstain.

Doing glory to God in pursuits of the world.—Why we should do this. Because—I. Nothing is too slight or trivial to glorify Him in. II. By our own activity and diligence we may win others to God. III. Of thankfulness to God, and the inward life of the Spirit. IV. Of true humility. V. It keeps us from vain thoughts.^c

The chief end of man.—The late Lady Glenorchy, in her diary, relates her being seized with a fever, which threatened her life, "during the course of which," she says, "the first question of the Assembly's Catechism was brought to my mind—'What is the chief end of man?' as if some one had asked it. When I considered the answer to it,—'To glorify God, and to enjoy Him for

ever,—I was struck with shame and confusion. I found I had never sought to glorify God in my life, nor had I any idea of what was meant by enjoying Him for ever. Death and judgment were set before me; my past sins came to my remembrance; I saw no way to escape the punishment due unto them, nor had I the least glimmering hope of obtaining the pardon of them through the righteousness of another." From this unhappy state she was shortly after delivered, by believing on the Lord Jesus as the only Saviour of the guilty.

32, 33. give . . offence,^a be a stumbling-block to none. Jews, by reducing their hatred of idols. Gentiles, by countenancing their idolatry. Church, by making the ignorant think you are idolaters.^b things, lawful and innocent. profit, advantage. that, by my personal acceptability. saved,^c by the Gospel, wh. they will then the more readily receive fr. me.

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 (see 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.^d

Ministerial duty.—Do you suppose that, because a man is an apothecary, he does not know how to catch trout? He has studied the nature of trout on purpose to amuse himself. Does it follow that, because a man is an able lawyer, he cannot go to the Adirondacks and be a skilful hunter? Experience shows that he can, though he may not have made it the sole business of his life to hunt among the brooks or streams, or in the deep sea. Shall anybody say that, not having devoted himself to these things, the probability is that he does not understand them? Do you suppose that I study old musty books when I want to preach? I study you! When I want to deliver a discourse on theology, I study you! When I want to know more about the doctrine of depravity, I study you! When I want to know what is right and what is wrong, I see how you do; and I have abundant illustrations on every side!

CHAPTER THE ELEVENTH.

1-3. followers, disciples, imitators; in faith, practice, spirit. even . . Christ, who sought the good of others. praise, commend. approve, thank. that, on the whole, but with some exceptions. remember, keep my teaching, follow my example. ordinances,^b traditions, usages, instructions. head . . Christ, to whom he must be subject. head . . man,^c to whom, not forgetting a woman's proper rights,^d she must look as the proper source of home rule. head . . God,^e fr. whom Jesus received His commission and headship.

True wisdom and charity.—I. Our duty in reference to things which are indifferent. II. The object which we should keep in view for the regulation of our conduct. III. The examples which have been set us by Christ and the Apostles in reference to this

metal into gold—the mean actions of this life in a Christian's hands, into obedience and holy offerings unto God."—Leighton.

seeking the profit of others

^a Ro. xiv. 13.

^b Macknight.

^c 1 Co. ix. 19-23; x. 24.

"They that are most holy, most reformed, most refined, and most purified, may as soon be in the dirt as the weakest Christians; and, so far as I can see, Satan's design is against them most. I am sure the greatest sins have been committed by the greatest saints."—Bunyan.

^d Dr. Burns.

"Let me but bear your love, I'll bear your cares."—Shakspeare.

^e H. W. Beecher.

Christ the head

^a Ro. xv. 1-3; Ph. ii. 4-8.

^b 2 Th. ii. 15.

^c Ep. v. 23; Ge. iii. 16; 1 Ti. ii. 11, 12; 1 Pe. iii. 1, 5, 6.

^d Topics, i. 289.

^e Jo. xiv. 28; Ph. ii. 9; 1 Co. xv. 27, 28.

"One Christian

may take the example of Christ in many things in another, but still he ought to examine all by the original copy, the footsteps of Christ himself, following nothing but as it conforms with that, and looking chiefly on Him both as the most perfect and the most effectual example.—*Leighton. f Rev. C. Simeon.*

dress in public assemblies

a Bengel.

b Stanley.

c Ge. xxiv. 65.

d Mic. i. 16; cf. 2 K. ix. 30.

e Ge. i. 27; Ps. viii. 5, 6.

"The truth is, I apprehend, if the proper distinction of the sexes be preserved, by each appearing in that habit which the custom of the age and country makes the distinctive marks of them, the end aimed at by the Apostle is fully answered."—*d. Fuller.*

f Dr. J. Lyth.

The legend says, that once, when St. Bernard entered the great church at Spire Germany, the image of the Virgin saluted him, saying, "Good-morrow, Bernard!" He replied, "Oh, your ladyship hath forgot yourself. It is not lawful for a woman to speak in the church."

very thing: 1. How Christ acted under like circumstances; 2. How Paul acted; 3. How the Apostles. Learn—(1) The principle by which you are to be actuated in all your intercourse with mankind; (2) How you may best approve yourself to the heart-searching God.

Known by our example.—At Oxford, some twenty years ago, a tutor of one of the colleges limped in his walk. Stopping one day last summer at a railway station, he was accosted by a well-known politician, who recognised him, and asked him if he was not the chaplain of the college at such a time, naming the year. The doctor replied that he was. "I was there," said his interrogator; "and I knew you by your limp."—"Well," said the doctor, "it seems my limping made a deeper impression on you than my preaching."—"Ah, doctor!" was the reply: "it is the highest compliment you can pay a minister to say he is known by his walk rather than by his conversation."

4—7. **head**, "The state of the h., the principal part, gives dignity to the whole body."^a **dishonoureth . . head**, "He dishonours his head by an unseemly effeminate practice, and therefore dishonours Christ who is his spiritual Head."^b **her head**, her husband, in whose presence, in public, she should be covered as a sign of subjection. (Eastern customs should here be remembered).^c **even . . shaven**, a great disgrace.^d **covered, veiled. shorn**, subject to a greater dishonour by losing that which is her glory (*v. 15*). **covered**, with becoming modesty in public worship. **image**,^e bec. of delegated power. **glory**, in the right use of that power. **woman . . man**, by being for her own good subject to his righteous control. She should have his love and confidence; as man, if holy, has God's.

Decorum in the house of God.—I. It is possible to dishonour Christ in our holiest services. II. It is not enough to pray and preach in the spirit—some regard is due to propriety of manner and demeanour. III. This is especially necessary in public worship, lest we dishonour Christ whom we represent before others. IV. Every true and enlightened Christian will therefore study what is decorous, as well as what is religious.

Unfallen man.—Adam came into the world a philosopher, which sufficiently appeared by his writing the nature of things upon their names; he could view essences in themselves, and read forms without the comment of their respective properties; he could see consequents yet dormant in their principles, and effects yet unborn in the womb of their causes. . . . Till his fall, he was ignorant of nothing but of sin; or at least it rested in the notion, without the smart of the experiment. Could any difficulty have been proposed, the resolution would have been as early as the proposal; it could not have had time to settle into doubt. Like a better Archimedes, the issue of all his inquiries was a *εύρηκα*, the offspring of his brain without the sweat of his brow. Study was not then a duty, night-watchings were needless; the light of reason wanted not the assistance of a candle. This is the doom of fallen man, to labour in the fire, to seek truth *in profundo*, to exhaust his time and impair his health, and perhaps to spin out his days and himself, into one pitiful, controverted conclusion. . . . We may collect the excellency of the understanding then by the glorious remainders of it now, and guess at the stateliness of the building by the magnificence of its ruins. All those arts,

rarities, and inventions, which vulgar minds gaze at, the ingenious pursue, and all admire, are but the reliques of an intellect defaced with sin and time. We admire it now, only as antiquaries do a piece of old coin, for the stamp it once bore, and not for those vanishing lineaments and disappearing draughts that remain upon it at present. And certainly that must needs have been very glorious, the decays of which are so admirable. He that is comely when old and decrepit, surely was very beautiful when he was young. An Aristotle was but the rubbish of an Adam, and Athens but the rudiments of Paradise.^g

8-10. for the man, etc.,^a Adam made bef. Eve. Priority in the creation gives precedence now. man . . woman, being made first. woman . . man,^b the complement of his being; a help-mate. power, *Gk.*, prob. *veil* is meant;^c but other readings have been conjectured, as well as other opinions.^d because . . angels, the sense is obscure, and var. readings are suggested.^e "On acc. of the seduction of the first woman by evil angels."^f

Meaning of the word "power."—The word "power" signifies a veil or covering, which the Apostle commanded should be worn by women who prophesied, or prayed in Christian assemblies—1st. As a sign that she was under the power of her husband; 2nd. In contradistinction to the idolatrous priestesses who uttered their false oracles with wild looks and dishevelled hair; 3rd. Because of the angels, who veil their faces in token of profound humility (Isa. vi. 2). If sinless creatures thus approach the Deity, with what reverence and godly fear should we appear in His presence.^g

11, 12. nevertheless, etc.,^a "For as woman (Eve) was made out of man (Adam), so also the man (Christ) was born by the woman, being the woman's seed."^b woman . . man, hence subordinate. man . . woman,^c born and tended by her. things, authority, relations. God,^d hence should be discharged as in His sight.

All things of God.—From this we infer that God is—I. Older than the universe. II. Greater. Greater in—1. Extent; 2. Force; 3. Beauty. III. The Owner of the universe. Production gives the highest right to possession.^e

Heathen notion of the creation of woman.—The people at Fakaaso, of the Tokelau group, say that the first woman was made of the loose earth, or dust of the ground. The story runs thus:—The first man, who had previously been a stone, thought, one day, he would make a woman. He collected the light earth on the surface of the ground in the form of a human body, with head, arms, and legs. He then plucked out one of his left ribs, and thrust it into the breast of his earth-model. Instantly the earth became alive, and up starts a woman. He called her *Ivi* (according to English orthography it would be *Eevee*), which is their word for *rib*. How like to our Eve!^f

13-16. judge, even right feeling may decide this. comely, decent, acc. to your customs. woman, subject to man. pray, in public. uncovered? as not in subjection? nature, reason, common sense, experience. man . . hair, like a woman's. shame . . him? disgraceful effeminacy. glory, an ornament not to be ashamed of. covering, veil. Charms increased by partial concealment. seem, presume. contenticus, ab. the conduct and dress of women in public. we . . custom, as such

"Let Christ's crown of thorns make those Christians blush who throw away so much time, pains, and money in beautifying and adorning a sinful head."—*Quesnel*.

g Dr. South.

relation of man and woman

a Ge. i. 27.

b Ge. ii. 18.

c Macknight, Stanley.

d "To have a badge of her own dignity and power."—*Wordsworth*.

e See long note on whole verse in *Stanley*.

f Macknight.

g Bible Student.

all things of God

a Ga. iii. 28.

b Wordsworth.

c Job xiv. 1.

d Ro. xi. 36.

e Dr. Thomas.

"Respecting woman fortune ever rules in nuptials; some are a source of joy, I see, to mortals; some neither joy nor honour know."—*Euripides*.

f Turner.

"Love is a coin that must be exchanged betwixt them and returned in kind."—*Trapp*

women to be covered at public worship

"Remember that with her clothes a woman puts off her modesty."—*Herodotus*.

"Fair tresses
man's imperial
race ensnare,
And beauty
draws us with a
single hair."—
Pope.

*a Dr. R. W. Ha
milton.*

"Hair is at once
the most delicate
and lasting of our
materials, and
survives us, like
love. It is so
light, so gentle,
so escaping from
the idea of death,
that, with a lock
of hair belonging
to a child or
friend, we may
almost look up
to heaven and
compare notes
with the angelic
nature—may al-
most say: 'I have
a piece of thee
here, not unwor-
thy of thy being
now.'"—*Leigh
Hunt.*

b Doran.

"It is woman
alone through
whom God's
blessings are
vouchsafed to a
house."

**divisions
and heresies**

a Stanley.

b 1 Co. i. 12.

*c Lu. xvii. 1; De.
xiii. 3.*

*d 2 Pe. ii. 1; 1
Jo. ii. 19.*

"I am satisfied
that we are less
convinced by
what we hear
than by what we
see."—*Herodotus.*
e Guill. Laget.

"Party is the
madness of many
for the gain of a
few."—*Pope.*

"Party spirit has
graver errors
than the sys-
tematic spirit."—
Vinet.

"He knows very
little of mankind
who expects, by
any facts or
reasoning, to con-
vince *e. deter-*

contend for. **neither . . . God**, in any place. Hence reason and custom are both against the practice.

*The physical and moral conditions of man deduced from him-
self.*—I. We cannot doubt that there is in us a twofold constitu-
tion; that we partake at once of material and spiritual properties;
that we consist, in one person, of a body and of a soul. II. In
attempting to properly estimate man, we cannot doubt that he was
designed to be the moral agent, and that responsibility must
attach to him. III. The evidence which reason may obtain and
apprehend touching the duration of human being.^a

The beauty of woman.—Woman may be said almost to enjoy the
monopoly of personal beauty. A good-humoured writer thus
defines her position in this respect as contrasted with the
opposite sex:—"If you, ladies, are much handsomer than we, it
is but just you should acknowledge that we have helped you, by
voluntarily making ourselves ugly. Your superiority in beauty is
made up of two things: first, the care which you take to increase
your charms; secondly, the zeal which we have shown to heighten
them by the contrast of our finished ugliness—the shadow which
we supply to your sunshine. Your long, pliant, wavy tresses, are
all the more beautiful because we cut our hair short; your hands
are all the whiter, smaller, and more delicate, because we reserve
to ourselves those toils and exercises which make the hands large
and hard. We have devoted entirely to your use flowers, feathers,
ribbons, jewellery, silks, gold and silver embroidery. Still more
to increase the difference between the sexes, which is your share,
we have divided with you the hues of nature. To you we have
given the colours that are rich and splendid, or soft and harmo-
nious; for ourselves we have kept those that are dark and dead.
We have given you sun and light; we have kept night and
darkness."^b

17—19. this . . . praise, "This precept against discord I give,
not praising you in this respect."^a **come . . . better**, as ye
ought; for increase of knowledge, for growth of experience, for
salvation of your souls. **but . . . worse**, making of the religious
assembly an opportunity for fomenting strife. **divisions**,^b fac-
tions under party names. **partly, etc.**, since there were evils in
existence that come naturally of such divisions. **must**,^c not
ought. There is naturally. **heresies**,^d erroneous opinions as
the warrant for wrong practices. **approved**, holding true doctrine
and right practice. **manifest**, by contrast. The fidelity of the
true proof against trials fr. the false.

Causes of unprofitableness in public worship.—I. Error as to its
design. II. Want of preparation. III. Divided attention. IV.
A worldly spirit.^e

On the use of sects.—But now that, from all the proofs of the
certainty of the Revelation, we are come to fix on Christianity,
our labour is not yet at an end; for here you see multiplicity of
sects and divisions, which our Blessed Saviour foretold should
come for the probation of the elect; as some Canaanites were left
in the land to teach the Israelites the art of war, lest, by too pro-
found a peace, they might grow lazy and stupid, and become an
easy prey to their enemies. So might Christianity be lost among
us; if we had nothing to do, it would dwindle, and decay, and
corrupt by degrees, as water stagnates by standing still; but,
when we are put to contend earnestly for the faith, it quickens

our zeal, keeps us upon our guard, trims our lamp, and furbishes the sword of the Spirit, which might otherwise rust in its scabbard. f

20—22. come . . place, the mere assembly does not constitute the ordinance. this . . Supper, unless you meet for that express purpose, and partake of it in a proper spirit and mode. eating, without heed to spirit and form. taketh . . supper, the heedless only take their own common meal in public. hungry,^a and eats largely, as of ordinary food. drunken, as at an ungodly revel. Whatever you may call such a meal, it is not the Lord's Supper. houses? for common purposes? Must you profane the Lord's house? eat . . in? with your friends? despise . . God? counting God's people as an assembly of idol worshippers? shame . . not?^b i.e., the poor, who cannot give feasts? what, etc., the denial of praise, more than silent condemnation.

The conduct of the Corinthians at the Lord's Supper.—I. It perfectly destroyed the purpose and use of such an institution. To eat the outward elements was not to eat Christ's body. II. It carried in it a contempt for God's house, and for the Church: 1. The house of God was turned into a house of drunkenness; 2. Through this debauchery among the rich, the poorer members were deprived of the privilege of sharing in this ordinance.^c

Preparation for the Lord's Supper.—At the coronation of his Majesty George III., after the anointing was over in the Abbey, and the crown put upon his head with great shouting, the two archbishops came to hand him down from the throne to receive the sacrament. His majesty told them that he would not go to the Lord's Supper, and partake of that ordinance, with the crown upon his head: for he looked upon himself, when appearing before the King of kings, in no other character than in that of a humble Christian. The bishops replied, that although there was no precedent for this, it should be complied with. Immediately he put off his crown, and laid it aside: he then desired that the same should be done with respect to the queen. It was answered, that her crown was pinned on her head, that it could not be easily taken off; to which the king replied, "Well, let it be reckoned a part of her dress, and in no other light." "When I saw and heard this," says the narrator, "it warmed my heart towards him; and I could not help thinking, that there would be something good found about him towards the Lord God of Israel."^d

23—25. received,^a by revelation. Lord, who first instituted His Supper. delivered, taught, explained. the . . night, the time hallowing the act, and making it more blessed and memorable. took bread,^b etc. [i. 202, 356; ii. 187].

The sacrament of the Lord's Supper.—I. Its author—"the Lord Jesus." II. The time at which it was appointed—"in the same night in which he was betrayed." III. The institution itself: 1. The signs—memorative, significant, instructive; 2. The glorious mysteries shadowed forth by them—Jesus crucified, the proper New Testament nourishment of believers. IV. Its design and use—to be a memorial of Christ.^c—*The Lord's Supper.*—I. Its nature: 1. A covenant; 2. A seal. II. Its design: 1. Commemoration; 2. Confession; 3. Consecration; 4. Communion.^d—*The Eucharistic feast.*—The observance of the Lord's Supper is—I. Divinely commanded; II. A commemorative event; III. A pro-

mined party man.
—*Lavater.*
f *Leslie.*

common feasts and the Lord's Supper

a Jude 12.

b Ja. ii. 1—9.

"Hushed be each lawless tongue, and, ye profane, ye uninitiated, from our mysteries far off retire." — *Aristophanes.*

"Far hence be souls profane." — *Virgil.*

"There's now want of meat, sir; portly and curious viands are prepared, to please all kinds of appetites." — *Massinger.*

c *M. Henry.*

"What is becoming is honourable, and what is honourable is becoming." — *Tully.*

"Levity of behaviour is the bane of all that is good and virtuous." — *Seneca.*

d *Dr. Cheever.*

"Here He abolished their love-feasts, for the disorder that fell out therein." — *Trapp.*

institution of the Lord's Supper

a Ga. i. 11, 12

b Ma. xxvi. 26—28; Mk. xiv. 22—24; Lu. xxii. 19, 20.

c *Flavel.*

d *W. W. Wythe.*

"The abrogation or change of any symbolism can hardly, I think, take place, except by means of a revolution, for a symbolism is a constitution." — *Vinet.*

e J. B. Dadd.

f F. Arens.

"The Apostle seems to rectify them by reducing them to the first institution; and by letting them know that he had his authority fr. heaven; he received what he delivered, and delivered what he received, keeping nothing back."—Trapp.

"Behold that goodly consecration, for the wh. the shavelings say that they are more holy than the very Virgin Mary; for that Mary only conceived Christ, but they create Him. Whereunto the Virgin might well reply, that she carefully nourished Christ whom they cruelly devour."—Beza.

unworthy communicants

a Jo. xiv. 3; Ac. i. 11.

b He. vi. 6.

"Mysticism annihilates obedience; now religion is, first of all, obedience."—Vincl.

c J. Brown, B.A.

d Dr. Spencer.

"If a friend give us a ring at his death, we wear it to keep up the memory of our friend; much more, then, ought we to keep up the memorial of Christ's death in the sacrament."—Thomas Watson.

clamation to the world of a glorious fact; IV. A perpetual obligation.—*The Lord's Supper.*—I. The blessed mystery. II. The rich fount of blessing. III. The required frame of mind.

Transubstantiation.—A Roman Catholic gentleman in England being engaged to marry a Protestant lady, it was mutually agreed that there should be no contests on the subject of religion. For some years after their union, this agreement was scrupulously observed; but, in the course of time, the priest, who had paid them frequent visits, expecting to find no difficulty in making a convert of the lady, began to talk about the peculiarities of his religion. He particularly insisted upon the doctrine of transubstantiation, and grew troublesome by his importunity. To avoid being further teased by him, she one day seemed to be overcome by his arguments, and agreed to attend at mass with her husband the following Sabbath, provided she might be allowed to prepare the wafer herself. The priest, not suspecting anything, and glad on any terms to secure such a convert, gave his consent. The lady, accordingly, appeared at the chapel with her husband; and, after the consecration of the wafers which she had brought with her, she solemnly demanded of the priest, whether it was really converted into the body of Christ? to which question he without hesitation replied, *That there was a conversion made of the whole substance of the bread into the body of Christ, and that there remained no more of its form or substance.* "If this be really the case," said she, "you may eat the wafer without any danger; but as for *myself*, I should be afraid to touch it, as it is mixed with arsenic." The priest was overwhelmed by a discovery so unexpected, and was too wise to hazard his life upon a doctrine for which he had, however, contended with all the earnestness of perfect assurance. The lady's husband was so struck by this practical confutation of a doctrine which he had before implicitly believed, that he never afterwards appeared at the mass.

26, 27. often . . cup, as often as ye truly partake of the Lord's Supper. shew, publish, manifest. death, its purpose and mode, what it signifies, and your personal faith in relation to it. till . . come, ^a to judge the world, etc. unworthily, in a wrong spirit and way. guilty . . Lord, ^b by despising the feast you show your low estimate of the sacrifice of Christ.

Eating and drinking unworthily.—I. The disciples—the condition of membership in the Apostolic Church. II. The condition of things in the Corinthian Church, as regards the Lord's Supper, which calls forth the warning words of the text. III. The precise force of these words: 1. Unworthily—this unworthiness consists in the utter absence of all anxiety upon the subject; 2. Damnation—God's chastisement.^c—*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.^d

An unworthy communicant.—General Burn, in recording his experience, says:—"One Lord's day, when I was to receive the sacrament, before I approached that sacred ordinance, my conscience so keenly accused me on account of this beloved idol (playing at cards) that I hardly knew what to do with myself. I

tried to pacify it by a renewal of all my resolutions, with many additions and amendments. I parleyed and reasoned the matter over for hours, trying, if possible, to come to some terms of accommodation, but still the obstinate monitor within cried out, 'There's an Achan in the camp; approach the table of the Lord if you dare!' Scared at the threat, and yet unwilling to part with my darling lust, I became like one possessed. Restless and uneasy, I flew out of the house, to vent my misery with more freedom in the fields, under the wide canopy of heaven. Here I was led to meditate on the happiness of the righteous, and the misery of the wicked in a future state. The importance of eternity falling with a ponderous weight upon my soul, raised such vehement indignation against *the accursed thing* within, that, crying to God for help, I kneeled down under a hedge, and taking heaven and earth to witness, wrote on a piece of paper with my pencil a solemn vow, that I never would play at cards, on any pretence whatsoever, so long as I lived. No sooner had I put my name to that solemn vow, than I felt myself another creature. Sorrow took wing and flew away, and a delightful peace succeeded. The intolerable burden being removed from my mind, I approached the sacred table of the Lord with an unusual degree of pleasure and delight. This was not my only idol. I had many others to contend with. But while I was endeavouring to heal my wounded soul in one place, ere I was aware sin broke out in another."

28—30. examine, inspect his views and character. so, in a spirit of humble examination, etc. unworthily, see v. 27. damnation, incurs just condemnation. not . . . body, not discerning the dif. betw. the symbolical and common food. cause, lack of self-examination. many . . . sickly, not having robust faith, and healthy religious life. sleep, are falling asleep. Drowsiness of soul.

A corrupt Church.—I. The true signification of these words: 1. "Unworthily;" 2. "Damnation;" 3. "Not discerning the Lord's body." II. Some of the reasons why this Apostolic Church of not many years' standing should have been found in such a moral condition as to call for reproof from the Apostle. Their sins were—1. Immorality; 2. Gross religious insensibility; 3. Irregularity. To account for these we must remember—1. The peculiarities of Corinth itself,—it was corrupt; 2. The progress of excitement which reigned there; 3. The dissensions which arose in the Church.^a

Preparation for the Lord's Supper.—Colonel Gardiner, in a letter, mentions the pleasure with which he had attended a preparation sermon the Saturday before the dispensation of the Lord's Supper. He writes, "I took a walk on the mountains over against Ireland; and I persuaded myself that were I capable of giving you a description of what passed there, you would agree that I had much better reason to remember my God from the hills of Port-Patrick, than David from the land of Jordan, and of the Hermonites from the hill Mizar. In short, I wrestled some hours with the angel of the covenant, and made supplications to him with floods of tears and cries, until I had almost expired; but he strengthened me so, that like Jacob, I had power with God and prevailed. You will be more able to judge of this, by what you have felt yourself upon the like occasions. After

"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."

"This sacrament consists of a whole constellation of graces, Repentance, Faith, Hope, Charity. It is a nearer approach into the presence of God, and more solemn exercise of the graces of the Gospel."—

Lucas.

need of self-examination

a A. Boyd.

"The receiving of the Lord's Supper was never intended to be as a qualification for an office, but as an open declaration of one's being a sincere member of the Church of Christ. Whosoever presumes to receive it with any other view, profanes it, and may be said to seek his promotion in this world by eating and drinking His own damnation in the next."

—Lansdowne.

"We dress ourselves when we come to the table of some great monarch; so we should think with ourselves, we are going to the table of the Lord, therefore should prepare ourselves with

holy meditation and heart-consideration."

a Ps. xxxii. 5; 1 Jo. i. 9.

b Ps. xciv. 12, 13; He. xii. 5-11.

c Rev. J. Pratt, M.A.

"Self-examination and self-denial teach us to be indulgent to human nature, not to require too much from her, to forgive no irregularities, unless virtue on the whole, and with her true happiness, is the goal aimed at."—G. Forster.

"No man truly knows himself, but he groweth daily more contemptible in his own eyes."—Taylor.

order to be observed and haste avoided.

a Stanley.

b Dr. Lyth.

"There is no worship without obedience. Profusion of actions, diversity of practices, plenitude of sacrifices cannot avail here; we do not employ our will to obey; we find our whole self there, where self should have been lost."—Vinet.

"A man who emigrates from the low country of selfishness, where are perpetual chills and fevers, to the high lands of benevolence, goes from sickness and barrenness to

such a preparatory work, I need not tell you how blessed the solemn ordinance of the Lord's Supper proved to me; I hope it was so to many."

31, 32. if . . . ourselves,^a if we would examine and seek improvement of ourselves. we . . . judged, not incur the censure of others. judged, and condemned by ourselves. chastened^b . . . Lord, for our recovery. not . . . world, lost in the world now, and with it hereafter.

Chastened by God.—I. The necessity under which our sinfulness brings us for being chastened by Divine judgments. There are two especially great evils which render affliction necessary to us—1. Carnal security; 2. Spiritual pride. II. The nature of the Divine judgments: 1. They operate for our good, if received in a right spirit; 2. They may do harm, and prove the ruin of our souls, if we neglect to attend to, and refuse to be warned by, them.^c

Need of examination.—When Mr. Joseph Woodward, one of the Nonconformist ministers in England, was settled in Dursley, he vigorously set about the reformation of many disorders in discipline and manners that existed among the people. In particular he declared his resolution to admit none to the Lord's Supper but those who, besides a visible probity of conversation, had a competent knowledge of Divine things. A certain person said, "He would not submit to examination; and if Mr. Woodward would not give him the sacrament, he would take it." In pursuance of his impious resolution, this man was coming to church on the sacrament-day, but he had scarcely set one foot over the threshold before he fell down dead.

33, 34. when . . . eat, to eat the Lord's Supper. tarry . . . another, wait for the arrival of the poorer brethren.^a hunger . . . home, this not being a feast to satisfy natural craving for food. that . . . condemnation, as those who regard it as an ordinary meal. rest, that needs to be corrected. come, hence he meditated a visit at this time.

Christian conduct in society.—I. What it requires: abstinence from all evil, from all violations of true politeness; the exercise of kindness and moderation. II. By what it is dictated: by brotherly love, by the fear of God, by a respect for Divine order.^b

Hinton and the unworthy communicant.—A person who was not a member of Mr. James Hinton's Church in Oxford, nevertheless enjoyed the privileges of Christian fellowship, as being connected (according to his own statement) with a well known Church in London. His conduct was found to be inconsistent; it was ascertained, also, that he had been excluded from the community to which he had declared himself to belong. It was clearly necessary to inform him, therefore, that he could no longer be admitted to the Lord's table. But he was rich, and he was passionate; subject, indeed, to paroxysms of rage, on account of which every one was afraid to interfere with him. The measure was, however, adopted by the Church; but when (according to their usual mode) messengers were to be appointed to communicate the result, the deacons would not go; nor would any one go, for all said, it was at the hazard of their lives. "Then," replied Mr. Hinton, "I will go: my life is second to my duty." But no one would even

accompany him; and he went alone. The unhappy man's wrath was exceedingly high. When solemnly warned that no such person as he was could "enter into the kingdom of heaven," he seized a large stick, and threatened his reprover's life: to which he replied, "Then, sir, I shall meet you next at the bar of judgment; and you will remember that these were the last words I uttered!" The enraged man immediately threw down his weapon, and ran about the room in agony, crying, "O no, no, no, you shall not charge me with murder!" Mr. Hinton records the deliverance from — among his special mercies.

the realm of health and plenty and joy, where his hand can almost pluck the fruits from the Tree of Life itself."—*Beecher.*

CHAPTER THE TWELFTH.

1-3. spiritual gifts,^a very results of operation of the Holy Ghost, wh. in Apostolic times were very striking and various. that . . Gentiles,^b ye not only were unconverted; but had no knowledge of the Scriptures containing the doctrine of the Holy Spirit. even . . led, by custom, superstition, spirit of fanaticism. speaking, in public or private. Spirit, the Revealer and Comforter. calleth . . accursed,^c for the Spirit pronounces Him blessed. say . . Lord, truly, experimentally. but . . Ghost,^d who enlightens the mind and impresses the heart.

spiritual gifts

a 1 Co. i. 4-7.

b Ep. ii. 12; Ma. xv. 14; 2 Ti. ii. 26.

c Mk. ix. 39.

d Ma. xvi. 17; 1 Jo. iv. 2, 3; Ma. vii. 21-23.

e W. W. Wythe.

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.^e

"In a world like ours the same reasons exist for inequalities of moral as of intellectual excellence, and it is probable that in the present state of things, a greater total of good may be effected by such an arrangement."—*Rogers.*

Our idolatrous ancestors.—British Christians ought to recollect, that their ancestors were once blind idolaters, serving them that by nature are no gods. Dr. Plaifere, in a sermon preached before the University of Cambridge, in 1753, remarks, "that before the preaching of the Gospel of Christ, no church here existed, but the temple of an idol; no priesthood but that of paganism; no God but the sun, the moon, or some hideous image. To the cruel rites of the Druidical worship, succeeded the abominations of the Roman idolatry. In Scotland stood the temple of Mars; in Cornwall, the temple of Mercury; in Bangor, the temple of Minerva; at Malden, the temple of Victoria; in Bath, the temple of Apollo; at Leicester, the temple of Janus; at York, where St. Peter's now stands, the temple of Bellona; in London, on the site of St. Paul's Cathedral, the temple of Diana; and at Westminster, where the Abbey rears its venerable pile, a temple of Apollo." Through the mercy of God, our country is now blessed with thousands of Christian churches, and multitudes of Gospel ministers. The land is full of Bibles; and British Christians, sensible of their privileges, are engaged in diffusing the light of Divine truth among the benighted nations.

"'Tis mad idolatry, to make the service greater than the god."—*Shakspeare.*

"The grossest ignorance does not disgust a sensible man lily impudent knowingsness."

4, 5. diversities . . Spirit, the Spirit is one: the gifts, in point of origin, are equally Divine. administrations, means by wh. spiritual blessings are communicated. but . . Lord,^a the Church has but one Head, who superintends all its affairs, makes all its laws.

diversities of gifts

a Ep. iv. 4-6, 11, 12.

The dispensation of the Spirit.—I. Spiritual gifts conferred on individuals. There are two kinds of spiritual gifts: natural, such

"There is not greater variety of colours and

qualities in plants and flowers, with which the earth, like a carpet of needlework, is variegated for the delight and service of man, than there is of gifts natural and spiritual, in the minds of men to render them useful to one another, both in civil societies and Christian fellowship."—*Gurnall*.

b F. W. Robertson.
c Homilist.

diversities of operations

a Ro. xii. 6-8;
1 Pe. iv. 10, 11.

"Heaven doth with us as we with torches do; not light them for themselves; for if our virtues did not go forth of us, 'twere all alike as if we had them not."—*Shakespeare*.

b Bp. Sanderson.

"Gifts come from on high in their own peculiar forms."—*Goethe*.

"He was one of those men, moreover, who possess almost every gift except the gift of the power to use them."—*Kingsley*.

c H. Read.

"The manner of giving shews the character of the giver more than the gift itself."—*Lavater*.

these gifts and operations by one Spirit

a 1 Co. ii. 6, 7;
Ep iii. 3-6.

as teaching, healing, the power of government; and supernatural, the gift of tongues and of prophecy. Upon these we observe that—1. Even the highest were not accompanied with spiritual faultlessness; 2. Those which were higher in one sense were lower in another. II. The spiritual unity of the Church:—1. All real unity is manifold; 2. All *living* unity is spiritual, not formal; 3. None but a spiritual unity can preserve the rights both of the individual and the Church.^b

One talent.—Feeble souls are like those tracts of land which have neither depth nor richness of soil, yet, however arid, produce something to serve the world. The sandy and stony deserts of the Cape are covered with heath of every hue and form, to beautify the scene and to charm the traveller's eye. Even so the feeblest souls can display some phase of feeling and character that shall add a beauty to the sphere in which they move. The world wants the heath as well as the oak, and the genial beams shine on both.^c

6, 7. operations, modes, and instrumentalities by wh. the Spirit works on different minds acc. to their circumstances, constitution, antecedents. same . . all, to be ill. in many ways: as the effect of light in painting flowers diff. colours. The same one God as He who gives to animals and plants so many dif. forms and qualities. but . . Spirit, whatever the peculiar manifestation may be. given . . withal,^a to benefit himself, and others through him.

The manifestation of the Spirit given to be profited by.—I. We may here behold and admire the singular care and love of God for His church. II. Though we have cause to lay it to heart when holy and gifted men are taken from us, and to lament our own and the Church's loss; yet we should remember that it is still a part of God's care over, and love for, us. III. Where the Spirit 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, and he should use them for the good of others.^b

Diversity of gifts.—We discover diversity of gifts by a reference to Whitfield and Handel. The one was in eloquence what the other was in sacred song; the one appealing, through the understanding to the heart and conscience, calling on men everywhere to repent and turn to God; the other drawing out and bearing upward, as a sweet incense before the altar of the upper sanctuary, the devout aspirations of the new-born soul. There was an "air, a soul, a movement in the oratory of Whitfield," which created indescribable emotions in his vast assemblies. Handel equally electrified the multitudes in Westminster Abbey. His power of song, while he performed the Messiah, raised them to their feet. And yet greater wonders did Whitfield, when preaching the Messiah to the score of thousands in Moorfields.^c

8, 9. wisdom,^a "The whole doc. of the Gospel."^b knowledge, "knowledge of former revelations recorded in writings of Moses and prophets."^c "*Wisdom* (*σοφία*) expresses something more discursive and argumentative. as in St. Paul; *knowledge* (*γνώσις*), something more intuitive, as in St. Jo."^d *faith*,^e special in degree and kind, for a special purpose. *gifts* . . *healing*,^f characteristic

of Apostolic times. Needed for attesting the mission of the preacher, and the Divine origin of Christianity.

The gifts of God.—These are—I. Communicated by the Spirit. II. Rich in their variety. III. Widely distributed. IV. Designed for general benefit.—*Wisdom and knowledge.*—I. Are diverse. II. Proceed from the same spirit. III. Are essential to the edification of the Church.—*Miracles in the primitive Church.*—I. Their variety. II. Source. III. Use. IV. Cessation.—*Faith.*—I. What it implies. II. Whence it proceeds. III. What its use.^f

Human learning.—It is insufficient to render men either holy or happy. For when the worldly-wise have dived into the bottom of Nature's sea, they are able to bring up from thence, instead of these pearls of price, nothing but handfuls of shells and gravel. Knowledge, indeed, and good parts managed by grace, are, like the rod in Moses's hand, wonder-workers; but turn to serpents when they are cast upon the ground, and employed in promoting earthly designs. Learning in religious hearts, like that gold in the Israelites' earrings, is a most precious ornament; but if men pervert it to base wicked ends, or begin to make an idol of it, as they did a golden calf of their earrings, it then becomes an abomination.^h

10, 11. working,^a inworking. miracles,^b powers. prophecy, teaching, directed by the Spirit to the heart and understanding. to . . spirits,^d distinguishing betw. the working of the Divine and of the human, or of evil spirits. tongues,^e languages. interpretation,^f etc., "the power of giving a meaning to what was thus ecstatically spoken."^g dividing, distributing, bestowing upon. severally, not giving all to one. No one man to have a monopoly of grace or influence. will, as the Omnipotent Spirit may in His unerring wisdom decide.

The Spirit's presence with ministers.—I. Our Lord has promised that He will be present with His Church to the end of the world. II. He is thus present with His Church fundamentally and principally by His Spirit. III. This presence of the Spirit is promised and given to the Church by an everlasting covenant. IV. Hence the ministry of the Gospel is the ministry of the Spirit. V. The design of this is to continue and preserve the Church here below.^h

A lesson from the flowers.—Flowers, while they captivate us with their beauty, no less astonish us with their variety; every country has its peculiar species. Some of these love the burning suns of India; some the barren deserts of Africa; and America and New Holland are as much distinguished by flowers of singular and rare beauty, as by their animals which differ greatly from those of all the rest of the globe. Then, again, there are some flowers which are natives only of temperate climates, and a few are confined to the snowy regions of the north. Each has also its own select situation and soil; some choose the mountain and some the valley; some flourish best in poor ground, and many are to be found only in the rich pastures. Nor are they less remarkable for their different qualities. In some are combined the qualities of fragrance and beauty; but those which have little of the latter, have often valuable properties as medicine. Even those which were despised, are now found to be useful to the skilful physician, and class among the most beneficial of his remedies. In short, every combination of beauty and utility that

b Macknight.

c Ibid.

d Stanley. "Wisdom penetrates the length, the breadth, the depth and height, more than knowledge. Knowledge is, so to speak, sight; wisdom is sight coupled with taste. Knowledge relates to things that are to be done; wisdom to things eternal."—*Bengel.*

e Ma. xvii. 19, 20.

f Ja. v. 14, 15
Ac. v. 15, 16.

g Dr. Lyth.

h Arrowsmith.

a "The Holy Spirit works in every member of Christ's body, and in the whole body itself."—*Cyril.*

b Ac. v. 9, 10.

c Ac. xi. 27, 28.

d Ac. viii. 21; 1
Jo. iv. 1; *Re.* ii. 1, 2.

e Ac. ii. 4.

f 1 Co. xiv. 27—29.

g Alford.

h W. Stevens.

"We like the gift, when we the giver prize."—*Ovid.*

"While you look at what is given, look also at the giver."—*Seneca.*

"Men preserve the fire by blowing it; so, by diligence, we must kindle the gifts of God bestowed on us."—*Claudray.*

"A gift—its kind, its value and appearance; the silence or the pomp that attends it; the style in which it reaches you, may

decide the dignity or vulgarity of the giver."—*Lavater*.
Salter.

the body one, many members

a Ro. xii. 4, 5; Ep. iv. 4, 11, 12.

b Ep. iv. 15, 16; Ga. iii. 16.

c Bengel.

d *Ibid*.

e Ma. iii. 11; Jo. vi. 63; Ga. iii. 28; Ep. ii. 13, 14, 16; 1 Co. xii. 7; Jo. vii. 37—39.

f *Macknight*.

g *Homilist*.

"The universal Church, being the body of Christ, is but one, and all true Christians are the members of which it consists."—*Baxter*.

"It is what appertains to the soul which tends to bring back unity among men."—*Vinet*.

each member of the body needful

a *W. Burkitt*.

"Our religion is not merely a religion of detachment, for then it would not be a religion; it is a religion of attachment or of love."—*Vinet*.

"There is none made so great, but he may both need the help and service, and stand in fear of the power and unkindness, even of the meanest of mortals."—*Seneca*.

"Expatriate free o'er all this scene of man, A mighty maze! but not without a plan."—*Pope*.

the mind can conceive, and far more than it could have imagined, is to be found in those flowers which are so widely scattered over the fair face of the whole earth. What a pleasing picture of the vast diversity of character which adorns the members of the Church of Christ!

12, 13. **body**, the physical human frame. **one**, one body of many parts. **members**, ea. with its own particular office and power. **all . . . body**, ea. contributing to perfection of the whole; and ea. the complement of every other.^a **so . . . Christ**,^b i.e., so is His body—the Church. **we . . . body**, so united with, as to become an integral part of. **whether . . . Gentiles**, "who were *bodies* of men very dif. by nature."^c **whether . . . free**, "who were *bodies* of men very dif. by human institution."^d **made . . . Spirit**,^e partake of influences of the same Holy Spirit, having spiritual life from one source (ill. tree-branches, one spring of water): or "one spirit of faith and love by wh. the one body is animated."^f

Christ and the Church one.—I. The oneness of Christ and the Church. The Church is: 1. Many; 2. Manifold; and yet 3. From this very multitudinousness and manifoldness, arises oneness. II. The truth of the unity and manifoldness of the Church is the basis of New Testament morality.^g

Face to face.—An old Hottentot having been taken ill, was visited by Mr. Reid, a missionary. He said, "This is the message of death! I shall now go and see the other country, where I have never been, but which I long to see! I am weary of every thing here! I commit too much sin here; I wish to be free from it; I cannot understand things well here, and you cannot understand me. The Lord has spoken much to me, though I cannot explain it."

14—17. **for . . . body**, etc., see v. 12. **foot . . . body**, language of envy, or distrust. **is . . . body?** what is ignorantly feared is not the truth. **ear . . . eye . . . body**, as well might the blind say the sun does not shine. **if . . . eye . . . hearing?** ea. member possessing precisely the same gifts would involve the whole body—the Church—in fatal consequences.

Difference of gifts in different men.—I. Several men have their several gifts, as it pleaseth the Spirit to give unto them:—1. Physical; 2. Intellectual; 3. Moral, gifts. II. Such as have the lowest talent, either of gifts or graces, should not be thought worthless: 1. By others, which would be un-Christ-like; 2. By themselves. They should employ their talent, though ever so small, for the service and benefit of the whole Church.^a

None are useless.—The Rev. Ambrose Morton was generally esteemed a good scholar, and remarkably humble, sanctified, and holy, but was inclined to melancholy, to his own discouragement. In his younger days, when he was assistant to another minister, some good people, in his hearing, speaking of their conversion, and ascribing it under God to that minister's preaching, he seemed cast down as if he was of no use. A sensible countryman, who was present, and who had a particular value for his ministry, made this observation for his encouragement: "An ordinary workman may hew down timber, but it must be an accomplished artist that shall frame it for the building." Mr. M. therefore rose up, and cheerfully replied, "If I am of any use, I am satisfied."

Indeed, his preaching was always solid and judicious, and highly esteemed by all but himself; and was especially useful to experienced Christians.

18—20. God, wise and good. set, in their proper places. pleased, only what is right and good can please Him. where . . . body? wh. is a perfect body only through the union and co-operation of many dif. members. yet . . . body, bec. the members are united and not independent.

The organised constitution of the Church.—It—I. Is aptly compared with the body—many members fitly arranged—exercising various functions—united in one body—for one object. II. Is Divinely appointed—He appoints every man his place and office—according to His own pleasure. III. Is necessary—to its existence—its well-being—and its success.^a

Care bestowed on the body.—It is a strange thing to see the care and solicitude that is used to strengthen and cherish the body; the study, and industry, and skill to form and shape every member and limb to beauty and comeliness; to teach the hands and feet and eyes the order and gracefulness of motion; to cure any defects of nature or accident, with any hazard and pain, insomuch as we oftentimes see even those of the weaker sex, and less inclined to suffering, willingly endure the breaking of a bone that cannot otherwise be made straight; and all this ado but to make a handsome and beautiful person, which at best is but the picture of a man or woman, without a wise soul: when to the information and improvement of that jewel, which is the essence of man; and which unconsidered, even that which we so labour for and are proud of—our beauty and handsomeness—is by many degrees inferior to that of a thousand beasts and other creatures; to the cultivating and shaping and directing of the mind, we give scarce a thought, not an hour of our life; never suppress a passion, never reform an affection; insomuch as (though never age had fewer wise men to show to the world) we may justly wonder we are not all fools and idiots, when we consider how little we have contributed to make ourselves other: and doubtless, if nature (whom we are ready to accuse of all our weakness and perverseness) had not out of her store bountifully supplied us, our own art and industry would never have kept up our faculties to that little vile height they are at.^b

21—23. eye . . . say, with any truth. I . . . thee, for the hand does what the eyes see should be done. nor . . . head, etc., since the feet are needful to go whither the head directs. feeble, as the hand comp. with the eye; or as the internal organs wh. require special protection, as brain, heart, etc. necessary, to bodily health, etc. think . . . honourable, or less graceful, bec. of their position and use. we . . . honour, by clothing, etc. have . . . comeliness, "fr. the attention wh. they receive fr. the other members."^a

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

"Order is heaven's first law."—Pope.

unity in diversity of God's appointment
a Dr. Lyth.

"In an arch each single stone, which, if severed from the rest, would be perhaps defenceless, is sufficiently secured by the solidity and entireness of the whole fabric of which it is a part."—R. Boyle.

"There is a sort of economy in Providence that one shall excel where another is defective, in order to make men more useful to each other and mix them in society."—Addison.

Galen was converted from atheism by examining a human skeleton; and he said he would give anyone a hundred years to see if he could find a more commodious situation for any one member of the body.

b Clarendon.

even unseemly members are needful

a Bengel.

"Amongst the characteristic and essential features of the work of Christ we must number this; Christ has consecrated the principle of religious individuality."—Vinet.

b Dr. Vinet.

"Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state. As the beams to a house, as the bones to the microcosm of man, so is order to all things."—*Southey*.

c Spurgeon.

the members sympathise with each other

a "Why, then, is it necessary to adorn smooth cheeks with patches?"—*Bengel*.

b T. Robinson.

"It is a most unnatural thing to rejoice in the harm of another. In the body, when one member is suffering, all the members suffer with it. And to delight in the harm of others is as contrary to the spiritual nature which is diffused in the true body of Christ, as if the head or any other member should rejoice that the hand or foot is in pain."—*Howe*.

"Always to give praise moderately, is a strong proof of mediocrity."—*Marguis de Vauvenargues*.

the members of Christ are one body

a "The Head is the only-begotten Son of

necessary: To—1. The individual who possesses them; 2. The Church.^b

Every man in his own order.—There are different orders of workers, and these must co-operate. Alas! workers in a Sabbath-school do not always agree with one another. Then, workers in Sabbath-schools are not always so fond, perhaps, of workers in ragged-schools as they might be; and perhaps the workers in ragged-schools may sometimes look down with coldness upon the distributors of tracts. It should never be so. We are like the different members of the body; and the eye must not say to the foot, "I have no need of thee;" neither must the hand say to the ear, "I have no need of thee." Every man must work according to the gift of the Holy Spirit which dwells in him after the Divine will.^c

24—26. for . . need,^a what the need then of paint, powder, enamel, cosmetics? more . . honour, by position, use, attention paid them by other members. no . . body, mutiny, discord. same . . other, caring equally for each other. one . . another, they being all of them mutually dependent. one . . suffer, by accident or disease. all . . it, losing the aid of its service, and suffering by sympathy. one . . honoured, as the eye or ear by careful training. all . . it, for all are advantaged by the improvement of each.

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.^b

Cyprian and the captives.—The early Christians were remarkable for their brotherly love. When a multitude of Christian men and women in Numidia had been taken prisoners by a horde of neighbouring barbarians, and when the Churches to which they belonged were unable to raise the sum demanded for their ransom, they sent deputies to the Church that was planted in the metropolis of North Africa. No sooner had Cyprian, who was at the head of it, heard a statement of the distressing case, than he commenced a subscription in behalf of the unfortunate slaves, and never relaxed his indefatigable efforts till he had collected a sum of upwards of eight hundred pounds. This he forwarded to the Numidian Christians, with a letter full of Christian sympathy and tenderness. "In cases like these," he says in his letter, "who would not feel sorrow, and who would not look upon a brother's sufferings as his own? As the Apostle says, when one member suffers, all the members suffer with it. Therefore we must consider the captivity of our brethren as our own captivity. We must see Christ in our captive brethren, and redeem Him from captivity who redeemed us from death."

27—29. now, here follows the application of the allegory. ye, Christians with many and various gifts. body, a united, compact whole. Christ, the head. particular, in part. some, members with special functions. first, in degree. Apostles,^b fr. whom the Gospel is to be received. prophets,^c who expounded

Scriptures, and predicted events (Agabus). teachers, as preachers and catechists. miracles, powers, *i.e.*, those who had miraculous powers. helps,^d helpers, as deacons, *etc.* governments,^e directors, advisers.

The Church the body of Christ.—I. The doctrinal facts of which the text reminds us. Concerning—1. The life of the Church—dependent upon the life-giving presence of Christ, as the body is upon the soul's presence within it. 2. Its growth. It grows, like the body, by assimilating to itself foreign matter. 3. Its unity. Christ is the one undivided, animating spirit of the one body, the Church. II. The practical issues that flow from this assertion,—“Ye are,” *etc.*—1. As the body is the servant of the mind, so the Church is the servant of Christ. Obedience is the first lesson. 2. As the body shows the mind's character, so the Church shows Christ's. 3. The relation of the members to each other, and of all to the head, show the relation of the members of the Church to their head, who is Christ. Learn: Being one with Christ we are reminded of our—(1) Safety; (2) Power of endurance; (3) Eternal life.

Parts in the Church.—This militant Church may have many parts; as the ocean-sea is but one, yet distinguished according to the regions upon which it lies; so there is the Spanish Ocean, the English Ocean, the German Ocean. There is a Church in England, a Church in France, a Church in Germany; yet there is but one militant Church. One sun, many beams; one kingdom, many shires; one tree, many branches. *f*

29—31. are . . Apostles, *etc.*? Questions to enforce the fact that all were not, *etc.* (advantage of distribution of gifts may be ill. by division of labour and trade). covet, emulously desire. The only sinless coveting. best gifts,^a “the Spirit gives as He wills (v. 11), but yet believers may freely follow out, and engage in, one thing in preference to another (xiv. 26).”^b and . . way, “*i.e.* of emulating the greatest gifts . . the way in wh. gifts can be made effectual in the highest sense.”^c

Commanding gifts.—I. The power of popular address from the pulpit or platform. II. The gift of literary success. III. The magical influence of a winsome manner.^d

Talent and piety combined.—Ann Baynard, descended from a very ancient and respectable family, was born at Preston, in Lancashire, in the year 1672. Her parents perceiving her lively genius, joined with a natural desire for learning, gave her a very liberal education, which she improved to the best and noblest purposes. She was skilled in the Latin and Greek languages, in mathematics and philosophy. Her compositions in Latin displayed uncommon facility and elegance of expression. She had a strong and capacious memory, a comprehensive and exalted mind, still coveting more and more knowledge. “In this particular alone,” she would often say, “it is a sin to be contented with a little.” But, with all her genius and her acquirements, she was free from vanity and affectation. With profound humility and prostration of mind, she testified with Paul: “I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.” She used often to say, “that human learning is of little worth, unless, as a handmaid, it leads to the knowledge of Christ revealed in the Gospel as our Lord and Saviour.” “What avails,” said she, “Solomon's skill in the works of nature,

God, and His body is the Church.”—*Augustine.*

b Lu. vi. 13.

c Ac. xiii. 1.

d Ac. vi. 3, 4; Ro. xvi. 1—3, 21; 2 Ti. iv. 11.

e Phi. i. 1; He. xiii. 24; Tit. i. 5.

“A man that is desirous to excel should try to do so in those things that are in themselves most excellent.”—*Epicetetus.*

“It may cost thee many an aching head to obtain gifts, but it will cost thee an aching heart for sin, if ever God make thee a new creature.”—*Flavel.*

f T. Adams.

covet the best gifts

a 1 Co. xiv. 1, 39; viii. 1; Ma. v. 45.

b Bengel.

c Alford.

d W. Webster, M.A.

“We should be zealous of the gifts of the Spirit, and not envious at them.”—*Owen.*

“Genius may at times want the spur, but it stands as often in need of the curb.”—*Longinus.*

“Raphael did well, and Phidias did well: but it is not painter or sculptor who is making himself most nobly immortal; it is he who is making true impressions upon the mind of man, — frescoes for eternity, that will not shine out till the light of heaven reveals

them; sculptures, not wrought in outward things, but in the inward nature and character of the soul."—*Beecher*.

if we do not discern the God of nature? Of what advantage is it to be versed in astronomy, if we never study, by our holy practices, to arrive at the blessed regions? or to be so skilful in arithmetic that we can divide and subdivide to the smallest fraction, if we do not learn to number our days that we may apply our hearts unto wisdom? or to understand the diseases of the body, if we do not know where to find the balm of Gilead, the wine and oil of the good Samaritan, the Lord Jesus, to pour into the wounds of our souls?"

CHAPTER THE THIRTEENTH.

love

better than eloquence

a Ma. xxii. 37-40; 1 Pe. i. 22; 1 Jo. iii. 14; iv. 7, 8.

b *Winer*.

c *Jos. Ant.* vii. 12. 3.

Charity. Gk. *αγάπη*, trans. in Vulg. *caritas*. Hence papists apply to *alms-giving* the praise that is here bestowed on love. The Protestant trans., *love*, they complain, leads the people to think too little of almsgiving.

d *Anon*.

better than knowledge, faith, or almsgiving

a *Stanley*.

b Ma. xvii. 20.

c Ma. vii. 21-23.

d *Coleridge*, who adds, "Who that has witnessed the almsgiving in a Catholic monastery, or the court of a Spanish or Sicilian Bp.'s or Abp.'s palace, where immense revenues are syringed away in farthings upon herds of beggars, but must feel the force of the

1. tongues . . . angels, all the graces of human and Divine eloquence, with the utmost facility, perspicuity, and force in communicating thought. **charity**,^a love to souls, and Christ. **brass**, castagnettes.^b **cymbal**,^c a well-known instrument of percussion that produces more noise than music.

Christian charity.—I. Its nature. It may be viewed in reference to—1. God. 2. Our fellow-creatures. II. Its importance. Without it everything else will be in vain—1. The most captivating eloquence; 2. The clearest insight into things of futurity; 3. Learning the most extensive and profound; 4. The most marvellous faith; 5. The most abundant liberality; 6. Ardour the most intense, and courage the most unwavering. III. Its workings. Consider its forbearance, benignity, contentment, humility, disinterestedness, candour, patience, purity, generosity, &c. IV. Its permanence. V. Its supremacy.^d

Christian charity.—William Tyndale, the translator 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."

2, 3. **mysteries**, secret purposes of the Divine mind, "whole range of God's secrets."^a Things hidden from ordinary men. **knowledge**, of things, events, &c. **faith**,^b in the largest measure. **that** . . . **mountains**, overcome the greatest difficulties. **nothing**,^c either as a disc. of Christ, or preacher of the Gospel. **though** . . . **poor**, "Though I dole away in mouthfuls all my property or estates."^d **give** . . . **burned**, in fanatical zeal for religion. **charity**, love: "The golden key wh. opes the palace of eternity."^e **it** . . . **nothing**. now or hereafter: since without love such deeds are hypocritical.

Without love, no profit.—I. Beneficence without love profits us nothing. Giving in the spirit of love is to be recommended for the sake of—1. The giver; 2. The recipient. II. Self-sacrifice without love is of no good. Learn from this what sacrifices are—1. Unprofitable; 2 Truly profitable.

Maundy Thursday, March 28, 1872:—Royal Maundy was celebrated yesterday at the Chapel Royal in Whitehall. The Rev. Dr. Vivian, Minor Canon of St. Paul's, read the lessons. The Dean of Windsor, as Lord High Almoner, distributed the gifts, with the assistance of the Sub-Almoner, the Rev. J. Wilberforce. The fifty-three women—one for each year of her Majesty's age—were

presented with a sum of 35s., in lieu of clothing; while the fifty-three men got their bounty in kind, namely, woollen and linen clothes, with boots and stockings. Afterwards there was a general distribution of purses, each person receiving two. In the red purse was a sum of £2 10s. in gold, and in the white one silver pennies numbering according to the recipient's age. The ceremony was witnessed by nearly a thousand visitors.^o

4, 5. **charity** . . long,^a long-suffering in bearing wrong-kind,^b to wrong-doer. **envieth not**, the great or rich; or another's good or goodness. **vaunteth . . itself**, has no pride in personal possessions and attainments. **not . . up**, with pride or anger. **doth . . unseemly**,^c unbecomingly, haughtily. **seeketh . . own**,^d "grasps not her own rights."^e is . . provoked, to haste, anger, ill-temper. **thinketh . . evil**,^f "does not impute or store up in her calculations the injury she has received."^g

Charity.—Its properties:—I. Long-suffering. It calms the angry passions of man. II. Active kindness. Love cannot work ill; therefore, it fulfils the law. III. Contentment and humility. IV. Generosity and unselfishness.^h

The justice of charity.—Dr. Hammond frequently remitted his rights when he thought the party unable to pay. Once he had made a bargain with one of his parishioners to have so much for the tithe of a large meadow; and, according to his agreement, received part of the money at the beginning of the year. It happened, however, that the produce was afterwards spoiled, and carried away by a flood. When the tenant came to make the last payment, the doctor not only refused it, but returned the former sum, saying to the poor man, "God forbid that I should take the tenth, where you have not the nine parts."

6, 7. **rejoiceth . . iniquity**,^a of others, even if profitable to herself. **rejoiceth . . truth**,^b "she has no pleasure in the advance of wickedness, but she shares the joy of the triumph of goodness."^c **beareth, etc.**, reproaches, hardships; ^d or, covereth the failings of others.^e **believeth, etc.**, love has a confiding heart. **hopeth, etc.**, looks for good only fr. others. **endureth, etc.**,^f all vexations, disappointments, trials, fr. whatever source.

The excellence of charity.—I. The moral dispositions of the soul are, in Scripture, compared with and preferred to positive institutions. II. They are also compared with and preferred to occasional and temporary virtues. III. Love or charity is compared with the extraordinary gifts of the Spirit, and preferred to them. Conclusion:—1. The Church has little reason to regret the cessation of extraordinary gifts of the Spirit; 2. If we have a mind to bring down heaven to earth, to please our Saviour, edify His members, and advance religion, let us follow after charity; 3. See the excellence of Christian religion.^g

Noble peasants.—Among the Alps alone are found men rustic without being ferocious, civilised without being corrupted. Our peasants in England are not to be compared with them. There, living among their equals, they are contented, possess an elevated mind, are generous, and welcome strangers as brothers. The following trait is as characteristic as it is singular. Frantz went one evening to Gaspard, who was mowing his field: "My friend," said he, "the time is come to get up this hay: you know there is a dispute about the meadow, to whom it belongs, you or me; to

Apostle's half satirical ψωμίζω?

^a Milton, Comus.

^f D. Longwill.

^g D. Telegraph.

the nature of love

^a Ex. xxxiv. 6, 7; Col. iii. 12—14; 1 Jo. iii. 18, 19.

^b Lu. vi. 35; Ro. xii. 10; Ep. iv. 32.

^c 1 Pe. iii. 8.

^d 1 Co. x. 24; Phi. ii. 4; Ro. xv. 1, 2.

^e Stanley.

^f Ma. ix. 3, 4, 34.

^g Stanley.

"Honi soit qui mal y pense"—
"Evil be to him who evil thinks."
—Ed. III. Motto of the order of the Garter.

^h J. Gilpin.

^a Pr. xxiv. 17; Ps. cxix. 136, 139; Lu. xix. 41, 42; Ro. i. 32.

^b Ac. xi. 23; 2 Jo. 4.

^c Stanley.

^d Metaphor, fr. ship or roof wh. does not leak; or troops warding off an assault; or ice bearing weight. See Stanley, who quotes authorities to show meaning of the word στέγει.

^e Macknight. Pr. x. 12; 1 Pe. iv. 8; Ga. vi. 2.

^f 2 Ti. ii. 10.

^g H. Grove.

"Charity," says the proverb, "is an angel, while she rejoiceth in the truth; a harlot when she

rejoiceth in iniquity'—embracing those whom she should rather pity and weep over."—*Dr. Ryland.*

"One is never weary when one loves. Love is fulness in the void, and Christian sadness has nothing in common with the disgust of life."—*Vinet.*

i Paxton Hood.

the durability of love

a Macknight.

b 1 Jo. iii. 2.

c "Only *partial* glimpses of truth are revealed in prophecy; are received in the intuitions of knowledge."—*Stanley.*

d Stems and Twigs.

"Love, the true love of God, is the love of His truth, of His holiness, of His whole will; the true love is that which reflects itself in obedience; the true love is that which stirs and purifies the conscience."—*Vinet.*

"No communication or gift can exhaust Genius, or impoverish Charity."—*Lavater.*

"Charity is the scope of all God's commands."—*Chrysostom.*

partial and perfect knowledge

a "All the prophets saw through a dark glass, Moses saw through a bright

decide the question I have assembled together the appointed judges at Salenche; so come with me to-morrow, and state your claims." "You see, Frantz," answered Gaspard, "that I have cut the grass; it is therefore absolutely necessary that I should get it up to-morrow; I cannot leave it." "And I cannot send away the judges, who have chosen the day themselves; besides, we must know to whom the meadow belongs before it is cleared." They debated some time. At length Gaspard said to Frantz, "Go to Salenche, tell the judges *my* reasons as well as *your own* for claiming the meadow, and then I need not go myself." So it was agreed. Frantz pleaded both for and against himself, and, to the best of his power, gave in his own claims as well as those of Gaspard. When the judges had pronounced their opinion, he returned to his friend, saying, "The meadow is thine: the sentence is in thy favour, and I wish you joy." Frantz and Gaspard ever afterwards remained friends.ⁱ

8-10. *charity* . . *faileth*, never shall be abolished, is imperishable. *Nay*, it "flourishes most in the future."^a *but, etc.*, spiritual gifts will be abolished; no need for prophetic announcements or eloquent harangues when the end is secured, and love reigns triumphant, as the great result. *for*, besides, after all. *part,*^b only a part, and how small a part.^c *perfect*, perfect illumination. *part* . . *away*, as the light of moon and stars is lost in the light of the sun.

Partial knowledge.—Partial knowledge is—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.^d

Partial knowledge.—Sir Isaac Newton, a little before his death, 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 seashore, 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."—*All not seen at once.*—A traveller, as he passed through a large and thick wood, saw a part of a huge oak, which appeared mis-shapen, and almost seemed to spoil the scenery. "If," said he, "I was the owner of this forest, I would cut down that tree." But when he had ascended the hill, and taken a full view of the forest, this same tree appeared the most beautiful part of the landscape. "How erroneously," said he, "I have judged while I saw only a part." "This plain tale," says Dr. Olin, "illustrates the plans of God. We now see but in part. The full view, the harmony and proportion of things, are all necessary to clear up our judgment."

11, 12. *when, etc.*, the dif. betw. the present and future, ill. by dif. of knowledge in a child and a man. *spake, etc.* *child*, whose knowledge is limited and erroneous. *man*, whose knowledge is wider and more exact. *put . . things*, as things of the past, insufficient to satisfy a man's understanding. *now*, in regard to the future, as once in childhood in regard to the present. *glass,*^a mirror (mirrors made of polished metal), *i.e.*, we see, or

know, by the aid of instrumentalities. darkly, obscurely. *Gk.*, in an enigma or riddle. As when we learn by parable, allegory, etc. then, in the life to come. face . . face, without the intervention of any distorting media, or imperfect comparisons. know . . known, fully, perfectly.

The Christian's present and future.—I. In the present state of being, God has invested His creature, man, with organs of vision, through which he discerns objects in the material world. II. The medium through which we perceive heavenly things is faith, and with it "we now see through a glass darkly." Among the things now imperfectly seen are—1. The character of God; 2. The mysteries of Providence; 3. The scheme of human redemption; 4. The glories and felicities of the heavenly state. III. But if the present is imperfect, the future is perfect, for then shall we "see face to face."^b

The limit of present knowledge.—Mr. Ward, the Indian missionary, used to tell a story of a Brahmin, who was asked if the various views of Christians about their own religion did not lead him to doubt its Divine origin. He replied, "Not at all. Hear, my brother. There was once a city of which all the inhabitants had lost their sight—they were blind. It was one day rumoured that a magnificent elephant was to pass through their streets, and as none of the people had ever seen an elephant, all rushed down to examine it, and pressed close for free inquiry. One felt his leg, another his trunk, another his tail, one his ears, and one his tusk, till they were satisfied. The elephant went on his way, and they returned home. Many were obliged to be content with the reports of the more fortunate. After a time the various visitors of the gigantic animal began to converse about him, and to describe to others what they had observed; but all their evidence seemed contradictory, since each bore testimony only to the particular member with which he had come in contact, and each denied what his brother attested. Disputes were running very high, when a wise old Brahmin interposed, and said, 'My dear brethren, forbear, I beseech you. All those to whom you have listened are right, and all are wrong. You each know a little, and only a little, of the great creature concerning which you would be informed. Now, instead of disputing, put together all you have heard, combine the different testimonies you have received, and by so doing you may best hope to gain some idea of the whole.'"^c

13. now, as necessary to our better state. abideth, amid things fluctuating and perishable. these three,^a and these three only. In the manhood of Christianity, when the prophesyings, and miracles needful in its childhood are done away, these three will remain: faith,^b to work and trust; hope,^c to expect and wait; love, to enjoy, obey, and be like God. greatest . . charity, for when faith is swallowed up in sight, hopes and expectations are realised, love will abide for ever: for its source and objects are eternal.

The three graces.—I. The exalting grace. First—1. In order of numeration; 2. In its operation. II. The comforting grace: 1. As our life is a sea, this is our anchor; 2. As it is a warfare, this is our helmet; 3. It is a good, lively, purifying and patient hope. III. The aspiring grace: 1. The extent of its operation; 2. Its usefulness to others; 3. The perfection of its

glass."—*Rabbinical saying.* Glass may = not a mirror, but a transparent stone or whatever other substance was used for admitting light in ancient houses."—*Stanley.* In this case the darkly would = the imperfect view of an object seen through such a medium by wh. the light would be obscured and refracted.

^b Rev. J. Berg.

"He that knoweth not what he ought to know, is a brute amongst men; he that knoweth no more than he hath need of, is a man amongst brute beasts; and he that knoweth all that may be known, is as a god amongst men."—*Pythagoras.*

"As the soil, however rich it may be, cannot be productive without culture, so the mind without cultivation can never produce good fruit."—*Seneca.*

^c Mrs. Schimmelpennick.

love greater than faith or hope

^a 1 Th. i. 3; v. 8; Col. i. 4, 5.

^b He. xi. 1, 6.

^c He. vi. 19.

^d Anon.

^e T. Adams.

"Love is the shadow of the morning, which decreases as the day advances; friendship is the shadow of the

evening, which strengthens with the setting sun of life."—*L a Fontaine.*

"The only lasting cement for love is the blood of Christ, as Augustine says of his friend Alypius and himself, they were *sanguine Christiglutinati.*"—*Gurnall.*

f W. W. Wythe.

"Love is the great instrument of nature, the bond and cement of society, the spirit and spring of the universe. Love is such an affection as cannot so properly be said to be in the soul, as the soul to be in that; it is the whole man wrapped up into one desire."—*South.*

"Instead of saying things to make people stare and wonder, say what will keep them from staring and wondering hereafter: this is philosophy."

the gift of teaching to be desired

a 1 Co. xii. 31.

b Stanley.

c Bengel.

d Bp. Brownrigg.

"The tree of knowledge is grafted upon the tree of life; and that fruit which brought the fear of death into the world, budding on an immortal stock, becomes the fruit of the promise of im-

nature; 4. The duration of its existence.^d—*The three Divine sisters.*—I. Their order—how they are ranked. II. Their nature—how they are defined. III. Their distinction. IV. Their number. V. Their conference—how they are compared. VI. Their dignity, and how far one is preferred to the others.^e—*An immortal group.*—Love portrayed with her handmaids:—I. Her character: 1. Her inward feelings; 2. Her outward demeanour; 3. Her sympathies. II. Her companions: 1. Eagle-eyed Faith; 2. Tranquil Hope. III. The perpetuity of the group—gifts and knowledge are transitory.^f

The duty of preaching plainly.—Some time after the conversion of Mr. John Cotton, it came to his turn to preach at St. Mary's, when a high expectation from his known abilities was raised through the University, that they should have a sermon set off with all the learning and eloquence of the place. Mr. Cotton had now many difficulties in his own mind concerning the course he was to pursue. On the one hand, he considered that if he should preach with a scriptural and Christian plainness, he should not only wound his own fame, but also tempt carnal men to revive an old cavil, that religion made scholars turn dunces; whereby the honour of God might suffer not a little. On the other hand, he considered that it was his duty to preach with such plainness as became the oracles of the living God. He therefore resolved to preach a plain sermon; such a one as he might in his own conscience think would be most pleasing to the Lord Jesus Christ; and he accordingly did so. But when he had finished, the wits of the University discovered their resentment by their not humming, as according to their absurd custom they had formerly done; and the vice-chancellor, too, showed much dissatisfaction. He had, however, many encouragements from some doctors, who, having a better sense of religion, prayed him to persevere in that good way of preaching he had now taken. But the greatest consolation was, that by the sermon he became a spiritual father to Dr. Preston, one of the most eminent men of his time.

CHAPTER THE FOURTEENTH.

1, 2. Follow after, diligently cultivate, by considering the work, objects, and fruit of love. desire, seek zealously. but . . . prophesy,^a teach and preach for edification and conversion of others. men, who know, usually, but their mother tongue. God, who knows all tongues. no . . . him, *Gk.*, hears so as to understand. mysteries, "God's secrets;"^b wh. others may rather admire than learn."^c

Desire spiritual gifts.—Here are—I. Three objects commended by Paul—1. Charity; 2. Spiritual gifts; 3. Prophecy. II. Three acts tending to these objects. An act of—1. Prosecution; 2. Emulation; 3. Choice and election. III. Three degrees answerable to their true worth, and opposite to the erroneous esteem of these Corinthians.^d

Luther's industry.—From 1517 to 1526, the first ten years of the Reformation, the number of Luther's publications was three hundred; from 1527 to 1536, the second decade, the number was two hundred and thirty-two; and 1537 to 1546, the year of his

death, the number was one hundred and eighty-three. His first book was published in November, 1517, and he died in February, 1546, an interval of twenty-nine years and four months. In this time he published seven hundred and fifteen, an average of more than twenty-five a year, or one a fortnight of his public life. He did not go through the manual labour of all this writing, it is true, for many of his public works were taken down from his lips by his friends; and it is also true that several of the volumes were small enough in size to be denominated pamphlets; but many of them are also large and elaborate treatises. In the circumstances in which he wrote, his translation of the Bible alone would have been a gigantic task, even if he had his lifetime to devote to it.

3, 4. edification, building up in knowledge and goodness. exhortation, stimulating to persevering in obedience. comfort, under trial, etc. he . . himself, "the consciousness of ecstasy and communion with God would have an elevating effect, independently of any impression produced on the understanding." a he . . church, congregation. Hence better to seek the good of others than our own.

Edification.—More than forty years ago, a young man was preceptor of Bradford Academy, who had just become interested in religion. He was invited to a social party to spend the evening. After tea, the tables were prepared for card-playing. Several of the company were young ladies who attended his seminary, and he felt a responsibility respecting the influence which he should exert. He resolved not to engage in the amusement, and retired to another room. The young ladies asked, "Where is the preceptor?" They all gathered around him, and entreated him to join them in card-playing. He told them that he could not, and gave them his reasons. This afforded him an opportunity to enter into a free conversation on the subject of personal religion. Among the young ladies present that evening was Miss Harriet Atwood, afterwards Mrs. Newel, and one of the first company of missionaries who went from America. The faithful conversation of that young man resulted in her conversion. Through the blessing of God, an entire revolution was wrought in her feeling and purposes. Happy were these sinful and time-wasting amusements always thus decidedly and successfully opposed!

5, 6. ye . . tongues, Paul does not slight the lesser gift. but . . prophesied, that wider benefits might follow. greater . . tongues, for then the good ends not with the speaker. that . . edifying, true benevolence seeks the greatest good of the greatest number. now, still further to ill. and explain. tongues, that ye do not understand. profit, a if there be no interpreter. revelation, unveiling of the unseen. knowledge, insight into Divine wisdom. prophesying, message of exhortation. doctrine, continuous teaching.

Prophecy.—I. What was prophecy? A prophet was one commissioned to declare the will of God, a revealer of truth: it might be of future facts, or the far higher truth of the meaning of present facts. II. What is meant by the gift of tongues?—1. It was not as useful as the gift of prophecy; 2. The tongues were inarticulate or incoherent; 3. "This gift was a kind of insipid soliloquy, or meditation uttered aloud." b

mortality."—*H. Dary.*
"Love, like fire, cannot subsist without continual movement; as soon as it ceases to hope and fear, it ceases to exist."
—*La Rochefoucauld.*

teaching to edification

a *Stanley.*

"Of what value is a golden key, if it will not open what we wish? and what is the harm of a wooden one, if it will accomplish this purpose? Since all we seek is to obtain access to what is concealed."—*Augustine.*

"If a better system's thine, Impart it frankly; or make use of mine."—*Horace.*

The tongue of a fool is the key of his counsel, which, in a wise man, wisdom hath in keeping.

unknown tongues

a Ep. iv. 29.

"It is not difficult to make easy things appear hard; but to render hard things easy is the hardest part of a good orator and preacher."—*Abp. Usher.*

"Make yourself useful, and you will succeed."—*Sir J. Stephens.*

b *F. W. Robertson.*

c Bp. Sanderson.

"A sentence well couched takes both the sense and the understanding. I love not those cart-ropes speeches that are longer than the memory of man can fathom."—*Fellham.*

uncertain sounds

a Jahn, Ant. 95.

β κιθάρα, whence Lat. *cithara*, hence *guitar*. The lyre and pipe were the only two kinds of instrumental music known in Greece.

c Dr. Lyth.

d Is. Walton.

e Pope, see also Topics, ii. 123.

"For to find fault with a speech is not difficult—nay, it is very easy; but to put anything better in its place is a work of great labour."—*Plutarch.*

"Speech is a child of thought, which the mind always travaileth and teemeth with, and which after its birth is wont in features to resemble its parent."—*Barrow.*

uncertain voices

a So the force of *φωνή* (LXX). Ge. xi. 1-7; De. xxviii. 49; Is. liv. 17.

b Ac. xxviii. 2—

Edification.—The word "edification" is metaphorical, taken from material buildings; but it is often used by the Apostle Paul in his epistles, with application ever to the Church of God, and to the spiritual building thereof. The Church is "the house of the living God" (1 Tim. iii. 15). All Christians, members of this Church, are so many stones of the building whereof the house is made up. The bringing in of unbelievers into the Church, by converting them to the Christian faith, is as the fetching of more stones from the quarries to be laid in the building. The building itself, and that is "edification," is the well and orderly joining together of Christian men as living stones in truth and love, that they may grow together, as it were, into one entire frame of building, to make up the house strong and comely for the Master's use and honour.^c

7-9. things . . sound, musical instruments, etc. pipe, flute, prob. like a flageolet.^a harp,^b lyre. except . . sounds, and so produce harmonious music. how . . harped, what tune is played. trumpet, a straight tube. give . . sound, not the proper signal notes. words . . understood, intelligible without laboured thought. how . . spoken? as to meaning and purpose. for . . air, wasting breath.

Three modes of preaching.—I. Preaching to the air—sound without sense. II. To the head—sense without life. III. To the heart, sense, and life—the thoughts of the Spirit in easy words.—*Ineffective preaching.*—I. Its forms—when the preacher surpasses the understanding of his audience—is indefinite in his statement of truth—is pointless and unimpressive. II. Its folly—it is a waste of energy—it profits no one—it occasions a fearful responsibility.^c

Music.—The most perfect of then known instruments—the harp—being used to represent the music of heaven, may suggest that the best of the best should be used in worship of God on earth. God, who has taught even the birds to sing, surely did not intend man to be mute. He has made nature sing in our ear; should not man, the head of nature, sing His praises? (Jas. v. 13; Ep. v. 19; 1 Cor. xv. 15.) "The nightingale, another of my airy creatures, breathes such sweet loud music out of her little instrumental throat, that it might make mankind to think miracles had not ceased. He that at midnight, when the very labourer sleeps securely, should hear, as I have very often, the clear airs, the sweet descants, the natural rising and falling, the doubling and redoubling of her voice, might well be lifted above earth, and say, 'Lord, what musick hast Thou provided for the saints in heaven, when Thou affordest bad men such musick on earth!'"^d—The music in public worship may be abused both by its omission, or its character and superabundance; in the latter case—

"Some to church repair,
Not for the doctrine, but the music there."^e

10-12. voices, languages.^a none . . signification, all are able to communicate ideas, as well as emit sounds. know . . voice, being ignorant of the language. barbarian^b [iii. 247, 263.] stranger, foreigner. zealous . . gifts, anxious to possess them. seek . . church, selecting the gift of your choice, and cultivating it for that end.

Excellency to the edifying of the church.—I. The noble object

which Paul directs us to propound in what we desire and design—the Church's edification. We should, in these designs—1. Lay a right foundation; 2. Take care that our superstructure be answerable to our foundation. II. The operation to be performed, and the means to be used, for this noble end. We must seek to excel.^c

The need of plain preaching.—A gentlewoman 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 her Bible there; 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."

13, 14. speaketh . . tongue, wh. neither he nor others understand. **interpret,** for the general good. **pray . . tongue,** the edification of others being also regarded; and the presenting of their desires in prayer. (The principle involves the condemnation of the Rom. Ch., whose prayers are offered in a tongue unknown by the people.) **understanding,** sense, meaning. **unfruitful,** of profit to those with whom we pray.

Language the depository of truth.—A language will often be wiser, not merely than the vulgar, but even than the wisest of those who speak it. Being like amber in its efficacy to circulate the electric spirit of truth, it is also like amber in embalming and preserving the relics of ancient wisdom, although one is not seldom puzzled to decipher its contents. Sometimes it locks up truths which were once well known, but which, in the course of ages, have passed out of sight and been forgotten. In other cases, it holds the germs of truths, of which, though they were never plainly discerned, the genius of its framers caught a glimpse in a happy moment of divination. A meditative man cannot refrain from wonder, when he digs down to the deep thought lying at the root of many a metaphorical term employed for the designation of spiritual things even of those with regard to which philosophers have blundered grossly; and often it would seem as though rays of truths which were still below the intellectual horizon had dawned upon the imagination as it was looking up to heaven.^a

15-17. what . . then? What do we learn fr. this? **pray . . spirit,** that my prayer may be acceptable to God. **pray . . also,** that it may be intelligible to men. **sing,^a** the same principle—the edification of others—applies alike to preaching, prayer, singing. **unlearned, Gk.,** a private unofficial person. The good of the unlearned to be sought. Public worship not for priests alone, should be understood by all. **say . . Amen,** heartily, and intelligently. **thou . . well,^b** the sense and spirit may be right. **but . . edified,** and this is one main point.

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)

4; Ro. i. 14; Col. iii. 11.

c W. Burkitt.

"What thou canst say, I bear unmoved; a voice indeed is thine, but, like a shadow, void of active power; thou canst do nought but talk."
—Euripides.

praying in an unknown tongue

a A. Sala.

"Men while they teach, learn." — Seneca.

"It is more serviceable to the public to speak eloquently, provided it is with prudence, than to think ever so accurately, if it be destitute of eloquence; for thought terminates in itself, whereas eloquence embraces all those with whom we are united in the society of life."
—Cicero.

edification of others to be sought

a Ps. xlvii. 7; Col. iii. 16.

b Jo. iv. 24.

To Dr. Bates, who complained of little success as a minister, Daniel Burgess replied, "Thank your velvet mouth for that—too fine to speak market language."

c Dr. Gill.

d Arndt.

e J. Foster.

"It takes all our learning to make things plain."—*Abp. Usher.*

"Intellect is that faculty of the human mind which receives or comprehends the ideas communicated to it, otherwise called the *understanding*."—*Maunder.*

"Speech is the perfect expression of the senses. Words are but the representations of the disintegrated body of man."—*Oken.*

a Dr. Lyth.

"They employ words but to disguise their thoughts."—*Voltaire.*

"Delivers in such apt and gracious words, that aged ears play truant at his tales, and younger hearings are quite ravished, so sweet and voluble is his discourse."—*Shakespeare.*

He had but a shallow pate who said, "You must mystify people to make them think."

mature understanding

a Is. xxviii. 11, 12; De. xxviii. 49.

b *Christian Age.*

"Plato, in his *Timæus*, introduces a barbarian as instructing the wise Solon, and saying, 'You Greeks

The believer has the utmost encouragement in this work.^c—*The communion of a Christian with God.*—I. That we ought to pray. II. What we have to pray for. III. What must be the nature of our prayer.^d

Importance of the understanding.—Every thinker, writer, and speaker, ought to be apprised that *understanding* is the basis of all mental excellence, and that none of the faculties projecting *beyond* this basis can be either firm or graceful. A mind may have great dignity and power whose *basis* of judgment, to carry on the figure, is broader than the other faculties that form the superstructure: thus a man whose memory is less than his understanding, and his imagination less than his memory, and his wit none at all, may be an extremely respectable, able man—as a pyramid is sufficiently graceful and infinitely strong; but not so a man whose memory or fancy is the widest faculty, and then his judgment more confined. Not but that a man may have a powerful understanding while he has a still more powerful imagination; but he would be a much superior man to what he is now, if his understanding could be extended to the dimensions of his fancy, and his fancy reduced to the dimensions of his present understanding, the faculties thus changing places.^e

18, 19. I thank, etc., it is the habit of some to disparage what they do not possess. Paul had not been doing this. church, congregation met for worship. five . . words, a few, as we say, "two or three." understanding, with the sense clear to others. than . . tongue, an eloquent discourse that no one could comprehend.

Intelligent piety.—Intelligent piety—I. Seeks not to astonish but to teach; II. Accomplishes its object—not by learned disquisitions—but by making truth easy by means of a few plain words; III. Finds greater satisfaction—in the profit of others—than in self-display.^a

Earnest preaching.—Dr. Alexander took up four or five huge packages of sermons, tied up in brown paper with whip-cord, and, kicking them all playfully over into a corner, he said to me, "There, Mr. Cuyler, goes the labour of my life. And now, after twenty years of experience, I declare to you candidly that, if I could live my life over again, I never would take one of those manuscripts with me into my pulpit. I would take them in my head and heart, and not on paper."—*Too much humility.*—An old lady, who was much attached to the ministry of Dr. Chalmers, on being asked if she understood the great man, replied, "Wad I hae the presumption!"

20—22. be . . understanding, in the sensible exercise of your gifts. malice, *Gk.*, vice, badness in general. men, *Gk.*; full grown men. law,^a wh. oft.—whole Jewish Scriptures. with men, etc., having spoken, in mercy, by men of their own tongue in vain, He will now, in judgment, speak by men in other tongues (as God sends judicial blindness, so He may send judicial deafness, or what is equivalent). yet . . hear, the strange sound should provoke a desire to know the sense. tongues . . sign, etc., of direct Divine influence. not . . believe, who need it not, having the witness within, etc. prophecyings . . not, to such it is a foolishness of teaching. but . . believe, to whom it is the wisdom and the power of God.

The wisdom of childhood.—I. We should possess child-like simplicity of character. To preserve the freshness of childhood in the moral world is the object of the Gospel. II. With this child-like simplicity of character, we are to unite manliness of understanding. Our child-likeness 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.^b

Mr. Wesley and the Moravians.—In the early part of the career of the Rev. John Wesley, influenced by a desire to do good, he undertook a voyage to Georgia. During a storm on the voyage he was very much alarmed by the fear of death, and being a severe judge of himself, he concluded that he was unfit to die. He observed the lively faith of the Germans, who, in the midst of danger, kept their minds in a state of tranquillity and ease, to which he and the English on board were strangers. While they were singing at the commencement of their service, the sea broke over them, split the mainsail in pieces, covered the ship, and poured in between the decks, as if the great deep had already swallowed them up. The English screamed terribly; the Germans calmly sung on. Mr. Wesley asked one of them afterwards if he were not afraid. He answered, "I thank God, no." "But were not your women and children afraid?" He replied mildly, "No, our women and children are not afraid to die."

23—25. If . . tongues, etc. [iii. 15], this was ill. by the day of Pentecost.^a unlearned, ignorant of Christianity, of himself, of the true God. he . . all, many speaking the same truth; dif. only in ill. and manner. If one were to make a tour of the churches and chapels of a large city, he would hear *substantially* the same thing. secrets,^b hidden purposes. falling . . God, prostration of person in prayer, of soul in repentance. report, confess, declare. God . . truth,^c as these searchings of heart by the Word do prove.

Prophecy before tongues.—I. Scripture truth, plainly and duly taught, has a marvellous aptness to awaken the conscience and touch the heart. II. Religious exercises in Christian assemblies should be such as are fit to edify the faithful and convince and convert unbelievers. The ministry was not instituted to make show of gifts, but to save souls.^d

Holiness.—There is no receiving of Christ, to dwell and live with us, unless we turn all our other guests out-of-doors. The devil, you know, would not take possession of a house till it was swept and garnished; and dares any man imagine that a heart defiled, full of all uncleanness, a decayed, ruinous soul, an earthly sensual mind, is a tabernacle fit to entertain the Son of God? Were it reasonable to invite Christ to sup in such a mansion, much more to rest and inhabit there?^e

26—28. how . . then, fr. discussing gifts, the Apostle proceeds to discuss *order* in public worship. every one,^a has some gift wh. he wishes to exercise. let . . edifying, "let all these gifts be arranged for the building up and perfecting of the whole."^b two . . three, men, speakers,^c following ea. other; or sentences,^d for ease of interpreting. silence . . church, since without an interpreter none can be edified. speak . . God, see v. 2.

- *Let all be done to edifying.*—In this text are three parts: I.

are always children; there is not an old man among you; you have no such thing as grey-haired wisdom." —*Enfield.*

"They that deny a God, destroy man's nobility: for certainly man is of kin to the beasts by his body; and if he be not of kin to God by his spirit, he is an ignoble creature." —*Bacon.*

"To give and to lose is nothing; but to lose and to give still, is the part of a great mind." —*Seneca.*

disclosure of the heart's secrets

a Ac. ii. 13.

b He. iv. 12.

c Is. xlv. 14; Zec. viii. 23.

"That glory which by truth is ratified, I reverence; that which springs from erring falsehood gives no solid grace, the wantonness of fortune all its boast." —*Euripides.*

d M. Henry.

"Holiness, the symmetry of the soul." —*Philip Henry.*

e Chillingworth.

order to be observed

a 1 Co. x. 7, 8, 10, 12.

b Stanley.

c Bengel.

d Macknight.

There is an ancient emblem

which represents a "thoughtful man offering straw to a dog, and a bone to an ass."

e Dr. J. Lightfoot.

"Morality is the consequence of dogma; it is dogma put into practice. Discipline is the consequence of doctrine; it is doctrine practised in the ecclesiastical sphere."—*Vinet.*

f Carlyle.

a 1 Th. v. 20, 21; 1 Jo. iv. 1; Is. viii. 20.

b Stanley.

"We are not Christians because we have been inscribed and enrolled in a Christian community; and Jesus did not come to earth to found parishes, but a Church."—*Vinet.*

women to keep silence

a Ps. xxxix. 2, 3.

b 1 Ti. ii. 11, 12.

c Ge. iii. 16.

d Ep. v. 22; Col. iii. 18; Tit. ii. 5; 1 Pe. iii. 1.

"Order saves those who obey command; by those that rule this with firm hand should always be sustained, and never for a woman be o'erturned."—*Sophocles.*

e Dr. Lyth.

What to do in a certain case—"How is it, then, brethren?" II. The case propounded—"every one hath a psalm," etc.: 1. Without doubt, there were spiritual gifts in the Corinthian Church; 2. These gifts were not bestowed on all, but ministers only; 3. There were many ministers then ordained in all Churches. III. The determination—"let all things be done to edifying."

Working for God.—The whole world calls for new work and nobleness. Subdue mutiny, discord, wide-spread despair, by manfulness, justice, mercy, and wisdom. Chaos is dark, deep as hell; let light be, and there is instead a green flowery world. O it is great, and there is no other greatness! To make some nook of God's creation a little fruitfuller, better, more worthy of God; to make some human hearts a little wiser, manfuller, happier, more blessed, less accursed! It is work for a God! Sooty hell of mutiny, of savagery, and despair, can, by man's energy, be made a kind of heaven; cleared of its soot, of its mutiny, of its need to mutiny; the everlasting arch of heaven's azure over-spanning it too, and its cunning mechanisms and tall chimney-steeples, as a birth of heaven; God and all men looking on it well pleased.

29—32. two . . three,^a *i.e.* of the prophets in succession. other, the rest of the prophets. thing, prob. relating to same subject. first . . peace, finishing his discourse promptly. all, some at one meeting, some at another. that . . comforted, by Divine ideas ill. by dif. minds. and . . spirits, *etc.*, "this distinguishes these impulses fr. those of heathen pythonesses and sybils.^b

On doing good.—It was remarked by Crabbe, "How often do we sigh for opportunities of doing good, whilst we neglect the openings of Providence in little things, which would frequently lead to the accomplishment of most important usefulness!" Dr. Johnson used to say, "He who waits to do a great deal of good at once, will never do any." Good is done by degrees. However small in proportion the benefit which follows individual attempts to do good, a great deal may thus be accomplished by perseverance, even in the midst of discouragements and disappointments.

33—35. author, by inspiration at unsuitable times or subjects. confusion,^a hence many speakers and many dif. subjects indicate human struggles for pre-eminence. peace, orderly exercise of spiritual gifts. as . . saints, to be marked by decency and order, as dis. fr. confusion attending heathen rites. women . . church,^b this seems to be an absolute prohibition in so far as relates to meetings for public worship. law,^c women were forbidden to speak in the synagogues. if . . learn, a praiseworthy desire. let . . husbands,^d who themselves should learn in order to teach. home, thus made a scene of religious converse. shame . . church, indecent, immodest, disorderly.

Order and peace necessary in the Church.—I. God is the author of peace, witness His operations in nature, in the human heart, in human society. II. Consequently, confusion cannot be the work of His spirit; it may accidentally be associated with it, but arises from human defect, the want of self-control (*v.* 32), of intelligent piety (*v.* 20), of profounder acquaintance with the God of peace. III. It follows, confusion should have no place in the churches of the saints; passion should give place to peace, confusion to edification.

36—38. what? obedience to Apostolic authority demanded. **came . . . you?**^a were you the subjects of special revelation to be the world's teachers? **came . . . only?** by the ministry of others, **if,**^b and if *not*, he is an incompetent judge. **acknowledge,** this, such a man, will be willing to do. **ignorant,** as opposed to one who is spiritual, etc. **let . . . ignorant,**^c sometimes men repent more easily when, as if contemptuously, they are let alone.

Resistance to Divine order in the Church.—This resistance: I. Proceeds from the overweening opinion a man has of his own enlightenment, or of his own 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.^d

Dangers of ignorance.—A person once passing through a park saw nailed to one of the trees, "All dogs found in this park will be shot." A friend who was with him said, "Unless dogs can read, they are pretty badly off here." But a man in the present state of society, without knowledge, is worse off than the dog in the park. He has, indeed, a master to read for him; but many of our fellow-men have left the state of nature in which they dwelt near to the first instincts of life, and they have not attained to the intellectual life which is beyond those provisions.^e

39, 40. wherefore, etc.,^a the sum of the argument is this:—Covet the best gift; but do not despise the inferior one. **thing,**^b services of religion. **decently,** by those who do them. **order,** by persons in proper place and succession.

Let everything be done in order.—Let everything—I. Be done in its proper time. II. Be kept to its proper use. III. Be put in its proper place.^c—*Decency and order in Divine worship.*—The importance of our worship, and the necessity of conducting it well, will appear, if we consider—I. That God is the object of worship: 1. Who is God? The creator of angels and of men—the maker of all things, visible and invisible, and the Lord of all. 2. What is He? The object of our worship. II. That we have no other way of affronting God than by neglecting His worship. III. No blessing can be expected upon ourselves, but only so far as our service is acceptable.^d—*Order recommended.*—I. In the conduct of your affairs. II. In the distribution of your time. III. In the management of your fortune. IV. In the regulation of your amusements. V. In the arrangement of your society.^e

An actor's criticism on preaching.—Dr. Stonehouse is said to have become one of the most eloquent preachers of the kingdom, and for the grace of propriety, perhaps, he was mainly indebted to Garrick, whose famous criticism will bear repeating. Being once engaged to read prayers and preach at a church in London, he prevailed upon Garrick to go with him. After the service, the actor asked the preacher what particular business he had to do when that duty was over. "None," said the other. "I thought you had," said Garrick, "on seeing you enter the reading desk in such a hurry. Nothing can be more indecent than to see a clergyman set about sacred business as if he were a tradesman, and go into church as if he wanted to get out of it as soon as possible." He next asked the doctor what books he had before him. "Only the Bible and Prayer-book." "Only the Bible and Prayer-book!" replied the actor; "why, you tossed them back-

the spiritual man perceives the truth

a 1 Th. i. 8; Ro. xv. 19.

b 1 Co. iii. 1; 1 Jo. iv. 6.

c Ma. vii. 6; xv. 14; 1 Ti. vi. 3—5.

d Dr. Lyth.

"Ignorance pins its faith to that it does not comprehend; its exalted notions of knowledge and its illiterate reverence of learning, dispose it willingly to give credence to whatever is mysterious."—*Tacitus.*

e Paxton Hood.

decency and order

a 1 Co. xiv. 1.

b 1 Co. xiv. 33.

"Ceremony keeps up all things: 'tis like a penny glass to a rich spirit, or some excellent water; without it the water were spilt, the spirit lost."—*Selden.*

c Anon.

d Rev. W. Jones M.A., of Nayland.

e W. Stevens.

"The care of doing nothing unbecoming has accompanied the greatest minds to their last moments. Thus Cæsar gathered his robe about him that he might not fall in a manner unbecoming himself."—*Addison.*

"You must confine yourself within the modest limits of order."—*Shakespeare.*

"Trifling flaws sit as disgracefully on elegance as a ragged button on a court dress."—*Lavater*.

keeping the Gospel in memory

a Ac. xviii. 4, 5; 1 Co. i. 4-8.

b Ro. i. 16.

c *Alford*.

d Ma. xiii. 20, 21; Ja. ii. 19, 20.

"Oh, as for that, my memory is of two sorts—long and short; with them who owe me aught it never fails; my creditors, indeed, complain of it as mainly apt to leak, and lose its reckoning."—*Aristophanes*.

e *C. Simeon*.

"Memory is the treasure-house of the mind, wherein the monuments thereof are kept and preserved."—*Fuller*.

the resurrection of Christ

a 1 Pe. ii. 24; Is. liii. 5-8; Lu. xxiv. 46.

b Ac. ii. 31; Ma. xii. 40; Ac. xxiv. 22, 23.

c Lu. xxiv. 24, 44. *d* *Reinhard*.

e *Fickenscher*.

f *Bp. Beveridge*. *g* *Krummacher*.

"Deprived of the great fact of expiation and the whole train of ideas connected with it, what, I ask, is Christianity? For ordinary minds an

wards and forwards, and turned the leaves as carelessly, as if they were those of a day-book and ledger." The doctor acknowledged the force of the criticism by thenceforth avoiding the faults it was designed to correct.

CHAPTER THE FIFTEENTH.

1, 2. moreover, in addition to these questions of discipline, expediency, celibacy, and order in religious assemblies. declare, anew, afresh. Gospel . . you,^a it is the same Gospel in many sermons. which . . received, those who have already received are often most willing to hear it again. ye . . saved,^b ye are "in the course of salvation."^c memory, remembering and applying. unless . . vain,^d heedlessly hearing and forgetting, not doing.

Christ a dying and a risen Saviour.—I. What the Gospel which Paul preached was. II. In what manner it should be regarded by us. We must—1. Receive it into our hearts by faith; 2. Stand fast in it even to the end. III. The benefits that will accrue to those who duly receive it: 1. They shall be brought into a state of acceptance with God; 2. They shall have the foretaste of the heavenly glory; 3. They shall be brought in safety to the full possession of their everlasting inheritance. Improvement:—In a way of—(1) Inquiry; (2) Caution; (3) Encouragement.^e

Fine weather hearers.—When the Rev. Rowland Hill was preaching in Wales, the people followed him by thousands from place to place, and he has often said that nothing could prevent their attendance. Many a time he stood during a shower of rain, preaching to a vast concourse of peasantry, who remained as unconcerned and attentive as though the sky had been without a cloud. He often used to mention this to his English hearers, when the weather had kept them at home on the Sabbath. "If you loved the Gospel," he would say, "as the Welsh do, you would not mind a shower."

3, 4. received, by immediate revelation; confirmed by his early Christian teachers. scriptures,^a as they explain by type and prophetic writing. buried . . scriptures,^b otherwise Jesus Christ is not the true Messiah.^c

The resurrection of Christ.—Through it the Church received—I. Its existence; II. Its moral life; III. Its unceasing continuance.^d

—*Christ is risen*.—What should the grave be to us, Christians, now that Jesus is risen? A place of—I. Rest; II. Peace; III. Hope; IV. Transfiguration.^e—*Resurrection of Christ*.—I. By the Scriptures it was foreshadowed: 1. In types; 2. In prophecies. II. By the Scriptures the event is stated. Proved by—1. Many eye-witnesses; 2. His enemies; 3. Angels; 4. God Himself. III. The manner of the resurrection. IV. The time that elapsed between Christ's death and His resurrection.^f—*Christ's resurrection*.—In it we behold the glory of—I. The Father; II. The Son; III. The elect.^g

The Gospel needs no meretricious adornments.—When Dionysius, the tyrant, sent Lysander some rich Sicilian garments for his daughters, he refused them, alleging that "He was afraid these

fine clothes would make them look more homely." The truth of God is so comely in itself that the trappings of oratory are far more likely to lessen its glory than to increase it. Paul saith that he preached the Gospel, "not with wisdom of words, lest the cross of Christ should be made of none effect."^a

5-8. Cephas^a (a stone or rock), Aramaic=Gk. Peter [ii. 217]. **twelve**^b [ii. 376, 377]. **seen . . . once**, perh. in Galilee,^c [i. 237], or prob. in Jerus. bef. the dispersion of those who had attended the Passo.^d **whom . . . present**, and could therefore confirm his assertion. **James**, of this no record. A trad. is quoted by Jerome^e fr. "Gospel of the Hebrews."^f **Apostles**,^g [ii. 220; iii. 8]. **last . . . also**,^h [iii. 82] at his conversion, on road to Damascus. **born . . . time**, refer. to his new or spiritual birth.

The testimony of God for Christ.—I. In the miracles of the Lord Himself. II. In His resurrection and exaltation. III. In the gift of the Holy Ghost.ⁱ—*Christ risen and exalted.*—I. What He is. His friends: 1. A royal brother; 2. An eternal high priest; 3. An almighty protector; 4. The unfailing accomplisher of their perfection. II. What His enemies possess in Him. He is: 1. Their Almighty King; 2. An all-wise witness; 3. A patient forbearer; 4. A righteous Judge.^k

Proofs are for sceptics.—Would you prove the magic of the night, the rich harvests, the flowering meadows, to a man who, from dawn to twilight, and often under the moon, traverses the fields, who draws his scythe through the grass glittering with dew, who returns in the evening by the sides of rivers in which the stars are reflected? But what eloquence would be necessary, what power of description and of reasoning, to bring all this, living and real, to the child of a miner, some poor, dwarfed creature, who, in the bowels of the earth, a smoking lamp fastened to his head, pushes his track along a dark gallery. To him who sees, belief is easy; the thing exists; I touch it; it is mine. To him who sees not, you must bring faith; and he who names faith names contest and conflict.^l

9-11. least,^a Paul's humble view of himself. **Apostles**, still he *was* an Apostle, and insisted on his authority being recognised. **because . . . God**,^b wh. the others, bef. their call had not done. **grace . . . am**, Paul, a notable example of what the grace of God can accomplish. **vain**, of no effect. **laboured . . . all**,^c stimulated by the memory of what he had been, etc. **not I . . . me**,^d to God be all the praise for what a good man *is*, and *does*. **whether . . . they**, the greatest or the least. **preach**,^e all preach the same Jesus and the resurrection.

The Gospel of the Resurrection.—Faith in the resurrection of Christ can—**I. Harmonise life.** Much—very much in life! 1. Is done for us; 2. Is determined by our daily occupations, and their necessary routine; 3. is fashioned by the world's opinion. **II. Inspire life.** The Christian lives in Christ. **III. Transform life.** To make of life one harmonious whole, to realise the invisible, to anticipate the transfiguring majesty of the Divine presence, is all that is worth living for.^f—*Paul's conversion viewed in reference to his office.*—**I.** It was a triumph over the enemy. Saul, the persecutor, was converted, and preached Christ. **II.** It was a suitable introduction to the office he was called to execute in God's

ordinary morality; for others an abyss of inconsistencies."—*Vinet.*

h Spurgeon.

historical proof

a Lu. xxiv. 34.

b Jo. xx. 19, 26.

c Ma. xxviii. 16, 17.

d Alford.

e Stanley, Alford.

f "Bring, said the Lord, a table and bread; He brought a table and bread, and He blessed it, and broke it, and gave it to James the Just, and said to him, My brother, eat thy bread bec. the Son of man is risen fr. the dead."

g Lu. xxiv. 50; Ac. i. 3.

h Ac. ix. 5; xxii. 14, 18; xxvi. 16.

i Gerok.

k Uthe.

l Md. de Gasparin.

personal digression

a Ep. iii. 8; 1 Ti. i. 3.

b Ac. viii. 3; ix. 1; Ga. i. 13.

c 2 Co. xii. 11.

d 2 Co. iii. 5, 6; Col. i. 29; Ga. ii. 8; Ma. x. 20; Phi. ii. 13.

e 1 Co. ii. 2; Ac. iv. 2; viii. 5.

"What a wonder am I to myself! compared with what I *deserve* to be, how happy! compared with what I *desire* to be, how miserable!"—*A. Fuller.*

f B. F. Westcott.

g J H. Newman.

h H W. Beecher.

"Weak souls, remember this, as Joseph sent chariots to bring his father and his brethren to him, so God would have your weak graces to be as chariots to bring you to Himself, who is the Strengthen-er, Cherisher, and Increaser of grace."—*T. Brooks.*

"The sufficiency of my merit is to know that my merit is not sufficient."—*Quarles.*

Christ's resurrection the proof of a resurrection

a 1 Pe. i. 3; Jo. xi. 25; xiv. 19; Ro. iv. 25; viii. 11; 2 Co. iv. 14; 1 Th. iv. 14.

b Wordsworth.

c Ac. ii. 32; iv. 33; xiii. 30.

"As for the resurrection of the dead, I do not conceive it so very contrary to the analogy of nature, when I behold vegetables, left to rot in the earth, rise up again with new life and vigour, or a worm, to all appearance dead, change its nature, and that, which, in its first being, crawled on the earth, become a new species, and fly abroad with wings."—*Berkeley.*

d F. W. Robertson.

"Never was

providence. III. His previous course of life rendered him, perhaps, after his conversion, more fit to be an instrument of God's purposes towards the Gentiles, as well as a more striking specimen of it. IV. Consider his spiritual state before his conversion.—*The privilege of working.*—No one ever had—I. A more vivid sense of the grandeur of the work which God was carrying on in the earth than the Apostle Paul. II. More of what I may call *esprit de corps*. 1. He knew well who was working with him; 2. He understood perfectly the grandeur of the campaign on which he had entered. III. 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

The grace of God.—Once, when the Rev. Rowland Hill was in Scotland, he was introduced to an aged minister somewhat resembling himself in piety and eccentricity. The old man looked at him for some time very earnestly, and at length said, "Weel, I have been looking for some *teem* (time) at the *leens* (lineaments) of your face." "And what do you think of my face?" said Mr. Hill. "Why, I am thinking that if the grace of God had na changed your heart, you would ha' been a most tremendous rogue." Mr. Hill laughed heartily, and said, "Well you have just hit the nail on the head."

12—15. now . . if, on the ground of these facts. preached, by the witnesses themselves: who are also inspired men. rose . . dead,^a the resurrection being a cardinal doctrine of Christianity. no . . dead, the possibility of the r., being proved by the r. of Christ. of . . dead, as some affirm. is . . risen, as we know and declare. our . . vain, *i.e.* "all that we preach"^b is unreal, meaningless. of . . God,^c concerning God.

Christianity without a resurrection, an absurdity.—The Apostle speaks of four incredibilities which arise from a disbelief in the resurrection:—I. That they are found false witnesses—*false*, not *mistaken*. There is no loophole of escape; the resurrection is either a fact or a falsehood. Who are these witnesses: 1. Peter; 2. Paul; 3. The remainder of those who testified to the rising of Christ. II. If there be no resurrection, Christ is not risen. If there be no resurrection, Christ's life was cast aside by God as worthless. III. The Christian faith is then unable to free from sin. No faith can save from sin without belief in immortality. IV. That they who have fallen asleep in Christ have perished. This is what sceptics would have us believe. But let us stand fast in the Lord.^d

Association of ideas.—The Rev. Richard Morris, of Amersham, in Buckinghamshire, when a young man, attended as a spectator at a funeral, which he had followed into St. Mary's church, at Stamford. His mind was peculiarly solemnized and softened by the scene, when at that moment the blast of six trumpets sounded together to set the evening watch, and reverberated through the dome, striking the whole audience with awe. It was a natural association of ideas which, at such a moment, called up with peculiar vividness the thought that he must certainly hear the tremendous sound of the trump of God. With this impression fresh upon his mind, Mr. Morris retired to his room, and endeavoured to lift up his heart to that God before whom he knew

he would have to appear as his Judge. His prayer was heard, and although he was then, as he afterwards confessed, totally unacquainted with the nature of Salvation by Jesus Christ as revealed in the Gospel, as well as with the agency of the Holy Spirit as necessary to bring the soul to a personal acquaintance with it, yet he was enabled to break off from that time his former habits, and to enter, though with many obscure notions, upon a religious life. This occurrence was the means of permanently arresting his attention, and of giving rise to those workings of conscience which issued in his conversion.

16-18. for . . not, v. 13. faith . . vain, since we preach and you believe that He was raised again for our justification. ye . . sins,^a not raised fr. the death of sin^b to newness of life, as one quickened fr. the dead. they . . Christ, communion with Christ. perished, they were, they are not.

The Risen One.—Without the resurrection, what of Christian doctrine would remain? You will answer—I. Jesus Christ: 1. His admirable person; 2. His history; 3. His words. But Christ predicted His own resurrection. Explain, then, how He came to predict *this*. If there be no resurrection, then is Christ an impostor and Christianity a sham. II. Faith in immortality. Think! If Christ was deceived in His predictions of resurrection, who will guarantee that He was not also deceived in His revelations of heaven? Without belief in resurrection, there can be no salvation.^c—*The resurrection of Christ.*—I. Christ undoubtedly died on the cross. II. The dead body was laid in the tomb of Joseph. III. This was a new tomb, hewn out of solid rock, and in which no other body had been deposited. IV. This tomb was closed up by a door of solid rock, sealed up by authority, and a guard of Roman soldiers detailed to watch it. V. But, to the confusion of those who had compassed His death, the body was gone on the Sabbath morning. How can this be accounted for?—1. That the soldiers removed it; 2. That the chief priests took it; 3. That the disciples removed it; 4. The true supposition—that it was removed without hands. This latter is proved by the testimony of competent witnesses. As competent witnesses they must have had three qualifications—capacity—opportunity—integrity. These qualifications we know they possessed.^d

Smiling on death.—The words of Dr. Grosvenor, “I will smile on death, if Jesus will smile on me,” were brought forcibly to remembrance on hearing of the following incident, which occurred a few months ago. The wife of a minister had for several days lain utterly unconscious, and did not seem to recognise even her children or her husband. Seeing, at length, that she was about to pass away, her distressed husband asked her if she had not a word to say to him, but she made no reply. “Do you not know me?” cried he; and still there was no response. “Well, do you know Jesus Christ?” asked he; and in a moment there passed over her countenance an angelic smile—such as those who saw it can never forget; and with that smile upon her face, her ransomed spirit took its flight to dwell with her Saviour, “the music of whose name refreshed her soul in death.”

19-21. If . . Christ, if the experience and fruit of our faith in Christ are limited to this life only. miserable,^a self-denial, scorn, persecution. now, leaving these gloomy thoughts. first-

there any imposture put upon the world as Christianity, if Christ be yet in the grave.”—*Trapp.*

“He who has felt the sweetness of mercy will fear to offend it.”

otherwise Christ is not risen

^a Ac. v. 31; Ro. v. 10; He. vii. 24, 25.

^b Ro. vi. 1-11.

“When I consider that the soul and body are things so very different and heterogeneous, I can see no reason to be positive that the one must necessarily be extinguished upon the dissolution of the other; especially since I find in myself a strong, natural desire of immortality; and I have not observed that natural appetites are wont to be given in vain, or merely to be frustrated.”—*Berkeley.*

^c *Dr. Coulin.*

^d *E. F. Rockwell.*

“As, when different seeds are cast into the ground together, each produces its proper herb; so the bodies of men, though mingled in the dust, shall each receive its own flesh in the resurrection.”—*Cawd-ray.*

by man, death and the resurrection

a 2 Ti. iii. 12; 2 Co. i. 5.

b Le. xxiii. 10, 11.

c Stanley.

d Jo. v. 26—29; Ro. v. 12—17.

e Alford.

"If, with the dissolution of our bodies, the essence of the soul, whatsoever that be, should be dissolved too, and for ever cease to be anything, I know not how I can account them blessed that, never having enjoyed any good as the reward of their virtue, have even perished for virtue itself."—*Diony. Halicar*

f Spurgeon.

"The first and worst of all frauds is to cheat oneself. All sin is easy after that."—*Bailey*.

g Polhill.

order observed in the resurrection

a Bengel.

b 1 Th. iv. 15—17.

c Da. vii. 13, 14; Re. xi. 15—17.

"If, presently after death, one common gulf of insensibility and oblivion swallowed up the souls of good and bad alike, the state of Judas and Peter would be the same."—*Bull*.

"As a cripple would rejoice to hear that his limbs should be restored perfect, or the beggar that he should be clad in silk

fruits, all to first-fruits of passio.,^b prob. sugg. by time (*see Intro.*) at wh. the Apostle wrote.^c **man . . death**, the consequence of Adam's sin. **man . . dead**,^d "by *man only* can general effects pervading the whole human race be introduced."^e

Christ is risen from the dead.—The whole system of Christianity rests upon this fact: I. Christ's Divinity finds its surest proof in His resurrection. It would not be unreasonable to doubt His Divinity if He had not risen. II. His sovereignty depends upon it. "For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and of the living." III. Our justification, that choice blessing of the covenant is linked with it. IV. Our very regeneration is connected with it. V. Our ultimate resurrection rests here most certainly—1. If Christ be risen, then shall we not rise; 2. If He be risen, then they who are asleep in Him have not perished, but in their flesh shall surely behold their God.^f

Christians are miserable if the Gospel be not true.—Miserable indeed, to be persecuted out of one world, and to have never another to go to. If Christians were in as dark a case as the Emperor Adrian was when, dying, he cried out, "O my poor soul, whither art thou going?" they could be in no rational capacity of suffering: but hope assures them that there is another world, where things are administered in a different manner than they are here in this. . . . St. Cyprian saith of the Christians in his time, that their faith and hope did stand unmovable and unshaken among the ruins of the world. When the excellent Melancthon was threatened by his enemies that they would not leave him a footstep in Germany, he replied that he should have one in heaven. In like manner, when a poor persecuted Christian is ready to be cast out of this world, he may comfort himself with this, that he had another to go to, where he shall have better usage, and a reward for his sufferings.^g

22—24. **all**, without exception. **die**, have forfeited life natural, spiritual, eternal. **all**, those who are united to the second Adam by faith, as all are united to the first Adam by descent. **made alive**, *i.e.* it is not by their own power.^a **every man**, good and evil. **order**, *Gk.*, band. Military term = cohort, legion. **they . . Christ's**,^b the good raised together, an army of saints. **coming**, to judge the world. **end**, of things present. **kingdom**, of grace; the kingdom of glory being fully established. **he . . power**,^c now opposed to His reign and influence.

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 connexion—our bond with Christ is a bond of faith. IV. The consequences accruing to us from this relation: 1. The baneful effects of our connexion with Adam; 2. The benefits which come to us from our bond with Christ.^d

The resurrection of the body.—The Emperor Alexander, when in England, ordered a watch to be made, which should combine the peculiarities and excellences of several others. He was informed that, if injured, no one in his dominions could repair it. He desired to have it; it was made and sent to Russia; it met with an accident, and was necessarily returned to the maker to be repaired. "When Adam was called into existence," adds Howell, "angels must have beheld him with delightful surprise. But by the attacks of sin and Satan the image of God was lost, the spirituality of the creature was annihilated. Who can repair the human mechanism? He only who first taught the machine to move in His own image, who is acquainted with all the springs and principles of human action. Pretenders have tried it again and again, but to no purpose. When we open the volume of inspiration, we behold the machine once more in the hands of the Maker. He can repair it; and not only so, it will be so improved by Him as eventually to comprise many glories to which angels must be strangers for ever. Are we individually in the hands of God? Nothing less than the consciousness of this can give us solid peace in time, how much more in eternity!"

25, 26. reign, as King of grace. enemies,^a wicked men, false systems, devils, sin, death. last,^b greatest, whose triumph shall be the longest.^c destroyed, abolished. death, whose sway is now universal.

Christ exalted in the work of redemption.—I. Evil of all kinds has prevailed, and highly exalted itself in the world: 1. Satan has exalted himself highly; 2. Guilt has prevailed; 3. And, as its results—affliction, misery, and death. II. In the work of redemption, Christ gloriously appears above all these evils: 1. By His atonement; 2. In His resurrection and ascension; 3. In the conversion and sanctification of His people; 4. In His providence; 5. In the consummation of His redeeming work at the end of the world.^d—*The last enemy destroyed.*—I. The nature of that enemy: 1. Its effects in the dissolution of the human frame; 2. The end it puts to all that is earthly with regard to man; 3. It separates the tenderest ties of nature and affection; 4. Its moral and eternal consequences. II. Why he is called "the last enemy." He is the Church's last enemy—1. In its collective capacity; 2. With regard to each individual believer. III. The manner in which Christ has conquered in part, and will completely conquer, this last enemy: 1. By His incarnation and passion; 2. By His spirit.^e

The power of the Cross.—Constantine the Great, observing the failure of his predecessors, who sought the aid of their idols, determined to acknowledge the true God alone; in which resolution he was strengthened by his pious mother Helena. Having addressed himself in fervent prayer, his supplications were remarkably answered. Eusebius, his biographer, affirms, that, while on his march against Maxentius, one of his rivals, he beheld in the heavens a luminous cross, with this inscription, *By this*

and gold; so much more ought Christians to rejoice to hear of the restoration of the integrity and innocency of the body in the resurrection."—*Candray.*

d Dr. Leifchild.

"When I believed this, I believed that Thou art the Resurrection: I believed that Thou art the Life: I believed that whoso believeth in Thee, though he die, shall live, and whoso liveth and believeth in Thee, shall not die for ever."—*Augustine.*

"When all the kingdoms of this world shall have been swallowed up by the kingdom of Christ."—*Wordsworth.*

destruction of the last enemy

a Ps. ii. 6—9; cx. 1; He. x. 12, 13.

b Re. xx. 14; 2 Ti. i. 10; He. ii. 14.

c "Death is called the last enemy, bec. he entered into the world aft. the devil and sin entered."—*Chrysostom.*

"The debt of nature must be paid, even by the man who remains at home, away from all dangers."—*Euripides.*

d J. Edwards.

e R. Hall.

"If a man were ordered to bed, and, after he had slept, to execution, it would make his heart ache within him;

yet a thousand-fold worse than this is the condition of the impenitent." — *Cawdr*

the Son subordinated to the Father

a 1 Co. xi. 3; Jo. v. 26-30.

b *Macknight*. See many other solutions in *Stanley*. In after times those who had died without baptism, were baptised by proxy. — *Wordsworth*, etc.

c 2 Co. xi. 26.

"Do not act as if you were about to live ten thousand years. Death is impending while you enjoy life, and while you may be good and upright." — *Antoninus*.

d *J. Irons*.

"Still seems it strange that thou shouldst live for ever? Is it less strange that thou shouldst live at all? This is a miracle; and that no more." — *Young*.

e *N. British Rev.*

"Hence the Fathers proved the distinct pers. of the Father and Son ag. the Noëtian and Sabelian heretics." — *Wordsworth*.

the Epicurean maxim

a *Macknight*.

b *Wordsworth*.

c For argument pro. and con. See *Stanley*, *Olshausen*, etc.

overcome! Constantine was deeply impressed: and, pondering on the event, as the story states, Christ appeared to him on the following night, with the same sign of a cross, directing him to make use of that symbol as his military ensign. He obeyed; and the banner of the cross was always afterwards displayed in his camp. He obtained a remarkable victory over Maxentius, and soon became sole emperor.

27-30. all . . put, implying the power that subjects. he . . him, *i.e.* God the Father. Son . . subject, in his official relations. God . . all,^a the supreme governer. baptized. dead, meaning very obscure: "immersed in sufferings for testifying the resurrection of the dead."^b why, if the doct. of resurrection be false. stand . . hour,^c why do we expose ourselves to peril by preaching it.

That God may be all in all.—This is—I. The glory of the scheme of grace. In this scheme of salvation—I. All the persons and perfections of Deity are equally honoured; 2. The Father demands entire glory for all the insulted perfections of Deity; 3. Life Divine and life eternal are secured. II. The object of the whole dispensation of grace. This dispensation is—1. The incarnation and work of God the Son; 2. The new creation effected by God the Holy Ghost. III. The decreed consummation of grace—1. God shall be all in all in the arrival at home of the whole ransomed family; 2. The light of heaven shall develop the glory of the triune God; 3. The love of God, and the God, who is love, shall constitute the eternal bliss of all.^d

Changes in our physical nature.—The bodies of animals are continually undergoing a series of invisible changes of substance, of which they are entirely unconscious. We look at our hand today, as we write, and we fancy it is the same substance as it was yesterday, or last year—as it was ten years ago. The form of each finger, each nail is the same. Scars made in our infancy are still there. Nothing is altered or obliterated; and yet it is not the same hand. It has been renewed over and over again since the days of our youth. The skin, and flesh, and bone, have been frequently removed and replaced. And so it is, more or less, with our whole body. The arms and limbs that sustained us in our school-boy struggles are long since consigned to the dust, have perhaps lived over again more than once in a plant, or flower, or animal. *In from three to five years the entire body is taken out and built in again with new materials.* A continued activity prevails among the living agencies to which this hidden work is committed. Every day a small part is carried away; just as if a single brick were every day taken out of an old wall, or a single wheel out of a watch, and its place supplied by another. The body therefore requires constant supplies, at every period of its life, of all those things of which its several parts are built up.^e

31, 32. protest . . have, "by the boasting concerning you." daily, "I am in danger of death daily,"^a "day by day I am dying."^b if . . *Ephesus*, this prob. metaphorical.^c "He fought with beasts in the shape of men."^d what . . not, for without the resurrection there can be no reward. let us . . die,^e we may as well make the best of this world if there be no other. The Epicurean manual, or creed. Christianity lifts men out of these low views of life.

Daily dying.—There is a daily dying that is—I. Inevitable to humanity. A daily dying of—1. Our corporeal frame. This should teach us—(1) That worldly-mindedness is an infraction of reason; (2) That sorrow for the departed should be moderated; (3) That Christianity is an invaluable boon to mortals. It teaches us that there is a future world of blessedness, and points us the way by which that world is reached. 2. Our social world. 3. Our mental motivity. II. Optional to humanity. This optional death is of two kinds—1. The criminal. There are noble things in man, that are dying daily, for which he is responsible. "To be carnally minded is death." 2. The virtuous. The highest life of a man is a daily dying to all that is mean, false, mercenary, unspiritual, and uncharitable. "I," that is my carnal self, "am crucified with Christ;" but "I," that is my spiritual self, "live."

Epicurean maxim.—Mr. D—, a gentleman engaged in an extensive manufacturing concern in one of the Midland Countries, was called to London on business. After being engaged till a late hour one Saturday night, he said to a confidential person in his employment, who had come to town with him—"Well, —, we cannot settle our account to-night, but must do it early in the morning." On the Sabbath, accordingly, they were occupied in that work, till three o'clock in the afternoon. When dinner was announced, Mr. D— said, "We have been hard at work all morning, *let us eat and drink, for to-morrow we die.* Not," added he, "that I have any thought of dying for years to come." After taking his dinner and wine, a postchaise was ordered, and Mr. D— set out for the country. He arrived at home on the Monday night. The next morning (Tuesday), when at breakfast with his wife and family, a gentleman came into the room, and said, "Mr. D—, have you heard of the death of Mr—?" "No," said Mr. D—; "is he dead? It is very different with me; for my part, I am so engaged in business, that I could not find time to die!" Immediately after uttering this sentiment, he rose from the table, and went into the kitchen; and while stooping in the act of drawing on his boot, he fell down on the floor and expired!

33—35. deceived, by men who talk so loosely. evil.. manners,^a prob. a prov. expression, but it is found in the *Thais* of Menander.^b awake,^c fr. sins and indifference. righteousness, of character and life. some.. God, or they would not deny the resurrection and a future life. some.. say, one who stumbles at the mode: does not think it *can* be, bec. he does not understand *how*. with.. come? seeing that their old body is consumed, dissolved?

The guilt and danger of evil associations.—I. The doctrine of the text. That—1. We are more or less influenced by all associations; 2. We are peculiarly so by those which are vicious. II. Wherein our liability to deception on this subject arises. Many misled by an exaggerated confidence in—1. Their wisdom and discernment; 2. Their goodness. Address:—(1) Those who are animated by a pernicious desire "to see life;" (2) Those who take liberal license in the study of questionable literature; (3) Those who indulge in free communion with the disciples of heresy; (4) Those who cultivate irreligious friendships.^d

How character is corrupted.—A poor boy who had been educated in the Stockport Sabbath-school conducted himself so well, and

d Sanderson; cf. Lu. xiii. 32; Ma. vii. 15; Ac. xx. 29; Ph. iii. 2; 1 Co. xvi. 8, 9.

"Bibamus, moriendum est."—*Seneca*. See also *Wetstein*, 169.

e Is. xxii. 13, LXX.

f Dr. Thomas.

"This world is everything to us till we suffer some severe loss; and every such loss is a transfer of so much of our hearts and hopes to the next; and they who live long enough to see most of their friends go before them, feel that they have more to recover by death than to lose by it."—*Southey*.

"Labour for the other life that awaits thee, and consider the time it must endure."—*Lockton*.

"Then time turns torment, when man turns a fool."—*Young*.

caution against false teaching

a Pr. xiii. 20; 2 Ti. ii. 16—18.

b Hence Tertulian, *ad Uxorem*, i. 8, calls it "a verse sanctified by the Apostle." Socrates (*H. E.* iii. 16) quotes it to prove that Paul read Euripides.

c Ep. v. 14; Ro. xiii. 14; Ma. xxv. 5.

d W. L. Watkinson.

"Character may be undermined by talk; and

honesty by roquery."—*Stanley.*

"When once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts also."—*South.*

"No company is far preferable to bad, because we are more apt to catch the vices of others than their virtues; a disease is far more contagious than health."—*Colton.*

death necessary to life

a Jo. xii. 24.

b Job i. 21; 2 Co. v. 3.

c Wordsworth.

d J. Glyde.

"It is impossible that anything so natural, so necessary, and so universal as death, should ever have been designed by Providence as an evil to mankind."—*Swift.*

"A symbol is ever, to him who has eyes for it, some dimmer or clearer revelation of the God-like. Through all there glimmers something of a Divine idea; nay, the highest ensign that men ever met, and embraced under the cross itself, had no meaning, save an accidental extrinsic one."—*Carlyle.*

"An angel's arm can't snatch me from the grave,—legions of angels can't confine me there!"—*Young.*

made so great proficiency in learning, that he was appointed teacher of one of the junior classes. About this time his father died, and his mother being reduced to indigent circumstances, she was obliged to engage him in one of the cotton factories, where he met with boys of his own age, who were matured in vice and hardened in crime. Through the force of their evil example, he lost by degrees all his serious impressions; and having thrown off the fear of God, became addicted to intemperance and the commission of petty thefts. His dissolute conduct soon brought him into the army. The regiment was sent to Spain, where his habit of excessive drinking was confirmed; and, not satisfied with the advantages he reaped as the fruits of many a splendid victory, he plundered the innocent and peaceful inhabitants. On the close of the war in the Peninsula, he returned home with his regiment; and soon after landing on the coast of Hampshire, he, with others of his companions, whose principles he had vitiated, broke into several houses; till at length he was detected, arraigned at the tribunal of justice, and condemned to an ignominious death at the age of twenty-one. "Sin, when it is finished, bringeth forth death."

36—38. fool, to think the resurrection impossible, bec. past thy comprehension. that, seed. sowest, in the earth. quickened, does not reach its higher life. die,^a rot. that.. sowest, a small shrivelled seed. sowest.. be, wh. is better than what is sown. bare,^b i.e., naked, simple grain. wheat.. grain, simple, unclothed seeds. God.. body, the sower is powerless, God is Almighty. as.. Him, to whom belongs the power and the will. every.. body, "ea. grain preserves its identity, and rises to life in a more beautiful form."^c

A harvest sermon.—I. The sentiments and feelings with which we should contemplate the cornfields, as the corn grows ripe unto the harvest: 1. Devout reverence and awe; 2. Joyful gratitude; 3. Practical brotherly kindness. II. The analogies which the cornfields supply: 1. That much in the moral and spiritual world which appears to perish wholly still exists, and lives, at least, in its issues and results; 2. That in order to the preservation and reproduction of life, there must be change—dissolution—death; 3. That in preserving and developing truth, God does far more than man; 4. That results often little accord with, and far surpass, our designs and expectations; 5. That, nevertheless, results are appropriate and fixed; 6. That the harvest of the world shall come.^d

The resurrection body.—A number of the attendants on the queen's sister, soon after the reception of Christianity, came to the meeting, and stated that one of their friends had died a few days before, and that they had buried the corpse according to their ancient manner, not laying it straight in a coffin, as Christians were accustomed to do, but placing it in a sitting posture, with the face between the knees, the hands under the thighs, and the whole body bound round with cords. Since the interment (they added) they had been thinking about the resurrection, and wished to know how the body would then appear, whether, if left in that manner, it would rise deformed, and whether they had not better disinter the corpse, and deposit it in a straight or horizontal position. A suitable reply was of course returned. They were directed to let it remain undisturbed—that probably long before

the resurrection it would be so completely dissolved and mingled with the surrounding earth, that no trace would be left of the form in which it had been deposited.^c

39—41. *flesh*, the Apostle finds illustrations in the *animal* kingdom also. *same*, in form and nature. *but* . . . *birds*, as it hath pleased the Creator, with whom all things are possible. *celestial*, heavenly, as sun, planets, etc. *terrestrial*, as plants, animals, etc. *glory* . . . *another*, the perfection and the beauty of ea. body is peculiar to itself. *there* . . . *stars*, even bodies belonging to same order or class of things differ. *for* . . . *glory*, a countless host yet no two precisely alike.

Heavenly blessedness.—Heavenly bliss will consist—I. In our being approved of God. II. In the exercise of supreme love to God. III. In ascribing "glory to God and the Lamb." This, however, can be performed only in proportion as we have glory to ascribe. "One star," etc. IV. In exploring the wonders of God's love to us. The martyrs and Apostles are prepared for a greater degree of enjoyment than Christians in common can expect; but, nevertheless—V. This does not imply any defect of happiness in any.^a

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.^b

42, 43. *so* . . . *dead*, possible, since all these bodies are fashioned by the Almighty. *it*, the body. *corruption*,^a a corruptible state. *raised*, from the tomb. *incorruption*,^b no more subject to decay or death. *dishonour*,^c spoiled by death, the punishment of sin. *glory*, beautiful, perfect, victorious over death. *weakness*, marred by accident, or disease, or time. *power*, able to resist the action of time.

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.^d

The resurrection illustrated.—Look at the unattractive insect that lies upon the blade of grass, or upon the cabbage leaf; and in a few short days you will find that insect floating in the air, in all

e Mr. Ellis.

varieties in creation

Celestial, *heavenly*. L. *cælestus*—*cælum*, heaven; Gk. *koilos*. E. *hollow*. Terrestrial, *earthly*. L. *terrestris*—*terra*, the earth.

a A. Fuller.

b Chrysostom.

"Let us conclude that the study of nature is not superfluous, since it procures man that information which yields peace to his mind, frees him from vain terrors, and conducts him to a sense of the only real motives that exist for his performing his duties."—*Epicurus*.

the body buried and raised

a Ge. iii. 19.

b Lu. xx. 25, 26; Da. xii. 3; Ma. xiii. 43; Ph. ii. 21.

c Ps. xlix. 6—15.

d Dr. Oosterzee.

"Wherever the doctrine of retribution in a life to come is not believed, a licentiousness of manners is sure to prevail, and the only pursuit will be that of pleasure."—*Dr. Mavor*.

"Whoever can turn his weeping eyes to heaven, has lost nothing;

for there, above, is everything he can wish for here below. He only is a loser who persists in looking down on the narrow plains of the present time."—*Richter*.

e Dr. Cumming.

Hilary said to his soul, "Thou hast served Christ this seventy years, and art thou afraid of death? Go out, soul, go out!"

the natural and the spiritual body

a Stanley.

b Ma. xvii. 1, 2.

c Ge. ii. 7, LXX. Stanley, Alford.

d Jo. v. 21—25; vi. 63; Ro. viii. 2, 11.

e Rev. G. Shephard.

f Abp. Whately.

"Christ is called the last Adam, bec. there shall be no restorer and head of the human race aft. Him."—*Macknight*

the earthly and the heavenly

a Col. iii. 9, 10.

b Ge. ii. 7.

c Je. xxiii. 5, 6; Ex. vi. 3; Ac. x. 36.

d Job xix. 26; Ph. iii. 20, 21.

e F. W. Robertson.

"In heaven will be found peace without molestation—plenty without want—health without sickness—day without night—

the beautiful colours of the rainbow. Look at the dry root in the gloomy season of winter; and when spring comes forth you find that root bloom into a beautiful rose. Look at the egg-shell; in that there is the eagle, that is to wing its flight above all other birds, and rivet its eye upon the meridian sun. The doctrine of the resurrection is not inconsistent with the analogies of nature, or the experience of our common history. It has been alleged, that it is contrary to our experience that the soul should live separately from the body. We say, on the other hand, that it is consonant, not contrary to it. As well might you say, when you see a candle burning in the lantern, that because you see the candle in the lantern only, therefore it cannot burn out of it. Because you see the chicken in the egg-shell, would you say it cannot live out of the shell? . . . Such is the reasoning of the man who would say, because he knows of the soul in the body only, therefore there is a presumption that the soul will never live out of the body.^e

44, 45. natural, animal, animated by principle of animal life. spiritual, "animated by the Divine life breathed into it by the Spirit of God."^a there . . . **body,**^b suited to two dif. stages of existence. written, the contrast sugg. and confirmed by O. T.^c first . . . **Adam,** fr. whom all men derive animal life. last **Adam, Christ. quickening,**^d lifegiving.

The spiritual body.—I. The resurrection body: 1. The body is to be raised at the last day—and made a spiritual body; 2. There is both a natural and spiritual body. II. The spiritual body. It is a material body, because—1. Of the resurrection; 2. It is to be like Christ's body, and His, after the resurrection, was a material body. III. The capabilities of this spiritual body.^e

The resurrection of the body.—It does not imply that the very same particles of matter which were united with the soul in this life will be restored. If a man's house were destroyed, and a kind benefactor promised to rebuild it for him, and to make it much better than before (2 Cor. v. 1), he would not surely say that the promise had been violated if the same precise materials were not employed; it would suppose that he had as before a house, and one that was suitable for all the same purposes.^f

46—48. howbeit, etc.,^a men are led through the lower to the higher, in this life; and fr. this life to the next. **the . . . earthy,**^b and fr. him—*Adam*—we derive a body suited to this present world. **the . . . heavenly,**^c fr. Him—*Christ*—we shall derive a spiritual body, adapted to the future, heavenly life. **such . . . earthy,** the ungodly are content with the lower carnal life. **such . . . heavenly,**^d the holy aspire after the higher life.

The natural precedes the spiritual.—I. The universality of this law. It is seen—1. In the order of creation; 2. In the progress of the Jewish nation; 3. In the progress of the human race. II. The spiritual instances of this law: 1. Our natural affections precede our spiritual. Out of human love grows love to God. 2. The intellectual precedes the spiritual. 3. The moral precedes the spiritual. There are two stages between these, and through which we pass. Through—(1) Temptation—through temptation Adam fell; (2) Sorrow.^e

The spiritual body.—Paul means that the body, when raised from the dead, will be adapted to a spiritual state. The body we

now have is not only a material body but an animal one, and is adapted only to an animal state of existence. It is the subject of hunger, thirst, weariness, decay, and death. It has animal wants, appetites, and instincts, like those of the inferior creatures around us, and it is only adapted to the present state of being. But the body in the resurrection will have none of these; it will be wholly exempt from them, and possess other properties of an opposite kind, rendering it fit for the highest pursuits, attainments, activities, and enjoyments of the soul; and because it will be so wonderfully adapted to the soul, it is called a "spiritual body." It will not be changed into a spirit; it will still be material, but all its animal wants, propensities, and appetites being purged away, and being refined and endowed with all the high and noble properties required for the soul, and fitted for a spiritual and glorified state, it is properly called a spiritual body. As we say a man has a carnal, fleshly mind, when he is devoted to low animal pursuits, so the Holy Scripture designates that a spiritual body which is fitted for a spiritual state. *f*

49, 50. we, believers. borne . . earthy,^a by reason of our descent fr. Adam. we . . heavenly,^b by reason of our union with Christ. say, affirm, declare. that . . blood,^c our present lower, animal, natural, corruptible nature. inherit, enter, possess, enjoy. the . . God, the heavenly world, where is no sickness, decay, death. neither . . incorruption,^d there must be a great and radical change in us bef. we can enter heaven.

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," etc.: 1. The first man is emphatically styled earthy (*v.* 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 stated in reference to believers. A perfect moral resemblance to Christ will be attained at the last day.^e

The nobility of heaven.—When Cineas, the ambassador of Pyrrhus, after his return from Rome, was asked by his master, "What he thought of the city and state," he answered, "that it seemed to him to be a state of none but great statesmen, and a commonwealth of kings." Such is heaven—no other than a parliament of emperors, a commonwealth of kings: every humble faithful soul in that kingdom is co-heir with Christ, hath a robe of honour, and a sceptre of power, and a throne of majesty, and a crown of glory. *f*

51—53. shew, reveal. mystery, hidden truth, important secret. not . . sleep,^a all die. At Christ's coming many believers will be living on the earth. changed, without death, burial, resurrection. in . . eye, sudden, swift. last trump,^b "sounded for last time, having bef. sounded on all the great manifestations of judgment."^c for . . sound, as the signal for the manifesting of the will and power of God. dead . . changed, both the dead and the living will then have given to them bodies adapted to the future. corruptible,^d in the grave. mortal,^e yet living.

pleasure without pain — and life without the least mixture or dread of death."—*Moir.*

"Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and Divine; and, upon that account, must necessarily be eternal."—*Cicero.*

b Dr. W. Cooke.

a change is needful

a Ge. v. 3.

b Ro. viii. 29: 1 Jo. iii. 2.

c Lu. xx. 35, 36.

d 2 Co. v. 1; 1 Pe. i. 4.

e Rev. J. Scott.

f Spencer.

"As Christ is the pattern of all our graces, so He is of our glory also. All our glory will consist in being made like unto Him; which what it is, doth not as yet appear."—*Dr. Owen.*

"The finite soul can never learn the infinite, nor be informed by it, unaided."—*Bailey.*

we shall all be changed

a 1 Th. iv. 15; 2 Co. iv. 14.

b 1 Th. iv. 16; Ma. xxiv. 31; Re. viii—xi.

c Stanley; cf. Ex. xix. 16; Ps. xlvii 5; Zec. ix. 14; Is. xxvii. 13.

d Jo. v. 28, 29;
2 Pe. iii. 10.
e 2 Co. v. 4.
f W. Stevens.
g Dr. W. R.
Hamilton.

"Tully, when banished from Italy, and Demosthenes, when banished from Athens, wept every time they looked towards their own country. Is it strange if a believer should sometimes weep when he looks upwards?"—*Bowes.*

victory over death

a Is. xxv. 8; Ho. xiii. 14.

b He. ii. 14, 15.

c Ho. xiii. 14.

d Ro. vi. 23.

e Ro. iv. 15; vii. 10, 11.

f N. Vincent.

g Russell's Tour.

"Death is the dropping of the flower that the fruit may swell."—*H. W. Beecher.*

"As for death, it is nothing more than the inevitable termination of individual sensation."—*Epicurus.*

"Oh! brother Payne, the long-looked for day is come at last, in which I shall see that glory in another manner than I have ever yet done, or been capable of doing."—*Owen.*

"Death is the liberator of him whom freedom cannot release, the physician of him whom medicine cannot cure, and the comforter of him whom time cannot console."—*C. Colton.*

The dead raised.—I. What we are to understand by the sounding of the trumpet. II. Who the dead are that shall be raised. III. How the dead shall be raised. IV. How it appears that they shall be thus raised: 1. From Scripture prophecies; 2. From Christ's resurrection. V. How shall the saints be raised incorruptible? In—1. Their souls; 2. Their bodies; 3. Their happiness. VI. The meaning of the words "we shall all be changed."/

Heavenly inhabitants.—What a heaven-full of princely creatures the Eternal Father will have, when all the redeemed shall be presented to Him in the brightness of His Son's glory! even as His Son is the brightness of His glory! Christ has said: "They will shine like so many suns, in the kingdom of the Father." A whole heaven-full of glorious-bodied creatures, each one emitting a splendour like the glorious body of the Lord. "We are now the sons of God, but it doth not yet appear what we shall be."/

54—56. then, when time shall be no more. written,^a what Jesus brought to light by the Gospel was hinted at in O. T. times. **death** . . up,^b abolished. **victory**, the victory of Christ—the Prince of Life—in the persons of His living saints. O . . sting? where is now the power of thy conquering, fatal dart? **grave** . . **victory**?^c behold! the prison is empty! the captives are free! **sin**,^d and Christ has made atonement. **law**,^e wh. Christ has fulfilled.

Death without a sting.—I. Death comes to believers without a sting. Because—1. Christ became man, to suffer for them; 2. He became sin, to deliver them from its sting; 3. He loosed the pains of death; 4. They partake of the benefits procured by Him. II. The believer may triumph over death. Because—1. Christ has risen; 2. Their resurrection is certain; 3. Christ has secured them peace and joy in death; 4. Death is exceedingly gainful to them; 5. This is the last enemy.^f

Luther's cell.—The Augustine Monastery at Erfurth, in which the young Luther first put on the cowl of that hierarchy which he was to shake to its foundations, and strove to lull with his flute the impatient longings of a spirit that was to set Europe in flames, has been converted to the purposes of an orphan asylum; but the cell of the Reformer has been religiously preserved, as the earliest memorial of the greatest man of modern times. The gallery on which it opens is adorned with a dance of death, and over the door is the inscription:—"O little cell, (once) inhabited by the holy and illustrious Luther; hail! thou little cell, scarcely worthy of so great a man. He was worthy to reside under the splendid roofs of kings, and yet he did not disdain thee." The cell is small and simple, and must have been a freezing study. Beside his portrait is hung a German exposition of the text, "Death is swallowed up in victory," in his own handwriting, and written in the form in which old books often terminate, an inverted pyramid. There is a copy of his Bible, so full of very good illuminations, that it might be called a Bible with plates. The wooden boards are covered with ingenious carving and gilding, and studded with pieces of coloured glass, to imitate the precious stones which so frequently adorn the manuscripts of the Church. It is said to have been the work of a hermit of the sixteenth century, who thus employed his leisure hours to do honour to Luther.^g

57, 58. but . . God, to whom alone all praise is due. giveth, of His free will and sovereign grace. victory . . Christ, He won it for us, we enjoy it in and through Him. therefore, as a practical outcome of the whole argument. steadfast,^b stand fast in your faith. unmovable, as a rock. always, in all times and circumstances. abounding,^c without stint, to the utmost of your power and opportunity. work . . Lord, in living and promulgating His truth. know, by revelation fr. without, and fr. your own consciousness. labour, to do and get good. vain,^d without eternal consequences. Lord, the faithful promiser.

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. The present reward—skill and ability in the work—protection and security—peace; 2. The future reward.^e

Unmovably steadfast.—"Steadfast and unmovable"—this is," say some, "using the two words for greater emphasis, both meaning the same thing." But it is not so; there is no tautology in God's Word. Be "steadfast" when all goes well, and "unmovable" 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 "unmovable." 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; and it is "unmovable" 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 is only a broad, bright mirror to catch the glories of heaven, and pour them back again upon the sky; and it is "unmovable" when the ocean storm is raging round, and seeks to hurl it from its base or tear it up from its foundations.^f

exhortation to steadfastness

a Ro. viii. 35-37

b Col. i. 23.

c 2 Pe. iii. 14.

d Ga. vi. 8-10.

e Gurnall.

f J. P. Chorn,

"Perseverance may make but slow progress, but it slackens not its efforts in whatever it undertakes, and in the end is successful." — *Confucius*.

"It will be time enough to think of victory when the means of preventing defeat shall first have been assured." — *Tacitus*.

"A good action never perishes, neither before God nor before men." — *Asiatic*.

"Ah!" said Dr. Goodwin, in his last moments, "is this dying? How have I dreaded as an enemy this smiling friend!"

CHAPTER THE SIXTEENTH.

1-4. saints,^a at Jerus., who suffered fr. persecution. as . . order, prob. when he passed through that district.^b Churches, more than one; ea. assembly of true believers formed a Church. Galatia (see Intro. to Ep. to G.), a small district, yet had several Churches. first . . week,^c the Christian Sabbath, or Lord's-day. lay . . store, let it accumulate till the day of remitting. as . . him,^d conscience, justice, gratitude to fix the amount. no . . come, diminishing amount and causing delay. whomsoever, of their number whom they could trust. letters, of introduction. liberality, in form of free gifts; not enforced exactions. they, your messengers.

The Divine method of giving.—I. Frequently—once in seven days. II. Statedly—"upon the first day of the week. What day could be more appropriate? III. Universally—"every one of you." IV. In due proportion—"as God hath prospered" you. V. With order and care—"Let every one of you lay by in store."^e

Systematic beneficence.—At a public meeting, one of the orators

systematic giving

a Ac. ii. 44; Ga. ii. 10; 2 Co. ix. 1, 2, 12.

b Ac. xvi. 6; xviii. 23.

Liberal, belonging to a free-born man. L. *liberalis*—*liber*; free; *libeo*, *libeo* to please. Gk. *eleutheros*, free.

c Jo. xx. 19, 20; Ac. xx. 7; Ro. i. 10.

d De. viii. 18.

e Dr. Yale.

"I understand Paul to be here recommending what is the very thing wanting with most men—the being charitable upon a plan."—*Paley*.

a visit to Corinth is purposed

a Ac. xvi. 9—12; xx. 1, 3; 2 Co. ii. 13; vii. 5; 1 Ti. i. 3.

b *Stanley*.

c Ac. xviii. 21; 1 Co. iv. 19; Ja. iv. 15; Pr. iii. 6.

d *M. Henry*.

e *Bp. Taylor*.

"Believers should be like sheep, who change their pasture at the will of the Shepherd; or like vessels; that stand to be filled or emptied at the will of their owner."—*W. Secker*.

an open door at Ephesus

a Ac. xviii. 19—21; xix.

b For reluctance to make voyages in the Mediterranean in the winter, see *Horace*, *Od.* i. 4, 2.

c 2 Co. ii. 12; Col. iv. 3; Ac. xiv. 27.

d "Quod alios terruisset, Paulum invitavit."—*Grotius*.

e Ac. xix. 1, 3, 9.

f *Dr. Lythe*.

g *Crabbe*.

Timothy and Apollos

a Ac. xix. 22.

b Ph. ii. 22.

c 1 Ti. iv. 12; cf. Lu. x. 16.

addressed the assembly as follows:—"My dear brethren, it has been the usual custom for an audience to testify their approbation of the speaker by clapping their hands; but I beg to recommend to your adoption a new method of clapping, less tumultuous, and much more pleasing,—when you leave this place, clap your hands into your pockets, and clap your money into the plate held to receive it, and the Lord give it His blessing." This address had the desired effect.

5—7. Macedonia ^{*a*} [iii. 148]. **abide** . . winter, till the navigation of the Ægean was open to enable him to sail to Syria. ^{*b*} **ye** . . journey, accompany, or provide with necessaries. **go**, his route to Jerus. not finally fixed. **see** . . way, I will not give you a brief passing visit. **but** . . you, the Church needed a more protracted visit. **if** . . permit, ^{*c*} the usual Christian proviso.

Paul's intention to visit Corinth.—I. His purpose. II. His excuse for not seeing them now. Because he could not stay with them. III. The limitation of this purpose: "If the Lord permit." It is by God's power and permission, and under His direction, that we must do everything. ^{*d*}

Holy intentions.—Holy intention is to the actions of a man that which the soul is to the body, or form to its matter, or the root to the tree, or the sun to the world, or the fountain to a river, or the base to a pillar; for without these the body is a dead trunk, the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and ruin, and the action is sinful, or unprofitable and vain. The poor farmer that gave a dish of cold water to Artaxerxes was rewarded with a golden goblet; and he that gives the same to a disciple, in the name of a disciple, shall have a crown; but if he gives water in despite, when the disciple needs wine or a cordial, his reward shall be to want that water to cool his tongue. ^{*e*}

8, 9. Ephesus ^{*a*} [iii. 170], see Intro. to Ep. to Ephs. **Pentecost**, *i. e.*, end of the spring. ^{*b*} **door**, ^{*c*} opportunity. **adversaries**, ^{*d*} who need refutation. ^{*e*}

Paul's delay at Ephesus.—This delay—I. Was occasioned by success—ample opportunities of usefulness—much power with the Word; II. Indicates his ready submission to the indications of Divine providence—he had but one object to serve—willingly abode where an opening was offered; III. Was not affected by the opposition of many—success generates opposition—and opposition must, in its turn, generate resolve and perseverance. ^{*f*}

Opportunities.—How often do we sigh for opportunities of doing good, whilst we neglect the openings of Providence in little things, which would frequently lead to the accomplishment of most important usefulness! Good is done by degrees. However small in proportion the benefit which follows *individual attempts* to do good, a great deal may thus be accomplished by perseverance, even in the midst of discouragements and disappointments. ^{*g*}

10—12. Timotheus, who had been sent to Greece. ^{*a*} **see**, by kindness, support, encouragement. **worketh**, ^{*b*} one in spirit and labour. **despise**, ^{*c*} bec. of youth. **brethren**, Erastus, ^{*d*} Titus—the bearer of this letter—and another. ^{*e*} **touching**, in respect of. **convenient**, "But Apollos refused to go, knowing the violent temper of the faction." ^{*f*}

Timothy recommended by Paul to the Church at Corinth.—I. To

their deserved respect. Although Paul was an aged minister, and Timothy young, yet he entreats the Church to pay respect to Timothy as to himself. II. To their tender care: 1. He was to be freed from disturbance by the different factions in the Church; 2. He was not to be despised; 3. He was to be provided with things for his journey to Paul, and to be brought forth in peace.^g

The energy of youth.—How precious a thing is youthful energy, if only it could be preserved, entirely englobed as it were, within the bosom of the young adventurer, till he can come and offer it forth a sacred emanation in yonder temple of truth and virtue! But, alas! all along as he goes towards it, he advances through an avenue formed by a long line of tempters and demons on each side, all prompt to touch him with their conductors, and draw this Divine electric element, with which he is charged, away.^h

13, 14. watch,^a against faction. stand . . faith,^b against heresy. quit, act. men, mature, spiritual men. strong,^c in the Lord. things, those acts of discipline and order especially on wh. he had written.

Be strong.—I. The things that are necessary to spiritual strength: 1. Right and sound principle; 2. Mental and emotional nutriment; 3. Work; 4. Self-control and government; 5. Seasonable rest; 6. Genial influences upon us; 7. A good atmosphere; 8. Help wisely administered; 9. Abstinence from all the enervating influences; 10. A will to be strong. II. The fact, that all which is essential to strength, we have in possession, or within reach. Help may be always obtained from God. Application:—Be strong in your whole spirit, but especially in—(1) Faith; (2) Hope; (3) Love.^d

The use of endurance.—As the skilful pearl-seller and cunning lapidary doth willingly suffer the Indian diamond or adamant to be heavily smitten, because he knoweth well the hammer and anvil will sooner be bruised than the diamond or adamant be broken; so our most wise God suffereth men of excellent virtues, of unquenchable love and charity, and invincible constancy, to fall into diverse temptations, great afflictions, and manifold miseries, because He will have their moral grace to break out and shine before men, that they, seeing the constancy of His saints, may glorify God which is in heaven.^e

15—18. Stephanas, the same as bef. mentioned.^a Achaia,^b [iii. 178]. addicted, devoted. to . . saints,^c succouring the afflicted. ye . . such, value the advice of the faithful men. Fortunatus, etc., prob. the messengers refered to.^d lacking . . supplied,^e explaining what was obscure, making up what was deficient in the letter of the Church. they . . spirit, with the news they brought. yours, by what they have enabled me to write. therefore, etc.,^f as faithful messengers.

Submission due to the elders of the Church.—I. Its obligation—arises out of their age—experience—services. II. Its extent—reaches as far as they act in conformity with the Apostolic faith and help forward its interests. III. Its fruits—order—edification—unity.—*Submission.*—I. It is a Christian virtue. II. Is especially due to those who help and labour in the cause of God. III. Should be prompted by a desire to promote its interests.^g

Christian liberality.—You will say, Here is a marvellous doctrine, which commandeth nothing but give, give; if I should

d Ac. xix. 22.

e 2 Co. xii. 17, 18.

f Macknight, who gives this as the view of the Latin commentators.

g W. Burkitt.

h J. Foster.

Augustine was accustomed to stop often in his sermons, and say, "Young people, this is for you."

watchfulness, confidence, firmness

a Ma. xxvi. 41; 1 Th. v. 6; 1 Pe. v. 8; Re. iii. 2; xvi. 15.

b Ph. i. 27.

Quit, behave. Fr. quitter; It. quitare; Low L. quietare, fr. L. quietus, quiet.

c Ep. vi. 10; Col. i. 11; 2 Ti. ii. 1.

d Rev. S. Martin.

e Cawdray.

"The greater fidelity is likely to be experienced from that man whom we have proved the more worthy."—Tacitus.

Christian liberality

a 1 Co. i. 16.

b Ac. xviii; xix. 21; Ro. xvi. 5; xv. 26.

c He. vi. 10.

d 1 Co. vii. 1.

e 2 Co. ix. 11.

f Ph. ii. 29.

g Dr. Lythe.

"In all society a due respect must be had for just subordination."—Pythagoras.

"Mr. John Thornton gave away, in his life-time, one hundred and fifty thousand pounds."—*Rev. J. Griffin.*

"There is no grace in a benefit that sticks to the fingers."—*Seneca.*

h Latimer.

"For his bounty, there was no winter in't; an autumn 'twas, that grew the more by reaping."—*Shakespeare.*

salutations

a Ac. xviii. 18, 26.

b Ro. xvi. 16.

c 2 Th. iii. 17; Col. iv. 18; Ro. xvi. 22.

d *M. Henry.*

e *Ld. Dufferin.*

"There are a thousand things which, without being established by law, are nevertheless enforced by custom, which is of more force than any law."—*Seneca.*

"As a man's salutation, so is the total of his character; in nothing do we lay ourselves so open as in our manner of meeting and salutation."—*Lavater.*

"Use makes nothing huge, and huge things nothing."—*Chapman.*

"Custom, though never so ancient, without truth, is but an old error."—*Cyprian.*

follow this doctrine, I should give so much that at length I shall have nothing left for myself. These be the words of infidelity: he that speaketh such words is a faithless man. And I pray you tell me, have ye heard of any man that came to poverty because he gave unto the poor? have you heard tell of such a one? No, I am sure you have not. And I dare lay my head to pledge for it, that no man living hath come, or shall hereafter come to poverty, because he hath been liberal in helping the poor. For God is a true God, and no liar: He promiseth us in His Word that we shall have the more by giving to the needy. Therefore the way to get is to scatter that you have. Give, and you shall gain. If you ask me how I shall get riches, I make thee this answer—scatter that thou hast; for giving is gaining. But you must take heed and scatter it according unto God's will and pleasure: that is, to relieve the poor withal, to scatter it amongst the flock of Christ: whosoever giveth so shall surely gain, for Christ saith, "Give and it shall be given unto you." It shall be given unto you—this is a sweet word, we can well away with that; but how shall we come by it?—Give.^h

19—21. the . . . Asia, esp. of Ephesus and vicinity: salute, wish you all felicity. *Aquila* . . . Lord, one member of their Church.^a *Church* . . . house, thus even the faithful who met for worship in a common dwelling constituted a Church. brethren, prob. fellow-labourers are meant. *kiss*^b [iii. 380], the kiss of charity or Christian love. *the . . . hand*,^c a touch of exquisite tenderness. The rest written by an amanuensis; *this*, by himself.

A Church in the house.—I. What this Church in the house 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.^d

Kissing, as salutation of custom.—I whispered to Fritz (a touring companion) how I had always understood it was the proper thing in this country (Iceland) for travellers departing on a journey to kiss the ladies who had been good enough to entertain them, little imagining he would take me at my word. Guess my horror when I saw him, with an intrepidity I envied, but dared not imitate, first embrace the mamma by way of prelude, and then proceed, in the most natural way possible, to make the same tender advances to the daughter. I was dumb with consternation; the room swam before me; I expected we should next minute be packed, neck and crop, into the street, and that the young lady would have gone off into hysterics. It turned out, however, that such was the very last thing she was thinking of doing. With a simple frankness that became her more than all the boarding-school graces in the world, her eyes dancing with mischief and good humour, she met him half way, and pouting out two rosy lips, gave him as hearty a kiss as ever it might be the good fortune of one of us he-creatures to receive. From that moment I determined to conform to the customs of the inhabitants.^e

22—24. *anathema*, accursed.^a *maran-atha*,^b a Syriac formula in *Gk.* characters—"The Lord has come," or "will come."^c grace, favour, aid, presence. love, finally, the Apostle assures them of his own unabated affection.

[The subscription is evidently incorrect: is contained in no ancient MSS., and is supp. to be a false inference fr. *διέρχουαι* in xvi. 5.]

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.^d

A solemn text.—Mr. Flavel, on one occasion, preached from the above passage. The discourse was unusually solemn, particularly the explanation of the words *anathema maran-atha*—"cursed with a curse, cursed of God with a bitter and a grievous curse." At the conclusion of the service, when Mr. Flavel rose to pronounce the benediction, he paused, and said, "How shall I bless this whole assembly, when every person in it, who loveth not the Lord Jesus Christ, is *anathema maran-atha*?" The solemnity of this address affected the audience; and one gentleman, a person of rank, was so overcome by his feelings, that he fell senseless to the floor. In the congregation was a lad, named Luke Short, then about fifteen years old, and a native of Dartmouth. Soon after he went to America, where he passed the rest of his life, first at Marblehead, and afterwards at Middleborough, Massachusetts. Mr. Short's life was lengthened much beyond the usual time. When *an-hundred-years-old*, he had sufficient strength to work on his farm, and his mental faculties were very little impaired. Hitherto he had lived in carelessness and sin; he was now "a sinner an hundred years old," and apparently ready to "die accursed." But one day as he sat in the field, he busied himself in reflecting on his past life. Recurring to the events of his youth, his memory fixed upon Mr. Flavel's discourse, above alluded to, a considerable part of which he was able to recollect. The affectionate earnestness of the preacher's manner, the important truths he delivered, and the effects produced on the congregation, were brought fresh to his mind. The blessing of God accompanied his meditation: he felt that he had not loved the Lord Jesus Christ; he feared the dreadful "*anathema*;" conviction was followed by repentance; and at length this aged sinner obtained peace through the blood of the atonement, and was "found in the way of righteousness." He joined the Congregational Church in Middleborough, and to the day of his death, which took place in his 116th year, gave pleasing evidences of piety.

curses and blessings.

a Ga. i. 8.

b Jude 14, 15.

c The sense is, "The curse will remain, for the Lord will come who will take vengeance on those who reject Him."—*Stanley*.

"The words with wh. the Jews began their greatest excommunications. Paul wrote it with his own hand, to show how serious he was in the denunciation."—*Macknight*.

d G. Whitfield.

"If any man love not the Lord Jesus Christ, he must be an enemy to God, to mankind, and to himself."—A. Fuller.

"The only disturber of men, of families, cities, kingdoms, worlds, is sin: there is no such troubler, no such traitor to any state, as the wilfully wicked man; no such enemy to the public as the enemy of God."—*Wogan*.

"As love without esteem is volatile and capricious, esteem without love is languid and cold."—*Johnson*.

THE SECOND EPISTLE OF ST. PAUL TO THE CORINTHIANS.

Introduction.

I. **Author**, PAUL, this is undoubted. 1. *Internal testimony*, clear. 2. *External evidence*, conclusive (*Irenæus, Hær. iii. 71, Clement of Alex., Tertullian, etc.*): II. **Time**, prob. ab. Pentecost, A.D. 57 (*Alford, Cony. and How, etc.*). III. **Place**, one of Churches of Macedonia: prob. Thessalonica, rather than Philippi or any other. IV. **Design**, 1. To confirm the Cor. discs. in right views and conduct. 2. To advise on holiness of life. 3. To caution against false teachers. 4. To explain his reasons for not visiting Cor. as he proposed. 5. To vindicate himself fr. the attacks of his adversaries. 6. To beg for a contribution for the poor saints in Judæa (*Pinnock*). V. **Style**, the principal features are—1. Rapid shifting from one subject to another. 2. Play of writer's heart and mind: "consolation and rebuke, gentleness and severity, earnestness and irony, succeed one another at very short intervals and without notice" (*Alford*). 3. Obscure and difficult constructions. 4. Rhetorical beauty. "The excitement and interchange of the affections, and prob. also the haste, under wh. P. wrote this Ep., certainly render the expressions oft. obscure and the constructions difficult: but serve only to exalt our admiration of the great oratorical delicacy, art, and power, with wh. this outpouring of P.'s spirit, especially interesting as a self-defensive apology, flows and streams onward, till at length in the sequel its billows completely overflow the opposition of the adversaries" (*Meyer*).

Synopsis.

(According to Dr. Stanley.)

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|--------------------------------|---------------------------|
| I. SALUTATION AND INTRO.....i. | 1-11 |
| II. TIDINGS BROUGHT BY TITUS | i. 12; vii. 16 |
| III. THE APOSTOLIC MISSION | ii. 16; vi. 10 |
| 1. Plain and clear |ii. 16; iv. 6 |
| 2. Difficulties and Support | iv. 7; v. 10 |
| 3. Paul's motive |v. 11; vi. 10 |
| 4. Arrival of Titus |vi. 11-13; vii. 2-16 |
| 5. Intercourse with heathens |vi. 14; vii. 1 |
| IV. COLLECTION FOR THE POOR |viii. 1 ix. 15 |
| 1. Example of Macedonia |viii. 1-15 |
| 2. Mission of Titus |viii. 16-24 |
| 3. The spirit of liberality |ix. 1-15 |
| V. APOSTOLICAL AUTHORITY |x. -xiii. |
| 1. His assertion |x. 1-6 |
| 2. Boasts of his claims |x. 7; xii. 10 |
| (1) His boast is real |x. 7-18 |
| (2) Excused by his affection |xi. 1-15 |
| (3) Excused by his weakness | xi. 16; xii. 10 |
| VI. CONCLUSION |xii. 11-xiii. 14 |

(According to Bengel.)

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|---------------------------|------------------|
| I. THE INSCRIPTION.....i. | 1, 2 |
| II. THE DISCUSSION.....i. | 3-xiii. 10 |
| III. THE CONCLUSION |xiii. 11-13 |

(According to Olshausen.)

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|-------------------------|---------------------|
| I. PART FIRST | |
| 1. The Consolation |i. 1-14 |
| 2. Plan of P's. journey | ...i. 15—ii. 17 |
| 3. The Apostolic office |iii. 1-18 |
| II. PART SECOND | |
| 1. The Conflict |iv. -18 |
| 2. The Glorification |v. 1-21 |
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| 5. The Collection |viii. 1—ix. 15 |
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| 1. False Apostles |x. 1-18 |
| 2. True Apostles |xi. 1-33 |
| 3. The Vision |xii. 1-21 |
| 4. The Conclusion |xiii. 1-13 |

CHAPTER THE FIRST.

1, 2. Paul . . God^a [iv. 8.] Timothy, not named in salutation of 1st Ep.; being then on a journey,^b fr. wh. he has now returned. with . . Achaia, a circle of brethren in Christ. grace, etc.^c [iv. 8].

What makes a saint?—To the constitution of a true saint there is necessary: I. A separation—from the confused company of the world—from the kingdom of Satan; II. A dedication of ourselves to the service of God; III. An inward qualification to enable him never to forget the image of God; IV. A new conversation—a new language—the language of prayer and praise.^d

Comparisons of saints.—Saints are compared to the sun, to the stars, lights, Mount Sion, Lebanon, treasure, jewels, gold, vessels of gold and silver, stones of a crown, lively stones, babes, little children, obedient children, members of the body, soldiers, runners in a race, wrestlers, good servants, strangers and pilgrims, sheep, lambs, calves of the stall, lions, eagles, doves, thirsting deer, good fishes, dew and showers, watered gardens, unfailing springs, vines, branches of the vine, pomegranates, good figs, lilies, willows by the watercourses, trees planted by rivers, cedars in Lebanon, palm-trees, corn, wheat, salt.^e

3, 4. blessed,^a praised. the . . mercies,^b of many kinds, offered to all. the . . comfort,^c through whatever channel it comes, and in whatever form, all comfort for the sad is fr. God. who . . tribulation,^d comfort in kind and degree suited to the trial. that . . able, and we should be willing. trouble, of mind or body. by . . God, out of comforted hearts speak comforting words: out of comforted circumstances administer comforting aid.

Affliction a school of comfort.—I. In speaking of the benefits of trial and suffering, we should of course never forget that these things, by themselves, have no power to make us holier or more heavenly. II. While affliction itself does not necessarily make us gentle and kind,—nay, it may be, even makes us stern and cruel,—the want of affliction does not mend matters. III. God, while He chose worldly trial to be the portion of His saints, sanctified it by His heavenly grace, to be their great benefit. He brings them into trouble that they may be near Him. IV. Thus, instead of being the selfish creatures which we were by nature, grace, acting through suffering, tends to make us ready teachers and witnesses of truth to all men. V. We must remember, also, that affliction is sent for our personal good.^e

Affections as a medium of comprehension.—Every man understands by his affections more than by his reason: and when the wolf in the fable went to school to learn to spell, whatever letters were told him he could never make anything of them but *agnus*; he thought of nothing but his belly: and if a man be very hungry, you must give him meat before you give him counsel. A man's mind must be like your proposition before it can be entertained: for whatever you put into a man it will smell of the vessel; it is a man's mind that gives the emphasis, and makes your argument to prevail.

A.D. 57.

super-
scription and
salutation

a 1 Co. i. 1.

b 1 Co. iv. 17; xvi. 10; Ac. xix. 22.

c 1 Co. i. 3; Ro. i. 7.

"Show the same civility to strangers as you would to your fellow-townsmen." — *Phocylides*.

"He who respects himself will also respect others." — *Seneca*.

d R. Sibbes.

e J. Bate.

the source
and uses of
comfort

a Ep. i. 3; 1 Pe. i. 3; Ph. i. 3; Col. i. 3, 4; 1 Th. i. 2, 3; 2 Th. i. 3.

b Ps. lxxxvi. 15.

c Is. lxvi. 13.

d 2 Co. vii. 6; Ps. lxxxvi. 17; Is. li. 12, 13; Jo. xiv. 16-18; 2 Th. ii. 16, 17.

"A man's greatest riches consist in his ability to live upon little with a contented mind."—*Lucretius*.

"Unhappiness is common to all men; life is a wheel, and pleasure is nothing constant." — *Phocylides*.

e J. H. Newman.

f Bp. Taylor.

"David's pen never wrote more sweetly than when dipped in the ink of affliction."—*Mason*.

those who suffer shall be comforted

a 2 Co. iv. 10; 1 Co. iv. 11, 12; Col. i. 24; He. iv. 15.

b Ph. i. 14.

c Ac. xiv. 22; Ro. v. 3, 4.

d Ma. v. 4; 2 Ti. ii. 12; 1 Pe. v. 10.

"The world cannot but misjudge the state of suffering Christians; it sees their crosses, but not their anointings."—Bernard.

e American.

f Spurgeon.

"The good are better made by ill,

As odours crush'd are better still."—S. Rogers.

prayer for the tried

a Neander, Wieseler, Davidson.

b Ac. xix. Macknight thinks the ref. is to the wild beasts; cf. 1 Co. xv. 32.

c Je. xvii. 5, 7.

d Ac. xxvi. 21, 22; 2 Ti. iv. 16—18; 1 S. vii. 12; Ps. xxxiv. 19, 20; 2 Pe. ii. 9.

e Ph. i. 19; Ro. xv. 30, 31; Phil. 22.

"An armed, daring Goliath should be looked upon as vanquished already, when we can remember a conquered lion and bear."—Caryl.

f Dr. Thomas.

g Mrs. Jameson.

"There is a sovereign balm in prayer."—Dr. Young.

the testi-

5—7. for . . us,^a we suffer in sympathy with Him—our Head, and for His sake. so . . Christ, our Lord will not let us suffer in vain. and . . salvation,^b Paul's work for the good of others involved him in many trials. which . . suffer,^c they, in their turn saved, are able to do and endure. hope . . steadfast,^d founded on his own experience (v. 5).

The sufferings of Christ.—I. How Christians are partakers of the sufferings of Christ: 1. By sympathy with Him; 2. In prayer; 3. By self-denial. II. They who suffer most for Christ will enjoy the greatest consolation from Him. This is true in regard to: 1. This life; 2. The life to come, especially.^e—*Consolation greatest in the deepest affliction.*—When we are most cast down, then it is that we are most lifted up by the consolations of the Spirit. This is so because—I. Trials make more room for consolation. Great hearts can only be made by great troubles. The spade of trouble digs the reservoir of comfort deeper, and makes more room for the water of consolation. II. Then we have the closest dealings with God. Once take our gourds away and we want our God. Nearness to God is happiness. f

Comfort in affliction.—When Mr. James Bainham, who suffered under Henry VIII. of England, was in the midst of the flames, which had half consumed his arms and legs, he said aloud,—“O ye Papists, ye look for miracles, and here now you may see a miracle; for in this fire I feel no more pain than if I were in a bed of down, but it is to me a bed of roses.”

8—11. trouble . . Asia, some^a think this refs. to danger caused by tumult at Ephesus.^b that . . life, which makes the ref. to Ephesus doubtful. but . . ourselves, he saw certain death bef. him. that . . dead,^c God raises men up when science is baffled and physicians have abandoned all hope. who . . us,^d past deliverance acknowledged, and the basis of hope for the future. yet . . us,^e prevailing efficacy of united prayer. gift, of deliverance. means, prayers. thanks . . behalf, men should gratefully acknowledge the answers of prayer.

Death a sentence.—Let us regard death as—I. A sentence. It is: 1. Universal; 2. Just; 3. Irrevocable. III. A sentence in man. The sentence of death is in: 1. Man's mind; 2. His body. III. A sentence in man for useful ends. The spiritual uses it is designed to answer are: 1. Non-trust in self; 2. Devout trust in God. f

Fleeing from danger.—After the burning of Rome, Nero threw upon the Christians the accusation of having fired the city. This was the origin of the first persecution, in which many perished by terrible and hitherto unheard-of deaths. The Christian converts besought St. Peter not to expose his life, which was dear, and necessary to the well-being of all: and at length he consented to depart from Rome; but as he fled along the Appian Way, about two miles from the gates, he was met by a vision of our Saviour travelling towards the city. Struck with amazement, he exclaimed, “Lord! whither goest thou?” to which the Saviour, looking upon him with a mild sadness, replied, “I go to Rome to be crucified a second time,” and vanished. Peter, taking this for a sign that he was to submit himself to the sufferings prepared for him, immediately turned back and re-entered the city. g

12—14. for . . conscience,^a approval of conscience in midst

of danger, etc. **that . . . God,**^b he felt that his course had been truthful and honest: and this of God's grace.^c **we . . . world,** hence his sufferings were not merited. **and . . . you-ward,** believers can hear the truth more plainly. **for . . . read,** no other story, no double meaning. **acknowledge,** approve. **and . . . end,** he hopes they will not change; as he will not. **as also . . . rejoicing,**^d they had in part approved his person and office; as they had *fully his doctrine.* **even . . . ours,** their experience, as well as his conscience, a source of joy to him. **in . . . Jesus,** day of final vindication and acceptance of the saints.

Rejoicing in the testimony of a good conscience.—I. It is lawful to rejoice in our graces in a right manner: 1. Unlawful, 2. lawful ways of rejoicing in our graces. II. The testimony of a good conscience is the ground of all solid comfort: 1. What is conscience? 2. A good conscience? 3. The testimony of a good conscience? 4. When is this testimony a ground of joy? 5. How must we keep a good conscience? 6. Motives to doing this.^e

Plain preaching.—Some persons in the Rev. Mr. Romaine's congregation, thinking his style of preaching too plain and common, had requested him to exhibit a little more learning in the pulpit; accordingly, on a certain occasion, he read his text in Hebrew. "Now," said he, "I suppose scarcely one in the congregation understands that." He then read it in Greek, and added, "Perhaps there may be one or two that understand me now: I will next read it in Latin." He did so, and said, "Possibly a few more may comprehend me, but the number is still very limited." He last of all repeated the text in English: "There," he continued, "now you all understand it; which do you think is best? I hope always so to preach, as that the meanest person in the congregation may comprehend me."

15-18. confidence, of their trust in him as an Apostle. **minded,** desirous. **benefit,**^a advantage of Apostolic teaching and administration. **and . . . you,**^b my wish was to take Corinth in my route. **and . . . Judæa,** he relied upon their sympathy, company, help. **when . . . lightness?** this wish of mine was not so light that I could be easily turned from it. **or . . . flesh,** his wish was not the effect of mere natural affection, but of holy conscientiousness. **that . . . nay?** my *yes* or *no* in these things is not the utterance of low-born desire. **but . . . true,** a strong asseveration. **our . . . nay,** I do not say one thing and mean another.

A good purpose may fail but cannot be wholly lost.—I. Paul's design was to give the Corinthians a second benefit. II. It was wisely formed—on a reasonable ground—after mature consideration—in the fear of God. III. It failed of its accomplishment—not through any fault of Paul's—but through unforeseen circumstances. IV. It was not wholly lost—Paul did not lose his reward, for God accepted the intention—the Corinthians did not lose their benefit—witness the result of it in the precious argument that follows.^c

Relation of mind to the body.—The temper of my mind hath somewhat altered with the temper of my body. When I was young, I was more vigorous, affectionate, and fervent in preaching, conference,^d and prayer, than ordinarily I can be now: my style was more extemporate and lax; but by the advantage of affection, and a very familiar moving voice and utterance, my preaching then did more affect the auditory, than many of the last years

mony of conscience

^a Ac. xxiv. 16; 2 Co. ii. 17; iv. 2.

^b 1 Co. ii. 4.

^c 1 Co. xv. 10.

^d 1 Th. ii. 19, 20; Ph. ii. 16.

"Sincerity is an openness of heart; 'tis found in a very few people; and that which we see commonly is not it, but a subtle dissimulation, to gain the confidence of others."

—Charron.

^e Bp. Beveridge.

"The virtuous mind, that ever walks attended by a strong-siding champion, Conscience."—Milton.

"A wounded conscience is able to unparadise paradise itself."

—Thomas Fuller.

Paul's purpose to visit them was sincere

^a Ro. i. 11.

^b 1 Co. xvi. 5, 6.

"The more honesty a man has, the less will he affect the air of a saint. The affectation of sanctity is a blot on the face of piety."

—Lavater.

^c Dr. Lyth.

"That profound firmness which enables a man to regard difficulties but as evils to be surmounted, no matter what shape they may assume."—Cockton.

"There are moments of mingled sorrow and tenderness, which

hallow the caresses of affection."—*W. Irving*.
d Baxter.

promises of God are true and sure

a Ac. xviii. 5, 6; ix. 29.

b He. xiii. 8.

c Ro. xv. 8, 9; He. ix. 15.

"God's promises are not yea and nay, like the devil's, who so lays them that he may have the credit both ways; no, the very heart of God may be seen as through a crystal window in the promise—'They are all Yea and Amen in Christ.'"—*Gurnall*.

d Rev. S. Martin.

"Thou oughtest to be nice even to superstition, in keeping thy promises; and therefore thou shouldst be equally cautious in making them."—*Fulcr*

the earnest of the Spirit

a 1 Jo. ii. 20, 27.

b Ep. i. 13, 14; iv. 30; Ro. viii. 9, 14—16; 2 Ti. ii. 19.

c 2 Co. v. 5; Ro. v. 5.

"'I would rather,' says one, 'be at the bottom of the sea with a promise than in Paradise without it.' For there is no misery so deep but we shall certainly be delivered from it, if we have but a promise. But without it, Adam was not safe in innocency."—*Baxter*.

before I gave over preaching: but yet what I delivered was much more raw, and had more passages that would not bear the trial of accurate judgments; and my discourses had both less substance and less judgment than of late.^d

19, 20. for . . . **Timotheus**,^a the Great Teacher is the model for all other teachers. was . . . **yea**,^b He was a model of perspicuity and consistency. but . . . **yea**, at all times we preached Christ in the same way. for . . . **Amen**,^c the promises of God to believers in Christ are clearly defined and sure. unto . . . **God**, the glory of God advanced by their fulfilment in the experience and hope of Christians. by us, who, by preaching the Gospel, minister to their fulfilment.

Hearers reminded of the theme of preachers.—I. Paul was a teacher; but he taught in order to lead men to the Great Teacher, "the Son of God, Jesus Christ." As a teacher, he taught in harmony with Christ, and never set up for being a master. II. He was a minister, and he ministered to bring men into sympathy with the priesthood of Christ, and to induce them to take advantage of all the privileges which that priesthood secures to the children of sin and sorrow. III. He was a herald and an ambassador, and he proclaimed the Son of God, Jesus Christ, to be the King of kings.^d

Promises of God.—The faith of Dr. Watts in the promises of God was lively and unshaken. "I believe them enough," said he, "to venture an eternity on them." To a religious friend, at another time, he thus expressed himself: "I remember an aged minister used to say, that the most learned and knowing Christians, when they come to die, have only the same plain promises for their support as the common and unlearned; and so," continued he, "I find it. It is the plain promises of the Gospel that are my support: and I bless God they are plain promises, which do not require much labour and pains to understand them; for I can do nothing now but look into my Bible for some promise to support me, and live upon that."

21, 22. now . . . **you**, He who confirms us in your favour as Apostles. in **Christ**, the Head of the Church in Whom we are all united. and . . . **us**,^a by His Spirit. **God**, whose servants we are, whose work we do. **sealed**,^b set a mark upon; acknowledged and appropriated as His. **earnest**,^c servants have earnest-money by virtue of wh. they claim the full wage when pay day comes. Their receiving it is a pledge on their part of work to be done; the employer's giving it a pledge on his part that the rest of the wage shall follow. of . . . **hearts**, present grace a pledge of future glory.

Believers established in Christ.—Let us endeavour—I. To remove a difficulty which sometimes occurs respecting the method in which a believer is established in his confidence, and consequent hope and peace in religion. The desirableness of having lived in the first age of Christianity is an idea which has occurred to many a serious mind. This is an error: 1. If we had lived then, we should have occasion to fear that we yielded to Christianity by constraint; 2. The mind would gain nothing, while the heart would lose much by such a change; 3. The demonstration of a quieted conscience and a soothed heart—in a word, Christian experience—is of more worth to us than miracles. II.

To examine the metaphors employed in the text: 1. It is God—the Holy Spirit—who is said to have stablished believers; 2. There is nothing in the text to show that it refers to the miraculous operations of the Holy Ghost; 3. The meanings attached by some to the words—unction, seal, and earnest—have no foundation here. III. To enter more deeply into the real meaning of the text. Christ has—1. Anointed us; 2. Sealed us; 3. Given us the earnest of the Spirit in our hearts. It is a foretaste of heaven, this earnest of the Spirit, when the Christian—(1) Retires from the world to contemplate his last rest; (2) Exercises unshaken trust in God; (3) Can come to the Communion Table, and return home refreshed and strengthened.^d—*Dr. Spencer.*

The indwelling Spirit.—The indwelling of God the Holy Spirit is the common mark of all believers in Christ. It is the Shepherd's mark of the flock of the Lord Jesus, distinguishing them from the rest of the world. It is the goldsmith's stamp on the genuine sons of God, which separates them from the dross and mass of false professors. It is the King's own seal on those who are His peculiar people, proving them to be his own property. It is the earnest which the Redeemer gives to His believing disciples, while they are in the body, as a pledge of the full redemption yet to come on the resurrection morning. This is the case of all believers. They all have the Spirit.^e—*Rev. J. C. Ryle.*

23, 24. moreover . . soul,^a as God is my witness, I say this as a truth fr. my soul. that . . Corinth,^b my regard for you ruled my wish. Had I come I might have found occasion for great severity. not . . faith,^c it is not our business to lord it over God's heritage. but . . joy,^d this we may best promote, in your case, and now, by absence. for . . stand,^e by faith in Christ, rather than by presence of His Apostles.

Hints for ministers when differences arise between them and their people.—I. Deal gently with them—while you fearlessly reprove sin, be careful not to complain of trifles—show them that you seek their welfare. II. Exercise self-denial—subdue all bitterness—defer even useful measures, if offensive, to a more suitable occasion. III. Assume no authority over their faith—you have not to command, but to preach—we are not lords over God's heritage, but servants of Christ. IV. Be helpers of their joy—minister to their comfort—promote their spiritual happiness—to this end, while you repress that which is evil, gladly encourage the good.^f

Training of the feelings.—As a gladiator trained the body, so must we train the mind, to self-sacrifice, "to endure all things," to meet and overcome difficulty and danger. We must take the rough and thorny road as well as the smooth and pleasant; and a portion at least of our daily duty must be hard and disagreeable; for the mind cannot be kept strong and healthy in perpetual sunshine only, and the most dangerous of all states is that of constantly-recurring pleasure, ease, and prosperity. Most persons will find difficulties and hardships enough without seeking them; let them not repine, but take them as a part of that educational discipline necessary to fit the mind to arrive at its highest good.^g
—*Feeling and faith.*—He who looks upon Christ through frames and feelings is like one who sees the sun on water, which quivers and moves as the water moves; but he that looks upon Him by faith, sees Him ever the same.

"The Holy Ghost is always present in the word of the Scripture, and speaks in it equally and alike to the Church in all ages. He doth in it speak as immediately to us as if we were the first and only persons to whom He spake."—*Owen.*

"The spirit witnesseth by enlightening our understandings, and strengthening the power of our minds, as occasion requires, to discern those gracious fruits and effects, which He hath wrought in us."—*Ep. Bull.*

reasons for deferring his visit

^a Ph. i. 8; Ro. i. 9; 2 Co. xi. 31; Ga. i. 20.

^b 1 Co. iv. 21; 2 Co. xiii. 2—10.

^c 1 Pe. v. 3.

^d Ph. i. 25, 26.

^e Ep. vi. 13—18.

^f *Dr. Lythe.*

^g *C. Bray.*

"Truth ought to be explained in language that is plain and unambiguous."—*Seneca.*

"Yield not thy credence too readily; consider, first, what object he may have who addresses thee."—*Phocylides.*

"Faith is the soul going out of itself for all its wants."—*Boston.*

"None live so easily, so pleasantly, as those that live by faith."—*Matthew Henry.*

CHAPTER THE SECOND.

he would
visit them
with joy

a 2 Co. vii. 11.

b F. W. Robertson.
c Is. Taylor.

"Above all things, fall not into the habit of uttering useless complaints; thou wouldst find all hearts soon become insensible to thy misfortunes."

"It is by sympathy we enter into the concerns of others, that we are moved as they are moved, and are never suffered to be indifferent spectators of almost anything which men can do or suffer. For sympathy may be considered as a sort of substitution, by which we are put into the place of another man, and affected in many respects as he is affected."—Burke.

he enjoins
forgiveness

a Usher.

b Uhle.
"It is easier to dye that soul black which is of a sad colour already, than to make such an one take the lightsome tincture of joy and comfort."—Gurnall.

"Since there is no time when joy in God is not a duty, it is plain that the sorrow that excludes it is a sin."—Howe.

"If you cannot bear to be handled, it is a proof you have ugly sores, which

1—3. but . . myself, this resolve ruled my first wish. heaviness,^a sorrow, induced by the urgent need of severe discipline. for . . glad, his discipline would turn the fountain of joy into bitter waters. but . . me? if I make you sad I have no earthly source of joy left me in Corinth. and . . rejoice, this no selfish wish to escape pain; but bec. of his desire to be employed rather in preaching Christ when he came, than in correcting abuses. He desired to find a free course for the truth on his arrival. having . . all, hence he hoped that they would correct the evils before he came.

Paul's reasons for not visiting Corinth.—I. To spare the Corinthians sharp reproofs. This was no fickleness, it was simply tenderness to them. Paul was not one of those who love—1. To be censors of the faults of others; 2. To rule. II. To spare himself pain. This seems at first to be selfish, but we must remember that he desired to save himself pain, because it gave them pain; that he desired joy for himself, because his joy was theirs.^b

Promptness of sympathy.—Sympathy is as the lightning—it is quick as thought: it waits not to make its selections—it is irrespective of considerations, and of partialities, and of tastes, and of cold prudence. If the stone on which I have set my foot proves to be loose, I catch hold of my companion's arm, and I do so without ceremony, or the intervention of a thought. Or if I see that my companion is in danger of a fall, I catch hold of his arm to save him, without ceremony, or the intervention of a thought. Or if on my path I find some one—a stranger—who has just fallen and has broken a limb, and is bleeding, I start forward, without ceremony, or the intervention of a thought (on the supposition that I am no descendant of the Priest or of the Levite).^c

4—7. out . . wrote, my former letter. with . . tears, the task was a painful duty. I spoke the truth in love. (The father's heart is wrung with anguish when he corrects his child.) not . . you, fatherly chastisements are among the greatest proofs of love. he . . me, for himself alone. part, bec. a part of the rest are injured by him. that . . all, I do not charge all with encouraging him. such . . man, the actual transgressor. which . . many, the whole Church; not Apostles, etc., alone. (A hint on Church prerogative.) so . . him, he, being penitent. and . . him, by kind words, help, prayer. (Consider yourselves also.) lest . . sorrow, driven to desperation by despair. There is yet hope for the vilest (thief on the cross, Zacchæus, etc.).

The Christian view of human faults.—I. Strict towards itself. II. Mild towards others.^a—*The duty of forgiveness.*—How we are accustomed to act with respect to—I. Our neighbour's faults; II. The injustice done him; III. His known necessities; IV. The punishment he has already received for his faults.^b

Fidelity in giving reproof.—The Rev. Joseph Alleine was very faithful and impartial in administering reproof. Once, when employed in a work of this kind, he said to a Christian friend, "I am now going about that which is likely to make a very deat

and obliging friend become an enemy. But, however, it cannot be omitted; it is better to lose man's favour than God's." But, so far from becoming his enemy for his conscientious faithfulness to him, he rather loved him the more after, as long as he lived.^c

8, 9. wherefore . . him, re-establish him in your love. Show him practical kindness. end, purpose. write, to excite to mercy as well as discipline. whether . . things, to forgive is sometimes more dif. than to punish.

Hidden secrets revealed by the Gospel.—I. That God hath a people in the world, whom He favours in a special manner. II. For these that He accounts His friends, He has prepared great matters. III. The greatness of these matters is shown by their being secret,—that is, unknown to the natural man. To the spiritual man they are known by—1. Divine revelation; 2. Way of taste; 3. Arguing from the lesser things of this world to the greater things above. IV. The disposition of those for whom these things are prepared. They are prepared by God for these great matters: 1. Before all eternity; 2. More effectually in time, and are qualified by their love for Him.^a

Self-consideration in forgiveness.—Some friends were conversing about a person, who, in spite of many remonstrances, and many opportunities of knowing the path of duty, seemed perfectly steeled against every proper impression, and determined to go on in his evil courses. One of the company, who, before he knew the Gospel, had gone to great excess in wickedness himself, remarked that he saw no necessity for his friends troubling themselves any further with such a character; adding, "If he has an opportunity of knowing the truth, and will not attend to it, let him take the consequences." A lady sitting by, who knew this person's history, gently reminded him,—“Ah! Mr.—, what might have been your state to-day, if others had argued thus in regard to you?” He had himself been indebted to the affectionate and persevering assiduities of a Christian friend, as the means, under the blessing of God, of leading his attention to the revelation of Divine mercy.

10, 11. to . . also, he would fully authorise their act. for . . sakes, that the forgiven person might be a restored friend. in . . Christ, as acting for Him, and by His authority. lest . . us, tempting us to be over severe under the pretence of doing our duty. for . . devices, as one who “could make the worse appear the better reason.”^a

Our modern unbelief.—I. The nature and characteristics of the infidelity of our times: 1. It began with a show of great learning and science; 2. It affects to be religious; 3. It connects itself with freedom and social progress; 4. It is extending itself among the less cultivated classes; 5. It is strikingly immoral in its tendency. II. The fact that the period of infidelity in which we are living has not reached its term, and that to judge it fully we must wait till the causes, now in action, shall have worked out their full results. This: 1. Loudly admonishes us to be on our guard; 2. Should urge us to seek protection against the invasion of falsehood; 3. Should incite us to prevent the diffusion among society of any form of scepticism.^b

The devil's ignorance of Latin.—“One day,” says a person, “as I was crossing a meadow, I met with an old man, a Roman

are not the less dangerous for being skinned over.”—Henry. c J. Whitecross.

forgiveness in proof of obedience

a R. Sibbes.

“We should endeavour to shun ce n s oriousness and practise candour.”—Socrates.

“He who has learned to obey will know how to command.”—Solon.

“As he who stands by and sees another commit murder without giving an alarm is accounted accessory to the murder; or as he who sees a blind man running into a pit, in which he is drowned, and makes no effort to save him, is guilty of death; so is he who sees his brother kill his soul without an effort to prevent it.”—Cawdray.

forgiveness for Christ's sake, and to foil Satan

a Milton.

b Dr. J. W. Alexander.

“He that is well acquainted with the method of temptation, will be the better able to descry its first approaches and beginnings; and a temptation discovered is more than half conquered.”—Flavel.

“If Old Harry wants any work done, you may be sure he'll find

the means."—*G. Elliot.*

"There are like to be short graces where the devil plays host."—*Lamb.*

anxiety because of Titus

a Ac. xx. 1, 2; 1 Co. xvi. 5—9.

b Ac. xvi. 8—11; xx. 5—12; 2 Ti. iv. 13.

c *Stanley.*

d *Ld. Bacon.*

wide-spread triumphs of the Gospel

a *Alford, Calvin, Bengel.*

b *Rev. C. Simeon.*

c *Dr. Parker.*

"Is it unjust to let the Gospel become deadly to them, whose malignity perverts it, against its nature and genuine tendency, into a savour of death?"—*Howe.*

"Truth, in its own essence, cannot be but good."—*Byron.*

various effects of the Gospel

a Ep. v. 2; 1 Co. i. 18, 22, 24; Jo. ix. 39; 1 Pe. ii. 7, 8; Jo. xv. 22; iii. 19.

b 1 Co. xv. 10; 2 Co. iii. 5, 6.

c 2 Co. iv. 2; Col. ii. 8

Catholic, and entering into conversation with him on the subject I said to him, 'Why do your priests say their prayers in Latin?' The poor man replied with considerable warmth, 'Why, to be sure, the devil don't understand the Latin tongue.' Well, I thought, here is a mystery explained in a few words. Here is an importance attached to the Latin tongue that I never before knew. Here the devil is beat outright. Who would not study the Latin tongue?"

12, 13. came, on his journey fr. Ephesus.^a Troas^b [iii. 148]. prob. the art. points to the region of "the Troad" rather than the city.^c **door, 1 Co. xvi. 9. but . . them,** spiritual labours require peace of mind.

The fruits of friendship.—Friendship maketh indeed a fair day in the affections from storms and tempests; but it maketh daylight in the understanding, out of darkness and confusion of thoughts. Whosoever hath his mind fraught with many thoughts, his wits do clarify and break up in the communicating and discoursing with one another, he tosseth his thoughts more easily, he marshalleth them more orderly, he seeth how they look when they are turned into words; finally, he waxeth wiser than himself, and that more by an hour's discourse than by a day's meditation.^d

14, 15. causeth . . triumph, two kinds of persons led in triumph—(1) Participators of the victory; (2) Victims of the defeat. Here the former is meant.^a **savour,** fig. of a triumph continued. During a triumph sweet spices were thrown about, or burnt in the street. **of . . place,** effects of wh. in life of Church comp. to sweet perfume. **for . . Christ,** the Apostles were the instrumental causes. **saved . . perish,** moral attributes of God manifested by both.

The importance of the ministry.—I. The way in which God regards the ministry of the Gospel. II. The effects which it produces upon men: 1. To some it is an occasion of deeper condemnation; 2. To others it is the means of their salvation. III. Its arduousness and importance. Who is sufficient for it: 1. In wisdom and knowledge? 2. In zeal and love?^b

Influence of the Gospel.—All depends upon man himself. The sun brings life to some branches and death to others. If a branch is on the tree, and the tree is properly rooted in the soil, the sun will bring life to it; but, if the branch be amputated, the sun will wither it to death. It is the same sun, and the branches have grown in the same forest, or even on the same tree; and yet the shining of the sun means life to the one and death to the other. It is precisely so with the Gospel: if a man will not put himself in the right relation to it, it will be his utter destruction.^c

16, 17. we . . death,^a his preaching made manifest their dead condition. unto death, second death, "Smoke of torments, etc." life . . life, the fragrance of a holy life becomes more sweet and increases to the life of heaven. **who . . things?^b** every heart conscious of its weakness can supply the answer. **many, false teachers. corrupt^c . . God,** for their personal ends. **sincerity,** with singleness of aim. **but . . God,** by His teaching too; for mere sincerity, without that, is not enough. **in . . God,** teaching all and as He directs. **speak . . Christ,** concerning Him.

The savour of life and the savour of death.—I. The Gospel must take effect—because it is of God—because of its character—because it is brought in direct contact with the human mind. II. The effect is diverse—in some it occasions condemnation, obduracy, increased guilt, final punishment—in others it produces new life, capable of development, consummated in life everlasting. III. This effect is determined by the temper of those who hear it—some believe not and perish—others believe and are saved.^d

Different effects of the Gospel.—When the Rev. Mr. Fletcher, of Madeley, was once preaching on Noah as the type of Christ, and while in the midst of a most animated description of the terrible day of the Lord, he suddenly paused. Every feature of his expressive countenance was marked with painful feeling; and, striking his forehead with the palm of his hand, he exclaimed, "Wretched man that I am! Beloved brethren, it often cuts me to the soul, as it does at this moment, to reflect, that while I have been endeavouring, by the force of truth, by the beauty of holiness, and even by the terrors of the Lord, to bring you to walk in the peaceable paths of righteousness, I am, with respect to many of you who reject the Gospel, only tying millstones round your neck to sink you deeper in perdition!" The whole Church was electrified, and it was some time before he could resume his discourse.

CHAPTER THE THIRD.

1—3. again . . ourselves? ref. also to former Epistle.^a or need, etc., as men who are unknown. ye . . epistle,^b our letter of commendation fr. Christ. written . . hearts, not borne in our hands to be shown, but engraven, in the consciousness of our work among you, on our hearts.^c known . . men, who know my labour and feeling for you. ye . . be, they were the writing. the . . Christ, Christ the writer. us,^d Paul, etc., the pens. but . . God,^e Spirit the agent in fixing and manifesting the sense. but . . heart,^f to be manifested by them in life.

Christians are epistles of Christ.—I. The paper, or material on which the marks are made. The manufacture of paper from filthy rags—which are cleansed and brought out in a new form—an emblem of the renewal of the heart by Christ. II. The writing, or the mind and meaning which is fixed on the prepared page. It is not Christianity printed in the creed, but Christ written in the heart. III. The writer—the Spirit of the living God. IV. The pen—the means employed in conversion. V. The readers. Learn—(1) Everyone's life is an open letter; (2) Some letters are forgeries; (3) The letter should be both true and legible.^g

The writing on the heart.—The house of Dr. Todd, the author of *Addresses to Children*, was once destroyed by fire. One of his children, a little girl, had a library of one hundred and sixteen volumes, which was destroyed in the conflagration; and next day, while mourning over her loss, she suddenly jumped up, wiped away her tears, and running to her mother, said, "Mother, I will not be sorry any more. I am glad I learned so many hymns." "There," said Dr. T. when narrating the story, "though all

"Whatever evils the Gospel may be the occasion of, it is the cause only of unmixed good."
—Dr. J. Harris.

d Dr. Lythe.

"As seed sown brings forth grain according to its kind; so the Gospel preached brings forth that which it teaches; to wit, faith in Christ, amendment of life, the knowledge of God, love to God and our neighbour, and such other fruits as are preached."
—Cawdray.

Epistles of Christ

a 1 Co. ix. 15, 21.

b 1 Co. ix. 2.

c Alford.

d 1 Co. iii. 9.

e Re. ii. 7.

f Ex. xxiv. 12; Je. xxxi. 33; Ez. xi. 19, 20.

"The desire to distinguish one's self is the last passion that expires even in the bosom of a sage."
—Tacitus.

g Dr. Arnot.

"We are generally desirous to have fair and well-printed Bibles; but the fairest and finest impression of the Bible is to have it well printed in the reader's heart."
—Arrow-smith.

our
sufficiency
is of God

a 2 Co. iii. 12.

b Jo. xv. 5; Ph. ii. 13; 1 Co. xv. 10; 2 Co. ii. 16.

c Ep. iii. 7; 1 Ti. i. 11, 12; Col. i. 25—29.

d *Alford, Macknight, Stanley.*

Ro. vii. 6; ii. 29.

Jo. vi. 63; Ro. viii. 2; Ga. iii. 10; Ro. iii. 20; iv. 15; vii. 10, 11.

"Mere orders do not make a minister, any more than the habit does a monk, or a beard a philosopher. And a Mercury cannot be made of every log."—*Howe.*

g *R. Cecil, M.A.*

h *Dr. Close.*

"Even in war, moral power is to physical as three parts out of four."—*Napoleon I.*

"Our own heart, and not other men's opinions, forms our true honour."—*Cole-ridge.*

the Law and
the Gospel

a Ro. vii. 12, 13.

b Ex. xxxiv. 29, 30.

c He. viii. 13.

d Ac. ii. 16, 17; Ep. i. 13, 14.

"Greatness is never absolute; it but increases or diminishes by comparison."—*Seneca.*

"Laws, written, if not on stone tables, yet on

things material shall be burnt up, the impressions imprinted on the living tablet of the mind will last for ever."

4—6. and . . God-ward,^a God confidently approached only through Christ. think . . ourselves,^b to reason out unaided the doctrines we preach. but . . God, who teaches and upholds us. who . . able,^c who, by His calling and teaching, has qualified us to be, etc. letter, the Word in its narrow, literal sense only. Some^d think the law of Moses is meant.^e for . . killeth, the law passed the sentence of death. spirit . . life, the Gospel proclaims pardon.

The letter that killeth.—I. The meaning of the terms employed in the text: 1. How the letter killeth; 2. How the spirit giveth life. II. The important point of doctrine contained in the text—that the awakened conscience is driven and directed from the sword of the law to the grace and peace of the Gospel: 1. The cause why so many fail in religion who yet seem zealous in its pursuit; 2. The death of legal hope is the life of evangelical obedience.^g—*The letter and the spirit.*—I. The letter that killeth. See this—1. In the earlier dispensations; 2. Under the Gospel. II. The spirit that giveth life: 1. Under the earlier dispensation—Abel "offered a more excellent sacrifice than Cain," and this we know was "by faith;" 2. Just so under the Gospel, but with more power, light, life, and energy.^h

Nothing without Christ.—The Rev. Thomas Hooker, some time after his settlement at Hartford, having to preach among his old friends at Newton on a Lord's-day in the afternoon, his great fame had collected together a vast concourse of people. When he came to preach, he found himself so entirely at a loss what to say, that, after a few shattered attempts to proceed, he was obliged to stop and say, that what he had prepared was altogether taken from him. He therefore requested the congregation to sing a psalm while he retired. Upon his return, he preached a most admirable sermon with the greatest readiness and propriety. After the public service was closed, some of his friends speaking to him of the Lord's withholding His assistance, he meekly replied, "We daily confess that we have nothing, and can do nothing without Christ; and what if Christ will make this manifest before our congregations? Must we not be humbly contented?"

7, 8. but . . glorious,^a in all the accompanying phenomena. so that . . countenance,^b wh. reflected the lingering radiance of that glory. which . . away,^c and yet was attended by such splendour, though only introductory. how . . glorious?^d this dispensation being permanent. (However splendid the porch, it but leads to the temple.)

The ministration of the spirit.—In order to understand the ministration of the spirit, contrast it with—I. The body. The body is dependent on the spirit, not the spirit on the body; the body may perish while the spirit lives, the body may be still alive when the spirit is virtually dead. II. The letter. The letter is transitory, liable to change; but the spirit conveyed by it, may have an undying worth, and be an eternal truth. III. The flesh: 1. By the flesh Paul means the whole of our nature, when left to itself,—“the natural man;” 2. By the spirit, as opposed to “this,” he means the dwelling in us of the living Christ. IV.

Death. The ministration of—1. The body; 2. The flesh; 3. The letter, is a ministration of death; but—4. The ministration of the spirit is eternal in its character, unfading in its beauty, outlasting body, flesh, and letter.^e

Symbol of the Gospel.—Doubtless the pregnant symbol of the early Church, according to which the Four Gospels found their type and prophecy in the four rivers of Paradise, which together watered the whole earth, going each a different way, and yet issuing all from a single head,—a symbol which we find evermore repeated in the works of early Christian art, wherein, from a single cross-surmounted hill, four streams are seen welling out: this symbol was so great and general a favourite, because it did embody under a beautiful image this fact, namely, how the Gospels were indeed four, and yet in their higher unity but one. And so not less, when the Evangelists were found, as they often were, in the “four living creatures” of Ezekiel’s vision, of whom each with a different countenance looked a different way; and yet all of them together upheld the throne and chariot of God, and ever moved as being informed by one and the self-same Spirit,—this, too, was something more and better than a mere fanciful playing with Scripture: there was a deep truth lying at the root of this application, and abundantly justifying its use.^f

9—11. ministration, giving of the Law; ceremonial observances, etc. condemnation, punishment for sinners. much . . . righteousness,^a the Gospel wh. brings pardon, peace, sanctification to believers. exceed, as this latter excels that former dispensation. even . . . glorious, the Gospel dispensation. had . . . respect, in respect of material splendour. by . . . excelleth, the glory of spiritual results in individual and Church life. for . . . glorious, as buildings intended to be permanent are of superior materials and ornament.

The glory of the Gospel.—I. The character of the Mosaic dispensation: 1. Sensuous; 2. Stationary; 3. Artificial; 4. Transitory; 5. Shadowy; 6. Dangerous. II. The excellent glory of the Gospel: 1. Spiritual; 2. Progressive; 3. Intrinsic; 4. Immortal; 5. Luminous; 6. Inviting.^b

The Law and the Gospel.—In the husbandry of the farm, the drill, and not the plough, gives the crop. If the land were left as the plough leaves it, there would be no crop but of thistles and weeds. The plough destroys every living thing, tearing all up, root and branch, and burying all under the ground; while the drill plants the seed, and, under the blessing of God, insures a golden harvest and a full garner. The farmer might plough his ground ten times or a hundred times over, and yet never have a harvest if that were all he should do. Nevertheless, there is no antagonism between the plough and the drill. It takes both to make the land yield to the diligent hand its reward. In the husbandry of the kingdom, the Law is the plough, and the Gospel is the drill; and, the deeper the plough is put in, the better the crop, provided only that the drill follows in due time, casting in seed in abundance.^c

12—14. seeing . . . hope, such persuasion of the superiority of the Gospel. plainness,^a boldness and clearness and . . . face,^b we do not veil our words, do not hide their full meaning, although the Gospel is glorious and lasting. but . . . blinded,^c

the azure of infinitude, in the inner heart of God’s creation, certain as life, certain as death! I say, the laws are there, and thou shalt not disobey them. It were better for thee not. Better a hundred deaths than yes! Terrible ‘penalties’ withal, if thou still need penalties, are there for disobeying!” — *Carlyle.*

^e Dr. H. R. Reynolds.

^f Archp. Trench

Gospel more glorious than the Law
^a Ro. i. 16; 17; iii. 21.

^b W. W. Wythe.

^c W. E. Boardman.

“The Law gives us first duty, then privilege; the Gospel, *vice versa*, We first receive Jesus, then take His yoke, as willing servants, and find rest unto our souls.”—*J. H. Evans.*

It was admirable advice which Mr. Wesley records as having been given to a preacher by an old woman. “Preach,” said she, “the Law first, then the Gospel, then the Law again.”

mental blindness

^a 2 Co. vii. 4; Ep. vi. 19.

b Ex. xxxiv. 33.
c Ro. x. 4; Col. ii. 16, 17; 1 Pe. i. 10—12; He. ix. 1—14.

d Dr. Thomas.

"Moral virtues, and the ground of them, which is the law, if trusted to, blind the mind of man that he cannot for them perceive the way to happiness."—*Bunyan*.

"The Gospel comes to the sinner at once, with nothing short of complete forgiveness as the starting-point of all his efforts to be holy. It does not say, 'Go and sin no more, and I will not condemn thee;' it says at once, 'Neither do I condemn thee; go and sin no more.'"—*Hortius Bonar*.

the veil shall be removed

a Ro. xi. 7, 8, 25; Ac. xiii. 27—29; 2 Co. iv. 4.

b Je. xxxi. 33, 34; Ho. iii. 5; Zec. xii. 10; Is. xxv. 7.

c Dr. Mellor.

"No man can possess knowledge of every kind, but every one ought to learn and know what pertains to his duty."—*Confucius*.

"Knowledge alone is the greatest good, and ignorance the greatest evil."—*Socrates*.

"There are many people whose whole wisdom consists in hiding their want of it."

the veil typified this. They could no more see the truth than his face, for the glory. until . . . Testament, through their mental blindness they did not see that the types, etc., were fulfilled in Christ, or, the veil may mean the types, etc., which hid the spiritual sense. which . . . Christ, the types, etc., abolished: the unveiled truth stands revealed in Christ.

Moral insensibility of sinners.—I. Its figurative representation:—this moral blindness is—1. Criminal—the result of a sinful course; 2. Dangerous—a most alarming moral disease; 3. Temporary—the heart must one day be quickened. II. Its universal symptoms. Want of spiritual—1. Understanding; 2. Perception. A thick haze of sin hides the spiritual from the soul's eye. III. Its grand discovery. Man's awful moral insensibility is seen in—1. His opposition; 2. His indifference, to the Gospel. But yet this will be done away in Christ.^d

Speaking to children.—A writer in a Chicago journal gives the following instance:—"Not many years since, I was privileged to hear an address delivered to five hundred children, by a judge of no mean name and attainments. He announced, with suspicious confidence, at the beginning, that he was about to make himself intelligible to the youngest child and lowest capacity of his audience,—and this is how he kept his promise: 'Now, my dear young friends, what does each one of you all want? I'll tell you what each little boy and girl who hears me wants. You all want an organic law on a fundamental basis!' At this point I lost consciousness, and can report no further, but so much is verbatim."

15, 16. but . . . read, in the synagogues. veil,^a unbelief, hardness. hearts, moral sense. it, this blind heart. turn . . . Lord,^b in enquiring penitence. veil . . . away, and the light of love, mercy, truth, shall shine in.

Veils.—Let us look at a few of the veils, for there are many, which are upon the hearts of men in these days, and which account for the fact that the light of knowledge of the glory of God in the face of Christ doth not shine into them. The vail of—I. Human depravity, or natural corruption. II. Conceit, or intellectual pride. III. Prejudice and tradition. IV. Lust, self-interest, or any other sin which has acquired a mastery over the heart and life.^c

Jewish blindness.—A learned rabbi of the Jews, at Aleppo, being dangerously ill, called his friends together and desired them seriously to consider the various former captivities endured by their nation, as a punishment for the hardness of their hearts, and their present captivity, which was continued sixteen hundred years, "the occasion of which," said he, "is doubtless our unbelief. We have long looked for the Messiah, and the Christians have believed in one Jesus, of our nation, who was of the seed of Abraham and David, and born in Bethlehem, and, for aught we know, may be the true Messiah; and we may have suffered this long captivity because we have rejected Him. Therefore my advice is, as my last words, that if the Messiah, which we expect, do not come at or about the year 1650, reckoning from the birth of their Christ, then you may know and believe that this Jesus is the Christ, and you shall have no other."

changed

17, 18. now . . . Spirit,^a hence in turning to the Lord—

Christ, you turn to the very Spirit of the O. T. spirit . . is, in human hearts by wh. they perceive the unveiled Christ of the written word. liberty,^b freedom of speech: clear understanding of types, etc., of the law.^d but . . face, unveiled. beholding . . Lord, beholding the glory of the Lord in the Word, as clearly as our own faces in a mirror. changed, by transforming influence of the Spirit. into . . image,^e the image of Christ wh. we see everywhere in the Bible. from . . glory, Hebraism=continued succession and increase of glory. The glory of Christ increasingly seen and reflected by the beholder. as . . Lord, who gives us eyes to see, and hearts to retain the glorious image of Christ.

The photograph from the mirror.—I. The countenance to be copied,—the face of the Lord Jesus Christ. That is to say, it is the character of the Saviour—all that is made known of Him for our imitation. II. The process of copying—1. Where it is to be copied—on the believing heart; 2. How,—openly, without a veil over it. III. The portrait taken: 1. It is the likeness of Jesus Christ; 2. It is increasing and brightening. It passes “from glory to glory.” IV. The Divine artist,—the Holy Ghost. Learn:—(1) This heavenly photograph may be produced on a child’s heart; (2) The likeness is in all cases imperfect here. *f*—*Beholding the glory of the Lord.*—I. The Gospel is a dispensation of peculiar light and privilege,—“we, beholding the glory of the Lord:” 1. The object beheld; 2. The manner of beholding; 3. The character of the glory. II. Yet, with all these advantages, the present is a state of comparative imperfection. III. Nevertheless, the view which is permitted us produces very powerful effects. IV. These privileges authorise and require a growth in grace. V. The renovation of man is the work of the Holy Ghost—1. He displays the object, and—2. Furnishes the instrument of vision.^g—*Godliness.*—This process of assimilation—I. Requires a capacity for it. II. Requires a revelation of God’s nature suited to our capacity. This must be—1. Personal; 2. Through the life of a person involved in our own circumstances. III. Is conditional. To become like Christ we must study Him. In Him was—1. Wisdom; 2. Fidelity; 3. Authority; 4. Majesty; 5. Benevolence. IV. Is progressive. Piety is a life in the soul, and, like life in every form, it is progressive. “We are changed from glory to glory.” V. Is under the direction of the Spirit.^h—*Christians a mirror in which Christ is reflected.*—We shall endeavour— I. To elucidate what is obscure to the understanding: 1. “Beholding as in a glass,” etc.; 2. “From glory to glory;” 3. “By the Spirit of the Lord.” II. To enforce what is obvious upon the conscience: 1. Every man is like a mirror, and, in some measure, reflects the object upon which he most looks; 2. The glory of God, as it appears in the face of Christ, is both Divine and human; 3. Beware of those things which dim the beauty and distort the features of the image of Christ in you.ⁱ

The mirror and the fresco.—There is in Rome an elegant fresco by Guido—*The Aurora*. It covers a lofty ceiling. Looking up at it from the pavement your neck grows stiff, your head dizzy, and the figures indistinct. You soon tire and turn away. The owner of the palace has placed a broad mirror near the floor. You may now sit down before it as at a table, and at your leisure look into the mirror, and enjoy the fresco that is above you. There is no

from glory
to glory

a 1 Co. xv. 45;
Ro. viii. 1, 2.

b Ga. iv. 6, 7; Jo.
viii. 36.

c Macknight.

d Bengel.

e Ro. viii. 29; 2
Pe. i. 5—8.

f Dr. Edmond.

g Anon.

h G. Hughes.

i Dr. Arnot.

“A person is not the less, but the more, free by being impelled and moved by the Spirit; for it is a spirit that makes him free and enlarges him.”—*Hove*.

“We are, as to the grand system and series of God’s government, like a man who, confined in a dark room, should observe, through a chink of the wall, some large animal passing by; he sees but an extremely narrow strip of the object at once as it moves by, and is utterly unable to form an idea of the size, proportions, or shape of it.”—*J. Foster*.

“As the eagle pursues his upward flight until he reach the highest point of possible ascent; so the Christian should go on rising in the life of God until he come to perfection.”—*Anon*.

“Every man in this age has not a breast of crystal for all men to read their thoughts through. Men’s hearts and faces

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CHAPTER THE FOURTH.

a conscien-
tious minis-
try

a 1 Th. i. 13.
b 2 Th. iv. 5; Ac.
xx. 23, 24.
c *Alford.*
d *Alf., Mackn.*
e 2 Co. ii. 17.
f Ac. xx. 27.
g *Homilist.*

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the God of
this world

a 2 Th. ii. 10; 1
Co. i. 18.
b *Alford, Words-
worth.*
c Ma. iv. 8, 9; 1
Jo. v. 18-20;
Ep. vi. 12; Ma.
xiii. 19; Ep. ii.
2; Ac. xxvi. 17,
18; Jo. xii. 31;
Re. xii. 9.
d Jo. viii. 12;
Col. i. 27; Ps.
cxix. 130.

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Chapter IV. 5, 6.]
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5, 6. for . . . ourselves
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CHAPTER THE FOURTH.

a conscientious ministry

a 1 Ti. i. 13.

b 2 Ti. iv. 5; Ac. xx. 23, 24.

c *Alford.*

d *Alf., Mackn.*

e 2 Co. ii. 17.

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a 2 Th. ii. 10; 1 Co. i. 18.

b *Alford, Wordsworth.*

c Ma. iv. 8, 9; 1 Jo. v. 18-20; Ep. vi. 12; Ma. xiii. 19; Ep. ii. 2; Ac. xxvi. 17, 18; Jo. xii. 31; Re. xii. 9.

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g B. Dale, M.A.

earthen vessels and heavenly treasure

a 1 Co. ii. 3—5.

b 2 Co. vii. 5.

c To be *straitened* in wrestling, is to be so squeezed in the arms of one's antagonist, as to be vanquished. In the Syriac and Arabic versions it is 'and not suffocated.'

d Stanley. See also *Mackn., Olsh., Hamm.*

e He. xiii. 5, 6.

f Ps. xxxvii. 24.

g F. J. Durand.

h Dr. Stanley.

"The meanness of the earthen vessel which conveys to others the Gospel treasure takes nothing from the value of the treasure. A dying hand may sign a deed of incalculable value; a shepherd's boy may point out the way to a philosopher; a beggar may be the bearer of a valuable present."—*Cecil.*

power of the risen Saviour

a Ro. viii. 36; *F.* xlv. 22; 2 Co. xi. 23, 25.

b Ph. iii. 10; 2 Co. i. 5; xiii. 3, 4; *Ac.* xviii. 10; 2 Ti. ii. 11, 12.

sion of the Divine perfection in the human form; 4. The perfect blending of all God's attributes in beautiful harmony. II. That God gives a state of soul adapted to receive and realise this glory: 1. This appropriate state is specially a heart preparation; 2. Such preparation is a great and Divine work. III. That the purpose for which God gives this light to some is that they may impart it to others: 1. The fact of our having received light enables us to impart it, and the more we receive, the more we can give; 2. This fact also renders it a solemn duty, incumbent on all who have received the truth, to impart it to others.^c

7—9. we . . vessels,^a the Aposs. were but poor weak men who could do nothing of themselves. that . . power, the glorious results in the heart and life of the power of the Gospel. may . . us, may at once be seen to be of God. we . . side,^b pressed by our foes. distressed, *Gk.*, straitened;^c we can still fight. we . . despair, "doubting, but not despairing; or, bewildered, but not benighted."^d persecuted, by foes. forsaken,^e by friends—human or Divine. cast . . destroyed,^f thrown down by foes, but not killed.

The Divinity of the Gospel proved by the frailty of its Apostles.
—I. The excellency of the Gospel. It is a "treasure." A treasure—1. Of light and knowledge; 2. Of holiness in its morality, precepts, and motives; 3. Of consolation; 4. Which is universal. II. The frailty of the Apostle who proclaimed it,—“in earthen vessels.” As men: 1. Subject to the corruptions of the flesh; 2. Of obscurity; 3. Poor; 4. Illiterate in the world's esteem; 5. Persecuted. III. The conclusion drawn from those facts,—“that the excellency,” etc.—1. The Gospel has dissipated the darkness of the human heart, and wrought those results which could only be ascribed to God; 2. It has surmounted all obstacles with power and rapidity; 3. Its triumphs are such as no human power could effect. Application:—(1) How foolish is unbelief, how glorious the power of God in the Gospel! (2) Let this Gospel occupy our thought and control our lives; (3) Let preachers see the source of their success; 4. Let our flocks learn to respect and cherish their pastors.^g

Treasure in earthen vessels.—This figure is taken apparently from the custom of placing gold and silver in earthenware jars, as was the practice of the Persian kings, described in *Herodot.* iii. 96. Compare, also, the Rabbinical story given by *Wetstein*, of the reply of Rabbi Joshua to a daughter of the emperor, who, on taunting him with his mean appearance, was referred by him to the earthenware vessels in which her father kept his wines; and when, at her request, the wines had been shifted to silver vessels, and there turned sour, was taunted by the Rabbi with the observation that the humblest vessels best contained the highest wisdom.^h

10, 11. always . . Jesus,^a our trials, sufferings, persecutions, similar to those of the Lord. life . . Jesus,^b the power of the risen and living Saviour. might . . body, in the preservation of it. delivered, exposed. life . . flesh, men might clearly see that the Apostles were supernaturally protected.

Bearing about the dying of Christ.—I. The manner in which the Apostles bore about the dying of Christ. These words mean that they were in daily peril of such a death as His. II. What

manner of obedience to this unrepealed requirement remains for us? How may we still bear this about with us?—1. We may bear about the memory of it, and see all things by that light; 2. We may show in our life the transforming power of His death.^c

Resignation in suffering.—Let me wither and wear out mine age in a discomfortable, in an unwholesome, in a penurious prison, and so pay my debts with my bones, and recompense the wastefulness of my youth with the beggary of my age; let me wither in a spital under sharp, and foul, and infamous diseases, and so recompense the wantonness of my youth with that loathsomeness in mine age: yet, if God withdraw not His spiritual blessings, His grace, His patience: if I can call my suffering His doing, my passion His action,—all this that is temporal is but a caterpillar got into one corner of my garden, but a mildew fallen upon one acre of my corn: the body of all, the substance of all, is safe as long as the soul is safe.^d

12-15. death . . us, he is near at all times. life, spiritual. you,^a by our ministrations and encouraging preservation. we . . faith, as the good men of old. written,^b by an anc. believer. believed, the promise. spoken,^c out of full heart to comfort others. we . . speak, faith produces similar fruit in all ages (as trees in all ages produce fruit of same kind.) knowing . . Jesus,^d we are persuaded of this if death should overtake us. and . . you,^e one happy undivided band of glorified saints. things, suffered by us. for . . sakes, for your encouragement, etc. that . . grace, given to us. might . . many, blessed by our labours. redound . . God,^f the Giver of all good.

Faith, the ear of the soul.—I. Every true Christian has heard what is worthy of repetition: 1. Jesus Christ is Himself a word,—the living Word of the living God; 2. But His lips also spake. With His mouth He told of God's love to the world—He spoke to His disciples—to the Christian; and—3. The Christian was heard. II. The spirit of faith prompts the Christian to repeat what he has heard.^g

Self-forgetfulness (Philanthropic).—A rough and dusty private soldier was picked up at the battle of Resaca, who was bleeding profusely from an awful shell-wound in his mouth. The first sensation after such a wound is one of intense thirst. He was offered a drink from a bright new tin cup, but refused it. Being asked why, he said, "My mouth is all bloody, sir; and it might make the tin cup bad for the others." Mr. Lawrence, who tells the story, says that the words that immortalised Chevalier Bayard or Sir Philip Sidney did not equal this hero's answer.

16, 17. for . . cause, on this account; bec. of this hope. we . . not,^a do not flag. but . . perish, grows old, weary, etc. yet . . man, spirit, mind. renewed . . day,^b invigorated with supplies of faith, grace, etc. light,^c in degree and duration. moment, life but a moment comp. with eternity. worketh, by keeping us near to God. a . . exceeding, surpassing all power of description or conception. weight . . glory,^d in opposition to light affliction.

The inward man renewed amidst the decays of the outward man.—I. The view here given of human nature: 1. An outward; 2. An inward, man. II. The different manner in which each of these was affected: 1. The outward man—perishing; 2. The

^c Dr. Boyd.

"No ministry will be really effective, whatever may be its intelligence, which is not a ministry of strong faith, true spirituality, and deep earnestness."—*Brit. Quart. Review.*

^d Dr. Donne.

As waters in motion are purest, so saints in affliction are holiest.

believing and speaking
^a 2 Co. i. 6; Ph. ii. 17.

^b Ps. cxvi. 8-10.

^c Ac. iv. 18-21.

^d Ro. viii. 11.

^e Jude 24, 25.

^f 1 Co. iii. 21; Col. i. 24; 1 Co. i. 4.

"One must breathe the spirit, before he can speak."—*Pindar.*

^g Rev. S. Martin.

"We not only speak *what* we believe, but *as* we believe; if the faith be weak, so will be the utterance."—*J. A. James.*

This is the sum of his reasons for glorying in the gospel of Christ.

outward and inward man

^a Ps. lxxxiv. 5, 7; 2 Th. i. 3, 4.

^b Col. iii. 10.

^c Ma. v. 11, 12.

^d Ro. viii. 18; 1 Pe. v. 10; He. xii. 10.

"I can easily overlook any present momentary sorrow,

when I reflect that it is in my power to be happy a thousand years hence."—*Bp. Berkeley.*

c Job. Orton.

"Show me what thou truly lovest, show me what thou seekest and strivest for with thy whole heart, when thou hopest to attain to true enjoyment, and thou hast hereby shown me thy life. What thou lovest, is that thou livest. This very love is thy life, the root, the seat, the centre point of thy being."—*Fichte.*

f H. Gamble.

A year of pleasure passes like a fleeting breeze; but a moment of misfortune seems an age of pain.

things seen and unseen

a 2 Co. v. 7.

b He. xi. 1, 24—27.

c 1 Jo. ii. 17.

d Ma. xxv. 46.

e Bp. Heber.

f R. Cecil, M.A.

"Faith springs from the affection of the mind, logic from artificial contrivance. Those who have the energy that is by faith, need not perhaps the demonstration that comes by reasoning."—*Anthony.*

"There will be no Christian but what will have a Gethsemane, but every praying Christian will find that there is no Gethsemane without its angel!"—*Binney.*

inward man—the soul—renewed day by day. III. The ground of the Apostle's happy experience on this head. Application:—(1) The Gospel is a great blessing to the world; (2) It is the duty of all to take care of the inward man—the soul.—*The growth of the spiritual life.*—It is assumed that—*I. Spiritual life exists. II. This spiritual life is susceptible to growth. This growth consists in—1. The more vivid apprehension of spiritual realities; 2. The development of a holy character; 3. A more enlightened and comprehensive view of spiritual truth. III. This growth is best promoted by the faithful and active discharge of duty. Our dangers are our discipline—and it is by discipline that the spiritual life attains to maturity. IV. This growth is gradual, as well as progressive. The daily renewal of the inward life is—1. Needed; 2. Accomplished by all the events and circumstances of our ordinary life. V. The physical life declines, whilst the spiritual life advances. Conclusion:—(1) The better part of our life is the spiritual; (2) This furnishes consolation to those Christians who are advancing in life; (3) Let each examine into his spiritual condition.*

Affliction and sin.—While the eminent Puritan minister, Mr. Dod, resided at Hanwell, he was the subject of much persecution and sorrow. Going once to see his relative, the Rev. Mr. Greenham, of Dry-Drayton, and lamenting the state of his mind to him, the worthy minister replied, "Son, son, when affliction lieth heavy, sin lieth light." This saying conveyed great comfort to Mr. Dod, who rejoiced that God could make affliction the means of his sanctification; and used afterwards to say, that "sanctified afflictions are spiritual promotions."

18. while . . seen,^c present trials, etc. but . . seen,^b future triumphs, etc. temporal,^c both sorrows and joys. eternal,^d the all-sufficient item in the argument and balance-sheet of faith.

Time and eternity.—*I. The delusions which hide from our eyes the things belonging to our peace. II. The causes of these delusions: 1. A want of faith; 2. The notion that, for the cares of the other world, whatever may be at some future time their necessity, there is no immediate and urgent occasion; 3. A confirmed habit of sin. III. The most probable cure of this remarkable confusion of intellect. It is the same in all cases: 1. Attendance on the outward means of instruction and of grace; 2. A study of the Scriptures; 3. A participation in the solemn ordinances of religion; 4. A steady and resolute contemplation of the evidences, the commandments, the promises, and the threatenings of the Gospel.*^e—*Unseen realities.*—Consider—*I. That the vanity of present things, and the weight of unseen things, will appear in proportion as we contemplate them: 1. Things of the present; 2. Future things. II. That it is by realising views of unseen things that the heart of the believer is supported in its heavenly pursuit. Address:—(1) The deceived; (2) The entangled.*

Looking up.—Mr. Astor, once fording the Susquehanna on horseback, became so dizzy as to be near losing his seat. Suddenly he received a blow on the chin from a hunter who was his companion, with the words, "Look up." He did so, and recovered his balance. It was looking on the turbulent water that endangered his life, and looking up saved it.

CHAPTER THE FIFTH.

1-3. if . . house, the body. tabernacle,^a tent. (The body may be comp. to tent cords, poles, curtains, etc.) dissolved,^b by death (ill. a tent struck, folded up, etc.). building, not a tent. eternal, durable. heavens,^c in the better country (ill. the tabernacle used in the wanderings, succeeded by the Temple in the promised land). groan,^d sigh for freedom. earnestly . . heaven,^e note the distinction betw. the true person and the body (ill. an occupant is not the house). if . . naked, this mortal must put on immortality.^f

The house not made with hands.—I. The earthly house and its destiny: 1. What ideas shall we indulge respecting the destiny of the body? 2. What influence should this exercise upon us? II. The house not made with hands: 1. Its description; 2. Whence arises this certainty concerning it: III. The influence which this confidence should exercise: 1. Comfort against fears of death; 2. Consolation in grief; 3. Superiority to the attractions of time and earth.^g—*The earthly tabernacle.*—I. The worldling's best house. II. The building prepared by God for the meanest Christian. Learn:—(1) To the Christian, there is an immediate entrance into glory when his earthly tabernacle is dissolved; (2) It is the work of the Holy Spirit to lead a man to seek this house which is above; (3) Have you reason to hope that you have "a house not made with hands;" (4) The practical chief good—to have a home for eternity.^h—*The good man's present and future house.*—I. His present house. It is his physical structure. This house is—1. Earthly; 2. Movable; 3. Decaying; 4. Exposed; 5. Inconvenient; 6. Inferior. II. His future house: The saint's future building—1. Will be the resurrection body; 2. Will be superhuman; 3. Will be eternal; 4. Will be unexposed; 5. Is attractive; 6. He is prepared for; 7. He has the assurance of. Application:—Have you such a house in prospect? If not, never rest till you have.ⁱ—*The triumph of faith in the prospect and crisis of death.*—I. The instructive representation which is here given us of the human body,—and its dissolution: 1. It is "a house;" 2. It is an earthly house; 3. It is the earthly house of this tabernacle—fragile—temporary; 4. Its dissolution is inevitable. II. The blessedness which awaits the Christian upon the dissolution of the mortal body. This blessedness is—1. Immediate; 2. Of the most exalted kind; 3. Eternal. III. The certainty of this blessedness,—"for we know." It may be known—1. From the clearness and fulness of that revelation which God has given us; 2. By the evidence of faith; 3. By God's irrevocable purpose,—"Fear not, little flock," etc.; 4. By the union of the soul to Christ as the surety of the covenant, and the Head of the Church; 5. By the participation of the Spirit, in His saving influences, as communicated to all them that believe; 6. By the firstfruits and foretastes of this blessedness.^k

Anxious to be at home.—Mr. Dod, in the sixty-third year of his age, had a fever with very threatening symptoms; but things turning happily at the crisis, and the physician having thereupon said to him, "Now I have hopes of your recovery;" Mr. Dod

the earthly and the heavenly house

a 2 Pe. i. 14.

b Ge. iii. 19; Job iv. 19.

c Jo. xiv. 2; He. xi. 9, 10, 16.

d Ro. viii. 23.

e Ph. i. 23.

f 1 Co. xv. 55; Re. iii. 18.

g Antoine Clarion.

"It may be a sin to long for death, but I am sure it is no sin to long for heaven."—M. Henry.

"I shall never regret my life passing away, if I have lived in such a manner as to be conscious of not having lived in vain."—Cicero.

h R. Cecil, M.A.

i Homilst.

k Rev. G. Clayton.

"He only knows aright how to live in the world, that hath learnt to die to the world."—Gurnall
—"I see, when I have but a short journey to travel, I am quickly at home, soon out of the pain of my travel, soon into the possession of my rest. If my life be but my walk, and heaven my home, why should I desire a long journey? Indeed, knowing my hours so pleasant, I would not be weary with a long walk, but yet the shorter my journey the

sooner my rest."
—*Warwick.*

present
pledge of
future glory
a Ro. vii. 24; Ps.
lv. 6.

b 1 Co. xv. 54.

c Ep. i. 14; iv.
30; 2 Co. i. 22.

d *Dr. Leifchild.*

e *W. Jay.*

f *Swinnocke.*

"The end of life is to be pursued for its own sake: is to enjoy it agreeably to the natural conditions of the world; it behoves a man to conform all his desires and pursuits to the general arrangements of nature."
—*Zeno.*

"Life has been called a parenthesis between our birth and death. The history of the human race is but a parenthesis between two cataclysms of the globe which it inhabits; time itself only a parenthesis in eternity."
—*Southey.*

we walk by
faith

a Jo. xiv. 2, 3.

b He. xi. 1; Ro.
viii. 25.

c 1 Co. iv. 18.

d Ph. i. 23.

"Faith is the genius of the heart."
—*Vinet.*

e *Abp. Tillotson.*

answered, "You think to comfort me by this; but you make my heart sad. It is as if you should tell a man, who, after being sorely weather-beaten at sea, had just arrived at the haven where his soul longed to be, that he must return to the ocean, to be tossed again with winds and waves."

4, 5. **burdened,**^a this body with its wants, toil, pain, a load fr. wh. the spirit desires to be free. **not . . . unclothed,** not as impatient, or wishing those labours less by wh. we try to serve God. **but . . . upon,** as far better. **mortality,** with its sin, suffering, etc. **might . . . up,** lost, disappear. **life,**^b eternal, sinless, happy, in heaven. **wrought . . . thing,** worked in us the hope and the meetness. **God,** a work that none other could do. **given,** as a pledge and foretaste of what is to come. **earnest . . . spirit**^c (see i. 22).

Preparation for Paradise.—I. There is a preparation wrought in us here, for our Divine abode, and a foretaste of it granted to us, which form a ground for the assurance of our entrance into it. II. This is the true and sovereign antidote to the fear of death. As a Christian, I ought to be more than reconciled to death by the prospect beyond. I ought to spring towards it. III. What a check we have here to the indulgence of immoderate grief on the death of pious friends!^d—*The Christians' burdens.*—I. Their present residence. II. Their complaint—"groan, being burdened." Burdened with what? 1. Those evils which they endure as Christians, in common with their fellow-creatures; 2. Those painful things that are peculiar to themselves. III. Their desire. Here observe—1. The primitive Christians were men of just the same passions as we are; 2. The fear of death does not show any want of religion; 3. We should endeavour to rise above these feelings. IV. Their present attainments. We should consider heaven as a state of perfect—1. Knowledge; 2. Purity; 3. Enjoyment.^e

A joy-producing sight of heaven.—It is reported of Godfrey of Bouillon, in his expedition to the Holy Land, that when his army came within sight of Jerusalem, beholding the high turrets and fair fronts (which were skeletons of far more glorious bodies), they were so transported with joy that they gave such a shout that the very earth was said to ring again. How might thine heart leap with joy, when thou upon thy death-bed shouldst with the eye of death behold the stately turrets and pearly gates of the New and Eternal Jerusalem! Thou mightest contentedly leave thine earthly habitation for thy Father's house, and joyfully bid adieu to thy corruptible silver, and airy honours, for an "enduring substance and an eternal weight of glory."^f

6—8. **confident,** bold, *i.e.*, in preaching, etc.^g **home . . . absent,**^a *Gk.*, at home in body we are from our home in the Lord. **walk . . . faith,**^b by belief of another world. **not . . . sight,**^c without being influenced by the sight of this world. **absent . . . present,**^d fr. home out of the body, and at homo with the Lord.

Comfort in death.—This assertion—I. Shows us the vanity and falsehood of that opinion concerning the sleep of the soul from the time of death till the general resurrection. II. Is directly against the feigned Purgatory of the Church of Rome. III. Encourages us against the fear of death. IV. Comforts us under the loss and death of friends. V. Should wean us from the love of life.^e

Walking by faith.—The believer walks by faith—I. In the work and in the cross of Jesus Christ. II. In the providence of God: 1. The general; 2. The special providence of God. III. To another world.—*The three states of a Christian.*—I. At home in the body (v. 6): 1. As our peculiar and proper habitation, by Divine appointment, for a while; 2. But not as a permanent abode. II. Absent from the body and present with the Lord in another world. This will be a state of—1. The conscious presence of Christ; 2. Immaculate purity; 3. Enlarged faculties; 4. Higher hope and more blissful expectations. III. In the body again at the last day (v. 10). This will be glory—and of this there are degrees,—“according to that,” etc. We know this from—1. Scripture assurances; 2. Corroborating experiences; 3. The inwrought work of the Spirit in our hearts.^f

Cowper's view of death.—“I have not time to add more,” says Cowper the poet, in a letter, “except just to add, that if I am ever enabled to look forward to death with comfort, which I thank God is sometimes the case with me, I do not take my view of it from the top of my own works and deservings, though God is witness that the labour of my life is to keep a conscience void of offence toward Him. Death is always formidable to me except when I see him disarmed of his sting by having sheathed it in the body of Jesus Christ.”

9, 10. wherefore, bec. we have this faith. labour,^a strive.^b accepted, received into favour. judgment seat,^c tribunal. receive, reap the fruits of. done. . . body,^d by means of his body. according, in consideration of.

The certainty of a future judgment.—I. The certainty of a general trial of mankind after this life. We may be certain of this because it is—1. Very agreeable to the nature of God; 2. Consonant to the nature of man's soul; 3. Necessary for the manifestation of the Divine justice; 4. Natural to the prevailing notions of mankind. II. What manner of thing this last doom will be: 1. The Judge; 2. The parties to be judged; 3. The accusations against them; 4. The form of the trial; 5. The sentence and its execution. Application:—Judge yourselves, and meditate daily on—(1) The vanity and shortness of life; (2) The certainty and uncertainty of our death; (3) The exactness and severity of the judgment; (4) The immutability of every man's condition in the other world.^e

The judgment seat of Christ.—The image of Christ on the judgment seat is the same as that in Rom. xiv. 10 (where, however, in the best MSS. it is “the seat of God”); and the expression is peculiar to these two passages, being taken from the tribunal of the Roman magistrate, as the most august representation of justice which the world then exhibited. “The Bema” was a lofty seat raised on an elevated platform, usually at the end of the Basilica, so that the figure of the judge must have been seen towering above the crowd which thronged the long nave of the building. So sacred and solemn did this seat and platform appear in the eyes, not only of the heathen, but of the Christian society of the Roman Empire, that when, two centuries later, the Basilica became the model of the Christian place of worship, the name of *βῆμα* (or tribunal) was transferred to the chair of the Bishop; and this chair occupied in the apse the place of the judgment-seat of the prætor. In classical Greek the word *βῆμα*

f Dr. Guthrie.

g Dr. Leifchild.

“Faith is the highest act of reason.”—*Barter.*
“The body demands years for its maturity; sometimes a moment destroys it. It requires a much longer time than to take it down.”—*Parkinson.*

“Death is an inexorable, irresistible messenger, who cannot be diverted from executing his orders by the force of the mighty, the bribes of the rich, nor the entreaties of the poor.”—*T. Boston.*

the judgment seat of Christ

a He. iv. 11; Lu. xiii. 24.

b φιλοτιμείσθαι is “to place one's honour in getting an object performed.”—*Stanley.*

c Ma. xxv. 31, 32; Ro. xiv. 10—12; Re. xx. 11, 12, 15.

d Re. xxii. 12; Ro. ii. 5—11; Ga. vi. 7.

e Dr. South.

“Whether or no God will approve of my actions, I know not; but this I am sure of, that I have at all times made it my endeavour to please Him.”—*Socrates.*

“In the day of judgment, we shall not be asked what we have read, but what we have done; not whether we have talked well, but whether we have lived well.”—*T. à Kempis.*

"Justice, like lightning, ever should appear To few men's ruin, but to all men's fear."—*Swenam.*

f Dr. Stanley.

we persuade men

a He. x. 31.

b Stanley.

c 2 Ti. ii. 24, 25; 2 Co. iv. 2.

d Bengel.

e 2 Co. iii. 1; i. 14.

f Ac. xxvi. 24; Jo. x. 20.

g W. W. Wythe.

"I am resolved to do my utmost to act as I think I should do if I had already seen the happiness of heaven and the torments of hell."—*Edwards.*

"The more honesty a man has, the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of piety."—*Lavater.*

the love of Christ

a Ep. iii. 19; Jo. xv. 12, 13; 1 Jo. iii. 16.

b Ac. iv. 20.

c Ro. v. 12; Ep. ii. 1.

d 1 Ti. ii. 3-6; 1 Jo. ii. 2.

e Ti. ii. 14; 1 Pe. iv. 1, 2; Ga. ii. 20; 1 Co. vi. 19, 20; Ro. xiv. 7-9.

f S. Robins, M.A.

g Rev. S. Martin.

was applied not to the judgment-seat, which did not exist in Grecian states, but to the stone pulpit of the orator. In the Septuagint, it is used twice for a "pulpit," Neh. viii. 4; 2. Macc. xiii. 26; elsewhere, as in Acts vii. 5, for "a step." In the N.T. (with the exception of Acts vii. 5) it is always used for a "judgment-seat." The more usual figure for the judgment, is a "throne" (*θρόνος*). Comp. Ma. xxv. 31, "He shall sit on the throne of His glory;" Rev. xx. 11, "a great white throne;" Dan. vii. 9, "His throne was like a fiery flame." *f*

11-13. knowing, by conscience, revelation. **terror**,^a fearful aspect of,^b terribleness of the Lord's displeasure. **persuade**,^c by acting as well with vehemence, as with sobriety.^d **we . . . God**, as to our faithfulness. **we . . . you**, we are not repeating our vindication.^e **but . . . behalf**, give you an occ. of boasting concerning us, in regard to our sincerity. **appearance**, outward pretensions. **heart**, the indiv. of wh. is implied. **beside**,^f mad, as some say. **sober**, dispassionate, calm. **it . . . cause**, your salvation is always aimed at.

The way to win men.—I. How do we persuade men? By—1. Arguments addressed to the judgment; 2. Addresses to the sensibilities; 3. Appeals to experience. II. To what? To—1. Be reconciled to God; 2. Cease from sin; 3. Do good; 4. Go to heaven. III. Why?—As—1. Exhibited in life; 2. Revealed in death; 3. Discovered in eternity; 4. Admonished in mercy.^g

Death in the pulpit.—The following striking fact is taken from the *Edinburgh Advertiser*, Dec. 7, 1810:—"Died at Waterford, Nov. 4, the Rev. B. Dickinson, minister of the Baptist congregation in that city, while zealously employed in the discharge of his functions. Mr. Dickinson had taken for his text 2 Cor. v. 10, 'We must all appear before the judgment seat of Christ;' and had advanced but a short way in its illustration, when he fell down in the pulpit, and instantly expired!" What an impressive lesson to those who hear the everlasting Gospel! And how becoming for every minister to adopt the lines of Baxter:—

"I preach as if I ne'er should preach again,
And as a dying man, to dying men."

14, 15. love . . . Christ,^a for us, and in us. **constraineth**, constantly rules, impels us. **judge**,^b conclude. **for all**, instead of all. **then . . . dead**,^c all were condemned to death. **and . . . all**,^d we form an opinion not only of the state of man, but of the purpose of Christ. **they . . . live**, through His death. **themselves**, their own profit and pleasure. **but . . . him**,^e to promote His glory. **who . . . them**, and thus claims their grateful service. **and . . . again**, not only as the pledge of their resurrection, but to reign and rule for them.

The love of Christ in the believer's heart and life.—Love to Christ as a principle—I. Implanted by the Gospel in the believer's heart; II. That has its manifestation in the details of daily duty. As applying to all—1. Time; 2. Persons; 3. Occasions. Application:—We should have this love and practically use it, for the sake of—(1) Christ; (2) Our fellow-men; (3) Ourselves.^f—*Christian enthusiasm.*—I. The love of Christ apart from the influence attributed to it. II. The effect it is said to produce,—it constrains us. Application:—Does the love of Christ constrain you?^g—*The*

principle of Christian morality.—I. A full statement of the difficulty which is presented to us. If there is a religious morality, must we not possess some motive to induce us to practise it? It is admitted. And these motives are—1. Interest; 2. Devotion. II. The method of the Gospel. Before love there must be hope; and by love only can we attain to this morality.^h—*The true idea of substitution.*—I. A very large class of Christian thinkers would interpret these words thus: Christ died, the martyr of all; the witness of truth to all; the manifestation of God's love to all; and there the work finds its limits. II. Another view of the text is that which presents the death of Christ in a purely vicarious light. III. "If one died for all," etc. This places the principle of substitution in a new light. One died for all, not as a friend, not as an example, but as a sacrifice. "He died, the just for the unjust, to bring us to God."ⁱ—*The love of Christ constraineth us.*—I. The design of Christ's death. To bring us to live unto the Lord. II. How His death is peculiarly calculated to effect this: 1. It brings to mind our state without Him; 2. These are the things which throw a new lustre over the Divine character; 3. It calls us to live unto Him for our own benefit, as well as His glory; 4. It speaks to us of gratitude. Application:—this tells you that—(1) Christ loves you most tenderly; (2) Once you were a lost sinner; (3) You are called to die unto sin; (4) You are called to live in newness of life.^k

Nothing a sacrifice for Christ.—Dr. Livingstone, in writing of the dangers he had to undergo in his missionary travels in South Africa, very strikingly said, "I do not mention these privations as if I considered them to be 'sacrifices,' for I think that the word ought never to be applied to anything we can do for Him who came down from heaven and died for us."

16, 17. wherefore . . . flesh,^a do not respect one man more than another, bec. he is rich, or was a Jew, etc. yea . . . flesh, once had low, carnal, or partial views of Christ. yet . . . more, after that fashion. if . . . Christ,^b united to Him by faith. he . . . creature,^c having a new experience, aims, hopes. old . . . away,^d the old life—its sins and follies—done with. all . . . new,^e inclinations, practices, principles.

A new creation.—I. Why the regenerating work of the Spirit is called a new creation. From its resemblance to the creation of the world by God—the author—light created first—out of nothing—the Spirit of God, etc. II. In what respects every soul that is in Christ is renewed or made a new creature. In—1. Condition; 2. Constitution; 3. Conversation. III. The qualities of this new creature,—mysterious—most beautiful—high and noble—wonderful—immortal. IV. The necessity of the new creation: 1. It is the will of God; 2. It forms the chief part of salvation; 3. Without it there would be no heaven.^f—*The great change.*—If any man be in Christ he—I. Has a new God; II. He has a new object of pursuit; III. Adopts a new rule of action; IV. Lives a new life—a life of faith on the Son of God, who loved him, and gave Himself for him; V. Has new joys; VI. Has new hopes.^g

A new creature.—The Rev. Legh Richmond, on his return from Scotland some years ago, passed through Stockport, at the time when radical opinions first agitated the country. In consequence of his lameness, he was never able to walk far without resting. He was leaning on his stick. and looking about him, when a poor

h Dr. Vinet.

i B. Brown, B.A.

k Dr. Spenser.

"For the feelings of men, when they are looking for a favour, are very different from those of the same men when they have succeeded in obtaining it."—*Diony. Halicarn.*

"He that dies in an earnest pursuit is like one that is wounded in hot blood, who, for the time, scarce feels the hurt: and therefore a mind fixed and bent upon somewhat that is good doth avert the dolours of death; but, above all, believe it, the sweetest canticle is, 'Lord, now lettest thou thy servant depart in peace.'"—*Bacon.*

a new creature

a 1 Ti. v. 21; 2 Co. xi. 22; Ro. ix. 3—5; Ga. ii. 11—14; Ma. xii. 50.

b Jo. xv. 5; Is. xlv. 25; 1 Co. i. 30; Ep. i. 4; 1 Jo. iv. 13.

c Ga. v. 6; vi. 15.

d Jo. iii. 3; Ep. ii. 10; iv. 23, 24.

e Col. iii. 1—3, 5—10; Ph. iii. 7—9.

f J. Flavel.

g Justin Edwards

"We are not ennobled by what we see or what we are, but by what we believe. Our dignity consists in our faith. Without moral conviction,—dependent not upon experience, but upon himself,—man is a de-

graded being."—*Vinet.*
 "Let no study prevent the thoughts of death; and though we visit Athens, let us dwell at Jerusalem and Mount Calvary rather than Parnassus: let us never busy ourselves about many things, and neglect that good part which shall not be taken away from us."—*Boyle.*

ministry of reconciliation

a 1 Jo. iv. 10; Ro. v. 10.

b Mk. xvi. 15.

c 1 Ti. iii. 16.

d Col. i. 20; 2 Co. v. 15.

e Ro. iii. 24, 25; iv. 5—8.

f J. O. Griffiths.

g Anon.

h C. J. Brown.

Reconcile, to call or bring together again. L. *re*, again, and *concilio*—*atum*, to call together—*con*, together, *calo*, Gk. *kaleō*, to call.

"A prince's safety may be so intimately concerned in a traitor's life, that he cannot cut off his head without endangering the crown which stands upon his own. But none of these straits forced God to entertain thoughts of peace to His poor creatures; no, they are the birth of free condescending love."—*Gurnall.*

fellow ran up to him, and offered his hand, inquiring with considerable earnestness, "Pray, sir, are you a radical?" "Yes, my friend," replied Mr. Richmond, "I am a radical, a thorough radical." "Then," said the man, "give me your hand." "Stop, sir, stop; I must explain myself: we all need a radical reformation, our hearts are full of disorders; the root and principle within is altogether corrupt. Let you and me mend matters there, and then all will be well, and we shall cease to complain of the times and the government." "Right, sir," replied the radical, "you are right, sir;" and bowing respectfully, he retired.—*The great change.*—A Scotch girl was converted under the preaching of Whitefield. On being asked if her heart was changed, her true and beautiful answer was, "Something I know is changed; it may be the world, it may be my heart: there is a great change somewhere, I'm sure, for everything is different from what it once was."

18, 19. things, these new things. God,^a His work alone. reconciled, by means of this great moral change. by . . Christ, in and through whom He manifested His wisdom and love. us, Apostles, preachers, believers. ministry,^b service, stewardship. reconciliation, that by deed and word we might aim to secure it. God . . Christ,^c incarnate. In and by Christ. reconciling . . himself,^d bringing it back. not . . them,^e but promising pardon, etc. word, Gospel. reconciliation, by wh. reconciliation may be effected.

Reconciliation.—Reconciliation, in its—I. Author—"God in Christ." Consider—1. The wisdom; 2. The power; 3. The motives, of God. II. Medium—"God was in Christ." This medium is—1. Available; 2. Sufficient, to all. III. Ambassadors: 1. The honour conferred upon man; 2. The responsibility of the true minister. IV. Glory. Its glory appears in—1. Its greatness; 2. Its generosity; 3. Its condition.—*The ministry of reconciliation.*—I. The character under which the Apostle here appears: 1. A personal partaker of the blessings he describes. Which blessings are—(1) Divine in their source, (2) Present in their enjoyment, (3) Undoubted in their possession; 2. As officially commissioned to proclaim the glad tidings of the Gospel. II. The truths he declares. III. The spirit by which he was actuated. One of—1. Conscious dignity; 2. Burning zeal; 3. Tenderness and love.—*Connection between godliness and the ministry.*—I. Conversion to God, personal godliness, is the foundation of, and an indispensable pre-requisite to, the Christian ministry: 1. The nature of the ministry—a service of and from Christ, about the highest spiritual things of His kingdom; 2. Its distinctive ends; 3. The strength necessary for it; 4. Its instrument—the Holy Scriptures. II. During the whole of its course, there is a strong connection between godliness and the ministry. The influence of—1. Godliness on the ministry; 2. The ministry back again on personal godliness.^h

God in Christ.—A sick woman said to Mr. Cecil, "Sir, I have no notion of God. I can form no notion of Him. You talk to me about Him, but I cannot get a single idea that seems to contain anything." "But you know how to conceive of Jesus Christ as a man," replied Mr. Cecil; "God comes down to you in Him, full of kindness and condescension." "Ah! sir, that gives me something to lay hold on. There I can rest. I understand God

in His Son." "God was in *Christ*, reconciling the world to Himself, not imputing their trespasses unto them."

20, 21. ambassadors,^a messengers in His place. God . . us,^b as He did by Christ. *stead*, He being the chief ambassador. for, this is our argument in beseeching you. he, God. him, Christ. to . . sin,^c a sin-offering. who . . sin, innocent. that, our sin being imputed to Him. we . . righteousness,^d His righteousness being imputed to us; and we being made new creatures, and raised up to newness of life.

The sinless made sin, and the sinful made righteous.—I. Jesus Christ was personally sinless. He was—1. A holy child; 2. A holy man. II. As the voluntary representative of sinful men, Jesus Christ was through a limited period accounted by God a transgressor. III. God's object in treating Christ as a sinner was to place Himself in a position whence He might account sinful men righteous, and really work righteousness within them. Behold in the fact exhibited by my text—(1) The riches of the goodness of God; (2) The unutterable love of Christ; (3) An absolute human necessity provided for; (4) The hopeful circumstances in which mankind are placed, and the security of such as partake of Christ's mediation; (5) The lessons which, by this mediation, God reads to His intelligent universe.^e—*Christ made sin for us.*—I. What Christ did when He was made sin for us. II. What there was in this that could make us righteous. III. How far this conduces to making us righteous. There is requisite: 1. On God's part, a disposition to pardon; 2. On our part, a capacity for pardon. IV. This is a powerful argument for our being reconciled unto God.^f

Elliot and his brethren.—The attachment of the Rev. John Elliot, usually called "The apostle to the Indians," to peace and union among Christians was exceedingly great. When he heard ministers complain that some in their congregations were too difficult for them, the substance of his advice would be, "Brother, compass them!" "Brother, learn the meaning of those three little words—bear, forbear, forgive." His love of peace, indeed, almost led him to sacrifice right itself.

CHAPTER THE SIXTH.

1, 2. workers . . him,^a fellow-labourers. grace . . God,^b His goodness in sending this Gospel and ministry. for . . saith,^c and on that prom. to the Messiah we preachers rely. I . . thee, praying for salvation of heathen. day, long ago anticipated. succoured, I will help Thee when the time comes. behold, this is the Apostle's comment on the prophet's words. now . . time,^d this day of Gospel ministry is the time spoken of by Isaiah. accepted, of God, and should be acceptable to you. now . . salvation, hence God will help those who proclaim salvation to dying men.

The preaching and reception of the Gospel.—I. The admonishers. II. The subject of their address: 1. What are we to understand by the "grace of God?" 2. What is it to receive this grace in vain? It is received in vain when received—(1) Partially; (2) Speculatively; (3) Unperseveringly. III. The reasons of their anxiety.^e—*Receive not God's grace in vain.*—I. The grace of God:

ambassadors for Christ

a Ma. ii. 7.

b Job xxii. 21.

c Is. liii. 6, 9, 12; Ga. iii. 13; 1 Pe. ii. 22, 24; 1 Jo. iii. 5.

d Je. xxiii. 5, 6; Ro. i. 16, 17; v. 19.

Ambassador, a messenger. A. S. *ambiht*; Goth. *anbahts*, a servant, prob. fr. *bak*, a backer, or henchman.

e Rev. S. Martin.

"In order truly to pardon we must do more than pardon. Evil must be overcome with good, and, according to the example set by God Himself, where sin abounded, grace must much more abound."—*Vinet.*

f Dr. J. Williams.

the day of salvation

a 1 Co. iii. 9.

b Tit. ii. 11, 12; He. ii. 3; 2 Co. vi. 2.

c Is. xlix. 8.

d Pr. i. 24—28; Is. lv. 6; Lu. xiii. 24, 25; Jo. xii. 35; He. iii. 7, 8; Lu. xix. 42.

e W. Jay.

"So that if mortal man of one day or of more should make account, his thoughts were vain; to-morrow is not, ere in safety he has passed the present day."—*Sophocles.*

f Anon.

Decision and promptitude, even though sometimes a man may err for want of due deliberation, will, in the long run, more often conduce to success than a slow judgment that comes too late.

g Dr. Arnot.

ministerial
patience

a 1 Co. iv. 1; Ma. x. 16-18, 20.

b 2 Co. xii. 12; Ja. i. 2-4.

c Ac. xx. 34.

d Ac. xvi. 23; xxiii. 35.

e Ac. xvii. 4, 5; xix. 28, 29.

f 1 Co. xv. 10; 2 Co. xi. 23-28.

"What destiny sends, bear! Whoever perseveres will be crowned."—*Herder.*

g Rev. C. Simeon.

"Bear with patience whatever sorrow time or fortune brings upon you—that barbarous, fickle deity—now a corpse, now a flower, ever changing, and thus it may change our lot."—*Calderon.*

a 2 Co. iv. 2; 1 Th. ii. 10.

1. Its source; 2. The discoveries it makes; 3. The assistance it affords; 4. Its rewards. II. It may be received in vain. We receive it in vain when we—1. Do not understand; 2. Are not convinced by it; 3. Practically disregard it. III. Ministers, as workers together, beseech their hearers not to receive it in vain: 1. For God's sake; 2. For their own.^f

Importance of to-day.—There is a story told in ancient history of a certain king who lighted a lamp, and had it hung in his palace; he then sent heralds forth to bring every criminal and rebel to his presence, that they might obtain pardon. Those who came while the lamp was burning were set free; but those who delayed till the lamp had gone out, or who altogether neglected the invitation, met with a terrible death.—*The Queen and the artist.*—An artist solicited permission to paint a portrait of the queen: the favour was granted; and the favour was great, for it would make the fortune of the man. A place was fixed and a time; at the fixed place and time the queen appeared, but the artist was not there; he was not ready yet. When he did arrive, a message was communicated to him that her Majesty had departed and would not return. Such is the tale. The King Eternal consented to meet man. He fixed in His covenant and promised in His Word the object, place, and time of the meeting; it is for salvation; it is in Christ; it is now. He has been true to His own appointment; but how often is it otherwise with man.^g

3-5. giving . . thing,^a not being indulgent to wrong, or surrounding the right with difficulty. ministry, including both work and workers. blamed, on your account. approving, in your love, and in respect of others through you. patience,^b of wh. ministers—of all men—have much need. Now follow special trials of patience. afflictions, oppressions. necessities,^c wants unsupplied. distresses,^d straits. tumults,^e popular opposition. labours,^f of many kinds. watchings, for the souls of others. fastings, self-denial and mortification.

The character of a Christian minister.—The ministerial office: I. As executed by Paul: 1. The circumstances in which he was placed; 2. The manner in which he conducted himself under them. In a way of: (1) Active exertion; (2) Patient submission. II. As appointed for us: 1. The exceeding value of the soul; 2. The true nature of the Christian warfare; 3. The great blessing of a faithful ministry.^g

A blameless ministry.—Doctor Brockmand, Bishop of Zealand, was once present at a wedding, which was attended by a large promiscuous company of all ranks. At table, the conversation turned upon the conduct of a certain disorderly clergyman: some of the company reprobated, and others pitied him. But a lady of rank, no doubt one of those who take the lead where busy scandal feasts her votaries, gave a new turn to the subject, and with a scornful mien, added, "What a pretty set of creatures our clergy are!" It grieved Brockmand to hear the whole clergy thus vilified, yet he did not think proper to offer a serious reply. But shortly after, he related an anecdote of a noble lady, notorious for ill conduct, concluding with these words,—“It does not follow, however, that all our noble ladies should resemble her.”

6-8. Having spoken of the things by wh. his patience was tried, he proceeds to show how it was manifested. pureness,^a

of life, speech, motive. **knowledge**,^b right views of God, etc. **long-suffering**,^c under ill-treatment. **kindness**, to injuries. **by** . . . **Ghost**,^d His fruit in life. **love**,^e to God and man. **the** . . . **truth**,^f faithful preaching. **the** . . . **God**,^g manifested in and through us. **the** . . . **left**,^h both hands clothed with armour: shield in one, sword in the other. **honour**, not elated. **dis-honour**, not cast down. **by** . . . **report**, alike unmoved by slander or adulation. **deceivers**,ⁱ so reckoned by some. **true**, notwithstanding men's opinion.

The Christian calling.—I. Its nature: 1. Honourable; 2. Profitable. II. How we should walk in this calling: 1. During times of persecution; 2. During times of peace. III. The attributes belonging to it,—pureness—long-suffering—love, etc. Application: (1) Let us walk in the way of truth; (2) Let us remain steadfast to the truth through trial and persecution.^h

Experience of President Edwards.—In the life of the Rev. Jonathan Edwards, which is prefixed to his *History of Redemption*, we find the following paragraphs selected from the narrative of his own religious experience. "I had then abundance of sweet religious conversation in the family where I lived, with Mr. J. Smith, and his pious mother. My heart was knit in affection to those in whom were appearances of true piety; and I could bear the thoughts of no other companions but such as were holy, and the disciples of the blessed Jesus. I had great longing for the advancement of Christ's kingdom in the world, my secret prayer used to be in great part taken up in praying for it. If I heard the least hint of anything that happened in any part of the world, that appeared to me in some respect or other to have a favourable aspect on the interest of Christ's kingdom, my soul eagerly caught at it, and it would much animate and refresh me. I used to be earnest to read public newsletters, mainly for that end, to see if I could not find some news favourable to the interest of religion in the world."

9, 10. unknown, in our true character, by the world. **and** . . . **known**,^a to God and His people. **dying**, constantly in danger of death. **live**,^b under God's protection. **sorrowful**, naturally by reason of these trials. **rejoicing**,^c in the Lord with inward spirit. **poor**,^d in worldly property. **rich**,^e in hope, peace, joy. **nothing**, no home, wealth, etc. **things**,^f needful in this life, and an inheritance in heaven.

Rich poverty.—I. As having nothing. 1. The truly great are not essentially the visibly rich; 2. It is our duty to make great self-denials; 3. God does not reward His servants with material pay; 4. God's poor are the best off. II. Possessing all things. By holding a true relation to—1. Things, and 2. Christ, a good man becomes possessor of all things.^g—*The privilege of sanctified poverty.*—I. Next to the salvation of his own soul, the object of a Christian's life should be to enrich others with a knowledge of Christ: 1. From the capability of the Gospel to do this; 2. From the obligations under which Christ has laid you; 3. From the benevolence which the knowledge of Him has imparted to you; 4. From the favourable helps afforded by the present times. II. The poor Christian has the distinguished privilege as well as the rich. III. Christian love should prompt every saint to enrich many. Behold—1. The numbers of sinners!—are they not many? 2. The brevity of time; 3. The efforts of the wicked;

b Ep. iii. 4.

c 2 Ti. iii. 10
iv. 2.

d 1 Th. i. 5; Ro.
xv. 18, 19.

e 2 Co. xii. 15.

f 2 Co. iv. 2.

g 1 Co. ii. 4.

h 2 Co. x. 4; Ro.
xii. 12, 13; Ep.
vi. 11.

i Jo. vii. 12.

k Anon.

"I put no account on him who esteems himself just as the popular breath may chance to raise him."—Goethe.

"All merit ceases the moment we perform an act for the sake of its consequences. Truly, in this respect, "we have our reward."—Humboldt.

a 2 Co. xi. 6; 1
Co. iv. 9.

b 2 Co. i. 9; iv.
10, 11; Ps. cxviii.
18.

c Ma. v. 10—12;
Ph. iv. 4.

d Ph. iii. 8.

e Ja. ii. 5.

f 1 Co. iii. 21, 22;
Ps. lxxxiv. 11.

"We know that the brightest, purest happiness of which men can be capable on earth, consists in social intercourse, in love which is felt for others, and makes the well-being and joy of others as its own."—G. Forster.

g H. Martin.

h J. Sherman.

A company of infidels, seeing one of their number greatly troubled at the approach of death, advised him to embrace Christianity, saying, "If it be false, it can do you no harm; but, if it should be true, you will be a great gainer."

ministerial love

a 1 Co. iv. 14;
1 Th. ii. 11.

b Caleb Morris.

c Dr. Stowell.

"The ministers of the Gospel at that time were not fountains, they were but cisterns; and if the believers at Corinth were not straitened in the very cistern, much less were they straitened in the Fountain."
—Howe.

"It pleaseth men to hear of speculative doctrines, and to be entertained with a luscious preaching of the gospel, made up all of promises, and these wholly un-conditional. It gratifies them to hear what is done without them, rather than what is done within them, and the necessity of sincere and entire obedience to our Saviour's precepts urged upon them."
—Dr. Worthington.

4. The glory of Christ. Learn: (1) What a contrast a good life forms to that of a sinner; (2) The necessity of conversion to God, in order to be useful to others; (3) Let none be discouraged by small beginnings in useful labour—do what you can. "Your labour is not in vain."^h

From a poor-house to heaven.—A lady, more than seventy years of age, who had long been known as an "Israelite indeed," was called, in the providence of God, to pass her last days in a *poor-house*. She was visited one day by a Wesleyan minister; and while in conversation with her on the comforts, prospects, and rewards of religion, he saw an unusual lustre beaming from her countenance, and the calmness of Christian triumph glistening in her eye. Addressing her by name, he said, "Will you tell me what thought it was that passed through your mind, which was the cause of your appearing so joyful?" The reply of the "old disciple" was, "Oh! Sir, I was just thinking, what a change it will be from the *POOR-HOUSE TO HEAVEN!*"

11-13. *open*, to speak freely, plainly. *enlarged*, to include you all in its love. *ye . . us*, there is no lack of room for you in my love. *ye . . bowels*, it is your love that is narrow. *for . . same*, for the acknowledgment and reward of my great love. *I . . children*,^a as with the deep yearning love of a father. *enlarged*, let your love flow out towards me.

Heart expansion.—I. The nature of heart expansion. What is it? Not mere—1. Mental expansion; 2. Liberality of sentiment. II. It means: 1. Examine the present state of the heart; 2. Meditate upon the great evangelical facts; 3. Commune with men of enlarged souls; 4. Hold fellowship with the Son of God. III. The need for it. Why should we seek it? 1. The heart is capable of it; 2. We are representatives of Christ; 3. It is essential to usefulness; 4. We are responsible for the condition of the heart whether contracted or enlarged.^b—*A Christian minister's appeal.*—I. The appeal of a revived minister: 1. It consists of a full exhibition to you of all the truths which the Gospel teaches for your salvation; 2. It comprises an affectionate desire for your enjoyment of all the blessings which the Gospel offers. This enjoyment—(1) Comes from God; (2) Is maintained by devout meditation and prayer; (3) Is encouraged by examples; (4) Expresses itself by earnestness of spirit in self-denying labours. II. The response of a revived church: 1. Take a firm and steady hold of the simple Gospel, as Divinely suited to the ends for which it has been given; 2. Meet the ministers of the Gospel in the spirit in which they come to you; 3. Extend your own views, plans, and hopes, in connection with the enlargement of the church. (1) What can you do? (2) What is the wisest way of doing it? (3) What are your encouragements and hopes? Address—(1) Those who have no disposition to respond to this appeal—why not? (2) Such as have; (3) Those confirmed by the meetings; (4) Those who are awakened.^c

Signs of love to Christ.—Love to Christ, wherever it exists, has signs following it to certify its presence. It is not a mere glow of feeling, which warms the heart for a moment, and then vanishes, leaving no trace behind. It is an affection, a settled mood of mind, an active sentiment, which cannot but tell on the temper and life. Where it is present, it must make its presence felt. Like Mary's box of fragrant ointment, it must fill the house

with its odour. We may know whether we love the unseen Saviour: 1. By the general tenor of our thoughts; 2. By our treatment of His Word; 3. By our feelings and conduct towards His people.^d

14—16. **unequally, discordantly. yoked,^a united in friendship, marriage, trade, or church life. fellowship,^b natural reciprocation of interests. concord . . . Belial?^c what agreement betw. Christ and Satan?^d part?^e in this life, or the future. temple . . . idols?^f true worship and idolatry. ye . . . God,^g and should, on the principle of moral incongruity, stand aloof fr. all that is discordant. as . . . said, of His Church of old. dwell, etc.,^h prom. orig. made to Jews, renewed to Christians.**

My people.—How much of meaning is couched in those two words—"my people." Here is the idea of—I. Speciality,—"my people." II. Proprietorship. In a special manner we are His people. III. Hallowed fellowship with God. IV. Relationship; which entitles us to call Thee Father.ⁱ—*The temple of the living God.*—I. There are many who deserve to be called cages of unclean birds, or sties of unclean beasts rather than temples. II. There are temples of idols, or rather devils, not of God. III. There are gods not living; but "Ye are the temple of the living God."^h—*The temple.*—I. If we be the temples of God, let us be holy. II. We must have the continual exercise of prayer. Wouldst thou pray in God's temple? Pray in thyself. III. We must praise the Lord. Every man should speak of His honour in the temple—that is, even in our own hearts. IV. We must submit our will to God's. V. Let us rejoice when He is in our hearts. VI. If we be the Lord's temples, then are we nobody's else.

Unequally yoked.—Eliza Embert, a young Parisian lady, resolutely discarded a gentleman, to whom she was to have been married, because he ridiculed religion. Having given him a gentle reproof, he replied, "That a man of the world could not be so old-fashioned as to regard God and religion." Eliza started!—but on recovering herself, said, "From this moment, sir, when I discover that you do not regard religion, I cease to be yours. He who does not love and honour God, can never love his wife constantly and sincerely."

17, 18. **separate,^a in life, spirit, association. touch . . . thing, or person. Have not even the slightest connection with evil-doers. and will be, etc.,^b i.e. I will fully make up every loss incurred for the sake of obedience.**

Principles on which a profession of religion should be made.—I. There should be a true conversion to God. II. A separation from the world. III. An abandonment of whatever is inconsistent with the Christian life. IV. A going into the Church with a fixed purpose to do our whole duty as it is made known to us by God. V. A resolve that we will be as eminent as possible. VI. A warm friendship to revivals. VII. A warm friendship for every proper plan for saving the world. VIII. A practical showing that religion is more than a mere form and name.^c

An American girl.—A little girl, between four and five years of age, on her return from hearing a minister preach whom she much loved, said, "Mother, I can tell you a little of Mr. H.'s sermon; he said, 'Touch not the unclean thing.'" Her mother, with a

d J. M. McCulloch.

unequally yoked

a De. vii. 2, 3; xxii. 10; Le. xix. 19.

b Ep. v. 6—11.

c Belial, *without usefulness, good for nothing.* The A. V. oft. treats this word as a proper name, but incorrectly: De. xiii. 13; Jud. xix. 22; 1 S. ii. 12; xxv. 17. In N.T. it may be a name for Satan or Antichrist.

d 1 Co. x. 21; 1 K. xviii. 21; 1 S. v. 2, 3.

e Mk. xvi. 16.

f Ma. vi. 24; 1 Jo. v. 21; Col. iii. 5.

g 1 Co. iii. 16; vi. 19; Ep. ii. 21, 22.

h Ex. xxix. 45; Le. xxvi. 12; cf. Je. xxxi. 33.

i Spurgeon.

k Dr. Featley.

l T. Adams.

"Poer and content is rich, and rich enough."—*Shakespeare.*

come out and be separate

a Is. lii. 11; Ps. l. 1; 1 Co. x. 28.

b Je. xxxi. 9; Ro. viii. 14—17; Re. xxi. 7.

c Dr. A. Barnes.

"It is better to associate oneself with a few honest men, against whom the vicious multitude are opposed, than to join the vicious, however numerous, against the good."—*Antitheses.*

"Dædalus, by art, made images to move of themselves, insomuch that people thought they were living. Formalists do so counterfeit and play devotion, that others think they are living saints; they are religious mountebanks."—*J. Wat-son.*

view to try if she understood the meaning of these words, replied, "Then I hope you will take care not to touch things that are dirty, in future." The child smiled, and said, "Oh, mother, I know very well what he meant." "What did he mean?" asked the mother. "He meant sin, to be sure," replied the child; "and it is all the same as if Mr. H. had said, 'You must not tell lies, nor do what your mother forbids you to do, nor play on Sundays, nor be cross, nor do any such things as those.'" The answer was correct. All sin, of every kind, is uncleanness; that it is the abominable thing which the Lord hates; and makes those who live in the practice of it utterly unfit to dwell with God, holy angels, and good men, in Heaven.

CHAPTER THE SEVENTH.

perfecting holiness

a 1 Jo. iii. 1—3.

b 2 Pe. i. 3—7; Tit. ii. 11—14; Ga. v. 19—21; Ja. iv. 8; Ez. xxxvi. 25, 26; Ps. li. 10.

c Ph. iii. 12; He. xii. 28.

d 2 Co. v. 20; Ma. x. 40, 41.

e *Bp. Reynolds.*

"Let not that man think he makes any progress in holiness who walks not over the bellies of his lusts. He who doth not kill sin in his way makes no real progress."—*Owen.*

"Religion is, in its essence, an inward and spiritual holiness. Outward actions can be considered but two ways: either as the means and instruments, or else as the fruits and effects of holiness."—*Lucas.*

f *Melville.*

boldness of speech

a 2 Co. iii. 2; Ph. i. 7; 1 Th. ii. 8.

1, 2. promises,^a and the gift of His Son as the pledge of their fulfilment. flesh, as lasciviousness, gluttony, etc. spirit,^b malice, falsehood, etc. perfecting . . . God,^c seeking to grow in grace: aiming constantly after greater holiness of heart and life. receive,^d into your love, as is your duty. wronged, injured. corrupted, by false teaching. defrauded, obtained property by deceit.

The pollution of sin and the use of the promises.—I. The pollution of sin. Look at—1. The best works of the best men—how much evil adheres to them, excepting when cleansed by the grace of God. 2. The best works of unregenerate men—how unclean and abominable before God. 3. The sins of unregenerate men—if their best works are unclean, what shall these be? II. The promises, and their use. 1. Wherein the strength of the argument used lies—"Having therefore these promises, let us cleanse ourselves." Promises contain the matter of rewards—are apt to purify, being tokens of God's love, causes of our purification, and objects of our faith; and consist, in their very nature, of the matter under consideration. 2. How we should apply them to ourselves, since they are certain and applicable to all.^e

Perfecting holiness.—At present, the believer is like the marble in the hands of the sculptor; but, though day by day he may give fresh touches and work the marble into greater emulation of the original, the resemblance will be far from complete until death. Each fresh degree of likeness is a fresh advance towards perfection. It must then be that when every feature is moulded into similitude,—when all traces of feebleness and depravity are swept away for ever, the statue breathes, and the picture burns with Deity,—it must be that then we "shall be filled." We shall look on the descending Mediator, and as though the ardent gaze drew down celestial fire, we shall seem instantly to pass through the refiner's furnace, and leaving behind all the dishonour of the grave, and all the dross of corruptible humanity, spring upwards, an ethereal, rapid, glowing thing—Christ's image, extracted by Christ's lustre.^f

3, 4. condemn, blame. before, vi. 11. hearts,^a practical love. die . . . you, pos. all. to prov. expression.^b great . . . speech,^c candour, faithfulness of love. glorifying,^d boasting. comfort, my great pains, etc., are balanced by your obedience.

Glory in tribulation.—Holy suffering the most glorious doing. As—I. The crown and seal of every deed of faith. II. The victory over temptation to evil-doing. III. The victory over the evil deeds of men. IV. A testimony to the deeds of God.^c—*Boldness of speech.*—Three points which go to make a good preacher.—I. He must come boldly forward. II. He must open his mouth before all men, and say something, and something too that is worth hearing. III. He must know when and where to stop.^f

Music in a tempest.—In Germany there stood two vast towers, far apart, on the extremes of a castle; and the old baron to whom this castle belonged stretched huge wires across from one to the other, thus constructing an Æolian harp. Ordinary winds produced no effects upon the mighty instrument; but when fierce storms and wild tempests came rushing down the sides of the mountains and through the valleys, and hurled themselves against those wires, then they began to roll out the most majestic strains of music that can be conceived. It is thus with many of the deepest and grandest emotions of the human soul. The soft and balmy zephyrs that fan the brows of ease, and cheer the hours of prosperity and repose, give no token of the inward strength and blessing which the tempest's wrath discloses. But when storms and hurricanes assault the soul, the bursting wail of anguish rises with the swell of jubilant grandeur, and sweeps upward to the throne of God as a song of triumph, victory, and praise.

5—7. when . . Macedonia,^a to Troas fr. Ephesus. our . . rest,^b not finding Titus. fightings,^c contentions with adversaries. fears,^d for ourselves, others, for you, how you might have received our letter.^e God . . down,^f in His own time and way. Titus, fr. Corinth. but . . you, the news he brought with him. mourning, repentance. your . . me, zeal in my cause. so . . more, than on his arrival alone.

God cheering the dejected.—I. The ailment,—“cast down.” Men are cast down by many things—sickness, bereavement, poverty, fears, etc. II. The patient,—the Apostle Paul. Here is a true disciple of God's cast down,—a preacher,—a man wondrously successful, yet cast down. III. The physician,—God. It is interesting to observe what means of comfort we have—1. The Holy Scriptures; 2. The Sabbath; 3. Prayer; 4. God's true Church; 5. The Holy Ghost. And God is the author of all these. IV. The remedy—comfort: 1. By the removal of outward afflictions; 2. By support under sorrows.^g

How God comforts.—During the ministry of the late Mr. Willison of Dundee, a serious woman who had been hearing him preach from Psalm lv. 22, “Cast thy burden upon the Lord, and He will sustain thee,” came to his house in the evening, with a broken and oppressed mind, in order to make known to him her perplexed case. The poor woman, as she passed through the house to his room, heard a little girl repeating the text, which came with such power to her heart, as effectually dispelled her fears, and set her at liberty. When she was introduced to Mr. W., she told him that she was come to make known her distress: but the Lord, by means of his grandchild repeating the text, as she came through the house, had graciously dispelled her fears, and removed her burden, and now she only desired to give thanks for her spiritual recovery.

b Stanley; c.f. Horace, Od. iii. 9, 24.

c 1 Co. i. 4—7.

d Ph. ii. 17.

“Sound reason and good sense can be expressed with little art; and when you have anything to say in earnestness, is it necessary to search for words?”—*Goethe.*

e Lange.

f Luther.

“Take away God and religion, and men live to no purpose, without proposing any worthy and considerable end of life to themselves.”—*Tillotson.*

fightings without and fears within

a 2 Co. ii. 12, 13.

b 2 Co. iv. 8, 9.

c 2 Co. xi. 28.

d 2 Co. xii. 20.

e Alford.

f Ro. xv. 5; Is. ii. 12, 13; 2 Co. i. 4.

“It is our own thoughts that must always be the immediate ministers, either of our trouble or comfort, though as to the latter God only is the Supreme Author. It is God that comforts those that are cast down, but He does so by their own thoughts being employed to that purpose, and not without them.”—*Howe.*

g Rev. S. Martin.

repentance

a 2 Co. ii. 4; Re i. 19.

b Ps. xxxii. 51; *cf.* Peter, Ma. xxvi. 75; Cain, Ge. iv. 13—15; Saul, 1 S. xxxi. 3—6; Alithophel, 2 S. xvii. 23; Judas, Ma. xxvii. 3—5.

c American.

d G. Whitefield.

e Rev. J. G. Voss.

"The difference between true repentance and false is as great as that between the running of water in the paths after a violent shower, and the stream which flows from a living fountain."—Penn.

"Tears are the inheritance of our eyes; either our sufferings or our sins call for them; and nothing can dry them but the dust of the grave."—Hopkins.

f Dr. Forster.

"If we refuse to repent now, we do not so much refuse to do our own duty as to accept of a reward. It is the greatest and dearest blessing that ever God gave to men, that they may repent: and, therefore, to deny it or to delay it is to refuse health, brought by the skill of the Physician; it is to refuse liberty indulged to us by our gracious Lord."—Bp. Taylor.

a Pr. xvi. 6; Mo. v. 29.

8—10. letter, "the first Ep. to Cor. I. . . repent, am not sorry I sent it. repent, as not knowing how you would take the reproof. season, hour; *i.e.* a very little time. now . . . sorry, mere regrets and tears do not count for much. repentance, change of conduct. after . . . manner,^b sincere, practical. that . . . nothing, by being encouraged in sin. for . . . of, by leading to true repentance, amended life, trust in upholding grace of God. but . . . sorrow, mere dread of punishment, not loathing of sin.

The nature of religious sorrow.—I. It implies a disposition to serious thoughtfulness. II. A promptness to recollect past sins with penitent regret. III. A careful watchfulness over the temper and conduct. IV. A spirit of constant dependence upon God.^c—*Sorrow.*—The nature and effects of:—I. Godly sorrow: 1. Divine in its origin; 2. Heavenly in its tendency. It produces—(1) Repentance; (2) Salvation; (3) Satisfaction. II. Worldly sorrow: 1. Its causes. Loss of—(1) Health; (2) Property; (3) Reputation. 2. Its effects—(1) Spiritual; (2) Eternal death. Improvement—(1) Guard against an undue attachment to earthly things; (2) Pray for, and cherish, godly sorrow.^d—*The sorrow of the world.*

—This arises from—I. An exaggerated view of our own deserts. Of—1. Our own talents; 2. Our birth; 3. Our native endowments. II. An exaggerated view of another's success. This works death to—1. Friendship; 2. Cordial sympathy; 3. Admiration. III. An impatient desire of sudden and great advancement,—a want of steady continuance. IV. An unwillingness to bear the burdens God lays on us. V. Discouragement in regard to our own character and prospects.^e—*Godly sorrow.*—I. Its nature. A despondent feeling, but also repentance and earnest faith. II. Its necessity: 1. When a man has done wrong, and grace is withdrawn, earnest repentance is indispensable, if improvement is to be lasting; 2. In the whole course of the Christian life, this godly sorrow has its place in so far as a man becomes daily conscious of his weakness and unfaithfulness before God. III. Its blessing. Where there is this sincere repentance, and sorrow of heart on account of sin, the result will be a vigorous reaction against sin, a victory, and a reward.^f

Fruits of repentance.—Thomas Olivers was an itinerant cobbler, who spent his time working, carousing, and contracting debts. He congratulated himself on his skill in defrauding his creditors. This reprobate Welshman was at last rescued by Methodism, and became one of Mr. Wesley's itinerant corps. So great had been his wickedness, that his friends thought he must have had some terrible fright. His uncle said to him, "Thou hast been so wicked, thou hast seen the devil." His conscience was awakened. Of his old debts he said, "I felt as great sorrow and confusion as if I had stolen every sum I owed." He resolved to pay the last cent with money due to him from the estate of one of his kindred. With part of his money he bought a horse, and started on his memorable journey from town to town, preaching Christ, and paying his debts. He went to Whithurst to pay a sixpence. Before his strange pilgrimage was ended, he paid about seventy debts, principal and interest, and had to sell his horse, saddle, and bridle to finish his payments. Such fruits of repentance were followed by great religious prosperity and usefulness.

11—13. thing, repentance. sort,^a a kind that was genuine. carefulness, to obey authority. clearing, by excluding the

wrong-doer, as not participating in his sin. indignation, against yourselves for not doing so before. fear, of Divine anger. desire, to correct all that was wrong. zeal, on God's behalf. revenge, in inflicting justice. in . . matter, having repudiated the offender and the sin. done . . wrong,^b merely to secure his punishment. suffered,^c merely to secure redress. but . . you, by inciting to zeal and holiness. comfort, i.e., happiness resulting fr. right-heartedness. yea . . Titus, for he also had grounds for joy. because . . all, by your kindness to him. as well as by your practical repentance.

Christian manner of rebuke.—I. The spirit of Apostolical rebuke. It was marked by: 1. Unflinching severity; 2. The desire of doing good; 3. A spirit of justice; 4. Joyful sympathy in the restoration of the erring. II. The Apostolic doctrine of repentance. The different kinds of sorrow:—1. That of the world. This is not desirable because it—(1) Is of the world; (2) Works death. Works it (a) Literally; (b) Figuratively; (c) Spiritually. 2. Godly sorrow—(1) Its marks—moral earnestness—fear—vehement desire—anxiety about character—zeal—revenge; (2) Its results,—not to be repented of.^d

Repentance.—To repent is to accuse and condemn ourselves, to charge upon ourselves the desert of hell; to take part with God against ourselves, and to justify Him in all that He does against us; to be ashamed and confounded for our sins; to have them ever in our eyes, and at all times upon our hearts, that we may be in daily sorrow for them; to part with our right hands and eyes, that is, with those pleasurable sins which have been as dear to us as our lives, so as never to have to do with them more, and to hate them, so as to destroy them as things which by nature we are wholly disinclined to. For we naturally love and think well of ourselves, hide our deformities, lessen and excuse our faults, indulge ourselves in the things that please us, are mad upon our lusts, and follow them, though to our own destruction.^e

14—16. ashamed, since my hopes of you are fulfilled. is . . truth, proved to be so by your conduct. inward, tender. how . . him, as my friend, and the messenger of God. I . . things,^a already named, and now about to be mentioned.

Boasting a perilous matter.—I. Beware how you boast—speak nothing but truth of yourself or others. II. Remember, the truth will be tested by impartial judges all the more severely because of your assertions. III. The least failure is punished with disappointment, shame, ridicule. IV. Happy is he whose boasting is found true—he has escaped a precipice, and won honour, confidence and respect.^b

The excellence of charity.—Irenæus calleth charity a most excellent present from heaven, the top and zenith of all virtues. gifts, and favours of God. Maximus saith, it is the gate of the sanctuary, which leadeth us aright to the vision of the Holy Trinity. It is the double spirit which Elvius required, wherewith to love God and our neighbour. Behold the whole law! behold all perfection! You are not much to afflict yourself, saith Augustine, to become perfect. Love God, and then do what you will; for if you desire to know whether your love to God be real and not counterfeit, mark how you love your neighbour. By how much the lines draw nearer one to another, so much the more they approach to the centre; by how much the nearer you approach to your neighbour in love, by so much the nearer you are to God.^c

b 1 Co. v. 1, 2.

c 1 Co. vi. 7.

d F. W. Robertson, M.A.

“The ‘sorrow of the world’ is the certain way to desperation, unless God prevent it, as appears from the horrid examples of Cain, Saul, Abithophel, and Judas; but the written tears of David give the clearest example of the other kind of sorrow.”—Beza.

e Francis Fuller.

“Repentance is faith's usher, and dews all her way with tears. Repentance reads the law and weeps; faith reads the Gospel and comforts. Repentance looks on the rigorous brow of Moses, faith beholds the sweet countenance of Christ Jesus.”—T. Adams.

pastoral confidence

a 2 Th. iii. 4.

“Every part of Popish repentance—viz. contrition, confession, and satisfaction—was performed by Judas.”—Owen.

b Dr. Lyth.

“The false penitent weeps because he has brought suffering down upon self. The true penitent weeps because he has brought suffering down upon Christ.”—Lee.

c N. Caussin.

CHAPTER THE EIGHTH.

Macedonian liberality

a Mk. xii. 44.

b Ac. xi. 29; Ro. xv. 25, 26; 1 Co. xvi. i. 3, 4.

c W. Burkitt, M.A.

"Proportion thy charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity. Let the lips of the poor be the trumpet of thy gift, lest in seeking applause thou lose thy reward. Nothing is more pleasing to God than an open hand and a closed mouth."—*Quarles.*

an example to the Corinthians

a Tit. ii. 14.

b 1 Co. xv. 10; 2 Co. viii. 1.

c Dr. J. Edmond.

"Some believe in free-will and some in free-grace; those of you who are free-willers will give to this collection, of course, for the sake of what you suppose you will get by it; those of you, on the other hand, who expect salvation by grace alone, will contribute to the present charity out of love and gratitude to God. So, between free-will and free-grace, I hope we shall have a good collection."—*Gill.*

1, 4. grace . . Macedonia, resulting in their merciful and liberal disposition. trial, of the saints in Judæa. affliction, persecution. joy, in the Lord. deep, *Gk.*, down into the depth. riches, fulness. power, ability. beyond, "even to self-denial. themselves," voluntarily. entreaty, without reluctance. gift, wh. we felt was beyond their means. fellowship, do our share of the work by carrying and distributing their gift.

The charity of the Macedonians.—It was—I. Profusely liberal, beyond their means. There may be emergent occasions, when we should administer even beyond our ability. II. Purely voluntary—1. Unsolicited by men; 2. Prompted by God. III. Accompanied with importunity to the Apostle to receive and distribute it.^c

Liberality in poverty.—During the visit of the late Rev. Legh Richmond to Iona, in the Highlands of Scotland, several interesting results of his Christian zeal and affection were displayed. He manifested a peculiar interest in the school at that place, and entirely gained the confidence and love of the children. On one occasion, when preaching in the school-house, he adverted to the Jewish mission. The hum of the children was heard, "We will give—we will give." Some persons present attempted to check their zeal, and keep silence; but all voices were heard in reply, "The bairns will have it—the bairns will have it!" meaning the children would make a collection, which they did, and presented to Mr. R. £2 0s. 9d.

5-7. hoped, *i.e.*, it was far beyond our expectation. first . . Lord,^a the secret of their liberality. and . . God, as converts, and in Christian union. insomuch, encouraged by this liberality of a poor people. that . . begun, the collection. finish, carry forward to completion. grace,^b of liberality. therefore, *etc.*, that you may be deficient in no good work. abound, after the Macedonian example.

All for Jesus.—I ask for Jesus your—I. Eye. Look up to Jesus with faith. II. Ear. Humbly hearken to Christ; take pleasure in reading and hearing about Him; do His will. III. Hand. 1. Be joined to Christ; 2. Be led by Him. IV. Foot. Be ready to run Christ's errands, to do some good, to prevent some evil. V. Lip. Speak about, praise, and learn even to preach Christ. VI. Heart. You give Christ nothing if you keep back the heart—you give Him all when your heart is His.^c

Benevolence of the Princess Charlotte.—It is related of the lamented Princess Charlotte, that in one of her walks with Prince Leopold, in November, 1816, she addressed a decent looking man, who was employed as a day-labourer, and said, "My good man, you appear to have seen better days." "I have, your royal highness," he replied: "I have rented a good farm, but the change in the times has ruined me." At this reply she burst into tears, and said to the Prince, "Let us be grateful to Providence for His blessings, and endeavour to fulfil the important duties required of us, to make all our labourers happy." On her return home, she desired the steward to make out a list of all the deserving families in the neighbourhood, with the particulars of their circumstances;

orders were given to the household that the whole of the superfluous food should be carefully distributed according to the wants of the poor: and, instead of the usual festivities on the following birth-days of the prince and princess, £150 were spent on each occasion in clothing the poor.

8—10. commandment, as an Apostolical injunction, but by way of advice. by . . others, the prompt charity of Macedonian believers. and . . love,^a that all may know your love to be sincere. grace . . Christ, the highest example. rich,^b in heavenly glory. poor,^c laid His glory by. rich,^d in possession of God's favour, and in hope of heaven. advice,^e not commandment. expedient, befitting. who . . ago, having so long since made a beginning.

The poverty of Christ.—I. Its reality. See Him at—1. Bethlehem; 2. Sychar's well; 3. In the wilderness; 4. His entry into Jerusalem; 5. His crucifixion. II. Its peculiarities: 1. Sinless; 2. Voluntary. III. Its design. By these means—1. He gave Himself to the cross; 2. He exhibited a more widely applicable example; 3. He demonstrated His sympathy.^f—*Made rich by poverty.*—I. Christ's riches. He was rich in—1. Divine attributes; 2. Possessions; 3. Homage. II. His poverty. A needy—1. Birth; 2. Life; 3. Death. III. The result: 1. Present riches; 2. Prospect of increase; 3. Riches of heaven.^g—*Rich, yet became poor.*—I. Christ's primeval greatness. He was rich inasmuch as—1. He possessed the sublimest qualities; 2. He was universal proprietor of heaven and earth; 3. He possessed universal control and government. II. His vast abasement. He took our nature on Himself by—1. Clothing Himself with it; 2. Appearing in our world; 3. Being born in a low condition; 4. Subjecting Himself to human infirmity; 5. Suffering the most extreme agony and death. III. His amazing benevolence.^h

Liberality of Carey, Marshman, and Ward.—Those who are most intimately acquainted with missions set the highest estimate on their importance. Missionaries, as all must admit, are best qualified to form a correct judgment in reference to the value of the means employed, to bless and save the heathen around them. And they are willing to sacrifice the enjoyments of refined society—to live an exile from kindred, and friends, and home—to suffer poverty, shame, imprisonment, and even death, in order to carry forward the work in which they are engaged. If their situation is such that they can acquire property in connection with their labours, they are ready to lay it out in behalf of the mission to which they are attached. For instance, the Rev. Messrs. Carey, Marshman, and Ward (missionaries at Calcutta and Serampore), each of them gave about £1,500, in all about £4,500 a-year, which they acquired by their printing establishment, to be expended in efforts for the spiritual welfare of the pagans around them.

11, 12. perform,^a carry through, complete. so . . performance, as ready as the will. of . . have, in keeping with your wealth. first . . mind, the motive gives virtue to the deed. it . . accepted, the will and the deed. hath,^b much or little. not,^c if he happen to be poor; having more liberality of heart than of means.

Sincerity and hypocrisy.—I. The sincere Christian. He is known by: 1. An honest, unaffected desire to do right; 2. A

"Whoever waits for a superfluity to give to the poor, will never give them anything."

the proof of love

a 1 Jo. iii. 18.

b Jo. xvi. 17.

c Ph. ii. 6, 7; Lu. ix. 58.

d Ro. viii. 32; Ep. iii. 8.

e "A number there are who think they cannot admire, as they ought, the power of the Word of God, if in things Divine they should attribute any force to man's reason."
—Hooker.

f *Stems and Twigs.*

g W. W. Wythe.

"The slightest emotion of disinterested kindness that passes through the mind, improves and refreshes that mind, producing generous thought and noble feeling. We should cherish kind wishes, for a time may come when we may be enabled to put them in practice."
—Miss Mitford.

h *Rev. Mat. Wilkes*

"Charity to the soul is the very soul of charity."

"Rare benevolence, the minister of God."
—Carlyle.

will and performance

a Pr. xix. 17; Ma. x. 42.

b 1 Ti. vi. 17—18; He. xiii. 16.

c 2 Co. ix. 7; Lu. xxi. 3.

d J. H. Newman, B.D.

"Those who defer their gifts to their death-bed do as good as say, 'Lord, I will give Thee something when I can keep it no longer; Happy is the man who is his own executor.'"—*Sp. Hall.*

"The office of liberality consisteth in giving with judgment."—*Cicero.*

each to do what he can

a Ro. xv. 27.

b Ex. xvi. 18.

"Those enjoying prosperity should always be ready to assist the unfortunate, for no one can say what the future may bring forth."—*Demosthenes.*

c F. W. Robertson.

"Intellectual attainments and habits are no security for good conduct, unless they are supported by religious principles. Without religion, the highest endowments of intellect can only render the possessor more dangerous, if he be ill-disposed; if well-disposed, only more unhappy."—*Southey.*

Titus

a Ph. ii. 12, 13.

b Macknight, Orig. Jerome, Ols-hausen.

c Stanley, De Wette, Wieseler.

d Luther, Calvin, etc.

ruling sense of God's presence within him; 3. A profound, simple, open-hearted confidence in God; 4. A love which proceeds from a pure heart and good conscience, and is free from hypocrisy. II. The merely professing Christian—the hypocrite. Known by: 1. Double-mindedness—a desire to serve both religion and the world; 2. Attempts at self-justification; 3. An arguing spirit.^d

The will and the performance.—Karamsin, the Russian traveller, having witnessed Lavater's diligence in study, visiting the sick, and relieving the poor, greatly surprised at his fortitude and activity, said to him, "Whence have you so much strength of mind and power of endurance?" "My friend," replied he, "man rarely wants the power to work, when he possesses *the will*; the more I labour in the discharge of my duties, so much the more ability and inclination to labour do I constantly find within myself."

13—15. eased, by not giving bec. you give. burdened, by giving more than your share. equality,^a distribution of duty in this particular. time, that you are rich and they in need. their . . want, when, as is likely in these troublous times, you may need help. written,^b this equalising of the burden carries out the principle of an old rule. he that, etc., the household that had many hands to gather the manna supplied the lack of others.

Christian liberality.—I. The spirit in which Paul urges it. He speaks strongly—not in the way of coercion, but of counsel and persuasion. II. The motives which he brings to bear on the case. He refers them to the example of Christ: 1. The tendency in his mind to refer everything back to Christ; 2. How he finds the parallel, not in the literal acts, but in the spirit of Christ; 3. The desire of reciprocity.^c

Gifts to the poor are loans to the Lord.—The Rev. Edward Jones was particularly noted for his charitable disposition. A friend once made him a present of a sum of money, that he might purchase malt to make beer for the use of his family. Returning home from the house of his friend, he happened to pass through a village where there were several poor families, some of whom were sick, and others in very needy circumstances. Hearing of their distresses, he went into their houses, in order to address some serious advice to them. But his heart was so much affected with the miseries he beheld, that he distributed among them what his friend had given him to supply his own wants. When he reached home, he told his wife what he had done. She cheerfully applauded his generosity, and at the same time acquainted him, that, in his absence, God had inclined the heart of a neighbouring farmer to send the very quantity of malt that his friend's money would have purchased.

16—18. God,^a fr. whom good thoughts come. same . . you, Paul does not envy the right-heartedness of Titus. exhortation, to go with P. to Cor. (v. 6). forward, doing more than he was desired. he . . you, with this letter. Thus marking both his love to P., and his confidence in the Cors. brother, some^b think Luke; others,^c Trophimus; others,^d Barnabas; others,^e Silas; others,^f Mark; others,^g Gaius. praise . . Churches, hence he was well known and trusted.

The minister's best qualification.—I. An earnest concern for his

charge—evinced by his willing service—self-sacrificing zeal—continued and persevering effort. II. The source from whence it is derived—God the giver of every good gift—by the Spirit—through faith and prayer. III. The gratitude it should inspire—in the heart of every Christian—for the sake of the cause of God and the world.^b

Reward of Fuller and his Church.—"There was a period of my ministry," said this devoted man to a friend, "marked by the most pointed systematic effort to comfort my serious people: but the more I tried to comfort them, the more they complained of doubts and darkness. Wherever I went among them, one lamentation met my ear, 'Ah! sir, I can get no comfort. I am unable to appropriate any of the great and precious promises to myself; I looked for light and behold darkness.' I knew not what to do, nor what to think, for I had done my best to comfort the mourners in Zion. I was therefore at my wits' end. At this time it pleased God to direct my attention to the claims of the perishing heathen in India; I felt that we had been living for ourselves, and not caring for their souls. I spoke as I felt. My serious people wondered and wept over their past inattention to this subject. They began to talk about a Baptist mission. The females especially began to collect money for the spread of the Gospel. We met and prayed for the heathen, met and considered what could be done amongst ourselves for them, met and did what we could. And whilst all this was going on, the lamentations ceased. The sad became cheerful, and the desponding calm. No one complained of a want of comfort. And I, instead of having to study how to comfort my flock, was myself comforted by them. They were drawn out of themselves. Sir, that was the real secret. God blessed them while they tried to be a blessing."

19—21. but . . Churches, the Apostle's wish was in harmony with the Churches' will; they had a voice in the matter. which . . Lord, whose servants we all are, and whose glory—not any personal interest—we should aim to advance. and . . mind, the donors shall have due praise. avoiding, to the best of our judgment. blame, the mode of administration. providing, by inquiry and consideration. for . . things,^a a just and equitable collecting and distributing. not . . Lord, this easy, bec. He knows all. but . . men, more dif., since they are apt to be envious and suspicious.

Things honest in the sight of all.—The principles, grounds, and excuses of the practice of deserting virtue. I. Men, in their visible conversation, neglect their duty, and comply with sin out of false modesty. II. They are afraid of losing the goodwill, or gaining the hatred of their fellow-men. III. They neglect virtue to escape the envy of their friends. IV. They fear infamy and reproach. V. They fear being thought hypocritical.^b

Honesty rewarded.—A gentleman, jumping from an omnibus in the city of New York, dropped his pocket-book, and had gone some distance before he discovered his loss; then, hastily returning, inquired of every passenger whom he met if a pocket-book had been seen. Finally, meeting a little girl of ten years old, to whom he made the same inquiry, she asked, "What kind of a pocket-book?" He described it. Then unfolding her apron, "Is this it?" "Yes, that is mine; come into this store with me." They entered; he opened the book, counted the notes, and

e Estius, etc.

f Lightfoot.

g Alford.

h Dr. Lyth.

"So that nothing is so easy as to deceive oneself; for what we wish, that we readily believe; but such expectations are often inconsistent with the real state of things."—*Demosthenes.*

"The main substantial of religion lie in a little room, and should be delivered briefly, in an easy and evident way; not clogged with obscure and intricate notions, with unnecessary and doubtful opinions."—*Dr. Worthington.*

providing for honest things

a Ro. xii. 17; Ph. iv. 8; 1 Pe. ii. 12.

"In our opportunities for enriching ourselves, we should never lose sight of honesty."—*Confucius.*

"Integrity is to be preferred to eloquence."—*Æschines.*

b *Dr. J. Barrow.*

"Let uprightness influence you in all your actions, and be sincere in whatever you say; let reason be your guide even in the smallest matters."—*Pythagoras.*

"Let your charity begin at home, but do not let it

stop there. Do good to your family and connections, and, if you please, to your party; but after this, look abroad. Look at the universal Church, and, forgetting its divisions, be a catholic Christian. Look at your country, and be a patriot; look at the nations of the earth, and be a philanthropist."—*Henry Martyn.*

"Live well, and then, how soon soe'er thou die, Thou art of age to claim eternity."—*Randolph.*

Paul's messengers

a Stanley; cf. Ac. xx. 4; 2 Ti. iv. 12; Ep. vi. 21; Tit. iii. 12; Col. iv. 7.

"He who is devoted to excellence, contents himself with the testimony he has in his own bosom, that in his conduct he is influenced by the precepts of virtue."—*Plutarch.*

ministering to the saints

"How often charity may be exercised at a little cost! A trifling benefit, granted in season, may sometimes save the honour, or

examined the papers. "They are all right," said he; "fifteen notes of a thousand dollars each. Had they fallen into other hands, I might have never seen them again. Take, then, my little girl, this note of a thousand dollars as a reward for your honesty, and a lesson to me to be more careful in future." "No," said the girl, "I cannot take it. I have been taught at Sunday-school not to keep what is not mine, and my parents would not be pleased if I took the note home; they would suppose I had stolen it." "Well, then, my girl, show me where your parents live." The girl took him to a humble tenement in an obscure street, rude but cleanly. He informed the parents of the case. They told him the child had acted correctly. They were poor, it was true, but their pastor had always told them not to set their hearts on rich gifts. The gentleman told them they must take it, and he was convinced, from the principle they had professed, that they would make a good use of it. The pious parents then blessed their benefactor, for such he proved; they paid their debts, which had disturbed their peace; and the benevolent giver furnished the father employment in his occupation as a carpenter, enabling him to rear an industrious family in comparative happiness. This little girl became the wife of a respectable tradesman in New York, and had reason to rejoice that she was born of pious parents, who had secured their daughter's happiness by sending her to a Sunday-school.

22—24. them, Titus and the bro. of v. 18. **brother,** prob. Tychicus;^a but there is the same variety of opinion as in the other case. **whom . . things,** an important mission needs well proved agents. **but . . you,** cheerful diligence inspired by hope of success founded on P.'s confidence. **whether . . Titus,** who and what is he? **he . . you,** he has my confidence. **brethren,** the two with Titus. **they . . churches,** having their confidence. **and . . Christ,** His servants and your brethren. **wherefore,** for these suff. reasons. **shew . . churches,** publicly. **the . . behalf,** by your reception of them, and your finishing this work.

An unanswerable argument.—Mr. Innes, in his work on *Domestic Religion*, mentions a fact strikingly illustrative of the power of consistent conduct. A young man, when about to be ordained as a Christian minister, stated that at one period of his life he had been nearly betrayed into the principles of infidelity; "but," he added, "there was one argument in favour of Christianity which I could never refute—the consistent conduct of my own father!"

CHAPTER THE NINTH.

1, 2. for . . you, to show that the thing is right and needful at this time. **forwardness,** readiness in anticipating my arguments. **for . . Macedonia,** to encourage them with my confidence in you. **that . . ago (viii. 10),** ready to *begin*. **and . . many,** who might not have given but for what they believed you would do.

The duty of giving enforced by Paul.—It is more blessed to give than to receive, because—I. It delivers us from ourselves. From—1. The bonds of selfishness; 2. The cares of superfluity; 3. The burden of dependence. II. It unites us to the brethren. By their

—1. Friendly attachment ; 2. Active gratitude ; 3. Blessed intercession. III. It brings us nearer to our God. We are permitted to be—1. Similar to the image of the All-good ; 2. Sharers in the delight of the All-loving ; 3. Expectants of the gracious reward of an eternal Rewarder.^a

Benevolence of J. Wesley.—In the year 1776, the Rev. John Wesley received the following letter, in consequence of a recent resolution of the Government, that circulars should be sent to all persons who were suspected of having plate on which they had not paid duty:—"Reverend Sir,—As the commissioners cannot doubt that you have plate for which you have hitherto neglected to make an entry, they have directed me to send you a copy of the Lords' order, and to inform you that they expect that you forthwith make the entry of all your plate, such entry to bear date from the commencement of the plate duty, or from such time as you have owned, used, had, or kept any quantity of silver plate, chargeable by the Act of Parliament ; as, in default thereof, the board will be obliged to signify your refusal to their Lordships. N.B.—An immediate answer is desired." Mr. Wesley replied as follows:—"Sir,—I have two silver tea-spoons at London, and two at Bristol ; this is all the plate which I have at present ; and I shall not buy any more while so many around me want bread. I am, sir, your most humble servant,—John Wesley." Perhaps there never was a more charitable man than Mr. Wesley. His liberality knew no bounds, but an empty pocket. He gave away not merely a certain part of his income, but all that he had : his own wants being provided for, he devoted all the rest to the necessities of others. He entered upon this good work at a very early period. We are told that, when he had thirty pounds a year, he lived on twenty-eight, and gave away forty shillings. The next year, receiving sixty pounds, he still lived on twenty-eight, and gave away two-and-thirty. The third year he received ninety pounds, and gave away sixty-two. The fourth year he received one hundred and twenty pounds. Still he lived on twenty-eight, and gave to the poor ninety-two. During the rest of his life he lived economically ; and, in the course of fifty years, it has been supposed, he gave away more than thirty thousand pounds.

3, 4. yet . . brethren, to urge the completion of what you have purposed. lest . . behalf, and the poor who have given be discouraged, by the holding back of the rich. that . . ready, with your completed work. lest . . unprepared, after a year's thinking and talking. we . . ye, note P.'s delicacy, as if the shame would be all his.

Appeals to the benevolent.—These appeals are—I. Justified by Apostolic precedent ; II. Needed—not always to excite a benevolent spirit—but to develop corresponding action, and secure a ready and liberal response ; III. Dictated by love—for your credit and for God's glory.^a

How to give.—At a missionary meeting held among the negroes in the West Indies, these three resolutions were agreed upon:—1. We will all give something. 2. We will all give as God has enabled us. 3. We will all give willingly. As soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down what each came to give. Many came forward and gave, some more and some less. Amongst those that came was a rich old negro, almost as rich as all the others put together,

the life, perhaps, on whom it is bestowed." —*Democrates.*

a Gerok.

"It will help us to bear our own ill-fortune if we reflect on the greater misfortunes of others." —*Thales.*

"Proportion thy charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity ; let the lips of the poor be the trumpet of thy gift, lest in seeking applause thou lose thy reward. Nothing is more pleasing to God than an open hand and a close mouth." —*Quarles.*

"It is another's fault if he be ungrateful ; but it is mine if I do not give. To find one thankful man I will oblige many that are not so." —*Seneca.*

vindication of imputed character

"Poverty and riches are truly the names of want and sufficiency ; he who wants ought not to be called rich ; nor he who wants not, poor." —*Democritus.*

a Dr. Lyth.

"Charitable deeds are oftener owing to caprice, or to the pleasure yielded to the will of the donor, than to considerations of the relief or gra-

tification afforded to the objects of them."—*Seneca*.

"It is proper that alms should come out of a little purse as well as out of a great sack; but surely where there is plenty, charity is a duty, not a courtesy; it is a tribute imposed by Heaven upon us, and we is not a good subject, who refuses to pay it."—*Feltham*.

sowing and reaping

a Pr. xi. 24, 25; xix. 17; xxii. 9.

b Ga. vi. 7, 9; Ps. xli. 1—3.

c De. xv. 7, 8, 10; Ex. xxv. 2; Ro. xii. 8.

"Waste not thy benevolence on the ungrateful; it is like sowing seed on the surface of the sea."—*Phocylides*.

"The good need but few laws, for things are not accommodated to laws, but laws for things."—*Theophrastus*.

d *Oosterzee*.

"Benevolence is always a virtuous principle. Its operations always secure to others their natural rights, and it liberally superadds more than they are entitled to claim."—*Cogan*.

the giver rewarded

a Ph. iv. 19; 1 Pe. iv. 9—11.

b Ps. cxii. 9.

c Ma. vi. 31—33. "The recompense of good actions consists in having per-

and threw down upon the table a small silver coin. "Take dat back again," said the negro that received the money; "Dat may be according to de first resolution, but it not according to de second." The rich man accordingly took it up, and hobbled back to his seat again in a great rage. One after another came forward, and as almost all gave more than himself, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying, "Dare! take dat!" It was a valuable piece of gold; but it was given so ill-temperedly, that the negro answered again, "No! dat won't do yet! It may be according to de first and second resolution, but it is not according to de last;" and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and then came up to the table, and with a smile on his face, and very willingly, gave a large sum to the treasurer. "Very well," said the negro, "dat will do; dat according to all de resolutions."

5—7. **bounty**, free gift. **covetousness**, wh. reveals itself as much by reluctant giving; as by withholding altogether. **he . . sparingly**,^a in gifts to the poor. **shall . . sparingly**, of mercy fr. the poor's Protector. **and he, etc.**,^b for the Lord loveth a cheerful giver. **as . . heart**, less than that is robbing God; more, is morally valueless. **grudgingly**,^c as loth to part with it. **necessity**, as compelled to give. **God**, who gives cheerfully Himself. **loveth**, as a man after His own heart. **giver**, what have we that we did not first receive.

The Christian exhorted to generosity.—This is a demand of which—I. The contents are comprehensive; II. The prominence just; III. The remembrance needful. Learn:—(1) The Lord requires that His disciples should be more sincere, more unselfish, more persevering in good than others; (2) The Christian must be distinguished above others; he can be, and he really is, as history shows; (3) By this remembrance, humility, faith, and heavenly desire are awakened.^d

Giving promptly.—Mrs. Graham, of New York, made it a rule to appropriate a tenth part of her earnings to be expended for pious and charitable purposes; she had taken a lease of two lots of ground, in Greenwich Street, from the corporation of Trinity Church, with the view of building a house on them for her own accommodation: the building, however, she never commenced, and by a sale which her son-in-law, Mr. Bethune, made of the lease in 1795 for her, she got an advance of one thousand pounds. So large a profit was new to her. "Quick, quick," said she, "let me appropriate the tenth before my heart grows hard." What fidelity in duty! What distrust of herself! Fifty pounds of this money she sent to Mr. Mason, in aid of the funds he was collecting for the establishment of a theological seminary.

8—11. **able . . you**,^a grace in your worldly as well as other affairs. **that . . things**, material things are of God's favour. **may . . work**, rightly using God's gifts in God's way. **written**,^b among the poor laws of the Bible. **righteousness**, beneficence. **ever**, the liberal oft. continue and increase in prosperity. **he . . sower**, God, who does this in the physical world, and multiplies the scattered seed. **both . . sown**, He will increase your money for personal enjoyment and charitable uses. **and . . righteousness**, eternal rewards. **to all**,^c in order to all. **God's purpose**

in His gifts to us. **causeth**, in the hearts of others. **us**, through our bounty. **to God**, the real author of all good.

The duty and reward of bounty to the poor.—I. There is no sort of duties which God hath more especially commanded, or more earnestly inculcated than these of bounty towards our brethren. II. It is also observable, that, as in every kind that which is most excellent commonly assumes to itself the name of the whole kind; so among the parts of righteousness (which word denotes all virtue) this of giving is peculiarly called righteousness. III. In various parts of Scripture, where religion is briefly summed up in a few important particulars, these duties constantly make a part (Luke iii. 10, 11; Jas. i. 27; Gal. vi. 2; Ma. xxiii. 23; Micah vi. 8). IV. In descriptions of piety these are also specified (Ps. xxxvii. 21, 26). V. Also, it may be observed in all the histories of good men that mercy and bounty are necessary to true piety.^a

Benevolence of Mr. Thornton.—The late John Thornton, Esq., of Clapham, was distinguished by his great liberality: he disposed of large sums in various charitable designs, with unremitting constancy, during a long course of years. His charities were much larger than is common with wealthy persons of good reputation for beneficence, insomuch that he was almost regarded as a prodigy. He was the patron of all pious, exemplary, and laborious ministers of the Gospel; frequently educating young men whom he found to be religiously disposed, and purchasing many livings, which he gave to ministers, in order that the Gospel might be preached in those places where he supposed the people were perishing for lack of knowledge. He also dispersed a very great number of Bibles, in different languages, in distant countries, perhaps in all the four quarters of the globe, and with them vast quantities of religious books, calculated to alarm the conscience and affect the heart with the importance of eternal things. He also patronised every undertaking which was suited to supply the wants, to relieve the distresses, or to increase the comforts of the human species, in whatever climate, or of whatever description, provided they properly fell within his sphere of action.

12-15. **not . . . saints**, relieves them fr. temporal distress. **but . . . God**, the greatest good of human charity is the praise to God that comes of it. Nothing is wasted of wh. the giving promotes God's glory. **by . . . ministration**, they experiencing your kindness. **they . . . Christ**,^a of wh. subjection your charity is the acknowledged outcome. **and . . . men**, your bounty incites them to trust in the all-bountiful God. **by . . . you**, the rich shall be blessed in answer to the prayer of the poor. **which . . . you**, in fervent love and admiration. **for . . . you**, not for your wealth, but your piety. **thanks . . . gift**,^b an apt conclusion to this dissertation on the art of giving as a means of grace.

The gift of Christ.—I. The Donor. II. The donation. III. The receivers. IV. The gratitude due.^c—*The gift of gifts.*—It is unutterably precious, because—I. Of the Giver. II. It includes other gifts. III. It improves other gifts: through it man values—1. Nature; 2. Human nature; 3. The Bible, more. IV. It makes us givers. V. It is a gift to all. 1. Not a loan; 2. Not a purchase; but, 3. A gift, and a gift to all.^d—*The unspeakable gift.*—I. Christ as the gift of God:—1. The greatest of His gifts. 2. The circumstances under which this was bestowed. 3. The characters of the receivers. 4. The purposes to be accomplished by it. II.

formed them.”—*Seneca.*

“God is pleased with no music below so much as in the thanksgiving songs of relieved widows, of supported orphans, of rejoicing, and comforted, and thankful persons. This part of our communication does the work of God and of our neighbours, and bears us to heaven in streams made by the overflowing of our brother's comfort.”—*Bp. Taylor.*

d Dr. J. Barrow.

“The measures that God marks out to thy charity are these: thy superfluities must give place to thy neighbour's great convenience; thy convenience must yield to thy neighbour's necessity; and, lastly, thy very necessities must yield to thy neighbour's extremity.”—*South.*

God is glorified in the charitable

a Ma. v. 16.

b Jo. iii. 16; Ro vi. 23.

c W. W. Wythe.

“There is no condition of life in which goodness is not attended by comfort; but, with the wicked, pomp, grandeur, magnificence, do but bring on a disgusting and insupportable melancholy.”—*Plutarch.*

d T. R. Stevenson.

"Long acquaintance is often called friendship, and so is intimacy; but they are very different things. Let us look through the world and see if any man will sacrifice his own comforts and conveniences for his friend's sake."—*Aristotle.*

e Preachers' Port.

f J. Bolton.

"The sweet charities of life, sympathy, affection, and benevolence, are the blessings blended with sorrow, sickness, and infirmity; and from the restraints of temper and mutual forbearance we practise to each other, arise the kindness and good-will which are the charms of social life."—*Mrs. King.*

a strong ground of entreaty

a Remember how gentle the Master was, and force not me, His servant, to be otherwise towards you."—*Alford.*

b Cony. and How. cap. vii.

c 2 Co. xiii. 2-10; 1 Co. iv. 21.

d 2 Co. xii. 7.

e 2 Co. 12.

f J. Parsons.

The facts that justify this epithet. Christ is unspeakable in—1. His personal glory; 2. The perfection of His mediatorial grace; 3. His matchless achievements. III. The call to gratitude—1. Cold acknowledgments will not suffice; 2. Consecration of heart and life are required.^e—*God's unspeakable gift.*—I. The Giver—God. II. The gift itself; the gift of a—1. Redeemer, without whose death we must have perished; 2. Teacher, without whose instructions we must have wandered on in ignorance; 3. Brother, without whose sympathy we must have fainted at the prospect of duty and trial. III. Its greatness, "unspeakable:" 1. Amazing; 2. Surpassingly lovely; 3. For such vile objects as us; 4. Its working of vast things for us. IV. The gratitude which becomes us. We should thank Him with—1. Our lips; 2. Our spirits; 3. Our conduct.^f

Giving cheerfully.—Missionary associations were formed among the converted islanders of the South Sea, to aid the London Missionary Society. The contributions consisted of oil, cotton, arrow-root, and swine. Such articles were subscribed "to buy money." When an auxiliary association was formed at Huahine, the people were cautioned against making donations merely from a sense of constraint. Still, a native brought a pig to the treasurer, Hautia, and throwing the animal down at his feet, said, in an angry tone, "Here is a pig for your society." "Take it back again," replied Hautia, calmly, "God does not accept angry pigs." He then explained the objects of the society, and urged upon the consideration of the native the fact, that "The Lord loveth a cheerful giver." The man was deeply chagrined at the unyielding refusal of the treasurer. In Tahiti, on a similar occasion, a person brought a quantity of cocoa-nut oil to Pomare, in a like bad spirit, exclaiming, "Here are five bamboos of oil, take them for your society." "No," said the queen, "I will not mix your angry bamboos with the missionary oil; take them away."

CHAPTER THE TENTH.

1-3. by . . Christ,^a only believers will feel the force of this argument: others need the "terrors of the law." presence, personal appearance. base, unattractive.^b bold, in speech, bold . . confidence,^c official authority. which . . flesh,^d and judge by voice and stature. walk . . flesh,^e live in this *base* body. we . . flesh,^e with weapons also weak.

The spiritual conflict.—I. The conflict in which Christianity and its advocates are engaged. II. The weapons by which this conflict is conducted: 1. The denial expressed; 2. The affirmative implied. (1) The instrumentality they are to employ; (2) The agency upon which they are to depend. III. The victory in which it will terminate: 1. Its nature will be accordant with infinite benevolence; 2. Its extent will be commensurate with the world's boundaries.^f

Comparison of Peter and Paul.—Peter is a robust old man, with a broad forehead, and rather coarse features, an open undaunted countenance, short grey hair, and short thick beard, curled, and of a silvery white. Paul was a man of small and meagre stature, with an aquiline nose and sparkling eyes; in the Greek type the

face is long and oval, the forehead high and bald; the hair brown, the beard long, flowing and pointed. . . . These traditional characteristic types of the features and person of the two greatest Apostles were long adhered to. We find them most strictly followed in the old Greek mosaics, in the early Christian sculpture, and the early pictures, in all which the sturdy dignity and broad rustic features of Peter, and the elegant contemplative head of Paul, who looks like a Greek philosopher, form a most interesting and suggestive contrast.^g—*Personal appearance of Paul.*—Paul is set before us as having the strongly marked and prominent features of a Jew, yet not without some of the finer lines indicative of Greek thought. His stature was diminutive, and his body disfigured by some lameness or distortion, which may have provoked the contemptuous expressions of his enemies. His beard was long and thin. His head was bald. The characteristics of his face were, a transparent complexion, which visibly betrayed the quick changes of his feelings, a bright grey eye, under thickly overhanging united eyebrows, a cheerful and winning expression of countenance, which invited the approach and inspired the confidence of strangers. It would be natural to infer, from his continual journeys and manual labour, that he was possessed of great strength of constitution. But men of delicate health have often gone through the greatest exertions; and his own words on more than one occasion show that he suffered much from bodily infirmity. Peter is represented to us as a man of larger and stronger form, as his character was harsher and more abrupt. The quick impulses of his soul revealed themselves in the flashes of a dark eye. The complexion of his face was pale and sallow; and the short hair, which is described as entirely grey at the time of his death, curled black and thick round his temples and his chin, when the two Apostles stood together at Antioch, twenty years before their martyrdom.^h

4-6. the . . . carnal, but spiritual, answering to the nature of conflict and enemy. mighty . . . God,^a in His estimation. strongholds,^b strong places of idolatry and sin in the world and in the human heart and understanding. imaginations,^c reasonings of statesmen and philosophers. high thing, lofty edifice of conceit. against . . . God, in the Gospel. thought,^d intention, purpose. to . . . Christ,^e to serve and honour Him. revenge, punish. when . . . fulfilled, making the disobedience of others more conspicuous.

The success of the Gospel on the souls of men.—I. All mankind, in their present state of apostasy have revolted from God, and surrendered themselves slaves to sin and Satan. II. God has set on foot an important expedition for their recovery. III. Sinners in various ways oppose this benevolent design. IV. The terms of surrender. V. The true convert's state.^f—*The Christian warfare and its weapons.*—I. The warfare. This is—1. A moral; 2. A necessary; 3. An arduous; 4. A most momentous, contest. II. The weapons: 1. These weapons are not carnal; 2. Yet they are real; 3. And also mighty. III. The victories gained. The unregenerate heart is stormed and taken. Learn: That our common Christianity is—(1) Not a system of seclusion and quietism; (2) Not only defensive, but aggressive.^g—*Religious discipline of the thoughts.*—I. The nature of this discipline. II. Its importance—1. In the daily reading of the Scriptures; 2. In

"Be not nice about being seen while engaged in doing a thing thou hast judged it proper to do, although people may represent it in a false light."—*Epictetus.*

^g *Mrs. Jameson, Sac. and Leg. Art., 145 ff.*

"Let meditation and prayer administer to our good actions, and like oil to a lamp, give our charity fresh spirits and flame; for as private religion is deficient without public charity, so charity, unless often refreshed by retirement, devotion, and heavenly reflections, will cool and languish."—*Lucas.*

^h *Cony. and How. cap. vii.*

Christian weapons and victories

^a Ro. i. 16; 1 Co. i. 21; Ro. xv. 19; 1 Th. i. 5; 2 Co. iv. 7; xiii. 3, 4.

^b Je. i. 9, 10.

^c 1 Co. i. 19.

^d He. iv. 12.

^e Ma. xi. 29.

^f *Pres. Davis.*

"When once the conscience of a man, which is the leading faculty, is gained, and a conquest is obtained over that, it is as if in the taking of a rebel garrison, the great port royal is won, which is a great thing."—*Howe.*

^g *Dr. R. Newton.*

h Dr. R. Anderson.
i Caleb Morris.

"Christianity, as it works in the heart, is mightier than it is when explained and enforced in a thousand volumes. Christianity in books is like seed in the granary, dry, and all but dead. It is not written, but living characters, that are to convert the infidel. The life of good men, and not the library of theologues, is the converting power."—*Dr. Thomas.*

"He who contends for truths which he has himself been permitted to discover, may well sustain the conflict in which presumption and error are destined to fall. The public tribunal may neither be sufficiently pure nor enlightened to decide upon the issue; but he can appeal to posterity, and reckon with confidence on 'its sure decree.'"—*Sir D. Brewster.*

"As God encouraged Joshua to fearlessness, promised to be with him and give him the victory, so He does all who enlist for the holy war."

appearance and reality

a Jo. vii. 24; 1 Co. ii. 3, 4.

2 Co. xi. 23; 1 Jo. iv. 6.

"We ought to be candid enough to extol the merits of him who

the services of the sanctuary; 3. In religious meditation; 4. In attaining elevated spirituality and holiness. III. How to acquire this discipline. By bringing the thoughts under the influence of—1. A lively faith; 2. Love; 3. Hope; 4. A fixed determination; 5. Religious duties, and guarding against improper influences; 6. By erecting mementoes of spiritual things along the path of our daily business."—*The victory of Christ over thought.*—
I. The thought of man. It may be regarded as—1. The distinguishing attribute of his nature; 2. The great parent of his character; 3. The chief instrument of his influence. II. How Christ captivates minds: 1. By arousing them into life and action; 2. By removing obstacles,—sin, etc., which manifest themselves in—(1) Sensuousness; (2) False philosophy; (3) Religious superstition; (4) Secular authority.

Weapons, carnal and spiritual.—The preaching of the late Rev. J. Scott having been made effectual to the production of a great change in a young lady, the daughter of a country gentleman, so that she could no longer join the family in their usual dissipations, and appeared to them as melancholy, or approaching to it,—her father, who was a very gay man, looking upon Mr. Scott as the sole cause of what he deemed his daughter's misfortune, became exceedingly enraged at him; so much so, that he actually lay in wait, in order to shoot him. Mr. S. being providentially apprised of it, was enabled to escape the danger. The diabolical design of the gentleman being thus defeated, he sent Mr. S. a challenge. Mr. S. might have availed himself of the law, and prosecuted him, but he took another method. He waited upon him at his house, was introduced to him in his parlour, and, with his characteristic boldness and intrepidity, thus addressed him:—"Sir, I hear you have designed to shoot me,—by which you would have been guilty of murder: failing in this, you sent me a challenge; and what a coward you must be, sir, to wish to engage with a blind man (alluding to his being short-sighted). As you have given me a challenge, it is now my right to choose the time, the place, and the weapon; I, therefore, appoint the present moment, sir, the place where we now are, and the sword for the weapon, to which I have been most accustomed." The gentleman was evidently greatly terrified; when Mr. Scott, having attained his end, produced a pocket Bible, and exclaimed, "This is my sword, sir, the only weapon I wish to engage with."—"Never," said Mr. S. to a friend to whom he related this anecdote, "never was a poor careless sinner so delighted with the sight of a Bible before." Mr. Scott reasoned with the gentleman on the impropriety of his conduct in treating him as he had done, for no other reason than because he had preached the everlasting Gospel. The result was, the gentleman took him by the hand, begged his pardon, expressed his sorrow for his conduct, and became afterwards very friendly to him.

7-9. do . . things, and men, as ministers. after . . appearance? a birth, learning, eloquence, etc. if . . Christ's, bec. of such things. let . . again, second thoughts often best. that . . Christ's,^b we without these things; he, with. though . . authority, as a set-off against externals. which . . edification, of others, not glorification of self. I . . ashamed, for authority, so derived, is something to glory in, if rightly used. seem, by boasting of authority. as . . letters, he would seek to rule by gentleness rather than by terror.

Paul's authority from Christ.—I. His relation to Christ: 1. We should not, by the most charitable allowances we make to others that differ from us, cut ourselves off from Christ, or deny our relation to Him; 2. There is room in Christ for many, and those that differ much from one another may yet be one in Him. II. His authority from Christ as an Apostle: 1. Its nature; 2. The caution with which he speaks of it.^c

Judging from appearances.—A gentleman was once seated opposite to Coleridge at dinner, with a magnificent forehead and a very fine and venerable bald head. The eyes of this patriarch were scintillating, apparently, with the fires of genius, and the whole bearing of the man was suggestive of immense capacity, laboriously suppressed. "Ah!" thought Coleridge, "if he would but speak, what grand things we would hear! what 'large utterances,' worthy of the early dramatists! what poetry, and eloquence, and truth, and thought!" Suddenly the gentleman who could boast of a venerable head, and a great talent for silence, spoke; the oracle delivered its burdening message, and to this effect: "*Hand me them dumplins! Them's the jockeys for me.*"

10-12. say they, scoffers who judge by appearances. are . . . powerful, in threats, etc. but . . . weak,^a a hint perh. of short stature.^b speech, voice, manner of speaking. let . . . this, let him distinctly understand. absent . . . present, for we have authority to make good our word. for . . . themselves, they are out of the comparison, bec. they lack the essentials. but . . . wise,^c since they are ignorant of themselves, blind to their inferiority.

The assertions of Paul's enemies.—I. What they said of him:—His letters were weighty in matter and argument, and powerful because inspired; the testimony is unexceptionable, and is confirmed by actual perusal. His bodily presence was weak and his speech contemptible; what is said is not always true, and must in this instance be received with considerable deduction, as the assertion of an opponent. If Paul had any bodily defect it was probably in the eye (comp. Gal. iv. 14, 15; 2 Cor. xii. 6-9); his speech was certainly not contemptible, Ac. xiv. 12, yet was not graced with the arts of human oratory, 1 Cor. ii. 1-5; 2 Cor. xi. 6. II. What we should learn from it:—Bodily defects are commonly compensated by other gifts—should produce humility, caution, thankfulness—should be lost sight of especially when associated with nobler qualities.^d

Body and mind.—Mr. Herbert Palmer, an eminent divine in the 17th century, sometimes preached in the French congregation at Canterbury, at the request of their Eldership, being master of that language, to the great edification of his hearers. A French gentlewoman, when she saw him the first time coming into the pulpit, being startled at the smallness of his personal appearance, and the weakness of his look, cried out in the hearing of those that sat by her, "Alas! what should this child say to us?" But having heard him pray and preach with so much spiritual strength and vigour, she lifted up her hands to heaven with admiration and joy, blessing God for what she heard.

13, 14. things . . . measure, physical powers wh. we do not possess. but . . . rule, spiritual gifts, official qualifications. which . . . us, what we are is of God. a . . . you, in efforts to do

speaks, but not suffer his address to lead into incaution; to regard his talents with pleasure, but investigate strictly the justness of his reasonings; not to be influenced by the authority of the speaker, but to scrutinise accurately the grounds of his argument; the orator's subject should be considered rather than his eloquence admired."—*Plutarch. c. Mat. Henry.*

Paul's letters and speech

a Ga. iv. 13.

b For trad. authorities for pers. app. of P., see *Winer's R. W. B.* ii. 221.

c Pr. xxvi. 12; Is. v. 21; Ro. xii. 3; Ph. ii. 3, 4.

"He, that would fully understand what he is, must look on such as are better than himself, that in the comeliness of the good he may take the measure of his own deformity. Men know not themselves by themselves alone."—*Gregory.*

d *Dr. Lyth.*

"Truth is established by investigation and delay; falsehood prospers by precipitancy."—*Tacitus.*

the rule of boasting

a Ac. xviii. 1—4.

"By comparing ourselves with others, we may receive profit and instruction; and they may be, in the very view of their walking, a seasonable reproof of the carelessness, and remissness, and extravagance of ours."—*Howe*.

"No communication or gift can exhaust genius, or impoverish charity."—*Lavater*.

b C. Mather.

the Church's aid in ministerial labour

a Ro. xv. 20; 1 Co. iii. 10.

"A prudent use of wealth conduces to the practice of liberality, and insures the means for relieving others; he who parts with his money foolishly, makes it the prey to every one."—*Democritus*.

b C. Simeon, M.A.

"The pleasure of the religious man is an easy and portable pleasure, such an one as he carries about in his bosom, without alarming either the eye or the envy of the world."—*South*.

glorifying in the Lord.

a Je. ix. 24; 1 Co. i. 27—31; Ga. vi. 14.

good, and exercise authority. **as . . you**, in the rightful exercise of our calling. **for . . you**,^a even to Corinth. **in . . Christ**, wh. we are commissioned to publish in every place.

The danger of merit.—You have read who suffered the ostracism at Athens; and what a pretty reason the country fellow offered why he gave his voice for the banishment of Aristides, "because he was everywhere always called the Just;" and for what reason the Ephori laid a fine on Agesilaus, "because he possessed, above all other men, the hearts of the Lacedæmonians." You have read the reason why the Ephesians expelled the best of their citizens,—"Nemo de nobis unus excellat, sed si quis extiterit, alio in loco et apud alios sit;" "If any are determined to excel their neighbours, let them find another place to do it." You have read that he who conquered Hannibal saw it necessary to retire from Rome, that the merit of others might be more noticed. My authors tell me that "at all times nothing has been more dangerous among men than too illustrious a degree of merit." But, my readers, the terror of this envy must not intimidate you. I must press you to do good; and be so far from affrighted at it, you shall rather be generously delighted with the most envious deplumations.^b

15, 16. **not . . measure**, we have not trespassed on the diocese of another. Ecclesiastical geography not then invented. **that . . labours**, for wherever there is a soul astray fr. Christ, there is a work for a good man to do. **hope, confidence. when . . increased**, and with it your liberality. **enlarged**, by your gifts enabled to prosecute our enterprise. **rule, wh. binds** believers to help forward Christ's cause. **to . . beyond**, as yet unreached by the Gospel. **boast**, take the credit of success. **in . . hand**,^a Churches already planted.

The faithful minister's desires.—In reference to: I. Any Church which he may have planted. He will desire their growth in: 1. Every grace; 2. Faith, more particularly. II. The whole world. 1. He will labour personally with all his might; 2. He will look for the concurrence and aid of all his people. Application: (1) Improve your own privileges; (2) Extend those privileges to all around you.^b

Zeal of Brainerd.—So earnest was the Rev. David Brainerd's devotion to his work among the poor Indians, that he had no idea of comfort apart from the desire of promoting their salvation. "The language of my heart," said he, "was, 'Here am I, Lord, send me; and send me to the ends of the earth, send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort on earth; send me even to death itself, if it be but in Thy service, and to extend Thy kingdom.' At the same time, I had as strong and lively a sense of the value of worldly comforts as ever I had; only I saw them infinitely surpassed by the work of Christ's kingdom, and the propagation of His Gospel. I will spend my life, to my latest breath, in caves and dens of the earth, if the kingdom of Christ may thereby be advanced."

17, 18. **glorieth**,^a in any work he does. **Lord**, who gives him the work to do, by doing it in His way. **not . . himself**,^b by his own conscience, by wise men, or by his master. **but . . commendeth**,^c since His commendation is founded upon knowledge of the heart, and not upon appearances.

Humility.—Consider—I. Its character; II. Its importance. How the spirit of pride is condemned by Christ and His Apostles.^d—*The foolishness of pride.*—This—I. Supplies a new standard of authority; II. Furnishes a new test of temper; III. Shows the interest taken in those who unite humility to the faculties of men; IV. Points out as a folly and crime, what might have passed as a feature of manliness.^e—*The folly and pride of boasting.*—I. Whence self-approbation arises. From—1. The over-rating the quality of our actions; 2. The judging of them by an erroneous standard; 3. The ascribing them to a wrong cause; 4. The overlooking of defects. II. Its folly and danger: 1. God will not regulate His judgment by ours; 2. Instead of sanctioning, He will reprove, our conceit. III. The most effectual antidotes: 1. Study God's Holy Law; 2. Watch the motions of your hearts; 3. Bear in mind the strict trial you will undergo on the day of judgment.^f

Meanness of boasting.—If I were a pupil of Titian, and he should design my picture, and sketch it for me, and look over my work every day, and make suggestions, and then, when I had exhausted my skill, he should take the brush and give the finishing touches, bringing out a part here and there, and making the whole glow with beauty, and then I should hang it upon the wall and call it mine, what a meanness it would be! When life is the picture, and Christ is the Designer and Master, what greater meanness is it to allow all the excellences to be attributed to ourselves!^g

CHAPTER THE ELEVENTH.

1-3. folly,^a of boasting. jealousy, for you are my children in the Lord. espoused,^b betrothed, adorned you for. chaste,^c true, pure, faithful. means, and his devices are numerous. subtilty,^d with a promise of wisdom. minds, filled with conceit. simplicity, of life and belief.

The simplicity that is in Christ.—A simple—I. Submission to God's authority; II. Reliance on Christ's merits; III. Moral character; IV. Style of living; V. Mode of worship.^e—*Christian simplicity.*—I. Simple trust in God: 1. At all times; 2. In all places; 3. Under all circumstances. II. Simple obedience to Him: 1. Prompt; 2. Unquestioning; 3. Cheerful. III. Simple love to God. Affection leads to confidence and love. Application:—1. Imitate this simplicity, that you may—(1) Be true disciples; (2) Be cheerful and happy; (3) Adorn the doctrine of Christ, and so commend religion to others. 2. Beware lest Satan beguile you from it. By—(1) Tempting you to a crooked course, as more pleasant and profitable; (2) Instilling fear into your mind; and alarming you with the consequences of an open Christian profession.^f

Christian simplicity.—The Rev. Mr. S——, an eminent divine of the Church of England, happened to dine with several other clergymen, in the house of a pious gentleman. After dinner, the conversation turned on the prevailing faults of professing Christians. Mr. S—— said, that one of the most obvious sins which those of them who are wealthy are apt to indulge in, is the keeping too good tables; that various courses, expensive removes, and luxurious dishes, savoured too much of the world, had a

b Pr. xxvii. 2.

c Ro. ii. 29; 1 Co. iii. 13, 14; iv. 5; Ma. xxv. 21.

d Brentius.

e Dr. Parker.

"Man's arrogance goes a great length, since the slightest success elevates him."—*Pliny.*

"If we are indifferent to praise, we shall also be insensible to censure."—*Zeno.*

f C. Simeon, M.A.

"The empty vessel makes the greatest sound."—*Shakspeare.*

g H. W. Beecher.

simplicity that is in Christ

a 2 Co. xii. 11.

b Ho. ii. 19; Ep. v. 25-27.

c Col. i. 28.

d Ge. iii. 1, 4-6; Re. xii. 9; Col. ii. 8; Ro. xvi. 17-19; Ga. v. 4; 1 Ti. iv. 1.

e W. W. Wythe.

"All the heresies which have corrupted and afflicted the Church, owe their origin to men's departing from the simplicity of Scripture, and must derive a cure from a return to it."—*Dr. S. Clarke.*

f *The Hive.*

"I am not what I ought to be, I am not what I wish to be, I am not what I hope to be; but, by the grace of God, I am not what I was."—*John Newton.*

equality of Paul with other Apostles

a Ga. i. 6—8.

b 1 Co. xv. 10; Ga. ii. 6.

c 1 Co. ii. 13; Ep. iii. 4.

d 2 Co. iv. 2; xii. 12.

"Praise is not readily conceded to a man of genius unless he needs at the same time our indulgence for some great fault."—*Seneca.*

"He who knows not himself, and is deceived respecting his own abilities, knows no better how to form a correct opinion of other men than he does to estimate himself."—*Socrates.*

e *W. Burkitt, M.A.*

he boasts of gratuitous labour

a Ac. xviii. 3.

b Ep. ii. 4—6.

c Ph. iv. 15, 16; 1 Th. ii. 9; 2 Th. iii. 8, 9; Ac. xx. 33; 2 Co. xii. 4.

d Ro. ix. 1.

e 1 Co. ix. 15.

f *Dr. J. Lyth.*

"When we have renounced all reliance on our own

tendency to draw away the heart from God, to cherish the desires of the carnal mind, and to make people fond of what is unworthy of a man's attention—good eating; and then, in his plain blunt way, he added, "I cannot help saying, that the dinner we had to-day was not quite agreeable to my ideas of Christian simplicity." The hint was taken, and though Mr. S—— repeatedly afterwards dined in the same house, he never once had occasion to repeat his remark.

4—6. cometh,^a whoever he may, and whatever his pretensions. Jesus, Saviour. if . . spirit, as of pride or worldliness. Gospel, plan of Salvation. ye . . him, ironical. suppose, conclude. behind, inferior. the . . Apostles,^b as Peter, James, John. But if P. was not a whit behind these, what becomes of the supremacy of Peter? knowledge,^c esp. the knowledge suited to my office. manifest,^d as a true Apostle.

Paul and the false teachers.—I. His great modesty—"I suppose:" 1. The Apostleship was an office of equal honour; 2. But some of the Apostles did more signal services than others, and Paul was one of these. II. Before whom it is that he compares himself with the chiefest Apostles;—not before the true, but the false apostles. III. The objections which these raise against him.^e

Pointed sermons.—A young minister once had the celebrated Andrew Fuller as a hearer. After service, both were invited to a neighbouring house for refreshment. The preacher, who evidently thought he had made no failure, was desirous to ascertain Mr. Fuller's opinion of his effort. The veteran divine seemed unwilling to be drawn out upon that subject, and for some time took no apparent notice of his younger brother's allusions and suggestions. At length a remark was made of so *inviting* a character, as that Mr. Fuller could not well avoid making some reply; and fastening his eye intently upon the young theologian, he said, "My brother, I gave close attention to your sermon, and tried to ascertain what you were after; what *was* your object?" Several years afterwards, that preacher referred to Mr. Fuller's inquiry as a cutting reproof which he deeply felt, and which had the effect to change essentially the character of both his motives and his labours. He prepared his sermons with the question before him as to the end which he contemplated, and the consistency of that end with the design of the Christian ministry.

7—10. offence?^a against my proper dignity and office? exalted?^b to the dignity of sons of God? freely? as a free gift? I . . churches, took their gifts for my support. service, while I was at Cor. preaching to you. wanted, necessities. I . . man, of your number. for . . supplied,^c though they were so poor. as . . me,^d and as needful to be spoken. no . . Achaia,^e for none shall say that I preach for gain.

Honest robbery.—I. Justify the expression—the Apostle received wages from the Macedonians, especially the Philippians (Phil. iv. 10, 14—16), for service in Corinth—the Macedonians were poor, the Corinthians rich. II. Justify the act—the Apostle had ministered to the spiritual necessities of the Philippians, and was in want—what he received from them was an expression of love to himself, to God's cause, to the Corinthians—it was acceptable to God, and abundantly compensated.^f

Practice of self-denial.—Panting after perfection, he (Dr. Judson) strove to subdue every sinful habit and senseward tendency. Finding that for want of funds the Mission was languishing, he cast into the treasury his patrimonial estate. Finding that his nicety and love of neatness interfered with his labours among the filthy Karens, he sought to vanquish the repugnance by nursing those sick of most loathsome diseases. Finding that his youthful love of fame was not utterly extinguished, he threw into the fire his correspondence, including a letter of thanks he had received from the Governor-General of India, and every document which might contribute to his posthumous renown. And finding that his soul still clave unto the earth, he took temporary leave of all his friends, and retired into a hut on the edge of the jungle, and, subsisting on a little rice, for several weeks he gave himself entirely to communion with God.^s

11-13. wherefore? . . . not?^a is it for lack of love that I speak of the little support you gave me? knoweth, my motive is far diff. occasion,^b opportunity of fleecing you in imitation of my example. they . . . we,^c compelled to work for nothing. false,^d pretended, self-styled. workers, working deceitfully for selfish ends. themselves, for the sake of popularity, or lucre, or as the agents of persecution.

False apostles.—The desire to appear good considered in—I. Its nature; II. Its origin; III. Its moral character; IV. Its unavoidable dangers.^e—*False prophets and teachers.*—They—I. Seek to make a gain of men whose minds are simple and credulous; II. Seek influence for sordid purposes; III. Are self-revealing. Test doctrine by example. Give them time, and watch them closely, and their corruptness will be revealed.^f

Sinister motives of hypocrites.—See yonder eagle, how it mounts! Does it care for the ethereal blue, or aspire to commune with the stars of heaven? Not a whit; such airy considerations have no weight with the ravenous bird; and yet you will not wonder that it soars aloft when you remember that it thus obtains a broader range of vision, and so becomes the more able to provide for its nest. The bird mounts towards heaven, but it keeps its eye evermore upon the outlook for its prey. No celestial impulse is needed, its love of blood suffices to bear it aloft. It soars only that it may flash downwards with fell swoop upon the object of its desires. Wonder not that men with the hearts of devils yet mount like angels: there is a reason which explains it all.^g

14, 15. marvel, considering their master. for . . . himself, to suit his purpose. is . . . light,^a assumes much holiness and kindness (*ill.* temptation of Christ, when he quoted Scrip.). ministers, servants doing his work. as . . . righteousness,^b in appearance. end . . . works, ruinous, etc.

Pictures of Satan.—We remember hearing the late Bishop Viliers remarking on the dangerous tendency of those old pictures, so familiar to us all, and so often exhibited to children, in which Satan was represented as some grim, dark, ugly monster, the very sight of whom was terrible to behold. A broad-shouldered Scotchman, looking at Ary Schoeffer's painting of the "Temptation of the Lord," said, as he pointed to the figure of Satan, "If that chiel cam to me in sic an ugly shape, I think he wud hae a teuch job wi' me too." "I could not," adds John de Liefde, the narra-

exertions our talents dwindle away, and our incompetency is ever on the increase."—*Tacitus.*

g Dr. T. Hamilton.

"Religion finds the love of happiness and the principle of duty separated in us; and its mission—its masterpiece—is to reunite them."—*Vinet.*

hypocritical teachers

a 2 Co. vii. 3 xii. 15.

b 1 Co. ix. 12.

c Col. iv. 5.

d Ma. vii. 15, 16, 19; Ro. xvi. 18; 1 Jo. iv. 1.

"In what does satisfaction consist? In a good conscience, approvable pursuits, uprightness of conduct, ties of affection, uniformity of character, and unconcern about the favours or frowns of fortune."—*Seneca.*

e *Draseke.*

f *Dr. Parker.*

g *Spurgeon.*

Satan an angel of light

a Ma. iv. 8-9; Job ii. 1.

b Ga. i. 8.

"No player hath so many several dresses to come in upon the stage, as the devil hath forms of temptation; but he is most dangerous when he appears in Samuel's mantle, and silvers his foul tongue with fair

language."—*Gurnall*.

glorying
after the
flesh

a 2 Co. xii. 11.

b Ma. xi. 29.

c Ph. iii. 4.

d 1 Co. iv. 10.

"Ridicule is the surer weapon with which we may convince him who obtusely and pertinaciously adheres to erroneous opinions in spite of reason; ridicule corrects better than reprehension."
—*Horace*.

e *J. Lyth, D.D.*

d *Percy Anec.*

conduct of
false
teachers

a Ga. ii. 4.

b Ga. iv. 9.

c Ma. xxiii. 14;
Ro. xvi. 18.

d 1 Pe. v. 2, 3.

"Rulers seem to suppose that governments were instituted for their own exclusive benefit, and they affect to regard the fact that the happiness of society in general was the object, as merely an absurd notion."
—*Plato*.

Paul's
extraction,
toils and
sufferings

a Ro. xi. 1.

b 1 Co. xv. 10.

c Ac. xx. 23.

d 1 Co. xv. 30, 31.

e *C. Simeon, M.A.*

"I begin to see that religion consists not so much

tor of the incident, "help smiling, but I felt there was much truth in the remark."

16—19. fool, for boasting thus. that . . little,^a let me at least boast a little after the method of the false teacher. that . . Lord,^b do not charge Him with inciting to this. foolishly, of myself. seeing . . also,^c for even on their low ground I have somewhat to say. gladly,^d rejoicing in your superiority. Yet people should be more glad to find their teacher above them. wise, ironical.

Boasting.—It is: I. Foolish—the boaster thinks to exalt himself—but men think him a fool. II. Unchristian—it is not after the Lord, who was meek and lowly—but pre-eminently selfish and devilish. III. Degrading—because a vulgar evil—many boast after the flesh. IV. Only acceptable to fools—who listen gladly, because they think themselves wise—wise men laugh and are filled with contempt.^e

Vain boasting.—A favourite of Ptolemy, King of Egypt, had risen to so high a degree of honour, that he used to say he had but two discontentments in this life: the first was, that he could grow no greater, so great was he already become; and the second, that the king, with all his revenues, seemed to him too poor to add any sensible increase to his. Not many days after this, the upstart was detected by Ptolemy in a treacherous intrigue, condemned to be hung before his own door, and all his effects confiscated.^d

20, 21. for,^a as a proof of your wisdom. suffer, ye endure, put up with him. if . . bondage,^b to yourselves, confirm you in wrong habits. devour,^c by illegal exactions. if . . you, *Gk.*, catch you, as in a snare. if . . exalt,^d to lord it over you. if . . face, insult you. I speak, *etc.* (ironically), "I feel that I am much letting myself down by the confession that I was too weak even to do any of these things among you."

Description of the hypocrite.—He speaks, it may be, like an angel, but he hath a covetous eye, or the gain of unrighteousness in his hand; or the hand is white, but his heart is full of rottenness; full of unmortified cares, a very oven of lust, a shop of pride, the seat of malice. It may be, like Nebuchadnezzar's image, he hath a *golden head*, a great deal of knowledge, but he hath feet of *clay*, his affections are worldly, he minds earthly things, and his way and walk are sensual and carnal; you may trace him in his secret haunts, and his footsteps will be found in some bye-paths of sin.
—*J. Alleine*.

22, 23. are . . Hebrews? *etc.*,^a even on their low ground P. proves his equality in descent, and his superiority in office. I . . more, superior in all by wh. a minister of Christ may be tested. labours,^b as a preacher. stripes . . measure,^c above all they have endured. frequent, than they. deaths, oft. exposed to death.^d

Paul's zeal.—Let us consider his labours, and take occasion to—
I. Place them more distinctly before you: 1. His sufferings; 2. His dangers; 3. His privations; 4. His cares. II. Suggest such considerations as obviously arise from them: 1. The incalculable value of the soul; 2. The vast importance of the Gospel; 3. The spirit with which alone men should enter on the ministerial office; 4. The proper influence of redeeming love.^e

Utility of suffering.—I know enough of gardening to understand that, if I would have a tree grow upon its south side, I must cut off the branches there. Then all its forces go to repairing the injury; and twenty buds shoot out, where, otherwise, there would have been but one. When we reach the garden above, we shall find, that, out of those very wounds over which we sighed and groaned on earth, have sprung verdant branches, bearing precious fruit, a thousand-fold.^f

24-27. Jews . . times, of these we have no other record. forty . . one,^a the law limited the num. to 40.^b thrice . . rods, only one mentioned in Acts.^c once . . stoned, at Lystra.^d thrice . . shipwreck, no record of any one. a . . deep, "prob. on some remnant of a wreck aft. one of these shipwrecks."^e waters, perh. in fording them.^f robbers, always numerous in the E. countrymen, kindred, Jews. heathen, Gentiles. city, Damascus,^g Jerus.,^h Ephesus,ⁱ etc. wilderness, desert. false brethren, fr. treachery, etc. in weariness . . often, mental troubles. in hunger . . nakedness, bodily sufferings.

Beating with rods.—This was a Roman punishment, and was therefore inflicted by the civil authorities. Scourging, properly so called, was at this time considered far more ignominious than beating with rods. The punishment was usually inflicted by the lictors, who were in constant attendance on the principal magistrates, going before them as they went. The insignia of their office, as well as the dignity of the magistrate on whom they attended, consisted of a number of elm rods, bound with a thong into a bundle, which they carried on their shoulder. An axe was bound up in the bundle, and its head jutted forth from it. Within the city of Rome, however, the axe was omitted, out of respect to the Roman people. The bundle, in fact, comprised the apparatus of the lictor as executioner of the magistrate's sentence. The thong served him to bind the criminal, with the rods he inflicted beatings, and with the axe he beheaded.^k

28-31. those . . without, outside of the personal trials. daily,^a entering always into my thoughts. care, matter of earnest anxiety and oversight. Churches, wh. I have planted. who . . weak? in this kind of boasting? burn, with zeal. glory . . things, yes, even of them. infirmities,^b in the very things that make him appear mean in the eyes of some men. the . . not, he calls God to witness to the truth of this summary of his sufferings.

Glorying in infirmities.—The things to which Paul applies the term infirmities:—I. Suffering—for Christ's sake—of a most painful kind and a most frequent repetition—bodily discomfort, privation, and pain. II. A keen sense of responsibility—anxiety about the welfare of the Churches he had founded. III. A most acute sympathy with the weakness of others.^c

The victory of the weak.—It is a lovely spectacle to behold the timid and feeble defending the citadel of truth; not with hard blows of logic, or sounding cannonade of rhetoric, but with that tearful earnestness and implicit confidence against which the attacks of revilers are utterly powerless. Overthrown in argument, they overcome by faith; covered with contempt, they think it all joy if they may but avert a solitary stain from the escutcheon of their Lord. "Call me what thou wilt," says the believer, "but

in joyous feelings as in a constant exercise of devotedness to God, and in laying ourselves out for the good of others." —*Steuart.*

f H. W. Beecher.

a De. xxv. 3.

b "The whip with which these stripes were given, consisting of three separate cords, and each stroke being counted as three stripes, thirteen strokes made thirty-nine stripes, beyond which they never went." — *Macknight.*

c Ac. xvi. 22, 23.

d Ac. xiv. 19.

e *Alford.*

f *Cony. and How. i. 457; Stanley.*

g Ac. ix. 23 ff.

h Ac. ix. 29.

i Ac. xix. 23 ff.

k *Dr. Kitto.*

he will glory even in infirmities

a Col. ii. 1.

b 2 Co. xii. 9, 10.

"We ought to be prepared against the vicissitudes of life; if we are incapable of resignation, we shall not even know how to support good fortune with prudence and moderation." — *Plutarch.*

c *Dr. C.J. Vaughan.*

"Religion, — an everlasting lodestar, that beams the brighter in the heavens the darker here on

earth grows the night around him."—*Carlyle*.
d Spurgeon.

Paul's escape from Damascus

a Ac. ix. 22—25.

b Stanley.

"It is the office of prudence to avoid being injured if possible; but after an injury has been received, a regard for our own tranquillity will preserve us from a desire of revenge."—*Democritus.*

c Dr. J. Lyth.

"He only who is temperate can discern advantages in everything; he alone knows how to discriminate by the aid of reason and experience, so as to make always the best choice, and constantly to avoid evil."—*Socrates.*

"Evils in the journey of life are like the hills which alarm travellers upon their road; they both appear great at a distance, but, when we approach them, we find that they are far less in surmountable than we had conceived."—*Colton.*

caught up to the third heaven

a Lu. i. 11, 26; Ac. x. 3. P. may refer to such occas. as Ac. ix. 27; xviii. 9; xxii. 18; xxiii. 11.

b Ac. xiii. 2; 1 Ti. iv. 1.

speak not ill of my Beloved. Here, plough these shoulders with your lashes, but spare yourselves the sin of cursing Him! Ay, let me die: I am all too happy to be slain if my Lord's most glorious cause shall live."^d

32, 33. Damascus^a [iii. 87]. governor, ethnarch, or prefect. **Aretas**, K. of Arabia Petræa [i. 98, 291]. The name or title of Aretas was borne by sev. Arabian chiefs or kings. **basket** [i. 110]. Perh. it was a "rope-basket," or net.^b

Paul delivered at Damascus.—Here is—I. Danger—imminent—incurred in the cause of Christ. II. Deliverance—effected by the providence of God—through human agency. III. Instruction—God protects His own against all forces—delivers them out of the greatest difficulties.—*Paul's deliverance.*—How God—I. Frustrates the designs of the wicked. II. Delivers His own people.^c

Escaping from the persecutor.—Archbishop Bancroft having received information that Mr. Robert Parker, a Puritan divine, was concealed in a certain citizen's house in London, immediately sent a person to watch the house while others were prepared with a warrant to search for him. The person having fixed himself at the door, boasted that he had him now secure. Mr. Parker, at this juncture, resolved to dress himself in the habit of a citizen, and venture out, whereby he might possibly escape; but if he remained in the house he would be sure to be taken. Accordingly in his strange garb he went forth; and God so ordered it, that, just at the moment of his going out, the watchman at the door spied his intended bride passing on the other side of the street; and, while he just stepped over to speak to her, the good man escaped. When the officers came with the warrant to search the house, to their great mortification he could not be found. After this signal providential deliverance, he retired to the house of a friend in the neighbourhood of London, where a treacherous servant in the family gave information to the bishop's officers, who came and actually searched the house where he was; but, by the special providence of God, he was again most remarkably preserved; for the only room in the house which they neglected to search was that in which he was concealed, from whence he heard them swearing and quarrelling one with another; one protesting that they had not searched that room, and another as confidently asserting the contrary, and refusing to suffer it to be searched again. Had he been taken, he must have been cast into prison, where, without doubt, says the narrator, he must have died.

CHAPTER THE TWELFTH.

1, 2. visions,^a things presented in a supernat. manner, and seen while awake. **revelations,** discov. of things unknown, by internal impressions on mind.^b **knew, know.** I know now. **above . . ago,^c** this first mention of it shows how little P. was given to boasting. **whether . . knoweth,** in utter loss of self-consciousness; he is not sure whether he was "caught up" bodily, or only in a figure.^d **third heaven,^e** the seat of God and of holy angels.^f

Paul's rapture.—I. Its different circumstances: 1. He was

honoured with revelations of the Saviour; 2. These were of the same kind with those experienced by other men; 3. Besides these he was the subject of extraordinary communications; 4. The locality into which he was taken; 5. The time of the event; 6. The circumstances. II. Some reflection upon this history: 1. Why was Paul selected for this? To make him superior to the difficulties of his work; 2. It should confirm our faith likewise.^f

The Apostle caught up to the third heaven.—We have here an account of something: I. Pre-eminently glorious, with which Paul was favoured: 1. The designation given of the favoured individual. 2. The period of the event. Consider here—(1) The Apostle's humility; (2) The truth of Christianity. Paul kept the thing quiet fourteen years. 3. The manner of its performance. 4. Its certainty. II. Peculiarly trying, which he endured: 1. The nature of this visitation (read to v. 10); 2. Its design; 3. The course which the Apostle adopted; 4. The success he met with.^h

The seven heavens.—The sum of Wetstein's quotations on the Rabbinical conception of the seven heavens is as follows: 1. The veil (comp. Heb. vi. 19); 2. The expanse; 3. The clouds; 4. The dwelling place (*habitaculum*); 5. The habitation (*habitatio*); 6. The fixed seat; 7. Arboth. In "the clouds" are said to be the mill-stones which ground the manna. Before the Fall, God lived on the earth; at the sin of Adam, He ascended into the first heaven; at the sin of Cain, into the second; at the generation of Enoch, into the third; at the generation of the flood, into the fourth; at the generation of the confusion of tongues, into the fifth; at the generation of Sodom, into the sixth; at the generation of Egypt, into the seventh. Then, at the rise of Abraham, he descended into the sixth; of Isaac, to the fifth; of Jacob, to the fourth; of Levi, to the third; of Kohathi, to the second; of Amram, to the first; of Moses to the earth again.ⁱ

3, 4. and . . man, P. thus modestly alludes to himself (v. 7). Paradise^a [ii. 207]. heard . . words, Gk., words and no words.^b

The communications from the dead to the living.—I. It is the express will of God that we should derive our knowledge of the eternal world from the Bible. II. Were communications to be made by those who had visited the land of spirits, concerning what they had seen or heard, they would divert our minds from the Bible, our guide to eternal life. III. Had Paul been permitted to utter his visions and revelations, it might have encouraged others to expect such communications; and dreams and phantasms of the imagination would have been taken for heavenly visions. IV. We have no reason to believe that messengers from the dead could give testimony more impressive than that which we now have.^c

Heaven anticipated.—Mr. John Holland, the day before he died, called for the Bible, saying, "Come, O come; death approaches, let us gather some flowers to comfort this hour." And turning with his own hand to the eighth chapter of Romans, he gave the book to Mr. Leigh, and bade him read: at the end of every verse, he paused, and then gave the sense, to his own comfort, but more to the joy and wonder of his friends. Having continued his meditations on the eighth of Romans, thus read to him, for two hours or more, on a sudden he said, "O stay your

c Prob. at Antioch; at time of P.'s ordination to the Apostleship.—*Wordsworth* Or, shortly aft his escape from Damascus.—*Stanley*.

d Cf. Ac. viii. 39, 40; Ez. viii 3.

e "The Apos.' rapture is all to in *Philopatris*, ascribed to Lucian, c. 12: "When the Galilean met me, with his high bald forehead and high nose, who walked through the air to the third heaven."—*Stanley*.

f *Macknight*.

g *A. Clarion*.

h *Anon*.

"Know ye are as near heaven as ye are far from yourself, and as far from the love of a bewitching world."—*S. Rutherford*.

i *Stanley*.

and heard unspeakable words

a 2 Co. v. 17; Ez. xi. 24; viii. 39; Re. iv. 1, 2; Lu. xxiii. 43.

b "Expression taken from the secrecy of the Gk. mysteries."—*Stanley*.

c *Rev. T. L. Shipman*.

"Generally those whomostexcelin Divine contemplation are most oppressed with temptation. By the first, the soul is lifted up to God; by the second, it is pressed down into itself. Were it not for this, the mind would fall into pride.

There is, by the Divine disposition, a wonderful temperature in this subject, that the saint may neither rise too high, nor sink too low."—*Gregory*.

the thorn in the flesh

a "A metaphor taken fr. impaling or crucifying, as in *Gal. ii. 20*."—*Stanley*, whose disser. see in p. 563 of *Notes on Cor.*

b "It seems quite necessary to infer that the Apostle alludes to some painful and tedious bodily malady, which at the same time put him to shame before those among whom he exercised his ministry."—*Alford*.

c *Ma. xxvi. 67*; *Mk. xiv. 65*; *1 Pe. ii. 20*.

d *Job ii. 7*; *Luxiii. 16*.

"The devil drives but a poor trade by the persecution of the saints; he tears the nest, but the bird escapes; he cracks the shell, but loses the kernel."—*J. Flavel*.

e *D. Longwill, M.A.*

f *J. B. Lightfoot, D.D.*

strength perfected in weakness

a *De. iii. 25, 26*.

b *Ph. iv. 13*.

c *2 Co. iv. 7*; *1 Pe. iv. 14*.

d *Ro. v. 3*; *2 Co. vii. 4*.

reading! What brightness is this I see? Have you lighted up any candles?" Mr. Leigh answered, "No, it is the sunshine;" for it was about five o'clock in a clear summer evening. "Sunshine!" said he, "nay, it is my Saviour's shine. Now, farewell, World; welcome, Heaven. The Day-star from on high hath visited my heart. O speak it when I am gone, and preach it at my funeral! God dealeth familiarly with man. I feel His mercy; I see His majesty; whether in the body or out of the body, I cannot tell, God knoweth; but I see things that are unutterable." Thus ravished in spirit, he roamed towards heaven with a cheerful look, and soft sweet voice; but what he said could not be understood.

5—7. myself . . glory, for he was hardly himself when the subject of these visions. for . . fool, boasting of what I know not. forbear, he would be judged of by what he was on ordinary occasions. lest . . measure, inflated with pride. thorn, σκόλοψ, "something pointed," "a pointed stake," "palisade." Not found elsewhere in N. T.^a flesh, almost endless conjectures as to nature of this particular trial.^b buffet,^c maltreat.^d

The thorn in the flesh.—I. The best answer to prayer is not always the receiving of our request. II. The feeling of weakness is strength. III. The Apostle's lofty view of affliction.^e

Paul's thorn in the flesh.—There are several opinions concerning this "thorn in the flesh," held by different persons: I. That it was some bodily ailment. II. That it was some opposition he had encountered from his enemies, or suffering endured. III. Carnal longings. IV. Spiritual trials—faint-heartedness in the discharge of his ministerial duties, temptations to despair or to doubt, blasphemous suggestions of the devil.^f

Satan's opportunity.—No sooner was Christ out of the water of baptism than in the fire of temptation. So David, after his anointing, was hunted "as a partridge among the mountains." Israel is no sooner out of Egypt than Pharaoh pursues them. Hezekiah no sooner had left that solemn Passover than Sennacherib comes up against him. Paul is assaulted with vile temptations after the "abundance of his revelations;" and Christ teacheth us, after forgiveness of sins, to look for temptations and pray against them. While Jacob would be Laban's drudge and pack-horse, all was well; but when once he began to flee, he makes after him with all his might. All was jolly quiet at Ephesus before Paul came thither; but then "there arose no small stir about that way." All the while our Saviour lay in His father's shop, and meddled only with carpenter's chips, the devil troubled Him not; but now that He is to enter more publicly upon His office of Mediatorship, the tempter pierceth His tender soul with many sorrows by solicitation to sin. And dealt he so with the green tree, what will He do with the dry?—*J. Trapp*.

8—10. thrice, *i. e.*, often, earnestly. depart, this, bef. the use of "the thorn" was seen. said,^a giving both comfort and instruction. grace . . thee, my favour in special gifts and mercies. strength . . weakness,^b nothing more shows Christianity to be of God than the weakness of the instruments by wh. it was first promulgated. that . . me,^c and be manifested by me. pleasure . . sake,^d since, through me, they make His grace apparent. weak, as to natural powers. strong, as to spiritual gifts.

The sufficiency of grace.—I. Christ speaks of grace as being His, and properly belonging to Him. II. However great our offences may be, His grace is yet greater: 1. It justifies us before God; 2. It regenerates and sanctifies us. III. However sad our condition may be, it is efficacious to console us. IV. What ought to be the chief end of our desires to possess this grace.^e—*Paul's thorn in the flesh.*—I. His affliction: 1. Paul was bowed down with a heavy trial; 2. The design of this affliction. II. The way in which he sought deliverance: 1. He made it matter for prayer; 2. He addressed himself to Christ. III. The happy result of this application to the Throne of Grace: 1. In due time his petition was answered; 2. The answer, though not precisely agreeable to the letter of the Apostle's petition, fully corresponded with its spirit. IV. The cheerfulness with which this result inspired him. Application: (1) Let us inquire into the cause of our troubles; (2) Let us carry them all to the Throne of Grace; 3. Let us exercise faith in Christ.^f

All-sufficient grace.—One evening, as Bunyan was in a meeting of Christian people, full of sadness and terror, suddenly there "brake in" upon him with great power, and three times together, the words, "My grace is sufficient for thee; My grace is sufficient for thee; My grace is sufficient for thee." And "Oh! methought," says he, "that every word was a mighty word unto me; as 'My,' and 'grace,' and 'sufficient,' and 'for thee;' they were then, and sometimes are still, far bigger than others be."

11—13. I . . glorying, so ye may say. ye . . me,^a the blame, therefore, is yours. ought, on higher grounds. to . . you, for my work's sake. for . . Apostles,^b in all that relates to the work, call, etc., of an Apostle. nothing, when judged aft. the flesh. signs,^c by their fruit ye shall know them. for . . Churches, the same argument against me as an Apostle is against the Churches I have planted. except . . you?^d as other teachers to other Churches. forgive . . wrong, ironical. They would have more highly prized what had cost them more.

Signs, wonders, and mighty deeds.—The miracles which accompany the preaching of the Gospel: I. In the world of spirit: 1. Evil spirits expelled (refer to Mk. ix. 17—27, etc.); 2. Good spirits praise the Lord (new tongues). II. In the external world of nature,—injurious things overcome, evil in life made serviceable, life triumphing over death. III. In the personal life as soul and body,—diseases removed, the restored rejoicing in a new existence.^e

Old-fashioned theology.—I long for a theology and I love a Gospel that has in it power to shake a man; that has in it thunder, as well as rain and dew. Those Della Cruscan teachers that are all pulp, are like thin fogs hanging over shallow oceans. The old rugged doctrines of the Schools may be too sharp here or there, and they may have wrecked many a sensitive nature; but, after all, those old rugged doctrines have in them power both for condemnation and for lifting up and consolation.^f

14, 15. behold, as proof of my love. third . . you, once he had actually been,^a once he had purposed to go,^b and now was again ready.^c your's, your property. you, your persons for Christ. for, etc., this relates esp. to spiritual providing. spend . . you,^d I will do even more than a parent is expected to do.

e Jean Guillebert.

"If any one saint needs the humility of many saints, it is he that is called to suffer. To glory in his sufferings for Christ becomes him well; but to glory in himself for them is hateful. He needs a quick eye and a steady hand that has to drive his chariot on the brow of so dangerous a precipice."—Gurnall.

f Anon.

Look upward for the grace needed now, and forward for the rest that remaineth.

the signs of an Apostle

a Ga. ii. 6.

b 1 Co. iii. 7; Ep. iii. 8; Lu. xvii. 10.

c 2 Co. vi. 4.

d 2 Co. xi. 9.

"Faith's great work is to renounce self-power, and to bring in the power of God to be ours. Happy they that are weakest in themselves—most sensibly so! That word of the Apostle is theirs, 'When I am weak, then I am strong;' they know what it means, though it is a riddle to the world."—Leighton.

e Lange.

f H. W. Beecher.

spending and being spent

a Ac. xviii. 1.

b 2 Co. i. 15. 16.

c Macknight, Estius; cf. Stanley.

d 1 Co. x. 33.

e 1 Co. iv. 5; Col. i. 24; Phi. ii. 17; 2 Ti. ii. 10; 1 Th. ii. 8; Jo. x. 11.

"Men think they only buy what they part with money for; and as for those things which they pay themselves—their souls—for, these they think they have for nothing, as if the man were not worth more than his money."—*Seneca.*

f C. Simeon, M.A.

"The law of Nature is, that a certain quantity of work is necessary to produce a certain quantity of good of any kind whatever. If you want knowledge, you must toil for it; if food, you must toil for it; and, if pleasure, you must toil for it."—*Ruskin.*

catching with guile

a 2 Co. vii. 2; i. 12; Ma. v. 11.

b 2 Co. viii. 6, 18.

"This passage is so far from being friendly to the exercise of guile, that it is a manifest disavowal of it. It is an irony. The Apostle does not describe what had actually been his conduct, but that of which he stood accused by the Corinthian teachers."—*A. Fuller.*

c Williger.

"As Minerva is said to have put a golden bridle upon Pegasus, that he should

though . . . loved," he will love on and ever, though the result be so unnatural.

The duty of ministers.—We may learn from this declaration—"I seek not yours, but you:" I. The paramount duty of ministers. A minister must seek—1. Not his own advantage. He must not desire—(1) The favour, (2) The riches, of the men. 2. The advantage only of his flock. Their—(1) Conversion to God; (2) Progressive edification in faith and love; (3) Final salvation. II. The corresponding duty of the people: 1. To seek above all things the salvation of their own souls; 2. To improve the ministry with all diligence.

Much money and little work.—Mr. Fletcher accepted the living of Madeley in preference to another of more than double the value, which was offered him about the same time; his previous intercourse with the people having excited within him an affection which would not suffer him to be separated from them, and which remained unabated till his death. The circumstances connected with his appointment were remarkable and characteristic. One day Mr. Hill informed him that the living of Dunham, in Cheshire, then vacant, was at his service. "The parish," he continued, "is small, the duty light, the income good (£400 per annum), and it is situated in a fine healthy sporting country." After thanking Mr. Hill most cordially for his kindness, Mr. Fletcher added, "Alas! sir, Dunham will not suit me: there is too much money and too little labour." "Few clergymen make such objections," said Mr. Hill; "it is a pity to decline such a living, as I do not know that I can find you another. What shall we do? Would you like Madeley?" "That, sir, would be the very place for me." "My object, Mr. Fletcher," rejoined Mr. Hill, "is to make you comfortable in your own way. If you prefer Madeley, I shall find no difficulty in persuading the present vicar to exchange it for Dunham, which is worth more than twice as much." In this way he became vicar of Madeley, with which he was so perfectly satisfied, that he never afterwards sought honour or preferment.

16—18. crafty,^a I had a purpose in not demanding maintenance. guile, I designed to lay you under obligation to Christ, whose servant I am. did, etc., he challenges the reply. I desired, etc.,^b our messengers, also, were animated by the same spirit of self-denial.

I made no gain of you.—Although the preachers of the Gospel do not work with their own hands as Paul, but live by the altar, yet this word remains for them as a principle. They ought to show themselves earnest for God: I. In self-denying activity, which imports much more than necessary official duties; II. In perfect freedom from avarice.^c

Caught with guile.—Mr. Robert Aitkin, a bookseller of Philadelphia, was the first person who printed a Bible in that city. While he kept a bookstore, a person called on him, and inquired if he had Paine's *Age of Reason* for sale. He told him he had not; but having entered into conversation with him, and found that he was an infidel, he told him he had a better book than Paine's *Age of Reason*, which he usually sold for a dollar, but would lend it to him, if he would promise to read it; and after he had actually read it, if he did not think it worth a dollar, he would take it again. The man consented; and Mr. Aitkin put a Bible into his hands. He smiled when he found what book he

had engaged to read; but said he would perform his engagement. He did so; and when he had finished the perusal, he came back, and expressed the deepest gratitude for Mr. Aitkin's recommendation of the book, saying it had made him what he was not before—a happy man; for he had found in it the way of salvation through Christ. Mr. Aitkin rejoiced in the event, and had the satisfaction of knowing that this reader of the Bible, from that day to the end of his life, supported the character of a consistent Christian, and died with a hope full of immortality.

19—21. excuse . . you? by sending Titus; and by taking nothing? I am not admitting absence of right. but . . edifying,^a wh. we seek bef. our own interests. fear, aft. all I hope and have said. you . . would, not quite reformed. I . . not, your wrong views of me not quite corrected. lest . . tumults,^b I fear also lest these things should yet exist. lest, this also I fear. my . . you, by showing me how almost in vain I have laboured. and that, etc.,^c notwithstanding all my confident boasting on your account.

Crime in the Church.—I. The disorders and crimes that were found in the Church at Corinth. II. The manner in which Paul treats this: 1. He does not separate himself from them; 2. He does not persuade any others to leave them. Although the Church was full of crime, yet they were free from that which makes a separation from God, namely, heresy in doctrine, or idolatry in worship.^d

Effect of preaching.—Fra Rocco, a Dominican, preached a celebrated penitential sermon on one occasion; when all the audience were in terror, and fell on their knees, showing every sign of contrition. Then he cried, "All who are truly penitent, hold up your hands!" Every man in the vast multitude held up his hand. Then he said, "Holy Archangel Michael, thou who standest with adamant sword at the judgment-seat of God, cut me off every hand which has been held up hypocritically." Every hand dropped.^e

CHAPTER THE THIRTEENTH.

1—3. third time (xii. 14). word, that I have heard to your discredit. established,^a to the confusion of those who have sinned; and of others who still suffered them. I . . spare,^b proper reproof and punishment. since . . me,^c the true proof, which they overlooked, being their existence as a Church. which . . you,^d the Word of Christ was mighty in them, in convincing of sin and inciting to a new life.

The Gospel witnesses.—I. The points of difference among the Apostles: 1. How they may be reconciled; 2. How they evidence the truth of the Gospel. II. Their points of agreement. They agree upon all points of: 1. Doctrine; 2. Teaching concerning the main outlines of the Christian character: (1) Its chief characteristics—love, resignation, composure of mind; (2) Its duties—almsgiving, self-denial, prayer, and praise.^e

A test of preaching.—When Massillon preached at Versailles, Louis XIV. paid the following most expressive tribute to the power of his eloquence: "Father, when I hear others preach, I

not fly too fast; so our Christian discretion must put a golden bridle upon our Pegasus, that is, our zeal, lest, if it be unbridled, it make us run out of course."—*Caudray.*

all things
are done for
edification

a 1 Co. x. 33.

b 2 Co. xiii. 2—10.

c 1 Co. v. 1; Ro. ii. 21, 22.

"Give me the man who judges one human being with severity, and every other with indulgence."—*George III.*

"The condemnation of faults not our own is easy; but it is, at the same time, worse than unprofitable."—*Arnold.*

d W. Burkitt.

e E. P. Hood.

the third
time of his
coming

a De. xix. 15; Ma. xviii. 16; He. x. 28.

b 1 Co. iv. 19, 21.

c 1 Co. ix. 2; ii. 4.

d 1 Co. i. 6, 7; 1 Th. ii. 13; 1 Co. v. 4.

e J. H. Newman, B.D.

"There are none more abusive to others than they that lie most open to censure themselves; but the humour goes round, and

he that laughs at me to-day will have somebody to laugh at him to-morrow."—*Seneca.*
f Percy Anec.

weakness and power of Christ

a Ph. ii. 7, 8; 1 Pe. iii. 18.

b Ep. i. 19, 20.

c 2 Co. iv. 10-12.

d 2 Co. x. 3, 4.

"So that, in the *Odyssey*, we may liken Homer with justice to the setting sun, whose glory, indeed, still remains, though the excessive heat of his beams has abated."—*Longinus.*

e J. Lyth, D.D.

f C. H. Spurgeon.

self-examination

a Ga. vi. 3, 4; 1 Co. xi. 28; La. iii. 40; Ps. lxxvii. 6; 1 Jo. iii. 21.

b 2 Ti. i. 12.

c 1 Jo. iii. 24; Ga. ii. 20; Jo. xiv. 23; xv. 4, 5; Ep. iii. 17; Col. i. 27; Ga. iv. 19.

"Know thyself."—*Thales.* "All our knowledge is ourselves to know."

—*Pope.* "That saying, 'know thyself,' has this meaning, that you get acquainted with your own abilities, and with what you are able to accomplish."

—*Menander.*

Reprobate, one who cannot stand proof, or trial. *L. reprobō — atum; re, back; and probō, to try or prove.*

d J. Foster.

"Every man has in himself a continent of undiscovered character. Happy is he

am very well pleased with them: when I hear you, I am dissatisfied with myself." The first time he preached his sermon to the small number of the elect, the whole audience were, at a certain part of it, seized with such violent emotion, that almost every person half rose from his seat, as if to shake off the horror of being one of the cast-out into everlasting darkness.

4. weakness,^a of that human nature wh. He assumed. **he** . . . **God,**^b wh. raised Him fr. the dead and clothed Him with authority, etc. **we** . . . **him,** our weakness partakes of the nature of His. We are liable to persecution, death. **but** . . . **him,**^c our new life is originated and sustained by our risen Lord. **by** . . . **you,**^d our authority shall be manifested by the power of God accompanying us.

Christ's death and resurrection.—I. His death an expression of weakness—actual as respects His humanity—apparent in the estimation of men—voluntary in the presence of law. II. His resurrection a display of power—He rose in power—reigns in power—lives in the power of His Word.^e

A preacher learns by communion with God.—It is related that one of his hearers once asked, "How is it that Mr. Bramwell always has something that is new to tell us when he preaches?" "Why," said the person interrogated, "you see Brother Bramwell lives so near the gates of heaven that he hears a great many things that we don't get near enough to hear anything about."

5, 6. For the proof that ye seek of Christ speaking in me, **examine,**^a try, search. **yourselves,** heart, life. **faith,**^b *i.e.*, of the Gospel,—of true Christian men. **prove** . . . **selves,**^c let the proof rest with your own characters. **know** . . . **selves?** the first and chief thing for any man to know. The Cors. prided themselves on their knowledge of Grecian philosophy. **reprobates?** those whose experience and conduct are not suf. to prove the presence of Christ. **trust** . . . **know,** etc., but very clearly be persuaded of the contrary.

Self-examination.—I. Its necessity. We all stand in some relation to the grand law of judgment. Should we not know ourselves then? II. Its objects. To know if: 1. We are in the faith; 2. Christ is in us. III. Its correct and salutary performance. Self-examination: 1. Should not expend its chief exercise on mere external conduct; 2. Should be exercised on a principle of independence of the opinions of others; 3. Should avail itself of all circumstances which may aid in self-revelation; 4. Should not disregard slight symptoms; 5. Should combine together many matters of indication and proof; 6. Must beware of making some doctrinal point its great test; 7. Should be powerfully enforced by doubt or uncertainty.^d

Need of daily examination.—Seneca tells of a Roman that kept his soul as clean as the best housewife keeps her house; every night sweeping out the dust, and washing all the vessels, examining his own soul: "What infirmity hast thou healed? What fault hast thou done, and not repented? In what degree art thou bettered?" Then he would lie down, exclaiming, "With how welcome sleep, and how quiet rest, do I entertain the night!" It were to be wished that all men would do the like,—keep a day-book of all their actions and transactions with the world; commune with their own hearts; sum up the words and works of the

day passed with an *Omnia bene!* as churchwardens were wont to do when they gave up their presentments: then would their night's rest be quiet, and they lie down in safety; for God Himself would keep them.^e

7—10. that . . . evil,^a but live without sin. not . . . approved,^b not for our sake. that . . . honest, for honesty's sake. though . . . reprobates, whatever ye think of us. do . . . truth,^c not to serve any party or personal interest. but . . . truth, whatever the result. weak,^d to punish. strong,^e mighty in virtue. perfection,^f restoration.^g sharpness,^h severity.

The weakness of scepticism.—The essential truth of Christianity never—I. Has been really denied: 1. The authenticity of the Scriptures; 2. The consequent truth of religion. II. Can be denied. Notice the doctrines of—1. Future life; 2. Retribution; 3. Supernaturalness; 4. Mediatorship; 5. Regeneration; 6. Mysteriousness; 7. Prayer; 8. The Trinity; 9. Faith; 10. Christian perfection.^k

The earl and the farmer.—A farmer called on the Earl Fitzwilliam, to represent that his crop of wheat had been seriously injured in a field adjoining a certain wood, where his lordship's hounds had, during the winter, frequently met to hunt. He stated that the young wheat had been so cut up and destroyed, that, in some parts, he could not hope for any produce. "Well, my friend," said his lordship, "I am aware that we have frequently met in that field, and that we have done considerable injury; and if you can procure an estimate of the loss you have sustained, I will repay you." The farmer replied, that, anticipating his lordship's consideration and kindness, he had requested a friend to assist him in estimating the damage, and they thought that as the crop seemed quite destroyed, £50 would not more than repay him. The earl immediately gave him the money. As the harvest, however, approached, the wheat grew, and in those parts of the field which were most trampled the corn was strongest and most luxuriant. The farmer went again to his lordship, and being introduced, said, "I am come, my lord, respecting the field of wheat adjoining such a wood." His lordship immediately recollected the circumstance. "Well, my friend, did not I allow you sufficient to remunerate you for your loss?" "Yes, my lord, I find that I have sustained no loss at all, for where the horses had most cut up the land, the crop is most promising; and I have, therefore, brought the £50 back again." "Ah," exclaimed the venerable earl, "this is what I like; this is as it should be between man and man." He then entered into conversation with the farmer, asking him some questions about his family—how many children he had, etc. His lordship then went into another room, and returning, presented the farmer with a check for £100, saying, "Take care of this, and when your eldest son is of age, present it to him, and tell him the occasion that produced it." We know not which to admire—the benevolence or the wisdom displayed by this illustrious man; for while doing a noble act of generosity, he was handing down a lesson of integrity to another generation.

11—14. farewell^a [on Salutations, iii. 143], *Gk.*, "may you rejoice!" *i.e.*, in the Lord. perfect,^b be restored; *i.e.*, by repentance. comfort, take comfort. be . . . mind,^c be united in

who acts the Columbus to his own soul." — *J. Stevens.*
e Spencer.

we are weak, ye are strong

a 2 Co. x. 2.

b Ac. ii 22.

c Lu. ix. 54—56.

d La. iii 33; He. xii. 10.

e Ep. vi. 10, 11; 1 Jo. ii. 14.

f *Macknight*; cf. *Alford.*

g Ep. iv. 11—13; Col. i. 28; 2 Ti. iii. 16, 17.

h The *Gk.* sig. to reduce a *dislocated member* to right place in body; to *restore* and make things *whole* which have been broken. Hence fitly app. to this Church.

"Honesty is the best policy." — *Franklin.* On this maxim it is well said, "But he who acts on that principle is not an honest man." — *Whately.*

i Tit. i. 13; Re. iii. 19.

"With every exertion, the best of men can do but a moderate amount of good: but it seems in the power of the most contemptible individual to do incalculable mischief." — *W. Irving.*

k *Dr. Thomas.*

Dr. Cary, surrounded by his voluminous works, gave the secret of his success thus: "*I can plod.*"

last words

a Eng. "May you fare well." "A

sound which makes us linger, —yet—farewell.” —Byron.

b “Amend yourselves.”—Stanley.

c Ro. xii. 16; xv. 5; 1 Co. i. 10; Ep. iv. 3; Ph. ii. 2; 1 Pe. iii. 8.

d 1 Jo. iv. 7—12.

e Ro. xvi. 16; 1 Co. xvi. 20; 1 Th. v. 26; 1 Pe. v. 14.

f Alford.

g Jo. i. 17.

h Ro. v. 5; Jude. 20, 21; Ro. viii. 39.

i Jo. iv. 14; vii. 37—39; xiv. 16—18; Ro. viii. 9, 14—17; 1 Co. iv. 19.

k Bengel.

l Rev. W. Clarke.

m T. Adams.

n Dr. Van Ruesse-laer.

“To live in a family where there is but one heart, and as many good strong heads as persons, and to have a place in that enlarged single heart, is such a state of happiness as I cannot hear of without feeling the utmost pleasure.” —Fielding.

“It is with Christians as with burning coals. If these are scattered far apart, one after the other is easily extinguished; but, when collected together, the fire of one preserves that of the other, and the glowing coals often ignite others that lie near.”—Francke.

opinion. peace, with God and ea. other. and . . you, but not otherwise. kiss^e [iii. 380]. saints, in the place where the Ep. was written. grace, favour, mercy. love . . God, manifested and felt. communion, fellowship, active communication, “wh. has come to you Gentiles, and wh. produces harmony [an admirable testimony to the Holy Trinity].”^k

The pastor's farewell.—Let us consider the farewell in—I. The explanation it involves. The hallowed ties between a pastor and his flock are not hastily to be severed; but a minister may be justified in dissolving them by—1. The claims of his family; 2. The prospect of a more extensive usefulness; 3. The leadings of Providence. II. The recollections it revives. Recollections concerning the ministry in which he has been engaged. III. The desires it excites. The faithful pastor desires—1. Your spiritual advancement; 2. Your Christian usefulness; 3. Your final salvation. IV. The admonitions it suggests. Be—I. “Perfect;” 2. “Of good comfort;” 3. “Of one mind, and live in peace.”^l—*The city of peace.*—I. Its walls—unity—concord. II. The gates: 1. Innocence; 2. Patience; 3. Beneficence; 4. Recompense or satisfaction; 5. Humility—the little postern. III. Its enemies—hostility without—mutiny within. IV. The governor—God, who possesses supreme authority. V. The law—the law of Christ. VI. The palace—the temple where God is worshipped. VII. The river—prosperity. VIII. The life of the citizens—love. IX. The city's general state—universal felicity. X. The inheritance—eternal glory.^m—*Unity, peace, and bliss.*—I. Unity—“be of one mind.” With regard to—1. Doctrines, which are the glory of revelation; 2. Views of Christian experience; 3. Christian duty. II. Peace—“live in peace:” 1. Its nature—love to our brethren in Christ, and good-will to all; 2. The obligations to it; 3. Its manifestations. In reference to—(1) Our own; (2) Other churches. III. Blessedness—“the God of love and peace shall be with you.” To bless His Church: 1. By His Holy Spirit; 2. In His providence; 3. With salvation in His glory.*

A good prayer.—Mr. Venn was on a visit at the house of a very intimate friend, where a lady of great piety was ill of a dangerous and exquisitely painful disorder. The physician who attended her, one day observed to Mr. Venn, that he was quite at a loss to explain how she was enabled to bear such a severity of suffering, as he well knew attended her complaint, with so much tranquillity, and so little symptom of murmuring and restlessness. “Can you account for it, sir?” added he. “Sir,” said Mr. Venn, “that lady happily possesses what you and I ought to pray for—the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost.”—*Close communion.*—The nearer the moon draweth into conjunction with the sun, the brighter she shines towards the heavens and the earth; so, the nearer the soul draws into communion with Jesus Christ, the comelier it is in the eye of the Spouse, and the blacker it appears in the sight of the world. He that is a precious Christian to the Lord is a precious puritan to the world; he that is glorious to a heavenly saint is odious to an earthly spirit. But it is a sign thou art an Egyptian, when that cloud which is a light to an Israelite is darkness to thee. It is a sign thou movest in a terrestrial orb, when thou seest no lustre in such celestial lights.

THE EPISTLE OF ST. PAUL
TO THE GALATIANS.

Introduction.

I. Author, PAUL. Of this no doubt. 1. *External* testimony, decisive. Many patristic quotations and allusions (as *Irenæus, Polycarp, Justin Martyr*. See *Davidson's Intro. to N. T.* ii. 318; *Lardner*, vi. 6—16). 2. *Internal* testimony, conclusive. "Whoever is prepared to deny the genuineness of this Ep., would pronounce on himself the sentence of incapacity to distinguish true fr. false" (*Windischmann*). **II. Time, UNCERTAIN.** A. D. 54 or 55 (*Ellicott*), 57 or 58, (*Lightfoot, Cony. and How.*), betw. 54 and 58 (*Alford*), 53 or 54 (*Wordsworth*). (See also *Davidson*, ii. 292 ff.) **III. Place, UNCERTAIN.** Ephesus or Corinth (*Alford*), Corinth (*Wordsworth, Cony. and How.*), Macedonia or Achaia (*Lightfoot*), Antioch (*Macknight*), Thessalonica (*Michaelis*). **IV. To whom written, GALATIANS.** 1. *Country*, Galatia, a small mountainous distr. of A. Minor, betw. Bithynia and Cappadocia (*Map No. 21, Bib. Atlas, S.P.C.K.*), but with dif. bounds. at var. times. 2. *Origin*, Gallic (*Lightfoot* on "*Galatian People*;" intro. to notes on Gals.). 3. *Character*. Fickle, impulsive, like all of Gallic race (*Cæsar, B.G.* iv. 5; *Thierry, Hist. des Gaulois*, intro.; *Cony. and How.* i. 262; *Alford, Prolegomena*). **V. Design.** 1. To defend his own Apostolic authority; 2. To expose and refute the errors by wh. the Gals. were being deceived; hence, as in Ep. to Roms., the leading subject is "justification by faith, without the works of the law." **VI. Style.** 1. Strictly controversial; 2. Combining the two extremes of P.'s character—severity and tenderness; 3. Eminently adapted to the temper and genius of the Gals., who would be likely "to be won by his fatherly pleading, as well as overawed by his Apostolic rebukes and denunciations" (*Alford*).

Synopsis.

| <i>(According to Olshausen.)</i> | <i>(According to Bengel.)</i> |
|---|---|
| <p>PART I.</p> <ol style="list-style-type: none"> 1. The Greetingi. 1-5 2. St. Paul's Calli. 6-24 3. The Apostolic Council ...ii. 1-10 4. The dispute with Peter ii. 11-21 <p>PART II.</p> <ol style="list-style-type: none"> 1. The Curse of the Law.....iii. 1-14 2. Rela. of Law and Gospel..iii. 15-iv. 7 3. Hagar and Sarah.....iv. 8-v. 1 4. Falling fr. the faith.....v. 2-12 <p>PART III.</p> <ol style="list-style-type: none"> 1. Abuse of Liberty.....v. 13-vi. 10 2. Conclusion.....vi. 11-18 | <p>I. THE INSCRIPTION.....i. 1-5</p> <p>II. THE RECALL, <i>i.e.</i>, of Gentiles to the true Gospel where</p> <ol style="list-style-type: none"> 1. He reproves.....i. 6-10 2. Asserts the Divine authority of the Gospel he preached <ol style="list-style-type: none"> (1) Bec. of his Divine call.....11-17 (2) Acted as Peter's equal.....18-22 3. Vindicates justifica. by faith... iii. 1, 2, 15-iv. 11 4. Explains the subject by an Allegory.....iv. 12 5. Exhorts them to maintain their Liberty, etc. v. 1-16; vi. 5-10 <p>III. CONCLUSION.....vi. 11-18</p> |

CHAPTER THE FIRST.

1, 2. Apostle, in highest sense, a protest ag. Judaists, who limited the term to the *twelve*.^a not . . . men, Church, or Council. man, not by any human instrument. but . . . **Christ**,^b "he ranks himself with the Twelve, who were commissioned directly fr. God."^c and . . . **Father**, close union of Father and Son. dead, while others were called by Him in the days of His weakness, P. was called by Him fr. His exalted and glorified position. **brethren**,^d companions in travel and toil. **Churches**, not "Church of Galatia." Comp. this with such terms, "Church of England." **Galatia**, see *intro*.

The true minister.—The true minister—I. Does not rest his authority upon human ordination—he is neither sent nor authorised by man; II. Is commissioned by God—he is sent by Jesus Christ, who is the head of His Church—ordained by God, who gives the resurrection power; III. Claims no prescriptive authority over others—they are his brethren—equally privileged in Christ—equally honoured in the Churches.^e

Definition of Church.—1. The Greek word *ἐκκλησία* denotes an assembly, met about business, whether lawful or unlawful (Acts xix. 32, 33). 2. It is understood of the collective body of Christians, or all those over the face of the earth who profess to believe in Christ, and acknowledge Him to be the Saviour of mankind: this is called the *visible Church* (Eph. iii. 21; 1 Tim. iii. 15; Eph. iv. 11, 12). 3. By the word *Church*, also, we are to understand the whole body of God's people, in every period of time; this is the *invisible Church*. Those on earth are also called the militant, and those in heaven the triumphant Church (Heb. xii. 23; Acts xx. 28; Eph. i. 22; Matt. xvi. 18). 4. By a *particular Church*, we understand an assembly of Christians united together, and meeting in one place for the solemn worship of God. To this agrees the definition given by the compilers of the thirty-nine articles: "A congregation of faithful men, in which the true Word of God is preached, and the sacraments duly administered according to Christ's ordinances, in all those things that of necessity are requisite to the same." The word is now used also to denote any particular denomination of Christians distinguished by particular doctrines, ceremonies, etc.; as the Romish Church, the Greek Church, the English Church, etc.

3-5. grace . . . **Christ**^a [iii. 260], *grace*, manifestation of Divine love; *peace*, the fruit of that love.^b **who** . . . **himself**,^c to death. **for** . . . **sins**, to make atonement for them. **that** . . . **world**,^d fr. "the present evil state of things;" i.e., corrupting influence of the world. **will** . . . **God**,^e not our own merits, ag. wh. legal view the whole Ep. is directed. **father**,^f who knew the utter inability of His children to save themselves. **whom**, alone. **glory**, praise for our salvation. **for** . . . **ever**,^g while the world and "immortality endures."^h

Deliverance from the world.—I. What this world is from which the Lord delivers His people. II. Who are the delivered. III. What it is from which they are delivered. From—1. The state; 2. The snares; 3. The spirit; 4. The course, of the world. IV.

CIR. A.D. 55.

Paul asserts his true Apostleship

a *Micott, Alford; cf Jouett.*

b Ac. xxii. 10, 15, 21; xxvi. 16.

c *Lightfoot, Bengel.*

d "The notion of patristic writers that P. designed to fortify his teaching by the sanction of others, alien to whole spirit of this Ep., in wh. all human authority is set aside." — *Lightfoot.*

"The service and worship of God is the very end of our creation; the perfection of it constitutes the glory of heaven; and its purity and spirituality, in whatever degree they subsist, are the chief ornaments of earth."—*R. Hall.*

e *J. Lyth, D.D.*

f *C. Buck.*

Imaginary Fields of Labour.—All hills at a distance look blue and romantic.

his salutation

a Ro. i. 3; 1 Co. i. 3; 2 Co. i. 3.

b *Olshausen.*

c Jo. x. 15, 18. Ti. ii. 5, 6; Tit. ii. 14; Ga. ii. 20.

d Jo. xvii. 15; Ga. vi. 14; 1 Jo. ii. 16; 1 Jo. v. 5, 19.

e He. x. 9, 10.

f 1 Th. iii. 13.

g Re. v. 11-14.

"*Deliver* strikes the key-note of the Ep. The Gospel is a rescue, an emancipation fr. a state of bondage."—*Lightfoot*.

h See *Watts' Hy.*, "I'll praise my Maker with my breath."

i O. *Heywood*.

no other Gospel

a Ro. i. 8; 1 Co. i. 4; 2 Co. ii. 7; Ep. i. 3; Ph. i. 3; Col. i. 3; 1 Th. i. 2, 3; 2 Th. i. 3.

b *Meyer, Alf.*

c *Bengel*.

d *Chrysostom*.

e *Lightfoot*.

f Ro. viii. 30; ix. 24; 1 Co. i. 9; 1 Th. ii. 12.

g *Ellicott*.

h *Lightfo*

the penalty of preaching error

a *Alford*.

b 1 Co. xvi. 22; De. iv. 2; Re. xxii. 18, 19.

c *Dr. W. R. Williams*.

"Eudoxus was so affected with the glory of the sun, that he thought he was born only to behold it. Much more should a Christian judge himself born only to behold, and delight in, the glory of Jesus Christ."—*Rev. J. Flavel*.

The time of the deliverance. V. The work itself. VI. The reason for it. Christ delivers us because—1. None else can; 2. There is no proportion between a soul and the world; 3. He was purposely fitted for the work.ⁱ

Gratitude for redemption.—A gentleman, visiting a slave-mart, was deeply moved by the agony of a slave-girl, who had been delicately reared, and feared that she should fall into the hands of a rough master. The gentleman inquired her price, paid it to the slave-trader, then placed the bill of sale in her own hands, telling her that she was free, and could now go home. The slave-girl could not realise the change at first, but, running after her redeemer, cried, "He has redeemed me! he has redeemed me! Will you let me be your servant?" How much more should we serve Him who has redeemed us from sin, death, and hell!

6, 7. At this point P. usually expresses his thankfulness for the faith of the Church he addresses.^a Here, an ominous and solitary omission. that . . . socn, aft. their conver.;^b or his last visit;^c or, coming of false teachers.^d removed, ye are turning renegades.^e him . . . you, God,^f into . . . Christ, by the grace, etc.; instrument.^g another gospel, another sort of which . . . another, it is no gospel at all. There are not two gospels. trouble, shake your allegiance. pervert, reverse, change to the opposite.^h

Strength of character.—Bernard de Palissy, the Huguenot potter, distinguished himself by his knowledge and talents. The French king, Henry III., said to him one day, that he should be compelled to give him up to his enemies unless he changed his religion. "You have often said to me, sire," was the undaunted reply of De Palissy, "that you pitied me; but as for me, I pity you, who have given utterance to such words as, 'I shall be compelled.' These are unkingly words; and I say to you, in royal phrase, that neither the Guises, nor all your people, nor yourself, are able to compel a humble manufacturer of earthenware to bend his knee before statues."

8, 9. we, himself, colleagues, Apostles. angel, the highest poss. authority, next to a Divine person.^a accursed,^b anathema [iv. 107].

The preaching of another gospel accursed.—I. It is possible to ascertain what the true Gospel is—1. But we find men saying, that, amid contending systems and warring pulpits, they cannot ascertain what the true Gospel is; 2. It is most irrational for these to listen to human controversies, while they make no appeal to the original authorities. II. This Gospel is unchangeable in its character. It is not a discovery, but a revelation. III. They who pervert it are accursed. The greatness of—1. This crime; 2. The mischief done by it. Learn—(1) It is the duty and interest of every hearer of the Gospel to ascertain that he is receiving that system of truth which the Apostle taught; (2) Errors in religion are neither rare nor harmless; (3) There are truths in religion of such vital importance, that departure from them must destroy the soul.^c—*The inviolability of Christianity*.—I. The import and construction of the Gospel cannot be vague and indeterminate. II. Its Divine origin and authority cannot be controverted. Consider—1. The strength and satisfaction of conviction entertained by Paul; 2. What weight and credibility

should be allowed to his convictions. III. Its efficacy cannot be denied. IV. Its authority and force cannot be superseded. V. No circumstance or agency can endanger its existence and stability.^d

Jesus, the sum of the Gospel.—In a village church in one of the Tyrolese valleys, we saw upon the pulpit an outstretched arm, carved in wood, the hand of which held forth a cross. We noted the emblem as full of instruction as to what all true ministry should be, and must be—a holding forth of the cross of Christ to the multitude as the only trust of sinners. Jesus Christ must be set forth evidently crucified among them. Lord, make this the aim and habit of all our ministers.^e

10—12. persuade, please. God?^a I once tried to please men as well as God. or . . . men?^b certainly not. if . . . men, if I were still pleasing men. I . . . Christ, whose service is not pleasing to men. certify, make known to. not . . . man, of human origin. for, in proof of this. by . . . Christ,^c beginning with a simple illumination, continued through a progressive development.

Pleasing others.—How far are we justified in attempting to please others?—I. Negatively: 1. Not by unworthy compliances; 2. Yet we must never show personal hardness; 3. We must not lay undue stress on minor points; 4. We must not be self-seekers in society. II. Positively: 1. Show to all men the respect due to each; 2. Exercise social affections under God's grace; 3. Treat the great points of religion and morality with tender solemnity.^d

Pleasing men and God.—The Rev. Joseph Alleine was very faithful and impartial in administering reproof. Once when employed in a work of this kind, he said to a Christian friend, "I am now going about that which is likely to make a very dear and obliging friend become an enemy. But, however, it cannot be omitted; it is better to lose man's favour than God's." But, so far from becoming his enemy for his conscientious faithfulness to him, he rather loved him the more ever after, as long as he lived.

13, 14. conversation, behaviour, conduct, etc. in . . . religion, Judaism. wasted,^a laid it waste, devastated. profited,^b made progress. equals . . . nation, contemporaries. zealous, a zealot, contender for. of . . . fathers,^c Pharisaical traditions.

Saul the persecutor.—(Refer to Acts viii. 1—4).—I. He has satisfaction in the death of the martyr Stephen. II. He persecutes the Church. III. He seeks out the concealed. IV. He draws forth those sought out, and spares no sex. V. He delivers those drawn forth to prison.^d

Vindicating character.—Tell Brother—— to take no notice of the attacks. A man's character will take care of his reputation, and he need not fear the malicious attacks of his enemies. It is never well for a man publicly to vindicate himself from charges which the whole tenor of his life contradicts. Those who know the man do not need the vindication, and those who don't know him will not care enough about it to read what he may write.^e

15—17. separated . . . womb,^a I was set apart fr. my birth. My conversion was fore-ordained.^b called . . . grace, in His own time and way. to . . . me,^c as the Messiah, and my personal Saviour. that . . . heathen,^d the purpose for wh. I was set apart and called. flesh . . . blood, his own mind, or view, etc.,

d Dr. R. W. Hamilton.

"I will not quarrel with a slight mistake, such as our nature's frailty may excuse."—*Roscommon.*

e C. H. Spurgeon.

Paul received what he taught from Jesus Christ
a 1 Th. ii. 4.

b Ja. iv. 4.

c Ep. iii. 2—4.

Certify, to make known as certain. Fr. *certifier*; L. *certus*, and *facio*, to make.

"Do not preach so much to please as to profit. Choose rather to discover men's sins than to show your own eloquence. That is the best looking-glass, not which is most gilded, but which shows the truest face."
—*T. Watson.*

d Anon.

he refers to his past life

a Ac. viii. 3; ix. 1; xxvi. 10, 11.

b Ac. xxii. 3; Ph. iii. 6.

c Mk. vii. 5, 8—13.

d Starcke.

"The way to gain a good reputation is to endeavour to be what you desire to appear."—*Socrates.*

e Dr. Wayland.

he is called by the grace of God

a Ep. i. 5, 9; Ja. i. 5; 2 Ti. i. 9.

b *Lightfoot.*

c 2 Co. iv. 6.

d Ac. ix. 15; Ep. iii. 8.

e *Cony. and How.* i. 105.

f *Ellicott.*

g Ac. ix. 2 ff.; xxii. 6, 10; xxvi. 12.

On P. in Arabia, see disser. by *Lightfoot*, p. 87, in his *Notes on Galatians*; and on P.'s first visit to Jerus., *ibid.* p. 91.

"The speediest and easiest method of accomplishing our desire to overcome the evil, and do good, is an immediate compliance with our first convictions, without 'conferring with flesh and blood.'"—*Bogatzky.*

h *Dr. J. Edmond.*

i *W. Hofacker.*

k *Albert Barnes.*

"Christ when on earth cured many a spot, especially of leprosy, but never smoothed any wrinkle—never made any old man young again."—*Fuller.*

his first visit to the Apostles

a Ac. ix. 26.

b *Lightfoot.*

c *Wordsworth.*

d *W. Burkitt.*

"The teachings of God are infallible teachings. The wisest and holiest of men may mistake, and lead others into the same mistake with themselves; but it is not so in the teachings of God. If we can

or human friends and instructors. **neither, etc.**, fr. Damascus. to . . me, to tell them my story, and receive their authority. **Arabia**,^e prob. desert nr. Damascus. His object prob. to show he was never in any place where he could learn anything fr. the Aposs.^f **Damascus**,^g [iii. 81].

It pleased God.—Introduction:—we find four things that are said to have pleased God—1. To bruise Christ; 2. That all fullness should dwell in Christ; 3. To save men by the foolishness of preaching; 4. To bless Israel. These words—I. Explain all mercies: 1. Paul's birth; 2. His conversion; 3. His Apostleship. II. Comfort under all trials.^h—*Paul's conversion.*—I. Who was called?ⁱ II. How was he called? III. How did he receive the call?—*The interval between the choice of a profession and the entrance on its duties.*—I. The professions or callings which present themselves to one about to embark on life: 1. The great variety of things to be done in the world; 2. The variety of endowments among men; 3. The fact that the ends of life may be secured, the purposes of society advanced, and God honoured, in any one of these occupations. II. On what principles such a calling should be chosen. That calling should be chosen—1. In which the most can be made of life for its proper purposes; 2. Which, when there is a fitness for two or more, will be the most adapted, under the circumstances, to secure the ends of life; 3. Which will best develop the peculiar endowments of the mind; 4. Which is just and honourable; 5. In which there are fewest temptations to evil; 6. Which will promote the good both of one's self and society; 7. Which will not hinder, but assist the preparation for another world. III. In what way the interval between the choice of and the entrance on a profession should be employed: 1. In preparation and study; 2. This study should have reference to the future calling; 3. This preparation should be subordinate to the preparation for eternity.^k

Profession of decision.—A freedman said, "I have got safe by de go-back corner, and I will go all de journey home; and, if you don't see me at de first of dem twelve gates, look to de next one, for I shall be dere." Another says, "When I left de rebel ranks, and crossed over to de Lord's army, I tore up de bridge behind me. Now I'm fightin' with de Captain dat's never lost a battle."—*Success of decision.*—Alexander, being asked how he had conquered the world, replied, "By not delaying."

18-20. three years, aft. conver. see, visit, form acquaintance of. and . . days, short time, explained.^a **James . . brother** [i. 67; ii. 214, 368], called here an Apos., but it does not follow that he was one of the Twelve.^b now . . you, this acc. of my little association with man. **behold . . not**, a solemn adjuration. I speak in the sight of God, who sees that I do not lie.^c

The truth of Paul's words.—I. The causes he had to suspect that the Galatians would not believe him—1. The false apostles; 2. The seduced people. II. The means he took to clear himself from the imputation of falsehood,—he took a solemn oath. 1. The lawfulness of this proceeding; 2. Its necessity.^d

The beauty of Truth.—No man can read that story of Walter Scott's "Mid-Lothian," where Effie Deans was on trial for her life, and Jeanie was to bear witness, and the saving of her sister's life just turned on the slightest evasion of the truth, and she

could not lie, even to save her sister, but had to tell the truth, and see her old father fall dead to the ground, and feel that the terrible enginery of justice must roll over her heart and crush her—no man can read that story (I defy Machiavelli himself to do it) and not say that it was beautiful to speak the truth under such circumstances.^c

21—24. afterwards . . Cilicia^a [iii. 88], to Cesarea and Tarsus. (On Cilicia see intro. to Ep. to Romans.) the . . Judæa, as disting. fr. Jerus. he . . past, our persecutor of former times.^b faith, the religion of Christ. they . . me,^c they saw that such a change in P. was the work of God.

The effect of the intelligence of Paul's conversion on the Judean Churches.—I. The emotions this news excited: 1. Gratitude; 2. Love; 3. Joy. II. The blessings it brought: 1. Their faith was exercised; 2. Their belief was confirmed; 3. Their zeal awakened; 4. A fresh theme was opened up for discourse. III. The crowning results it obtained: 1. God was glorified; 2. Paul was encouraged. Application:—A word of—(1) Admonition to the Church; (2) Encouragement to sinners to seek the Lord.^d

A blasphemer converted.—The Rev. J. Perkins, one of the American missionaries, has recorded the following remarkable anecdote in his Journal. A physician who had been personally acquainted with the infidel Paine, had embraced his sentiments, and was very profane and dissipated. After more than a year striving against the convictions of the Spirit of God, which were so powerful, and his stubbornness so great, like a bullock unaccustomed to the yoke, as to bring him to a bed of long confinement, and the most awful depression of mind, he became a humble, zealous, and exemplary Christian. And as soon as his health was recovered, he qualified himself, by preparatory studies, to go forth to the world, and preach that Jesus whom he for many years considered as an impostor, whose name he had habitually blasphemed, and whose religion he had counted foolishness, and a base imposition on the world.

CHAPTER THE SECOND.

1, 2. then . . after, perh. aft. first visit to Jerus.^a [i. 18], but prob. aft. conversion.^b Titus, one of "certain others."^c revelation, I have acted throughout at the direction of one Teacher. privately, in a priv. confer. lest . . vain, lest by others, with less knowledge, my work might be deemed fruitless. "Direct evidence of mutual respect betw. P. and the Twelve."^d

Paul's Gospel.—I. Its glorious peculiarity—a Gospel for the Gentiles, v. 7, 8—stripped of Jewish ceremony and prejudice—salvation by faith without the works of the law. II. How he communicated it—wherever the Spirit led him—with a prudent regard for Jewish prejudice—privately to those of reputation. III. Why he adopted this method—to prevent unnecessary strife—to ensure success.^e

Seasonableness of advice.—The honest and just bounds of observation by one person upon another extend no further but to understand him sufficiently, whereby not to give him offence, or whereby to be able to give him faithful counsel, or whereby to stand upon reasonable guard and caution in respect of a man's

be sure that God teaches us, we may be as sure of the truth of what He teacheth."—*Flavel.*

e H. W. Beecher.

his first mission

a Ac. ix. 28—30.

b Lightfoot, Elliott.

c Ac. xxi. 18—20.

"They glorified God.' How is that? Why, they praised Him, and took courage to believe the more in the mercy of God, for that He had had mercy on such a great sinner as he. They glorified God 'in me;' they wondered that grace should be so rich as to take hold of such a wretch as I was; and for my sake believed in Christ the more."—*Bunyan.*

d R. A. Griffin.

he returned to Jerusalem

a Lightfoot, Wordsworth, Bengel.

b Mack.; Alford, who puts the case thus: "After my conver. my occas. of communicating with the other Ap. were these: (1) After three yrs. I went up, etc. (2) After fourteen yrs. had elapsed, I again went up, etc." This view is favoured by Elliott. See interesting discussion in

Cony. and How.
vol. i. appen. 1.
c Ac. xv. 2.
d *Lightfoot.*
e *J. Lyth, D.D.*

he defended
the liberty of
the Gospel

a Ac. xv. 1.

b *Alford, Ellicott.*

c Ga. iv. 9, 10; v.
1, 2.

d Ja. iii. 17; Jude
3.

e *C. Simeon, M.A.*

"Your pretended
fear lest error
should step in, is
like the man that
would keep all
the wine out of
the country lest
men should be
drunk. It would
be found an un-
just and unwise
jealousy to deny
a man the liberty
he hath by na-
ture, upon a sup-
position he may
abuse it; when
he doth abuse it,
judge!"—*O. Crom-
well.*

f *T. Pearson.*

he was the
Apostle to
the Gentiles

a 1 Co. iv. 6.

b Ro. ii. 11.

c 2 Co. xii. 11.

d Ac. i. 8; ii. 14,
41; iv. 4; v. 12,
14, 15; xxvi. 17,
18; Col. i. 25, 29.

e *Hammond.*

"Every man in a
Christian Church
ought to feel that
he uses the power
of the whole, yet
never so as to
take away from
him the need of
individual exer-
tion."—*H. W.
Becher.*

f *Gerok.*

self; but to be speculative into another man, to the end to know how to work him, or wind him, or govern him, proceedeth from a heart that is double and cloven, and not entire and ingenuous.—
Lord Bacon.

3—5. compelled, by the Apostles and men of repute. circumcised, as though it were needful to pass through Judaism to Christianity. because, explains reason of ref. to this. of . . brethren,^a Judaizers. unawares, surreptitiously,^b spy out, in a hostile sense. liberty, fr. ceremonial law. that . . bondage,^c to that law. we, Barnabas, Titus, Paul. subjection, by yielding what they claimed. no . . hour, their answer was prompt, decisive: they asked no time for consideration. that . . you,^d and all Churches gathered fr. the heathen world.

Christian and unchristian pertinacity.—I. When pertinacity may be considered as unamiable and sinful. When the object in dispute is: 1. Questionable or indifferent; 2. Purely temporal and carnal. II. When it is a virtue of prime necessity. When otherwise—1. Christ's obedience would be violated; 2. Christ's faith would be compromised. Application:—See what need we have to get (1) Our minds duly enlightened; (2) Our spirit and conduct duly regulated.^e

Formalism and evangelism.—Formalism says, we who fast so often, pray so fervently, and attend on the sacraments so punctually, are God's people. Evangelism replies, "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." The one says, baptism is regeneration; only be baptized, come to the sacramental table, and ye shall be saved. The other says, "Neither circumcision availeth anything, nor uncircumcision, but a new creature."^f

6—8. those . . somewhat,^a high in reputation. it . . me, mere reputation or official position is of no consequence. God . . person,^b looks not on the outside. added . . me,^c interposed no authority. the . . uncircumcision, mission to the Gentiles. as . . circumcision, mission to the Jews. wrought . . apostleship,^d for the successful performance of it.^e

Paul, the Apostle to the Gentiles.—A masterpiece of Divine wisdom, which says, "My thoughts are not as your thoughts." I. According to human ideas everything seemed adverse: 1. His condition of life—born a Jew; educated a Pharisee; 2. His disposition—before conversion, a zealot for the law; after conversion his adherence to his people; 3. The will of men—the hatred of the Jews; the doubts of the brethren. II. But the wisdom of God triumphed over all these obstacles: 1. Appointing Paul to be the Apostle to the Gentiles; 2. Equipping him by external and internal providences; 3. Accrediting him by the great fruits of his labour.^f

Bad advice.—Judge Buller, when in the company of a young gentleman of sixteen, cautioned him against being led astray by the example or persuasion of others, and said, "If I had listened to the advice of some of those who called themselves my friends when I was young, instead of being a *Judge* of the King's Bench, I should have died long ago a *prisoner* in the King's Bench."

9, 10. pillars,^a supports and ornaments of the Church. right . . fellowship,^b in the Apostolic office of preaching and teaching.^c only . . poor, *i.e.*, the poor saints at Jerus. same . . do, he had done so bef. they asked him :^d he did so aft. writing this Ep. on his fifth and last journey.^e

The remembrance of the poor.—I. The duty. We should remember the poor: 1. Their spiritual wants; 2. Their physical necessities; 3. We should remember them compassionately; 4. Efficiently; 5. Judiciously; 6. Piously and evangelically. II. Our obligations to perform it: 1. Humanity; 2. The calls of duty; 3. Justice; 4. Gratitude; 5. A regard to our own interest, all require it.^f

Remembering the poor.—Among the graces for which Mr. Foxe, the celebrated martyrologist, was eminent, may be noticed his extensive liberality to the poor. He was so bountiful to them while he lived, that he had no ready money to leave to them at his death. A friend once inquiring of him, "Whether he recollected a certain poor man whom he used to relieve?" he replied, "Yes, I remember him well; and I willingly forget lords and ladies, to remember such as he."—*Saving in order to give.*—A gentleman seeing a little boy take out his purse, and give some money to a poor blind man, said to the child:—"My little friend, you do very right to assist people who are in distress; but you must have a great allowance to be so generous; or else, you are not fond of sweet things, nor of toys." "Sir," said the little boy, "mamma is very good to me; she is almost always giving me something. It is very natural to give part to the poor; to poor blind people especially; they are so much to be pitied, because they cannot see the light of the sun. I give but little; if I were rich, I would give more."

11-13. withstood . . face, example of P.'s Apostolic independence. he . . blamed, *Gk.*, *per. part. pass.*, *i.e.*, he was (self) convicted; *i.e.*, of inconsistency by his conduct.^a certain . . James, their office and mission unknown. he . . Gentiles,^b regardless of ceremonial defilement. he . . himself,^c thus he dissembled. the . . him, *Gk.*, were guilty of like hypocrisy. insomuch . . dissimulation, prob. they gave plausible reasons. "A practical denial of their better (spiritual) insight."^d

Peter rebuked by Paul.—I. Peter's fault: 1. The weakness and inconstancy of the best of men when left to themselves; 2. The great force of bad examples. II. The rebuke given him by Paul. Notwithstanding Peter's position and character, yet Paul was not afraid to reprove him.^e

Many men, many minds.—Charles V., Emperor of Germany, occupied himself after his abdication in making clocks, and, it is said, was greatly disappointed at his inability to make the machines keep one time. "How foolish I have been," he exclaimed, "to imagine that I could make my subjects think alike, when I cannot make two clocks perform at the same rate!"

14-16. uprightly,^a with honest simplicity. said . . all,^b bef. the Church. livest . . Gentiles, as thou didst bef. these brethren came fr. Jerus.^c why . . Gentiles, by refusing to eat with them. to . . Jews? as if distinc. of meats was necessary? we, Apostles. nature, birth. not . . Gentiles,^d but men who know the Scriptures and the way of Salvation. knowing, by

the opinion of James, Peter, John

^a "This title, *Lightfoot* somewhere tells us, the Jewish doctors gave to the members of the great Sanhedrim."—*Macknight*; cf. Re. iii. 12.

^b Ro. i. 5; 1 Co. xv. 10; Ep. iii. 8.

^c "Where personal communication was inconvenient, it was customary to send images of right hands clasped as a token of friendship."—*Xen. Anab.* ii. 4. 1; *Tacit. Hist.* i. 54; ii. 8.

^d Ac. xi. 29, 30.

^e Ro. xv. 26, 27; 1 Co. xvi. 3; 2 Co. ix. 1 ff.; Ac. xxiv. 17.

^f *Anon.*

he withstood Peter

^a *Alford.*

^b Ac. xi. 2, 3.

^c Ps. xxix. 25.

^d *Wieseler.*

^e *M. Henry.*

"Of all the duties, the love of truth, with faith and constancy in it, ranks first and highest. Truth is God. To love God and to love truth are one and the same."—*Silvio Pellico.*

justification by faith

^a 2 Co. i. 12.

^b 1 Ti. v. 20.

^c Ac. xv. 1.

^d Ep. ii. 12.

e Ro. iii. 20; v. 1; Ga. iii. 11, 24.

f Ac. xiii. 38, 39.

g Ps. cxliii. 2.

"None can ever enter heaven by a law righteousness. God hath nailed this door up. This way to heaven is like the northern passage to the Indies; whoever attempts it is sure to get frozen up before he gets halfway thither."—Gurnall.

h Dr. J. Burns.

"Never yet did there exist a full faith in the Divine Word (by whom *light* as well as immortality was brought into the world) which did not expand the intellect, while it purified the heart,—which did not multiply the aims and objects of the understanding, while it fixed and simplified those of the desires and passions."—Cole-ridge.

Christ is not the minister of sin

a 2 Co. iii. 9; 1 Co. xv. 17; Ga. v. 4; ii. 21.

b 1 Jo. iii. 5.

c Ro. vi. 14; vii. 4 6.

d Ro. vi. 11; 2 Co. v. 15; He. ix. 14.

e Dr. Thomas.

"We make Christ the 'minister of sin' were we to suppose that His merits were insufficient to justify the believer; even as others make Him

Word of God and our own inspiration. **man** . . **law**,^e observance of ceremonial law; nor on the score of duty alone. **faith** . . **Christ**,^f and faith alone. **for** . . **law**, either of Moses or of nature. **justified**,^g at the judgment.

Justification by faith and works reconciled (comp. Jas. ii. 24).

—I. The subject under consideration—Justification. Observe:—1. All sinners are guilty, and condemned by the Divine law; 2. To be justified is to be freed from the charge, and considered righteous; 3. And of course to be treated as such. II. How the sinner is justified. Paul says by faith. God—1. Had mercy on our guilty world; 2. Gave His Son; 3. Now justifies all who believe in Christ. III. How works are not really discarded. The Apostle James—1. Is protesting against justification by a dead or nominal faith; 2. Is vindicating a living faith. Conclusion:—(1) Justifying faith is a living faith, not nominal; (2) It always bears fruit; (3) Works do not produce faith, but faith works.^h

The hardest thing in religion.—In the parish where Mr. Hervey preached, when he inclined to Arminian sentiments, there resided a ploughman, who usually attended the ministry of Dr. Doddridge, and was well informed in the doctrines of grace. Mr. Hervey being advised by his physician, for the benefit of his health, to follow the plough in order to smell the fresh earth, frequently accompanied this ploughman in his rural employment. Mr. Hervey, understanding the ploughman was a serious person, said to him one morning, "What do you think is the hardest thing in religion?" To which he replied, "I am a poor illiterate man, and you, sir, are a minister: I beg leave to return the question." "Then," said Mr. Hervey, "I think the hardest thing is to deny sinful self;" and applauded at some length this instance of self-denial. The ploughman replied, "Mr Hervey, you have forgot the greatest act of the grace of self-denial, which is to deny ourselves of a proud confidence in our own obedience for justification." In repeating this story to a friend, Mr. Hervey observed, "I then hated the righteousness of Christ; I looked at the man with astonishment and disdain, and thought him an old fool. I have since clearly seen who was the fool: not the wise old Christian, but the proud James Hervey."

17—19. while . . **Christ**,^a as our only way of salvation. **we** . . **sinner**s, acknowledge ourselves to be such notwithstanding our observance of law. **is** . . **sin**?^b is sin promoted by the doc. of faith? **for** . . **destroyed**, ceremonial rites. **transgressor**, by my hypocrisy. **I** . . **law**, through its violation. **dead** . . **law**,^c being in Christ, I am dead to its claims and its curse. **that** . . **God**,^d fr. whom my salvation cometh; and not to the law, wh. cannot save.

Christians and Christianity.—I. Christians are professedly endeavouring to be made right—1. They seek to be made right; 2. Right through Christ. II. Yet they are liable to fall into sin. Sins—1. That are common to all men; 2. Peculiar to the Christian profession: (1) Intolerant doctrinalism; (2) Exaggerative pietism. III. These sins expose Christianity to blame. This blame is unjust, because all Christ's—1. Doctrines; 2. Precepts; 3. Examples; 4. Agency on earth, are against sin.^e

Living unto God.—Mrs. Sherwood relates that, pained at seeing Henry Martyn completely prostrated by his tormentor, Sabat, the apostate, she exclaimed, "Why subject yourself to all this? Rid

yourself of this Sabat at once." He replied, "Not if his spirit were ten times more acrimonious and exasperating." Then, smiling in his gentle winning manner, he pointed upwards and whispered in low but earnest tones, "For Him." The whole of Christian life and of missionary work rests upon this principle,—to Christ, not to ourselves. Such is the true law and impulse. Spiritual progress is measured by increasing delight in the habit of such self-abnegation and doing all for the glory of God. Every religious meeting and measure fails of its full and proper object, if this principle gain no additional strength in the soul.

20, 21. I . . Christ,^a I died to the law (v. 19) by being united to Christ, and involved in His death. yet . . I, it is not the Paul of the old time who lives now. but . . me,^b this life is one through all the tempers, purposes, ends of wh. Christ lives and rules. faith . . God,^c the spring and sustaining power of this life. who . . me,^d a strong personal motive. frustrate,^e set at nought. for . . vain, "if righteousness might be obtained through law, then Christ's death were superfluous."^f

The nature of vital godliness examined.—I. The true characteristics of vital godliness: 1. Mystery; 2. Mortification; 3. Life; 4. Humility; 5. Christianity. II. Its grand principle. III. The approbation which it allows.^g—*The life of faith.*—I. It is a life attained through death,—death to the law. II. Faith is that which constantly nourishes and maintains it. How does it do this?—1. It brings humility, and empties us of self-will, the fruitful root of all our misery; 2. It binds us with gratitude to the one holy will.^h—*The Christian crucified.*—I. What it is to be crucified with Christ. II. How is this crucifixion effected? 1. The power; 2. The instrument; 3. The manner. III. What is its natural result: 1. Freedom from the law; 2. Deliverance from sin; 3. Fitness for usefulness; 4. Possession of real happiness.ⁱ

Restraining grace.—The holiest and best men have been usually the most ready to acknowledge the natural depravity of their hearts, and the greatness of their obligations to the free and sovereign grace of God, in preserving or delivering them from the consequences of that depravity. During the ministry of the Rev. Ralph Erskine, of Dunfermline, a man was executed for robbery, whom he repeatedly visited in prison, and whom he attended on the scaffold. Mr. Erskine addressed both the spectators and the criminal; and, after concluding his speech, he laid his hands on his breast, uttering these words:—"But for restraining grace, I had been brought by this corrupt heart to the same condition with this unhappy man."

CHAPTER THE THIRD.

1, 2. foolish, witless,^a inconsiderate. bewitched, fascinated.^b set forth, clearly written, "posted up, placarded." See *Gk.*, "publicly announced as a magisterial edict or proclamation." crucified . . you,^c *i.e.*, the doctrine of the cross had been proclaimed in your midst. this . . you, answer this one question. Spirit,^d the pledge of your adoption, and earnest of your inheritance. by . . law, as the reward of obedience. or . . faith? the gift of God to the believing soul,

the 'minister of sin' by allowing themselves to live in disobedience, from a presumptuous confidence of being justified by His righteousness, and saved without being sanctified."—*Scott.*

crucified with Christ

^a Ro. vi. 6; Ga. v. 24; vi. 14; Col. ii. 20.

^b Ep. iii. 16, 17; Col. i. 27; 1 Jo. iv. 13.

^c 1 Jo. v. 10—13; 2 Co. v. 7; 1 Pe. iv. 1, 2; Col. iii. 17.

^d Jo. x. 11; Tit. ii. 14; 2 Ti. i. 12.

^e Ga. v. 4; He. vii. 11.

^f *Lightfoot.*

"Christ is so willing to receive sinners who come to Him, that He does not reject the devil's castaways."—*G. Whitefield.*

^g *Dr. Dillon.*

^h *Rev. M. Dods, M.A.*

ⁱ *J. H. Hughes.*

"As a spring-lock closes of itself, but cannot be unlocked without a key; so we of ourselves may run into sin, but cannot return without the key of God's grace."—*Cawdray.*

the fascinations of error

^a *Ellicott.*

^b *Vulgate, Lightfoot.*

^c 1 Co. i. 23; *κ* 26.

^d *Ac. x. 44—46; xv. 7—9; xix. 2—*

6; Ep. i. 13; He. ii. 3, 4; 2 Co. iii. 8, 9.

"Morality declines with the decline of faith. The tidings of the gift of eternal life is the power of God to regenerate man. Take away the salvation which God has given, and you take away sanctification and good works."—*D'Aubigné*.

e Dr. Thomas.

"The two inseparable properties of saving faith are,—it is humble and submissive to Divine revelation—it is dutiful and obedient to Divine precepts."—*Dr. Bates.*

beginning and perfecting

a Ga. iv. 9; He. ix. 9, 10; Ph. iii. 3—6.

b 2 Jo. 8.

"It is true, and always will be true, that if a sincere Christian should apostatise, he could never be converted again. The reasons are obvious. He would have tried the only plan of salvation, and it would have failed! Whether this, in fact, ever occurs, is quite another question."—*Barnes.*

c Douglass Allport.

d F. W. Robertson.

the faith of Abraham

a Ga. xv. 6; Ro. iv. 3.

b Ro. iv. 11, 12, 16.

c Co. xii 3; 2 Pe.

The Gospel.—I. The work of Gospel ministers,—to present Christ crucified to men. This subject should be graphically presented to men, because it is the subject essential to—1. Rouse their religious thoughts—its extraordinariness—its relative importance; 2. Generate religious feelings in them,—awakening deep penitence for sin, supreme concern for the soul, and solemn dread of wrong; 3. Meet their religious wants,—forgiveness of sin, and purity of soul. II. The duty of Gospel hearers,—“to obey the truth”—its provisions and doctrines to be accepted as the only means of salvation; and the only infallible test of truth—its precepts to be followed as the sovereign rule of all action. III. The folly of Gospel rejectors—this folly is most infatuated—most lamentable.^e

Salvation by faith.—“I preached up sanctification very earnestly for six years in a former parish,” says the Rev. Mr. Bennet in a letter, “and never brought one soul to Christ. I did the same at this parish, for two years, without having any success at all; but as soon as ever I preached Jesus Christ, and faith in His blood, then believers were added to the Church occasionally; then people flocked from all parts to hear the glorious sound of the Gospel, some coming six, others eight, and others ten miles, and that constantly. The reason why my ministry was not blessed, when I preached up salvation partly by faith, and partly by works, is, because the doctrine is not of God; and He will prosper no ministers but such as preach salvation in His own appointed way, viz., by faith in Jesus Christ.”

3, 4. begun . . Spirit, the only true beginning. are . . flesh? ^a is legal obedience to complete what it could not even originate? suffered, in the way of persecution. vain? on behalf of what neither originated, nor can perfect your spiritual life? *i. e.*, the spirit as you seem to view it. if . . vain,^b if it be really true that you have gone back to the law.

A Ritualistic Church a foolish Church.—Foolish in—I. Its origin. It is based on an Apostolic protest. “I stand in doubt of you.” II. Its idea of the sustaining energy of the Church. Its inspiration is bewitchment. III. Its retrogression. “Ye did run well; who did hinder you?” IV. Its estimate of the true position and requirements of humanity. V. Having left its first love.^c

Superficial character.—Shallow soil is like superficial character. You meet with such persons in life. There is nothing deep about them—all they do, and all they have, is on the surface. The superficial servant's work is done; but lazily, partially—not thoroughly. The superficial workman's labour will not bear looking into, but it bears a showy outside. The very dress of such persons betrays the slatternly incomplete character of their minds. When religion comes in contact with persons of this stamp, it shares the fate of everything else. It is taken up in a superficial way.^d

5—8. he, an Apostle. that . . Spirit, preaching the doctrines of the Gospel. worketh . . you, the seals of his Divine calling. doeth . . faith? and if by faith, what becomes of your legal confidence? Abraham, ancient men of God as well as Christian Apostles. believed, lived by faith. it, his faith. was . . righteousness,^a and not his obedience. they . . faith, of all ages and peoples. same . . Abraham,^b like their father in this

one mark of true kinship. **God . . heathen**, who, being also without the law, could not be justified in any other way; or, who, having the law, could be justified only in this way. **preached . . Abraham**, made known the glad tidings bef. hand. **in . . blessed,**^c *i.e.* in thy seed—the Messiah—the object of saving faith for the whole world.

The heathen justified through faith.—In a sinner's justification are to be considered—I. The act itself, accepting as righteous and free from law charges. II. The Justifier—God in the person of the Father. III. The ground of it—Christ's righteousness (Rom. v. 19). IV. The situation in which it is effected—union with Christ. V. The instrument—faith. VI. The result—sanctification and eternal life.^d

Victories of faith.—The undertakings of Alexander, of Hannibal, of Cæsar, did not signify valour like to this; their achievements were but toys in comparison to these; those famous gallants would have found it infinitely harder to conquer the world in this way; to have subdued their lusts, and mastered their passions, would have proved far more difficult than to get advantage in scuffles with armed men; to discomfort legions of devils, would have been to them another kind of work than was the vanquishing squadrons of Persians, of Gauls, of Romans; to have set upon their own ambition and vanity, their intemperance. their revenge; to have quelled those inward enemies; to have sustained affronts, disgraces, afflictions, with a calm and contented mind, would have more tried their courage, than all which they attempted.^e

9, 10. they . . faith,^a who live and walk by faith. are **blessed**, in association with: numbered with him in God's favour here, and His glory hereafter. **are . . law**, relying upon their obedience to it. **curse, condemnation, sentence. written,**^b in that law wherein they trust. **all things**, particular, universal, and continued obedience insisted upon.

Sinners under the curse.—I. A caution. There is no sin absolutely little. Any sin makes a man liable to eternal death. II. Some arguments in proof of this: 1. The Lord's testimony to this truth. "The wages of sin is death." 2. The fact that those sins which men make light of are burdened by God with threatenings of everlasting wrath: (1) Omissions of good; (2) Secret evils; (3) Idle words; (4) Vain thoughts; (5) Motions to sin without consent; 3. The least sin is infinitely evil. 4. The continuance of the law. Application:—In these small sins there is something of (1) Atheism; (2) Idolatry; (3) Murder; (4) Violation of the whole law.^c

Sincere repentance.—Frank Teabout, a liquor-seller of Decorah, Io., during a religious revival in that place made up his mind to lead a new life. He had a fine lot of liquors on hand, but "did not sell off the bad beverage by the wholesale, or send it elsewhere to do its mischief, and so remunerate himself for his outlay; but he carted the whole stock down in front of the meeting house, and there he made a bonfire of it. While the people inside the house were rejoicing in the light of the Divine presence, the outer glare denoted that a notable prodigal was returning.

11, 12. evident, to the conscience of ea. one who must feel that he has often violated the law: esp. *evident fr. the foll. fact.*

i. 21; Ac. xxviii 25; Jo. i. 1.

"What is it upon which a man is counted righteous in the sight of God? Why, he puts on the Lord Jesus Christ, and God puts him on, as it were, so that the Scripture phrase is intelligible enough."
—Howe.

d Rev. T. Robinson.

"Faith in the object of adoration must precede the act of adoration. It is as the root supporting the whole tree; or as the reasoning soul informing and dignifying the whole body."
—Bishop Sumner.

e Dr. Is. Barrow.

true believers are blessed with **Abraham**

a Ga. iii. 26; Jo. xx. 27.

b Ro. iii. 19; De. xxviii. 26.

"A little rope sufficeth to hang a great thief; a little dross abaseth much gold; a little poison infecteth much wholesome liquor; a little heresy corrupteth much sound doctrine; a little fly is enough to spoil all the alabaster box of ointment, — so the smallest sin, the least peccadillo, without God's mercy, is sufficient to damn our souls to all eternity." — P. Boskieri.

c D. Clarkson, B.D.

the just shall live by faith

a Hab. ii. 4; Ro. i. 17.

b Lo. xviii. 5; Lu. x. 25—28; Ro. x. 5, 6, 9.

"The immediate cause of this faith in Christ is Divine Revelation. It is not the effect or product of our own abilities, the best of which are but flesh and blood. That faith which renders them blessed in whom it is, is wrought in them by the power of God revealing Christ unto their souls."—*Owen*.

c *Anon.*

Christ our Redeemer

a Ga. iv. 4, 5; 1 Th. i. 10.

b 2 Co. v. 21.

c De. xxi. 23.

d Is. xliv. 3; Ez. xxxvi. 27; Joel ii. 28, 29; Jo. vii. 38, 39; Ac. ii. 33.

e Ep. i. 13, 14.

"Had not the punishment of the cross been long ago abolished, the stupendous power of the Cross of Christ would be more obviously bef. our eyes."—*Bengel*.

f *J. S. Spencer, D.D.*

"There is some difference between God's purposes and His promises. Both of them, so to speak, are gold; but the one is gold in the mine, the other is gold in the mint—impressed and prepared for use."

for, because. **just,**^a the upright, who desires to serve God. **live,** the higher life. **faith,** by continual reliance upon God's mercy. **law . . . faith,** but works, without any connection with faith. **the . . . them,** with the hope of meriting mercy on the score of obedience. **shall . . . them,**^b in all the fears, doubts, *etc.*, wh. a defective obedience inspires.

Redemption from the curse of the law.—I. The fearful condition of men as transgressors of the law: 1. What the law requires; 2. The reasonableness of this requirement; 3. The doom denounced upon all who do not comply with it—universal—unspeakably awful—present in its infliction—irremediable by ourselves. II. The blessedness of those who are interested in the glorious provisions of the Gospel: 1. Our Redeemer; 2. From what He redeems us; 3. How this redemption is effected; 4. Its results.^c

Walking by faith.—Andrew Fuller was to preach before a ministerial association. On his way there, the roads in several places were flooded from recent rains. Mr. Fuller came to one place where the water was very deep, and, being a stranger to its exact depth, was unwilling to go on. A countryman acquainted with the water cried out, "Go on, sir! you are quite safe!" Fuller urged on his horse; but the water soon touched his saddle, and he stopped to think. "Go on, sir! all is right!" shouted the man. Taking the man at his word, Fuller proceeded; and the text was suggested, "We walk by faith, not by sight."

13, 14. **redeemed,**^a ransomed. - **curse . . . law,** He paid the penalty, endured the punishment for us. **being . . . us,**^b through the imputation of our sin to Him. **cursed . . . tree,**^c a most ignominious punishment, since the Jews did not inflict it. **Gentiles,** to whose mode of cap. punishment Jesus submitted. **Christ,** who suffered on the cross. **promise . . . Spirit,**^d promised long since. **faith,**^e through our faith in the Promiser's Word and plan.

Redemption by Christ.—I. The mode in which we are redeemed. II. The authority on which Christ acted: 1. All creation obeyed Him; 2. He was the fulfilment of the prophecies and promises of the Old Testament; 3. His whole revelation, character, promises, and work, were perfectly adapted to man. III. He became a surety for us. IV. How this mode of redemption appears to disagree with the known nature of God: 1. It appears counter to law; 2. It seems inconsistent with His independence and magnificence.^f

The virtue of the Atonement.—In a conversation the Rev. Mr. Innes had with an infidel on his sick bed, the latter told Mr. Innes that when he was taken ill, he thought he would rely on the general mercy of God; that as he never had done anything very bad, he hoped all would be well. "But as my weakness increased," he added, "I began to think, is not God a just Being, as well as merciful. Now, what reason have I to think He will treat me with mercy, and not with justice; and if I am treated with justice," he said, with much emotion, "where am I?" "I showed him," says Mr. Innes, "that this was the very difficulty the Gospel met and removed, as it showed how mercy could be exercised in perfect consistency with the strictest demands of justice, while it was bestowed through the atonement made by Jesus Christ. After explaining this doctrine, and pressing it on his attention and acceptance, one of the last things he said to me

before leaving him was, "Well, I believe it must come to this. I confess I here see a solid footing to rest on, which, on my former principles, I could never find!"

15, 16. I . . men, use such arguments as men would use: as human analogies. covenant, agreement, promise. confirmed, with solemn assurance. man, much less God, His promises. disannulleth, abolisheth. addeth, conditions. now . . made,^a made by God. The promise itself—the promises—the Promiser, all to be noted, as grounds of faith. and . . not, etc.,^b but to Christ, who included "the many," who assures the fulfilment of the prom. to all the believing seed of Abraham.

God's covenant with Abraham.—This covenant is—I. Comprehensive in its import—contains many promises, blessings for himself—for his natural descendants—for his spiritual seed—all nations (Gen. xii. 3; xv. 1-6; xvii. 4-8). II. Precise in its application—it points to Christ as the only true seed, in whom all blessing centres—all the chosen seed are united, 1 Cor. xii. 12, —and from whom all happiness flows to the world, especially to believers.^c

Result of faith in the promises.—Rest ensues,—a holy, satisfying rest to the weary soul,—to the soul heavy laden with sins, temptations, doubts, and griefs. Finding Christ, the heart finds, like the magnet, its pole. A Scottish penitent, at the place of execution, was enabled to lay hold on this promise, saying, "I challenge Thee, Lord, by that promise which Thou hast made, that Thou perform and make it good unto me, who call for ease and mercy at Thy hands."

17, 18. confirmed . . Christ, Christ the fulfilment of the great promise of redemption; and the pledge of all the rest. law, in wh. you are now trusting. four . . after^a [iii. 57], prophetically called 400 in round nums.,^b in hist. statement more exact, 430.^c cannot, was not intended to. that . . effect, by taking its place, or limiting its force. inheritance,^d the promised land, to the Jews; heaven, to us. God . . promise, without reference to the law.

The promise made of none effect by the law.—I. The nature of the promise: 1. Made to the Patriarchs; 2. Christ was the subject. II. The connection between the law and the promise. There is none. The law is not mentioned in it. III. How the law makes the promise of none effect. By superseding it. IV. The fact that this covenant cannot be set aside, and that consequently the law must suffer: 1. God's word to Abraham; 2. The promise confirmed to the prophets.^e

Surety of the promises.—Promises are like bonds, which depend altogether upon the sufficiency of the surety. If a beggar seal an instrument for the payment of ten thousand pounds, who esteems it to be any better than a blank? but if a man of estate and ability do bind himself to pay such a sum, it is looked upon as so much real estate, and men value themselves by such bills and bonds as well as by what is in their own possession. God, who hath made rich promises to believers, is able to perform what He hath spoken. *He is rich in mercy* (Eph. ii. 4). *Abundant in goodness and truth* (Exod. xxxiv. 6). *He is the God of truth* (Ps. xxxi. 5). *The father of mercies* (2 Cor. i. 3).^f

rency and use."—Jay.

the promise to Abraham

^a Ge. xii. 3, 7; xvii. 7.

^b Ro. ix. 7, 8; 1 Co. xii. 12, 13.

Disannul, to annul completely. L. *dis*, intensive, and *annul*, to make null, to reduce to nothing. Fr. *annuller*; L. *ad*, to, *nullus*, *nullum*, no one, nothing—*ne*, not, *ullus*, any.

^c J. Lyth, D.D.

We want fellowship—not with a sentiment, nor with a tradition, nor with an ideal-ity, but with a real living, personal being—with Christ.

not annulled by the law

^a Ac. vii. 6.

^b Ge. xv. 13.

^c Ex. xii. 40.

^d Ro. iv. 13, 14.

"God could have blessed His people without previously announcing it, and bringing Himself under an engagement; but in this case His design could not have been known, believed, expected, pleaded. But the promise gives rise to a life of faith, hope, patience, and prayer."—Jay.

^e A. Barton.

A man that breaks his word, bids others be false to him.

^f Spurstowe.

the mediator

a De. iv. 8, 9; 1 Ti. i. 9.

b Ro. iii. 20.

c Ac. vii. 53; He. ii. 2.

d Ex. xx. 19-22; De. v. 5, 22.

e Schleiermacher.

f Winer.

g Ellicott.

"God is most holy; man is a lump of iniquity. Extremes meet not but by their middle. Sinful man can never have communion with God but by the Mediator."—*Flavel*.

h Dr. R. Ferguson.

God has determined that every one shall die a malefactor who dies without a Mediator.

"Look for your assistance from Christ. You serve God in Christ when you serve God through Christ. When your own hands are in God's works, your eyes must be to Christ's hands for support in it."—*Manton*.

"At whose sight all the stars hide their diminish'd heads."—*Milton*.

all concluded under sin

a Ma. v. 17; Ro. iii. 21; .vii. 10, 12.

b Ro. vii. 9; iii. 20; v. 18-20; Ga. ii. 21.

c Ps. cxliii. 2; Ro. iii. 9, 19, 23.

d Jo. iii. 17, 18.

19, 20. wherefore . . law *P^a Gk.*, what then is the law? *i.e.*, its meaning, object. *it . . transgressions*, to awaken conviction of sin, wh. though it existed might not be recognised *as sin* till the law came. *b* seed . . made, *v. 16.* angels, *c* commanded, spoken, by angels. *in . . mediator*, Moses, *d* received the law fr. God, and conveyed it to man. *now . . one, i.e.*, a mediator implies *two* parties betw. whom the mediation is made. *but . . one*, "in ref. to His promises, free, unfettered by conditions;" *e* "the people of Israel must be the other part; hence they are bound by the law:" *f* "The law was *with*, the promise was *without* a mediator." *g*

God is one.—I. Nothing should disturb our deep and settled repose in the immutable love and faithfulness of God. II. The most rigid enactments of law can never affect the promises of Divine grace, while the grace revealed in the promises mellows and modifies the rigour of the law. III. Both the law and the promise shut us up to one only ground of dependence and hope of eternal life. IV. Christianity, with its personal Saviour, and remedial scheme of mercy, is the only revelation suited to the moral and undeniable necessities of man's fallen nature. V. The belief and reception of the Christian revelation is the one simple condition of endless life and blessedness. *h*

An illustration of mediation.—During one of the journeys of Queen Victoria, a little boy was desirous of seeing her. He determined to go direct to the castle where she was residing, and ask to see her. He was stopped at the gate by the sentry, who demanded what he wanted. "I want to see the queen," he replied. The soldier laughed at the boy, and with the butt-end of his musket pushed him away, and told him to be off immediately, or he would shoot him. The boy turned to go away, and gave vent to his grief in tears. He had not gone far when he was met by the Prince of Wales, who inquired why he was crying. "I want to see the queen," replied the boy, "and that soldier won't let me." "Won't he?" said the Prince: "then come along with me, and I'll take you to the queen." He accordingly took him by the hand, and led him towards the castle. On passing the sentinel, he, as usual, presented arms to the prince; and the boy became terrified, and ran away, fearing that the soldier was going to shoot him. The prince soon quieted his fears, and led him past the gates into the presence of her Majesty. The queen, with surprise, inquired of her son whom he had there; and, upon being informed of what had taken place, she laughed heartily, spoke kindly to her little visitor, and to his great delight dismissed him with a piece of money. As the prince presented the boy to the queen, so Christ presents us to His Father.

21, 22. is . . God? *a* No, for producing conviction, it would suggest the need of the fulfilment of the promise, that what could not be accomplished by the law "in that it was weak through the flesh," might be effected through Christ. *for . . law, b* hence the promise was fulfilled in Christ, that we whom the law condemned to death might have life in Him. *but . . sin, c* for all have sinned; *i.e.*, transgressed the law. *that . . given, d i.e.*, that its object, intention, might be fulfilled. *believe, and, by faith,* appropriate Christ.

The use of the law, under the Gospel.—I. The law never was intended to supersede the Gospel as a means of life. II. The most perfect edition of the Gospel, so far from having abolished the least tittle of the moral law, has established it. The law serves—1. To constitute probation; 2. As a schoolmaster, to bring us to Christ; 3. To give beauty and symmetry to the hidden man of the heart; 4. To vindicate the conduct of our Judge in dooming the impenitent and unbelieving to eternal death.^c

Fulfilling promises.—Sir William Napier one day met a poor child who was crying bitterly because she had broken her bowl. Having no money with him, he promised to meet her in the same place and the same hour next day, and give her money to buy another. Reaching home, he found an invitation to dine out with a gentleman whom he particularly wished to see; but he declined it on account of his pre-engagement with the child. "I could not disappoint her, she trusted me so implicitly," he said.

23, 25. but . . . came,^a bef. the Gospel was published. we . . . law, we were kept in ward, shut up under the law. faith . . . revealed,^b to make us embrace the law of faith wh. should afterwards be revealed. schoolmaster,^c *Gk.*, boy-leader: leading us to a knowledge of our need of Christ, and His work. unto Christ, our great Teacher. that . . . faith, as the crowning lesson of our religious knowledge. after . . . schoolmaster,^d the Gospel takes the place of the law in introducing us to Christ

The law our schoolmaster.—I. This restoration to Christ should be an act of pure apprehending the manner of restoration, when in the fulness of time it should be revealed. II. In addition to this, the young pupils are required to do things which constituted another process of emblematical teaching. III. These lessons of the schoolmaster constituted and became a preparation for the Gospel,—Christ was the end, or scope, of the law.^e

Relation of law and Gospel.—You never saw a woman sewing without a needle. She would come but poor speed if she only sewed wi' the thread. So, I think, when we're dealing with sinners, we maun aye put in the needle of the law first; for the fact is they are sleepin' sound, and they need to be awakened up wi' something sharp. But when we've got the needle o' the law fairly in, we may draw as lang a thread as you like o' Gospel consolation after it^f

26, 27. children,^a *Gk.*, not boys, but sons.^b by . . . Christ, wh. faith unites us to Him,—our elder Bro.—through whom we receive adopting grace. baptized, by the Holy Spirit. into Christ,^c into union with Christ. have . . . Christ,^d *i.e.*, the temper and virtues of Christ. "The Lord our righteousness."

Profession without hypocrisy.—What is really hypocrisy, and what is not? Consider:—I. The case of inattention to prayers. Men are tempted to leave off prayers because they cannot follow them. But we must keep in mind that to pray attentively is a habit, and that no one begins with having his heart thoroughly in them. II. The difficulty of entering into their meaning when we do attend to them. III. Our general profession of Christianity. What may be said about prayer may be applied to all we do and say as Christians. Although we do still fall short of our duty, we can yet profess and rejoice in Christ without being hypocrites, that is, if we labour day by day to be more worthy of Him.^e

"The promise was of faith, not of the law; the receivers were not doers of the law, but believers."—*Ellicott; cf. Meyer.*

"There are those who promise better than they prove; and there are those who prove better than they promise."—*Dr. H. Burder.*

c An n.

the law was our schoolmaster

a He. xii. 2.

b He. xi. 13, 39, 40; 1 Pe. i. 10—12; 1 Jo. ii. 8; Lu. x. 23, 24.

c The *pedagogue* was the trusty servant who exercised a general care over the boy, who led him to school; and who, if a man of education, assisted the youth in preparing his lessons for the school.—See *Killo, in loc.*

d He. x. 1; ix. 1, 9, 10; Col. ii. 17; Ro. x. 4; Ac. xiii. 39.

e *T. Binney.*

f *Flockhart.*

putting on Christ

a Jo. i. 12.

b "Sons, emancipated, the keeper being removed."—*Bengel.*

c Ro. ii. 28, 29; 1 Pe. iii. 21; Ro. iii. 21, 22; Col. iii. 9—14; Ro. xiii. 14.

d Christ is to you the *toga virilis*. Among the Romans, when a youth arrived at manhood, he

assumed the dress of a full-grown man, wh. was called the *toqa virilis*.

e J. H. Newman, B.D.

f Cawdray.

all believers are one in Christ

a Ro. x. 12; 1 Co. xii. 13; Ga. v. 6; Jo. x. 16; xvii. 20, 21; Ep. ii. 14—16; iv. 4.

b Bengel.

c 1 Co. iii. 21—23.

d Ellicott.

“Thus with circumstantial diversity we have essential identity; the substance is unalterable, as the modes are various.” — W. Jay.

e Anon.

f J. Bate.

the heir while a child

a Jo. iv. 23. Element, a first principle. L. *clementum*, pl. *elementa*, first principles; originally, ‘the letters of the alphabet,’ as being set in rows. Hence two divergent meanings—(1) the physical elements, 2 Pe. iii. 10—12; (2) the alphabet of learning, cf. He. v. 12. See *Lightfoot*, in loc.

‘Docility is essential to improvement in everything; and in nothing is it more necessary

Baptized with Christ.—As Elisha, when he would revive the child of the Shunammite, went up and lay upon him, and put his mouth upon his mouth, and his hands upon his hands, and his eyes upon his eyes, and stretched himself upon him; even so, if thou wouldst be revived to everlasting life, thou must by faith, as it were, set thyself upon the Cross of Christ, and apply thy hands to His hands, thy feet to His feet, and thy sinful heart to His bleeding heart, and content not thyself, with Thomas, to put thy finger into His side, but even dive and plunge thyself wholly, both body and soul, into the wounds and blood of Christ. f

28, 29. there . . Christ, a “you are no longer estimated by what you were, you are all alike in Christ and of Christ.” b and . . promise, c having put on Christ, ye are what He is; i.e., the seed of Abraham. d

The unity of all true believers.—They are all one in—I. Sentiment towards Christ. II. Spiritual privilege: 1. Equally objects of Divine love; 2. All redeemed, sanctified, and saved by the same process; 3. Equally admitted to means of grace. III. The same bright anticipations. Application—(1) All should strive for the visible manifestation of this union; (2) In order to do this we must cultivate more love to Christ Himself. c

The unity of the Church.—It is the one spirit of life that binds together in beautiful unity the diversified members of the body. Take away this spirit, and the members fall to pieces; they are no longer one; decomposition begins, and every element separates, no longer having any principle of cohesion or union with the rest. So it is the one Spirit of God that binds in one the great variety of Christians, making them the Church of Christ. Destroy this Spirit, and the Church divides and crumbles beneath the death wand of corruption. f

CHAPTER THE FOURTH.

1—3. say, in explanation of iii. 24. heir, prospective possessor. child, *Gk.*, infant, minor, under age. differeth . . servant, in respect of actual possession of inheritance. He is under law. though . . all, the heir was the lord in right of birth and condition. tutors, overlookers, guardians. governors, stewards. until . . father, a with whom the period of nonage rests. elements, rudimentary instruction.

Bringing up children.—The late Dr. Henry Ware, when once asked by a parent to draw up some set of rules for government of children, replied by an anecdote: “Dr. Hitchcock,” he said, “was settled in Sandwich; and, when he made his first exchange with the Plymouth minister, he must needs pass through the Plymouth Woods, a nine miles’ wilderness, where travellers almost always got lost, and frequently came out at the point they started from. Dr. Hitchcock, on entering this much dreaded labyrinth, met an old woman, and asked her to give him some directions for getting through the woods so as to fetch up at Plymouth, rather than Sandwich. ‘Certainly,’ she said, ‘I will tell you all about it with the greatest pleasure. You will just keep right on till you get some ways into the woods, and you will come to a place where several roads branch off. Then you must stop and consider, and take the one that seems to you most likely

to bring you out right.' He did so, and came out right." Dr. Ware added, "I have always followed the worthy and sensible old lady's advice in bringing up my children. I do not think anybody can do better: at any rate, I cannot." Good common sense, doubtless, is often better than all set rules; but the thing is to *have it*.

4, 5. when . . time,^a the time appointed, acc. to prophetic announcement, for fulfilment of the promise. God . . Son,^b sent forth fr. Himself, as His representative; assumed pre-existence of Christ. made, born. woman,^c hence human nature of Christ. made . . law,^d born under the Jewish law. redeem,^e ransom. that . . law,^f under its bondage. that . . sons^g (see on iii. 26), "we were formerly in the light of servants, but now we have been adopted and are free sons."^h

The fulness of time.—I. An answer to the objection, "Why was the world so long without Christianity?" 1. Truth being unchangeable, the Gospel is the same at whatever time it may be produced; 2. Consequently there was no loss to those who lived before the incarnation, for the virtue of Christ's atonement depends, not upon the time when it was made, but upon His Divinity. II. Christ came precisely at the proper time: 1. The state of human language at that time; 2. The fact that the world was then prepared to examine the claims of the Gospel; 3. That the world was then fully able to appreciate its doctrines by comparison and contrast; 4. Christ came in fulness of time as regards the types, promises, and prophecies of the Scriptures.ⁱ

The Incarnation.—Behold the greatness of thy Creator veiled with the goodness of thy Redeemer; the justice of a first person qualified by the mercy of a second; the purity of the Divine nature uniting itself with the human in one Emmanuel; a perfect man to suffer, a perfect God to pardon; and both God and man in one person, at the same instant, able and willing to give and take a perfect satisfaction for thee. O my soul, ^z wonder above wonders! an incomprehensibility above all admiration! a depth past finding out! Under this shadow, O my soul, refresh thyself: if thy sins fear the hand of justice, behold thy sanctuary; if thy offences tremble before the Judge, behold thy Advocate; if thy creditor threaten a prison, behold thy bail; behold the Lamb of God, that hath taken thy sins from thee; behold the Blessed of heaven and earth, that hath prepared a kingdom for thee. Be ravished, O my soul; O bless the name of Elohim; O bless the name of our Emmanuel with praises and eternal hallelujahs.^k

6, 7. and . . sons, as a proof of it. the . . Son,^a i.e., the Holy Spirit. Abba^b [iii. 317]. wherefore, so then, consequently. servant, under the elements of the world. son, under the influence, and enjoying the privileges of, the Gospel. heir . . Christ,^c constituted an heir in reality.

Children of God.—I. The state of believers:—1. Adopted sons; 2. Conscious relationship; 3. Family privileges. II. The evidence of that state. A spirit—1. Indwelling; 2. Holy; 3. Confident; 4. Free.^d—*Sons and Christ.*—I. According to earthly laws, the father must die before the son inherits—Christians are heirs while the Father "ever liveth." II. Here the heir dying loses his inheritance—Christians gain the inheritance through death. III. Here the multiplication of the heirs diminishes the inheritance—

than in religion, where the subject is altogether beyond the cognisance of the senses and the discoveries of reason." — J. A. James.

the adoption of sons

^a Ge. xlix. 10; Da. ix. 24.

^b Jo. iii. 16.

^c Ge. iii. 15; Is. vii. 14; He. ii. 14.

^d Ro. i. 3; Lu. ii. 21, 24—27; Ma. iii. 13—15; v. 17.

^e Ma. xx. 28; Ga. iii. 13; Tit. ii. 14; He. ix. 12; Ep. i. 17; 1 Pe. i. 18, 19.

^f Ep. ii. 15.

^g Ep. i. 5.

^h *Ellicott*.

ⁱ *Dr. W. A. Scott*.

"Probably the angels see the countenance of the Father in the countenance of the children." — *Lavater*.

^k *R. Cecil, M.A.*

^l *Dr. Spencer*.

"God could part with His Son, but not with His truth. Had the former been withheld, the latter would have been sacrificed." — *John Bate*.

^k *Quarles*.

Abba, Father

^a Lu. xi. 13; Jo. xiv. 16; Ep. iv. 30; Ro. viii. 9; Jo. xv. 26; xvi. 7.

^b Ro. viii. 15.

^c Ro. viii. 16.

"This little word, 'Father,' conceived effectually in the heart, pass-

eth all the eloquence of Demosthenes, Cicero, and of the most eloquent rhetoricians that ever were in the world."—*Luther.*

d W. W. Wytke.

e Ibid.

f Sibbes.

"It is a most unhappy state to be at a distance with God; man needs no greater infelicity than to be left to himself."—*Feltham.*

past ignorance and present knowledge

a Ep. ii. 12.

b 1 Co. viii. 4; xii. 1.

c Ac. xv. 8.

d Ro. viii. 3; He. vii. 18.

e See Bengel.

"Till we are hired in the service of God, we are standing all the day idle. Sinners are doing nothing, nothing to the purpose, nothing of the great work they were sent into the world about; nothing that will pass well in the account."—*M. Henry.*

f T. Pearson.

"A heathen philosopher once asked a Christian, 'Where is God?' The Christian answered, 'Let me first ask you, Where is He not?'"—*Arrow-smith.*

ceremonial observances

the Christian's inheritance is augmented by it. IV. Here the inheritance passes from hand to hand—the Christian's inheritance is not transferable.^e

God our Father.—God hath not in vain taken upon Him the name of a Father, and He fills it up to the full. It is a name of indulgence, a name of hope, a name of provision, a name of protection. It argues the mitigation of punishment. A little is enough from a father. Therefore in all temptations it should teach us, by prayer, to fly under the wings of our heavenly Father, and to expect from Him all that a father should do for his child, as provision, protection, indulgence, yea, and seasonable correction also, which are as necessary for us as our daily bread; and when we die we may expect our inheritance, because He is our Father. But yet we must remember also that the name of father is a word of a relation. Something also He expects from us. We must reverence Him as a Father, which consists in fear and love.^f

8, 9. then, in those days of nonage. when . . . God,^a not knowing the true God; either His being or relations. ye . . . gods,^b ye worshipped idols. after . . . God, the true God, preached in the Gospel, and manifested in Christ. known . . . God,^c acknowledged as His own. turn . . . elements,^d as if a master were to turn fr. advanced knowledge to A B C books.^e bondage? like children at school.

The character of formalism.—Formalism is the tendency of the mind to rest in the mere externals of religion, to the neglect of the inner life of religion itself. It is just as when a child runs his lesson rapidly over without heeding the import of the story which he reads. It is just as if our knowledge of a man was confined to his stature, to the shape and colour of his coat; so that, when his name is mentioned in our presence, we immediately think of his size and dress, but nothing more. It is the folly of valuing the tree for its bark, instead of its goodly timber; the folly of choosing a book for its binding, irrespective of the nature of its contents; the folly of delighting in painted windows and adorned walls, regardless of the character of the society and the accommodation within. It is the very essence of formalism to set the outward institutions above the inward truths, to be punctilious in going the round of ceremonial observances while neglectful of those spiritual sacrifices with which God is well pleased, to substitute means in the room of ends, and to rest in the type and symbol without rising to the glorious reality. It will stand up for the skeleton creed though the life be as little influenced by it as by a mummy; it will in the strength of its zeal put on armour, brandish weapons, guard the courts of the sanctuary from unhallowed intrusion, and shout lustily, "The temple of the Lord, the temple of the Lord are we;" while it lacks heart for fighting the good fight of faith, and wrestling with spiritual wickedness. The Church and the sacraments, the symbol and the lettered creed, fill the sphere of its vision, and draw forth its devotion, to the almost utter exclusion of those grand spiritual objects that are unseen and eternal. Such, in general, is the character of formalism.^f

10, 11. observe . . . years,^a Jewish times, seasons, festivals; as Sabbath, new moon, years of jubilee, etc. I . . . you, I am

apprehensive of you. I am afraid on your account. lest . . . vain,^b had not succeeded in turning them so surely to the Gospel, but that they had receded to the law.

Ministers labouring in vain.—I. When a minister may be said to have laboured in vain. When the people—1. Cleave to the law as the ground of their hopes; 2. Depart from the law as the rule of their life. II. The awful state of a people so circumstanced: 1. Their responsibility is great; 2. Their danger is imminent. Application:—(1) Improve the opportunities which are yet afforded you; (2) Look forward to your great account.^c

Superstitious observance of saints' days.—Soon after the coronation of Henry II. of France, a tailor was apprehended for working on a saint's day; and, being asked why he gave such offence to religion, his reply was, "I am a poor man, and have nothing but my labour to depend upon; necessity requires that I should be industrious, and my conscience tells me there is no day but the Sabbath which I ought to keep sacred from labour." Having thus expressed himself, he was committed to prison, and being brought to trial, was, by his iniquitous judges, condemned to be burnt.

12-14. brethren . . . am,^a remain my brethren in the Gospel. for . . . are, I am your true friend. ye . . . all,^b I therefore speak fr. love, not anger. As you were kind then, be kind now. through . . . flesh,^c on acc. of sickness (prob.) he stayed with them longer than he had intended. my . . . flesh, "your trial wh. arose, or might reasonably have arisen, fr. the bodily infirmity on acc. of wh. I ministered among you."^d rejected, loathed. received . . . Christ,^e "climactic,^f denoting the deep affection and veneration with wh. he was received."

The former affection of the Galatians towards Paul.—I. The affectionate manner in which the Apostle addresses them,—"brethren." II. His allusions to their former affection for him: 1. His infirmity; 2. Their reception of him. III. His expostulations with them concerning their present state. Learn—1. It is no uncommon thing for men to account those their enemies who are really their best friends; 2. Ministers sometimes create enemies by the faithful discharge of their duty; 3. They should not, for this reason, abandon the truth; but they may be easy in their minds, if enemies are made through their adherence to it.^g

The first Greenland convert.—It is well known that the Moravian missionaries in Greenland laboured for several years without any apparent success. They seem to have thought, with many in the present day, that they should first instruct the natives in the existence of God, the creation of the world, the nature of their soul, etc.; and all this they did without exciting any degree of attention. On one occasion, however, while one of these good men was occupied in translating the Gospels, he was visited by a number of these savages, who were desirous of knowing the contents of the book. He began an address to them by giving them some general Scriptural information, and then slid into an account of the sufferings of Jesus; reading them the account of His agony, and speaking much of the anguish which made Him sweat great drops of blood. Now began the Spirit of God to work. One of these men, named Kaiarnack, stepped forward to the table, and said, in an earnest and affecting tone, "How was that? Tell me that once more: for I would fain be

^a Col. ii. 16, 17.

^b Ga. v. 2, 4; 1 Th. iii. 5.

"Superstition is an endless thing. If one human invention and institution be admitted, though seemingly never so innocent, as this of washing hands, behold a troop cometh, a door is opened for many other such things."—*M. Henry.*

^c C. Simeon, M.A.

they once received him well

^a 2 Co. xii. 15; 1 Th. v. 12, 13.

^b Ph. iii. 7-9.

^c 1 Co. ii. 2; 2 Co. xii. 7.

^d *Ellicott.*

^e Mal. ii. 7; Ma. x. 40; 1 Th. ii. 13.

^f *Alford.*

"You say you do no good by preaching. This is talking weakly; I had almost used a harder word. Should you not be chidden for it?"—*Orton.*

^g *M. Henry.*

"It is an old saying that charity begins at home; but this is no reason it should not go abroad; a man should live with the world as a citizen of the world; he may have a preference for the particular quarter, or square, or even alley in which he lives, but he should have a generous feeling for the

welfare of the whole." — *Cumberland.*

and would have made any sacrifices for him

a Ro. iv. 6, 7.

b See *Alford.*

c *Meyer, De Wette, Wetstein.*

"Some things will not bear much zeal; and the more earnest we are about them, the less we recommend ourselves to the approbation of sober and considerate men." — *Tillotson.*

d *J. Foster.*

"To speak ill upon knowledge shows a want of charity. To speak ill upon suspicion shows a want of honesty. To know evil of others and not speak it is sometimes discretion. To speak evil of others and not know it is always dishonesty. He may be evil himself who speaks good of others upon knowledge; but he can never be good himself who speaks evil of others upon suspicion." — *Warwick.*

"Truth is violated by falsehood, and it may be equally outraged by silence." — *Ammian.*

false and true zeal

a Ro. x. 2; *Ma. xxiii. 13.*

b *Ma. xxiii. 5, 7.*

saved too!" Never had such language been heard from a Greenland before. A full statement of the Gospel was given: this man became indeed converted to God, and eminently useful. A change took place in the general character of the preaching of the brethren, and their subsequent success is well known.

15, 16. the . . of?^a the boasting of your happiness? plucked . . me, some infer fr. this that the Apostle's infirmity was a disease of the eyes.^b It is prob., however, that this was only a hyperbolical expression, denoting their willingness to serve him at any sacrifice. Some^c say, a proverbial expression. am . . enemy? hostile to you? because . . truth? an enemy might flatter, or hold back an unpalatable truth.

The right mode of giving and receiving reproof.—I. The causes of the repugnance of men towards one who appears in the character of a corrective instructor: 1. The speaking of plain and salutary truth; 2. The want of a real, earnest desire to be in all things set right; 3. Pride; 4. A real difference of judgment on the matters in question; 5. An unfavourable opinion, or surmise as to the motives of the teller of this truth. II. The things necessary, in respect to the telling of an unpleasant truth. Those who have to do this should—1. Exercise themselves well, to understand what they speak of; 2. Possess a real and evident friendly intention; 3. Endeavour that the authority may be conveyed in the truth itself, and not seem to be assumed by them, as the speakers; 4. Watch to select favourable times and occasions. III. The importance of a practical self-correction, that we may be able to admonish and correct others with dignity and effect.^d

Caius Gracchus and his two friends.—Caius Gracchus, who was the idol of the Roman people, having carried his regard for the lower orders so far as to draw upon himself the resentment of the nobility, an open rupture ensued; and the two extremities of Rome resembled two camps, Opimius the consul on one side, and Gracchus and his friend Fulvius on the other. A battle ensued, in which the consul, meeting with more vigorous resistance than he expected, proclaimed an amnesty for all those who should lay down their arms; and at the same time promised to pay for the heads of Gracchus and Fulvius their weight in gold. This proclamation had the desired effect. The populace deserted their leaders; Fulvius was taken and beheaded, and Gracchus, at the advice of his two friends, Licinius Crassus his brother-in-law, and Pomponius a Roman knight, determined to flee from the city. He passed on his way through the centre of the city, and reached the bridge Sublicius, where his enemies, who pursued him close, would have overtaken and seized him, if his two friends had not opposed their fury; but they saw the danger he was in, and they determined to save his life at the expense of their own. They defended the bridge against all the consular troops till Gracchus was out of their reach; but at length, being overpowered by numbers and covered with wounds, they both expired on the bridge which they had so valiantly defended.

17, 18. they, enemies. zealously . . you,^a are paying you court, flattering. but . . well, not for a good purpose. they . . you, fr. us. that . . them,^b their object to gain a party. good, well, honourable: good for heart and life. in . . thing, and only in a good thing: as in the Christian life. not . . you,^c

bec. that life should not depend on the presence of any human teacher; since it is derived fr. the Spirit of God.

A good life.—I. The nature of a good life: 1. Holiness; 2. Usefulness; 3. Heaven. II. Its earnestness. It is—1. Godly; 2. Intelligent; 3. Sympathetic; 4. Constant.^d—*Zeal commendable.*—I. What is true Christian zeal? 1. Not mere noise and excitement about religion; 2. Not a contest for creeds and forms; 3. Not unchristianising those who do not utter our “Shibboleth;” 4. It is a burning desire for God’s glory and the good of men; 5. A spirit of self-sacrifice for Christ. II. How is its exercise “good?” It is—1. Positively good—enthusiasm the root of achievement; 2. Comparatively good—compared with science, art, etc.; 3. Superlatively good—the Gospel supremely excellent.^e

Worthlessness of habits of formality.—That honoured servant of Christ, Richard Knill, notes in his Journal the following amusing incident of the force of habit, as exemplified in his horse. “Mr. and Mrs. Loveless would have me live with them, but they charged me very little for my board, whereby I was enabled, with my salary, to support seven native schools. These were so situated that I could visit them all in one day. My horse and gig were seen constantly on the rounds; and my horse at last knew where to stop as well as I did. This nearly cost a Bengal officer his life. Captain Page, a godly man, who was staying with us until a ship was ready to take him to the Cape, one morning requested me to lend him my horse and gig to take him to the city. The captain was driving officer-like, when the horse stopped suddenly, and nearly threw him out. He inquired, ‘What place is this?’ The answer was, ‘It’s the Sailors’ Hospital.’ They started again, and soon the horse stopped suddenly, and the captain was nearly out as before. ‘What’s this?’—‘A school, sir,’ was the reply. At last he finished his business, and resolved to return another way. By doing this he came near my schools, and again and again the horse stopped. When he got home, he said, ‘I am glad that I have returned without broken bones, but never will I drive a religious horse again.’”

19—21. my . . children, note the tender affection; fr. one who looks for affectional returns in filial conduct. travail,^a “by your relapse you have renewed a mother’s pangs in me.”^b until . . you,^c *i.e.*, until you have taken the form of Christ. desire . . voice, as being present I should know how to change it. do . . law? will ye not listen to the law?

A minister’s chief wish for his people.—I. What a minister chiefly desires on behalf of his people. That Christ should be formed in them as—1. A vital principle in their hearts; 2. A visible character in their lives. II. When he has reason to stand in doubt of them respecting it. Whenever he sees them unsteady in—1. Their principles; 2. Their conduct. III. By what means he may most effectually promote it in them. By—1. A personal intercourse with them; 2. A suiting of his address to their respective cases. Address:—Those of whom we—(1) Stand in doubt; (2) Entertain no doubt.^a

The danger of flattery.—Mr. Whitefield, in a sermon he preached at Haworth, having spoken severely of those professors of the Gospel who by their loose and evil conduct caused the ways of truth to be evil spoken of, intimated his hope that it was not necessary to enlarge much upon that topic to the congregation

c Ph. ii. 12.

d T. Wilkinson.

“The faster a man rides, if he be in the wrong road, the farther he goes out of the way. Zeal is the best or worst thing in a duty; if the end be right, it is excellent; if wrong, worthless.”—Gurnall.

e W. W. Wythe.

“Act upon your impulses, but pray that they may be directed by God.”—E. Tennent.

“Vigour and fervency in the service of God is no miraculous gift, no extraordinary prerogative of some peculiar favourite of heaven, but the natural and inseparable property of a well-confirmed habit of holiness.”—Lucas.

Paul longs for Christ to be formed in them

a I Co. iv. 15; Is. liii. 11.

b Lightfoot.

c Col. i. 27—29; Ph. ii. 5; Col. iii. 9, 10.

“I never knew a man who was extensively useful in winning souls, who did not travail as in birth for this very thing.”—A. Fuller.

d C. Simeon, M.A.

“Flattery is an ensnaring quality, and leaves a very dangerous impression. It

swells a man's imagination, entertains his vanity, and drives him to a doting upon his own person."—*Jeremy Collier.*

the bond- maid and the free-woman

a Ge. xvi. 1, 15.
b Ge. xxi. 2.
c Ro. ix. 7, 8; Ge. xviii. 14.
d *Ellicott.*

"Faith alone can teach us the skill of extracting the sweetness from a promise."—*Gurnall.*

"O Lord, what need is there of threatening and punishment to those that love Thee not? Is it not punishment enough not to love Thee?"—*Augustine.*

e *Dr. J. Lyth.*
f *Bowes.*

an allegory

Allegory, a description of one thing under the image of another. Gk., *allēgoria*—*all-ēgoreō*, to speak so as to imply something other than what is said; *allos*, other, and *agoreno*, to speak.

a *Genevan Bib.*
b *Chrysostom, Theophylact.*
c See *Lightfoot, in loc.*

d Ma. xxiii. 2, 4; He. x. 11.
e *Macknight.*

"Allegories, when well chosen, are like so many tracks of light in a discourse, that make everything about them clear and beautiful."—*Addison.*

f *Dr. Thomas.*

before him, who had so long enjoyed the benefit of an able and faithful preacher, and he was willing to believe that their profiting appeared to all men. This roused Mr. Grimshaw's spirit, and notwithstanding his great regard for the preacher, he stood up and interrupted him, saying with a loud voice, "Oh, sir, for God's sake, do not speak so; I pray you do not flatter; I fear the greater part of them are going to hell with their eyes open."

22, 23. written, not in these words, but to this effect. Abraham, to whom the promise was made. one,^a Ishmael. bond-maid, Hagar. other,^b Isaac. free-woman, Sarah. he . . . flesh, common course of nature. he . . . promise,^c through the might and by virtue of the promise.^d

Ishmael and Isaac.—I. Their natural relation to each other—both sons of Abraham, and as individuals equally precious in the sight of God—Ishmael was born of a slave; Isaac was legitimate, consequently Abraham's heir—Ishmael was cast out, Isaac, the gift of promise, inherited the covenant. II. Their symbolical relation—the true children of Abraham not of the flesh, but of the Spirit—not in bondage, but free—not without hope, but heirs of the promises—not cast out, but admitted into the kingdom of God.^e

Tried and proved.—A clergyman, visiting a poor Christian woman, found her Bible marked here and there with the letters T and P. Wondering what the letters stood for, he inquired of her their meaning. "Oh!" said she, "those are the promises in my precious Bible. There are many of them, you see, I have tried; so I marked them T: and many I've proved, and I know that they are true; so I marked them P."'

24-26. allegory, "by the wh. things another thing is meant,"^a for . . . are, they, *i. e.* the two women, represent, etc. [i. 202, 356]. which . . . bondage, beareth children to, etc. which . . . Agar, *i. e.*, this covenant is Hagar. for . . . Arabia, among the Arabians, Hagar is said^b to have been a provincial name of Sinai.^c answereth . . . is, *i. e.*, stands for, represents Jerus.—the Jewish Church. bondage,^d to the law. Jerus. . . above, the Church of true believers, so called bec. its most perfect state will be in heaven.^e mother . . . all, who are born fr. above (com. expression "mother-country," "Fatherland.").

The religions of law and love contrasted.—There is a contrast between—I. Their external causes. The one appeals to fear, the other to love. II. Their internal qualities: 1. The one is ordinary, the other special; 2. The one slavish, the other free; 3. The one persecuting, the other kind. III. Their future histories: 1. The one is to increase, the other is not; 2. The one expelled, the other not. The law-element is to be cast out because there is no (1) Virtue, (2) happiness, (3) moral power in it.

Bengel's scheme of this allegory will perh. assist the comparison:—I. HISTORICAL, *the two sons of Abraham*: 1. Hagar, the bond-maid—Sarah, the free-woman; 2. The son of the bond-maid—the son of the free-woman. II. ALLEGORICAL, *the two covenants*: 1. She who has a husband—the desolate; 2. Those who are fr. Mt. Sinai—those who are of the promise; 3. The mountain (that is now)—she who is upwards (that shall be afterwards); 4. Jerusalem which now is—Jerusalem which is above; 5. The flesh—the Spirit. III. Predicates: 1. The mother—brings forth slaves

—brings forth free-born children; 2. The offspring—abundant at first—more abundant afterwards; 3. Persecutes—suffers persecution; 4. Is cast out—rejoices in the inheritance.

27—29. written,^a Isaiah, treating of Messianic times. Deliverance fr. a foreign yoke foretold. Here app. to deliverance fr. legal yoke. we, Gentiles. are . . . promised,^b *i.e.*, by virtue of the prom. he . . . persecuted,^c all to Ishmael. even . . . now,^d the Jews (the natural seed) persecuting believing Gentiles (the spiritual seed).

Justification by faith maintained.—I. An explanation of the sentence. In a way of—1. Argumentative discussion: (1) The way in which Abraham was justified; (2) The terms in which the law and the Gospel are promulgated; (3) The end for which Christ came into the world; (4) The covenant, in which all the blessings of salvation were contained; 2. Allegorical illustration. II. A vindication of it. From every charge of—1. Injustice; 2. Severity; 3. Partiality. Learn:—(1) What is the one standard and test of truth; (2) On what ground our eternal destinies shall be fixed.^e

The secret of persecution.—A wolf flies not upon a painted sheep, and men can look upon a painted toad with delight. It is not the soft pace, but the furious march of the soldier, that sets men gazing and dogs a-barking. Let but a man glide along with the stream of the world, do as others do, he may sit down and take his ease; but if he once strive against the stream, stand up in the cause of God, and act for Christ, then he shall be sure to meet with as much malice as men and devils can possibly throw upon him.^f

30, 31. Scripture?^a P. quoted the LXX. shall . . . heir, shall in nowise inherit. so then, wherefore. we . . . free,^b hence let us act like those who are free.

The bondwoman and her son.—I. Explain the terms—the bondwoman—the law, v. 24—her son—those born of the flesh, under the law, who seek justification by the law, vv. 23—25—freewoman—the Gospel—her son—those who are justified by faith. II. Exhibit the doctrine—the law is superseded by the free-spirit of the Gospel—only those who breathe it inherit the kingdom of God—all who remain under the law will be excluded. III. Confirm its truth—by the law, v. 21—and by the Gospel.^c

Liberty approved of God.—Three hundred years ago, in Holland, about one million of people stood for Protestantism and freedom in opposition to the mightiest empire of that age, whose banners the Pope had blessed. William, the Prince of Orange, a man who feared God, was the champion of the righteous cause. In the heat of the struggle, when the young republic seemed about to be overwhelmed, William received a missive from one of his generals, then in command of an important post, inquiring among other things, if he had succeeded in effecting a treaty with any foreign power, as France or England, such as would secure aid. His reply was, "You ask me if I have made a treaty for aid with any great foreign power; and I answer, that before I undertook the cause of the oppressed Christians in these provinces, I made a close alliance with the King of Kings; and I doubt not that He will give us the victory." And so it proved.

persecution
no new
thing

^a Is. liv. 1, see LXX; Is. lx. 5.

^b Ro. ix. 24—26; Ga. iii. 29.

^c Ge. xxi. 9.

^d Ac. xxi. 27, 28; Jo. xv. 19, 20.

"That there should be so universal and implacable hatred against the godly in the common sort of unrenewed men, in all ages and nations of the earth, when these men deserve so well of them and do them no wrong, is a visible proof of Adam's fall, and of the need of a Saviour and Sanctifier." — *Barter.*

^e C. Simeon, M.A. ^f Spencer.

the children
of the free

^a Ge. xxi. 10, 12.

^b Ro. vi. 14; Ga. v. 1—13; 16, 18.

"For slavery and freedom, if immoderate, are each of them an evil; if moderate, they are altogether a good. Moderate is the slavery to a god, but immoderate to men. God is a law to the man of sense, but pleasure is a law to the fool." — *Plato.*

^c J. Lyth, D.D.

"Liberty denotes a state of freedom, in contradistinction to slavery, or restraint." — *C. Buck.*

CHAPTER THE FIFTH.

Christian liberty

a Ma. xi. 28, 30; Col. ii. 13-17, 20-22; Ac. xv. 1, 10, 11; Ro. vi. 14.

b Ga. iii. 10; Ja. ii. 10.

See *Lightfoot* on v. 1.

"For the Gauls, I do not say frequently, but even in everything they attempt, are carried forward headlong by their passions, and never listen to the dictates of reason." — *Polybius*.

c - Dr. W. R. Williams.

"Give me the liberty to know, to think, to believe, and to utter freely, according to conscience, above all other liberties." — *Milton*.

faith working by love

a Ro. ix. 31, 32; Ga. ii. 21.

b Jo. iii. 5; Jude 20, 21.

c Ro. v. 1, 2; 2 Ti. iv. 8.

d *Bengel*.

e Ga. vi. 15; 1 Co. vii. 19.

f Ja. ii. 17.

g 1 Jo. v. 1.

h Dr. Thomas.

"Faith works by love, and therefore its strength or weakness may

1-3. fast, firm. liberty,^a fr. ceremonial obligations and law of works. entangled, or held fast in. circumcised, in order to salvation. Christ . . nothing, bec. you have not faith in Him as the alone sufficient Saviour. he . . law,^b for by rite of circum. he has shown his confidence in the law and placed himself under it.

The Church of Christ, the home and the hope of the free.—I. The nature of true freedom: 1. The absence of all restraint; 2. The worldling is not free; 3. Man naturally desires freedom. II. The Church of Christ as the home of the truly free: 1. It is a voluntary association; 2. It is well adapted to promote human happiness; 3. It is a state of preparation and training for higher scenes; 4. Consider the relation of these several bands of disciples to one another, and to the world. III. The province of the Church in diffusing the true freedom of the race—it is the hope of the free. What it—1. Has done; 2. Would do; 3. Can do. Learn:—The freedom of the Gospel is necessary, for it alone can—(1) Make other freedom possible; (2) Make other freedom valuable; (3) Give enduring freedom.^c

Love of liberty.—John Milton, the chief of poets, held the post of Latin Secretary under Cromwell. At the Restoration he was dismissed from his office. He was now poor and blind; and to these afflictions Charles II. added political persecutions: he fined him, and doomed his writings on liberty to be publicly burned. Nothing daunted by these fierce and multiplied trials, the great poet retired into private life, evoked his mighty genius, and produced "Paradise Lost." But, after he had endured the ills of poverty several years, Charles, feeling the need of his matchless talents, invited him to resume his former post, with all its great advantages. Milton loved liberty so well, that he spurned the splendid bribe, choosing rather neglect, poverty, and a good conscience.

4-6. Christ . . you, you having renounced Him for the law. whosoever . . law, i.e., who, to be justified in this way. ye . . grace,^a fr. the free gift. we, who believe. Spirit,^b who gives us evidence of our adoption. wait . . faith,^c "righteousness is now present, and that affords us hope for the time to come."^d for, etc.,^e hence one is not a Christian simply bec. he is free fr. the law. faith,^f in Christ. love,^g to Him, and to all who are His.

Gospel faith the great worker.—I. It works—1. In the whole life; 2. Naturally; 3. Constantly. II. It works by love. This work is—1. The strongest; 2. The most useful; 3. The happiest work. Conclusion:—Learn from this the excellence of genuine personal Christianity, and its test as well. None are real disciples of Christ who are not working from an intelligent faith, and by a holy love.^h

Faith and love.—In the Highlands of Scotland there is a mountain gorge twenty feet in width and two hundred feet in depth. Its perpendicular walls are bare of vegetation, save in their crevices, in which grow numerous wild flowers of rare

beauty. Desirous of obtaining specimens of these mountain beauties, some scientific tourists once offered a Highland boy a handsome reward if he would consent to be lowered down the cliff by a rope, and would gather a little basket of them. The boy looked wistfully at the money, for his parents were poor; but when he gazed at the yawning chasm, he shuddered, shrank back, and declined. But filial love was strong within him, and after another glance at the reward, and the terrible fissure, his heart grew strong, his eyes flashed, and he said, "I will go, if my father will hold the rope." And then, with unshrinking nerves, cheek unblanched, and heart firmly strung, he suffered his father to put the rope about him, lower him into that abyss, and to suspend him there while he filled his little basket with the coveted flowers. It was a daring deed, but his faith in the love of a father's heart gave him courage and power to perform it.

7-9. ye . . well^a (ref. to the stadium), all. to Christian progress. hinder, *Gk.*, fig. fr. military operations. The wd. sig. to make a road impassable by breaking it up.^b persuasion, new determination of your minds. leaven,^d false doctrine. the . . lump, destroys the force of whole Gospel, corrupts the whole Church [i. 93; ii. 127]; a prov. express.

The hindrances to running well practically considered.—I. To run well is of high importance to all professing Christians: 1. What is meant by this; 2. The call given to Christians to run well. II. Some who did run well have been hindered. Consider this as—1. An incontestable; 2. An instructive fact. III. These hindrances should be carefully detected by the institution of serious inquiries: 1. Do we run well? 2. If so, what are our hindrances? 3. How ought our discoveries to influence our conduct?—*The government of God extending to trifles.*—"A little leaven." This is a truth.—I. Too certain to be doubted; II. Too glorious to be slightly valued; III. Too instructive to be forgotten.^f

Planning good works.—Contrive over night the good works you are to do next day, if God spare you—on what points you are to meditate, what sin you are to vanquish, what virtue you are to practise, what business you are to do: that, with a well-digested foresight, you may give birth to everything in its own time. This is Ariadne's clew, which guides our actions in the labyrinth of time, without which all would go to confusion.^g

10-12. in . . Lord,^a not in their good resolutions. that . . minded, than he had taught, and desired. he . . you, the false teacher. shall . . judgment, his punishment. whosoever, whatsoever his position and pretensions. why . . persecution?^b fr. the Jews. then,^c if I do so preach. Perh. he had been charged with this bec. of the circum. of Timothy. ceased, among carnal men. they . . off,^d fr. Christian fellowship.

The offence of the Cross.—I. Whence it is that the doctrine of the Cross gives offence. It is—1. A humiliating; 2. An unaccommodating; 3. A peremptory doctrine. II. Why it can never cease to do so: 1. The Gospel; 2. Human nature must ever remain the same. Address: (1) Let none reject the Gospel on account of the offence attaching to it; (2) Let none cause others to reject it by giving any needless offence.^e

be discovered by the strength or weakness of that love which is exercised in our actions."—*Gurnall.*

Faith is the parent of works, and the children will bear a resemblance to the parent.

"Faith is not reason's labour, but repose."—*Young.*

the leaven of false doctrine

^a He. xii. 1; 1 Co. ix. 24.

^b *Ellicott.*

^c Ga. i. 6; 1 Co. iv. 15; i. 9; Ja. i. 13.

^d Ma. xiii. 33; Lu. xiii. 20, 21. Leaven in Bib. for most part a symbol of evil; so also in Rabbinical writers. Heathens regarded leaven as unholy. See also *Trench, Pars. 111.* "The influence of one man may mislead you all."—*Locke.*

^e *Anon.*

^f *Oosterzee.*

^g *N. Caussin.*

troubles to be cut off

^a 2 Th. iii. 4.

^b Ga. vi. 12.

^c 1 Co. i. 23.

^d 1 Co. v. 13.

^e *C. Simeon, M.A.*

"To those who are pursuing after free institutions, and flying from a servile yoke as an evil, I would take the liberty of giving

this advice, that they be on their guard lest, from an immoderate love of ill-timed liberty, they fall into the disease with which their ancestors were afflicted, — from excessive anarchy, abusing their measureless love of freedom."—*Plato.*

called unto liberty

a Ga. v 1.

b 1 Co. viii. 9; 1 Pe. ii 16.

c 1 Co. ix. 19.

d Le. xix. 18; Ma. xxii. 39, 40; vii. 12; Ro. xiii. 8, 9; Ja. ii. 8.

e *Heubner.*

f *Lange.*

"Ah! how lamentable the extraordinary number of those of whom the one cuts off the life of another. Men of harsher disposition, careless and unthinking, consume others; those of softer disposition, silently swallow down (suppress the expression of) their anxiety, and die prematurely."—*Bengel.*
"Charity is the scope of all God's commands."—*Chrysostom.*

walk in the Spirit

a Ro. viii. 1, 12, 13; xiii. 14; 1 Pe. ii. 11; Ep. iv. 22—24; Ro. vi. 6.

b "Whenever πνευμα and σαρξ are thus opposed πνευμα = the Holy Spirit in so far as it is the animating principle of the Christian life."—*Ellicott;* see also *Müller, Doctr. of Sin, i. 254.*

Troublers to be cut off.—The abrupt exclamation of Paul's in this verse has occasioned much discussion. Many imagine it was the expression of a wish that the offenders should be excommunicated from the Church there assembling. *Elsner* puts it thus:—"I would they were [or, may they be] cut off, *i.e.*, deprived of the opportunity of farther disturbing you." Some, however, by placing a point so as to give a break in the sentence, change the meaning, "I wish—and they shall be cut off." So *Wetstein* and others. "Paul had begun to wish, but dropping his wish, he declares that destruction hung over those who disturbed the Galatians." *Bengel* gives the sense thus:—"Is then the scandal of the Cross taken away? *I wish it was.* And they shall be cut off that trouble you."

13—15. called, by the Lord of truth, the Great Emancipator. liberty,^a freedom fr. legal yokes. for . . flesh,^b licentiousness. but . . another,^c as the best bondage of service. all . . word^d [iv. 50]. bite, backbite; ref. to character. devour, ref. to possessions. consumed, health, number, character, fade and die away.

Love to our neighbours.—I. The peculiarity of Christian love of one's neighbour: 1. Its source; 2. Its manifestation. II. How it is demanded by God and our religion: 1. The example of Christ; 2. His perfect teaching.^e—*True love of our neighbour.*—I. Its motive. II. Its characteristics: 1. Liberality; 2. Self-denial; 3. Kindness; 4. Perseverance. True love gives not only her goods but herself. III. Its reward.^f

The flesh and the spirit.—An Indian visiting his white neighbours, asked for a little tobacco to smoke, and one of them, having some loose in his pocket, gave him a handful. The day following, the Indian came back, inquiring for the donor, saying, he had found a quarter of a dollar among the tobacco. Being told that, as it was given him, he might as well keep it; he answered, pointing to his breast, "I got a good man and a bad man here, and the good man say, It is not mine, I must return it to the owner; the bad man say, Why, he gave it you, and it is your own now; the good man say, That not right, the tobacco is yours, not the money; the bad man say, Never mind, you got it, go buy some dram; the good man say, No, no, you must not do so; so I don't know what to do; and I think to go to sleep; but the good man and the bad kept talking all night, and trouble me and now I bring the money back, I feel good."

16—18. walk . . flesh^a [iii. 313], *Spirit*^b=Holy Spirit. lusteth [i. 28]. flesh,^c "the body being the source whence all our deviations fr. rectitude take their rise."^d so that,^e to the end that ye may not.^f cannot, do not, *i.e.*, with both wills.^g led . . Spirit, the S. having become the ruling principle.

Led by God's Spirit.—I. Those that are led by the Spirit. They are led—1. In the way of God's commands; 2. Sweetly and gently; 3. In a constant progression. II. Those who go in a known evil way and are not led by God. Those that are—1. Led by vain imaginations; 2. Carried on by passion; 3. Stationary; 4. Inclined to humour corrupt nature.^h

Evils of slander.—So fruitful is slander in variety of expedients to satiate as well as disguise itself. But if these smoother weapons cut so sore, what shall we say of open and unblushing scandal.

subjected to no caution, tied down to no restraints? If the one, like an arrow shot in the dark, does nevertheless so much secret mischief, this, like the pestilence which rages at noon-day, sweeps all before it, levelling without distinction the good and the bad; a thousand fall beside it, and ten thousand on its right hand; they fall, so rent and torn in this tender part of them, so unmercifully butchered, as sometimes never to recover either the wounds or the anguish of heart which they have occasioned.ⁱ

19-21. works . . flesh,^a irregular appetites. **uncleanness,** wantonness. **witchcraft, sorcery,**^b prevalent in E.^c: **poisoning,**^d **hatred,** displays of wrath. **strife,** cavillings. **heresies,** teachings fr. contentious motives.^e **I . . before,** *i.e.*, I forewarn you. **as . . past,** prob. on occa. of his second visit.^f **the . . God,**^g heaven.

A warning.—In a journal written by Mr. William Seward, a gentleman who accompanied Mr. Whitefield in his travels, is found the following notice:—"Heard of a drinking club that had a negro boy attending them, who used to mimic people for their diversion. The gentleman bade him mimic Mr. Whitefield, which he was very unwilling to do, but they insisted upon it. He stood up and said, 'I speak the truth in Christ, I lie not; unless you repent, you will be damned!' This unexpected speech broke up the club, which has not met since."

22, 23. fruit . . Spirit,^a features of moral character prod. by Holy Spirit. **faith,**^b fidelity.^c **meekness,**^d *Gk.*, the exercises of wh. are first and chiefly towards God.^e **temperance**^f [iv. 54], continence.^g **against . . law** (see on v. 18). No condemnatory law.^h

The fruits of the Spirit.—Let us consider: I. That never-failing proof of the influences of Divine grace, as manifested in all times, in the lives and manners of believers. The marks of amendment which appear in Christ's followers—a change of: 1. Heart and manners; 2. Mind and understanding. II. How it behoves us to seek, cherish, and set forth this testimony, as it should have place in the fruits of the Spirit; since, without these fruits, we shall be Christians but in name.ⁱ

Meekness under insult.—Mr. Deering, one of the Puritan ministers in the sixteenth century, being at a public dinner, a young man, who sat on the opposite side of the table, indulged in profane swearing, for which Mr. D. sharply reprov'd him. The young man, taking this as an affront, immediately threw a glass of beer in his face. Mr. Deering took no notice of the insult, but wiped his face, and continued his dinner. The young gentleman presently renewed his profane conversation, and Mr. D. reprov'd him as before; upon which, but with increased violence, he threw another glass of beer in his face. Mr. Deering continued unmoved, still showing his zeal for the glory of God, by bearing the insult with Christian meekness. This so astonished the young gentleman, that he rose from the table, fell on his knees, and asking Mr. Deering's pardon, declared that if any of the company had offered him similar insults he would have stabbed them with his sword. Here was practically verified the New Testament maxim, "Be not overcome of evil, but overcome evil with good."

24-26. Christ's,^a His by purchase, faith, vital union. **crucified,**^b bound themselves to be dead to.^c **affections . .**

c Ro. vii. 22, 23; Jo. iii. 6, 7; Ro. viii. 6, 7.
d *Locke.*

e Ro. vii. 19.
f *Heulen.*
g *Hammond.*
h *Bp. Hall.*
i *Sterne.*

works of the flesh
a 1 Co. iii. 3; Ep. v. 3; Col. iii. 5; Ja. iii. 14; Ma. xv. 19.

b *Locke.*
c *Meyer; Ac. xix. 19.*

d *Newcome; cf. Ellicott.*
e *Newcome.*
f *Ellicott.*

g Ep. v. 5; 1 Pe. iv. 3-5; 1 Co. vi. 9; Col. iii. 6; Re. xxii. 15.

fruit of the Spirit
a Ep. v. 9; Ro. v. 5; 1 Th. iv. 9.

b *Tit. ii. 10.*
c *Locke.*
d 1 Pe. iii. 4.

e *Trench, N. T. Syn. πρᾶξης, xlii. xliii.*
f 1 Co. ix. 25.

g *Hammond.*
h *Ellicott; also Arist. Pol. iii. 8.*

"As confession and penance an easier than the extirpation of sin and the abandonment of vice, many have ceased contending against the lusts of the flesh, and preferred gratifying them at the expense of a few mortifications."—*D'Aubigné.*

i *J. H. Pott, M.A.*

the spiritual life

a Ro. viii. 9.
 b Ro. vi. 6; viii. 13; xiii. 14; 1 Pe. ii. 11.
 c *Newcome.*
 d *Lightfoot.*
 e *Ellicott.*
 f Phi. ii. 3.
 g *Macknight.*
 h *Brown.*
 i *Olshausen.*

"The vainglorious are the scorn of wise men, the admiration of fools, the idols of flatterers, and the slaves of their own pride."

—*Bacon.*

k *J. Flavel.*

l *W. W. Wythe.*

"The end of life is to be like unto God; and the soul following God, will be like unto Him; He being the beginning, middle, and end of all things."—*Socrates.*

lusts, the two words are chiefly dis. as presenting vice on its passive and active side respectively.^a **live** . . Spirit, *live* by the efficacy and operation of the Spirit.^e **walk** . . Spirit, manifest, by daily walk, the Spirit's life within: **be, become.** **desirous** . . glory,^f puffed up with pride.^g **Vainglorious.** **provoking** . . another, calling on e another out to the field of controversy.^h **envying** . . another, withholding out of envy.ⁱ

Crucifixion of sin.—I. What this crucifixion of sin imports: 1. Union with Christ; 2. The Spirit's agency in the work; 3. The subversion of sin's dominion in the soul; 4. A gradual weakening of its power; 5. Application of all spiritual means to its destruction. II. Why this work is expressed by crucifying. III. Why all that are in Christ must be crucified unto sin. IV. The true principle of crucifixion. V. How this crucifixion evinces the soul's interest in Christ.^h—*Self-crucifixion.*—I. Is a subjugation of the appetites. II. A regulation of the affections. III. A surrender of the will. IV. A remuneration of merit.^l

Illustration of envy.—A countryman presented Louis XI. with a turnip of an unusual bigness. The king, delighted with the simplicity of the man, commanded him to be presented with a thousand crowns, and the turnip (wrapped up in silk) to be reserved among his treasures. A covetous courtier observing this, in hopes of a greater sum, bought a very handsome horse, and made a present of him to the king, who cheerfully accepted the gift, and gave orders that the turnip should be brought to him, telling him, it cost a thousand crowns.

CHAPTER THE SIXTH.

on reproving

a *Hammond.*

b *Lightfoot.*

c 1 Co. ii. 15.

d The Gk. word is used especially as a surgical term, of setting a bone or joint.

e Ja. v. 19, 20; 2 Th. iii. 14, 15.

f 1 Co. x. 12.

g Ro. xv. 1.

h Jo. xv. 12.

"Poverty is the load of some, and wealth is the load of others, perhaps the greater load of the two. It may weigh thee down to perdition. Bear the load of thy neighbour's poverty, and let him bear with thee the load of thy wealth."

1, 2. brethren, as such, act in a brotherly way. if, though,^a overtaken, surprised, detected in the act. Not betrayed into sin.^b spiritual,^c in heart and life. restore,^d to right mind and life by kind reproof and brotherly aid. meekness,^e as opp. to a pharisaic severity. considering . . tempted,^f consider your own liability to sin, and the mode of reproving that might win you back to rectitude. bear . . burdens,^g help your brethren to carry their infirmities and trials. so . . Christ,^h who bore our heaviest burden for us.

The restoration of the erring.—I. The Christian view of other men's sin. The burden of—1. Fault; 2. The heart weighing on itself; 3. A secret; 4. An intuitive consciousness of the hidden sins of others. II. The Christian power of restoration. It is accomplished by—1. Sympathy; 2. Forgiveness.ⁱ—*Faults and burdens.*—I. The possibility of being morally overcome. II. The spiritually strong have a special duty in relation to the spiritually weak. That duty is restoration. This includes—1. A proper sense of the value of individuals—a man; 2. An intense sympathy with Jesus Christ in His saving work; 3. A practical knowledge of human nature. III. This work of restoration is to be done in a proper spirit. Application: (1) What is involved in restoring a man; (2) How can men bear each others' burden?^h

A searching question.—The Rev. Legh Richmond was once conversing with a gentleman on the case of a poor man who had acted inconsistently with his religious profession. After some

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depression

severe remarks on the conduct of such persons, the gentleman concluded by saying, "I have no notion of such pretences: I will have nothing to do with him." "Nay, brother," replied Mr. Richmond, "let us be humble and moderate. With opportunity on one hand, and Satan on the other, and the grace of God at neither, where should you and I be?" *in the mind*

Thou lightenest thy load by lightening his." — *W. Bradsworth.*
F. W. Robertson, M.A.
k Dr. Parker.

3-5. for . . . nothing,^a a thing that those who are *nothing* are very apt to do. he . . . himself, but he deceiveth no one else. let . . . work,^b "put to the test all that he is particularly engaged in."^c himself . . . another,^d in himself and not by comparison with others."^e every . . . burden,^f *Gk.*, here φορτίον, in v. 2—βάρος. This a load wh. one is expected to bear: *that*, one that a man may rid himself of.

self-conceit
a Ro. xii. 3; 1 Co. viii. 2; 2 Co. iii. 5.
b 2 Co. xiii. 5; Pr. xiv. 14; 2 Co. i. 12.

The self-conceited.—I. Think themselves something—overestimate their abilities, doings, position, and their piety. II. Deceive themselves—they are nothing compared with many others—with what they ought to be in the sight of God. III. Damage themselves—in the estimation of others—as respects any improvement, for they are likely to remain nothing—in relation to the future, the proud must be humbled.^g

c *Ellicott.*
d "Matter of glorying."—*Locke.*
e *Lightfoot.*

Doing duty by proxy.—Bishop Burnet, in his charges to the clergy of his diocese, used to be extremely vehement in his declamations against pluralities. In his first visitation to Salisbury, he urged the authority of St. Bernard; who being consulted by one of his followers, whether he might accept of two benefices, replied, "And how will you be able to serve them both?" "I intend," answered the priest, "to officiate in one of them by a deputy." "Will your deputy suffer eternal punishment for you too?" asked the saint. "Believe me, you may serve your cure by proxy, but you must suffer the penalty in person." This anecdote made such an impression on Mr. Kelsey, a pious and wealthy clergyman then present, that he immediately resigned the rectory of Bernerton, in Berkshire, worth two hundred a-year, which he then held with one of great value.

"Each man has certain responsibilities imposed on him individually, wh. he cannot throw off."—*Lightfoot.*
f "In v. 2 the idea of heaviness is the main thought: here the burden may be heavy or light."—*Lange.*

6-8. communicate . . . things,^a temporal possessions of all kinds. The good one is told to communicate is often the fruit of the teaching. deceived, by entertaining error, or false hopes. mocked, lit. to turn up the nose at.^b for . . . reap,^c both life and labour will secure corresponding results.

g *Dr. J. Lyth.*

Sowing to the flesh, and reaping corruption.—I. The vanity of this world's ambition. II. The unprovidedness of all those men for eternity whose affections are settled upon the world, and who possess not one wish nor one practical interest beyond the limits of its sensible horizon. III. The criminality of sowing to the flesh. Address:—1 Those who do not profess Christianity, and who have no desire to be religious; 2. Those who think they are in the faith, but are *not* practically dying unto the world.^d—*Life a seed-time.*—I. Life is a seed-time: 1. Good is not indigenous in the human heart—it requires to be sown; 2. The soil requires preparation; 3. The great processes of germination are hidden from our eyes; 4. There is an infallible correspondence between the seed and fruit. II. The different kinds of husbandry. Sowing to—1. The flesh; 2. The Spirit.^e

sowing and reaping
a 1 Co. ix. 11-14; Ro. xv. 27.
b "An outward avowal of respect neutralised by an indirect expression of contempt."—*Lightfoot.*
c Job iv. 8; Pr. xi. 18; xx. 8; Ho. viii. 7; x. 12; Ro. viii. 13; Ga. v. 16, 25; 2 Co. ix. 6; He. vi. 10; Jo. iv. 14; vii. 39; Jude 18-21.
d *Dr. Chalmers.*
e *Anon.*

Sowing and reaping.—One day the master of Lukman (an Eastern fabulist) said to him, "Go into such a field and sow

"Tell our gay triflers there is no such thing as a trifle upon earth. Can anything be a trifle that has

an effect that is eternal?" — *Young*.
 "The whole course of a man's life out of Christ is nothing but a continual trading in vanity, running a circle of toil and labour, and reaping no profit at all." — *Leighton*.

perseverance in well-doing

a 2 Th. iii. 13; 1 Co. xv. 58; He. x. 36; Ja. v. 7, 8; He. xii. 3; Ro. ii. 10; 2 Co. iv. 1.

b *Dr. Riddle*.

c Ecc. ix. 10; Jo. ix. 4.

d Ma. v. 44; 1 Th. v. 15.

e Ga. iii. 26; Ep. ii. 18, 19.

"To good men we must do good because they *do* deserve it; to strangers, because they *may* deserve it, and do stand in need of it; to all men, because God deserves it at our hands, for them." — *J. Robinson*.

f *J. F. Stevenson, M.A.*

legal teaching and rites

a *Lightfoot*.

b *Ellicott, Hammond*.

c *Bengel*.

d *Alford*.

e 2 Th. ii. 2; iii. 17.

f *Lightfoot*.

g Ac. xx. 30.

h Ma. xxiii. 2—5, 23—25.

i Ma. xxiii. 15; Ro. ii. 28.

"For neither Melitus nor Anytus can injure me. It is not in

barley." Lukman sowed oats instead. At the time of harvest the master went to the place, and, seeing the green oats springing up, asked him, "Did I not tell you to sow barley here? Why, then, have you sown oats?" He answered: "I sowed oats in the hope that barley would grow up." His master said: "What foolish idea is this? Have you ever heard of the like?" Lukman replied: "You yourself are constantly sowing in the field of the world the seeds of evil, and yet you expect to reap in the resurrection day the fruits of virtue! Therefore, I thought also, I might get barley by sowing oats." The master was abashed at the reply, and set Lukman free.

9, 10. **weary**,^a behave cowardly, lose heart.^b in . . **season**, not when we wish, but when God wills. **reap**, same in kind, larger measure. **faint**, as husbandmen overcome with heat and fatigue. **opportunity**,^c season for the sowing. **good**,^d of any kind, as much as possible—only good. **faith**,^e fellow Christians, a family; Father—God; Home—Heaven, etc.

Well-doing.—I. There is a "well-doing" or goodness which is incumbent upon us. If we sow to the Spirit, we must—1. Deny ourselves; 2. Bow to a higher will; 3. Live in unseen communings. II. Well-doing implies fixedness of will and character. Will and character are needed—1. To form new habits; 2. To restrain natural passion and propensity; 3. To resist the evil world. III. Well-doing is possible through the aids offered in the Gospel. Christ has become the power of God to weak men by—1. His conquest of temptation; 2. Receiving the "residue of the Spirit;" 3. Bearing the cross. IV. True well-doing brings with it appropriate results. "We shall reap"—1. Growth of character; 2. Usefulness to others; 3. Acceptance with God.^f

Be not weary.—At the battle of Meeanee, an officer who had been doing good service came up and said, "Sir Charles, we have taken a standard." The general looked at him, but made no reply, and, turning round, began speaking to some one else; upon which the engineer, thinking he had not been heard, repeated, "Sir Charles, we have taken a standard." Sir Charles turned sharp round upon him, with a thundering voice, and said, "Then go and take another!"

11—13. "At this point the Ap. takes the pen fr. his amanuensis, and the concluding paragraph is written with his own hand."^a **how . . letter**, in what large letters,^b *i.e.*, what a *long letter*;^c or, in what great and apparently unsightly letters.^d **I . . hand**, his cust. fr. the time when forged letters^e were issued to add a little in his *own hand*.^f **as . . shew**; parade. **in . . flesh**,^g external rites. **lest . . Christ**, they impose this for *their own* sake. **for . . law**,^h hence they are hypocrites. **that . . flesh**,ⁱ boast of num. of their converts.

Notes on writing.—A rapid penman can write thirty words in a minute. To do this he must draw his quill through the space of one rod—16½ feet. In forty minutes his pen travels a furlong, and in five and one-third hours one mile. We make, on an average, sixteen curves or turns of the pen in writing one word. Writing thirty words in a minute, we must make 480 strokes: in an hour 28,000; and in a day of only five hours, 144,000; in a year of 300 days, 43,200,000. The man who makes 1,000,000 strokes with a pen in a month has done nothing at all remark-

able. Many men make 4,000,000. Here we have in the aggregate a mark 300 miles long, to be traced on paper by each writer in the year. In making each letter of the ordinary alphabet, we must make from three to seven strokes of the pen—on an average three and a-half to four.

14. glory, boast. cross,* etc., redemption by a crucified Saviour. world . . world,^b the world, its rites, etc., nothing to P., to whom the new spiritual creation is all in all.

Glorying in the Cross of Christ.—I. The meaning of the terms employed: 1. By the cross is meant, not the material cross, but Christ's death upon that cross; 2. Paul's glorying in the cross is the triumph of joy; 3. His glorying *only* in the cross we may regard as a solemn protestation—(1) Of total abandonment of all glorying inconsistent with the cross; (2) That all proper glorying should be made subservient to the cross. II. Some reasons for this resolution. By regarding the cross as—1. The grand consummation of God's dispensations to man; 2. The scene of a great victory over sin and Satan; 3. As the meritorious cause of every blessing to our race.—*The Cross of Christ.*—The doctrine of the cross: I. In its application to the mechanical and utilitarian spirit of the age. II. In its power over passion. III. As a counteracting influence to the lawlessness of our times. IV. As a check to the scepticism of the times, in its influence on literature. V. As the antagonist of superstition. Application: Look to the cross as your—(1) Salvation; (2) Theme for conversation and preaching; (3) Pattern.^d

The Spanish artist.—A Spanish artist was once employed to paint the "Last Supper." It was his object to throw all the sublimity of his art into the figure and the countenance of the Lord Jesus; but he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful. When his friends came to see the picture on the easel, every one said, "What beautiful cups!" "Ah," said he, "I have made a mistake; these cups divert the eyes of the spectator from the Lord, to whom I wished to direct the attention of the observer." And he forthwith took up his brush and blotted them from the canvas, that the strength and vigour of the chief object might be prominently seen and observed. Thus all Christians should feel their great study to be Christ's exaltation; and whatever is calculated to hinder man from beholding Him in all the glory of His person and work, should be removed out of the way.

15, 16. but . . uncircumcision^a (see on v. 6). but . . creature^b (see on 2 Co. v. 17). walk, ref. to life, conduct. rule, by this line, fig. carpenter's or surveyor's line, by wh. a direction is taken. peace . . mercy, the benediction indicates the importance of the standard.

The new creature.—I. Negatively. The new creature is not—1. A common work, but a creation; 2. An innovating humour; 3. Simply a restraint of the old man; 4. Merely moral virtues; 5. An outward conformity to the law of God; 6. A partial change of the inward man. II. Positively. What is a new creature? He is a new creature whose soul is made new in all its faculties; who possesses—1. A new mind, understanding; new apprehensions, judgment, valuations, designs, inventions, reasonings, and thoughts. 2. A new will. An endeavour—(1) To glorify, (2) To please, (3)

their power; for I do not think it is possible for a better man to be injured by a worse."—*Plato.*

glorying in the Cross

^a Phi. iii. 3, 7, 8; i. 21; 1 Co. ii. 2.

^b Ro. vi. 6; Ga. ii. 20; v. 24; Col. iii. 1—3.

"The god, O men, seems to me to be really wise; and by His oracle to mean this, that the wisdom of this world is foolishness and of none effect."—*Plato.*

^c *Dr. Newton.*

^d *Dr. W. R. Williams.*

"It is written, that 'the just liveth by faith.' If thou art just thou also livest by faith; if thou truly believest on God, why dost not thou, about to be with Christ, and sure of the Lord's promise, embrace thy calling to Christ, and rejoice that thou art free from Satan? . . . Whoever believeth God in Christ, and liveth by faith is found just."—*Cyprian.*

the new creature

^a Ga. v. 6; 1 Co. vii. 19.

^b Col. iii. 10, 11; 2 Co. v. 17; Ep. iv. 22, 24; Jo. iii. 7.

"The ritual of the Jews indeed prescribed a multitude of perpetually recurring observances. But, though burdened with

ceremonies, it was highly significant of all that is spiritual and essential in the present economy."—*Dr. J. Harris.*

c D. Clarkson, B.D.

d Boston.

"Life is but a short day; but it is a working day. Activity may lead to evil; but inactivity cannot be lead to good."—*Hannah More.*

marks of the Lord Jesus

a 2 Co. iv. 10; xi. 23; Col. i. 24. See Wordsworth and Lightfoot in loc.

b Meyer. "The severity of the whole Epistle is thus softened."—*Bengel.*

"Those alone are the true soldiers of Christ, who do not fear to bear in their body the wounds of their Master."—*D'Aubigné.*

c Dr. C. J. Vaughan.

d K. Gerok.

e W. W. Champneys, M.A.

"There is an invisible pen always writing over our heads, and making an exact register of all the transactions of our life. Not our public conduct only, and what we reckon the momentous parts of our life, but the indulgence of our private pleasures, the amusement of our secret thoughts, and idle hours, shall be brought into account."—*Blair.*

To enjoy, God. Learn:—(1) The duty of thankfulness; (2) Labour to partake more and more of renewing grace; (3) Pity those who are not new creatures, and work for them till they are.^c

Need of regeneration.—None go to heaven but they that are made meet for it. As it was with Solomon's temple, so it is with the temple above. It was "built of stone, made ready before it was brought thither," namely of living stones, wrought for the self-same thing; for they cannot be laid in that glorious building just as they came out of the quarry of depraved nature. Jewels of gold are not meet for service, and far less jewels of glory for unrenewed sinners. Beggars in their rags are not meet for kings' houses, nor sinners to "enter into the king's palace," without the "raiment of needle-work." What wise man would bring fish out of water to feed on his meadows? or send his oxen to feed in the sea? Even as little are the unregenerated meet for heaven, or is heaven meet for them.^d

17, 18. let . . me, by questioning my authority, by listening to false teachers. I . . Jesus,^a all. to marks wh. masters branded on their slaves. brethren, "The Ep., so severe in its prevailing tone, concludes with this address, in wh. unaltered brotherly love expresses itself."^b

The marks of the Lord Jesus.—I. Have we any marks upon us of the Lord Jesus?—1. The body itself is a badge of servitude to Christ—a sure indication of our belonging to Him; 2. Everyone who has been consecrated to God in holy baptism bears upon his body a mark of the Lord Jesus; 3. The marks of bodily persecution; 4. The badges of present persecution—not bodily but mental. II. Then "from henceforth let no man trouble me." To bear these marks, on the whole, saves trouble. Application:—(1) This is a new and singular view to some; (2) But let no man infer that singularity makes a Christian; (3) The reward of bearing these marks,—the true hope of the Christian; (4) The happiness of him who has openly borne these marks.^c

Marks of the Lord Jesus.—A slave once carried a message written in punctures on the skin of his head, which had been previously shaved bare to receive the writing. When his hair was grown, so as to hide the letter, he went unsuspected, and the person to whom the message was sent, having shaved the letter-carrier's head, read the message. The slave in old times often carried in his body (as the poor slave does still where slavery is rampant) the marks (*στιγματα*) of his master, just as the sailor in our own times loves to have printed on his arm the initials of his own name and ship, the figure of his crucified Redeemer, or the anchor and cable. St. Paul carried in his body the marks of the Master to whom he belonged. The *weals* made by the Roman lictors' rods, with which he was "thrice beaten,"—the *red lines* of those two hundred stripes which had been laid on him in the Jewish synagogues, the *scars* left by the stones, which had bruised and beaten him down, and "left him for dead,"—these marks (*στιγματα*) of the Lord Jesus he carried with him, the proofs as to "whose he was and whom he served."^e—*The way, and the end.*—The way is good, says Chrysostom, if it be to a feast, though through a dark and miry lane; if to an execution not good, though through the fairest street of the city. *Non qua sed quo.* Not the way but the end is to be mainly considered.

THE EPISTLE OF ST. PAUL
TO THE EPHESIANS

(SO CALLED)

Introduction.

I. Author. PAUL. 1. So stated in the Ep. (i. 1; ii. 1). 2. External test., abundant (*Irenæus, Clem. Alex., Polycarp, Tertullian, Ignatius*). 3. This authorship never questioned till later times (esp. by *De Wette*; see *Alford's* reply in *Proleg.* 9). **II. Place and Time.** ROME, during P.'s first imprisonment (iii. 1; iv. 1; vi. 20), A.D. 61 (*Ellicott, Pinnock*); A.D. 62 (*Alford, Cony. and How.*); betw. A.D. 61—63 (*Wordsworth*). **III. For what Readers.** Considerable dif. of opinion. *Three* principal hypotheses. 1. **EPHESIANS.** (*Wordsworth, Ellicott, Alford, Braune, Witsius, Lardner, Calvin, etc.*) The words ἐν Ἐφέσῳ (i. 1, q. v.) are not found in the most an. MSS. (This is confirmed by *Basil, Jerome, Epiphanius, Tertullian*). [For *Ephesus*, see note on i. 1.] 2. **LAODICEANS.** (*Marcion, Grotius, Hammond, Mill, Wetstein, Paley, Cony. and How.*) "But this idea has not even trad. to stand on" (*Alford*). "We now come to yet another Ep., wh. we entitle the Ep. to Ephesians, but the heretics entitled it to the Laodiceans." (*Tertull. adv. Mar.* v. 11). "That it was **ENCYCLICAL**: i.e., that it was meant to circulate among a number of Churches, and to be read out in their assemblies." (*Olshausen*; this hypothesis was orig. by *Abp. Usher. Ann. Mundi*, ad ann. 64, p. 686, and is now adopted by many eminent critics, as *Hug*, etc.) It has been supp., and is not improb., that P. sent the Ephesians word by Tychicus, who carried their letter, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians (see *Blunt, Lec. on Early Fathers*, p. 438; *Bp. Middleton on Gk. Art. note on Ep. i. 1; Macknight*; cf. *Col. iv. 16*). **IV. Design.** "To set forth the orig. and devel. of the Ch. of Christ; and to display to the Christian dweller under the shadow of the gt. temp. of Diana the unity and beauty of that transcendently more glorious spiritual tem. (ii. 20) of which Christ Himself was the chief cornerstone; and the saints, portions of the superstructure" (*Ellicott*). **V. Style.** "It abounds in the sublimest thought, the most pious exhortation, and most affectionate admonition; and for variety and depth of doctrine, exalted metaphor, and animated fervour of style, it stands unrivalled" (*Paley*). "In this Ep., the divinest composition of man, we have contained every doctrine of Christianity: first, those doctrines peculiar to Christianity, and then those precepts common to it with natural religion" (*Coleridge*).

Synopsis.

(According to *Karl Braune, D.D.*)

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| ADDRESS AND SALUTATION | i. 1, 2 |
| PART I.—THE GLORY OF THE CHURCH | |
| i. 3—iii. 21 | |
| 1. Ground and goal of the Church | i. 3—23 |
| 2. Extent and mission of the Church | ii. 1—22 |
| 3. Office and service of the Church | iii. 1—21 |
| PART II.—THE SPIRIT RULING IN THE CHURCH | iv. 1—vi. 20 |
| 1. Theme of the whole part... | iv. 1—3 |
| 2. Motives to unity..... | iv. 4—16 |
| 3. General Christian duties | iv. 17—v. 21 |

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|--------------------------------|-------------|
| 4. Special Christian duties... | v. 22—vi. 9 |
| 5. Concluding exhortation | vi. 19—20 |
| CLOSE OF THE EPISTLE | vi. 21—24 |

(According to *M. B. Riddle, D.D.*)

| | |
|--|---------|
| PART I.—DOCTRINAL (The Church is redeemed, united in <i>Christ</i>)..... | i.—iii. |
| PART II.—PRACTICAL (Therefore let the Church walk in unity, in newness of life as regards personal and relative duties, in the strength of the Lord and the armour of God) | iv.—vi. |

CHAPTER THE FIRST.

1, 2. Paul, . . Christ,^a the one sent out, dependent on, and has authority fr., the sender. by . . God, not only an Ap., but an example of the mercy that saves sinners.^b [which . . Ephesus, these words not found in the oldest MSS.^c See intro.] faithful,^d having a true faith in Christ. grace,^e God's love to man. peace,^f blessedness resulting fr. that love.

The highest things in the world.—I. The highest office—"an Apostle of Jesus Christ:" 1. A messenger of Christ; 2. A messenger of Christ by the will of God. II. The highest characters—"To the saints," etc.: 1. Their designation; 2. Their residence—"Ephesus," the centre and stronghold of Paganism, and yet Christians were there. This shows that—(1) Man is not necessarily the creature of circumstances; (2) A religious life in the presence of Christianity is practicable everywhere. III. The highest blessings: 1. Divine favour; 2. Spiritual peace.—*Dr. Thomas.*

Ephesus.—A city which bore successively the names of Samornia, Trachea, Ortygia, and Ptelea. It was one of the twelve Ionian cities in A. Minor in mythic times; and said to have been founded by Amazons, but later inhab. by Carians and Leleges, and taken posses. of by Ionians under Androclus, the son of Codrus. Sit. in a fertile plain, S. of the river Cayster, near to the Icarian Sea, and betw. Miletus and Smyrna, from which city it was distant nearly forty miles. It became the great emporium for Asia; and, consequently, the inhab. became luxurious and dissolute.

3, 4. with . . Christ, sig. doubtful. Some^a say "in heavenly things;" some,^b simply "in heaven." chosen . . world,^c election of eternal mercy. "Chose us out for Himself."^d that . . love,^e object contemplated by God in this election.

Spiritual blessings.—Gospel blessings characterised by—I. Their quality—"spiritual." II. Their plenitude—"all spiritual blessings." III. Their residence—"in heavenly places." IV. Their relations—"in Christ."^f—*All spiritual blessings.*—We have a part and interest in—I. The election of Christ. II. The eternal covenant. III. The everlasting settlements of predestinating wisdom. IV. The great betrothal of the Prince of Glory. V. The marvellous incarnation of the God of heaven, with all the amazing condescension and humiliation which attended it. VI. All the blissful consequences which flow from perfect obedience, finished atonement, resurrection, ascension, or intercession.^g

Doctrines of grace.—The late Lord Bolingbroke, the celebrated infidel, was one day reading in Calvin's Institutes, when a clergyman of his lordship's acquaintance came on a visit to him. Lord B. said to him, "You have caught me reading John Calvin; he was indeed a man of great parts, profound sense, and vast learning. He handles the doctrines of grace in a very masterly manner." "Doctrines of grace!" replied the clergyman; "the doctrines of grace have set all mankind together by the ears." "I am surprised to hear you say so," replied Lord B., "you who profess to believe and to preach Christianity. Those doctrines are certainly the doctrines of the Bible, and if I believe the Bible,

CIR. A.D. 61.

inscription and salutation

Ac. xix. 17-20; xx. 17, 28.

^a Ac. xxvi. 15-18; 1 Ti. i. 11-14.

^b Stier.

^c C. Sinaiticus, C. Vaticanus.

Hence they are rejected by Alford, Ellicott, Mill, etc.; but retained by Wordsworth, Macknight, etc. Tertullian accuses Marcion of inserting *ad Laodiceanos*. Jerome found the words omitted in var. MSS. — See Lange's Intro., Alford's Prolegomena, etc.

^d 1 Ti. vi. 2; 2 Pe. i. 1; Re. ii. 10.

^e 2 Pe. i. 2; Ro. v. 1.

^f Zec. vi. 13; Phi. iv. 7; Jo. xiv. 26.

^g Zec. vi. 13; Phi. iv. 7; Jo. xiv. 26.

general opening

2 Co. i. 3; 1 Pe. i. 3.

^a Chrysostom, Theodoret, Luther, Baumgarten.

^b Jerome, Beza, Bengel, Harless, De Wette, Meyer, Stier.

"The spiritual blessing wh. is in heaven, and so carries in it a heavenly nature."—Ols-hausen. "Here heavenly places means the Christian Church."—Macknight.

^c 2 Th. ii. 13; 1 Pe. i. 2; ii. 9; Ma. xxv. 34; Re. xvii. 8.

^d Ellicott. "Selected,"—Alford.

^e Ep. ii. 10; 2 Ti. i. 9; Col. iii. 12; Phi. ii. 15; 2 Pe. iii. 13, 14; Ep. v. 2,

f W. W. Wythe.
g Spurgeon.

predestina- tion

"Predestinate, to determine beforehand. *L. præ.* before, and destine, to make to stand, or set fast; *destino—de.* intensive, and root *stano*, allied to *Gk. histano, histēmi*, to make to stand.

a Ro. viii. 29, 30.

b Jo. i. 12; Ro. viii. 15; 2 Co. vi. 18; Ga. iv. 5; 1 Jo. iii. 1; Re. xxi. 7.

c Jo. xx. 17; Ga. iii. 26.

d Lu. xii. 32; Ma. xi. 26; Ro. ix. 11-16.

e Ep. ii. 7.

f See *God's Chief End in Creation*, by *Jon. Edwards*.

g 1 Pe. ii. 4, 5; Ro. iii. 21-25; 2 Co. v. 21.

h Ma. iii. 17.

i *B. Preece*.

k *D. Katterns*.

"Life at the greatest and best is but a froward child, that must be humoured and coaxed a little till it falls asleep, and then all the care is over."—*Goldsmith*.

redemption

a *Stier*.

b *Eadie*.

c Ro. iii. 24; Ga. iii. 13; Tit. ii. 14.

d He. ix. 12; 1 Pe. i. 18, 19; 1 Jo. i. 7, 9; Ro. v. 9; Ac. xx. 28.

e Ro. v. 20.

I must believe them; and let me tell you seriously, that the greatest miracle in the world is the subsistence of Christianity, and its continued preservation as a religion, when the preaching of it is committed to the care of such unchristian wretches as you."

5, 6. predestinated,^a fore-ordained. The determination existed bef. the person predestined. adoption,^b not a natural, but a constituted relationship, sonship acquired by adoption. by . . Christ,^c by means of His mediation. according . . will,^d not will only, but pleasure, and good pleasure. glory . . grace,^e *i.e.*, its fulness, freeness, condescension.^f accepted,^g His grace making us gracious. beloved,^h Jesus the object of the Father's eternal, boundless, immutable love.

Gospel predestination.—Paul teaches that—I. Predestination is a Divine fact. Look at—1. Its inevitableness; 2. Its universality; 3. Its sequence. II. The adoption of children is its immediate object. The blessing it is intended to secure is—1. A superadded; 2. A paternal; 3. A present blessing. III. Jesus Christ is its appointed Medium: 1. The adoption of children is the grand end and design of Christ's work; 2. This work is mediatorial. IV. The good pleasure of God's will is its regulating motive: 1. God's will is love; 2. Our adoption is a source of highest pleasure to God. V. Believers are its chosen objects. The idea is favoured by—1. Scripture; 2. Reason; 3. Man's moral agency. VI. The praise of the glory of God's grace is its ultimate end. The glory of—1. God is the highest good of the universe; 2. God's grace is the highest and fullest development of His glory.ⁱ

Adoption.—I. The magnitude of this privilege: 1. The glory of the Being by whom we are adopted; 2. The cost at which it was procured; 3. Of what this inheritance consists; 4. The manner in which it is conferred. II. The benefits and comforts that flow from it—1. The spirit of adoption; 2. The care and protection of God; 3. His compassion for our infirmities; 4. His designs for our eternal good by means of affliction. III. The evidences by which its possession may be known: 1. The image of the Father; 2. Filial affection, not slavish terror, in His service; 3. Love to the brethren. IV. The duties which this relation imposes: 1. Walk worthy of your high vocation; 2. Be subject to the Father's will, both in doing and suffering; 3. Be mindful of your relative duties to your spiritual kindred; 4. Let your hearts be at home.^h

Sayings of dying men.—Mr. Matthew Henry, a little before his death, said to a friend, "You have been used to take notice of the sayings of dying men: this is mine, That a life spent in the service of God, and communion with Him, is the most comfortable and pleasant life that any one can live in this world."

7-9. have, even now.^a Ever needing, ever having.^b redemption,^c ransom fr. the curse, fr. sin, fr. hell. blood,^d His life. Himself. The ransom-price. the . . sins, as the fruit in us, and for us, of this redemption. according . . grace, not acc. to the number or nature of our sins. The abundance of His grace secures the completeness of our pardon. wherein . . us,^e wh. (grace) He made to abound. in . . prudence,^f revealing the wisdom and prudence of God, and working w. and p. in us. having . . us, by His word and through our experience. mys-

tery . . will,^g hidden things relating to. acc. . . pleasure, wh. measures the knowledge imparted, and fixes the time. which . . himself,^h fr. all eternity.

Christianity the great.—I. The crisis of the universe,—“the fulness of times.” II. The scene of redemption. III. The pre-eminence of Christ. He is the Sun, the centre, the circumference, the beginning, and the ending of this majestic congress. IV. The wonderful gathering: 1. All things which are in heaven; 2. The Jewish Church; 3. The Gentile Church.ⁱ

Justification.—The first time the Rev. Andrew Fuller passed through Oxford, he was conducted by a friend to see the principal buildings of the University. He viewed them with little emotion; and on being requested to notice one object of peculiar interest, he said, “Brother, I think there is one question, which, after all that has been written on it, has not yet been well answered.” His friend desiring he would name the subject, he said, “The question is, What is justification?” It was immediately proposed to return to the fireside and discuss the subject, to which Mr. F. gladly acceded, saying, “that inquiry is far more to me than all these fine buildings.”

10-12. dispensation, Divine government. of . . times,^a the complete outcome of previous dispensations. The period for wh. all other times prepared. he . . one,^b into one system, or one kingdom.^c all . . Christ, for His glory, under His rule. both . . earth, *i.e.*, His sway is universal. even . . him, emphatic re-asseveration. in . . inheritance,^d in whom we were also chosen as His inheritance.^e who . . things, moulds and guides all to this end. counsel,^f advice, determination. who . . Christ,^g who have bef. hoped; *i.e.*, the Jews, who pointed the way to the Gentiles.

Who worketh all things.—God works in—I. Creation. What would creation have been without His design? II. Grace. Shall the new creation have the fickle genius of free-will to preside over it, when Divine counsel rules the old creation? III. Providence. There is a God in providence, and this very fact may prove that there must be a God in grace.^h

Predestination.—Toplady relates the following anecdote of King William III. and Bishop Burnet. The Arminian prelate affected to wonder, “how a person of his Majesty’s piety and good sense could so rootedly believe the doctrine of absolute predestination.” The royal Calvinist replied, “Did I not believe absolute predestination, I could not believe a Providence. For it would be most absurd to suppose, that a Being of infinite wisdom would work without a plan; for which plan, predestination is only another word.”

13, 14. ye, Gentiles. after . . truth,^a wh. you discovered was addressed to all men. the . . salvation, the good news revealing the plan and possibility of your salvation. after . . believed,^b faith the condition. sealed, God the sealer, the Spirit the seal, we the sealed. with . . promise,^c the promised Spirit, the Holy One. earnest^d [iv. 112], all. to *handgelt*, or earnest money given by master on hiring a servant. until . . possession, final handing over of that eternal blessedness in heaven, of wh. we even now have the foretaste and pledge in the earnest.

f Ro. iii. 25, 26.

“Grace pleaseth a believer so well, that he cannot but study to please God in all things ever after; the law of grace constrains him.”—*Cole.*

g Ep. iii. 4-6, 9, 10; Col. i. 26, 27; 1 Ti. iii. 16.

h 2 Ti. i. 9, 10; Job xxxiii. 13; Ro. xi. 33, 34.

i *Douglas Alport.*

“Live virtuously, my lord, and you cannot die too soon, nor live too long.”—*Lady Russell.*

the destiny of the creature

a Ge. xlix. 10; Ga. iv. 4.

b He. i. 1, 2; Ep. iii. 15; Ph. ii. 9, 10; Col. iii. 10, 11; He. xii. 22-24.

c See *The Destiny of the Creature*, by *Ellicott.*

d Ro. viii. 17; Tit. iii. 7; Ja. ii. 5; Ac. xx. 32; 1 Pe. i. 4; Col. i. 12; iii. 24.

e *Ellicott.*

f Is. xlvi. 10.

g Ac. xix. 1-3; Ro. ii. 10.

h *Spurgeon.*

earnest of the inheritance

a Ro. x. 17; Ja. i. 18.

b Mk. xvi. 15, 16; Ro. i. 16; 2 Ti. iii. 15.

c Joel ii. 28; Lu. xi. 13; Jo. xiv. 16, 17.

d 2 Co. i. 22; Ep.

iv. 30; 2 Co. v. 1, 4, 5; Ro. viii. 15—17, 23.

"For the law is an agreement, and, as Lyco-phron says, a pledge given that citizens will do justice to each other; but yet the law is not able to make all the citizens good and just."—*Aristotle.*

e B. Preece.

f J. Bate.

"What need he fear who is sure his short conflict will end in victory? Do but love, and that will banish all fear and all impatience; do but believe, and that will ensure a triumph; for 'this is the victory that overcometh the world, even our faith.' Faith gives us arms and conquest too; love inspires with courage, and bestows the crown."—*Wogan.*

thanks-giving and prayer

a Phi. i. 3, 4; 1 Th. i. 2, 3; Ro. i. 9; 2 Ti. i. 3; 1 S. xii. 23.

b Jo. xx. 17; 1 Ch. xxix. 11.

c Col. i. 9; Jo. xvi. 13, 14; Ma. xi. 27; 1 Co. ii. 7—10; Je. xxiv. 7; Ja. i. 5.

d Anon.

"All places are the temple of God, for it is the mind which prays to God."—*Menander.*

"God is incapable of doing anything which is unworthy of a pure and happy

The sealed believer the fullest development of God's glory, and a source of highest good to the universe.—A few preliminary thoughts will introduce us to our subject:—(1) The glory of God is the highest good of the universe; (2) Its development has been progressive; (3) The sealing of the believer with the Holy Spirit of promise is its last and highest development; (4) The subject of our text—This sealing of the believer is a source of highest good to all the moral universe. Let us inquire in what way.—I. In the new character which he exhibits in the moral and spiritual world: 1. As a forgiven sinner he is the monument of God's love and pity; 2. As a redeemed soul, a monument of the inflexibility of God's justice; 3. As a redeemed spirit, a monument of the purity and holiness of God's character and nature; 4. As an heir of Heaven, a monument of the infallibility of God's nature. II. In the new spirit which he cherishes in relation to God. A spirit of—1. Attention to God's Word; 2. Obedience to His commands; 3. Acquiescence in His will; 4. Zeal and activity in His work. III. In the new principles by which he regulates his life and conduct: 1. Benevolence amidst selfishness; 2. Truth amidst deception; 3. Honesty amidst dishonesty; 4. Justice amidst injustice; 5. Temperance amidst intemperance.

First-fruits of the Spirit.—There are the first-fruits of the Spirit in a believer, as there are the first-fruits of the agriculturalist from the ground of his possession. The first conviction of sin; the first repentance for sin; the first prayer for mercy; the first exercise of saving faith in Jesus; the first comfort through believing; the first sense of the Divine favour; the first hope of heaven; the first victory over temptation and sin; the first realisation of the fulfilment of a Divine promise; the first cross taken up and borne for Christ's sake; the first word for the Saviour; the first sermon preached for the truth; the first tract or book published for instruction in righteousness. How valuable are these first-fruits!

15—17. heard . . Jesus, the best thing one man can hear of another. love . . saints, the fruit of that faith. cease . . you, to God, for giving that faith wh. works by love. making . . prayers,^a that their faith might increase, and love abound. Father . . glory,^b glorious Father; the centre and source of glory. wisdom,^c gen. understanding of mind of God. revelation, single glances into truth, into God's will in rela. to circumstances, etc. in . . him, His purposes concern. us.

Spiritual illumination.—I. The grounds of the Apostle's thanks: 1. Their faith in Christ; 2. Their love to the saints. II. The subjects of the Apostle's supplications. The Divine Being in—1. His blessed character; 2. His saving operations.^d—*The prayers of the Church needed for her ministry.*—I. While exposed, like ourselves, to all the common temptations of the depraved heart and follies of youth, there are found, in his very studies, perils of formidable character:—1. The loss of sympathy with ordinary and uneducated minds; 2. The love of fame; 3. The blind worship of genius, as an object of admiration for its own sake, and apart from the moral uses to which it is devoted; 4. Oppositions of science, falsely so called; 5. The studying of the truth merely as an exercise of the understanding, without securing its due influence on the heart. II. Hence, from the future influence, as well as from the present employments of the rising ministry, we

may infer the need of prayer on their behalf. III. The consequent duty of being found earnest in prayer for the rising pastors and evangelists of our churches:—1. For the sake of the Church itself; 2. For the honour and glory of Christ.^e

18, 19. eyes . . enlightened,^a spiritual illumination. hope . . calling, the sure and certain hope wh. the calling warrants. riches . . glory,^b the glorious riches. of . . saints,^c riches of love, trust, zeal, etc. All these, the wealth of God in His people. what . . power,^d in converting, renewing, governing the soul. acc. . . power,^e in its manifestations, felt, acknowledged, estimated, and realised.

Spiritual eye-salve.—I. An eye: 1. The situation of this spiritual eye is in the soul; 2. Its qualification—"enlightened;" 3. Its diseases; 4. The means to cure these. We must learn to see ourselves—(1) Naturally, (2) Morally, (3) Spiritually. II. An object to be seen—"the hope of his calling," etc. The things necessary to seeing this object perfectly are: 1. Firmness of the organ that seeth; 2. A proportional distance between the eye and the object; 3. Light whereby to see; 4. Substantial matter in the object; 5. Clearness of atmosphere; 6. Steadiness of the object.^f

One of the days of heaven.—Mr. Flavel, at one time on a journey, set himself to improve his time by meditation; when his mind grew intent, till at length he had such ravishing tastes of heavenly joy, and such full assurance of his interest therein, that he utterly lost the sight and sense of this world and all its concerns, so that he knew not where he was. At last, perceiving himself faint through a great loss of blood from his nose, he alighted from his horse, and sat down at a spring, where he washed and refreshed himself, earnestly desiring, if it were the will of God, that he might there leave the world. His spirits reviving, he finished his journey in the same delightful frame. He passed that night without any sleep, the joy of the Lord still overflowing him, so that he seemed an inhabitant of the other world. After this, a heavenly serenity and sweet peace long continued with him; and for many years he called that day "one of the days of heaven!" and professed he understood more of the life of heaven by it than by all the discourses he had heard, or the books he ever read.

20—23. which . . Christ, an ill. of the power as well as mercy of God. when . . dead,^a special manifestation of power. set, making Him sit. Rest aft. toil. at . . hand,^b the seat of honour. far above,^c as His nature and office are far above. all . . dominion,^d all degrees of heavenly intelligence. and . . come, saints here, and in heaven. put, subjected. all . . feet,^e all subdued under Him as conqueror and King. head . . things,^f He rules all events, etc. to . . Church, for His Church's good. which . . body,^g He will therefore the more care for it. the . . him, not only full of Christ, but manifesting the fulness of grace, etc., there is in Christ. that . . all,^h He filleth heaven with His glory, and earth with His grace.

Christ the Head of the Church.—A head of—I. Representations; II. Direction; III. Influence. Application: 1. We must form a distinct idea of this privilege of being united to Christ; 2. The grand object set before us in the Gospel; 3. From this subject we may form an estimate of our own character.ⁱ—*Christ the Lord of*

nature."—*Diony. Halicarn.*

e Dr. W. R. Williams.

things to be known

a 2 Co. iv. 4, 6; iii. 18; Ps. cxix. 18; Is. xlii. 6, 7; Lu. xxiv. 45; Ac. xxvi. 17, 18; xvi. 14.

b Ro. viii. 30; 1 Th. ii. 12; Phi. iii. 13, 14, 21; Tit. ii. 13; iii. 7.

c De. xxxii. 9.

d Ps. cx. 2; Ph. ii. 13.

e Ep. iii. 20; 1 Pe. i. 3—5.

f T. Adams.

"For the powers of the mind gather strength with those of the body; and in the same way, as old age creeps on, they get weaker and weaker till they are finally insensible to everything."—*Herodotus.*

"He sins again; this life who slight the next."—*Young.*

exaltation of Christ

a Ac. ii. 24; Jo. x. 17, 18, 30.

b Ac. vii. 56.

c He. i. 13.

d Phi. ii. 9, 10; He. i. 4; Col. i. 16; ii. 10.

e Ma. xx viii. 18; 1 Co. xv. 27; He. ii. 8.

f Ep. iv. 15, 16.

g Ep. v. 23, 30; 1 Co. xii. 12, 27; Ro. xii. 5.

h Col. i. 18.

i R. Cecil, M.A.

k S. Martin.

"Let us not listen to those who banish Christ to the Church triumphant in heaven. His kingdom is a kingdom of faith. We cannot see our head, and yet we have one."—Luther.

l J. A. Macduff.

man's natural state

a Col. ii. 13; Jo. v. 24; Ro. viii. 6—8.

b 1 Co. vi. 11.

c Sleep-walkers. "For in this sleep of death there is a strange somnambulism."—Eadie.

d Ro. xii. 2; 1 Jo. ii. 15—17; v. 4.

e 2 Co. iv. 4; Job i. 7; Ep. vi. 12; 1 Jo. v. 19.

f Braune.

g Ellcott.

h Tit. iii. 3; 1 Pe. iv. 3; Ga. v. 16—21.

i Ro. iii. 9, 10; Ps. li. 5; Ro. v. 12.

k Dr. K. Braune.

fruit of God's love

a Ep. i. 7; Ex. xxxiv. 6, 7; Ps. lxxxvi. 15; Mi. vii. 18.

b Ro. v. 8; Jo. iii. 16; 1 Jo. iv. 10, 19; 2 Ti. i. 9; Jo. xxxi. 3.

c Bengel.

d Jo. v. 21; vi. 68; Col. iii. i. 3.

all.—I. The sovereignty of Jesus Christ, as here declared: 1. Sovereignty must, by the very nature of the Deity, belong to God; 2. Christ is supreme in relation to every creature; 3. He asserts and maintains His sovereignty in every sphere with special relation to His Church; 4. Christ's headship over His Church is distinct from that over all. II. What does this headship involve? 1. A strict, 2. An active, 3. An universal, 4. A redemptive, 5. A judging, government.^k

The empire of Christ.—What an empire is this! Heaven and earth—the Church militant—the Church triumphant—angels and archangels—saints and seraphs. At His mandate the billows were hushed—demons crouched in terror—the grave yielded its prey! "Upon His head are many crowns." He is made "Head over all things to His Church." Yes, over all things, from the minutest to the mightiest. He holds the stars in His right hand; He walks in the midst of the seven golden candlesticks, feeding every candlestick with the oil of His grace, and preserving every star in its spiritual orbit.^l

CHAPTER THE SECOND.

1—3. you, you *also*. quickened, implied by foregoing. (He raised up Christ by His power, and you also). dead,^a morally, spiritually. wherein, in this state of death. walked,^b lived an animal life, dead to moral duty and eternal things,^c course,^d path, fashion, policy. prince . . air,^e Satanic influence,^f the . . disobedience, Hebraism: dependent on, springing fr., nourished by, disobedience.^g conversation,^h way of life. mind, thoughts, not sinning *thoughtlessly*. the . . wrath,ⁱ under wrath, suffering punishment.

Sin.—I. Its essence—disobedience to the will of God—obedience to the flesh. II. Its universality—it extends over all. III. Its variety—not merely a variety in the extent of guilt. IV. The corruption accruing from it.^k

Nature and grace.—Socrates was once accused by a physiognomist of having a base and lewd disposition; his disciples, knowing his character to be altogether the reverse, were much enraged, and would have beaten the offender; but Socrates interposed, and modestly acknowledged, "I was once naturally the character he describes, but I have been *regenerated* by philosophy." Every Christian will acknowledge that he is by nature a child of disobedience and wrath, and that by the grace of God he is what he is.

4, 5. who . . mercy,^a His mercy—not our merit—explains what follows. love,^b mercy takes away misery; love confers salvation.^c even . . sins, even *then* the objects of Divine love. hath . . Christ,^d He fr. natural, we fr. spiritual death. grace . . saved,^e have no doubt, therefore, ab. the possibility of your salvation.

Grace and law.—So far from being irreconcilable, grace and law conduct necessarily to one another. I. The law conducts naturally to grace. Consider: 1. Its nature; 2. Its extent—it is the law of perfection; 3. Its authoritative character; 4. Its sanction or guarantee—happiness. II. Grace, in its turn leads back to the law: 1. Grace, as manifested in the Gospel, is the most

splendid homage, the most solemn consecration, which the law can receive; 2. Thus, in the idea of evangelical grace, the moral law is highly glorified, and should be so in the hearts of those who receive grace; 3. In this manner, grace, and grace alone, leads back to the law. Learn: (1) Those who admit grace, admit also the law; (2) Those who do not admit grace deny the law.^f

The power of love.—A certain man had a wayward son; his conduct brought down his father to a premature grave; on the day of his funeral the son was present, saw unmoved the pale face of his father in the coffin, stood unmoved on the brink of the grave. The family retraced their steps. Their father's will and testament was read; in that testament was the name of the undutiful son. As his name was read his heart heaved with emotion, his eyes were bedewed with tears, and he was heard to say, "I did not think that my father would have so kindly thought of me in his will." In the family of Christ, some of us, in reading His Testament, and thinking upon His great love and marvellous gifts, feel our unprofitableness and unworthiness, and are filled with contrition and gratitude, with love and wonder.^g

6, 7. raised . . sit, etc.^a He raised us with Him, He enthroned us with Him.^b that . . come, the ages in succession fr. that time to second coming of Christ. show . . grace, as an encouragement to all to seek Him. in . . us,^c who were so lost and sinful. through, *Gk.*, in Christ, as the sphere of the manifestation of mercy, and in wh. alone its operations are felt.

The ages to come.—The need of a fore-looking to future ages. I. The condition of the human race as it now exists. II. The condition of the Church itself—all that we are wont to esteem its best part. III. Our knowledge of God in the present state of things. IV. The things to be revealed in future ages—a personal experience in us of which we now have but the faintest trace in analogy; all these lead one to rebound from the present, and to seek comfort in looking forward to "the ages to come."^d

Preparing for heaven.—"Mamma," said a little child, "my Sunday-school teacher tells me that this world is only a place in which God lets us live a while, that we may prepare for a better world. But, mother, I do not see anybody preparing. I see you preparing to go into the country, and Aunt Eliza is preparing to come here; but I do not see any one preparing to go there: why don't they try to get ready?" When Ben's master died, they told him he had gone to heaven. Ben shook his head, "I 'fraid massa no go there."—"But why, Ben?"—"Cos, when massa go North, or go a journey to the Springs, he talk about it a long time; and get ready. I never hear him talk about going to heaven; never see him get ready to go there."

8-10. grace . . saved,^a a truth that cannot be too oft. repeated, both for God's glory and our comfort. faith,^b subjective medium and condition.^c that, faith. it . . God,^d who both gives the objects of faith and the power of believing. works,^e legal obedience. boast,^f of having, by his obed., wrought his own salvation and deserved it. workmanship, handiwork. What we are, as Christians, He has made us. created . . works,^g our good works are the fruit, the obedience of faith. which . . them,^h our walk in Him is a walk in them.

e Ro. iii. 23, 24; Tit. iii. 5.

"Notorious sinners who have found mercy are as landmarks, showing what extensive boundaries mercy hath set for itself. It were a healthy walk, poor, doubting Christian! for thy soul to go this circuit often."—Gurnall.

f Dr. Vinet.

g Rev. J. Davies.

the ages to come

a Jo. xvii. 25; Re. iii. 21; Ro. vi. 8-10; He. vi. 19, 20; Phi. iii. 20.

b *Ellicott.* "Even now we sit there in Him, and shall sit with Him in the end."—Andrewes.

c Tit. iii. 4.

"The knowledge of what has gone before affords the best instruction for the direction and guidance of human life."—Polybius.

d H. W. Beecher.

"Men will wrangle for religion; write for it; fight for it; die for it; anything but live for it."

salvation by grace

a 2 Ti. i. 9.

b Mk. xvi. 16; Ac. xvi. 30, 31; Ro. iv. 16.

c *Hammond.*

d Jo. vi. 44, 45; Phi. i. 29.

e Ro. iii. 20, 27, 28 iv. 2; ix. 11.

f 1 Co. i. 29—31.
g Ep. iv. 24; 1 Co. iii. 9; 2 Co. v. 5; Phi. ii. 13.

h 2 Co. v. 17; 1 Jo. ii. 6; Ro. viii. 29; Ep. i. 4; Tit. ii. 14.

i Dr. Doddridge.

"This, then, is that which makes it all grace from beginning to end, that God not only saves upon believing, but gives believing itself."—Leighton.

far off made nigh

a Is. li. 1; Ps. ciii. 2.

b Ellicott.

c Ro. ii. 28, 29; Col. ii. 11; Phi. iii. 3.

d Ac. iii. 25; Ro. ix. 4, 5; Ga. iii. 16, 17.

e Ro. i. 18—20; ii. 18.

f Col. i. 21—23.

g Ro. v. 10; 1 Pe. iii. 18.

h R. Hall, M.A.

"Atheism is the characteristic of our day. On the sentiments, manners, pursuits, amusements, and dealings of the great body of mankind lies written in broad characters, without God in the world."—Cecil.

i Dr. Vinet.

"Herein consists the excellency and very essence of religion—in exalting the soul, in drawing it back from mixing with the creature, and in bringing it into subjection under God, the first and only good; in uniting it to its proper object; in

Grace and faith.—I. How we may be said to be saved through faith: 1. Without it we can never be saved; 2. Every one who has it will undoubtedly be saved. II. How, in consequence of this we are saved by grace. III. The consideration that faith is the gift of God. He—1. Reveals the great objects of faith; 2. Inclines the mind to attend to them; 3. Conquers the aversion of the heart to the Gospel; 4. Carries on this blessed work, and maintains the Divine principle.

The plank of free grace.—Mr. M'Laren and Mr. Gustart were both ministers of the Tolbooth Church, Edinburgh. When Mr. M'Laren was dying, Mr. G. paid him a visit, and put the question to him, "What are you doing, brother?" His answer was, "I'll tell you what I am doing, brother; I am gathering together all my prayers, all my sermons, all my good deeds, all my ill deeds; and I am going to throw them all overboard, and swim to glory on the plank of Free Grace."

11—13. remember,^a for memory will aid you in realising God's grace. called, contemptuously.^b uncircumcision, far off, aliens, out of the covenant. by . . hands,^c by the Jews, who thought not of the secret spiritual process in the heart. aliens, in a state of alienation. commonwealth, the external polity. Israel,^d Theocratic name of honour. from . . promise, made to it. As strangers had no filial participation. hope, of grace or glory. without . . world,^e no knowledge of God, or His relations. now, in contrast to the past. in . . Jesus, living union. were . . off,^f moral distance. nigh, to God, as a Father. blood . . Christ,^g the ransom-price: by wh. you are bought into the glorious liberty of children of God.

Modern infidelity.—The influence of the systems of scepticism upon: I. The principles of morals. Two consequences inevitably follow the prevalence of infidelity: 1. The frequent perpetration of great crimes; 2. The total absence of great virtues. II. The formation of character. The exclusion of a Supreme Being and of a superintending providence:—1. Tends directly to the destruction of moral taste; 2. Promotes the growth of those vices which are the most hostile to social happiness—vanity, ferocity, and unbridled sensuality.^h—*Atheism of the Ephesians.*—Consider that:—I. To deny the attributes essential to the nature of God is to deny God: 1. His justice; 2. His goodness; 3. His providence. II. To deny the acts which are a necessary consequence of these attributes is to deny those attributes themselves. Those acts resulting from: 1. His justice; 2. His goodness; 3. His providence. Application:—The Christian ought—(1) To inquire diligently into the foundations and privileges of his faith; (2) To learn how to exhibit the titles of his adoption with dignity; (3) To explain them with gentleness.ⁱ—*Practical atheism.*—I. To whom these words "without God in the world" are applicable:—1. The adorers of false gods; 2. Those who believe there is no God; 3. Those who have no solemn recognition of God's providence; 4. All who are forming or pursuing their scheme of life and happiness independently of God; 5. Those who have but a slight sense of God's authority; 6. Those who neither possess, nor seek after, communion with Him; 7. All who do not habitually anticipate the great event of going at last into His presence; 8. Those who, while professing a religious regard for God, frame

their religion according to their own speculation and fancy. II. The miserable effects of such estrangement from God as seen in: —1. Youth; 2. Worldly occupations; 3. General social converse; 4. Times of temptation; 5. Situations of affliction; 6. Old age; 7. Death.^a

Ignorance of heathenism.—The men who built the Pyramids worshipped loathsome insects and animals. The Phœnicians, who invented letters, chained the images of their gods to their altars, that they might not abandon them. The cultured men of Rome made important plans by auguries derived from the entrails of sheep or the flight of birds. Plutarch thought that the souls of men were made out of the moon, and would return to it. Plato and Seneca thought the stars required nourishment, and were eager for pasture.

14, 15. He . . peace,^a not merely the peace-maker.^b both, Jew and Gentile. one,^c family and flock of God. broken . . us, abolished the rite of circumcision, wh., as a fence, separated Israel fr. rest of world. enmity, hatred of Jew and Gentile for ea. other. even . . ordinances,^d on acc. of wh. the Jew hated the Gentile, and the G. scorned the J. twain, who stood apart. one . . man,^e united brotherhood, compact as body of one man.

Christ, our peace.—“He is our peace” in relation to:—I. God. With regard to—1. The Divine will. Obedience to this is necessary to peace. Man is naturally at war with God, and thus God must, through necessity, fight against man. Christ restores peace between God and man. 2. The Divine character. II. Our own nature. Christ becomes our peace by restoring to us our proper King. III. Our fellow-men. He becomes our peace with regard to nationality—no Jew and Gentile with Him—with regard to religious differences, and also with regard to our vices. Conclusion:—Is Christ your peace, or are you still in rebellion against Him? Remember, He alone can be your peace; take Him then as such, and be filled with Him.^f

The middle wall of partition.—Parkhurst believes that Paul alludes to the wall or stone “palisade,” as Josephus calls it, which separated the court of the Gentiles from that of the Jews, and which was furnished with pillars at equal distances; these were inscribed some with Greek and some with Roman inscriptions, referring to the purity required by the law, and cautioning strangers from approaching.

16, 17. both . . God,^a as well as to ea. other. one body, as they also are made one. One Saviour for one sinful race. cross, representing the atonement. enmity,^b on man’s part towards God; as well as (v. 15) of Jew and Gentile towards ea. other. came, aft. His resurrection. and . . peace,^c and commanded the Gospel of peace to be published in all nations. afar . . nigh,^d Gentiles and Jews.

The enmity slain.—I. The slain—enmity between God and man. This enmity is—1. Long standing; 2. Unjust; 3. One that cannot be concealed as long as it lasts. II. The slayer—the cross of Christ. It is slain by the cross because—1. Both parties can meet here; 2. Of the love that is here manifested.^e

Idea of the atonement.—The experience of poor Jack, a deaf-mute, is thus given by Charlotte Elizabeth:—His sublime idea of the RED HAND was ever present. He had told me, some years

making that which was the breath of God breathe nothing but God.”—*Farindon.*

K. J. Foster.

“Whether religion be true or false, it must be necessarily granted to be the only wise principle and safe hypothesis for a man to live and die by.”—*Tillotson.*

Christ our peace

a Ro v. 1.

b Bengel.

c Jo. x. 16; Ga. iii. 18; Ac. x. 28; Ma. xxvii. 51.

d Col. ii. 14.

e 1 Co. xii. 12, 13; Ga. vi. 15.

“Considering that it is the part of wise men to give up their enmities to friendships, and that of senseless men and barbarians to confound friends with enemies.”—*Diony. Halicarn.*

f Rev. J. Bartlett.

“It is heaven upon earth to have a man’s mind move in charity, rest in Providence, and turn upon the poles of truth.”—*Bacon.*

reconciliation

a 2 Co. v. 19, 21.

b Ro. viii. 7.

c Lu. ii. 14; Ro.

v. 1; Is. lvii. 19.

d Ac. ii. 39; De.

iv. 7; Ps. cxlviii.

14.

“Believe that there is a God; worship Him; but do not inquire too curiously into His essence; for you will have nothing for your trouble except the labour

of inquiry. Do not care to know, whether He exists or not; worship Him as if He existed, and were present."—

*Philemon.
e Homilist.*

"Religion, like that *balsamum vitæ*, being once conveyed into the soul, awakens and enlivens it, and makes it renew its strength, like an eagle, and mount strongly upwards towards heaven, and so uniting the soul to God, the centre of life and strength, it renders it undaunted and invincible."—

—*John Smith.*

household of God

a Ep. iii. 12; Jo. xiv. 6; x. 9; Ro. v. 2; 1 Pe. iii. 18; He. iv. 14, 16; x. 19—22.

b Ro. viii. 14, 15, 26, 27; 1 Co. xii. 13; Jo. iv. 21, 23.

c Ph. iii. 20; He. xii. 22, 23.

d Ga. vi. 10; Ep. iii. 15; 1 Jo. iii. 1.

e *Dr. Owen.*

f *Dr. Owen.*

"Happy indeed are the stones that God chooses to be living stones in this spiritual temple, though they be hammered and hewed, to be polished for it, by afflictions, and the inward work of mortification and repentance. It is worth enduring all to be fitted for this building."—*Leighton.*

g *Spurgeon.*

before that, when he had lain a good while in the grave, God would call aloud, "Jack!" And he would start and say, "Yes, me Jack." Then he would rise and see multitudes standing together, and God sitting on a cloud, a very large book in His hand (he called it "Bible book"), and would beckon him to stand before Him while He opened the book, and looked at the tops of the pages, till He came to the name of John B. In that page, he told me, God had written all his "bads," every sin he had ever done; and the page was full. So God would look, and strive to read it, and hold it to the sun for light: but it was all "no, no nothing; none." I asked him, in some alarm, if he had done no bad. He said yes, much bads; but when he first prayed to Jesus Christ, He had taken the book out of God's hand, found that page, and, pulling from his palm, something which he described as filling up the hole made by the nail, had allowed the wound to bleed a little, *passing His hand* down the page, so that, as he beautifully said, "God could see none of Jack's bads, only Jesus Christ's blood." Nothing being thus found against him, God would shut the book, and there he would remain standing before Him till the Lord Jesus came, and saying to God, "My Jack," would put His arm around him, draw him aside, and bid him stand with the angels till the rest were judged.

18, 19. *access,*^a introduction, admission. by . . *Spirit,*^b com. to Jew and Gentile. *Father,* of Christ, and of us in Him. *now,* comp. with *v.* 12. *foreigners,* sojourners. *fellow-citizens,*^c dwelling in their city here—the Church; with them travelling to the heavenly city. *household,*^d one family of one Father, under His home rule.

Gospel worship.—I. We obtain the privilege of Gospel worship as a fruit of the reconciliation made by the blood of Christ. II. This Gospel worship is so glorious, that it may be well esteemed a privilege purchased by Christ's blood: 1. Absolutely so; 2. As compared with the worship of the former dispensation.—*Access to God.*—I. The inestimable privilege: 1. The unworthy character of those to whom it is vouchsafed; 2. It is the only means of obtaining the blessings which we need; 3. Its universal practice by saints in every age; 4. Its great cost. II. The means by which it is secured: 1. The influences of the Holy Spirit aid us by—(1) Conquering our natural aversion to draw near to a throne of grace, (2) Producing those affections which are essential to an acceptable approach to God; 2. The offices of Christ direct us.—*Citizens of heaven.*—This means that we—I. Are under heaven's government. Christ the King of heaven reigns in our hearts; and we obey His decrees. II. Share the honours of heaven: 1. The glory which belongs to beatified saints; 2. The spotless robe of Jesus' righteousness; 3. The honours of citizenship:—(1) Angels for our servitors, (2) Saints for our companions, (3) Christ for our Brother, (4) God for our Father, (5) A crown of immortality for our reward. III. Have common rights to all its property. There is nought in heaven that belongeth not to us. IV. Enjoy its delights.^g

A numerous family.—A pious gentleman was engaged in a certain branch of business by which he was rapidly increasing his wealth. When he had made about 50,000 dollars, the Rev. Mr. — was one day conversing with him, and asked if he had not accumulated property enough for his family, and if he had not

now better give up that kind of business? "Oh," said he, "I have not yet made enough to give each of my children a *single leaf of the Catechism*." "Why," inquired the clergyman, "how large is your family?" "About six hundred millions," was his reply. He looks upon the whole family of man as his own family, and he is labouring for the salvation of them all.

20—22. built . . prophets,^a who laid the foundation on their testimony and preaching. Jesus . . stone,^b the corner-stone held the two walls together; fig.—the prin. pers. of a country, as we say, "*pillars*' of the state." whom . . together,^c in Christ, who, as the chief corner-stone, is the point of union and bond of the whole building. groweth, ill. courses of stone in rising building. temple, all. to sure, stately, silent progress of the temple. ye . . together, the Church united, strong. habitation,^d place of dwelling; *temple*, a place of worship.

The spiritual temple.—I. The foundation: 1. The Apostles—the messengers of Christ; 2. The prophets; 3. Christ Himself—the chief corner-stone—(1) Elect and precious; (2) The centre of union; (3) The ground of support. II. The superstructure. This building is—1. As the holy of holies—the proper habitation of God; 2. Fitly framed together; 3. Growing—a living temple only can grow. III. The object for which it was built. For—1. A habitation of God; 2. A school of instruction, lit up by the Spirit.^e

Evidences of our faith.—In the early part of the Duke of Wellington's singularly successful career, when as Sir Arthur Wellesley, in India, an officer dining at the mess where he presided, was sporting his infidel sentiments. Sir Arthur, wishing to put down such conversation, said, S—, did you ever read *Paley's Evidences*? The reply was in the negative. "Well, then," said Sir Arthur, "you had better read that book before you talk in the way you are doing." The occurrence passed away, and the conversation was soon forgotten; but the reference to *Paley's* work led Colonel S— to inquire after it, and having obtained a copy, he read it with the most serious attention. He rose from the perusal of it with the fullest conviction of the falsehood of the system he had formerly adopted, and of the Divine origin of Christianity. But he did not stop here; he was determined to examine the Book itself, which he was thus satisfied was a revelation from God. The result was, that he cordially received this revelation of mercy, saw and felt his need of a Saviour, and believing in Jesus, became a Christian, not in name only, but in deed and in truth.

CHAPTER THE THIRD.

1, 2. for . . cause, because of my zeal in this building. prisoner,^a as descr. in Acts^b [iii. 252]. Jesus, more His than Caesar's.^c Gentiles, so the hist. shows.^d if . . heard,^e a hint that they should not forget it. of . . God, in respect of, etc. which . . you-ward, ref. to his mission to the Gentiles.

Paul a prisoner.—I. A great man in prison. This shows that men are generally—1. Too blind to recognise contemporary greatness; 2. Too corrupt to bear with a great man whom they cannot understand. II. A great man in prison for engaging in the highest

"The appearance of religion only on Sundays proves that it is only an appearance."—*J. Adam*.

the Church of God

^a Ep. iv. 11, 12; 1 Co. iii. 9, 10; Re. xxi. 14; Lu. xxii. 44; 2 Pe. i. 21.

^b Ma. xvi. 16—18; 1 Pe. ii. 4, 5; Is. xxviii. 16; Ma. xxi. 42; Ps. cxviii. 22.

^c Ep. iv. 14—16; 1 Co. vi. 19; 2 Co. vi. 16.

^d Jo. xiv. 16—18, 23; Ro. viii. 9; 1 Jo. iv. 13.

^e *J. Wolfendaie*.

"As the foundation supports the whole building, so the testimony of the Apostles and prophets is the substruction or support of the faith of all believers; by them the foundation was laid; Christ is here said to be the Head of the corner."—*Bengel*.

"True religion is the foundation of society. When that is once shaken by contempt, the whole fabric cannot be stable nor lasting."—*Burke*.

Paul the prisoner of Christ

^a Ac. xxi. 13.

^b Ac. xxviii. 16.

^c Ignatius, in his Ep. to the Ephs., calls his own chains "spiritual bracelets of pearls."

d Ac. xxi. 28; Ga. v. 11.

e Ac. ix. 15; xiii. 2; Ro. xi. 13.

f W. Jones.

"The man who possesses real fortitude and magnanimity will show it by the dignity of his behaviour under losses, and in the most adverse fortune."—*Plutarch*.

the mystery of Christ

a Col. i. 26, 27; Ac. xxvi. 17, 18.

b Wordsworth.

c 1 Co. ii. 7-12.

d Ga. iii. 28, 29; 1 Co. xii. 12, 13; Ep. ii. 14-17; Ga. iii. 14.

e Dr. J. Lyth.

"Therefore will does Agathon say, 'Of this alone is even God deprived, the power of making that which is past never to have been.'"—*Aristotle*.

f Ragg.

"The end of Divine revelation is to humble us in the modest ignorance of Divine mysteries which we cannot comprehend, and to enlighten us in those things which are requisite to be known."—*Dr. Bates*.

the least of all saints

a Col. i. 29.

b 1 Co. xv. 9; 1 Ti. i. 15; Pr. xxxi. 1-3; Phi. ii. 3.

c Col. ii. 3; 1 Co. i. 30.

d Alford.

e 2 Pe. i. 19; Ac. xxvi. 18; He. vi.

service. III. For taking the most benevolent position in this service. This position was most—1. Philosophic; 2. Benevolent. IV. The imprisonment of a great man overruled by God for the good of His Church. In the prison Paul wrote this Epistle. Observe here: 1. The grandeur of Paul's spirit; 2. The providence of God. f

The highest honour.—One of the witnesses of the truth when imprisoned for conscience' sake in Queen Mary's persecution of the Church, is said to have thus written to a friend: "A prisoner for Christ! What, is this for a poor worm? Such honour have not all the saints. Both the degrees which I took in the University have not set me so high as the honour of becoming a prisoner of the Lord."

3-6. *mystery*,^a of free admission of Gentiles into the Ch. on equal terms with Jews.^b as . . words (see i. 9, 10; ii. 11-22), in small space, briefly. *my . . Christ*, my insight into your privileges. *which . . Spirit*,^c [iv. 16 ff.]. *that . . Gospel*,^d this the substance of the mystery ref. to (v. 3).

Divine revelation.—I. Contains the mystery of Christ. II. This mystery could not be discovered by human reason. III. Must be revealed by God. IV. Is written for our instruction. V. Ought to be diligently read and studied. VI. May be understood and enjoyed. VII. Can only be understood by the help of the Holy Spirit.—*The mystery of Christ.*—I. Its import. II. Its revelation. III. Its intelligibility. IV. Its acquisition by reading and study.^e

The light of revelation.—A solitary traveller lands upon some unknown coast at morning twilight. Mists veil the landscape and obscure the sky. Adjacent things assume unreal shapes, and distant ones are still more shrouded with vagueness and uncertainty. Upwards he walks along the beach, whose paths are washed by each returning tide, obliterating every step of man. He looks around, in this uncertainty, for something to direct him. With strained eyes he sees, or thinks he sees, the adjacent town; yet all *may be* but fancy or illusion. That which he takes to be the neighbouring spire *may* only be some tall and upright tree; and that which seems the body of the church may prove a mound or hillock. Yet on he goes, believing, hoping, seeking; when, lo! the sun rises, mists disperse, uncertainty rolls westward her thick clouds of obscurity, and all the landscape brightens beneath his view in the full blaze of day. Thus it is with the man who fondly seeks in Nature's twilight to find out God, or understand Him to perfection; and so irradiating is the light of revelation when it dawns upon the soul.^f

7-9. *whereof*, of the Gospel. *minister*,^a servant labouring in promoting it. *acc. . . God*, acc. to efficiency of Giver, not receptivity of recipient. *by . . power*, wh. had made of Saul the persecutor, Paul the Christian Apostle. *less . . saints*,^b so great is that power and grace, that the least of the saints becomes the greatest of the Apostles. *the . . riches*,^c "fulness of wisdom, righteousness, sanctification, redemption—all centred and summed up in Him."^d and . . see,^e by preaching, argument, expounding Scriptures. *fellowship*, dispensation. *which . . God*,^f always known to Him: not an after-thought. *who . . Christ*,^g hence all things ordered fr. the beginning in ref. to Christ.

The unsearchable riches of Christ.—I. Riches : 1. Value ; 2. Abundance ; 3. Supply. II. Unsearchable riches : 1. Value not fixed, nor traced out by investigation ; 2. Abundance inexplorable by want and desire ; 3. Supply inexhaustible by enjoyment and use. III. The unsearchable riches of Christ,—His freedom of bestowal.^h—*The claims upon us to make Christ known.*—I. His unsearchable riches. He possesses unsearchable—1. Goodness ; 2. Merit ; 3. Power to protect us ; 4. Rich blessings to bestow on all. II. The earnestness with which we ought to strive to make Him known.ⁱ

Unsearchable riches.—Dr. Conyers was for some years a preacher before he had an experimental knowledge of the truths of the Gospel. One day, studying his Greek Testament, as his custom was, he came, in the course of his reading, to Ephesians iii. 8. “Riches of Christ,” said he to himself, “unsearchable riches ! What have I preached of these ? What do I know of these ?” Such was the beginning of new views, new sentiments, new declarations, with this truly conscientious pastor, who had the honesty to inform his people on the very next Sabbath, that he feared he had been a blind leader of the blind, but that he was now determined to begin afresh : he trusted the Lord would lead him aright, and as he should be led, so he would lead them. The broad seal of the Spirit convincing, converting, sanctifying multitudes through his ministry, put it beyond a doubt who had been the author of this revolution in his opinions and feelings, and that “the vision was of the Lord.”

10—12. to . . intent, for this purpose. might . . church,^a angels learn fr. the Ch. what they cannot learn elsewhere. manifold,^b multifarious, many-sided.^c purposed,^d made effectual. boldness . . confidence,^e like the boldness of children, who ask of their parents without fear. by . . him, through our faith in Him.

Angels made wiser by faith.—I. The manifold wisdom of God, as exhibited in the Gospel. In—1. Making salvation possible ; 2. Devising a salvation suitable to man ; 3. Appointing a salvation so conducive to His own glory. II. The instruction which the angels themselves derive from its revelation to the Church. They see—1. The extent of God’s perfections ; 2. Their harmony ; 3. The felicity arising from their exercise. Learn : (1) The guilt they contract who pervert the Gospel of Christ ; (2) The folly of those who neglect it ; (3) The happiness reserved for the saints in heaven.^f

The mission of the Church.—The Church must grope her way into the alleys and courts and purlieus of the city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer ; she must go down into the pit with the miner, into the fore-castle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the Church must press equally on all the surfaces of society ; like the sea, flow into every nook of the shore-line of humanity ; and, like the sun, shine on things foul and low as well as fair and high, for she was organised, commissioned, and equipped for the moral renovation of the world.^g

4; x. 32; Ps. cxix. 130.

f 1 Ti. iii. 16.

g Jo. i. 3; Col. i. 16; He. i. 2.

h S. Martin.

i Baptist Noel.

“Christ is not one jot poorer for all the forgiveness which He has given away to great sinners. There is the same virtue in His merits to save now as there was at the very beginning. Oh! the riches of the grace of Christ!” —Bunyan.

“It will cost something to be religious; it will cost more to be not so.”—Mason.

the wisdom of God

a Re. v. 9—13.

b Ro. xi. 33.

c πολυποίκιλος is used by Euripides as an epithet for embroidered garments; by Eubulus to sig. the variegated hues of a rich chaplet of flowers; hence, here, the Arabic V. renders it many coloured. “So is God’s wisdom, infinite in variety, richness, and beauty; and adapting itself to all the needs of man, in every age and of every creature in the world.” — Wordsworth.

d Ep. i. 8—11; 2 Ti. i. 9.

e Ep. ii. 18; He. iv. 16; x. 19—22.

f C. Simeon, M.A. g Ep. Simpson.

might in the
inner man

a Phi. i. 14; 1 Th. iii. 3; Ac. xiv. 22.

b 2 Co. i. 6.

c Lu. xxii. 41; Ac. vii. 60; ix. 40; xxi. 5; Ro. xiv. 11.

d "Every circle of holy and intelligent creatures having the name of *πατριὰ* takes that name fr. God as *πατήρ*."—*Eadie*; so *Alford*, *Ellcott*.

e Ga. iii. 26; Ep. i. 10.

f Ep. i. 7.

g Ep. vi. 10; Col. i. 11; Ps. cxxxviii. 3; Is. xl. 29—31; 2 Co. xii. 9; Phi. iv. 13.

h *Luther*.

i *Anon*.

k *J. G. Pigg, B.A.*

l *P. L. Davies, M.A.*

"A weary person may receive refreshment from a spring, who cannot fathom the depth of the ocean from whence it proceeds."—*Owen*.

m *J. Parsons*.

n *Sibbes*.

"It is the bounty of nature that we live, but of philosophy that we live well; which is, in truth, a greater benefit than life itself."—*Seneca*.

the love of
Christ

a Jo. xiv. 23; Ep. ii. 22; Ga. ii. 20; Col. ii. 7.

b Ma. x. 37.

c Ep. i. 18.

d Ps. ciii. 17.

13—16. desire, beseech. faint, bec. dispirited. at . . you,^a they being, in part, the cause. which . . glory,^b that, to them and their leader, suffering for Christ, as nothing. cause, their liability to faint. bow . . knees,^c the prop. posture in prayer. whole, every.^d family^e . . named, one family, with one name. the . . glory,^f His glorious (inexhaustible) riches. to . . man,^g "that He may give you strength—to bec. strong."^h

The Christian family on earth.—I. Who constitute the Divine family on earth? Persons of—1. All countries; 2. Different sects; 3. Various creeds; 4. All classes. II. The evidences of their being of this family—1. Faith; 2. Regeneration; 3. Obedience; 4. Love. III. The bond of union between the various members. They have one common—1. Father; 2. Nature; 3. Saviour; 4. Spirit; 5. Revelation; 6. Treasury; 7. Home.ⁱ—*The family of God.*—The redeemed of both worlds have—I. One Father—God. II. One Brother—Christ, who is both Saviour and Lord. III. One life. Both—1. Are regenerate; 2. Have been renewed after a common likeness; 3. Draw their souls' life from the same parentage. IV. One home. Learn:—How to feel towards—(1) Our departed friends; (2) Our brethren here below; (3) Exiles from God's house.^h—*The spiritual family.*—I. The Christian Church is a family—1. The offspring of a common Parent; 2. Bearing a common resemblance; 3. Governed by a common law; 4. The object of special attention. II. This family is at present widely dispersed. This suggests to us—1. The vast difference in the present condition of its members; 2. The lofty prospects of those members yet remaining on earth. III. Notwithstanding its wide dispersion it is still one. In its—1. Parentage; 2. Nature; 3. Saviour.^l—*The whole family in heaven and earth.*—I. The Head of this family—God. II. Its members—numerous and varied. III. Its duties. Those owing to—1. God; 2. Each other. IV. Its privileges. The privilege of—1. Instruction; 2. Communion; 3. Discipline; 4. Protection. V. Its consummation: 1. It is to be assembled together; 2. It will be united in the enjoyment of final and imperishable happiness. Happiness arising from—(1) Holiness; (2) Mutual intercourse and recognition; (3) The vision of God; (4) Pure and dignified employments; (5) Consciousness of security and immortality. Reflections:—Let us—(1) Be grateful for having been introduced into this family; (2) Rejoice over those who from "the family on earth" have gone to unite with the "family in heaven;" (3) Anticipate the various events through which we are to unite with this "family in heaven" ourselves.^m

The presence of the Spirit.—The Spirit of God may be known to be in weak Christians. As the soul is known to be in the body by the pulses, even so the Spirit discovers itself by groaning, sighing, complaining, that it is so with them, and that they are no better: so that they are out of love with themselves. This is a good sign that the Spirit is there in some measure.ⁿ

17—19. Christ . . faith,^a explaining source of strength ref. to in v. 16. rooted . . love,^b state of fixedness in love to Christ. may . . saints,^c love the clew to heavenly knowledge. what . . height,^d dimensions every way of love and wisdom. know, as far as we can, that we may know more. love . . Christ,^e i.e., His love to us. which . . knowledge, perfect comprehension. filled . . God, His love, wisdom, mercy, etc., dwelling fully in you.

The love of Christ.—I. Its depth. It reaches to men in—1. The lowest sphere of life; 2. The lowest abyss of guilt. II. Its height. The height of—1. Privilege to which it raises us—union to Christ's person, the best robe, the light of life, a crown of eternal glory; 2. Excellence. It calls us to—(1) glory, (2) Virtue. III. Its breadth. It reaches to men of—1. All classes; 2. Every land. IV. Its length. It reaches from age to age, and from everlasting to everlasting. Application:—1. Rejoice in, and take comfort from, this love; 2. Attend to the duties it holds forth to you,—envy not, cultivate extensive benevolence, weary not in well-doing, let not your love wax cold.

The transcendent love of Christ.—I. A confirmation of this representation of Christ's love: 1. His love is most strictly Divine—(1) Absolute, (2) Eternal, (3) Regulated by infinite intelligence, (4) Efficient, (5) Immaculately pure, (6) Immutable, (7) Infinite in extent; 2. The objects which it embraces; 3. The means by which it manifests itself; 4. The blessings it secures. II. The perception which the Christian may acquire of His love, notwithstanding its Divine infinitude. It is—1. The great interpreting principle which applies to all the tremendous facts of redemption; 2. The sacred element and incentive of all piety: (1) The theme of contemplation, (2) The ground of confidence, (3) The motive of obedience; 3. The impulse and model of all benevolence and zeal. Conclusion:—(1) It is only natural to expect a transcendent character in Christianity; (2) No better test exists of what is genuine Christianity than the level of the views which it exhibits concerning the person and work of Christ, and the tone of the affections which it encourages towards Him; (3) There is much of implicit, as well as declarative evidence, in support of His supreme Divinity; (4) How necessary it is that we should live habitually under the influence of this transcendent love.

Grandeur of Divine love.—On one occasion the Rev. Rowland Hill was endeavouring to convey to his hearers, by a variety of striking illustrations, some idea of his conceptions of the Divine love; but suddenly casting his eyes towards heaven, he exclaimed, "But I am unable to reach the lofty theme!—yet I do not think that the smallest fish that swims in the boundless ocean ever complains of the immeasurable vastness of the deep. So it is with me; I can plunge, with my puny capacity, into a subject, the immensity of which I shall never be able fully to comprehend!"

20, 21. do . . abundantly,^a superabundantly. acc . . us,^b wh., by what it has done for us, may be regarded as proof of what may yet be done. glory . . Jesus,^c reflected by the life, worship, and character of the Church. ages . . end, unto all the generations of the age of the ages. Indefinite prolongation of Gospel blessings through all time—the ages; and eternity—the age of the ages.

Glorifying God.—I. All glory is due to God, and should be ascribed to Him. 1. Why it is due to Him. Because of—(1) His perfections; (2) His works. 2. How He must be glorified. In (1) Heart; (2) Speech; (3) Behaviour. II. God is chiefly glorified in the Church. Because it—1. Is peculiarly related to Him; 2. Has peculiar advantages for glorifying Him. III. All the glory given to God must be in and by Christ. Because—1. Of ourselves we cannot glorify Him; 2. He will not accept it at our hands,

e Ro. viii. 35—39; Jo. xiii. 1; xv. 7, 10; Pr. viii. 17; 1 Jo. iv. 19; Re. i. 5, 6; 1 Jo. iii. 16.

f Dr. Belfrage.
g R. W. Hamilton,
LL.D.

"The religion of some people is constrained; they are like people who use the cold bath, not for pleasure, but necessity and their health; they go in with reluctance, and are glad when they get out. But religion to a true believer is like water to a fish; it is his element, he lives in it, and he could not live out of it."—J. Newton.

"The pleasure of the religious man is an easy and portable pleasure, such a one as he carries about in his bosom, without alarming either the eye or the envy of the world. A man putting all his pleasure into this one, is like a traveller's putting all his goods into one jewel; the value is the same, and the convenience greater."—Dr. South.

**Divine
mercy
exceeds our
thought**

a Ro. xvi. 25, 27; Jude 24, 25; Ro. viii. 32; 1 Co. ii. 9.

b Ep. i. 19, 20; Col. i. 29.

c Ma. vi. 13; Re. iv. 10, 11; He. xiii. 15.

"Human virtue is from the gods; they bestowed the wise mind; they smoothed

with eloquence the tongue; and strengthened the nervous arm with manly vigour for mighty deeds."—*Pindar.*

d S. Lavington.

"Our senses, our appetites, and our passions, are our lawful and faithful guides in most things that relate solely to this life; and, therefore, by the hourly necessity of consulting them, we gradually sink into an implicit submission and habitual confidence."—*Johnson.*

walking
worthily

a Col. i. 10; Phi. i. 27; 1 Th. ii. 12; Tit. ii. 10; 1 Pe. i. 15, 16; 2 Ti. i. 9; Ro. viii. 29, 30; 2 Pe. i. 3.

b Col. iii. 12, 13; Ma. xi. 29; Ga. v. 22, 23.

c *Anon.*

"It is a main point in any civil station to have a suitable, convenient carriage to a man's state, that his actions become him. But how many incongruities do we commit, forgetting ourselves, who we are and what we are called to, and what is our portion and inheritance."—*Leighton.*

d *St. Chrysostom.*

unless in Christ. IV. The work of giving glory will be the blessed employment of the saints through eternity. Application:—We must do this by—(1) Actual and unremitting endeavours in our own person; (2) Doing all we can that those after us may also glorify Him.^d

Prayer strangely answered.—A little band of Christian converts in South Africa once met on a Sabbath morning in the centre of a village, to hold the early prayer-meeting before the services of the day. They were scarcely seated, when a party of marauders approached from the interior, whither they had gone for plunder, and, not having succeeded to their wishes, had determined to attack this Coranna village on their return. Moshew, a converted chief, arose, and begged the people to sit still and trust in Jehovah, while he went to meet the marauders. To his inquiry what they wanted, the appalling reply was, "Your cattle; and it is at your peril you raise a weapon to resist." "There are my cattle," replied the chief, and then retired and resumed his place at the prayer-meeting. A hymn was sung, a chapter read, and then all kneeled in prayer to God, who only could save them in their distresses. The sight was too sacred and solemn to be gazed on by such a band of ruffians; they all withdrew from the spot, without touching a single article belonging to the people.

CHAPTER THE FOURTH.

1-3. I. . Lord, see on iii. 1. called,^a since you are called, walk as men who are called to heaven and holiness. lowliness,^b humility. meekness, see on Ga. v. 22, 23. long-suffering, manifestation of meekness. forbearing, etc., fr. love bearing with ea. other's infirmities. unity. . Spirit, the union produced by the Spirit. bond. . peace, peace, a bond. Outward proof of inward union.

The unity of the Spirit promoted by peace.—I. What is meant by the unity of the Spirit? Unity through the Spirit in—1. Faith; 2. Experience; 3. Practice. II. How is this to be maintained? By—1. Lowliness of mind; 2. Meekness; 3. Long-suffering. III. The exhortation enforced.^c

Unity in the bond of peace.—Bind not thine hands, but bind thy heart and mind. Bind thyself to thy brother. They bear all things lightly who are bound together by love. Bind thyself to him, and him to thee. For to this end was the Spirit given, that He might unite those who are separated by race and diversity of habits: old and young, rich and poor, child, youth, and man, male and female, and every soul become in a manner one, and more entirely so than if they were of one body. For this spiritual relation is far higher than natural relation, and the perfectness of the union more entire; because the conjunction of the soul, being simple and accordant, is more perfect. And how is this unity preserved? "In the bond of peace." It is not possible that unity should exist in enmity and discord. St. Paul would have us linked and tied one to another; not simply that we be at peace, not simply that we love one another, but that in all there should be but one soul. A glorious bond is this: with this bond let us bind ourselves together, alike to one another and to God.^d

4—6. Motives to unity. **body,**^a Church. **Spirit,**^b the Holy S. living in the Ch. **hope,**^c holiness here, heaven hereafter. **Lord,**^d Master. **faith,**^e condition of salvation. **baptism,**^f of the Holy S. **one . . all,**^g hence the family is one. **who . . all,**^h created things. **through all,**ⁱ time and space. **in . . all,**^k fountain of life, peace, etc.

The Lord of the Church.—I. How is this Lordship constituted? By the will of God. II. What does it comprise? 1. Master; 2. Teacher; 3. Universal and supreme Ruler. III. How is it essential to the Church? 1. The invisible; 2. The visible, Church. IV. The practical uses of this doctrine. It—1. Arouses gratitude in us; 2. Requires obedience; 3. Promotes justice; 4. Binds us together in unity.^l

The power of Christian union.—In the early days of the Theological Seminary at Alleghany, it was often in great need of money. Once, in a time of extremity, the Rev. Dr. Francis Herron, President of the Board of Directors, the Rev. Dr. Elisha P. Swift, also a director, and Rev. Jos. Patterson, met to devise some way of relief. With all their faith, the first-mentioned brethren were greatly dejected. "We have no one to help us," said one of them. "No one!" replied Mr. Patterson warmly: "why! I know of a thousand here." The two looked astonished. He continued, "Is not Dr. Herron a cipher? is not Dr. Swift a cipher? am not I a cipher? But Jesus Christ is surely ONE. And, if we put one before three ciphers, does it not make a thousand?" They took new courage, went to that One who is able to help, and did not pray in vain.

7, 8. given, the idea of grace a gift, destructive of pride and envy. **acc. . . Christ,**^a "in proportion to the am. of the gift wh. Christ gives."^b **he . . captive,**^c He subdued the causes of spiritual bondage: emancipated the slaves of sin. **and . . men,**^d scattered largesses among His conquered foes, whom He has made His friends.

The ascension of Christ.—I. The instances of ascension recorded in Scripture. These are three in number, and each took place in a different dispensation. In—1. The patriarchal dispensation—Enoch; 2. The Levitical—Elijah; 3. The Christian—Jesus Christ. II. The peculiarities of their ascensions. III. Some of the special objects intended by the ascension of our Lord: 1. To prove the existence of a future state; 2. To carry on the work of salvation; 3. To lift our affections from the earth; 4. To become a King to His people.^e

Watching for freedom.—In the year 1830, on the night preceding the 1st of August, the day the slaves in our West Indian colonies were to come into possession of the freedom promised them, many of them, we are told, never went to bed at all. Thousands and tens of thousands of them assembled in their places of worship, engaging in devotional duties, and singing praises to God, waiting for the first streak of the light of the morning of that day on which they were to be made free. Some of their number were sent to the hills, from which they might obtain the first view of the coming day, and, by a signal, intimate to their brethren down in the valley the dawn of the day that was to make them men, and no longer, as they had hitherto been, mere goods and chattels,—men with souls that God had

union of the Church

- a Ro. xii. 5.
- b 1 Co. xii. 12, 13.
- c Col. i. 27.
- d 1 Co. viii. 6.
- e Ga. v. 5, 6.
- f Ga. iii. 27, 28.
- g Mal. ii. 10; Ma. vi. 9; Ga. iii. 26.
- h Is. lvii. 15.
- i Ac. xvii. 24—26, 28.
- k Ep. ii. 19—22.
- "As the spirit of a man doth not quicken any member of the body, but as it is united to it; so neither doth the Spirit of God any member of the Church, but as united in the bond of peace. —Augustine.
- l D. Fraser, M.A.

He gave gifts to men

- a Ma. xxv. 15; 1 Co. xii. 11; Ro. xii. 6, 8; 1 Pe. iv. 10.
- b Ellicott.
- c Ps. lxxviii. 18; Col. ii. 15.
- d Jo. xvi. 7; Ac. ii. 29, 33.
- "It is no doubt a great thing to be successful in our undertakings, and to defeat our enemy in the field of battle; but it is a proof of greater wisdom and requires more skill, to make a good use of victory. For many know how to conquer; few are able to use their conquest aright." — Polybius.
- e Rev. A. Boyce, M.A.

f T. W. Aveling.

He fills all things

a Jo. iii. 13.

b Pearson on Creed, art. v., South, Serm. i., say "the earth, to wh. He came on incarnation." "The place of departed, disembodied souls," is the view of most, as Wordsworth, Ellicott, Alford, Stier, Bengel, Olshausen, etc.

c Ep. i. 20—23. d "Whatsoever heaven is higher than all the rest wh. are called heavens, into that place did He ascend."—Pearson, Creed, art. vi. e Jo. i. 16; Lu. xxii. 44.

f "As perfect God, He is present everywhere; as glorified man, he can be present anywhere."—Jackson, Creed, Bk. xi. 3.

the perfect man

a 1 Co. xii. 28, Ac. xiii. 1; xxi. 8; 2 Ti. iv. 5; Ac. xx. 28; 1 Pe. 1, 2.

b He. vi. 1; Phi. iii. 13—17.

c Ac. xx. 24; 2 Co. v. 19, 20; 2 Ti. iv. 2, 5.

d 2 Co. xii. 19; Col. i. 24.

e "True and full unity of faith is then found, when all thoroughly know Christ, the object of faith, alike, and that in His highest dignity as the Son of God."—De Wette.

"It ill becomes an honest man, and one firm to his friends, to be

created to live for ever. How eagerly must these men have watched for the morning!"

9, 10. descended . . earth,^a meaning uncertain: prob. the grave, Hades.^b that . . heavens,^c the highest, most glorious place.^d that . . things,^e present everywhere by His spirit.^f

The spirit of the world, and of Christ.—I. The spirit of the world. It is—1. Impure; 2. Vainglorious; 3. Unjust; 4. Ungodly; 5. Unquiet. II. The Spirit of Christ. This is—1. Pure; 2. Free from ostentation, yet destined to prevail; 3. Kind; 4. A Spirit of peace. Application: This text—(1) Is cheering to the good; 2. Warns us in our choice of parties—sin or Christ—rebellion, defeat and ruin, or righteousness, progress, victory and reward.—*Homilist.*

The power of Christ universal.—In the body Christ was planted and lost, but as soon as He had died He began to bring forth fruit. Like some plants, like young trees, He bore fruit in a small measure at first; but, like those same plants and trees, He has grown and grown until now He bears fruit in abundance. And Christ, that lost everything, has gained everything. He has filled the world with His influence; He has revolutionised its affairs; old political laws have been taken away, and new political laws have come into the ascendant; new religious ideas have taken the place of old and effete religious systems; old philosophies have been laid aside as antiquarian relics, and new philosophies have sprung up in their stead. And all these new laws and ideas and philosophies have sucked at the bosom of Gospel truth. The world is full, in every vein and channel, of the power of that man who went down in darkness, and was lost, apparently, in eclipse and final disaster.—*H. W. Beecher.*

11—13. gave . . Apostles, etc.,^a i. e., He gave—not one—but some—(several) Apostles, etc. (delete the commas to clear the sense). for . . saints,^b completion of number, perfection of character. work, etc.,^c conversion of sinners: evangelising the world. for . . Christ,^d advancement in Christian knowledge, building up, strengthening. unity . . faith, one belief ab. Christ.^e and . . God, the object of faith. unto . . man, full-grown in knowledge, etc. unto . . Christ, hence higher attainments are ever bef. us.

The Church a school for heaven.—I. The teachers in this school. 1. God, the great and effectual instructor of the Church; 2. The human teachers—the ushers under God; 3. The Church collectively. II. The manuals used:—1. Conscience; 2. The Scriptures; 3. God's providence. III. The learners:—1. The universal race of man; 2. The private members of the Church; 3. Pastors; 4. The angels.^f—*The importance of preparatory instruction for the ministry.*—I. The relation subsisting between Christ and the Church. Christ the Head, the Church the body. II. The officers given by Christ for the service of the Church:—1. Apostles; 2. Prophets; 3. Evangelists; 4. Pastors and teachers. III. The special ends for which these officers were given:—1. To instruct men for the ministry; 2. To edify the Church.^g

The most excellent of the gifts of God.—Among all the gifts of God, the gift of His Holy Word is the most excellent, and, if we take away the Word, what do we else but take away the Sun out of the world? For what is the world without the Word; but

even hell and the very kingdom of Satan, although there be in it never so many wise men—learned, wealthy, and mighty? For what can all these do without the Word? which alone bringeth life and comfort to the soul, peace and quietness to the conscience; which alone keepeth us in the favour of God; without the which there is no religion, and so no God; whereby also the world is preserved; for without the Word and Christ, the world could not stand the twinkling of an eye. Albeit, therefore, there be many and wonderful gifts of God in the world, given for the use of man, yet the only gift which containeth and preserveth all the others is the Word of God, which pronounceth and witnesseth to our consciences that God is our merciful Father; which also promiseth unto us remission of sins, and life everlasting. Now, if we should lack these comforts, what comfort were it, I pray you, for us to live? Yea, this life to us were no life at all.^h

14, 15. children, fond of novelty and change. by . . doctrine, only light substances are easily wafted by the wind to and fro. sleight, *Gk.*,^a dexterous manipulation of truth for personal ends. and . . craftiness, craftiness tending to the deliberate system of error. whereby . . deceive, watching for opportunity, seizing the time, etc. but . . love,^b not speaking it gently, but honestly, manfully, out of love to souls and Christ. grow,^c in knowledge and grace. things, works, knowledge, experience. head,^d thinker, director.

The Church edifying itself in love.—I. The Church of Christ is compared to a body: 1. The life of the body; 2. Its head; 3. The members; 4. Their unity; 5. Its nourishment; 6. The soul. II. The imperfections of this body: 1. Its numbers; 2. Its graces. III. The endeavours it should make for its own edifying. IV. The fact that the more love abounds, the more will it be edified. Love—1. Enlarges supplication; 2. Inclines to peace; 3. Produces condescension; 4. Promotes activity.^e

Mr. Jay, of Bath, and the angel.—When the Edward Irving mania raged, a man, calling himself an "Angel of the Church," proceeded from Bristol to Bath on a special mission to William Jay. The grave, thinking, old man was in his study, and when the "angel," a man with a dismal countenance, a white cravat, and rusty black trousers, appeared; Mr. Jay asked him his business. "I am the Angel of the Church," said the man. "What Church?" asked Mr. Jay. "The Irvingite Church at Bristol," replied the angel. "Take off your coat," said Mr. Jay. The angel took off his coat, and Mr. Jay quietly rubbed his shoulder blades. "What are you doing?" asked the angel. "Looking for your wings," was the cool answer of William Jay.

16. whom,^a source of growth. body, Church. fitly . . together, relation of parts. compacted, solidarity. by . . supplieth, joint-means, instrumentalities, officials, ea. one to contribute to good of all. to . . working, energy. in . . part, ability, talent, of ea. member. increase, of piety and numbers. unto . . love,^b for building up of itself in love. Churches should grow in love to Christ.

The Church, Christ's body, a growing body.—Concerning this growth, the Apostle says—I. It is from Christ. He is the causal source from which all life and power is derived. II. It depends on the intimate union of all the parts of the body with the head,

most approved by them only when, through his advanced state, he can serve them the most."—*Euripides.*

f *Dr. W. R. Williams.*

g *W. Roby.*

h *Luther.*

"Our lips may adore religion, but our lives must adorn it."

Christ the Head

a *Fr. κύβος*, a die. "False teachers deal with truth and men, as players with dice."—*Luther.* "A metaphor taken from the player at dice, who frames his cast of the dice so that the numbers may always turn up wh. may suit his purpose."—*Bengel.*

b 2 Co. iv. 2; 1 Co. xiii. 2.

c Col. i. 18.

d Ro. viii. 29.

"Children are easy and credulous creatures, presently taken with a new toy, and as soon weary of it. Such a wavering and unstable temper invites temptation, and falls an easy prey into its hands."—*Flavel.*
e *N. Vincent, M.A.*

a Jo. xv. 5; 1 Co. xii. 12, 13.

b Ga. v. 22.

"The very defence of truth itself may be accompanied with such carnality, strife, wrath, malice, and envy, as divides the guilt between the divided parties, and leaves

neither side innocent."—*Hovee.*

c Dr. Hodge.

d Dr. Krummacher.

"There is no fighting on a quagmire. Faith furnishes the only solid, the only safe ground on which we can contend. Faith clothes us with the whole armour of God. Faith connects us with the Captain of our Salvation, without whom we can do nothing, but through whose strengthening us we can do all things."—*Jay.*

state of the heathen

a 1 Pe. iv. 3; Ep. ii. 1-3.

b Ro. i. 21.

c 2 Co. iv. 3, 4; Ac. xxvi. 18.

d Ep. ii. 12; Ro. viii. 7.

e 1 Ti. iv. 2.

f Ep. v. 5-7.

g *J. Hovee.*

h *Dr. Burchard.*

"A. Tell me what you understand by God. B. The Being who sees all things, and yet is seen by none."—*Philemon.*
"Nothing else but the body and its desires cause wars, seditions, and fightings."—*Plato.*

i *Dr. R. Ferguson.*

"Life consists not of a series of illustrious actions or elegant enjoyments: the greater part of our time passes in compliance with necessities, in the performance of daily duties, in the removal of small inconveniences, in the procurement of petty pleasures; and we are well or ill at ease, as the

by means of appropriate bands. III. It is symmetrical. IV. It is a growth in love.^c

The fruitfulness of the Church.—In comparing Mount Zion with the hill of Bashan, David intends especially to point out that fruitfulness which reigns in the Church of God; for there spring up beneath the dew of heaven such flowers and plants as are otherwise not to be found on earth. For where else blooms the rose of real love to God after the inner man? Where else flourishes the sunflower of genuine, childlike, and believing prayer? Where else the lily of an undissembled longing after heaven, and the floweret of humility, and that of childlike simplicity, and that of patience? Where else shall we meet, in the wide garden of mankind, with flowers like these, which have originally sprung from Paradise? And how many things beside grow upon the heights of Zion? There, medicinal herbs against every disease perfume the air. There grows the balm of Gilead, which brings eternal health. There flourish shrubs of life, which yield a never-failing vitality; nor is the plant wanting there which is an antidote to death. Envidable people who have obtained an inheritance upon such a soil!^d

17-19. other . . walk,^a who are still heathens. vanity,^b lightness, emptiness. No great object in life. having . . darkened,^c their higher intellectual nature. being . . God,^d cut off fr. fountain of spiritual life. blindness, callousness, hardness. past feeling,^e apathy, deadness. lasciviousness, lewdness, wantonness. work . . greediness,^f utter abandonment to licentiousness.

Life of the Gospel.—It is—I. Divine—from God. II. Christian—coming from Christ as our Redeemer and Mediator. III. Pure and holy. IV. Active, laborious, and fruitful. V. Most generous—disdaining mean things. VI. Devoted—sacred to God. VII. Immortal, eternal.^g—*Marks of religious insensibility.*
—I. The entire pre-occupancy of the mind by feelings purely secular. II. The absence of feeling at particular periods in life. III. The absence of restraint in pursuing a life of sin.^h—*God-life.*
—I. Wherever the soul is quickened into the life of God, there is a progressive assimilation to the Divine likeness. II. The degree in which the soul is purified and transformed is the moral rectitude of character. III. The root of this rectitude must be sought in pure love. IV. If we be, in truth, the subjects of an interior divine life, then this will ever seek its source in deeper and nearer communion with God. V. The possession of this life is indicative of a higher religious consciousness, while this, again, points to that sacred and intimate union into which the soul has entered with God through Christ's mediation. VI. As this inward life has its laws of progress, we are justified in looking for the highest moral excellence and spiritual perfection in its subjects.ⁱ

The hardening of the heart.—*Dr. Lichfield, in his Facts Illustrative of Scripture, relates an incident respecting an individual who had moved in fashionable society, and was related to persons of rank, but who had lived a dissipated life, and had committed forgery to a great extent, for which he was tried and convicted at the Old Bailey, and sentence to be hung. While in prison awaiting the execution of his sentenced, Dr. L. visited him, and urged him to consider the awful tribunal before which he was*

soon to appear, seeking to bring home to him his sins, and the importance of fleeing at once to Him who was "able to save to the uttermost." He listened to him impatiently, and then said, "Sir, I appreciate your motive. I am not ignorant of the truths you have been stating. You may be aware, from my name, of my connection with men who have been in high station. I was in my youth the companion of some dignitaries of the Church, and their example had no good effect upon me. You speak of multitudes of sins, but I perceive from your manner that you are but little acquainted with iniquity. I could," said he, "unfold to you *depths of iniquity* which would make you stand aghast. But I am not now about to become the pusillanimous creature that calls for pity and mercy, when I know it cannot be shown me. I *cannot* feel, and I *will not* pray. You see that stone," he added, pointing to the pavement on which he stood; "it is an image of the insensibility of my heart to all the impressions you are striving to make."

20, 21. but . . . Christ, "as to think these things allowable."^a if . . . him, "if, indeed, it was Him, His Divine voice and Divine self, that you really heard."^b as . . . Jesus,^c or acc. as is truth in Jesus: *i.e.*, the truth of wh. Jesus is the embodiment.

The Christian life.—I. The Christian life is not the natural state of man. II. Man is unable to raise himself out of his natural state. His natural state appears in various forms of life which are not Christian:—1. The materialistic: (1) The life of appetite, (2) The commercial or secular life; 2. The intellectual; 3. The pantheistic; 4. The ascetic. III. The glory of man's salvation is due solely and entirely to God:—1. The Father revealed His love; 2. God the Saviour atoned for our guilt; 3. God the Holy Ghost convinces and enlightens us. IV. The consequences of this salvation are seen in the fact that love to God becomes, for the entire nature—1. A regulating; 2. An enlightening, power,—enlightening in relation to—(1) The intellect, (2) The affections, (3) The will.^d

Learning Christ.—Of Mr. Stephen Marshall, an eminent divine of the seventeenth century, Mr. Giles Firman, who knew him in life, and attended him in death, says, "That he left behind him few preachers like himself; that he was a Christian in practice as well as profession; that he lived by faith, and died by faith, and was an example to the believers, in word, in conversation, in charity, in faith, and in purity. And when he, together with some others, conversed with him about his death, he replied, 'I cannot say as one did, I have not so lived that I should now be afraid to die; but this I can say, I have so *learned Christ*, that I am not afraid to die.'"

22-24. put . . . man,^a put off former manner of life, as you would put off an unclean garment. deceitful—(1) As they insidiously rob one of physical, mental, moral strength; (2) As they profess to be harmless. renewed, made anew. spirit . . . mind,^b "in that wh. gives mind both its bent and its materials of thought." that . . . on, as you would don a splendid robe. new man, "the holy form of human life wh. results fr. redemption."^c after God,^d *i.e.*, aft. His image.

The philosophy of conversion.—I. Conversion, though supernatural, is not a miraculous change. II. It leaves the constitu-

main stream of life glides on smoothly, or is ruffled by small obstacles and frequent interruption."—*Johnson*.

"The old man, in this life, never loseth one limb, though he be weakened and consuming away in his whole body."—*Hopkins*.

learning Christ

a Macknight.

b Ellicott.

c Jo. xvi. 13, 14.

Homilist, 4th ser. iv. 82; 1st ser. v. 328; 3rd ser. v. 241.

"Some are not only 'past feeling,' but do so hate and oppose every means which would recover their feeling, that they seem to go to hell as some condemned malefactors go to the gallows, who make themselves drunk before they go, to prevent them knowing whither they are going till they get there."—*Baxter*.

d Homilist.

putting off the old man

a Col. iii. 8, 9; Ro. vi. 6.

b Ro. xii. 2; Ps. li. 10.

c Ellicott.

d Col. iii. 10; Ro. xiii. 12-14; Ge. i. 27; Ep. ii. 10.

"The mild way of sweet entreaties is very

forcible; it prevails like the sunbeams, which, without any noise, make the traveller cast off his cloak, which all the blustering of the wind could not do, but rather make him gather it closer, and bind it faster about him."—*Leighton. e Rev. — Ripon. f A. Griffin.*
 "The mind is its own place, and in itself can make a heaven of hell, a hell of heaven."—*Milton.*

sinless anger

a Pr. xii. 22; Re. xxi. 8.

b Ro. xii/5.

c Mk. iii. 5; x. 14; Ne. v. 6, 7.

d Pr. xix. 11; xiv. 29; Ecc. vii. 9; Ja. i. 19, 20; Ps. xxxvii. 8.

e 2 Co. x. 10, 11; Ja. iv. 7.

"Dr. Whitby has well shown, in his note on this passage, that several of the best of the heathen moralists thought lying might in many cases be justified; and I wish that none but heathens had ever taught so loose and dangerous a doctrine."—*Doddridge.*

f Dr. Riddle.

honesty and pure speech

a Ex. xx. 15; 1 Co. vi. 10.

b *Sherlock, Serm.* xxxvii.

c 2 Th. iii. 8, 11, 12; 1 Th. iv. 11.

d Ac. xx. 35.

e Ep. v. 4; Col. iii. 8; iv. 6.

f 1 Th. v. 11; Col. iii. 16.

tional faculties of man just what they were before the change. III. It is effected in such a way as not to destroy the free agency of man.—*The old man.*—I. His dwelling-place—the heart. II. His disposition—a hatred of light. —III. His influence—all-pervading. IV. His achievements. V. His longevity—in some hearts he will dwell for ever.†

The mind the standard of the man.—Dr. Watts, though in person below the ordinary stature, yet had a certain dignity in his countenance, and such a piercing expression in his eyes, as commanded attention and awe. Being once in a coffee-room with some friends, he overheard a gentleman asking, rather contemptuously, "What? is that the great Dr. Watts?" and turning round suddenly, and in good humour, he repeated a stanza from his Lyric Poems, which produced silent admiration:—

"Were I so tall to reach the pole,
 Or grasp the ocean with a span,
 I must be measured by my soul;
 The mind's the standard of the man."

25—27. wherefore,^a as ill. of putting off the old, and putting on the new. for . . another,^b a strong argument for truth-speaking. angry,^c when it is fit. sin not, by occasion, duration, degree, of anger. let . . wrath,^d be quickly reconciled. give . . devil,^e do not suffer him to live within, or rule over you.

Anger.—I. Anger may be right. II. It is far more likely to be wrong. III. It certainly is wrong, if it lasts long. IV. It becomes worse yet by giving entrance to the devil. Give the devil place in but one point, and he may speedily cover the whole platform of the soul.†

The sun is almost down.—Two good men on some occasion had a warm dispute, and remembering the exhortation of the Apostle, "Let not the sun go down upon your wrath," just before sunset one of them went to the other, and knocking at the door, his offended friend came and opened it, and seeing who it was, started back in astonishment and surprise; the other, at the same time, cried out, "The sun is almost down." This unexpected salutation softened the heart of his friend into affection, and he returned for answer, "Come in, brother, come in." What a happy method of conciliating matters, of redressing grievances, and of reconciling brethren.—*A child's reproof.*—A pious little boy, seeing his sister in a passion, thus spoke to her: "Mary, look at the sun; it will soon go down; it will soon be out of sight; it is going. Mary, Let not the sun go down upon your wrath."

28, 29. him . . more,^a though generally, theft was not universally condemned by Paganism.^b with . . hands,^c his own hands. The same hands that once stole. the . . good,^d some honest calling. that . . needeth,^e the thief is selfish; the honest toiler to be benevolent. corrupt,^f as false, flattering, indecent. edifying,^g use of speech to improve others; build them up in goodness. that . . grace,^h impart a blessing; i.e., of a spiritual kind.

Christianity in relation to business.—I. It condemns all dishonesty—not only theft, but unfair advantage. II. It commends honest labour—idleness is sin—labour is a law of heaven. III. It obliges an honourable calling—both as respects the nature and

conduct of it. IV. It proposes a lofty motive—not selfish gain, but the good of others.^h

Kilpin's theft of a penny.—The Rev. Samuel Kilpin, a minister of Exeter, says, in his life:—When seven years old, I was left in charge of my father's shop. A man passed, crying, "Little lambs, all white and clean, at one penny each." In my eagerness to get one, I lost all self-command, and taking a penny from the drawer, I made the purchase. My keen-eyed mother inquired how I came by the money. I evaded the question with something like a lie. In God's sight it was a lie, as I kept back the truth. The lamb was placed on the chimney shelf, and was much admired. To me it was a source of inexpressible anguish; continually there sounded in my ears and heart, "Thou shalt not steal; thou shalt not lie." Guilt and darkness overcame my mind; and in sore agony of soul I went to a hay-loft, the place is now perfectly in my recollection, and there prayed and pleaded, with groanings that could not be uttered, for mercy and pardon. I entreated for Jesus' sake. With joy and transport I left the loft from a believing application of the text, "Thy sins, which are many, are forgiven." I went to my mother, told her what I had done, and sought her forgiveness, and burned the lamb, while she wept over her young penitent.

30. grieve,^a esp. by corrupt speech.^b holy . . God, who therefore, as teacher, approves and works holiness in speech. sealed^c [iv. 207]. day . . redemption,^d when all the blessings of redemption shall be fully realised.

Grieving the Holy Spirit of God.—We grieve the Spirit when we—I. Harbour His enemies; II. Neglect prayer and the reading of God's Word; III. Are careless about our souls, and about Christ.^e—*Grieve not the Holy Spirit.*—I. The Holy Spirit is capable of grief, and it is in our power to grieve Him. Our sins grieve Him because—1. They are contrary to His nature; 2. Of their gratitude; 3. Of their folly, by their tendency to ruin us. II. We should beware of grieving Him, because—1. The crime is great; 2. He is the Spirit of love; 3. He may depart from us.^f

Quenching the Spirit.—We are sure that, if you could analyse the history of men who have grown grey in iniquity, you would find that they began with just quieting conscience by a promise or excuse; with resisting the inward admonition in little and apparently trifling things: and thus they gradually took off, as it were, the edge of the weapon, and then they could resist in great things with as much facility as they had before done in little; till at last no effort was required, and they could sin as a matter of course; and they are gliding into eternity with a quenched and crushed conscience; though even now there may be moments when that rejected principle, breaking from sleep into delirium, shakes over the soul the scourge of an avenging fury. But, alas! it is only the spectre of conscience,—a fleeting thing, as it were a dream or a ghost-story. It is the men who have thus succeeded in making themselves inaccessible to alarm, so that they can go on committing the part of suicide without being disquieted,—it is these, we affirm, who have well-nigh reached the last stage of sin against the Spirit. They have so provoked that Spirit by continued and increasing opposition, that it has ceased to strive with them; and what does this amount to but to having "quenched the Spirit?"^g

^g De. vi. 6, 7; Mal. iii. 16, 17; Pr. xvi. 7; Ma. xii. 36.

^h Dr. Lyth.

"The first ingredient in conversation is truth; the next, good sense; the third, good humour; and the fourth, wit."—*W. Temple.*

"One year of love would do more towards setting us mutually right, when we are wrong, than a millennium of wrangling."—*Mason.*

grieving the Spirit

^a Is. lxiii. 10.

^b *Andrees, Serm.* vi. vol. iii. 201; also *Serm. by Bp. Hall*, xxxvi. vol. v.

^c Ep. i. 13, 14.

^d Ro. viii. 23.

See *Sibbe's Works*, v. 412; *Serm. by Andrew Irvine*; also *Homilist*, 3rd ser. vol. iii. 276.

^e *J. H. Wilson.*

J. C. Wills, M.A.

"The constant supplies of the Spirit of Jesus Christ are the food and fuel of all our graces. The best men will show themselves but men if God leave them. He who hath set them up, must also keep them. It is safer to be humble with one talent, than proud with ten: yea, better be an humble worm than a proud angel."—*Flavel.*

^g *H. Melvill.*

kindness and forgiveness

a Tit. iii. 1, 2; see *Serm.* by *Dr. Whichcote*, lxxxii. vol vi.

b See *Trench, Syn.* 1st ser. 156.

c See *Barrow, Serm.* xvi.

d See *Trench, Syn.* 1st ser. 41.

e Col. iii. 12, 13; 1 Pe. iii. 8, 9.

f Mk. xi. 25; Ma. xviii. 21, 22.

g Ma. xviii. 33—35; 1 Jo. i. 7, 9.

h *Rev. R. A. Bertram.*

We run from God, by sin, to death, and can only return to God by dying to sin.

i *Fam. Treas.*

31, 32. bitterness,^a work, feeling, disposition. **wrath . . anger,**^b the nat. outcome of bitterness. **clamour,** strife. **evil speaking,** railing.^c **malice,**^d the active principle to wh. the fore-named vices are due. **kind,**^e sweet in disposition. **tender-hearted,** show a feeling of mercy. **forgiving . . another,**^f as ea. in turn will have need to do. **even . . you,**^g the highest examples of prompt and complete forgiveness.

Reasons for gentleness.—I. Desires for *our own* peace and comfort. II. Due consideration one for another. III. The probability there is of mistakes being unintentionally made. IV. Our own likelihood to fall in fault at some future time. V. The returns paid for gentleness even in this world. VI. Our social relations. Inferences:—(1) Assent to these principles should lead us afresh to acknowledge the excellence of religion; (2) Unless practice follows assent, you are not a Christian.^h

Speaking evil of no man.—"Is she a Christian?" asked a celebrated missionary in the East, of one of the converts who was speaking unkindly of a third party. "Yes, I think she is," was the reply. "Well, then, since Jesus loves her in spite of that, why is it that you can't?" The rebuke was felt, and the fault-finder instantly withdrew. Some days later the same party was speaking to the missionary in a similar spirit about another person. The same question was put—"Is she a Christian?" In a half-triumphant tone, as if the speaker were beyond the reach of gunshot this time, it was answered, "I doubt if she truly is." "Oh, then," rejoined the missionary, "I think that you and I should feel such tender pity for her soul, as to make any harsher feeling about her quite impossible."ⁱ

CHAPTER THE FIFTH.

walking in love

a Ma. v. 44, 45.

b 1 Jo. iii. 1—3; and see *Serm.* by *Farindon*, lxxxvii.

c Jo. xiii. 34; 1 Jo. iii. 11, 16; 1 Th. iv. 9.

d Ga. i. 4.

e *Eadie.*

f *Ellicott.*

g *Bengel.*

h *S. Charnock.*

"Kindness will always do good. It makes others happy; and that is doing good. It prompts us to seek to benefit others; and that is doing good. It makes others gentle and benign."

1, 2. followers,^a imitators. **children,**^b who are *dear, i.e.,* beloved; return love for love. **walk,** live, act: ref. to course of life. **Christ . . us,**^c practical love: deep, tender. **given . . us,**^d the great proof of His love. In our stead. **sacrifice,** *Gk.,* implies "the slaying of a victim."^e **for . . savour,** "a savour of sweet smell."^f "By this sweet-smelling odour we are reconciled to God."^g

The voluntariness of Christ's death.—I. Some propositions for explaining this doctrine:—1. The Father's appointing Him to be a sacrifice does not impair His own willingness in undertaking. 2. The necessity of His death does not impeach its voluntariness. II. Wherein this voluntariness appears:—1. He willingly offered Himself in the first council about redemption. 2. His whole course of life shows this. 3. The manner of his death manifests it. III. Why this voluntariness was necessary. With regard to—1. The sacrifice itself; 2. Justice; 3. Acceptation, it was necessary. IV. Its use:—1. The way of redemption by sacrifice was necessary. 2. This death was most just on God's part. 3. The love of Christ is most wonderful towards us.^h

Propensity to imitation.—Amongst the causes assigned for the continuance and diffusion of the same moral sentiments amongst mankind may be mentioned *imitation.* The efficacy of this principle is most observable in children; indeed, if there be anything

in them which deserves the name of an *instinct*, it is their *propensity to imitation*. Now there is nothing which children imitate or apply more readily than expressions of affection or aversion, of approbation, hatred, resentment, and the like; and when these passions and expressions are once connected, which they soon will be by the same association which unites words with their ideas, the passion will follow the expression, and attach upon the object to which the child has been accustomed to apply the epithet.ⁱ

3-5. **fornication**,^a one of the things wh. the old Pagan world deemed *ἀδιόφορα*.^b **covetousness**^c [ii. 115]. **let** . . . named, much less be acted. **saints**, who should be holy in thought and deed. **filthiness**, in word, gesture, deed. **foolish talking**,^d idle, aimless. **jesting**,^e lit. versatility, double meanings. **convenient**^f [iii. 265]. **but** . . . **thanks**, edifying discourse, devoutness.^g **of** . . . **God**, of Christ and God,^h of Him who is Christ and God.ⁱ

Against foolish talking and jesting.—I. Such facetiousness is not absolutely unreasonable or unlawful, which ministers harmless delight to conversation. 1. It is allowable when it exposes vice to contempt (1 Kings xviii. 27). 2. It may be useful for reproofing some vices. 3. Errors may be confuted by it. 4. This is also the best way of defence against unjust reproach. II. There is a facetiousness which is much to be avoided,—all profane jesting, all loose speaking, all abusive or injurious jesting, all filthiness, all vain-glorious ostentation.

The use of words.—Be simple, be unaffected, be honest, in your speaking and writing. Never use a long word where a short one will do. Call a spade a spade, and not a well-known oblong instrument of manual husbandry; let home be *home*, not a *residence*; a place a *place*, not a *locality*; and so of the rest. Where a short word will do, you always lose by using a long one. You lose in clearness; you lose in honest expression of your meaning; and, in the honest opinion of all men who are qualified to judge, you lose in reputation for ability. The only true way to shine even in this false world is to be modest and unassuming. Falsehood may be a very thick crust; but, in the course of time, truth will find a place to break through. Elegance of language may not be in the power of all of us; but simplicity and straight-forwardness are. Write much as you would speak; speak as you think. If with your inferiors, speak no coarser than usual; if with your superiors, no finer. Be what you say; and, within the rules of prudence, say what you are.^k

6, 7. **vain words**, **sophistries**. **things**, **sins**. **disobedience** (see on ii. 2), disob. to principles and practice of the Gospel. **partakers**, in their sins here, lest you share in their punishment hereafter.^a

Partaking with others in their sins.—We may do this by:—I. Practising those sins. II. Concurring with them,—either by contrivance, consent, inclination, joy, sentence, or vote, assistance, joining in the pleasures of sin, or otherwise. III. Occasioning the sins of others. IV. Countenancing them,—by defending, justifying, or extenuating them. V. Not hindering them.^b

Influence of evil companionships.—Cooke, who was executed for a very awful murder at Leicester, in his confession to the town

nant; and that is doing good." — Barnes.

i Dr. Paley.

impurity

a 1 Co. vi. 18; Col. iii. 5; 1 Th. iii. 4 —7.

b Ellicott. "It is a coincidence worthy of notice, that the denial of a moral obligation in this particular has formed a prominent feature in the ethical systems of the most celebrated modern infidels — Bolingbroke, Hume, Voltaire, Helvetius." — Hind, R. and Prog. of Christy. i. 272.

c Lu. xii. 15; 1 Ti. vi. 6—11.

d See Trench, Syn. 1st ser. 142.

e Ibid. See Sermon on Wit, by Barrow, xiv.; also Bp. Taylor, Golden Grove, Sermon. xxiii.

f Ro. i. 21.

g Hammond.

h Ellicott.

i Dr. Is. Barrow.

k Dean Alford.

vain words

a Ro. i. 18.

See Sermon by Bp. Blomfield on Christian Purity.

b D. Clarkson.

"Friendship contracted with the wicked decreases from hour to hour, like the early shadow of the morning

but friendship formed with the virtuous will increase like the shadow of evening, till the sun of life shall set." —Herder.

light in the Lord

a Ro. ii. 19; Ac. xxvi. 17, 18.

b "The use of the abstract for the concrete gives vigour and beauty to the sentence; it is naturally a poetic mode of expression, and therefore is more com. in Gk. than in other languages, as this lang. grow up under the auspices of poetry." — *Jelf, Gram.* ii. 4.

c Jo. xii. 46; 2 Co. iv. 6; 1 Th. v. 5; 1 Pe. ii. 9.

d Ga. v. 22, 23; πνεύματος for φωτός is rejected as a gloss.—See *Serm.* by *Tillotson*, cxlviii.

e Ro. xii. 2; Ph. i. 10.

works of darkness

a Ps. i. 1; 1 Co. v. 11; 2 Co. vi. 14—18.

b *Olshausen*; cf. Ro. vi. 21.

c 2 Th. iii. 6, 14, 15.

d Ro. i. 24—27.

"Noman can forbear saying of that book, that doctrine, or that preaching which tells him all that over he did, 'Is not this the truth?' The satisfaction afforded by such evidence approaches near to intuitive certainty; it is having the witness in ourselves." — *A. Fuller.*

e *Rev. E. C. Pritchett.*

clerk, alluded to being connected with a society, formed principally of deistical young men, who frequented a public-house in that town, in which the writings of Paine, Carlisle, and other infidel authors, were taken in and encouraged. He emphatically added, "I considered myself a moral young man, attending, as I did, some place of Christian worship three times a-day; till, unfortunately, I got connected with the above and other infidel associations."

8—10. were, it is past: let the past warn. darkness,^a darkness itself; ^b not simply living in it. now . . . Lord,^c being disciples of the Lord, taught of Him [ii. 225, 331]. walk . . . light, let your life bear witness to your Teacher. fruit . . . Spirit^d [iv. 197], Gk., for the fruit of the light. proving;^e testing [iii. 87].

The Divine walk of the Christian.—I. Its description:—1. In general—imitation of God; 2. In particular—holy love and pure spotless life. II. Its necessity:—1. For our own salvation—without such walk we have no part in heaven. 2. For the salvation of others—such a walk alone can reprove the evil principles of the world, and make believers out of unbelievers. What would the world be without Enochs? III. Its means:—1. Separate yourself from the ungodly; 2. Accept the light of grace that your darkness may be enlightened; 3. Use the light as you receive it. —*Dr. Heubner.*

The fruit of the Spirit.—As oftentimes, when walking in a wood near sunset, though the sun himself be hid by the height and bushiness of the trees around, yet we know that he is still above the horizon, from seeing his beams in the open glades before us, illumining a thousand leaves, the several brightneses of which are so many evidences of his presence; thus it is with the Holy Spirit: He works in secret; but His work is manifest in the lives of all true Christians. Lamps so heavenly must have been lit from on high.—*J. C. Hare.*

11, 12. fellowship,^a in opp. to "in the Lord." with . . . darkness, result of sin does not deserve the name of fruit.^b reprove,^c by word and deed. shame . . . secret,^d sins wh. fr. their nature and infamy shunned the light of day and of judgment.—*Ellicott.*

The Christian as a reformer.—With regard to the works of darkness, the Christian's duty is twofold: I. Negative. 1. What is not here forbidden: (1) All intercourse with evil-doers; (2) All friendly intercourse with them; (3) All business intercourse; (4) The discharge of duties arising out of family relations; (5) Civil connection with bad governments; 2. What is forbidden,—direct sin—support of others in sin—support of sin generally. II. Positive—"reprove." To do this we must understand:—1. Ourselves; 2. Our position; 3. The wrong-doer; 4. The position of the wrong-doer.^d

Self-reformation.—Mr. Newton, as the commander of a slave-ship, had a number of women under his absolute command; and knowing the danger of his situation on that account, he resolved to abstain from flesh in his food, and to drink nothing stronger than water during the voyage, that by abstemiousness he might subdue every improper emotion. Upon his setting sail, the sight of a certain point of land was the signal for his beginning a rule which he was enabled to keep.

13, 14. but . . reprov'd, either by words, or by the comparison of your good deeds. are . . light,^a by the light of Christian living. for . . light, *Gk.*, for everything wh. is made manifest is light;^b *i.e.*, these evil deeds are brought into the light. saith,^c substantially but not verbally. awake, *Gk.*, up! Christ . . light, shall shine upon thee.

An appeal.—I. What is the sinner's state? Asleep! II. How did he become so? 1. A bad constitution; 2. Bad training; 3. Bad conduct. III. How is he kept so? The devil rocks his cradle. IV. How may his activities be described? As dreaming. V. Will he ever awake? Yes, either through conviction or condemnation. VI. What is the Gospel call? Awake!^d

Refusing the light.—I once happened to be on a visit to a great castle situate on the top of a hill. There was a steep cliff, at the bottom of which was a rapid river. Late one night there was a woman anxious to get home from that castle in the midst of a thunder-storm. The night was blackness itself; the woman was asked to stop till the storm was over, but she declined; next they begged her to take a lantern, that she might be able to keep upon the road from the castle to her home. She said she did not require a lantern, but could do very well without one. She went. Perhaps she was frightened by the storm—I know not the cause—but in the midst of the darkness she wandered from the path and fell over the cliff. The next day that swollen river washed to the shore the poor lifeless body of this foolish woman! How many foolish ones are there who, when the light is offered them, only say, "I am not afraid; I fear not my end!" and how many have perished because they have refused the light of God's truth, which would have guided them on the road to heaven.^e

15, 16. see,^a take heed. circumspectly, *i.e.*, exactly,^b with strictness. fools,^c unwise, thoughtless. redeeming . . time,^d buying up for yourselves the opportunity. evil, the times are sinful, furnishing few opportunities of being or doing good.

The redemption of time.—I. Why time should be redeemed: 1. It is the most choice and precious thing in the world; 2. When once passed, it never returns; 3. It must be one day accounted for; 4. The shortness and uncertainty of human life; 5. Because of the work we have to do, and the difficulty of doing it; 6. Because we have already lost so large a proportion of the time allowed us. II. How it may be redeemed: 1. Observe a method in the distribution of your time; 2. Be moderate in your recreations; 3. Cut off, as much as may be, unnecessary visits; 4. Examine, every evening, how you have spent the day.^e

Redeeming the time.—There was once a young shoemaker, who became so much interested in politics, that his shop was filled with loungers, talking, and discussing, and disputing about one thing and another, from morning till night; and he found it often necessary to work till midnight, to make up for the hours lost in talk during the day. One night, after his shutters were closed, and he was busy on his bench, a boy passing along, put his mouth to the key-hole, and mischievously piped out, "Shoemaker, shoemaker, work by night, and run about by day." "Had a pistol been fired off at my ear," he said, "I could not have been more startled. I dropped my work, saying to myself, 'True, true; but you never shall have that to say of me again.' I never forgot it. To me it was the voice of God, and it has been a word

light

a Jo. iii. 20, 21.

b *Alford.*

c Is. lx. 1; Ep. ii. 4, 5; Jo. v. 40; viii. 12.

d *H. T. Miller.*

"Here the difficulty of a dead man rising, and the summons to him to rise, are brought into juxtaposition, as if at once to silence our reasonings, and to compel us to cast ourselves on the life-giving power of Christ."

—*Shirley.*

"There are two sorts of secure sinners; those who vaunt it in the confidence of their own righteousness; and those who are secure through an insensibility of their own wickedness."

—*Bp. Hopkins.*

e *Bp. Villiers.*

opportunities

a Pr. iv. 23-27; 1 Th. v. 22.

Circumspect, looking around on all sides. *L. circum, about; specio, spectrum, to look.*

b *Beza.*

c Pr. xvii. 24; Ecc. ii. 14.

d Ec. ix. 10; Jo. ix. 4; Ga. vi. 10; see *Serm.* by *Augustine*, clxvii.

e *Bp. Horne.*

"Real Christians walk as warily in the world as a man or woman neatly apparelled would do amongst a multitude that are all sullied and bemired." — *Leighton.*

"Nothing lies on our hands with such uneasiness as time. Wretched and

thoughtless creatures! In the only place where covetousness were a virtue, we turn prodigals."—*Addison.*

be filled with the Spirit

a Col. iv. 5; i. 9, 10; Ro. xii. 2; 1 Th. v. 18; Ma. xxv. 1, 2; 1 Ch. xii. 32.

b Pr. xx. 1; xxiii. 29, 30; Is. v. 22; Lu. xxi. 34.

c "Not ἐν οἴνω, but ἐν τῷ μεθύσκεσθαι οἴνω—the crime is not in God's gift, but in the abuse of it; and the very arrangement of the sentence, besides the spirit of it, implies the lawful use of wine."—*Alford.*

d Lu. xi. 13; Ac. xi. 24.

singing

a Col. iii. 16; Ja. v. 13; Ps. lvii. 7, 8; Ma. xxvi. 30; Ac. xvi. 25.

b Pliny the Younger, born A.D. 61 (ab. the time this Ep. was written) bec. gov. of Bithynia in A.D. 106. He journeyed thither through Ephesus, and next yr., writing to the Emp. Trajan ab. the Christians, he says: "They were wont to meet together on a stated day bef. it was light, and sing among themselves alternately a hymn to Christ, as a God, etc."—See *Lardner*, vii. 23.

c *Olshausen*, *Steinr.*
d *Meyer.*

e Ps. xxxiv. 1; Is. lxiii. 7; Col. iii. 17; Ho. xiii. 15; see *Serm.* by *Barrow*, viii., ix., vol. i.

in season throughout my life. I learned from it not to leave till to-morrow the work of to-day, or to be idle when I ought to be working. From that time I turned over a new leaf." This shoemaker was Samuel Drew, who subsequently wrote on the *Immortality and Immateriality of the Soul.*

17, 18. wherefore, for this cause: ref. back to 15: *i.e.*, because ye ought so to walk. **unwise**,^a fools, senseless. **be . . wine**,^b a case of departure fr. strict walking. **wherein**, *i.e.*, in what practice.^c **excess**, profligacy, dissoluteness. **filled**,^d in opp. to "be drunk."

The evil time.—A time of—I. Ignorance respecting Divine things. II. The dominion of disorderly lusts. III. Ecclesiastical lukewarmness. IV. Restless excitement.—*Dr. Brandt.*

Leaving off an evil habit by degrees.—*Webb*, the noted pedestrian, who was remarkable for vigour both of body and mind, lived wholly upon water for his drink. He was one day recommending his regimen to one of his friends who loved wine, and urged him with great earnestness to quit a course of luxury by which his health and his intellect would be equally destroyed. The gentleman appeared convinced, and told him, "that he would conform to his counsel, and though he could not change his course of living at once, he would leave off strong liquor by degrees." "By degrees!" said the other with indignation, "if you should unhappily fall into the fire, would you caution your servants to pull you out by degrees?"

19—21. yourselves,^a *Gk.*, one another: social meetings: religious worship.^b **psalms**, either the Pss. of the O. T.^c; or a sac. song similar to them in character.^d **hymns**, Christian songs of praise. **and . . songs**, including pss. and hymns. **singing . . Lord**, the heart moving devoutly with the voice. **giving thanks**,^e all things work together for God. **unto . . Christ**, gifts to be regarded in relation to God, the source; the Father, the relation; Christ, the procuring cause. **submitting, etc.**,^f not striving for precedence, or mastery. **in . . God**,^g all, and thus, obeying God.

Nature and office of sacred music.—I. The design of public worship may be learned from the word worship itself: 1. There is in the constitution of our nature a necessity for the expression of emotion; 2. Audible worship is enjoined; 3. We have Divine example—Jesus prayed audibly—and sang with His disciples at the Last Supper; 4. There is Apostolic example; 5. We have the example of the early Church, and of the universal Church to this day; 6. Without audible prayer and praise there can be no social worship. II. What part does music perform in this worship? III. Social worship is the expression to God of common affections by united worshippers, and the utterance of feeling one by another.^h

Influence of singing, etc.—We have all heard of the influence of national and party songs, in keeping alive patriotic sentiment and the spirit of partizanship. This may be ill. by the effect of *Dibdin's* sea-songs in stimulating our sailors; of *Jacobite* songs; of the national songs of var. sensitive peoples, notably the *Swiss* and *French*. It was in recognition of this fact that *Andrew Fletcher*, of *Saltoun* (A.D. 1653—1716), said, in a letter to the *Marquis of Montrose*, "I knew a very wise man that believed

that, if a man were permitted to make all the ballads, he need not care who should make the laws of a nation." Hence, although P.'s precept was primarily directed to the praise and worship of God; there can be no doubt that, at a time when books and preachers were scarce, and persecution was rife, the early hys. of the Church would aid greatly in preserving some knowledge of and diffusing Christian doctrine; as well as in maintaining the spirit of the Christian party.

22—24. submit,^a be subject. to . . husbands, a legitimate and exclusive relation. Lord, *i.e.*, Christ. for . . Church, the husband's will (but he must live in the fear of God) to be final in the family, as Christ's in the Church. saviour, to whom both husband and wife must look for salvation. therefore . . Christ,^b finding the truest liberty and happiness in obedience. every-thing, qualified and explained by what follows.

Duties enjoined upon the wife.—I. Subjection. Look at—1. The creation—woman was made after, out of, and for, man. 2. The fall—the woman occasioned it. 3. The history of woman. Does not everything point to her subordination? II. Reverence. 1. In words—speaking of, to, or before her husband. 2. In actions. III. Meekness. IV. Modesty—not adorning herself with dress. V. Economy and order in household management—freedom from extravagance. VI. Attention to all that concerns the welfare and comfort of the children, if there be any. For this purpose she must be a keeper at home.^c

A faithful wife.—As I was conversing with a pious old man, I inquired what were the means of his conversion. For a moment he paused: I perceived I had touched a tender string. Tears gushed from his eyes, while, with deep emotion, he replied, "My wife was brought to God some years before myself. I persecuted and abused her because of her religion. She, however, returned nothing but kindness, constantly manifesting an anxiety to promote my comfort and happiness; and it was her amiable conduct, when suffering ill-treatment from me, that first sent the arrows of conviction to my soul."^d

25—28. love,^a love will rule kindly. Christian love will impose no unrighteous laws (P. is writing to Christian husbands and wives). even . . it,^b the husband's love to be deep, true, tender, self-denying, special. that, *etc.*,^c as Christ sought the highest good of the Ch., so the husband should promote the future as well as the present welfare of his wife. that . . himself, *etc.*, as Christ will have rejoicing in the perfection and glory of His Ch., as the end for wh. He laboured and suffered, so the husband, who has laboured to promote his wife's salvation, will have joy. so . . bodies, providing for food, clothing, health, *etc.* he . . himself, this follows fr. the nature of the marriage contract, fr. identity of interests, &c.

Ultimate perfection of the Church.—There are four separate aspects under which the Church is set forward in this passage. I. As the peculiar object of the Saviour's affection,—“Christ loved the Church.” This love was—1. Special; 2. Endearing. II. As the subject of a precious and priceless redemption. Christ gave Himself for it by—1. The obedience He rendered; 2. The sufferings He bore; 3. The accursed death which He died. III. In connection

f Ph. ii. 3; 1 Pe. v. 5.

g Ro. xiii. 1, 2; 1 Pe. ii. 13—17.

h J. T. Duryea.

duties of wives

a Col. iii. 18; 1 Pe. iii. 1, 2; Tit. ii. 4, 5; 1 Co. xiv. 34; Ge. iii. 16.

b 1 Co. xi. 3; Col. i. 18.

c J. A. James.

“I pity from my heart the unhappy man who has a bad wife. She is shackles on his feet, a palsy to his hands, a burden on his shoulder, smoke to his eyes, vinegar to his teeth, a thorn to his side, a dagger to his heart.”—Osborne.

d N. Y. Observer.

duties of husbands

a Col. iii. 19; 1 Pe. iii. 7. See *Serm.* by *Donne*, lxxxv.

b Ep. v. 2; Ga. ii. 20; 1 Ti. ii. 5, 6.

c Col. i. 21, 22; Jude 24, 25; Re. xxi. 10, 11; Song iv. 7.

“The Church is called ‘the fulness of Christ. O, how dishonourable it would be to Christ were He to want any of His fulness! And how could He be complete

if He should want a single member."—*Gurnall*.

d Anon.

"Christ has but one Church. The second Adam, like the first, is the husband only of one wife. Just as the Church cannot have two heads, so the one Head cannot have two bodies: for as that body were a monster which had two heads, so the head which had two separate bodies."—*Dr. Guthrie*.

the Lord and the Church

a Jo. xvii. 14, 15; xiv. 16, 17.

b Ge. ii. 23; Ro. xii. 5; 1 Co. vi. 15; xii. 27; see *Hooker, Ecc. Pol.* v. 56—7.

c Ge. ii. 24.

d "As Christ left His heavenly Father's house and married our nature, espoused to Himself a Ch. on earth, and made her to be one flesh with Himself."—*Jerome; Theodoret*.

e *Dr. T. Goodwin*.

f *Fordyce*.

"No one loves another better than himself."—*Menander*.

a See *Serms.* by *Bp. Taylor*, xvii., xviii.

b *Ellicott*.

"Thrice happy and more are those who are bound by an unbroken chain of

with the important work of progressive sanctification. IV. In reference to its ultimate and complete perfection.^d

A magnanimous husband.—Philip, surnamed the Good, the founder of that greatness to which the house of Burgundy latterly attained, was, at an early age, married to the Princess Michelea, sister to Charles the Dauphin. The father of Philip was afterwards slain through the villainy and perfidiousness of Charles; and on the news being brought to Philip, full of grief and anger, he rushed into the chamber of his wife: "Alas!" said he, "my Michelea, thy brother has murdered my father." The Princess, who loved her husband most tenderly, broke out into the most affecting cries and lamentations; and fearful lest this accident should lose her the affections of her spouse, refused all comfort. Philip, the *good* Philip, however, assured her, that she should not be the less dear to him on that account; that the deed was her brother's and none of hers. "Take courage, my life," said he, "and seek comfort in a husband that will be faithful and constant to thee for ever." Michelea was revived by these tender assurances; nor during the three years longer which she lived had she occasion to suspect the smallest diminution of Philip's affection and respect.

29—31. for . . it, so should a man, his wife. even . . Church,^a the heavenly husband and His bride. for . . bones,^b hence He *nourishes* and *cherishes* us. for . . cause, bec. of this love. shall . . mother,^c to whom he was tenderly attached.^d and . . joined, intimate union, identity of interests, objects, etc.

The mystery of marriage.—I. The counsel that God had about Adam's marriage with Eve: 1. The Lord made Adam before He thought of a wife for him; 2. Among all the created things God could not find a help meet for Adam; 3. God, in blessing Adam, blessed her afterwards to be made. II. The creation of the woman out of the man. III. The marriage itself: 1. God brought the woman to Adam; 2. When brought, he consented and owned her. IV. The consequence of Adam's marriage: 1. A union; 2. A rule for all time—that the wife cleave to her husband.^e

Choosing a wife.—When a young woman behaves to her parents in a manner particularly tender and respectful, I mean from principle as well as nature, there is nothing good and gentle that may not be expected from her in whatever condition she is placed. Of this I am so thoroughly persuaded, that, were I to advise any friend of mine as to his choice of a wife, I know not whether my first counsel would not be, "Look out for one distinguished by her attention and sweetness to her parents." The fund of worth and affection, indicated by such a behaviour, joined to the habit of duty and consideration thereby contracted, being transferred to the married state, will not fail to render her a mild and obliging companion.^f

32, 33. *mystery*, poss. ref. to conjugal relation.^a but . . Church, "the mys. of this closeness of the conjugal relation is great, but I am *myself* speaking of it in its still deeper application, in reference to Christ and the Ch."^b nevertheless, the purport of the argument is this. let . . himself, as Christ loved His Ch. wife . . husband, as the Ch. reverences Christ.

Union between Christ and His people.—I. The subject ostensibly proposed,—the duties of husbands and wives, which he—I,

Specifies, and—2. Illustrates by a comparison. II. The subject covertly intended: 1. The mystery itself; 2. Its greatness. Application:—(1) Seek by faith to realise this mystery; (2) Endeavour, by works, to recommend and adorn it.^c

Qualities of a good wife.—An old author says, "A good wife should be like three things; which three things she should not be like. First she should be like a *snail*, to keep within her own house; but she should not be like the snail, to carry all she has upon her back. Secondly, she should be like an *echo*, to speak when spoken to; but she should not be like an echo, always to have the last word. Thirdly, she should be like a *town-clock*, always to keep time and regularity; but she should not be like a town-clock, speak so loud that all the town may hear her."

CHAPTER THE SIXTH.

1-3. children . . Lord,^a defining and characterising the nature and possibly the limits of the obedience.^b right, agreeable to nature, reason, and Script. honour,^c love, reverence, obey. father . . mother, both, and equally. commandment, [i. 104]. promise, *i.e.*, the first com. we meet with wh. involves a promise. The *first* com. not in order, but in respect of promise.^d that . . thee, respect of man, favour of God. thou . . earth,^f directly, in fulfilment of promise: indirectly, as the obedience of the child may preserve his health, life, *etc.*

To what education must be directed.—That education may bear fruit for time and eternity:—I. The youth must learn proper obedience. II. They must be led through love to obedience. III. Mildness and strictness must be rooted in the nurture and admonition of the Lord.^g

Example of obedience.—The commander of the ship-of-war *Orient*, before the battle of the Nile, placed his son, Cassabianca, thirteen years of age, on certain duty, to stay at his post till relieved by his father's order. Soon after the father was slain. The boy held his post in the midst of fearful carnage, ignorant of his father's fate; and, while the sailors were deserting the burning and sinking ship, he cried, "Father, may I go?" The permission did not come from his dead father's lips; and there he stood alone, firm at his post, and perished in the flames.

4. fathers, must be careful how they rule, since the child is bound to obey. wrath,^a anger, and so incite to sin. but . . up,^b educate. nurture,^c training by discipline. admonition,^d training by word. of . . Lord, such training of both kinds as He will approve, and as may lead the child to His service.

Parents and children.—I. The nature and extent of parental influence. II. The spirit and manner in which this responsibility should be discharged:—1. To make the unconscious influence which a man exerts there is necessary high-toned Christian principle; 2. You should clearly set before your own mind, in training the child, the object which you have in view. III. The means by which this work—the training of your children—is to be done:—1. Direct religious instruction; 2. The exercise of authority; 3. Prayer for and with the children.^e

Parental influence.—Stronger far than education—going on

love, and, undisturbed by a querulous temper, live in love till their latest hour."—*Horace.*

c Rev. C. Simeon.

"If you want a wife, choose her on Saturday, not on Sunday. No woman is ugly when she is dressed." — *Spanish.*

duty of children

a Col. iii. 20; Pr. xxiii. 22; Lu. ii. 51.

b *Ellicott.*

c Ex. xx. 12; De. v. 16; xxvii. 16; Ma. xv. 4.

d *Ellicott.*

e *Wordsworth.*

f Je. xxxv. 18, 19.

"I never yet knew a lad prosper in the world that did not love his mother."—*Rev. J. Sherman.*

g *Anacker.*

"A suspicious parent makes an artful child."—*Haliburton.*

duty of parents

a Col. iii. 21.

b Pr. xxii. 6.

c Pr. xix. 18; xxix. 17; De. iv. 9.

d De. vi. 6-9; Ge. xviii. 19. See *Trench, Syn.* 1st ser. 131.

"In a father's love, like a well-drawn picture, he eyes all his children alike (if

there be a parity of deserts) never parching one to drown another."—*Fuller*.

e J. G. Rogers, B.A.

f F. W. Robertson.

"Plato, seeing a child do mischief, went and corrected the father for it."

duty of servants

a Col. iii. 22; Tit. ii. 9; 1 Pe. ii. 18; 1 Ti. vi. 1, 2. See Trench, Syn. 1st ser. 113.

b Ph. ii. 12.

c Col. iii. 23; 1 Co. x. 31.

"What would their masters do, when their knavish servants prate at such a rate."—*Virgil*.

d J. A. James.

"Our ancestors used to say that the eye of the master was the best manure for the field."—*Pliny the Less*.

"But for the light, for such in the house I deem the presence of its Lord, for that I have fears."—*Æschylus*.

"May we be able at His coming to give a joyful account of our stewardship!"

a Col. iii. 23; 1 Co. x. 31.

b Eadie.

c Col. iii. 24; 2 Co. v. 10; Ro. ii. 6, 7.

before education can commence, possibly from the very first moments of consciousness, we begin to impress ourselves on our children. Our character, voice, features, qualities—modified, no doubt, by entering into a new being, and into a different organisation—are impressed upon our children: not the inculcation of opinions, but much rather the formation of principles, and of the tone of character, the derivation of qualities. Physiologists tell us of the derivation of the mental qualities from the father, and of the moral from the mother. But, be this as it may, there is scarcely one here who cannot trace back his present religious character to some impression, in early life, from one or other of his parents—a tone, a look, a word, a habit, or even, it may be, a bitter, miserable exclamation of remorse.^f

5, 6. masters . . flesh,^a employers, earthly masters. with . . trembling, anxious to do their duty fully and faithfully. in . . heart, without hypocrisy. as . . Christ, as faithfully as they should serve Him in higher things. not . . eyeservice,^b being industrious, etc., only when the master is looking on. menpleasers, who look for human applause. but . . Christ,^c who are true and faithful in the absence of their Lord; and who, for His sake, try to do well the duties of the station in wh. He has placed them. doing . . heart, or soul, *i.e.*, performing duty with cheerfulness, intelligence, conscientiousness.

The duties of servants.—I. The duties they owe to themselves: 1. Religion; 2. Regard for truth; 3. Sobriety; 4. Chastity; 5. Frugality. These duties they owe partly to masters, but by their non-performance they damage themselves alone. II. Those which they owe to their employers: 1. Reverence and honour for them as superiors; 2. Obedience; 3. Good temper; 4. Fidelity,—with regard to their property, their time, and their reputation; 5. Diligence; 6. Gratitude for kindness. III. Those which they owe to each other,—peacefulness—temperateness—kindness.^d

On self-seeking.—A certain king had a minstrel whom he commanded to play before him. It was a day of high feasting; the cups were flowing, and many great guests were assembled. The minstrel laid his fingers among the strings of his harp, and woke them all to the sweetest melody, but the hymn was to the glory of himself. It was a celebration of the exploits of song which the bard had himself performed, and told how he had excelled high-born Hoel's harp, and emulated soft Llewellyn's lay. In high-sounding strains he sang himself and all his glories. When the feast was over, the harper said to the monarch, "C ing, give me thy guerdon; let the minstrel's meed be paid." Then the monarch replied, "Thou hast sung unto thyself, pay thyself; thine own praises were thy theme; be thyself the paymaster." The harper cried, "Did I not sing sweetly? O king, give me thy gold!" But the king answered, "So much the worse for thy pride, that thou shouldst lavish such sweetness upon thyself. Get thee gone, thou shalt not serve in my train."

7, 8. with . . service,^a with well-affected mind.^b as . . men, let it be sincere and thorough service, such as the Lord will accept who knows the heart. whatsoever, whether of a secular or religious kind; whether small or great. good, good in nature, fitness, motive, aim. doeth, not talketh or thinketh about, but doeth. same,^c *i.e.*, a blessing and reward that shall be good.

whether . . free, no social distinction shall affect his future state.

The reward of servants.—Servants can lay up for themselves in continued service either—I. A blessing, if they faithfully serve in the fear of the Lord; II. A curse, if they act falsely and faithlessly.^d

A faithful servant.—Dr. L—, a respectable gentleman, was confined for some time in the King's Bench Prison; while his fortune, on account of a law-suit, was unjustly withheld from him. During this distress, he was obliged to tell his negro servant, that, however painful to his feelings, they must part; his difficulties being so great, that he was unable to provide for him the necessaries of life. The negro, well known in the King's Bench Prison by the name of Bob, replied, "No, master, we will never part. Many a year have you kept me; and now I will keep you." Accordingly, Bob went out to work as a day-labourer; and, at the end of every week, faithfully brought his earnings to his master. These proved sufficient for the support of them both, until, the law-suit being ended, Dr. L— became possessed of a large fortune. He settled a handsome sum on his faithful servant.

9. do . . them,^a act towards them on the same principles of honesty, justice, etc. threatening, and every unnecessary harshness. your . . heaven, fr. whom you hope for kind and merciful treatment. neither . . him^b [iii. 273].

Masters.—I. Their station—one of relative superiority—limited and temporary. II. Their duty—they must be just—kind—forbearing threatenings. III. Their responsibility—to Christ their Master in heaven, who judges without partiality.^c

Service in ancient times :—

Happy those times,
When lords were styled fathers of families,
And not imperious masters! When they number'd
Their servants almost equal with their sons,
Or one degree beneath them! When their labours
Were cherish'd and rewarded, and a period
Set to their sufferings! when they did not press
Their duties or their wills beyond the power
And strength of their performance! all things order'd
With such decorum, as wise law-makers.^d

10, 11. finally, as a last but most important consideration. be . . might,^a union with God our only source of strength. the . . armour,^b the panoply. of God, *Gk.*, gen. of source whence the arms come.^c stand, no retreat, or danger. wiles,^d stratagems.^e

The whole armour of God.—I. What makes this armour necessary—we have a mighty enemy to withstand. II. Notice the armour itself—the girdle is truth—the breast-plate is righteousness—the helmet, salvation—the sandals are the preparation of the Gospel of peace—these are for wearing. For wielding there is the shield of faith—and the sword, the Word of God. Conclusion :—(1) This armour is God's, not ours; (2) We are to put it on; (3) We are to put on the whole of it; (4) The result of putting it on—security, comfort, victory.^f

The whole armour of God.—It is reported by the poets of Achilles, the Grecian captain, that his mother, being warned by

"As servants wish their master to be, such is he wont to be. Masters are good to the good, severe to him who is bad."—*Plautus.*

d Starcke.

"In this place we may very properly insert the saying of the groom, who maintained that there was nothing which served to fatten a horse so much as the eye of its master."—*Plutarch.*

duty of masters

a Col. iv. 1; Le. xxv. 43; 1 Co. vii. 22.

b Ro. ii. 11; Ga. ii. 6; Col. iii. 35.

c Dr. J. Lyth.

d Shakespeare.

"Make use of servants as of parts of your own body; appoint to each their several offices."—*Democritus.*

the armour of God

a 2 Ti. ii. 1; Is. xxvi. 4; xl. 29—31; Col. i. 11; 2 Co. xii. 9, 10; Ph. iv. 13.

b For armour, see *Topics*, ii. 82.

c *Ellicott.* See *Serm. by Latimer*, iii.

d 2 Co. ii. 11.

e *Eadie.*

f *Rev. J. Bolton.*

See *T. Brooks' Precious Remedies*

against Satan's
Devices. Works,
vol. i.; Gilpin's
Practical Ser-
mons, p. 26;
Cecil's Original
Thoughts, i. 347.

"Vain in mortal
man is courage;
if the gods deny
their aid."—Eu-
ripides.

g Spencer

the Chris- tian's enemies

a Lu. xiii. 24;
Ro. vii. 22, 23.

b Ep. ii. 2; Col.
ii. 15.

c 2 Co. x. 4.

d Re. iii. 10; vi.
17.

See Sibbe's
Works, iii. 518 ff.

"It was well
said, "The gifts
of hostile hands
are always hos-
tile, and fraught
with mischief."
—Sophocles.

e W. Jay.

f Bate.

"Oh, what au-
thority and show
of truth can
cunning sin
cover itself with-
al!"—Shakespeare.

the shield of faith

a Lu. xii. 35; 1
Pe. i. 13; see
Smith's Dict. of
Antiq. Arts. Bal-
teus, Zona.

b 1 Th. v. 8; Is.
lix. 17; Ac. xxiv.
16.

c Is. lii. 7; 2 Co.
v. 18; Ro. v. 1, 3.
d Ellicott.

e See Gk.; not
ἀσπίς, (clypeus),
the light target;
but θυρεός, the
large oval or ob-
long shield.

f 1 Pe. v. 8, 9; 1
Jo. v. 4.

g Hammond, Boc-
hart, say the all.

the oracle, dipped him—being a child—in the river Lethe, to pre-
vent any danger that might ensue by reason of the Trojan war;
but Paris, his inveterate enemy, understanding also by the oracle
that he was impenetrable all over his body, except the heel or
small part of his leg, which his mother held him by when she
dipped him, took his advantage, shot him in the heel, and killed
him. Thus every man is, or ought to be, armed *cap-à-pie* with
that panoply—the whole armour of God. For the devil will be
sure to hit the least part that he finds unarmed; if it be the eye,
he will dart in at that casement by the presentation of one lewd
object or other; if it be the ear, he will force that door open by
bad counsel; if the tongue, that shall be made a world of mis-
chief; if the feet, they shall be swift to shed blood, etc.

12, 13. wrestle,^a struggle, conflict. not . . blood, men like
ourselves. but . . places,^b var. orders of evil angels and spirits.
take . . you, assume, clothe yourself with. whole . . God,^c
think no part useless. the . . day, of violent, special, strate-
getical temptation. and . . all, assumed the armour and used it.
stand,^d ready for the fight, boldly in it, and a victor after it.

The spiritual warfare.—I. The foes,—Satan and his agents.
Your danger arises from—1. The advantages they find in this
world; 2. Their having in league and correspondence an active
party within ourselves—all the powers, principles, passions, and
necessities of our nature; 3. Their number; 4. Their mightiness;
5. Their invisibility; 6. Their artfulness; 7. Their malignity.
II. The armour: 1. The articles of which it consists; 2. Its
nature—Divine; 3. Its appropriation; 4. The entireness of its
application. III. The success: 1. The posture—"standing;" 2.
The period—"in the evil day;" 3. The pre-eminence of the ad-
vantage gained.^e

No armour for the back.—Of all the various parts making up
the armour of God, there is none provided for the *back*, showing
to us that the Christian warrior was never meant to run from his
enemies, but fight the good fight of faith, that he may lay hold
on eternal life; and also that if any opposition came from the
rear, he might be stimulated and impelled to run all the faster
towards his heavenly inheritance.^f

14-16. stand, ready for the fight. loins . . truth,^a all. to
girdle, wh. kept the armour in its place, supported the sword,
strengthened the wearer. (Note the relation of *truth* to rest of
armour.) breastplate, cuirass. righteousness,^b personal
integrity, righteousness wh. is by faith. shod, strong serviceable
military sandal [i. 15]. preparation, the readiness. peace,^c
a p. that can only be secured if we war against His enemies.^d
above, in addition to. shield^e . . faith,^f faith for a shield.
fiery darts,^g sinful, fiery suggestions.

The Christian's breastplate.—I. The shape and use of the
ancient soldier's breastplate. It was armour only for the front,
not for the back of the soldier,—a significant fact—such is the
common idea; but this is untrue: 1. As to fact; 2. In experience.
The breastplate protected the whole body. II. The thing here
signified by the breastplate—righteousness. The Bible speaks of
two kinds of righteousness: 1. That which is of the law. To
constitute this—(1) The law must be obeyed both in letter and
spirit; (2) This obedience must be personally rendered; (3) This

obedience must be constant and life-long. 2. That which is of faith. III. How righteousness is a breastplate to the Christian: 1. It is an evidence of his being a "son of God;" 2. It is a defence against all the attacks of his foes.^h

The shield of faith.—1. A shield is a piece of armour that soldiers were wont to carry with them into the field of battle; so is faith a part of the Christian's armour with which he fights in the soul's warfare. 2. A shield is for defence; so is faith. 3. A shield is not a fixture for any particular part of the body, as the breastplate, the helmet, etc., but was for the hand, to be moved about according to the direction in which the darts came; so is faith a shield against the fiery darts of the wicked, coming to whatever part of the Christian they may. 4. A shield doth not only defend the whole body, but it is a defence to other parts of a soldier's armour also; it keeps off the dart from the helmet and breastplate likewise; so faith is not only a safeguard to the whole soul, but to all of the particular parts of the Christian life and character. The shield of faith protects the girdle of the truth, the helmet of salvation, and the breastplate of righteousness. 5. A shield hath been of wonderful advantage to soldiers of former times. What wonderful things can be said of faith as a shield in the hands of God's people in all ages! (see Heb. xi.)ⁱ

17, 18. take, receive fr. the giver of the armour. helmet,^a protection for head—seat of thought, decision—needs careful protection. The "helme of helthe."^b salvation,^c S. for a helmet. S. appropriated by faith. sword,^d the only offensive weapon. of . . spirit,^e who supplies this weapon. which . . God,^f given by inspiration. praying always,^g hence life should be a prayer. with all, every form of. in . . spirit,^h with His aid, direction, influence. watching,ⁱ observant, waiting. with . . saints, prayer to be entirely unselfish.

The sword of the Spirit.—The Word of God may be likened to a sword in:—I. Many of its properties—1. Its brightness; 2. Its keenness; 3. It is pointed; 4. It will not break. II. Many of its uses:—1. It is a terror to evil-doers; 2. Its cleaving energy; 3. It demolishes the defences under which the sinner shields himself; 4. It defeats the enemies of God; 5. It is used in defending God's kingdom on earth.

The sword of the Spirit.—Admiral Count Verhuel attended the anniversary of the British and Foreign Bible Society, in London, in 1822, as the representative of the French Bible Society, and occupied a seat next to Admiral Lord Gambier. He was asked some time after, by a reverend gentleman, what were his feelings on that occasion. He replied, "I remember the time when Lord Gambier and myself could not have stood so near each other, without each holding a sword in his hand. At this time we did not feel the want of our swords: we suffered them to remain in the scabbard; we had no sword but the sword of the Spirit, and the sword of the Spirit is the Word of God." "Would it not," the minister added, "be a matter of regret to you to be again engaged in a war with Great Britain?" "I should always," he added, "regret to be at war with a country that is so nobly engaged in sending the Gospel of peace throughout the world."

19, 20. and . . me, in my behalf. that . . me,^a that he might be Divinely aided in the exercise of his special gift. that . .

is to *poisoned* arrows; but prob. the all. is to the *Malleoli* wh. *Am. Marcellin.* describes as cane arrows, with a head in the form of a distaff, filled with lighted material. See *Alford*.

h A. O. Price, B.A.

i B. Keach.

"He could not trust his melting soul but in his Maker's sight."—*Keble.*

the sword of the Spirit

a All. to military h. — "a cap usually made of leather, strengthened and ornamented with metallic plates or bosses, and com. surmounted with a crest or plume."—*Eadie.*

b Wycliffe.

c 1 Th. v. 8; Is. lix. 17; He. vi. 17—19.

d He. iv. 12; Re. xix. 15.

e 2 Pe. i. 22; 2 Co. x. 4.

f Ma. iv. 10, 11.

g Col. iv. 2; 1 Th. v. 17; Ro. xii. 12; Ph. iv. 6; Da. vi. 10; Lu. xviii. 1.

h Ro. viii. 15, 27; Jo. iv. 24; Jude 20.

i Ma. xxvi. 41; Mk. xiii. 33; 1 Pe. iv. 7.

boldness of speech

^a Col. iv. 3; 2 Th. iii. 1; Ro. xv. 30.

^b Ac. iv. 29; ix. 29; xiii. 46; xix. 1, 8; 2 Co. iii. 12.

^c Ph. i. 13, 14.

^d Ac. v. 29; Ez. ii. 6, 7.

^e Dr. J. Eadie.

"The world has its ambassadors surrounded with outward splendour."—Bengel.

"He who, when called on to speak a disagreeable truth, tells it boldly and has done, is both bolder and milder than he who nibbles in a low voice, and never ceases nibbling."—Lavater.

Tychicus

^a Ac. xx. 4; Col. iv. 7; 2 Ti. iv. 12.

^b "T. appears to have been sent with Onesimus to Colossæ on a special mission (Col. iv. 8), of wh. the Apos. availed himself so far as to send this letter by him."—Ellicott.

"Fidelity that is bought with money, may be overcome by money."—Seneca.

^c C. Dickens.

closing benediction

^a Jo. xiv. 27.

^b Ellicott.

^c Olshausen.

^d Braune; Ellicott, who adds, "In a manner and in an element that knows neither change, diminution, nor decay." ^e Luther; i.e., a love that does not succumb to the fluctuations and changes of the world.

mouth, *Gk.*, in the opening of my mouth. **boldly** . . Gospel,^b with boldness of speech to make known, *etc.* (note—being a prisoner, he does not ask that his *deliverance* may be prayed for). **bonds,**^c chains. P. was in custody in Ro. **as . . speak,**^d ought for the sake of souls, the truth, and the Master.

The proclamation of the mystery of the Gospel.—The Gospel is to be proclaimed:—I. Without mutilation. II. In all its fulness and strength. III. With all its characteristic elements. IV. With plain and unflinching freedom.^e

Boldness of speech.—When Dr. Rowland Taylor was brought before Gardiner, Bishop of Winchester, the bishop asked him, "How he durst look him in the face, and if he knew who he (Gardiner) was?" "Yes," replied the doctor, "I know who you are, Dr. Stephen Gardiner, Bishop of Winchester, and Lord Chancellor, and yet but a mortal man, I trow. But if I should be afraid of your lordly looks, why fear you not God, the Lord of us all? How dare you look any Christian man in the face, since you have forsaken the truth, denied Christ, and done contrary to your oath and writing? With what face will you appear before Christ's judgment seat, and answer to your oath against Popery in King Henry VIII.'s time, and in the reign of King Edward VI., when you both spoke and wrote against it?"

21, 22. but . . affairs, he naturally assumes that they would desire to know this: *affairs*—circumstances, prospects. **how . . do, fare in health, etc..** Tychicus^a [iii. 184], acc. to trad. aft. Bp. of Chalcedon in Bithynia; or Colophon; or of Neapolis in Cyprus. **faithful, trusty. sent . . purpose,**^b as follows. **that . . affairs, things ab. P. and his companions. and . . hearts,** by the news he would bring, and the Gospel he would preach.

Comfort in trial.—In the exhaustless catalogue of Heaven's mercies to mankind, the power we have of finding some germs of comfort in the hardest trials must ever occupy the foremost place; not only because it supports and upholds us when we most require to be sustained, but because in this source of consolation there is something, we have reason to believe, of the Divine Spirit; something of that goodness which detects, amidst our own evil doings, a redeeming quality; something which, even in our fallen nature, we possess in common with the angels; which had its being in the old time when they trod the earth, and linger on it yet, in pity.^c

23, 24. **peace,**^a peaceableness, a valedictory prayer.^b **brethren, in Christ at Ephesus. love,** the sign of a true faith. **faith, wh. P. assumes to be there already.**^c **grace, of God in Christ. sincerity, in incorruption,**^d **inmovably,**^e health without any blemish, and its continuance flowing fr. it.—Bengel.

An Apostolic conclusion.—This Apostolic conclusion is a reminder of—I. That peace which comes down from God's heaven alone upon our earth, into our hearts. II. That love, which is pure, holy, Divine. III. That faith, which, inseparable from love, living and active through it, born of God, alone is pleasing to God, alone gives to God His glory, alone exalts the soul to Him. IV. That grace, through which, first and alone, there comes to us all true, eternal, blessed good, continuing ours out of pure mercy and unto eternity.—Passavant.

THE EPISTLE OF ST. PAUL
TO THE PHILIPPIANS.

Introduction.

I. Author, PAUL. Of this no *reasonable* doubt has ever been entertained. Both *internal* and *external* testimony are conclusive. "He must be a bold man who would call its authorship in question" (*Alford*). **II. Time.** Close of A.D. 62 (*Cony. and How., Pinnock*). Spring of A.D. 63 (*Wordsworth*). Summer of A.D. 63 (*Alford, Ellicott*). **III. To whom, PHILIPPIANS,** inhabs. of *Philippi*, a city of Macedonia, on the borders of Thrace. So called by Philip of Maced., its founder, who made it a strong military station. It was made a colony [iii. 149] by Augustus. Now in ruins and uninhab., the site still bears the anc. name (see *Biblioth. Sacr.* Oct. 1860). **IV. Where written, ROME** (i. 7, 12, 13; ii. 26; iv. 22). **V. Design.** "The expression of the deepest Christian love, and the exhortation, generally, to a life in accordance with the Spirit of Christ" (*Alford*). "The Ep. to the Phi. may be regarded as the Apos. farewell Ep. to the Gentile world. . . . It contains a compendious summary and brief recapitulation of what the Apos. had already delivered to the Churches in his other Episs." (*Wordsworth*). **VI. Style.** "So estimable were the Phis. in P.'s esteem that not one censure or complaint is to be found in this Ep.; all is commendation and praise" (*Pinnock*). Fervent, affectionate, and in parts pathetic. . . No Ep. written by the inspired Apos. is pervaded with a loftier tone of cheering exhortation; in none is the pressing forward for 'the prize' set forth in language of greater animation, in none is imitation of his own love of his Master urged upon his converts in strains of holier incentive" (*Ellicott*).

Synopsis.

(According to Bengel.)

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| | |
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| VI. Conclusion | iv. 2-23 |

CHAPTER THE FIRST.

1, 2. Paul, official title omitted: not needed, bec. recognised. **Timotheus** [iii. 135, 147; see also intro. to 1 Tim. and refs.^a], who had aided P. in founding, etc., the ch. at Phi.^b **saints**, covenant people. **bishops**,^c **presbyters**,^d **overseers**. Note, the word is in the plural.^e **deacons** [iii. 53]. **grace . . peace**,^f blended form of occidental and oriental salutation.^g

The Apostolic salutation.—This teaches—I. What we ought to be—servants of Christ, saints, useful in the Church. II. What we need—grace, peace. III. Whence these blessings flow—from God, from Christ.—*The blessings of the Gospel.*—I. Their nature. II. The source from whence they are derived. III. The channels by which they are dispensed. IV. The end for which they are given—that we may be holy and useful.^h

A model bishop.—It is said of St. Charles Borromeo, that all his own private revenues, as well as those of his diocese, were expended in public uses: he kept nothing for himself but what sufficed to purchase bread and water for his diet, and straw for his bed. He travelled through every district and village, examining into the state of the people and the conduct of the priesthood, conversing with and catechising the poor. Up among the mountains, into the secluded valleys of the Italian Alps, where the neglected inhabitants had long remained in a state of physical and spiritual destitution, did this good man penetrate; he sent missionaries among them to teach and to preach, and then went himself to see that they performed their duty: on one occasion he was found in a poor mountain hut, lying on some straw, shivering with ague, which had seized him in one of his excursions on foot. With all his excessive austerity, his fasts, and his penances, he lived in public with the splendour becoming his rank, and exercised the most munificent hospitality, wearing under his cardinal's robes of scarlet and fur, a ragged black gown; and where the feast was spread for others, contenting himself with a little dry bread and glass of water.ⁱ

3-5. **I . . you**, not one dark spot in the whole field on wh. the eye of memory rested. **always . . joy**,^a he prays for them **always**, and with **joy**.^b **for . . Gospel**,^c your co-operation in aid of the Gospel.^d **from . . now**, what a contrast to the fickle Galatians!

Paul's thanksgiving.—At the end of the Church year we observe a thanksgiving festival for the spiritual blessings of the year. I. We give thanks for the gifts bestowed. II. We trust God, that He will continue them to us. III. We pray that we may constantly adorn our faith with richer fruits of righteousness.^e—*Fellowship in the Gospel.*—The greatest joy of the faithful is fellowship in the Gospel. I. The perfect joy in pure fellowship. II. The incomplete joy in mixed fellowship.^f

Pictures in memory.—Three pictures lined the four-walled cell where are stored for me the records of the past. First, Eton. All in that picture is in far perspective, receding, diminutive; but freshly-coloured, green, dewy, with a spring sky, piled with glittering yet showery clouds; for my childhood was not all sunshine,—

salutation

^a Ro. xvi. 21; 1 Co. xvi. 10; 2 Co. i. 1, 19; Ph. ii. 19; 1 Th. iii. 2; 1 Ti. i. 2; He. xiii. 23.

^b Ac. xvi. 1, 13; xvii. 14; xix. 22; ^cf. 2 Co. i. 1; Ac. xx. 3, 4; ^cf. Ro. xvi. 22.

^c "The official term *ἐπίσκοπος*, of Gk. origin, is in the diction of the N.T. the same as *πρεσβύτερος*, of Jewish usage—the name expressive of gravity and honour."—*Eadie*.

^d "There are occ. manifestations of pretension which warrant the sarcasm of Milton, that 'Presbyter is only priest writ large.'"—*Dr. W. Anderson on the Mass*, p. 12.

^e *Chrysostom* might well ask, "Were there sev. bps. in one city?"

^f Ro. i. 7; Ga. i. 3; Ep. i. 2.

^g *Ellicott*.

^h *Dr. J. Lyth*.

ⁱ *Mrs. Jameson*.

congratulations

^a Col. i. 3; Ro. i. 8, 9; 1 Th. i. 2; 2 Th. i. 3.

^b *Ellicott*.

^c 1 Co. i. 9; Ep. iii. 6; He. iii. 14; 2 Co. viii. 1-5.

^d *Lightfoot*.

^e *Ashfeld*.

^f *Oettinger*.

"What was difficult to endure is pleasant to call to remembrance."—*Seneca*.

"It is the usual way with men

not to remember or know the men whose favour is worth nothing." — *Plautus*.

g *C. Brontë*.

"One hour of joy dispels the cares
And sufferings of a thousand years." — *Baptist*.

perseverance

a Jo. vi. 29; Ph. ii. 13; 1 Th. i. 3.

b 1 Co. i. 7, 8; Ep. i. 13, 14.

c *Ellicott*.

d 2 Co. vii. 3.

"Take care not to begin anything of which you may repent." — *P. Syrus*.

"Set about whatever thou intendest to do; the beginning is half the battle." — *Ausonius*.

e *Dr. J. Burns*.

"Joy descends gently upon us like the evening dew, and does not patter down like a hailstorm." — *Richter*.

yearning affection

z Ph. iv. 1.

y *Ellicott, Meyer*.

1 Th. iii. 12.

2 2 Pe. ii. 18; Col. i. 19; 1 Jo. v. 2; 1 Th. iv. 9, 10; 1 Pe. i. 22.

"Orthodoxy of itself is not sufficient to any man's salvation; but the conjunction of an orthodox head with a

it had its overcast, its cold, its stormy hours. Second, X—, huge, dingy; the canvas cracked and smoked; a yellow sky, sooty clouds; no sun, no azure; the verdure of the suburbs blighted and sullied—a very dreary scene. Third, Belgium; and I will pause before this landscape. . . Green, reedy swamps; fields fertile but flat, cultivated in patches, that made them look like magnified kitchen-gardens; belts of cut trees, formal as pollard willows, skirting the horizon; narrow canals, gliding slow by the road-side; painted Flemish farmhouses; some very dirty hovels; a grey, dead sky; wet roads, wet fields, wet housetops; not a beautiful, scarcely a picturesque object met my eye along the whole route; yet, to me, all was beautiful, all was more than picturesque."

6, 7. confident, certain, well assured. perform,^a carry it through, complete, perfect. until . . Christ,^b whether near or far off, the decisive day for ea. individual.^c This fixed purpose of God, the security for the perseverance of the saints. meet, right. think . . all, to entertain this confident hope. because . . heart,^d his love strengthens his confidence. as . . bonds, now that I am a prisoner. and . . Gospel, when I was at large preaching the Gospel. ye . . grace, ye share in the fruit of the grace given to me; and minister to my need of the grace given to you.

God carrying on the good work.—I. What true religion in the heart is: 1. A work; 2. An inward work; 3. A good work—good morally—good, as it is joy-giving—good, as it is useful. II. The Author of this good work,—“He,” that is God. The whole God-head: 1. God the Father—His great love; 2. The Son—our Redeemer; 3. The Holy Spirit. III. The fact that the Divine Author of this work will assuredly carry it on, and finish it: 1. He can; 2. He will, do so.^e

I have you in my heart.—After the battle of Gettysburg, a soldier was found dead upon the field, holding in his hand the picture of three small children. No clew to his name could be found. In the terrors of battle he had comforted himself with this picture. It was published, and by this means the children were found in a village of Western New York. The sale of this picture resulted in the founding of the “National Orphan Homestead” at Gettysburg, where the Humiston children, the originals of the picture, find a home, and their mother is the matron.

8, 9. for . . record, He is a witness of the truth of my words. how . . all,^a I yearn for your welfare. in . . Christ, Christ's heart had, as it were, bec. his, and beat in his bosom.^b and . . pray, this also, that follows. love,^c to all good things. to God, to ea. other. knowledge,^d seeking to know best the things that are most lovable. Love aiding in the acquisition of knowledge. all, every form of. judgment, perception of things good in faith and practice.

Christian love.—Christian love—I. Is unselfish. II. Is a pure and spiritual thing. III. Is guided by intelligence and experience. IV. Assumes, as its great work, the impartation of Christian truth. V. Embraces everything, and makes all subservient to its main work.^e

Self-sacrificing affection.—“O Charlie! be careful, little brother: you are skating too near that hole!” The words came too late.

Charlie did not see the hole, and before his brother had finished speaking, he saw the little fellow go out of sight under the ice. With all speed Harry hastened to the spot; he could see his brother, and, creeping to the edge, he reached out his hand; but the ice was not strong enough to hold him, and he fell in. Other boys, hearing their cries, were soon on the spot. Henry caught his little brother, held him up where strong arms could reach him. "Save, oh, save my brother!" he cried; then sank to rise no more. The elder brother gave his life for the younger.

10, 11. approve,^a discriminate, test, discern. excellent, that transcend.^b sincere, pure. offence, stumbling. being . . righteousness,^c the righteousness wh. is by faith must needs be fruitful. which . . Christ,^d who "wrought out and brought in" this righteousness. unto . . God,^e the great aim of all true Christian life and faith.

Fruits of righteousness.—I. The nature of righteousness: 1. The term is diversified in its meaning; 2. In the text it signifies personal holiness. II. Its fruits: 1. It is productive of gracious fruits; 2. These fruits are abundant and progressive. III. Its Author: 1. It is purchased by Christ as our Redeemer; 2. It is derived from Him as our Saviour. IV. Its results. It is "to the glory and praise of God:" 1. In the scheme of redemption; 2. In the subjects of salvation.

Hating goodness.—"I happened once," says Dr Cotton Mather, "to be present in the room where a dying man could not leave the world till he had lamented to a minister (whom he had sent for on this account) the unjust calumnies and injuries which he had often cast upon him. The minister asked the poor penitent what was the occasion of this abusive conduct: whether he had been imposed upon by any false report. The man made this answer, 'No, sir, it was merely this; I thought you were a good man, and that you did much good in the world, and therefore I hated you. Is it possible, is it possible,' he added, 'for such a wretch to find pardon?'"

12-14, things . . me, ref. to his bonds and imprisonment. furtherance,^a advancement: a result not anticipated by the enemy. so . . Christ, endured for His sake. manifest, the cause of them clearly known. palace, prætorium, prob. not merely the palace of Nero:^b but whole camp of the Prætorians, within and without the city.^c and . . places, and to all the rest, people outside the prætorium. brethren, who bef. were timid.^d waxing . . bonds, as they saw P.'s heroic bearing, and that he was not ashamed of them, nor men of him as of a vile criminal. are . . more, than they were bef., or would have been but for P.'s example.

Christian boldness.—I. Distinguish true Christian boldness from its counterfeits, and set forth some of its leading attributes: 1. False boldness arises from ignorance—bad judgment—rashness—pride of courage—obstinacy—a domineering spirit; 2. Christian must be founded on holy love—humble—delicate—wise and prudent—faithful—grounded on humble confidence in God. II. The extent to which it is encouraged in the Scriptures, and some of its illustrious exemplifications—Noah, Moses, Daniel, the three Hebrew youths, the disciples. III. The great want of this virtue at the present day,—the alliance between the Church and

honest sincere heart always constitutes an excellent Christian."—*Flavel*.

e J. Pillans.

things excellent

a Ro. xii. 2; Ep. v. 17.

b *Lightfoot*. "The best among those that are good, of wh. none but those of more advanced attainments perceive the excellence."

—*Bengel*.

c Ga. v. 22, 23.

d Jo. xv. 5; Ep. ii. 10.

e Jo. xv. 8; Ma. v. 16.

f *Anon*.

"Thou seest, my son Marcus, the very form and features, as it were, of virtue; and could it only be beheld by our eyes, it would rouse in us a wonderful love of wisdom."—*Cicero*.

personal affairs

a Ps. lxxvi. 10; Ge. 1. 20; Ac. viii. 4; xi. 19, 20. See *Serm.* by *Hooker*, iii.

b *Cony and How.*, *Alford*, *Bengel*.

c *Ellicott*, *Braune*. For *castrum prætorianorum*, see *Suet. Tib.* 37; *Tacit. Ann.* 42. *Ewald* says, "in all the prætorium among the soldiers."

d *Bengel*.

See on *Prætorium*, *Lightfoot* on *Phil.* p. 97.

"Tell me, was ever good without some little ill? or where you must not endure labour when you wish to enjoy it."—*Plautus*.

"For I know good oft befalls us when we least expect it; and true it is, that when we trust in hope, we are often disappointed."—*Ibid.*

e Dr. E. D. Griffin.

"Courage consists not in blindly overlooking danger, but in seeing it, and conquering it."—*Richter*.

motives for preaching

a Ga i. 7.

"If the world has your love, on it you will spend your lives; if truth has your hearts, you will catch the blow that is made at it in your own breasts, rather than let it fall on it."—*Gurnall*.

b Anon.

"Trouble is a thing that will come without our call; but true joy will not spring up without ourselves."—*Bp. Patrick*.

world, and consequent peace of carnal minds under the ministry—men-pleasing—untruthfulness. IV. Some motives to rouse Christians to this holy frame and to a corresponding course of conduct: 1. Christian heroism is necessary to piety; 2. Without it we are unfaithful to God and our generation: 3. Consider the effect if all professing Christians were thus bold; 4. For want of this, souls may perish.^e

The murderers overawed.—Maree, a Polynesian, was a man of fine natural talents, and was not destitute of acquired ones; being able to read and write well, and acquainted with some of the first rules of arithmetic. He was possessed of a surprising memory, a quick perception, and a good understanding, with a sound and penetrating judgment; while, to crown all, he was a man of genuine piety and ardent zeal in the Saviour's cause. He was one of the first who publicly embraced Christianity among these islanders, and, before it became general, his life was often in jeopardy, through his profession of it. More than one attempt was made, by a number of wicked men, to shoot him, and a little praying company who used to meet with him, that they might together worship the true God. On one occasion, these men having found him and his little party at prayer in a place appropriated for the purpose, levelled their muskets at them, with a view to execute their cruel design, when, as though withheld by an unseen hand, their attention was arrested by the prayers offering up by the intended victims of their fury. The effect was instantaneous and powerful. Abandoning their murderous purpose, they went in and sat down with Maree and his company, confessed what their intention had been, and told them not to be afraid, as they should not molest them any more; which promise they kept.

15—18. some,^a etc., men may do a good work fr. dif. motives, bad or good. the one . . . bonds, thinking to involve P. in the consequences of their factious zeal. other . . . Gospel, that men might see that it was for a good thing that P. was thus a prisoner. what then? etc., room enough in Ro., and elsewhere, for all workers in the good cause. rejoice, P.'s desire for the spread of the Gospel is greater than his regard for his own comfort on the one hand, or his fame on the other.

The preachers of the Gospel.—I. Those who preach Christ from bad motives—from envy—because of some quarrel—in order to add affliction to some person. II. The true preachers—preaching from love—love to Christ—love to unconverted man. III. The result of all this. Christ is preached, and for that we should rejoice.^b

Rejoicing in the preaching of Christ.—A worthy minister, who used to preach a week-day lecture in the city of London, heard a person expressing his regret that it was so ill attended. "Oh, that is of little consequence," replied the minister, "as the Gospel is preached by several others in the same neighbourhood; and in such a situation, for any one to be very desirous that people should come and hear the Gospel from *him*, instead of others, seems as unreasonable as it would be for one of the salesmen in a large shop to wish all the customers to come to his particular part of the counter. If the customers come at all, and the goods go off, in so far as he feels an interest in the prosperity of the shop, he will rejoice."

19, 20. salvation,^a in him Christ and His Gospel will be advanced.^b prayer. . Spirit, this seems to point to the above def. of salvation in this place. according. . hope, this result of your prayers and the Spirit's aid accord with my desire. ashamed, for having—a Jew, a Roman—espoused the cause of Christ. boldness, of speech and action. Christ. . body,^c while I am in this body. life, living for and to Christ. death, showing the joy, confidence, peace that the presence of Christ gives.

Christ magnified in our body.—I. In what sense Christ may be magnified in our body. We may be said to magnify Him, when in our conduct we set forth:—1. The purity of His law; 2. The perfection of His character; 3. The blessedness of His service; 4. The power of His grace. II. By what means this may be done. We must:—1. Use our body as an instrument to fulfil His will; 2. Endure cheerfully whatever we may be called to suffer for His sake. Address:—(1) The self-indulging world; (2) The inactive professor; (3) The advancing Christian.—*C. Simcon, M.A.*

Without hope.—Harlan Page once went through his Sabbath-school to get the spiritual census of the school. Coming to one of the teachers, he said, "Shall I put you down as having hope in Christ?" The teacher replied, "No." "Then," said he very tenderly, "I will put you down as having no hope." He closed his little book, and left him. That was enough. God gave that young man's soul no rest till he found hope through the cross.

21. for. . Christ,^a union with Him, devotion to His service.^b to. . gain,^c corporeal, mental, spiritual, eternal. Gain every way: better condition, employments, companions, place, rewards.

To die is gain.—This is true of the Christian:—I. Physically; II. Mentally; III. Morally; IV. Socially; V. Eternally.^d

Christian life.—These words indicate:—I. Entire renouncement of self. II. Absolute devotedness to Christ. Christ is worthy of this:—1. Because He is a Divine Person, in whom dwells all the fulness of the Godhead bodily; 2. He is a Divine Saviour, and has done and suffered for us more than our gratitude and service can ever repay.^e—*Christ, the believer's gain in life and death.*—I. Christ is a true Christian's life. He is so:—1. As the efficient cause—the Author and Preserver of that life; 2. As the believer lives not to himself, but to Christ—lives to Him as the vital principle from which he acts—as his example—as His honour is his main end. II. Death is gain to the godly:—1. It ends all sin; 2. It ends all misery, sorrow, and fear; 3. It perfects all graces; 4. It completes their happiness. Application:—(1) Consider the believer's blessedness in life and death; (2) Labour to attain to this happiness; (3) Be superior to fear of death; (4) Estimate all gain by this test—will it prove a gain in death?^f

The gain of dying.—"I am no longer disposed," says a Jew in writing to another, "to laugh at religion; or to plead that Christianity has no comforts in death. I witnessed the last moments of my worthy gardener, and wish I may die his death; and, if there is happiness in another life, this disciple of Jesus is assuredly happy. When the physician told him he was in extreme danger, 'How,' said he, 'can that be, when God is my Father, Jesus my Redeemer, heaven my country, and death the messenger of peace? The greatest risk I run is to die, but to die is to enter into complete and endless bliss.' His last words were, 'I die, but

magnifying Christ

^a 2 Co. i. 10, 11; 2 Co. iv. 17; Ro. viii. 28.

^b "Release fr. imprisonment."—*Chrysosom.* "Preservation of his life"—*Æcumenius.* "Victory over his enemies."—*Michaelis.* "His own salvation in a spiritual sense."—*Reinwaldt, Lightfoot.*

^c Ro. xiv. 7, 8; 2 Co. v. 14, 15; 1 Co. vi. 20.

"Death is the liberator of him whom freedom cannot release, the physician of him whom medicine cannot cure, and the comforter of him whom time cannot console."—*Colton.*

living and dying

^a Ga. ii. 20; Col. iii. 3, 4.

^b *Ellicott.*

^c Re. xiv. 13.

^d *C. Payne.*

^e *J. C. Jackson.*

"Death only supplies the oil for the inextinguishable lamp of life."—*Coleridge.*

^f *Dr. Tuckney.*

"To look upon death as eternity's birthday, is that which makes it not only tolerable, but amiable. *Hic dies postremus æterni natalis est,* are words I admire more than any others that ever dropt from a heathen's lips."—*Leighton.*

abiding and departing

a 2 Co. v. 8; 1 Th. iv. 17.

b "His apos. calling and service to the Ch., wh. are of far greater importance to him than his own heart's desire, control his decision."—*Braune*.

c *R. Sibbes*.

d *W. W. Wythe*.

"Death is gain in respect of the evils which it will annihilate, and the augmented sources of enjoyment to which it will conduce t." — *Dr. Wardlaw*.

abundant rejoicing

a *Lightfoot*.

b *Ellicott*.

c Ro. i. 11, 12; xv. 29.

"Man must be prepared for every event of life, for there is nothing that is durable."—*Menander*.

d *Dr. Wise*.

united effort

a Ep. iv. 1; Col. i. 10.

b Jude 3.

c Is. li. 12; Ma. x. 28.

d 2 Th. i. 5—10.

e 1 Pe. iv. 13, 14.

"The Sunday's

what needs that trouble me? My Jesus is the true God, and eternal life.'"

22—24. **this**.. labour, this realisation of Christ is the ground of my hope of fruitfulness as a believer and an Apos. yet.. not, if I had to choose, I know not wh. I should prefer. for.. two, I am hemmed in on both sides. **having**.. Christ,^a my natural, human wish. **better**, for me, in respect of the *gain*. to.. flesh, to cling to my life, such as it is. **is**.. you,^b to use tongue and pen in a cause wh. then had few such advocates.

Paul's strait.—I. His strait. II. The desires that caused this strait—spiritual—constant—not so much after happiness as holiness. III. The reasons for these desires:—1. To be with Christ—better for me; 2. To live—more needful for you. IV. His resolution—after all, being willing, for the good of the Church, still to abide here. There is happiness even here for a Christian.^c—*With Christ in glory*.—I. What it is to be with Christ. To—1. Behold His presence; 2. Share His glory; 3. Enjoy His communion. II. Why this is far better. Better—1. Bodies; 2. Souls; 3. Company; 4. Employment; 5. Enjoyment; 6. Honours.^d

How a Christian can die.—Addison, after a long and manly, but vain struggle with his distemper, dismissed his physicians, and with them all hopes of life. But with his hopes of life, he dismissed not his concern for the living, but sent for a youth, who was nearly related, and highly accomplished. He came, and after a decent pause, the youth said, "Dear sir, you sent for me, I believe: I hope you have some commands; I shall hold them most sacred." Forcibly grasping the young man's hand, he softly said, "See in what peace a Christian can die." He spoke with difficulty, and soon expired.

25, 26. **having**.. know, personal conviction.^a for.. faith, for your furtherance in, and joy of the faith.^b **that**, etc., "that you may have more matter for boasting in me." **by**.. again,^c by wh. their faith should be confirmed, and their joy increased.

Untutored faith.—Dr. Beecher, in his *Autobiography*, tells of a poor pious Indian woman whom he once knew on Long Island. He says that one fall, just before Thanksgiving, while standing on a hill near the beach, she saw a large flock of brant (a species of wild goose) flying over; and she said, "Oh that the Lord would give me one of those brant to keep Thanksgiving with!" Immediately a duck-hawk darted from a tree near by, and flying into the flock, struck one of them dead. It fell not far distant; and Betty went and picked it up, fully believing that the Lord had sent it to her for her Thanksgiving dinner. At another time, when she received a present of a basket of meat from an acquaintance, she said, "Thank the Lord for giving me this meat; and thank you, too, Colonel Gardiner."^d

27, 28. **only**, whatever may happen. **conversation**,^a deportment. **be**.. Christ, *i.e.*, such as the Gospel should produce. **that**.. you, wh. he most desires. **absent**, a possibility. **I**.. affairs, spiritual condition. **that**.. spirit, that ye be firmly united. **for**.. Gospel,^b to live manifest, promulgate this faith. **terrified**,^c *Gk.*, not like *scared horses*, made to start, or turn about, spring aside. **which**.. them, if they will but consider. **an**.. perdition,^d that with all their cruelty and power they are

more perturbed within, than you without. but . . you, it is also a token. of . . God, He who gives this calmness indicates thereby His purpose of saving you.

Let your conversation be as becometh the Gospel.—What sort of a conversation is this—as becometh the Gospel of Christ? The Gospel is—I. Very simple—in like manner should we be; II. Pre-eminently true—gold without dross—without the jewel of truth our lives will be valueless; III. Fearless—we must be equally unflinching; IV. Very gentle; mark this spirit in its founder—let us seek to win others by gentle words and acts; V. Loving; the message of love to a fallen race—love and union is required among the saints; VI. Holy—for Christ's sake let us be holy too.^f

Moderation in Christian living.—There is a dreadful ambition abroad for being “genteel.” We keep up appearances, too often at the expense of honesty; and, though we may not be rich, yet we must seem to be so. We must be “respectable,” though only in the meanest sense—in mere vulgar outward show. We have not the courage to go patiently onward in the condition of life in which it has pleased God to call us; but must needs live in some fashionable state to which we ridiculously please to call ourselves, and all to satisfy the vanity of that unsubstantial genteel world of which we form a part. There is a constant struggle and pressure for front seats in the social amphitheatre; in the midst of which all noble self-denying resolve is trodden down, and many fine natures are inevitably crushed to death. What waste, what misery, what bankruptcy come from all this ambition to dazzle others with the glare of apparent worldly success, we need not describe. The mischievous results show themselves in a thousand ways—in the rank frauds committed by men who dare to be dishonest, but do not dare seem poor; and in the desperate dashes at fortune, in which the pity is not so much for those who fail, as for the hundreds of innocent families who are so often involved in their ruin.^g

29, 30. given, appointed, granted as a favour. believe,^a and enjoy the fruits of faith. but . . sake,^b and thus show to all that your faith is fr. God. conflict, with opposers. which . . me, they were joined to him by common trials, as well as faith.

Gifts on Christ's behalf.—I. To believe in Him,—faith is God's gift on Christ's behalf, who purchased for us the grace of faith. II. To suffer for His sake. This is—1. A great honour; 2. A great advantage—we may be serviceable to God and convert others by this; 3. A thing which will receive a great reward.^c

Overcoming faith.—We read in history of one in departed days who fancied that he had accomplished this hard task. He carried his victorious arms over every region of the then known earth: he subjugated king after king, and brought nation after nation beneath his sway, and then fancied that he had “overcome the world.” He felt it sad to think that his heroic task was done, and wept that there were no more worlds to conquer. Oh, far astray, far mistaken! There was one world to conquer yet, to which that conqueror was a slave; a world to overcome which the arms of Alexander were of no avail: for “this is the victory that overcometh the world, even our faith.”^d

sermon lasts but an hour or two, but holiness of life is a continued sermon all the week long.” —*Leighton.*

“It does not become any living man to say, ‘This will not happen to me.’” —*Menander.*

“It is better for a good man to be overcome by his opponents, than to conquer injustice by unconstitutional means.” —*Sallust.* “It is noble, and regarded as the noblest, both among nations and individuals, to keep faith in adversity.” —*Silius Italicus.*

f Spurgeon.

g Smiles.

“Inward religion without an outward show of it is like a tree without fruit, useless; and outward show of religion without inward sincerity is like a tree without heart, lifeless.” —*Venning.*

believing and suffering

^a Ep. ii. 8.

^b Ma. v. 11, 12; Ac. v. 41.

“Few are able, by their own reflections, to draw the line between vice and virtue, or to separate the useful from the useless; many learn experience by what happens to others.” —*Tacitus.*

^c *M. Henry.*

^d *Dr. A. K. Boyd.*

CHAPTER THE SECOND.

union

a 2 Co. i. 5; 2 Th. ii. 16, 17.

b Ep. iii. 19.

c 2 Co. xiii. 14; 1 Co. iii. 16; Ro. viii. 16.

d Ro. xii. 16; xv. 5.

e 1 Co. i. 10; 1 Pe. iii. 8.

"We swear to be a nation of true brothers, never to part in anger or in death."—*Schiller*.

"Let him, from the beginning to the closing scene, maintain the character he has assumed, and be in every way consistent."—*Horace*.

f *Zeiss*.

g *S. Lavington*.

h *Weir*.

"Uniformity is not the mind or manner of God."—*Guthrie*.

humility

a Ga. v. 26; Ja. iii. 14.

b 1 Pe. v. 5; Ep. v. 21.

c Ro. xv. 2; 1 Co. x. 24, 33; xiii. 5.

"Still there are a few spirits upon earth so mean and contracted as to centre all regards on their own interest, exclusive of the rest of mankind."—*Berkeley*.

1, 2. if . . any,^a wh. he takes for granted there are. consolation, exhortation. if . . love,^b comfort springing from love. if . . Spirit,^c fr. His presence and communion. bowels, tender mercies. mercies, compassions. fulfil, fill up, complete. like-minded,^d minding, caring for, the same thing; agreement in opinion, aim, etc. love, to Christ, and ea. other. one . . mind,^e unitedly pondering the same thing.

The royal image of the Christian who consecrates his life to the Lord.—I. Humility of heart is his costly adornment. II. The blessing of love is his joyful delight. III. Pleasing God is his exalted aim. IV. Harvesting of the seed is his heavenly reward.^f—*Consolation in Christ.*—Is there any consolation in Christ? I ask: I. The young convert. II. The active and laborious Christian. III. The afflicted Christian. IV. The dying Christian. V. The glorified saints. VI. You—what is your answer? Inferences: (1) Bless God for this unspeakable gift; (2) What enemies they are to themselves who are enemies to Christ; (3) How greatly they misrepresent who describe religion as gloomy; (4) Let your lives declare this gift; (5) If there be such consolation in Christ now—what must heaven be?^g

Evangelical unity.—Very true, there are minor differences, but yet there is real unity. Ours is not a unity like that of the waters of a stagnant pool, over which the purifying breath of heaven sweeps in vain. Ours is not the unity of darkness, like the cloud-covered midnight sky, where neither moon nor star appears. Ours is not a unity of a forced conformity, such as is found in polar seas, where eternal winter has locked up the waves in fetters; but, rather, the unity of Evangelical Protestants is like the fountain flowing ever fresh and free from the rock; like the rainbow that combines the seven prismatic colours into one glorious arch of promise spanning the heavens; like old ocean's unfettered flow as its waves rush in all their majesty and might "distinct as the billows, but one as the sea."^h

3, 4. let . . vainglory,^a an ill motive destroys the virtue of the deed. but . . mind,^b in humility. better, superior in talent, etc. look . . things,^c as though wisdom would die, and the work cease, with him. but . . others, awarding to them the praise that is due.

Our own and others' things.—I. What do these words prohibit? 1. What do they forbid?—supreme regard for our own things—the closing of the eye, the heart, and the hand to the affairs of others; 2. Why is this forbidden?—because it is not God-like—it transgresses the laws which demand love—it becometh not the Gospel of Christ—it is personally injurious. II. What do they require? 1. Sympathy with others; 2. Readiness to defend and serve others; 3. Avoidance of all that will damage others. III. To what extent are these obligatory?—to every man—however rich—however poor. Conclusion: The text—(1) Illustrates the practical character of New Testament teaching; (2) Exhibits a very high standard of conduct, and leads us where we may hear Christ's voice; (3) Shows that a selfish man cannot be a thorough and

consistent Christian; (4) Exalts before our eyes the dispensation to which it belongs.^d

Self-sacrificing kindness.—A fire having broken out in a village of Denmark, one of the inhabitants, a poor man, was very active in affording assistance; but every endeavour to extinguish the flames was in vain. At length he was told that his own house was in danger, and that if he wished to save his furniture, not a moment was to be lost. "There is something more precious," replied he, "that I must first save. My poor sick neighbour is not able to help himself; he will be lost if I do not assist him: I am sure he relies upon me." He flew to his neighbour's house, rushed at the hazard of his life through the flames, and conveyed the sick man in his arms to a place of safety. A society at Copenhagen showed their approbation of his conduct by presenting him with a silver cup filled with Danish crowns.

5, 6. let . . Christ,^a take Him as your pattern of humility. being . . God,^b subsisting in the form of God; a ref. to His pre-incarnate existence. thought . . God,^c "did not deem His being on an equality with God a thing to be seized on, or to be grasped at."^d

Incarnate Deity.—I. We are directed to a state in which Jesus subsisted before particular acts which He performed, and which renders those acts so interesting and extraordinary,—he was in "the form of God," and, as such, possessed all the prominent and distinct Divine attributes: 1. Splendour; 2. Title; 3. Agency—He is acknowledged Creator, Ruler, Judge; 4. Retinue; 5. Worship—"Him only shall ye serve." II. The series of acts to which we must attend, deriving their significance and peculiarity from this previous state of Christ: 1. He did not seek to retain an appearance of Divine glory and co-equality; 2. He divested Himself of the ensigns of Divine nature and government; 3. He entered upon a course of responsible subordination; 4. He united Himself to human nature by a perfect incarnation; 5. He stooped to the most extreme depression of state; 6. He reduced Himself to the necessity of death; 7. He yielded to death in a peculiar form. Learn:—(1) How admirable is the expedient of the Saviour's incarnation; (2) What a sublime example is afforded by the conduct of the Saviour.^e

Influence of the inner life.—"The life must develop the individual. Oh, as little centres of influence let us make it our first work to foster and exhibit this principle of life-giving union with Christ Himself. Thus indeed may we 'make our lives sublime,' and effect more for the advancement of the kingdom of Christ than if we had the eloquence of the greatest orators." As you would be lovely in the sight of God, strive to be Christ-like. Certainly it is the Spirit of Christ within you, and the beauty of Christ upon you, which only can make you lovely; the more you resemble Him in holiness, the more will you manifest of true excellence; and the more frequent and spiritual your communion with Christ, the more of the loveliness of Christ will be stamped upon your spirits, changing you into the same image from glory to glory.^f

7, 8. but . . reputation,^a emptied, or stripped Himself. and . . servant,^b by taking the form of a servant; a servant's condition and labour. likeness,^c He was no mere man. fashion,^d

d S. Martin.

"Men are so employed about themselves, that they have not leisure to distinguish and penetrate into others; which is the cause why great merit, joined to great modesty, may be a long time before it is discovered."
—*La Bruyère.*

the mind of Christ

a Ma. xi. 29; Jo. xiii. 15; 1 Pe. ii. 21; 1 Jo. ii. 6.

b Jo. i. 1, 14; Col. i. 15; He. i. 3.

c Jo. v. 22, 23; xiv. 9; x. 30.

d Ellicott.

"After Majesty—the highest Majesty—to teach us humility, hath thus humbled Himself, how wicked a thing will it be for a worm to swell, and be conceited."
—*Bernard.*

e Dr. R. W. Hamilton.

f Flavel.

"To be humble to superiors, is duty; to equals, is courtesy; to inferiors, is nobleness; and to all, safety; it being a virtue, that, for all her lowliness, commandeth those souls it stoops to."
—*Sir T. More.*

humility of Christ

a Is. liii. 3.

b Ma. xx. 28; Lu. xxii. 27; Jo. vi. 38.

c He. ii. 14, 17; iv. 15.

d 2 Co. viii. 9.

e Jo. x. 17, 18.

f Ga. iii. 13; He. xii. 2.

"Humility, that low, sweet root, From which all heavenly virtues shoot."—*Moore.*

"Modest humility is beauty's crown, for the beautiful is a hidden thing, and shrinks from its own power."—*Schiller.*

g *Flavel.*

h *H. Smith.*

The more prosperity a man enjoys, the more humility God enjoins.

exaltation of Christ

a Is. liii. 12; Ma. xxviii. 18; He. ii. 9; Ep. i. 20, 21.

b *Bengel.*

c Re. v. 13; 1 Co. xv. 24, 25.

d Jo. xiii. 13; Ac. ii. 36; Ro. xiv. 9; 1 Co. viii. 6.

e *Lightfoot.*

f *H. W. Beecher.*

g *A. Butler.*

"All the world, all that we are, and all that we have, our bodies and our souls, our actions and our sufferings, our conditions at home, our accidents abroad, our many sins, and our seldom virtues, are as so many arguments to make our souls dwell low in the

outward appearance, mode of life. **he . . himself,**^a still further in the course and conclusion of His life on earth. **death,**^c even unto death. **even . . cross,**^f yea, death on the cross.

Christ humbled.—I. In His incarnation,—the Ruler of all brought to the state of a creature—to the state of an inferior creature, a man not an angel—at a time when this state was stained by sin—to be scorned by men—put at a distance from His Father, and the joys of heaven—born on earth of obscure parents. II. In His life—persecution in His infancy—born in a stable—poverty in worldly things—tempted of Satan—ungratefully received by the world. III. In His death—the death of the cross—a malefactor's death.^e

Humility not contemptible.—Humility did not make John the Baptist contemptible; but when he refused the name of a prophet, Christ saith that he was more than a prophet. Humility did not make Moses contemptible; but as he was the mildest man upon earth, so he was the greatest upon earth. Humility did not make David contemptible; but when he humbled himself he said unto Michal, "I will be more humble yet, and lowly in mine own sight, yet thou and thy maids shall honour me." As Christ ceased not to be a King because He was like a servant, nor to be a Lion because He was a Lamb, nor to be a God because He was made man, nor to be a Judge, because He was judged; so man doth not lose his honour by humility; but he shall be honoured for his humility, as the son was honoured when he was humbled (Luke xv. 18—25). Thus humility hath found that which pride sought; like little David, which was least accounted of, and yet got the victory, yea, when no man durst encounter with the giant (1 Sam. xvii. 28).^h

9—11. **wherefore . . him,**^a the result of self-renunciation and self-abasement of Christ. **name,** *i.e.*, dignity and praise.^b **bow, fear, adoration. of . . earth,**^c *i.e.*, of all creation. **confess,**^d "proclaim with thanksgiving."^e

The name of Jesus.—I. In its lowest use, a name is a sign affixed to a thing for the purpose of distinguishing it from every other thing. II. With regard to persons, names are at first, therefore, the simple means of identification. III. In process of time, however, they become intimately connected with things about us—our personal qualities—our experiences—our character generally—and sometimes they are used to indicate whole departments of human development—Cæsar—Bonaparte—Alexander—Raphael—Milton—Judas—Nero. IV. From this thought, we come nearer to some conception of what the text has declared—the name of Christ—representing all that is beautiful, lovely, admirable, intelligent, effective—all good centres around that name—that name which can never fail or lose its power.^f

Christ teaches humility.—He voluntarily mourned, because mourning humiliates, and He would be humble; He daily suffered, because suffering subdued the pride of human hearts, and He would teach us to accomplish that conquest. It was the humiliation of a God to take our nature at all; it was the humiliation of a man to crucify that nature daily. He knew, what sages had failed to see, that it was loftiest when lowest; that as it sunk to humbleness, it rose in glory. And thus the model of all He taught, Himself "the first-born from the dead." He soared to heaven with a spirit lowly as the grave He left: thus beats there, at the right-hand of the Majesty on high, a human heart—the heart of

an enthroned King—more softly subdued to mercy, more meekly patient, than ever sorrowed among the loneliest solitudes of earthly affliction.^f

12, 13. as . . obeyed,^a as ye have been obedient to God. not . . only, ye need not the prompting of my presence. work . . trembling,^b be nervously anxious to be and do right. for . . you,^c this is your encouragement, that the work within is a work of God. both . . pleasure,^d He supplies the impulse, and, through you, He performs the work. To Him, therefore, be all the praise.

Perfecting salvation.—I. The Christian's work—the completion of his salvation. II. His spirit—reverence and self-distrust. III. His warning and encouragement.^e—*Your own salvation.*—It is "your own salvation," because it must be wrought out—I. In yourself, your own self; II. By yourself, your own self,—that is, by you, God working in you; III. For your own self—what you sow that will you reap.^f

Working out salvation.—It is but too common with some professors, under a pretence of magnifying the grace of God, to excuse their want of zeal, and their negligence in the duties of religion, by pleading that they can do nothing without the sensible influence of grace upon their minds.—"I once heard," adds Mr. Buck, "a zealous minister (now with God) talking in his sleep, which was a very customary thing with him, and lamenting this disposition in some professors, which he thus reprov'd: 'I am a poor creature, says one; and I can do nothing, says another. No, and I am afraid you do not want to do much. I know you have no strength of your own, but how is it you do not cry to the strong for strength?'"

14-16. do . . things,^a needful, right, however humble the work, or difficult. murmurings,^b prob. ref. to Israelites. disputings, inward questionings. that . . be,^c that ye may be regarded as. harmless, pure. the . . rebuke,^d irreproachable. crooked . . perverse,^e "in ref. to their moral obliquity and their distorted spiritual growth." among . . world^g [i. 24]. holding . . life,^h manifesting the Gospel by living and preaching the Word, fr. whom they have life. in . . Christ, day of judgment. that . . vain,ⁱ but find that his zeal is productive of hoped for results.

Lights in the world.—These lights are intended—I. To make manifest—a Christian should so live as that all may see Christ reflected in his daily actions. II. For guidance—we are to hold forth to those in darkness the Word of life. III. For warning—there are many false lights in the world, shown by the wreckers of Satan, but place you the right light on the rock. IV. As a cheering influence—Christians should carry sunshine wherever they go.^h—*Christian lights.*—How may we shine best as "lights in the world?" I. By having in our hearts God's love and truth. II. By not concealing the light. III. By possessing the reflector—a blameless life—good works. IV. By frequently trimming and feeding the lamp.ⁱ—*The duty of private Christians to teach the Gospel to others.*—I. The duty—"to hold forth the Word of life." This Gospel is "the Word of life." 1. To those in a state of moral and spiritual death. 2. To those that are pardoned. II. The chief and appointed ways of performing this duty. 1. By the

deep valley of humility."—*Jeremy Taylor.*

working out salvation

a Jo. vi. 28, 29.

b He. iv. 11; 2 Co. vii. 1; 2 Pe. i. 10; He. vi. 11, 12; iv. 1.

c 2 Co. iii. 5; Ep. ii. 8, 9.

d Pr. xvi. 1; Je. xxxii. 39; He. xiii. 20, 21.

e J. W. Coombs, B.A.

f C. Wills, M.A.

"Alone He works in all, yet He alone seems not to work."—*Thomson.*

"If we make religion our business, God will make it our blessedness."—*J. Adam.*

the Word of life

a Ja. v. 9.

b 1 Co. x. 10.

c Ma. v. 45; Ep. v. 1.

d 1 Pe. ii. 12.

e De. xxxii. 5.

f *Ellicott.*

g Ma. v. 14, 16, Ep. v. 8.

h Jo. vi. 63.

i 1 Th. ii. 19.

k C. H. Spurgeon.

l D. Longwill, M.A.

"The Apostle, perhaps, alludes here to those towers which were built at the entrance of the harbours, with fires kept burning on them, to direct the mariner in dark and

stormy nights to a safe and quiet haven."—*Beza.*

m Dr. Leischild.

"A man without religion is like a horse without a bridle."—*Anon.*

self-sacrifice

a Ac. xx. 24; Col. i. 24.

b C. Simeon, M.A.

"Religion, though it hath its infancy, yet hath it no old age: while it is in its minority, it is always *in motu*; but when it comes to its maturity and full age, it will always be *in quiete*; it is then always the same, and its years fail not, but it shall endure for ever."—*John Smith.*

Timotheus

a Ja. iv. 15; Jo. x. 30.

b Ma. xvi. 24; 2 Co. v. 15; 1 Co. x. 33.

"As the heart advances in grace, so it grows more public-spirited. The higher a man ascends a hill, the larger will be his prospect."—*Gurnall.*

c Dr. Payson.

"The best inheritance that a father can leave to his children, and which is superior to any patrimony, is the

public and standing ministry of the Gospel. 2. By the working together of all Christians. 3. By the working of private Christians, by educating the poor, by discourse and conversation, by earnest remonstrance, personal entreaty, and renewed appeal; by visiting the sick."^m

Manifesting the life of Christ.—For no greater good can be conferred on a State than that men should be intimate, and well acquainted with each other's character. Since, where a light is not reflected from their good works in the face of each other, but where a moral darkness is around them, there we are sure to find that no one receives properly the honour due to his worth. It is meet, then, that every man should exert himself never to appear to anyone to be of the base metal, but always artless and true.

17, 18. offered, poured out, ref. to pouring out of his blood as a martyr. upon . . . faith, he hopes that his death may have the effect of strengthening their faith, and prepare them for heaven. I . . . all,^a he would rejoice in anything that would be a service to them. for . . . me, that his death would be a gain to him and a benefit to them.

Ministerial zeal depicted.—I. What the event was which is here so gladly welcomed:—1. The event itself was a martyrdom; 2. This Paul welcomed as a ground of joy. II. What the welcoming of such an event should teach us:—1. The value of the soul; 2. The wonderful love of Christ to our sinful race; 3. The proper character of a Christian minister.^b

Self-sacrifice.—Two boats, some time ago, were sent out from Dover to relieve a vessel in distress. The fury of the tempest overset one of them, which contained three sailors, and one of them sunk. The two remaining sailors were floating on the deep; a rope was thrown to one of them from the other boat, but he refused it, crying out, "Fling it to Tom, he is just ready to go down; I can last some time longer." They did so; Tom was drawn into the boat. The rope was then flung to the generous tar, just in time to save him from drowning also.

19—23. I . . . Jesus,^a if it may be His will, and for His glory. likeminded, with myself in this respect. who . . . state, and whose care might otherwise be perfunctory. all, who are now with me, except Timotheus. own, profit, glory, safety. not . . . Christ's,^b *i. e.*, the welfare of His cause and people at all personal costs and hazards. ye . . . him, ye know his well tried character. as . . . father, loving, obedient, entering into his father's work and spirit. in, for. so : . . me, what issues my present affairs will have.

Concern for the spiritual wants of men.—I. The situation of mankind, in a moral and religious view, is such as ought to awaken the unaffected concern of good men. II. Men who properly care for the spiritual state of their fellow beings are rarely to be found,—this was the case in Paul's time—it is so now, though in a less degree than formerly. III. Some of the principal causes of this unconcern: 1. An inordinate and criminal self-love; 2. The prevalence of unbelief; 3. Despondency.^c

Thinking only of self.—Of all that have tried the selfish experiment, let one come forth and say he has succeeded. He that has made gold his idol—has it satisfied him? He that has toiled in the fields of ambition—has he been repaid? He that has ran-

sacked every theatre of sensual enjoyment—is he content? Can any answer in the affirmative? Not one. And when his conscience shall ask him, and ask it will, “Where are the hungry, whom you gave meat? the thirsty, whom you gave drink? the stranger, whom you sheltered? the naked, whom you clothed? the prisoned, whom you visited? the sick, whom you ministered unto?” how will he feel, when he must answer, “I have done none of these things,—I thought only for myself!”^d

24—27. trust, confident. I. . . shortly, he trusted that he would be able soon to follow Timothy. Epaphroditus^a (*Venus-like, beautiful*), pos. Epaphras, a Colossian.^b Nothing certainly known of him, beyond this passage. because . . . sick, he was sorry that their trials should be increased by a knowledge of his. he . . . death, his illness was likely to be fatal. but . . . him,^c restoration to health, one form of Divine mercy. and not, etc.,^d mercy to those who are dear, to be regarded as a mercy to us.

Epaphroditus.—I. His sickness—nigh unto death. II. The sorrow of the Philippians on hearing of this—they loved and respected him. III. His recovery—“God had mercy on him”—they could ill spare so good a minister. IV. His desire to visit the Philippians. V. Paul’s recommendation of him—he caught his illness in the holy work, therefore they should esteem and reverence him more.^e

Human friendship transient.—For my own part, I found such friendships, though warm enough in their commencement, surprisingly liable to extinction; and of seven or eight whom I had selected for intimates out of about three hundred, in ten years’ time not one was left me. The truth is that there may be, and often is, an attachment of one boy to another that looks very like friendship, and while they are in circumstances that enable them mutually to oblige and assist each other, promises well and bids fair to be lasting—but they are no sooner separated from each other, by entering into the world at large, than other connections and new employments, in which they no longer share together, efface the remembrance of what passed in earlier days, and they become strangers to each other for ever. Add to this, the man frequently differs so much from the boy—his principles, manners, temper, and conduct, undergo so great an alteration—that we no longer recognise in him our old playfellow, but find him utterly unworthy and unfit for the place he once held in our affections.^f

28—30, carefully, diligently. The sending precipitated by the news he had heard of their sorrow, wh. the presence of E. might allay. receive . . . Lord, bec. of his relation to me and you in Christ. all, every form, degree, and proof. reputation, honour for sake of their work and character. for . . . death, his zeal for Christ had exposed him to imminent danger. not . . . me,^g his service to Paul was the expression of his zeal for Christ.

The succour of the saints.—This is—I. A work of Christ—enjoined—exemplified—commended by Him; II. A work of sacrifice—requiring not only the renunciation of ease and comfort—but often of health and life; III. A work of honour—those who undertake it are justly esteemed—their preservation is a source of joy to the Church.^h

Fraternal affection.—The Emperor Augustus having taken Adiatoriges, a prince of Cappadocia, together with his wife and children, in war, and led them to Rome in triumph, gave orders

glory of his virtue and noble deeds; to disgrace wh. ought to be regarded as base and impious.”—Cicero.
d Dr. Johnson.

Epaphroditus

a Ph. iv. 18.

b Col. i. 7; iv. 12; Phile. 23.

c Ps. ciii. 2—4; cvii. 21; cxvi. 15.

d Is. xxvii. 8.

“Live as if you were rescued from death, and seize fleeting enjoyments, and thus your recovered life will not have lost a single day.”—*Martial*.

e M. Henry.

f Cowper.

“If thy friends be of better quality than thyself, thou mayest be sure of two things: the first, that they will be more careful to keep thy counsel, because they have more to lose than thou hast: the second, they will esteem thee for thyself, and not for that which thou dost possess.”—*Raleigh*.

a Ma. xxv. 36, 40.

“Friendship only truly exists where men harmonise in their views of things human and Divine, accompanied with the greatest love and esteem; I know not whether, with the exception of wisdom, the gods have given us anything better.”—*Cicero*.

b Dr. J. Lyth.

c Percy Anec.

"He who maliciously takes advantage of the unguarded moments of friendship, is no farther from knavery than the latest moment of evening from the first of night."—*Lavater.*

that the father and the elder of the brothers should be slain. The ministers of execution, on coming to the place of confinement, inquired which was the eldest? On this, there arose an earnest contention between the two young princes, each of them affirming himself to be the elder, that, by his own death, he might preserve the life of his brother. When they had continued this heroic and fraternal emulation for some time, the afflicted mother with much difficulty prevailed on her son Dyentus, that he would permit his younger brother to die in his stead, hoping that by him she might still be sustained. When Augustus was told of this example of brotherly love, he regretted his severity, and gave an honourable support to the mother and her surviving son.^c

CHAPTER THE THIRD.

rejoice in the Lord

a 1 Th. v. 16.

b 2 Pe. i. 12, 13.

c Meyer.

d Calvin.

e Wieseler.

f Ma. vii. 6; Ga. v. 15.

g Ro. ii. 28; Ga. v. 2; vi. 13.

h Ro. ii. 29; Col. ii. 11; De. x. 16.

i Jo. iv. 24; Ro. vii. 6.

"The nature of the wicked is in general fickle and variable. While they are engaged in their evil deeds, they have resolution, and more than enough. When they have accomplished their foul acts, then it is that they begin to feel the difference between right and wrong."—*Juvenal.*

k Bp. Beveridge.

l Becher.

confidence in the flesh

a Ge. xvii. 12.

b Ac. xxvi. 4, 5.

c Ac. viii. 3; ix. 1; Ga. i. 13, 14.

1-3. rejoice,^a a needful exhortation aft. what he had just said ab. himself, etc. write . . things,^b either things just bef. written:^c or, oral communications made to Phils. personally;^d or, recently communicated to Tim. and Ephr.^e grievous, irksome. beware, observe. dogs,^f the impure. evil workers, breeders of mischief. concision,^g a contemptuous ref. to mere hand-wrought mutilation. circumcision^h [iii. 277]. which . . spiritⁱ [ii. 249].

Rejoice in the Lord.—I. What it is to rejoice,—to be filled with delight, which is either—1. Bodily or sensitive—"pleasure;" 2. Rational or spiritual. II. What it is to rejoice in the Lord: 1. God was pleased, at first, to order the soul of man, so that it had a natural tendency to the nature of God; 2. The soul, being disordered by sin, is apt to rejoice in nothing but externals; 3. It is therefore God's will that we labour to rejoice in Him. III. How it appears that we ought, and may thus rejoice. From—1. Scripture; 2. Reason.^k

Worship affected by the place.—Many of our churches defy Protestantism. Grand cathedrals are they, which make us shiver as we enter them. The windows are so constructed as to exclude the light, and inspire a religious awe. The walls are of stone, making us think of our last home. The ceilings are sombre, and the pews coffin-coloured. Then the services are composed to these circumstances; the hushed music goes trembling along the aisles; and men move softly, and would on no account put on their hats before they reach the door; but, when they do, they take a long breath, and have such a sense of relief to be in the free air, and comfort themselves with the thought that they have been good Christians! Now, this idea of worship is narrow and false. The house of God should be a joyous place for the right use of all our faculties. I had rather see a congregation laugh, when it is a sign of life in them, than to see them asleep under appropriately called sound sermons.^l

4-6. in . . flesh, com. human grounds of boasting. circumcised . . day, lit. in respect of circumcision, eight days old. stock, race. of . . Benjamin, one of the two most famous. an . . Hebrews, a Hebrew of pure blood. Pharisee,^b one of the most scrupulous of the orthodox sect. zeal . . Church,^c

many, even Jews, had not zeal enough for this. touching . . law,^d righteousness that comes of obedience. blameless, in the judgment of men.

Compensation.—I. The summary which the Apostle makes of these presumed privileges: 1. Sacramental regeneration; 2. Distinguished ancestry; 3. Religious persuasion; 4. Religious earnestness; 5. Ceremonial blamelessness and legal righteousness. II. The estimate which he was disposed to make of these doubtful advantages,—he condemns them all. III. The course which he had been prepared to adopt.^e

A few words on satire.—Satirical writers and talkers are not half so clever as they think themselves, nor as they are thought to be. They do winnow the corn, 'tis true, but 'tis to feed upon the chaff. It is much easier for an ill-natured than for a good-natured man to be witty; but the most gifted men that I have known have been the least addicted to depreciate either friends or foes. Dr. Johnson, Burke, and Fox, were always more inclined to overrate them. Your shrewd, sly, wit-speaking fellow, is generally a shallow personage, and frequently he is as venomous and as false when he flatters as when he reviles; he seldom blames John but to vex Thomas. Do not, pray do not, "sit in the seat of the scorner." Are these poor heartless creatures to be envied? Can you think that the Duc de Richelieu was a happier man than Fénelon? or Dean Swift than Bishop Berkeley? f

the wh. things. gain,^a advantages to him bef. he bec. a Christian. loss, as though they were not; not to be relied upon as helps to salvation. Christ, whom I have taken to be my only and sufficient Saviour. count, reckon. all . . loss, everything on which men rely apart fr. Christ. for . . Lord,^b the value of wh. knowledge is the greatest possible gain. for . . things, wh. he had once valued. dung, refuse. win, gain. and . . him,^c united to Him, working for Him. not . . righteousness,^d as a ground of trust. which . . law,^e of works. that . . Christ, that wh. faith appropriates.

All things but loss.—The true disciple reckons all but loss—I. As an object of pursuit; II. As a meritorious ground of hope; III. For the sake of his new acquisition and cause of glorying. This is no neutral, time-serving character. By seeking such high attainments we shall greatly increase our influence upon unconverted persons around us.—*The knowledge of Christ excellent.*—I. Wherein consists the excellency of this knowledge: 1. In its own kind—the most sublime study—imparted by the only effective teacher—including all the essentials to human blessedness; 2. In its peculiar influence on the mind—in nothing injurious—in every way beneficial; 3. In the present and eternal consequences it involves. II The reasons for the high estimate formed of this knowledge: 1. It is that for which the Divine arrangements rendered all things subservient; 2. The possession of all things would leave the mind wretched without it; 3. It imparts moral grandeur to the mind; 4. It makes the possessor a great benefactor to mankind.^g

The words translated "loss" and "gain."—The word κερδη properly signifies the gain or profit which is made by merchandise, or otherwise. The word ζημιαν signifies loss incurred in trade; and more especially that kind of loss which is sustained at sea in a storm, when goods are thrown overboard for the sake

d Ma. xix. 17-20; v. 27, 28.

"Proud men are very much mistaken. Their ancestors have left all things which are in their power to them — riches, images, the noble recollection of them; but they have not left their virtue, nor were they able; it alone can neither be presented as a gift, nor received."—*Sallust.*

e Dr. H. R. Reynolds.

f Sharpe.

"A sneer is often the sign of heartless malignity."—*Lavater.*

loss and gain

a Ma. xiii. 14; Ga. ii. 21.

b Is. liii. 11; Je. ix. 23. 24; Jo. xvii. 3; 1 Co. ii. 2; Mk. x. 28-30.

c Jo. xv. 4; Ro. viii. 1; Ge. vii. 7.

d Ro. x. 3, 5; iv. 14; iii. 21, 22.

e Ga. ii. 16; 2 Co. v. 21.

"It is the mind that ought to be rich: for the riches of this world only feed the eyes, and serve merely as a veil to cover the realities of life."—*Menander.*

See D. Clarkson's Serm. i. 247.

f Dr. J. W. Alexander.

g Anon.

"How common it is for men first to throw dirt in the face of religion and then persuade themselves it is its natura

complexion! They represent it to themselves in a shape least pleasing to them, and then bring that as a plea why they give it no better entertainment."—*Still-ingfleet*.

h Dr. Macknight.

not yet perfect

a Ro. vi. 3; Col. iii. 1, 2; see *Andrewes, Serm. ii. 204*; *Westcott's Gos. of Res. ii. 31.*

b Ellicott.

c 1 Pe. iv. 13; 2 Ti. ii. 11.

d 1 Co. ix. 26, 27; Lu. xiv. 14; Jo. v. 29.

e Ro. vii. 21.

f 2 Co. vii. 1; He. xii. 1, 14, 15.

"Every saint must suffer, because Christ suffered. Christ must not have a delicate body under a crucified head."—*Gurnall*.

g Rev. C. Morris.

h Maclaren.

"Religion is the best armour that a man can have, but it is the worse cloak."—*Bunyan*.

perseverance

a Ps. xxvii. 4; Mk x. 21; Lu. x. 42.

b *Paxton* ii. 217 ff. *c* 1 Co. ix. 24; 2 Ti. iv. 7, 8; 1 Pe. v. 10.

d *G. Dumont.*

"Aim at perfection in everything, though in most things it is unattainable; however, they who aim at it, and persevere, will come much nearer to it than

of saving the ship and the people on board. In this sense the word is used in Acts xxvii. 10—21, and it gives a beautiful meaning to the passage. As though the Apostle had said, "In making the voyage of life, for the purpose of gaining salvation, I proposed to purchase it with my circumcision, and my care in observing the ritual and moral precepts of the law; and I put a great value on these things, on account of the gain or advantage I was to make by them. But when I became a Christian, I willingly threw them all overboard, as of no value in purchasing salvation. And this I did for the sake of gaining salvation through faith in Christ as my only Saviour."^h

10—12. that . . . him, personally, practically, experimentally. power . . . resurrection,^a virtue flowing fr. His r.: (1) To quicken our souls; (2) Confirm our hope of r.; (3) Assuring us of present justification; (4) Assuring us of final justification.^b and . . . death,^c see on 2 Co. iv. 10, 11; Ga. ii. 20. if . . . dead,^d expression not of doubt but a modest hope. perfect,^e spiritual perfection. but . . . after,^f I am pressing forward in the Divine life. apprehend, lay hold on (fig. taken fr. the Stadium).

Believers dying with Christ.—I. Christ's history gives an intelligent idea of our spiritual life. II. Spiritual life is the power coming from the strength and life of Christ to us. The death of Christ may be regarded as—1. A physical or natural event; 2. An act—Christ had power not to die. III. His death was the highest exhibition of His spiritual life. By it—1. He kept sin out of Himself; 2. He made a provision to get sin out of men. Learn:—(1) There was a certain mind, temper, and spirit in Christ; (2) It was that mind which led Him to the death of the cross; (3) That which was in Christ, and was thus manifested, is to be in us. We are not called to suffer, but we are called to show Christ's spirit under suffering.^g

The sculptor and his work.—The artist that is satisfied with his transcript of his ideal will not grow any more. There is a touching story told of a modern sculptor who was found standing in front of his masterpiece, sank in sad reverie, and when they asked him why he was so sad, "Because," he answered, "I am satisfied with it." "I have embodied," he would say, "all that I can think or feel. There it is. And because there is no discord between what I dream and what I can do, I feel that the limit of my growth is reached."^h

13, 14. one thing,^a those who succeed are usually men who mind *one thing*. forgetting, not obliterating fr. memory, but ceasing to trust. those . . . behind, the part of the race already run. and . . . forth, as the racer his hand; so, the Christian his heart and desire. mark,^b the goal. prize . . . calling,^c the crown of life [iv. 54].

The believer pressing forward.—I. An exposition of the words: 1. Paul's activity: (1) The mark he proposes to himself—perfection; (2) The means he chooses—"reaching forth;" (3) The end—the duties and rewards of the Gospel. 2. The principle which inspires his activity—his assurance of obtaining the prize. II. The truths and duties which they include: 1. Saints on earth, however good, have not yet attained perfection; 2. We should imitate Paul's activity; 3. The care of advancing in godliness ought to be our principal business.^d

One thing I do.—I was, some years ago, writes a clergyman, travelling through the Forest of Dean, on a visit to the clergyman of one of the new district churches. My gig had gone by the road, and I was making a short cut towards the parsonage, when I encountered a poor forester, with a bundle of sticks upon his shoulder. Feigning myself a stranger to the country, I pointed to the church in the distance, and asked what it was. "That," said he, "is our new church;" and then he proceeded to say, that they had a faithful minister, and it was a happy day for the forest when the church was built. "Well, my friend, do you attend the church?" "Ay, sure," replied the man. "Were you there yesterday?" "Yes, that I was." "What was your minister preaching about?" This last question seemed to awaken a deep interest; and the old man told me that the text was taken from Ph. iii. 13, 14. "And what did he make of it?" said I. The forester took great pains to make me comprehend, and I was not a little gratified by his native simplicity. "You see those *shep*," said he (that is sheep); "now our minister made it out as this: suppose I was running a race to that *shep*, and father was on this side, and mother on that side, and half a score more, and calling to me to stop; I should not mind what any of them said, *but make for the shep*, and talk to them when it was over." This was evidently a simile of his own, and proved pretty plainly that he had got hold of his subject. Upon inquiring of the clergyman, I found that the poor fellow could neither read nor write, but that whenever the church doors were open, he was in his place, and appeared to prize the privilege of hearing; and added to this that he was a sober, honest, hard-working man.

those whose laziness and despondency make them give it up a unattainable." — *Chesterfield*.
See *Robertson's Sermon* i. 60.
"Perfection is the denying of our own will; the acknowledgment of our own vileness, constant resignation to the will of God, and unwearied love for our neighbour. In a word, it is that love which thinks of nothing, seeks nothing, desires nothing but God." — *John Arndt*.
"Sighs, groans, and tears proclaim his inward pains, But the firm purpose of his heart remains." — *Dryden*.

15—17. perfect,^a *Gk.*, men who have passed out of the rudimentary discipline or ordinances.^b be . . minded, run by the rule of v. 13. and . . minded, if ye are in error ab. anything. God . . you,^c by His Spirit guide you aright. whereto . . attained, the past has lessons for the future. walk . . rule,^d union in things known and agreed upon. be . . me,^e vie with ea. other in imitating me.^f mark . . ensample, follow them wh. walk by our example.

use of examples

a He. v. 14.

b *Lightfoot*.

c Ho. vi. 3; Col. ii. 7.

d 1 Co. xv. 58.

e 1 Co. xi. 1; Ph. iv. 9; 1 Pe. v. 3.

f *Lightfoot*.

"For you are well aware that it is not only by bodily exercises, by educational institutions, or by lessons in music, that our youth are trained, but much more effectually by public examples." — *A. Eschines*.

g *Lehmann*.

True progress in the Christian life.—I. From what origin it must proceed—Christ Jesus. II. By what rule it must shape itself—the non-attainment of perfection. III. What end it must seek—the prize of the heavenly calling.^g

A noble example.—Lady Huntingdon, with an income of only £1,200 a-year, did much for the cause of religion. She maintained the college she had erected at her sole expense; she erected chapels in most parts of the kingdom, and she supported ministers who were sent to preach in various parts of the world. A minister of the Gospel and a person from the country once called on her ladyship. When they came out the countryman turned his eyes towards the house, and, after a short pause, exclaimed, "What a lesson! Can a person of her noble birth, nursed in the lap of grandeur, live in such a house, so meanly furnished—and shall I, a tradesman, be surrounded with luxury and elegance? From this moment I shall hate my house, my furniture, and myself for spending so little for God, and so much in folly."

minding earthly things

18, 19. many . . weeping,^a the wicked who try to lead others astray. that . . Christ,^b regard it as an offence or foolishness.

a Ps. cxix. 136.

b Ro. ii. 23, 24; 2 Pe. ii. 1, 2; Ga. v. 4.

c Ro. xvi. 17, 18.

d Ti. i. 11; Ro. viii. 6, 7.

See *Dr. J. W. Alexander's Christian Faith and Practice*, 80.

e Rev. A. Barnes.

"Not only, as it seems, is the old man twice a child, but also the man who is drunk."—*Plato*.

"For the mind that gives birth to base deeds, assiduously trains like a wicked parent, other deeds quite as base."—*Sophocles*.

f Rev. J. Parsons.

our body to be changed

a He. xi. 16.

b Ep. ii. 6; He. xii. 22, 23.

c Ti. ii. 11, 13; He. ix. 28; 1 Co. i. 7.

d 1 Co. xv. 43—53.

e Col. iii. 4.

"To lead a virtuous life is pleasant, and to die is by no means unpleasant to those who look forward to immortal fame."—*Arrianus*.

f W. S. Tyler.

"Virtuous and noble deeds are better than high descent."—*Euripides*.

g Young.

whose . . . destruction, the end of their opposition will be their own perdition. **whose . . . belly**,^c the aim of their life, sensual desire, gluttony. **whose . . . shame**, what they now glory in will be their shame in the end. **who . . . things**,^d their mind fixed on things earthly, sensual, devilish.

Enemies of the cross of Christ.—I. There is reason to believe that many professing Christians are the real enemies of the cross of Christ. II. The existence of such persons in the Church is a subject of regret and sorrow: 1. From their influence; 2. From the slender probability that they will ever be converted and saved.^e—*The sensual and worldly exposed*.—I. The guilt attributed to the characters described. These persons were: 1. Sensualists—"whose god is their belly;" 2. Worldlings—"who mind earthly things." II. The conclusions deduced as to these characters on Christian principles: 1. They are malignant adversaries of the mediatorial character and work of the Son of God; 2. Their career terminates in the woes of avenging retribution. III. The impulse which the contemplation of such characters inspires: 1. A dread lest the disciples of the Gospel should contract their guilt; 2. A deep concern for the peril of those by whom this guilt has been contracted already.^f

Whose god is their belly.—A gentleman in England, who had a chapel attached to his house, was visited by a person from London, to whom he showed the chapel. "What a glorious kitchen this would make!" said the visitor. "When I make a god of my belly," replied the gentleman, "I will make a kitchen of my chapel."

20, 21. conversation,^a *Gk.*, citizenship. **heaven**,^b we are citizens of the heavenly commonwealth. **from . . . Saviour**,^c we eagerly await as a Saviour. **change**, transform. **vile body**,^d body of humiliation. **glorious body**,^e body of His glory. **working**, strange, complete, irresistible. **he . . . himself**, the body is only one of all things under Christ.

Citizenship in heaven.—I. The seat of government of this commonwealth is in heaven. II. Its head is God, who to an inalienable right to reign, adds every qualification of being a perfect moral governor. III. The citizens are all holy beings throughout the universe. IV. The only right to this citizenship is holiness. V. The government is monarchical. VI. Yet it is a constitutional government—a government of law. VII. The citizens are all equal. VIII. They enjoy the greatest freedom. IX. The end of all good government is the honour of the government and the well-being of the subjects, and such is the end of God's.^f

The Spiritual change.—

As when a wretch, from thick polluted air,
Darkness, and stench, and suffocating damps,
And dungeon horrors, by kind fate discharged,
Climbs some fair eminence, where ether pure
Surrounds him, and Elysian prospects rise,
His heart exults, his spirits cast their load,
As if new-born he triumphs in the change:
So joys the soul, when, from inglorious aims
And sordid sweets, from feculence and froth
Of ties terrestrial set at large, she mounts
To reason's region, her own element,
Breathes hopes immortal, and affects the skies.^g

CHAPTER THE FOURTH.

1-3. joy . . crown,^a his converts will be his wreath of victory, and show, that as a runner he had not run in vain. **Euodias** (*prosperous*), more prop. Euodia, a Christian woman, of whom no more is known. **Syntyche** (*affable* or *fortunate*), another Christian woman. **that . . mind**,^b per. they had disagreed. **Lord**,^c the peacemaker. **yokefellow**, a common work the ground of brotherly claim. **Clement**,^d gen. sup. to be the Bp. of Ro., and author of a letter to the Corinthians. **in . . life**,^e the register of the covenant people.

Steadfastness in God.—Stand fast in—I. Your allegiance to God—many things will conspire to draw you away; but you must adhere to Him. II. Your dependence on Him—from this you are also in danger of being drawn, but we must live altogether by faith in Christ. III. Your expectation of His future advent—we should be always prepared for the Day of Judgment.^f

Zeal for souls.—Mr. Moody told of a London lady who gathered 700 persons around her for religious instruction, 600 of whom owed their conversion to her agency; and of another lady high in rank who gathered the poor and wretched around her, and some fifty-five were converted in one year. And in our own country, a pious woman in Cincinnati had led sixty souls to Jesus the past year.^g

4. rejoice . . Lord, the usual Gk. salutation,—“rejoice;” with a Christian limitation, “in the Lord.” **alway**, there being at all times, and in all circumstances, a ground for rejoicing in the Lord. **again . . rejoice**,^a command repeated with emphasis. (Paul a prisoner when he thus wrote!)

Rejoicing always in the Lord.—I. The nature of this joy, so peculiar to the Christian mind. Its distinguishing features are—1. Peace—peace of mind, rest of soul; 2. Affection—love for others; 3. Self-denial—resistance to the calls of pleasure, and the world; 4. Active benevolence. II. How this joy arises from the doctrines and practice of Christianity alone. From whence could arise peace and love but from that enlarged view of the universe which Christianity alone can afford, and from that ready acquiescence in the Divine will which a consciousness of our own necessary ignorance will infallibly dictate.^b

Christian joy.—We are not only allowed, indeed, but we are commanded to rejoice in the Lord. No joy has so good and firm a foundation as that which is to be found in the Lord, who has bought us, and with whom we are blessed with all spiritual blessings. But whoever wishes to rejoice in the blessings purchased for us by Jesus Christ, must be in Him, intimately united to Him by faith, renouncing sin, and all the false pleasures of the world. This true union and communion with Christ is the source of joy, the only source. Hence will follow a willingness to love, obey, and glorify Him as long as we live. But, if instead of trusting in Christ and in His consummate atonement, we rely on our own virtue, and consequently try to stand upon our own foundation, we shall never enjoy one moment's peace of mind. Our virtue and holiness are, and ever will be, imperfect; we shall,

the
preacher's
crown

^a 2 Co. i. 14; 1 Th. ii. 19, 20; 1 Th. iii. 8, 9.

^b Ph. ii. 2.

^c 1 Pe. ii. 13.

^d See *Ellivott*.

^e Re. xiii. 8; xx. 12; cf. Da. xii. 1; Lu. x. 20; Re. iii. 5; Ex. xxxii. 32; Ps. lxxix. 28.

^f C. Simeon, M.A.

^g *Amer. Paper*.

“Joys are our wings, sorrows are our spurs.”—*Richter*.

rejoice in the
Lord

^a 1 Th. v. 16; Ro. xii. 12; Ps. xxxii. 11; 1 Pe. iv. 13.

“Let us be well persuaded that every one of us possesses happiness in proportion to his virtue and wisdom, and according as he acts in obedience to their suggestion, taking God Himself as our example, who is completely happy and blessed, not from any external good, but in Himself, and because He is such by nature.”—*Aristotle*.

See *J. H. Newman's Serm.* v. 58.

^b *J. Rennell, B.D.*

“Give me health and a day, and I

will make ridiculous the pomp of emperors."—*Emerson.*

c Swartz.

moderation

a 1 Co. ix. 25; Ep. iv. 2.

b 1 Co. vii. 29—31; Ja. v. 8; 1 Pe. iv. 7; Re. xxii. 7; Pe. iii. 2; 2 Th. ii. 2.

c Dr. Macdonald.

"Some men are as covetous as if they were to live for ever; and others as prodigal as if they were to die the next moment."—*Aristotle.*

"The boundary of man is moderation. When once we pass that pale our guardian angel quits his charge of us."—*Feltham.*

carefulness

a Ma. vi. 25; x. 19; Lu. xii. 22; 1 Co. vii. 32.

b Ps. lv. 22; 1 Pe. v. 7; 1 Th. v. 17, 18.

c Is. xxvi. 3; Jo. xiv. 27; Ga. v. 22.

d Anon.

e Dr. R. Newton.

f A. H. Chateris.

"He that troubles not himself with anxious thoughts for more than is necessary, lives little less than the life of angels, while, by a mind

therefore, always have reason to confess before God,—“If thou wilt mark what is amiss, Lord, who shall stand before Thee?” Let us therefore, seek for pardon, peace, and joy in Jesus; and having found them, let us be grateful and obedient. But though we should be as holy as any of the Apostles, let us beware lest we put our confidence in anything except the sufferings and atoning death of Jesus Christ.^c

5. moderation,^a your gentle and forbearing spirit. known, manifested. the . . hand,^b let the nearness of the judgment admonish you to be gentle and merciful in your judgments.

Christian moderation.—Christian moderation—I. Refers to forbearance, or meekness under injuries: 1. No desire for revenge; 2. A readiness to forgive; 3. The cultivation of sweetness of temper. II. Involves equity in all our worldly business. III. Includes a mind moderate in its desire for the things of this world. IV. Requires a temperate use of them.^c

Moderation.—A pious officer of the army, travelling through the Mahratta country, was asked by Judge D——, a religious gentleman, to accompany him to a public dinner, at which the commanding officer of the district, with all his staff, and various other public characters, were expected to meet. “I expressed a wish to be excused,” says the officer, “as I had then no relish for such entertainments, and did not think that much either of pleasure or benefit was to be derived from them.” His reply was, “While I feel it my duty to attend on such an occasion, I certainly have as little pleasure in it as you have. But there is one way in which I find I can be present at such meetings, and yet receive no injury from them. I endeavour to conceive to myself the Lord Jesus seated on the opposite side of the table, and to think what He would wish me to do and to say, when placed in such a situation, and as long as I can keep this thought alive in my mind, I find I am free from danger.”

6, 7. be . . nothing^a [i. 42, 70; ii. 117], have no anxieties. but . . thing, in every difficulty, or need. thanksgiving, for past mercies, the memory of wh. should give present confidence. let . . God,^b who, though He knows what things you have need of, will yet be inquired of. which . . understanding,^c surpassing in its power to calm, the power of human devices to harass. shall . . minds, “God’s peace shall stand sentry, shall keep guard over your hearts.”

Care’s cure.—I. Ask for everything. II. Be careful for anything. III. Care for nothing.^d—*True happiness.*—I. The evil to be avoided—“be careful for nothing,”—that is, excessive care. Your care is excessive when: 1. It destroys your peace; 2. It induces loss of temper; 3. It hurries you into improper conduct; 4. It becomes distrustful. II. The course to be pursued: 1. Prayer; 2. Thanksgiving. III. The happiness to be enjoyed—peace.^e—*Prayer.*—I. By the prayer here described—1. We put ourselves in unison with the will of God; 2. We are able to wait for a delayed answer. II. Thus peace is secured to us—the “peace that will keep our hearts and minds through Christ Jesus.”^f

The methods of mental repair.—The celebrated Haydn was in company with some distinguished persons. The conversation turned on the best means of restoring their mental energies, when exhausted with long and difficult studies. One said, he had re-

course, in such a case, to a bottle of wine—another that he went into company. Haydn being asked what he would do, or did do, said that he retired to his closet and engaged in prayer—that nothing exerted on his mind a more happy and efficacious influence than prayer. Haydn was no enthusiast.

8, 9. true,^a in the widest sense. honest,^b honourable. just,^c in accord. with law. lovely, estimable. good report,^d deserving of praise. virtue, moral rightness. praise, good opinion. think, approvingly, constantly, practically. learned, in Christian instruction. received, as the effect of that teaching. heard, fr. report. seen,^e personal observation. and . . . you,^f to guide, protect, bless.

A bracelet and rings of gold.—I. The gold ring of sweet temper—gentleness, meekness. II. The gold ring of readiness to obey. III. The ring of unselfishness. IV. The ring of tender-heartedness. V. The last ring of industry. VI. Lastly, the jewelled bracelet of grace. If you have this bracelet it will produce all the rings by itself.^g—*The Church summoned to aim at Christian excellence.*—Addressing myself to the professed disciples of Christ, permit me to remark—I. That whatever there is lovely in the practice of Christian morality, you are to exemplify it. 1. The reasons for this. 2. The advantage which would result from it. II. Whatsoever things are exalted and mature in Christian piety, you should aim to attain. III. Whatever is useful in personal Christian activity, aim to accomplish it. IV. Whatever is tender in Christian solicitude for the salvation of others, cherish it. V. Whatever is lofty in Christian enterprise, aim to sympathise with and promote it. VI. Whatever there is, sublime and animating in Christian motive, live under its ever-present influence.^h

Trade morality.—A gentleman, one day conversing with a watchmaker upon the dishonest practices of persons in his way of business, was thus addressed by him:—"Sir, I served my apprenticeship with a man who did not fear God, and who, consequently, was not very scrupulous in the amounts charged to his customers. He used frequently to call me a fool, and tell me I should die in a workhouse, when, in his absence, I used to make such charges as appeared to me fair and honest. In course of time I set up in business for myself, and have been so successful as never to have wanted a shilling; whilst my master, who used to reproach me for my honesty, became so reduced in circumstances as to apply to me for a couple of guineas, and did himself at length die in a workhouse."

10-12. flourished, put forth new shoots. wherein, with an eye to wh. careful, anxious. opportunity, not lack of will to do good. not . . . want, I do not mean that I have been in absolute need. learned, by considering Christ, by my past experience. content,^a *Gk.*, self-supporting, independent. abased, how to endure having little. instructed,^b initiated. both . . . need,^c how to deport myself in every condition.

The school of God—I have learned: I am instructed.—This school is: I. Old—a most venerable university—God the teacher—man the learner. II. Wealthy. What titles, privileges, possessions, and employments, God confers! III. Select—the pupils are made to differ—they are separated, sanctified ones. IV. Free—free to enter and advance—the highest seats are for the holiest.^d

content with little, he imitates their want of nothing."—*Care.*

good things

a Ep. iv. 25.

b Ro. xii. 17; xiii. 13.

c Mi. vi. 8.

d 1 Ti. iv. 12; 1 Pe. iv. 8; Tit. ii. 10; 1 Th. v. 22; Ph. i. 27.

e Phi. iii. 17.

f Ro. xvi. 19, 20; 1 Th. v. 23; 1 Co. xiv. 33.

g Dr. J. Edmond.

"For, Socrates, perhaps the common proverb is true, that excellent things are rare."—*Plato.*

"Nor is it sufficient merely to be in possession of virtue, as if it were an art, but we must practise it."—*Cicero.*

h Dr. J. Harris.

"He wears his faith but as the fashion of his hat; it ever changes with the next block."—*Shakspeare.*

contentment

a 1 Ti. vi. 6, 8;

He. xiii. 5.

b Ac. xx. 33, 34.

c Pr. xxx. 8, 9.

"If you are but content, you have enough to live upon with comfort."—*Plautus.*

d H. T. Miller.

"But if men live according to reason's rules, they would find the greatest riches to be to live con

eat with little; for there is never want where the mind is satisfied."—*Lucretius*. "Is that animal better that hath two or three mountains to graze on than a little bee that feeds on dew or manna, and lives upon what falls every morning from the store-houses of heaven, clouds, and Providence? Can a man quench his thirst better out of a river than a full urn; or drink better from the fountain which is finely paved with marble, than when it wells over the green turf?" — *Jeremy Taylor*.
d Paxton Hood.

the weak are strong in Christ

a Jo. xv. 5; 2 Co. xii. 9; Ep. iii. 14—17.

"The Christian in the strength of Christ, can perform any service, make any sacrifice, and endure any suffering for His sake."—*Dr. Raffles*.

b *J. Hailes*.

c *Dr. Sprague*.

"The little infant, cherished by the mother, and blessed by God, will become a man, strong and useful. The little plant, cultured by the gardener, and fostered by nature, will advance to perfection, and bear much fruit. So your religion, though small, if cherished by you, and blest of the Spirit, will

A parable of contentment.—A violet shed its modest beauties at the turfy foot of an old oak. It lived there many days during the kind summer in obscurity. The winds and the rains came and fell, but they did not hurt the violet. Storms often crashed among the boughs of the oak. And one day said the oak, "Are you not ashamed of yourself when you look up at me, you little thing down there, when you see how large I am, and how small you are; when you see how small a space you fill, and how widely my branches are spread?" "No," said the violet, "we are both where God has placed us; and God has given us both something. He has given to you strength, to me sweetness; and I offer Him back my fragrance, and I am thankful." "Sweetness is all nonsense," said the oak; "a few days—a month at most—where and what will you be? You will die, and the place of your grave will not lift the ground higher by a blade of grass. I hope to stand some time—ages, perhaps—and then, when I am cut down, I shall be a ship to bear men over the sea, or a coffin to hold the dust of a prince. What is your lot to mine?" "But," cheerfully breathed the violet back, "we are both what God made us, and we are both where He placed us. I suppose I shall die soon. I hope to die fragrantly, as I have lived fragrantly. You must be cut down at last; it does not matter, that I see, a few days or a few ages, my littleness, or your largeness, it comes to the same thing at last. We are what God made us. We are where God placed us. God gave you strength; God gave me sweetness."^c

13, 14. I . . things, ref. to being in need, etc. *v.* 12. through . . me,^a by His word, Spirit, example. *ye* . . done, the absence of actual need on my side, does not make your generosity of less worth. communicate, share in, seek to relieve it as if it were your own.

Christian omnipotency.—I. The person here spoken of—"I." Paul spoke this both of himself and of all other Christians—the greatest Apostles, and the meanest brethren. II. The power—"can do;" the word "do" comprehends sufferings—"can suffer;" it includes action—it is used in the sense of omnipotence. III. The subject—"all things;" power over everything. IV. Wherein this power consists—"through Christ that strengtheneth."^b—*The power of Christianity.*—I. The Christian's strength. He is mighty to—1. Labour; 2. Resist; 3. Endure. II. The source from which, and the medium through which, it is communicated—Christ, and His religion. Christianity, by which I mean the system of truth revealed in the Gospel, appeals to—1. Our sense of obligation, by the authority which it claims; 2. Our fears, by the terrors it announces; 3. Our hopes, by the rewards it proposes; 4. Our confidence, by the aids it proffers; 5. Our gratitude, by the beneficence it exhibits; 6. Our holy emulation, by the examples it records.^c

Christian heroism.—In 1558, a noble lady in France, who was so exceedingly delicate in her health, that she could scarcely bear the rays of the sun, lived under perpetual fear of being called to suffer for religion: and daily prayed to be kept from so severe a trial, lest she should bring a reproach on the cause of the Saviour. At length, she and others were apprehended, and with the utmost constancy endured every torment their enemies could inflict upon them. When the executioner came to cut out their tongues, that they might not glorify God in the flames, she reproved one who

hesitated, saying, God would restore their tongues at the resurrection, and that they should praise Him for ever. She then turned to the executioner, and said, "Come here, my friend, and begin with me;" and cheerfully held out her tongue as far as she could. She endured the flames with the same constancy, keeping her heart and her eyes fixed on heaven. How readily can the Christian do all things when Christ strengthens him!

15-17. beginning . . Gospel, when the Gospel began for them; *i.e.*, when they first heard it. **no . . only**, none but this one Ch. had made provision for his temporal need. **Thessalonica**^a (see *Intro. to Ep. to Thess.*), when I was in that city. **once . . again**, both once and twice. **necessity**, to supply my need. **gift**, recompense. **fruit . . account**,^b he desired that they might so act as to secure the future reward of brotherly kindness.

The gifts of the Philippians.—I. The straitened circumstances of the Apostle. II. The honourable conduct of the Philippians—though poor (2 Cor. viii. 2), they acknowledged their debt—stood alone—repeated their bounty of their own free will. III. The commendation of the Spirit of God—recorded to their honour—for our instruction.^c

The support of the ministry.—A clergyman in Wales was appointed by an ordaining council to address the people, who had impoverished their former pastor, and were now to receive a new one. He recommended, in his address, that Jacob's ladder be let down from the skies to that Welsh parish, in order that the new minister might "go into heaven on the Sabbath evening, after preaching, and remain there all the week: then he would come down so spiritually minded and so full of heaven, that he would preach almost like an angel." Now, the people insisted on having their pastor with them on other days than the Sabbath. "That may be," replied the speaker; "but then, if he remain among you, he must have something to eat." The dignity of the angels was not inconsistent with their ascending and descending on a wooden ladder; and one ladder on which our ministering angels may go up to their heavenly studies is, such a material sustenance as will make it unnecessary for them to grovel in the earth.^d

18, 19. I . . abound,^a I have all I need and more. **Epaphroditus**, see ii. 25. **odour . . God**,^b [iv. 228]. **supply . . need**,^c fulfil every need of yours. **according**, in accordance with. **to . . glory**, by placing you ultimately in glory. **by . . Jesus**,^d through your union with Christ.^e The idea is, that heaven will be the ample filling up of the needs that Christians suffer here.

Present blessings.—We ought to bless and praise God that we have: I. The gift of life—not merely for the fact that we live, but also for those blessings which are included in the notion of our living. II. The gift of sleep—rest from sorrow and trouble. III. The blessings of Christian brotherhood. IV. The blessing of present peace in the Church, and of freedom of speech and action. V. The privileges of daily worship and weekly communion. Let us enjoy these privileges while we may.^f

The care of Providence.—A pious woman, in the days of persecution, used to say she should never want, because her God would supply her every need. She was taken before an unjust judge for

strengthen and develop, until it permeates and covers your entire being."—*John Bate.*

the true worth of Christian beneficence

a 2 Co. xi. 9.

b He. vi. 10; 1 Ti. vi. 17-19; Ac. xx. 35.

"He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to his circumstances." — *Hume.*

c *Dr. J. Luth.*

"There is some help for all the defects of fortune; for if a man cannot attain to the length of his wishes, he may have his remedy by cutting them shorter."—*Cowley.*

d *Prof. Park.*

"Surely that preaching which comes from the soul most works on the soul."—*Fuller.*

God will supply all need

a He. xiii. 16.

b Ep. v. 2; He. xi. 6; Ga. v. 6.

c 2 Co. ix. 8.

d Ep. i. 7; Ps. lxxxiv. 11.

e *Lightfoot.*

f *J. H. Newman, B.D.*

"How can any one be grateful for a favour that has been extorted rather than granted? Do not even expect the thanks of that

man to be sincere who has been wearied by delay and teased by expectation."
—*Seneca.*

salutation

a Ph. i. 13; 1 Co. vii. 20—22; 1 Co. i. 26.

b Ga. vi. 18; Ro. xvi. 24; 1 Th. v. 28; 2 Th. iii. 18; 2 Co. xiii. 13.

"We should not court the friendship of persons of aristocratic consequence, nor of those who are raised to dignities; but of those men who are just, considerate, and kind, in whatsoever state they may be."—*Socrates.*

c Dr. W. H. Stowell.

d M. Henry.

"Every man living in the state of grace is a perpetual miracle."
—*Taylor.*

"The main-spring is not the watch, the balance-wheel is not the watch, the pointers are not the watch, the dial-plate is not the watch,—no one separate article constitutes the watch, but all combined in active harmony. So in the Christian, no one grace, but all Christian graces in combination, constitute and evidence the Christian life."
—*R. B. Nichol.*

attending the worship of God. The judge, on seeing her, tauntingly said, "I have often wished to have you in my power, and now I shall send you to prison, and then how will you be fed?" She replied, "If it be my heavenly Father's pleasure, I shall be fed from your table." And that was literally the case; for the judge's wife, being present at the examination, was greatly pleased with the good woman's firmness, and took care to send her victuals from her table, so that she was comfortably supplied all the time she was in prison.

20—23. glory, praise. salute . . . saint, I send my greeting to each one. **the . . . you,** without jealousy he gladly conveys the salutations of others. **Cæsar's, etc.,^a i.e.,** some of the Emperor's servants and retainers. **be . . . all,^b** be with your spirit.

The Apostolic benediction.—This is a passage which is—I. Full of sacred truths, embodying, either in direct statement or obvious implication; all the great principles which give to the Christian ministry its meaning and efficiency: 1. The exclusive authority of the Inspired Scriptures in the regulation of Christian faith and practice; 2. Jesus Christ, as the Saviour of sinners is the sum and substance of the Scriptures; 3. The humble obedience of believers to His authority, as Lord, is the bond of their holiest attachments; 4. The real security for human safety and well-being is to be found in the gracious presence of our Lord and Saviour,—this will secure your personal comfort, your domestic peace, and your prosperity as a Church. II. Rich in spiritual feelings: 1. Reverence for the Saviour; 2. Calm and cheerful confidence in Him; 3. Affectionate interest and warm attachment.

Jewels of God.—The saints are God's Jewels. They are highly esteemed by Him, and are dear to Him. They are comely with the comeliness He puts upon them, and He is pleased to glory in them: they are a royal diadem in His hand. He looks upon them as His own proper goods, His choice goods, His treasure laid up in His cabinet, and the furniture of His closet: the rest of the world is but lumber in comparison with them.^d—*Differences in Christians.*—There are differences of character which, springing from constitutional peculiarities or early education, grace will modify, but never altogether eradicate on this side the grave. Such are those in Bunyan's pictures, all painted, no doubt, from life, as well Greatheart the giant-killer, an hero of an hundred battles, as Mr. Feeblemind, who started at his shadow, and trembled at the falling of a leaf. There are also differences among Christians which imply no defect; just as there are in countenances which are very unlike, and yet, be the complexion dark or fair, the hair of golden colour, or like the raven's wing, are very beautiful. We do not expect, or even wish, all good men to be alike, any more than I would have all the members of a family alike, all flowers alike—none but roses in the garden, or daises in the field; the Church of Christ, like the meadows below, or the star-spangled heavens above, owing its beauty in part to that variety in unity which marks all the works of God, and mars none of them.—*Dr. Guthrie.*

THE EPISTLE OF ST. PAUL
TO THE COLOSSIANS.

Introduction.

I. Author, PAUL. In anc. times this never doubted. Many direct quotations (*Irenæus, Clement Alex., Tertul., Origen*). **II. Where written, ROME.** **III. Time, ab. A.D. 61.** **IV. To whom, to Ch. at Colossæ** (for Col. see i. 1, 2), wh. some (*Theodoret, Lardner, etc.*) think was founded by P., others (as *Davidson, Alford*) are of opinion that it was founded by Epaphras. (This latter view is fav. by i. 7 and ii. 1.) **V. Purpose, to caution the Ch. at Col. ag. erroneous doctrines; to confirm it in the true faith; and exhort it to the practice of the moral and social duties.** This Ep. seems (*Ellicott*) to have been called forth by the information St. Peter had received fr. Epaphras (iv. 12; Phil. 23). **VI. Peculiarities, (1)** The dignity of our Lord is beautifully set forth, in order to explain how it is that in Him alone God has saved us (i. 15—17). This passage confirms the test. of Jo. to the Divinity of Christ: i. 1—5; cf. Ep. iii. 9; Ph. ii. 6; He. i. 2 (*Pinnock, see also Whitby's Para.*). (2) Strikingly similar to Ep. to Eph. "The two are, in fact, *twin Epp.*, being written nearly together; insomuch that many expressions in the one were made use of in writing to the other" (*Paley*). "Whoever would understand the Epp. to the Eph. and Col. must read them together; the one is in most places a commentary on the other" (*Michaelis*). "Both Epp. sprung out of one inspiration, one frame of mind, . . . so that we have in both many of the same thoughts uttered in the same words: many words and phrases peculiar to the two Epp.; many instances of the same term or phrase, still sounding in the writer's ear, but used in the two in a dif. connection" (*Alford*). The following table (*Horne*; see also *Davidson* ii. 391) shows their extraordinary agreement:—

| <i>Eph.</i> | <i>Col.</i> | <i>Eph.</i> | <i>Col.</i> | <i>Eph.</i> | <i>Col.</i> |
|--------------------|--------------|-------------|-------------------------|--------------------------|----------------------|
| i. 1, 2 | i. 1, 2 | iii. 1 | i. 24, 25 | v. 5 | iii. 5 |
| i. 6, 7 | i. 13 | iii. 3 | i. 26-29 | v. 6 | iii. 6 |
| i. 10 | i. 19, 20 | iv. 2-4 | ii. 12-15 | v. 7, 8 | iii. 7, 8 |
| i. 15, 16 | i. 3, 4 | iv. 16 | ii. 19 | v. 15, 16 | iv. 5 |
| i. 17-21 | i. 9-15 | iv. 22-25 | iii. 9, 10 | v. 18-20 | iii. 16, 17 |
| i. 22; iii. 10, 11 | i. 16-18 | iv. 17-21 | i. 21; ii. 6; iii. 8-10 | v. 21-23; } vi. 1-9 } | iii. 18-25; iv. 1 |
| i. 19; ii. 1-5 | ii. 12, 13 | iv. 29 | iv. 6 | vi. 18-20 | iv. 2-4 |
| ii. 1 | i. 21 | iv. 32 | iii. 12, 13 | vi. 21, 22 | iv. 7-9 |
| ii. 13-16 | i. 20 ii. 14 | iv. 31 | iii. 8 | | |

Synopsis.

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|---|---|
| <i>(According to Bengel.)</i> | |
| <p>I. THE INSCRIPTION.....i. 1, 2</p> <p>II. DOCTRINAL.</p> <p>1. Thanksgiving.....i. 3—8</p> <p>2. Prayer.....i. 9—23</p> <p>3. His affectioni. 24; ii. 2</p> <p>III. EXHORTATION.</p> <p>1. General.</p> <p>(1) Perseverance.....ii. 6, 7</p> <p>(2) Against deception.....8</p> <p>(3) To regard Christ as Head.....9—16</p> <p>(4) From His death, etc.....17—iii. 4</p> | <p>2. Special.</p> <p>(1) To avoid vice.....iii. 5—9</p> <p>(2) To practise virtue.....10, 11</p> <p>(3) Especially love.....12, 13</p> <p>(4) To study the Word.....16, 17</p> <p>(5) Relative duties18—iv. 1</p> <p>3. Final.</p> <p>(1) To prayer.....2, 3</p> <p>(2) To spiritual wisdom.....5, 6</p> <p>IV. CONCLUSION.....7—18</p> |

CHAPTER THE FIRST.

1, 2. Paul . . God,^a see on Eph. i. 1. Timotheus, see on 2 Co. i. 1. Colosse, see Intro. and below. grace . . Christ,^b see on Eph. i. 2.

Why Christians are called Saints.—Consider—I. How humbling; II. How exalting is this designation.^c Fellowship with God through faith makes saints, fellowship with one another makes brethren in Christ.^d

Colosse, Colossæ, or Colassæ (punishment, correction), was a city of Phrygia, on the river Lycus, which empties into the Mæander. Hierapolis and Laodicea were near it, ii. 1; iv. 13, 15, 16. This city was close to the great road which led from Ephesus to the Euphrates. It is spoken of as a city of considerable consequence; but it was at length overshadowed by the greater cities in its vicinity. It is probable that Paul had not been there when he wrote his epistle to the Colossians, ii. 1. Among the dwellers here were Philemon and his slave Onesimus, also Archippus and Epaphras, the latter of whom was, perhaps, the founder of the Colossian Church, i. 2, 7, 8; iv. 12. Angel-worship is referred to in ii. 18; and later a church in honour of the Archangel Michael was erected at the entrance of a chasm, in consequence of some legend connected with an inundation. Colossæ, with the places mentioned above, was destroyed by an earthquake in the ninth year of Nero (about A. D. 63), but it must have been almost immediately rebuilt. The site of the ancient city was about three miles from the modern village of *Chonas*. The ruins are not extensive.^e

3-5. we . . you,^a see refs. since . . Jesus,^b of all things that for wh. a Christian teacher will be most thankful. love . . saints,^c the fruit of faith. hope,^d that wh. is hoped for. heaven,^e a safe place [i. 40]. in . . Gospel,^f the truth wh. was preached in, and was announced in, the Gospel.^g

Five Christian elements.—I. Christian experience. It consists in—1. Faith—that which leads us to receive Christ as true, to depend on Him, constantly to apply to Him; 2. Love—universal benevolence, compassion for perishing sinners; 3. Hope—dwelling in the heart. II. Communion: 1. Joy and gratitude to God because of the converted; 2. Prayer for perfection of grace; 3. Cheering each other to perseverance; 4. Remembering our infinite obligations and glorious prospects. III. Resources. These are—1. The word of the truth of the Gospel; 2. The instrumentality of ministers; 3. Prayer for the supply of spiritual blessings; 4. The operations of the Spirit. IV. Practice. The fruits of the Gospel appear in—1. The conversion of sinners; 2. Exemplary deportment and diffusive benevolence. V. Expectations. The Christian hope is—1. Secret—out of sight; 2. In a place of security; 3. Not affected by the changes of time—it is safe in heaven.^h

Continuance in prayer and praise.—'Tis great reason that we should continue to pray, because our wants continue; and 'tis as great reason that we should continue to praise, because our mercies continue. Who is there so full that wants nothing? and

CIRC. A. B. 61.

introduction

a Ga. i. 1.

b 1 Co. i. 2; 2 Pe. i. 1; 1 Jo. i. 3; 1 Jo. iii. 14.

c Dr. Schenkel, D. D.

d Dr. C. H. Rieger.

"Between friends mutual confidence must never be interrupted for a moment; either in jest or earnest; for nothing can heal the wounds occasioned by deceit."—Pythagoras.

e Whitney.

Believers are not not only excellent Christians, but diligent Christians.

pleasant memories

a Ph. i. 3; Ro. i. 8, 9; 1 Co. i. 4; Ep. i. 16; iii. 14—19.

b 3 Jo. 4.

c Ga. v. 6; 1 Th. i. 3; 2 Th. i. 3; Ep. i. 15; Phil. 5; 1 Jo. iii. 23; 2 Pe. i. 5, 7; 1 Pe. i. 22; 1 Jo. iv. 16; He. vi. 10.

d 1 Co. xv. 19.

e Ma. vi. 20; Ps. xxxi. 19; Ep. i. 18; 2 Th. ii. 16; 2 Ti. iv. 8; 1 Pe. i. 3, 4; Col. i. 23, 27.

f Ep. i. 13.

g Ellicott.

h Hirst.

"If sincere friends are desirable at any time, it is when

we are in prosperity."—*Plutarch.*

i Venning.

love in the Spirit

a Mk. xvi. 15; Ma. xxiv. 14.

b Jo. xv. 16; Mk. iv. 8; Ep. v. 9; Ph. i. 11

c Ro. x. 17; Ac. xx. 24; Ep. iii. 2; Tit. ii. 11; 1 Pe. v. 12; 1 Th. i. 5

d Alford.

e Col. iv. 12; Phil. 23

f Ro. v. 5; 1 Pe. 7, 8, 22; Ga. v. 22; 2 Ti. i. 7.

g Dr A. Vinet.

"The great secret lies in these three things, — Christ, immortal souls, self-humiliation."—*Bp. Wilson*

knowledge and conduct

a Ro. i. 9; 2 Th. i. 11, 12; 1 S. 12, 23; Ac. xii. 5; 1 Th. v. 7; Col. i. 3, 4.

b 1 Th. ii. 12; Ro. vi. 4; Ep. v. 15; 1 Th. iv. 1; He. xi. 5; 1 Jo. iii. 22.

c De. xxxiii. 25; Jos. i. 9; Is. xl. 29, 31; He. xi. 34.

d 2 Pe. i. 5, 6; He. x. 36; xii. 1; Ja. i. 2; Ro. v. 3; Ja. v. 7; Ep. iv. 2

e Rev. S. Martin.

"Prudence acquaints very few with the art of distinguishing immediately between vice and virtue; between that which is beneficial and that which is injurious the mul-

who so empty, but hath something? Let none give over praying, but he that wants nothing; and let none give over praising, that hath anything. Is not the mercy we want worth asking? and is not the mercy we have worth acknowledging?"

6—8. which . . world,^a see on Ro. x. 18. fruit,^b fig. fr. vegetable life. knew . . truth,^c in its truth and with true knowledge.^d Epaphras, see on Ph. ii. 25. love . . Spirit,^e brotherly love in widest sense.

Love in the Spirit.—I. There are in the world several kinds of life, of which that of man is one,—but all these lives are subordinate. II. Each of our subordinate lives is something in relation to a higher and true life—the life of love—in themselves they are nothing; they need quickening by "love in the Spirit," for true life is love. III. The spirit is that part of us by which we hold communion with God, and thus "love in the Spirit" may bear several interpretations: 1. It is to love according to the Spirit of God; 2. This love must therefore be a spiritual love; 3. Thus it cannot be love of the flesh; 4. It is not an interested affection; 5. It is not mere natural affection. IV. The object of this love—unity, a complete unity, embracing all that is made to be united.^g

A faithful minister.—Mr. Thomas Shephard was an excellent preacher, and took great pains in his preparations for the pulpit. He used to say, "God will curse that man's labour who goes idly up and down all the week, and then goes into his study on a Saturday afternoon. God knows that we have not too much time to pray in, and weep in, and get our hearts into a fit frame for the duties of the Sabbath."

9—11. for . . you,^a see on Ep. i. 15—18; and Ph. i. 9, 10. ye . . worthy,^b see on Ep. iv. 1. in . . God, i.e., of His will. strengthened . . power,^c see on Ep. iii. 16, and vi. 10; here, all—every form of strength. patience, etc.,^d as the outcome of this strength or fortitude of mind.

The knowledge of the will of God.—I. The will of God. It has reference to us: 1. To our whole nature; 2. To our hearts—to the objects of our love and confidence. II. The will of God revealed—not entirely, but quite sufficient for us. III. The will of God known—the revelation is distinct from the knowledge. IV. The fulness of this knowledge—we may know doctrine, but not precept, or precept but not doctrine, or both these but not the promise, or all three only partially. V. Its correct application—everything has its particular purpose. VI. Such knowledge a fit subject of prayer. VII. This knowledge is the subject of deep anxiety to the ministers of Christ.^e

Pray for your minister.—The Rev. Solomon Stoddard, of Northampton, the predecessor of President Edwards, was engaged by his people on an emergency. They soon found themselves disappointed, for he gave no indications of a renewed and serious mind. In this difficulty their resource was prayer. They agreed to set apart a day for special fasting and prayer, in reference to their pastor. Many of the persons meeting for this purpose had necessarily to pass the door of the minister. Mr. Stoddard observed a plain man whom he knew, and inquired, "What is all this, what is doing to-day?" The reply was, "The people, sir, are meeting to pray for your conversion." It sank into his heart. He exclaimed to himself, "Then it is time I prayed for

myself!" He was not seen that day. He was seeking in solitude what they were asking in company; and, "while they were yet speaking," they were heard and answered. The pastor gave unquestionable evidence of the change; he laboured amongst a beloved and devoted people for nearly half-a-century; and was, for that period, deservedly ranked among the most able and useful of Christian ministers.

12, 13. meet, etc.,^a for the portion of the, etc. saints . . light, not "saints in glory," but saints who now walk in the light, and are light in the Lord. who . . darkness, etc.^b (see on Ep. v. 8 and vi. 12).

The saints' inheritance.—I. Its nature: 1. How it comes down to us—by descent and hereditary relationship, and that relationship we must prove to possess the inheritance; 2. The manner in which men may become entitled to it—by being born of God; 3. This work—by which man becomes God's child—must be, from first to last, the work of God. II. The meetness for it—through Christ's death we are rendered fit for it. III. How this meetness can be made ours: 1. By death to sin; 2. By life to righteousness.^c

The inheritance of the saints.—Won by other arms than theirs, it presents the strongest imaginable contrast to the spectacle seen in England's palace on that day when the king demanded of his assembled nobles by what title they held their lands. "What title?" At the rash question a hundred swords leapt from their scabbards. Advancing on the alarmed monarch, "By these," they replied, "we won, and by these we will keep them!" How different the scene which heaven presents! all eyes are fixed on Jesus; every look is love; gratitude glows in every bosom, and swells in every song; now with golden harps they sound the Saviour's praises; and now, descending from their thrones to do him homage, they cast their crowns in one glittering heap at the feet which were nailed on Calvary.^d

14, 15. in . . sins,^a see on Ep. i. 7, and Ga. iii. 13, "through His blood," points to the means of redemption. who . . God,^b see on 2 Co. iv. 4-6, and on Ph. ii. 6. the . . creature,^c "firstborn bef. every creature; i.e. begotten, and that antecedently to everything that was created."^d

The Redeemer's person and work.—I. His redeeming work. 1. What it signifies. 2. How it was effected. 3. The blessings it secures—the forgiveness of sins, deliverance from the powers of darkness, and translation into Christ's kingdom, meetness for the heavenly inheritance. II. The dignity of His person. 1. The image of the invisible God. 2. The Creator of all things. 3. The First of all Beings. 4. The Head of the Church. Conclusion:—(1) What are our views of Christ? (2) How should we feel towards Him? (3) Our course as His followers.^e—*Deliverance from sin.*—I. Paul represents redemption as being identical with forgiveness of sins. What does redemption secure for us? 1. The remission of the penalty to which our breaking God's law has rendered us liable. 2. Release from the power of sin. II. This redemption is effected through the precious blood of Jesus Christ. In order that our feelings may be changed towards God, it is needful for us to see two things; redemption through Christ's blood clearly shows these to us:—1. That the forgiveness is a righteous forgiveness of our sins—not a mere weak-minded passing them over.

itude follow the example of others.

the saints' inheritance

^a Ro. ix. 23; He. iii. 1; 1 Pe. v. 1; Ep. i. 11, 18; Ro. viii. 17.

^b 2 Co. iv. 4; He. ii. 14; Ep. iv. 18; 1 Jo. ii. 8; 1 Pe. ii. 9; Jo. v. 24; Ep. vi. 12.

See *W. A. Butler's Sermon*, i. 134.

^c *Rev. A. Boyd, M.A.*

^d *Dr. Guthrie.*

A man may go to heaven without health, without wealth, without honour, without learning, without friends; but he can never go to heaven without Christ.

the firstborn of every creature

^a Tit. ii. 14; Ac. xx. 28; 1 Pe. i. 18, 19; He. ix. 22; Re. v. 9; Ma. xxvi. 28; Ac. x. 43; Ep. iv. 32; 1 Jo. i. 7-9.

^b Jo. xiv. 9; He. i. 3; 1 Ti. i. 17.

^c 1 Ti. iii. 16; He. i. 6; Jo. i. 18.

^d *Ellicott.*

^e *Anon.*

"The creation seems to have been designed as a theatre on which the Son of God should display His glory, particularly in the work of re-

demption." — Fuller.

f Rev. G. Calthrop.
g Bibl. Treas.

"To know Jesus Christ is to love Him as the Saviour ought to be loved by the sinner whom He visits; to love Him as the shepherd is loved by the sheep, whom he preserves, guides, collects, and feeds; to love Him as the friend ought to be loved, who has laid down His life for us." — Archdeacon Raikes.

Christ the Creator of all

a He. i. 2; iii. 4.

b Ro. xi. 36.

c Pr. viii. 23; Jo. i. 1; viii. 58; xvii. 5; He. xiii. 8; Re. i. 8.

d 1 Co. viii. 6; Jo. i. 3; He. i. 3.

e G. S. Ingram.

"The material of no substance in nature is either produced or destroyed; but merely appears so to the un instructed senses of the inexperienced and vulgar." — Aristotle.

"The world has neither been formed by the agency of a foigned deity, nor by an intelligent animating principle." — Strato.

f Dr. R. W. Hamilton.

"If the mind of God as discovered to us in His Word and works is so vast and deep, what must His mind be in all its undisclosed resources — in the infinity

2. That it is needful to have a forgiveness of such a kind as opens up the loving heart of God. III. The practical aspect of this subject. It is *in* Christ that we have forgiveness of sins — *in* Christ not out of Him. I ask you then, "Are you in Christ, or are you not?" f

Firstborn of every creature. — Much controversy has been waged about this passage. The Unitarian renders it in its connection, "The firstborn of the Creation, for by means of Him were created all things" — an unwarrantable interpretation of the Greek words. Some render it the "Lord of the Creation," which, though it expresses a truth, is not the truth of the passage. It is evident that Christ is not the first of the creation, as being the first creature God made; for in the next verse all things without exception are said to be created by Him. Neither is He here referred to as the first in the new creation, for the old creation is evidently in the Apostle's eye. A change of a single stroke in the Greek permits of the word *prototochos* being read the "first parent," or progenitor of all, which strengthens the subsequent argument. g

16, 17. for . . . created, a see on Jo. i. 3, and on Ep. iii. 9. visible . . . powers, b see on Ep. i. 21. he . . . things, c the Creator, bef. all time. consist, d subsist. He holds together what He has created.

Nature, an auxiliary to the Gospel. — I. The Scriptures were not given to men to call away their attention from the teachings of nature. On the contrary, they bid us consider God's works; but still they throw on nature a light to guide us to God, and teach what nature does not. II. But as His Word leads our thoughts often to nature, so nature should lead our thoughts often to His Word. c — *Jesus Christ, Creator and Lord of the universe.* — I. Those ideas which we attach to Him who is our Creator, are due to Christ, He having produced the universal system of being. The creative act, is — 1. Uniformly ascribed to the Deity; 2. The ground on which the highest claims and honours are required for the Divine Nature; 3. Invariably recorded for the glory of the Being from whom it proceeded; 4. The basis of natural religion; 5. The general argument employed in the reprobation of idolatry; 6. Adduced as the sanction of those blessings which we derive from the Evangelic revelation; 7. Alleged to have been unassisted and undivided. II. This creative work most undivertedly contemplated His mediatorial possessions and glories. We may trace in the subserviency of His works to His purposes: 1. The scenes of His mediation. The earth was — (1) The stage of His advent; (2) The site of His Church; (3) The sphere of His influence; (4) The receptacle of His most complacent operations; (5) The arena of His most glorious victories. 2. The fact that they are the tributaries to His praise — natural symbols — personal representatives — miraculous authority — incessant homage. 3. That these works are the accessories to His purpose — they help in His great work of salvation. f

The pre-eminence of Christ. — This view of Christ must only be taken in relation to created things. In relation to God He is not pre-eminent or subordinate, but equal. Viewed, then, in relation to creatures, He is "the Beginning of the creation of God; God's Firstborn; the First-born from the dead; the First-begotten from the dead; the Firstborn among many brethren; the First-

fruits of them that slept; the last Adam; the Resurrection; a quickening Spirit; the Head of the Body, the Church; the Head over all things to the Church; the Head of every man; the Head of all Principality and Power; the Great Teacher; the First example; the Friend of all men; and the Saviour of the world.^e

18 20. head . . church, see on Ep. i. 22, 23; and iv. 15; and v. 23. firstborn . . dead,^a first to leave the realm of death as with a new birth into life. that . . pre-eminence,^b that He might rank the first. fulness,^c i.e., of the Godhead. peace,^d see on Ep. ii. 14. reconcile, see on 2 Co. v. 18, 19. whether . . heaven, see on Ep. i. 10.

Jesus pre-eminent.—Christ has, or will have, the pre-eminence—I. In the pages of inspiration; II. In the economy of redemption; III. In the affections of His people—they appeal to Him in prayer; IV. In the triumphs of the last great day.^e—*Christ, the Church's fulness.*—In Christ is a fulness of—I. Merit—merit for His obedience and sufferings; II. Truth—all the revelations to be made to mankind were committed to Christ for that purpose; III. Spiritual and gracious energy—to quicken and sanctify men by the truth; IV. Power and authority—as Mediator—as Judge of all mankind—as Ruler of the whole universe.^f—*Peace through His blood on the cross.*—Peace—I. Between God and man; II. Between heaven and earth; III. In each human breast; or, in other words—I. The world reconciled with God; II. Heaven opened; III. Conscience stilled.^g

The Bible points to Christ.—“Don't you know, young man,” said an aged minister in giving advice to a younger brother, “that from every town, and every village, and every little hamlet in England, “there is a road to London?” “Yes,” was the reply. “So,” continued the venerable man, “from every text in Scripture there is a road to the metropolis of Scripture, that is, Christ. And your business is, when you get a text, to say, Now, what is the road to Christ? and then preach a sermon running along the road towards the great metropolis—Christ.”

21, 22. alienated,^a in a state of alienation. enemies,^b actively opposed. mind,^c understanding. in . . death,^d see on Ep. ii. 15, 16. present . . sight,^e see on Ep. v. 27.

Reconciliation.—I. The estrangement: 1. Its cause—“wicked works;” 2. Its seat—“the mind;” 3. Its result—(1) Alienation, (2) Hostility. II. The reconciliation. Between man and—I. God; 2. Man; 3. Conscience; 4. Duty.^f

Reconciliation with God.—To effect this, all that is necessary is to persuade the sinner to cease his rebellion and submit to Him. In Christ God is reconciled to the sinner, and there is no need to persuade Him. He is love, the sinner is enmity. He is light, the sinner is darkness. He is nigh unto the sinner, but the sinner is afar off from Him. The great object then to be accomplished is, to destroy the sinner's enmity, that he may have Divine love; bring him from his darkness into Divine light; bring him from his evil works nigh unto God, and reconciliation is the result.^g

23—25. faith,^a firm belief of the Gospel: saving trust in Christ. grounded, etc.^b see on Ep. iii. 17. hope . . Gospel,^c the hope inspired by the Gospel. which . . heaven, see on vv. 5, 6. whereof . . minister, see on Ep. iii. 7. who . . you,^d see on 2 Co. vii. 4. and fill up, etc.^e “The personal

and eternity of its existence?”
—John Bate.

g J. Bate.

Christ the Head of the Church

a Jo. xi. 25; Ro. vi. 9; 1 Co. xv. 20, 23; Ac. xxvi. 23; Re. i. 5, 18.

b Song v. 10; Ma. xxviii. 18; 1 Co. xv. 25; Ro. xiv. 9.

c Col. ii. 9; iii. 11; Jo. iii. 34; i. 16.

d Is. ix. 6; Lu. ii. 14; Ac. x. 36; Ez. xvi. 63; Ro. v. 1.

e Dr. Owen.

f Dr. Leifchild.

g Carsten.

“The only cross on which the sinner can nail his every lust to its utter destruction, is, not the devices of a self-inflicted maceration, but the tree on which Christ hung, ‘made a curse for us.’”—Dr. Goold.

reconciliation

a Ep. ii. 1, 2, 12.

b Ro. i. 30; viii. 7; Ma. xii. 30; Ja. iv. 4.

c Tit. i. 15, 16.

d He. x. 10, 19, 20.

e Tit. ii. 14; 2 Pe. iii. 14; Ep. i. 4; He. xiii. 20, 21; Jude 24, 25.

f W. W. Wythe.

g J. Bate.

the hope of the Gospel

a Ma. xxiv. 13; Lu. viii. 15.

b He. iii. 14; Col. ii. 7; Jo. xv. 6.

c Ga. v. 5; Ep. i. 18; Tit. iii. 7; He. vi. 19; 1 Pe. i. 3, 4.

d Ro. v. 3; Ma. v. 11, 12; 2 Co. i. 5, 6.

e 2 Co. iv. 10; Ph. iii. 10.

f 1 Co. ix. 17.

g 2 Ti. iv. 2, 5.

"Pray for a suffering spirit. This is not a common gift which every professor hath. All the common gifts that a man hath will never enable him to drink deep of this cup for Christ."—*Gurnall*.

See *Dr. A. Vinet, Gospel Studies*, 62; also *Newman's Sermons*, iii. 139.

the hope of glory

a Ro. xvi. 25, 26; 1 Co. ii. 7; 2 Ti. i. 10; 1 Ti. iii. 16.

b Ro. xi. 33; Ep. iii. 8.

c Lu. xvii. 21; Jo. xv. 5; xvii. 22, 23; Ga. ii. 90.

d *H. W. Parkinson*.

"A living hope, living in death itself. The world dares say no more for its device than *dum spiro spero* (whilst I breathe I hope); but the children of God can add, by virtue of this living hope, *dum expiro spero* (whilst I expire I hope)." —*Leighton*.

the end of preaching

a Ac. xx. 20, 27, 31.

b Ep. v. 27; Col. i. 22.

sufferings of Christ are over, but His sufferings in His people still continue. Filled up what yet was wanting in the Saviour's sympathetic sorrows." **body's . . Church**, see on Ep. i. 22. **according, etc.**,^f see on Ep. iii. 2. **to . . God**,^g see on Ro. xv. 19.

The hope of the Gospel.—I. Its nature: 1. Lively—living or lifelike; 2. Joy-producing; 3. Sure and steadfast; 4. Good; 5. Reasonable. II. Its foundation: 1. Our conscious interest in the work of Christ; 2. The Will of God in Christ; 3. The promise of God; 4. The experience of the redeemed people of God. III. Its object: 1. All the blessings of salvation; 2. The blessed realisation of being fully invested with the righteousness that is by faith; 3. The coming of Christ; 4. The resurrection of the body; 5. Immortality and eternal life. IV. Its practical character. Its fruits are: 1. Boldness; 2. Confidence; 3. Patient endurance of present trials; 4. Holiness of heart and life.

Christian hope.—A consumptive disease seized the eldest son and heir of the Duke of Hamilton, which ended in his death. A little before his departure from the world, he took his Bible from under his pillow, and opened it at the passage, "I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto them also that love His appearing." As death approached, he called his younger brother to his bedside, and, addressing him with the greatest affection and seriousness, closed with those remarkable words: "And now, Douglas, in a little time you'll be a duke, but I shall be a king."

26, 27. **even . . saints**,^a see on Ep. iii. 4-9. **would, did will. riches**,^b the spiritual wealth of the world. **which . . you**,^c Christ supreme over all, and in you: see on Ep. iii. 17.

Christ in you the hope of glory.—I. Christ is formed in us not by our acceptance of a set of published ideas, but by a relation to a great central truth. II. Our relation to the truth of the Gospel is not only external, but internal. It is Christ *in us*. III. The spiritual result which the Gospel works in us is not an end but a means. It is a hope of glory, neither selfish nor timid—the glory is in Christ, the hope of it is in us.^d

Bible mysteries.—Nothing can be more short-sighted, nor a greater contradiction of all the ways and works of God, than the idea so often harped upon, that the Word of God, or Revelation, must be levelled to every one's understanding, or it would be no revelation. There is much in it, as there is in nature, which is level to no man's understanding. Thousands both enjoy, and derive much benefit from, nature, who make no pretensions to a philosophy of nature. And the Word of God is fulfilling very important ends in the spiritual culture of multitudes who have no suspicion of a Divine Philosophy in the Word. Why, the human stomach, to say nothing of the human soul, which is in every one's possession, is by no means level to every man's comprehension.—*Dr. Pulsford*.

28, 29. **warning**,^a a call to repentance. **teaching, instructing. all wisdom**, in every form of heavenly knowledge. See on Ep. i. 8. **that . . Jesus**,^b final appearance of saints bef. God. **whereunto**,^c to wh. end. **striving . . working**, the outward work of the Apos. the measure of the inward working of

God. **which . . mightily,**^d hence he worked so mightily. See on Ep. iii. 20.

The highest style of man.—Human nature has—I. A sensuous part,—attacked in the keenest manner by the Gospel. II. An intellectual part. Christianity both cultures this intellect and directly develops it—it enlarges the capacity of the mind, and tends to raise it to the highest condition. III. An emotional part—in this, love to God should be the centre. Conclusion: (1) What is the nature of my soul? (2) What would be its most perfect state? (3) How can that state be attained?^e

The care of souls.—During a voyage, sailing in a heavy sea near a reef of rocks, a minister on board the vessel remarked, in a conversation between the man at the helm and the sailors, an inquiry whether they should be able to clear the rocks without making another tack, when the captain gave orders that they should put off to avoid all risk. The minister observed, “I am rejoiced that we have so careful a commander.” The captain replied, “It is necessary I should be very careful, because I have souls on board. I think of my responsibility, and remember that, should anything happen through carelessness, souls are very valuable!” The minister, turning to some of his congregation who were upon the deck, observed, “The captain has preached me a powerful sermon; I hope I shall never forget, when I am addressing my fellow-creatures on the concerns of eternity, that I have souls on board.”

c Col. ii. 1.

d Phi. ii. 12, 13; 2 Co. xii. 9, 10.

e Dr. Hurndall.

“Place not thy amendment only in increasing thy devotion, but in bettering thy life. This is the damning hypocrisy of this age; that it slights all good morality, and spends its zeal in matters of ceremony, and a form of godliness without the power of it.”—Fuller.

“The priesthood hath in all nations, and all religions, been highly venerable.”—Atterbury.

CHAPTER THE SECOND.

1-3. conflict,^a intense and painful anxiety. Laodicea,^b ab. 18 m. W. of Colossæ. and . . flesh, pos. all. to people of Hierapolis,^c wh. was 6 m. N. of L. that, in this world of strife and tears. hearts, not circumstances. love, brotherly love, source of Church comfort. and . . understanding, the blessedness of a firm persuasion. acknowledgment, to the full knowledge of. of . . Christ, “of God the Father of Christ;”^d “of the God of Christ;”^e “of God, even of Christ.”^f hid . . knowledge,^g to be revealed by the Gospel, and possessed by true believers.

The great conflict.—I. The conflict—what it is. An earnest outgoing energy; an effort that implies suffering as well as action—in a word, *agony*. II. The objects in whose behalf it is waged—“for you,” etc. III. The benefits to be obtained for these objects thereby,—they will come from God the Father through the Son Jesus Christ. They are three in number—1. Christ; 2. Christ in you; 3. Christ in you the hope of glory. IV. The desire of the contender, that those for whom he contended should know of his contending.^h

The fulness of Christ.—When He speaks to His dependent creatures, He does so in a way which convinces us that He is conscious of the unbounded blessings that are at His disposal. He speaks in a way that no earthly being, however wealthy and generous, has done. “The half of the kingdom” is the broadest promise of man to his most favourite suppliants. But Christ says, “WHATSOEVER ye shall ask in My name that will I do.” “If ye shall ask ANYTHING in My name, I will do it.” Does not this show

Apostolic anxiety

a 1 Th. ii. 2.

b Ro. iii. 14, 15.

c Ellicott.

d Sinaitic and Alex. MSS.

e Vatican MS.

f Ellicott.

g Ro. xi. 33; 1 Co. i. 24; Ep. iii. 8; 1 Co. i. 30; Ep. i. 8; 1 Co. ii. 6, 7.

See *Serm.* by Archer Butler, 1st series, 301.

h Dr. Arnot.

“It is not a little will serve: for many precious ingredients go to the making of a true Christian; and much of each ingredient goes to the making of a strong Christian. There must be profes-

sion, faith, obedience, self-denial, patience, humility, outward preparation and inward graces, outward embellishments and inward ornaments: and a little of it is but of little worth."—*Hopkin.*

i J. Bate.

order and consistency

a 2 Co. xi. 13; Ma. xxiv. 4; Ro. xiv. 18; 1 Jo. iv. 1; Ac. xx. 30; 1 Co. ii. 4; Ep. v. 6.

b 1 Th. ii. 17; 2 K. v. 26.

c 1 Co. iv. 20.

d Jo. i. 12; Ph. i. 27; 1 Th. iv. 1.

"Philosophy hath given us several plausible rules for attaining peace and tranquillity of mind, but they fall very much short of bringing men to it."—*Tillotson.*

e Spurgeon.

f Morse.

false teaching

a Is. lxi. 3; Ep. ii. 20—22; 1 Co. iii. 9; 1 Pe. ii. 5; Jude 20; Ac. xx. 32

b Je. xxix. 8; He. xiii. 9; 1 Co. iii. 19.

c 1 Ti. vi. 20, 21.

d Ma. i. 23; Jo. i. 14; xiv. 10; 2 Co. v. 19; Tit. ii. 13; 1 Jo. v. 20.

See *Dr. Vinet, Gospel Studies,* 82, 100.

the fulness of Christ to extend at least to the utmost petition of man as taught by the Word and the Spirit of God? And how far this may go there is no mortal on earth that can say. As nature contains a fulness to give to man *all things whatsoever* he needs for every purpose in life, so Christ possesses a fulness for every purpose of the life of the soul. The sun in its fulness of light, the ocean in its fulness of water, the air in its fulness of life-sustaining properties, the earth in its fulness of resources to supply man's necessities, are emblems of the fulness of love, mercy, wisdom, salvation, etc., which are in Christ for the spiritual wants of the immortal soul.ⁱ

4—6. and . . words,^a see on Ep. iv. 14. Enticing=plausible, sophistical. absent . . spirit,^b see on 1 Co. v. 3. order,^c state of Church, conduct of individuals. as . . him,^d see on Ep. iv. 1.

Receiving Christ the Lord.—The life of faith is represented as receiving, which—I. Is an act which implies the very opposite of anything like merit. It is simply the acceptance of a gift. II. Implies a sense of realisation, making the matter a reality. We receive that which is substantial—so it is in the life of faith, Christ becomes real to us. III. Means grasping, or getting possession of. The thing which I receive becomes my own; and, when I receive Jesus, I appropriate Him as mine.^e

Force of example.—A young infidel was one night in bed, contemplating the character of his mother. "I see," said he within himself, "two unquestionable facts. First, my mother is greatly afflicted in circumstances, body and mind; and I see that she cheerfully bears up under all by the support she derives from constantly retiring to her closet and her Bible. Secondly, that she has a secret spring of comfort of which I know nothing; while I, who give an unbounded loose to my appetites, and seek pleasure by every means, seldom or never find it. If, however, there is any such secret in religion, why may not I attain to it as well as my mother? I will immediately seek it of God." Thus the influence of Christianity, exhibited in its beauty by a living example before him, led Richard Cecil to know Christ Himself, and to glorify Him by a life of most successful devotion to His service.^f

7—9. rooted, etc.,^a union, strength, growth. thanksgiving, for present state and hope of future. philosophy . . deceit,^b "a philosophy that is intrinsically vain and deceitful." after . . men,^c world's wise saws, obsolete wisdom. rudiments, elementary religious ideas, for the most part mere guessings. for . . bodily,^d see i. 19.

False philosophy.—I. Philosophy, in itself, is noble, because true; but there has arisen that which under the name of philosophy works for evil—debauching morals, dissuading from mental improvement, disuniting society, discerning not God's wisdom either in the earth or the heavens, and discouraging men from being grateful to their universal Father. II. Such a system is detestable, because false—and false, because contrary to man's nature and his relations to society and God. It is false in asserting the equality of men, man's perfection, the perfection of human institutions, the goodness of the abuse of a thing because its use is good, in teaching that the end sanctifies the means, that men

should obey passion rather than reason, that man is mere matter, in opposing speculative objections to positive facts, in teaching infidelity, in excluding Providence from the world's government, in denying the necessity of open profession of belief, in discouraging religious worship, in denying the soul's immortality, in teaching that it matters not whether we are right or wrong.^c

The worthlessness of infidelity.—Infidelity gives nothing in return for what it takes away. What, then, is it worth? Everything to be valued has a compensating power. Not a blade of grass that withers, or the ugliest weed that is flung away to rot and die, but reproduces something. Nothing in nature is barren. Therefore, everything that is or seems opposed to nature, cannot be true; it can only exist in the shape that a deceased mind imparts to one of its coinages. Infidelity is one of those coinages—a mass of base money that won't pass current with any heart that loves truly, or any head that thinks correctly. And infidels are poor sad creatures; they carry about them a load of dejection and desolation, not the less heavy that it is invisible. It is the fearful blindness of the soul.^f

10-12. complete,^a filled full. which . . power,^b see i. 16. ye . . hands, *i.e.*, of the heart; the work not of man but of God. putting . . flesh,^d see on Ep. iv. 22. by . . Christ,^e see on Ph. iii. 3. Union with C. brings about the true circumcision of all believers. buried . . dead,^f see on Ro. vi. 3-11.

Who hath raised Him from the dead.—The resurrection of Christ: I. Disproved the prognostications of Christ's enemies. II. Gave great reality to His offers of life. III. Illustrated His sovereignty over the laws of nature. IV. Revealed the depth of His interest in human salvation.^g—*The resurrection of Christ.*—Let us consider it in its relation to: I. The history of the world—it was the implantation of a new principle of life in humanity. II. Israel—its downfall from this time. III. The Apostles and first friends of the Lord. IV. Christ Himself. It is: 1. The solution to His life; 2. The climax of His miracles; 3. The seal of His teachings; 4. The decisive step on the way to glorification. V. The founding of the kingdom of God. VI. The whole doctrine of salvation. Learn: (1) The possibility; (2) The certainty; (3) The glory of our own resurrection with Christ.^h

Religious perfection.—Religion is nothing else but the purifying and refining nature by grace—the raising and exalting our faculties and capacities by wisdom and virtue. Religious perfection, therefore, is nothing else but the moral accomplishment of human nature—such a maturity of virtue as man in this life is capable of; conversion begins, perfection consummates the habit of righteousness: in the one, religion is as it were in its infancy; in the other, in its strength and manhood; so that perfection, in short, is nothing else but a ripe and settled habit of true holiness. According to this notion of religious perfection, he is a perfect man whose mind is pure and vigorous, and his body tame and obsequious—whose faith is firm and steady, his love ardent and exalted, and his hope full of assurance—whose religion has in it that ardour and constancy, and his soul that tranquillity and pleasure, which bespeak him a child of the light and of the day—a partaker of the Divine nature, and raised above the corruption that is in the world through lust.ⁱ

"Philosophy is a bully that talks very loud when the danger is at a distance; but the moment she is hard-pressed by the enemy, she is not to be found at her post, but leaves the brunt of the battle to be borne by her humbler, but steadier comrade religion." — Colton.

*e Bp. Hungerford.
f Chalmers.*

complete in Christ

a Ga. iii. 26; Ep. i. 6, 23; 1 Co. i. 30; 2 Co. v. 21; Jo. i. 16.

b 1 Pe. iii. 22; He. i. 14; Ph. ii. 9-11.

c Ro. ii. 29; De. xxx. 6; Je. iv. 4; De. x. 16.

d Ph. iii. 3; Ro. vi. 6.

e Ga. ii. 20; Ep. iv. 22; Col. iii. 8, 9.

f 1 Pe. iii. 21.

g Dr. Parker.

"Let it not be imagined that the life of a good Christian must necessarily be a life of melancholy and gloominess; for he only resigns some pleasures to enjoy others in finitely greater." — Pascal.

h Lange.

i Dr. R. Lucas.

"Perfection is attained by slow degrees; she requires the hand of time." — Voltaire.

handwriting
of
ordinances

a 2 Co. v. 14;
Ez. xxxvii. 3;
Lu. xv. 24; Ro.
viii. 10, 11; vi.
13.

b Ma. xii. 29;
Lu. xi. 21, 22;
Ge. iii. 15; Ps.
lxviii. 18; Is. liii.
12.

c Lu. x. 18; Jo.
xvi. 11.

d He. ii. 14; 1
Co. xv. 55—57;
Ro. viii. 37—39.

e Dr. Braune.

"A death-like
sleep, a gentle
wafting to im-
mortal life."—
Milton.

the shadow
and the
substance

a Ro. xiv. 10—
13.

b Ro. xiv. 14—
17, 2, 3; 1 Co.
viii. 8.

c He. viii. 5; ix.
8—14.

"Measure not
men by Sundays
without regard-
ing what they do
all the week
after."—Fuller.

"Of what use are
forms, seeing
that at times
they are empty?
Of the same use
as barrels which
at times are
empty too."—
Hare.

d Rev. F. W. Ro-
bertson, M.A.

e Couper.

false doc-
trine and
vain
curiosity

a Col. ii. 4; 2 Jo.
vii. 8; Re. iii. 11.

b 1 Ti. ii. 5, 8.

c De. xxix. 29.

d Jo. xv. 4, 5.

13—15. and you, etc.,^a see on Ep. ii. 1; 5, 6, 11. blotting,
etc., see on Ep. 15, 16. spoiled, stripped away fr. Himself.
principalities, etc.,^b that strove against Him. openly,^c with
boldness. triumphing,^d all victorious over sin, death, hell.

The powers that are spoiled.—The power of—I. Satan, who
stands behind the flesh and its motions. II. The flesh, that
breaks out in sin. III. The law, that appears against our sin, as
accuser.^e

The source of comfort in death.—Mr. Venn, in his last illness,
exhibited, at times, in the midst of extreme feebleness of body,
signs of great joy and gladness. Some of his friends, who visited
him in his declining state, endeavoured to encourage his mind, by
bringing to his recollection his useful labours in the Lord's vine-
yard. While one of them was enlarging in this strain, the dying
saint, raised from a state of oppressive languor, and deeply
sensible of his own insufficiency, with great animation exclaimed,
"Miserable comforters are ye all! I have had many to visit me,
who have endeavoured to comfort me by what *I have done*. 'He
hath spoiled principalities and powers. He hath made a show of
them openly, triumphing over them in His cross.' This, sir, is
the source of all my consolation; and not anything I have done."

16, 17. judge,^a condemn. in . . drink,^b decide for you what
you may or may not eat or drink. or . . days, or what fasts and
feasts you should observe. which, legal, ceremonial observances.
shadow,^c the old dispensation typical of this. but . . Christ,
the substance of which these things were the shadow.

The shadow and the substance of the Sabbath.—I. The transient
shadow of the Sabbath which has passed away. The observance
of one day in seven is purely Jewish—the spirit of its observance
too is Jewish, and not Christian. Accordingly this Jewish observ-
ance, which is typical and shadowy, is all to pass away. II. The
permanent substance which cannot pass—made for man as a day
of rest: 1. The mode of its observance; 2. The fact that the re-
pose of the soul is exercise, not rest. This conveys an intimation
of man's immortality.^d

Effects of ceremony.—

Ceremony leads her bigots forth,
Prepared to fight for shadows of no worth;
While truths on which eternal things depend
Find not, or hardly find, a single friend;
As soldiers watch the signal of command,
They learn to bow, to kneel, to sit, to stand;
Happy to fill religion's vacant place
With hollow form, and gesture, and grimace.^e

18, 19. beguile,^a cheat. reward, as servants of Christ.
in . . humility, by his (i.e., the beguiler's) humility. and . .
angels,^b wh. the beguiler was guilty of, as if, like a modern
spiritualist, he had some wondrous knowledge of the unseen
world. which . . seen,^c nor knows certainly anything of.
puffed up, inflated. by . . mind, his mind carnalised,
depraved, with the low conceit of his superior wisdom. holding,
believing in, adhering to. head, etc.,^d see on Ep. iv. 15, 16.

The holy simplicity of the Christian.—It consists herein—I.
That he keeps his goal uninterruptedly in view. II. That he

guards against all going according to his own choice. III. That he studies true humility at heart.^c

An Indian's notion of worship.—A writer in the *Anti-Jacobin Review* for April, 1819, informs us that a native of India, lately in London, very much censured (most unjustly however) the want of images in our churches; he said, "The worshippers had nothing upon which they could fix their attention, and hence they were often gazing at each other, and often at mere inanity. We," says he, "have in our temples an image of the Deity, to look at, with large eyes, huge ears, great hands, and long feet. Not that we believe this very image to be the Deity, but we use it only to fix our attention, and to remind us that the Being it represents can see everything, hear everything," etc.

20—23. from . . world,^a in wh., when they were heathen, they lived. ordinances,^b ritualistic observances. touch . . not,^c this was a specimen of the asceticism against wh. the Apos. warns them. after . . men,^d who would enforce such ordinances. shew,^e reputation. will worship, voluntary worship. neglecting, unsparingness. not . . flesh,^f i.e., such commands do not provide for the honour wh. we owe the body in the supply of its prop. refreshments.

Two great dangers on the path to the heavenly goal.—I. The error of human ordinances. II. The pride of our own heart.^g—*Interference with allowable enjoyment by ordinances of men.*—I. The wrong inherent in such interferences. II. The impurity to which it leads.^h

Touch not, taste not.—St. Paul introduces these words as prohibitions of Jewish "ordinances" and restrictions, which are "after the commandments and doctrines of men," and not binding upon Christian consciences. He speaks of these ordinances with reprobation, as "rudiments of the world," as signs of subjection to the servile spirit of the Levitical and Pagan ceremonial, as parts of the yoke from which Christ hath made us free. It is hardly to be expected that the popular use of these words, which has now become so general, will be laid aside in deference to an exacter criticism; but it is, nevertheless, worth while to have it distinctly understood that, when they are used as the approved watchword of any moral reform, they are employed in quite a different sense from that in which they were originally penned by the inspired Apostle.

CHAPTER THE THIRD.

1. if, etc.,^a ref. back to ii. 20. risen, raised fr. spiritual death. with Christ, as really as He was raised fr. the tomb. seek . . above,^b things agreeable to the aspirations of your new life. where . . God,^c such things as knowledge, holiness, etc.

Believers risen with Christ.—I. The fact admitted—the resurrection of Christ. He was dead—He did arise. II. The privilege supposed. Christians are risen with Christ: 1. Professedly; 2. Representatively; 3. Spiritually; 4. By anticipation. III. The duty enjoined. Things above are: 1. Absolutely necessary; 2. Attainable; 3. To be sought after diligently, consistently, at once, earnestly, obediently, and perseveringly.^d—*Heavenward ten-*

e Wilhelm.

"Had it been the Apostle's intention to give the least encouragement to any religious addresses to saints and angels, this would have been a very natural occasion of introducing the subject, and adjusting its proper bounds."—*Burnet.*

touch, taste, handle not

a Ga. v. 1; Ro. vi. 3, 5.

b Ga. iv. 3, 9; He. xiii. 9.

c 1 Ti. iv. 3; Le. v. 2; xi. 8; Jo. vi. 27; Mk. vii. 18, 19.

d Is. xxix. 13; Ma. xv. 8, 9.

e Ma. xxiii. 27.

f 1 Co. x. 31; Is. lviii. 13; Ro. xiii. 14.

See *Dr. Vinet, Gospel Studies*, 119.

g *Claas.*

h *Dr. Schenkel.*

"Everything may be mimicked by hypocrisy, but humility and love united. The more rare, the more radiant when they meet."—*Lavater.*

risen with Christ

a Ro. vi. 4, 5, 11; Col. ii. 12; Ep. ii. 4—6.

b Ma. vi. 20, 33; 2 Co. iv. 18; Ph. iii. 20, 21; Ho. xi. 13—16.

c He. xii. 2.

d *W. Jay.*

See *Dr. J. Edmond, Children's Church at Home*, ii. 367; also *Newman's Serm.* vi. 208.
e Dr. Bond.

"Who are the most God-like of men? The question might be a puzzling one, unless our language answered it for us: the Godliest."—*Anon.*

f J. Inglis.

duties of the new life

a 1 Ch. xxii. 19; Ps. lxii. 10; cxix. 36, 37.

b Ro. viii. 5, 6; 1 Jo. ii. 15; Ma. vi. 19; Lu. xii. 15; Ph. iii. 19.

See *Dr. Vinet, Vital Christianity*, 176; also *Foster's Lectures*, i. 11.

c *Gesetz and Zeug-niss.*

"The head truly enlightened will presently have a wonderful influence in purifying the heart; and the heart, really affected with goodness, will much conduce to the directing of the head."—*Sprat.*

d J. Stevenson.

Christ our life

a Ro. vi. 2; Ga. ii. 20.

b Jo. x. 28-30; xiv. 19; Ro. v. 10.

c Jo. xvii. 21; 1 Co. xli. 27; 2 Co. v. 17; 1 Jo. v. 20.

dency of the regenerated soul.—I. The import of this spiritual resurrection: 1. Release from the supreme evil, death; 2. Eman-
 cipation from the slavery of the world; 3. The conscious experi-
 ence of a new vitalising element in the soul; 4. An assurance
 and foretaste of a glorious immortality. II. The agencies con-
 cerned in effecting it. III. The susceptibility to the attraction
 of heaven of which the new-born soul is conscious.^e

A lesson from the flies.—"If you will go to the banks of a little
 stream, and watch the flies that come to bathe in it, you will
 notice that while they plunge their *bodies* in the water, they keep
 their wings high out of the water; and after swimming about a
 little while, they fly away with their wings unwet through the
 sunny air. Now that is a lesson for us. Here we are immersed
 in the cares and business of the world; but let us keep the wings
 of our soul our faith, and our love, out of the world, that, with
 these unclogged, we may be ready to take our flight to heaven."^b

2. set, etc.^a previous command repeated and expanded.
 affection, mind, your disposition (*v.* 1 ref. more to practical
 pursuits). on . . above, things supreme and final. not . . earth,^b
i.e., things subordinate and instrumental.

Our past, present, and future.—I. Our past—a seeking and
 minding what is on the earth—a life without Christ and God,
 manifest in sin and shame. II. Our present—a seeking and
 minding what is above, where Christ is—a life "hid with Christ
 in God" (*v.* 3). III. Our future—a possessing and enjoying all
 that after which we here strive in faith—a life with God, mani-
 fested with Christ in glory (*v.* 4).^c—*The things above.*—"Set your
 affections on things above," because—I. These are the only
 things which demand man's supreme attention: 1. Heaven is
 higher, or above the earth; 2. The things above are spiritual, and
 exactly suited to our nature. II. Man is endowed with great
 capacities, proportionate to the greatness of these things—"affec-
 tions." The moral affections—1. Make up man's moral character;
 2. Raise man higher in the scale of being than the animal. III.
 It is a man's primary duty to employ his affections thus:—1. This
 is the end which God had in view in giving us these powers;
 2. If this duty be not fulfilled in life, the affections will be
 degraded by things below, and at last sink the soul to hopeless
 misery.^d

Enjoyment in God's Word.—Lady Jane Grey was once asked by
 one of her friends, in a tone of surprise, how she could consent to
 forego the pleasures of the chase, which her parents were enjoy-
 ing, and prefer sitting at home reading her Bible. She smilingly
 replied, "All amusements of that description are but a shadow
 of the pleasures which I enjoy in reading this book."

3, 4. dead,^a to sin. life, your real true life. hid,^b laid up,
 safely kept; also concealed fr. common view. with . . God,^c
 Christ the channel, God the source of that life. Christ . . life,^d
 its model, inspiration, end. appear,^e be manifested now in the
 character of our life: hereafter, as judge and king. then . .
 glory,^f "the followers of Christ shall surround Him in triumph,
 a dense and glorious retinue."^g

Ye are dead.—I. There is a life, not beyond only—that we all
 admit—but within and above this life. II. There are a few
 persons who do not admit the possibility of such a life; but still

the life within is there. Not only is this fact admitted by many—but in a vast multitude of cases there is a hope, an intention, more or less strong, of possessing it before we die. III. This hidden life is always the truest. Principle, which you cannot see, is always higher than actions which you can. IV. In proportion as this inner life is vivid, the outer life will be effective. V. This life, of which so many glorious things are spoken, comes not naturally to any man. It must be aspired to, and we must be fired to attain it by the Bible. There we shall find rest of soul, peace amidst trouble, strength in weakness, life in death.^h

Heirs with Christ.—As if upon the confiscation of an inheritance coming to many brethren, when the prince afterwards makes a release, the eldest brother taketh the possession, for assurance that he himself and all his brethren are restored to their goods; and the same is an assurance to the co-heirs with the eldest, that, in the person of their eldest brother, themselves are put in possession of the inheritance common to them all: even so Jesus Christ hath taken possession of heaven, not only for Himself, but also for us His co-heirs.ⁱ

5—7. mortify, etc.,^a see on Ro. viii. 13; and Ga. v. 19—21. for . . cometh, see on Ro. i. 18. in . . them,^b see on Ep. ii. 2.

Covetousness, a misplaced worship.—I. The soul of man was made for God, and can never find true rest or happiness till it confide itself to Him. But in its restless pursuit of happiness, it often mistakes the true object of which it is in quest; and there are qualities common to that Divine object and riches which, unconsciously to the mind itself, constitute the attraction of the latter: 1. Omnipotence; 2. The capacity to become an object of desire and delight in and for itself; 3. Infinitude. II. This, however, is a shadowy and deceptive resemblance, and the trust in riches, therefore, is a misplaced devotion: Whatever semblance of Divinity it may assume, money lacks all those elements that are necessary to constitute any object the supreme good of man. It is: 1. Material and outward; 2. Limited; 3. Perishable. The supreme good of man must be spiritual, inexhaustible, and eternal, and such is God.^c

Sinful inclinations.—A gentleman was once extolling at an extravagant rate the virtue of honesty; what a dignity it imparted to our nature; how it recommended us to the Supreme Being. He confirmed all by a celebrated line from Pope—

“An honest man’s the noblest work of God.”

“Sir,” replied one, “however excellent the virtue of honesty may be, I fear there are few men in the world that really possess it.” “You surprise me,” said the stranger. “Ignorant as I am of your character, sir, I fancy it would be no difficult matter to prove even you a dishonest man.” “I defy you.” “Will you give me leave then to ask you a question or two, and promise not to be offended?” “Ask your questions and welcome.” “Have you ever met with an opportunity of getting gain by unfair means?” The gentleman paused. “I don’t ask whether you made use of, but whether you have met with such opportunity? I for my part have, and I believe everybody else has.” “Very probably I may.” “How did you feel your mind affected on such an occasion? Had you no secret desire, not the least inclination to seize the advantage which offered? Tell me without any evasion, and consistently

d Ac. iii. 15; Jo. xi. 25; 1 Jo. v. 12.

e 1 Jo. iii. 2.

f 1 Th. iv. 17; Ph. iii. 21; 1 Co. xv. 43; Tit. ii. 13; He. ix. 28; 1 Pe. v. 4.

g *Eadie.*

“Men will wrangle for religion; write for it; die for it: anything but—live for it.”—*Colton.*

h *Dr. C. J. Vaughan.*

i *Cawdray.*

past sins

a Ga. v. 24; Ro. vi. 6; vii. 23.

b Ro. vi. 19, 20; vii. 5; 1 Co. vi. 11; Tit. iii. 3; 1 Pe. iv. 3.

“He that is a good man is three-quarters of the way towards being a good Christian, wheresoever he lives, or whatever he is called.”—*South.*

c *Dr. Caird.*

“To cover the sin which lies on the conscience with a layer of earnest efforts to do right will not take the sin away; the underlying sin will assimilate all the dead works that may be heaped upon it, and the result will be a greater mass of sin.”—*Arnot.*

“The first sin—that is still running like currents of fire through all the ramifications of humanity; the first sin, that has made the earth heave, surge, groan, and travail together

in pain—robbed heaven of some of its brightest ornaments—built the great state prison of hell, kindled its first fires, and awakened groans that never end.”
—*Dr. Beaumont.*

put on the new man

a He. xii. 1; Ja. i. 21; Ep. v. 4.

b Ep. iv. 25; Is. lxiii. 8; Re. xxi. 27.

c Ro. vi. 6.

d Ro. xiii. 14; Ez. xxxvi. 26; Ro. xii. 2; Ps. li. 10.

e 1 Co. xii. 13; Ga. iii. 28.

f Ga. v. 6.

g 1 Co. i. 30; Ga. iii. 29; vi. 14.

“There is nothing wanting to make all rational and disinterested persons in the world of one religion, but that they should talk together every day.”—*Pope.*

h *Dr. Chandler.*

i *W. Whitaker.*

k *Rev. S. Ward.*

“Great knowledge, if it be without vanity, is the most severe bridle of the tongue. For so have I heard, that all the noises and prating of the pool, the croaking of frogs and toads, is hushed and appeared upon the instant of bringing upon them the light of a candle or torch. Every beam of reason and ray of knowledge checks the dissolutions of the

with the character you admire.” “I must acknowledge, I have not always been absolutely free from every irregular *inclination*; but—” “Hold, sir, none of your salvos, you have confessed enough. If you had the desire, though you never proceeded, this shows you were dishonest in *heart*. This is what the Scriptures call concupiscence. It defiles the soul. It is a breach of that law which requireth truth in the *inward parts*; and unless you are pardoned by the blood of Christ, will be a just ground of your condemnation, when God shall judge the secrets of men.”

8—11. blasphemy [i. 59, 83, 264]. filthy . . mouth,^a see on Ep. iv. 29. lie^b [i. 236]. put . . deeds,^c see on Ep. iv. 22—24. and . . him,^d see on 2 Cor. v. 17, and Ga. vi. 15. where . . Jew,^e see on Ro. x. 12. circumcision,^f etc., see on 1 Co. vii. 19. barbarian [iii. 247]. Scythian, wild nomadic tribes dwelling in Asia, N. of Black and Caspian Seas. Prob. desc. fr. Magog. bond . . free, true religion takes no cognisance of nation or social distinction. Christ . . all,^g He is everything, everywhere, to all men.

The influence of Christianity upon society.—Introduction: (1) In order justly to appreciate the benefits derived to us from the Gospel, we should always remember what our state would have been but for Christianity; (2) Christianity has done much for the benefit of many persons, who abjure its authority; (3) As much praise, to which it is entitled, has been taken from it, so it has been blamed for much of which it is entirely guiltless. Consider, now, the effect of Christianity upon—I. Public and international policy. II. The civil government of Christian states. III. The conjugal relation. IV. The relation between parent and child. V. The relation between master and servant. VI. The rich and the poor.^h—*Complete in Christ.*—I. Wherein Christ is all to sincere Christians—in freeing them from sin—in filling their souls with good—in giving them comfort—in strengthening them to persevere. II. How He is all. By way of—1. Impetration—we are His purchase; 2. Application—He brings us His purchased blessings. III. What advantage it is to have our all in Him. Our salvation this would be—1. Safe; 2. Comfortable.ⁱ—*Christ is all in all.*—He is all in all in—I. Our wishes; II. Affections; III. References to others; IV. Joys; V. The point of justification; VI. The graces of sanctification; VII. Our deeds. VIII. Our thoughts and speeches.^k

Lying to children.—The Rev. Robert Hall had so great an aversion to every species of falsehood and evasion, that he sometimes expressed himself very strongly on the subject. The following is an instance, stated in his life by Dr. Gregory:—Once, while he was spending an evening at the house of a friend, a lady, who was there on a visit, retired, that her little girl of four years old might go to bed. She returned in about half-an-hour, and said to a lady near her, “She is gone to sleep; I put on my night-cap, and lay down by her, and she soon dropped off.” Mr. Hall, who overheard this, said, “Excuse me, madam: do you wish your child to grow up a liar?” “Oh, dear no, sir; I should be shocked at such a thing.” “Then bear with me while I say, you must never act a lie before her: children are very quick observers, and soon learn that that which assumes to be what it is not, is a lie, whether acted or spoken.” This was uttered with a kindness

which precluded offence, yet with a seriousness that could not be forgotten.

12, 13. elect,^a chosen ones. bowels . . mercies, tender mercies of compassion. kindness,^b "benevolence and sweetness of disposition."^c humbleness, lowliness.^d forgiving^e [i. 39, 126 ; ii. 151].

The choice communion garment of the children of God.—I. Who gives it to them—God. II. How it is woven (v. 12—15). III. How we should put it on.—*Christian social life.*—I. What the deeds peculiar to the converted are. II. What is distributed to each by virtue of these peculiar deeds. III. The common rule for everyone.^f

Be merciful.—The daughter of a poor widow had left her mother's cottage. Led astray by others, she had forsaken the guide of her youth, and forgotten the covenant of her God. Fervent, believing prayer was the mother's only resource; nor was it in vain. Touched by a sense of sin, and anxious to regain the peace she had lost, late one night the daughter returned home. It was near midnight, and she was surprised to find the door unlatched. But she was soon told, in the fulness of the mother's heart, "Never, my child, by night or by day, has that door been fastened since you left. I knew that you would come back some day, and I was unwilling to keep you waiting for a single moment."

14, 15. charity,^a see on 1 Co. xiii. 13. bond,^b etc. "love is the bond wh. belongs to, is the distinctive feature of perfection."^c the . . God,^d i.e., the peace wh. He gives. rule . . hearts, keep your hearts in order. to . . called, to the possession and enjoyment of peace. thankful,^e to God for that peace and the call, see on Ep. v. 20.

Charity a Divine guest and garment.—Consider charity—I. In its general aspect. It is the most Divine of all graces. II. In its particular application. It is a principle for the production of—1. Strength; 2. Beauty; 3. Harmony. III. As an acquisition. It does not come with us into the world, and grow with our growth. It is a lesson difficult to learn. Let us pray God, then, to put round us the bond of love, and in us its abiding spirit.^f

Thankfulness.—The heath in the desert wants rain far more than the water-lily. But let the showers come down upon the heath in the desert, there is no motion, no sign that the shower is welcomed or is working. On the other hand, the moment the rain begins to fall upon the water-lily, though it is rooted in water, and has its chief element in water, its leaves seem to be clapping their hands, and the whole plant rejoices in the falling of the rain.^g

16, 17. word,^a doctrine, instruction. dwell, in experience and memory. richly, without scant. wisdom, in discrimination. psalms . . Lord,^b see on Ep. v. 19. do . . deed, whole of visible, active life. do . . Jesus,^c live as His servants, in harmony with His will, to advance His glory. by him, through whom our prayers and praises are acceptable to the Father.

The poets of the New Testament.—I. The extent of the poetic endowment in the primitive Churches. We may conceive that it was pretty extensively bestowed from—1. The frequent reference made to it; 2. The universality of the preternatural endowment. 3. The universality of excited feelings in the

tongue." — *Bp. Taylor.*

Christian virtues

a Ro. viii. 29; 1 Pe. i. 2; 1 Th. i. 3, 4; 2 Pe. i. 10; Ro. xi. 5, 6; Ep. i. 4.

b Ga. v. 22, 23; Ep. iv. 32.

c *Ellicott.*

d *Trench, Syn.* 1st ser. 179.

e Ja. ii. 13.

f *Schleiermacher.*

"The more honesty a man has, the less he affects the air of a saint."—*Lavater.*

charity and peace

a 1 Pe. iv. 8; Jo. xiii. 34; 1 Jo. iv. 7—16; Ep. iv. 15, 16.

b *Trench, Syn.* 1st ser. 86.

c *Ellicott.*

d Is. xxxii. 18; Ps. xxix. 11; Is. xxvi. 3; Jo. xiv. 27; Ro. v. 1; xiv. 17.

e Col. iii. 17; ii. 7; Re. vii. 12.

See *Barrow, Serms.* viii. ix.; also *Robertson's Serms.* iii. 148.

f *W. Burrows, B.A.*

g *Rev. S. Martin.*

singing

a Jo. v. 39; He. iv. 12; 2 Ti. iii. 15, 16; Job xxiii. 12; Ps. cxix. 11; Je. xv. 16.

b Ma. xxvi. 30; Ja. v. 13; Ps. cxix. 54.

c 1 Co. x. 31; Ro. xiv. 6, 8, 9.

See *Robertson's Serm.* i. 96.

d P. L. Davies,
M.A.

"Sincerity is like travelling in a plain, beaten road, which commonly brings a man sooner to his goal than by-ways, where men lose themselves."
—Tillotson.

e Dr. Wilkinson.

f C. Short, M.A.

g T. Fuller.

It is with the singing of a congregation as with the sighing of the wind in the forest, where the notes of the million rustling leaves, and the boughs striking upon each other, altogether make a harmony, no matter what be the individual discords.

"Let me have music dying, and I seek no more delight."—Keats.

wives and husbands

a 1 Pe. iii. 1; Ep. iv. 31; Ge. iii. 16; 1 Co. xi. 3.

b 1 Pe. iii. 7; 1 Co. vii. 14—16.

c Dr. Schenkel.

d Schleiermacher.

"Sole partner and sole part of all these joys; dearer thyself than all."—Milton.

"A light wife doth make a heavy husband."
—Shakspeare.

"Choose neither jewel, nor woman nor linen, by candle-light."
—Italian.

Apostolic Churches. II. Its character: 1. Its intellectual merit; 2. Its moral purity; 3. Its poetic conception. III. Its utility: 1. For personal enjoyment; 2. As an element of public worship; 3. In its influence on society.^d—*Doing all in the name of Christ.*
—I. What is it to do all in the name of Christ? It is to go to Him as Mediator—to do all by His authority—in His strength—for His glory—to live a life of faith—to follow His example. II. Why we must do this—all we have is of Christ—God has exalted Him to this—all that comes from God is through Him. III. How we may do it—we must have constant recourse to Him—we must live in Him and in communion with Him—we must think much of Him.^e—*Secular work, a means of spiritual training.*—I. What are the conditions to make work help in the formation of religious character. A conviction that—1. The object of man's life is a spiritual one; 2. The claim of Christianity upon our life is universal; 3. Labour is not necessarily an evil. II. In what way can it afford this help: 1. The habit of exertion; 2. Work, especially commerce; 3. Business, may become a training for this end.^f

Singing.—"Lord, my voice by nature is harsh and untunable, and it is vain to lavish any art to better it. Can my singing of psalms be pleasing to Thine ears, which is unpleasant to my own? Yet, though I cannot chant with the nightingale, or chirp with the blackbird, I had rather chatter with the swallow, yea, rather croak with the raven, than be altogether silent. Hadst Thou given me a better voice, I would have praised Thee with a better voice; now, what my music wants in sweetness, let it have in sense—singing praises with my understanding. Yea, Lord, create in me a new heart, therein to make melody; and I will be contented with my old voice until, in thy due time, being admitted unto the choir of heaven, I have another, more harmonious, bestowed upon me."^g

18, 19. wives . . Lord,^a see on Ep. v. 22. husbands . . them,^b see on Ep. v. 25.

The dangers of bitterness in married life.—I. Its extent. II. Its causes. III. Its results.^c—*The regulation of household life.*—It should be so regulated that: I. All that is done shall be done in the name of Jesus. II. Thanks are in every way given to God, through the conduct of our household life.^a

Cyrus and the captives.—The historian Xenophon relates, that when Cyrus had taken captive a young prince of Armenia, together with his beautiful and blooming wife, of whom he was remarkably fond, they were brought before the tribunal of Cyrus to receive their sentence. The warrior inquired of the prince what he would give to be reinstated in his kingdom; and he replied, that he valued his crown and his liberty at a very low rate, but if the noble conqueror would restore his beloved wife to her former dignity and possessions, he would willingly pay his life for the purchase. The prisoners were dismissed, to enjoy their freedom and former honours; and each was lavish in praises of the conqueror. "And you," said the prince, addressing his wife, "what think you of Cyrus?" "I did not observe him," she replied. "Not observe him!" exclaimed her husband, "upon whom, then, was your attention fixed?" "Upon that dear and generous man," she replied, "who declared his readiness to purchase my liberty at the expense of his life."

20, 21. children . . Lord,^a see on Ep. vi. 1—3. **fathers . . anger;** see on Ep. vi. 4. **discouraged,** disheartened at seeing their parents so difficult to please.

The duties of children to their parents.—I. The duties. 1. Love to parents. 2. Reverence—in words, in behaviour. 3. Obedience—prompt, cheerful, self-denying, uniform. 4. Submission to the family discipline and rule. 5. The consulting the wishes of the parents. 6. Imitation of their good example. 7. Kindness to them. II. The motives by which they may be enforced. 1. Their enjoinder in Scripture. 2. A consideration of the comfort of the parents. 3. Gratitude. 4. Interest.^b

Filial obedience.—A little boy, about seven years old, was on a visit to a lady who was very fond of him. One day, at breakfast, there was some hot bread upon the table, and it was handed to him; but he would not take it. “Do you not like hot bread?” asked the lady. “Yes,” said he, “I like it very much, ma’am.” “Then, my dear, why do you not take some?” “Because,” said he, “my father does not wish me to eat hot bread.” “But your father is a great way off,” said the lady, “and will not know whether you eat it or not. You may take it for once; there will be no harm in that.” “No, ma’am, I will not disobey my father and mother. I must do what they have told me to do, although they are a great way off. I would not touch it if I were sure nobody would see me. I myself should know it, and that would be enough to make me unhappy.”

22—25. servants . . God,^a see on Ep. vi. 5, 6. and . . **men,**^b see on Ep. vi. 7. **knowing,** etc.,^c see on Ep. vi. 8. **no . . persons,**^d see on Ro. ii. 11.

Penalty of disobedience.—Two servants of a certain Raja, in the East Indies, once paid a dreadful penalty for the sin of disobedience. One of them had been strictly ordered to keep away from a cave in a wood, near the residence of the Raja, and to prevent any other person from going there also. This servant, instead of resolving at once to obey the command he had received, began to consider the probable reason of his having been forbidden to enter the cave, and persuaded himself that his master had a great treasure hid there. He at length resolved to get possession of it. Knowing that he could not roll away the stone from the mouth of the cave himself, he communicated his design to a fellow-servant, who willingly engaged in the plot, on being promised a part of the booty. When the night came, and the silvery moon was pursuing her course through the heavens, they stole quietly into the wood, and approached the cave, thinking only of the manner in which they should dispose of their treasure. But, alas! what sudden calamities come upon evil-doers. No sooner had they, with great labour, rolled away the stone, than a tremendous tiger, with eyes glaring like fury, sprang upon them, and tore them to pieces.

CHAPTER THE FOURTH.

1. masters . . heaven,^a see on Ep. vi. 9.

The duties of masters to servants.—I. Justice is required of them—strict justice, equity, and kindness—faithfulness to promises—reasonableness in work demanded—proper means to be provided

children and parents

^a Lu. ii. 51; Ex. xx. 12; De. xxi. 18—21; xxvii. 16; Pr. vi. 20—23.

^b J. A. James.

“If you bring up your children in a way which puts them out of sympathy with the religious feelings of the nation in which they live, the chances are, that they will ultimately turn out ruffians or fanatics, and one as likely as the other.”—Coleridge.

Says the venerable Dr. Spring, “The first affecting thought to me on the death of my parents was, that I had lost their prayers.”

servants

^a Tit. ii. 9; 1 Pe. ii. 18; 1 Ti. vi. 1; Phil. 16.

^b Ecc. ix. 16; Ro. xiv. 6.

^c Pr. xi. 18; Ro. ii. 6, 7.

^d 1 Pe. i. 17; Da. x. 17.

“So far is it from being true that men are naturally equal, that no two men can be half-an-hour together without one shall acquire an evident superiority over the other.”—Johnson.
“They also serve who only stand and wait.”—*Millon.*

masters

^a Le. xxv. 43; De xv. 15; Ma. iii. 3.

b M. Henry.
 "It is not only paying wages, and giving commands, that constitutes a master of a family; but prudence, equal behaviour, with a readiness to protect and cherish them, is what entitles a man to that character in their very hearts and sentiments."—*Steele.*

"If thou wouldst have a good servant, let the servant find a good master. Be not angry with him too long, lest he think thee malicious; nor too soon, lest he conceive thee rash; nor too often, lest he count thee humorous."—*Quarles.*

prayer and watching

a Ph. iv. 6; 1 Th. v. 17, 18; Lu. xviii. 1; Ge. xxxii. 26; Ps. lv. 17; Ma. xxvi. 41; 1 Pe. iv. 7; Col. i. 12, 13; He. xiii. 15.

b Ro. xv. 30; 1 Th. v. 25.

c 1 Co. ii. 4; 2 Co. ii. 14, 17.

d Anon.

"Words must be fitted to a man's mouth; 'twas well said of the fellow that was to make a speech for my Lord Mayor, when he desired to take the measure of his lordship's mouth."—*Selden.*

"Prayer is a virtue that prevailth against

for the servants. II. A good reason is given for this regard,—they have "a master in heaven." Deal, then, with your servants as you would wish your Master to deal with you.^b

Remuneration for labour.—The Czar, Peter the Great, once passed a whole month at a great forge at Istia, in Russia; during which time, after giving due attention to the affairs of state, which he never neglected, he amused himself with seeing and examining everything in the most minute manner, and even employed himself in learning the business of a blacksmith. He succeeded so well that on one of the last days of his remaining there he forged eighteen poods of iron, and put his own particular mark on each bar. The boyars, and other noblemen of his suite, were employed in blowing the bellows, stirring the fire, carrying coals, and performing the other duties of a blacksmith's assistant. When Peter had finished, he went to the proprietor, praised his manufactory, and asked him how much he gave his workmen per pood. "Three kopecs, or an altina," answered Muller, the manufacturer. "Very well," replied the Czar; "I have then earned eighteen altinas." Muller brought eighteen ducats, offered them to Peter, and told him that he could not give a workman like His Majesty less per pood. Peter refused. "Keep your ducats," said he. "I have not wrought better than any other man; give me what you would give to another. I want to buy a pair of shoes of which I am in great need." At the same time he showed him his shoes, which had been once mended, and were again full of holes. Peter accepted the eighteen altinas, and bought himself a pair of new shoes, which he used to show with much pleasure, saying, "These I earned with the sweat of my brow."

2-4. continue,^a etc., see on Ep. vi. 18. withal, etc.,^b see on Ep. vi. 19. manifest,^c distinct, plain, faithful.

Continue in prayer.—From the text we infer: I. That Christians have begun to pray. Is prayer—1. The language of distress? 2. The expression of need? 3. The effusion of love? In any case it is suited exactly for the Christian. II. That there is a danger lest they should discontinue this. This originates in—1. Man's natural dislike to prayer; 2. The cares of the world; 3. The devil's temptations. III. That means should be used to perpetuate this practice. IV. That there are most powerful motives to induce this continuance. By it you will continue—1. To please God; 2. To be Christians; 3. To be safe; 4. To be happy; 5. To advance heavenwards.^d

The minister's prayer-book.—A once popular minister gradually lost his influence and congregation. The blame was laid entirely upon him. Some of his church-officials went to talk with him on the subject. He replied, "I am quite sensible of all you say; for I feel it to be true: and the reason of it is, I have lost my prayer-book." He explained: "Once my preaching was acceptable; many were edified by it, and numbers were added to the Church, which was then in a prosperous state. But we were then a praying people. Many joined in prayer that my preaching might be blessed to the conversion of sinners and to the edification of saints. This, by the blessing of God, made us prosper. Prayer was restrained; and the present condition of things followed. Let us return to the same means, and the same results may be expected." They followed the suggestion; and, in a short time,

the minister was as popular as he had ever been, and the Church was in a flourishing state.

5, 6. walk, etc.,^a see on Ep. v. 15. redeeming, etc.,^b see on Ep. v. 16. speech,^c esp. in worldly society. grace, tongue ruled by grace in the heart. Grace choosing the theme and its treatment. salt, let your speech contain the preserving principle of truth, wisdom, etc. ye . . . how, what and when to speak. answer,^d those who either inquire or scoff.

Redeeming the time.—By these words is meant using time as it is given, and for the purposes for which it is given to us. I. The human life: 1. In business, it is our duty to use well our time; 2. Then there are the claims of society upon our time; 3. There are also recreations which take of necessity a portion of our time. II. The inner life—the edifice of which all this outward show is but the scaffolding. We are to “redeem the time” for—1. Repentance and faith; 2. The continuance of holy living; 3. For the enlargement of Christ’s kingdom. Application: We must redeem the time because—(1) It is the seed-time for eternity; (2) It is the only seed-time.—*Dr. McClintock.*

A wise answer.—A poor shepherd, addicted to the habit of swearing, was gently reminded by a minister who heard him, of the Scripture precept, “Swear not at all;” to which he replied, “He meant no harm; ’twas only a way he’d got.” “True, my friend,” was the minister’s answer, “but the same good book tells you and me, ‘There is a way that seemeth right to a man, but the end thereof is the way of death.’”—*Owen.*

7—10. Tychicus, etc.,^a see on Ep. vi. 21, 22. Onesimus, see Ep. to Phil. 10. who . . . you, belongs to your city. Aristarchus^b [iii. 180—182, 238], acc. to trads. of Gk. Ch. aft. Bp. of Apamea, in Phrygia; acc. to Ro. Ch. Bp. of Thessalonica; also said to have been one of the 70 discs. Marcus, John Mark [iii. 113], the Evang. (see intro. to Gos. ac. to Mk.). sister’s . . . Barnabas, cousin, not nephew to B. commandments, of wh. we know nothing.

Tychicus and Onesimus sent to Colosse.—I. Paul’s unselfishness in sparing two of the few friends he had at Rome in order to send them to these Colossians. II. The persons whom he sent. 1. Tychicus—a beloved brother, a faithful minister. 2. Onesimus—one of themselves. III. His design in sending them thither. 1. To make known unto them all things done at Rome. 2. To comfort their hearts.^c

A good minister.—

Would I describe a preacher such as Paul,
Were he on earth, would hear, approve, and own,
Paul should himself direct me. I would trace
His master-strokes, and draw from his design:
I would express him simple, grave, sincere;
In doctrine uncorrupt, in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impress’d
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men.^d

all temptations.”
—*Bernard.*

conduct and speech

a Ma. x. 16; Ja. iii. 17.

b Ec. ix. 10; Ga. vi. 10.

c Pr. xxxvii. 30; x. 21; Ec. x. 12.

d Ma. iii. 16, 17; xii. 34, 35; Lu. iv. 22.

See *R. Newton’s Sermons*, 332.

“There sometimes wants only a stroke of fortune to discover numberless latent good or bad qualities, which would otherwise have been eternally concealed; as words written with a certain liquor appear only when applied to the fire.”
—*Greville.*

Tychicus, etc.

a Ac. xx. 4; 2 Ti. iv. 12.

b Ac. xix. 29; xx. 4; xxvii. 2.

“To be influenced by a passion for the same pursuits, and to have similar dislikes, is the rational groundwork of lasting friendship.”

c *W. Burkill, M.A.*
d *Cowper.*

“Are we not very imperfectly alive to the moral meaning of work; to the moral necessity of work; to the moral dignity of work; and the moral fruits of work, as work.”
—*Liddon.*

“They who begin by effect without labour will end by labour without effect.”
—*Ld. Jeffrey.*

Justus, etc.

a Phil. 23; Jo. xii. 26; Ja. v. 16; Ep. iv. 11—13; Ma. v. 48.

b 2 Ti. iv. 10, 11.

Hierapolis, city of Phrygia. ab. 20 m. NN.W. of Colossæ. Mineral springs. Mephitic cavern called Plutonium. Site near to modern Pambuk-Kulasi.

Dr. J. Burns.

"The attachments of mere mirth are but the shadows of that true friendship of which the sincere affections of the heart are the substance."—*Burton.*

remember my bonds

a Ro. xvi. 5.

b 1 Th. v. 27.

c 2 Ti. iv. 1, 2, 5; Phil. 2.

d 2 Th. iii. 17; 1 Co. xvi. 21; Ga. vi. 11.

e "When his right hand penned the salutation, no wonder he felt his bonds so keenly, and spoke of them, for at the same moment his left hand was chained to the right arm of the Rom. soldier who kept him."—*Eadie.*

"As Apelles lamented if he should escape but one day without drawing some picture or line, so ought a Christian man to be sorry if any day should pass without some good work."—*Cawdray.*

f *Bp. Hopkins.*

g *Percy Anec.*

11—14. Jesus, only named here. Trad. says he was aft. Bp. of Eleutheropolis. **who . . . circumcision,** Christians who had been Jews. **Epaphras,^a see i. 7. who . . . you, see v. 9. Laodicea etc.,^b see on ii. 1.**

Self-aspect of religion.—I. The influence of religion on the whole man—1. Intellectually; 2. Morally; 3. Physically. II. That this perfection and completeness is to take in the various virtues of religion: 1. General self-government; 2. Wholesome temperance; 3. Habitual self-denial. III. It will also include the Christian graces—faith, hope, love, patience, etc. IV. For this perfection, Christ's example is the model—His life—Spirit—words—deeds. V. It is attainable only by the operations of Divine grace. Application:—Consider—(1) The need of this perfection; (2) Its vast importance; (3) Its glorious end.^c

Fellow-labourers.—"I am past usefulness," said an old lady to her minister; "the Lord spares my days, but I do no good now." "You are doing a great deal of good," said the minister; "You help me to preach every Sabbath." Of course she was very much surprised. Help her minister to preach! "Why, how?" "In the first place," said he, "you are always in your seat at church, and that helps me. In the second place, you are always wide awake, looking right up into my face, and that helps me. In the third place, I often see tears running down your cheeks, and that helps me very much."

15—18. Nymphas, only mentioned here. Church . . . house,^a not the whole Laodicean Ch., nor yet merely fam. of N. Yet this assembly was a Church. and . . . Laodiceans,^b to whom it, or a copy, might be sent. that . . . Laodicea, either the Ep. to the Ephesians, or a lost epistle (see *intro. to Ep. to Ephes.*). Archippus,^c fr. what follows, an office-bearer in the Ch.; nothing more known. Trad. says he suffered martyrdom at Chonæ. salutation . . . Paul,^d autograph to attest authenticity of the letter. remember, etc.,^e cherish my memory, and pray for me in this chain. grace . . . you, he concludes as he beg., with a benediction.

Working for things temporal and eternal.—In the mind of the politician, the machinist, the man of science, the man of trade, or any of the numerous classes which spend their intellectual energies on the things of time and sense, the expected result of their operations must occupy the first place, since it furnishes the only efficient motive for their exertions. But the defender of religious truth acts in obedience to the principle of duty, and leaves the result with God. The men who are, by office, the especial standard-bearers in the army of Christ, are bound to "contend earnestly for the faith once delivered to the saints," whether their efforts are likely to be accounted the greatest or the least in the annals of human achievement.^f—*A Church in a house.*—One day, when King James the First had been perusing a work, entitled a *Description of the Policy of the Church of England*, written by the historian Calderwood, he was peevish and discontented. A prelate standing by, inquired of his Majesty the cause of his uneasiness. He replied, that he had been reading such a work. To this the prelate replied, "Don't trouble your Majesty about that, we will answer it." In a passion, the king replied, "What would you answer, man? There is nothing here but Scripture, reason, and the Fathers."^g

THE TWO EPISTLES OF ST. PAUL
TO THE THESSALONIANS.

THE FIRST EPISTLE.

Introduction.

I. Author, PAUL is almost universally recognised as the author (*Alford*). No quotation fr. it in the Apos. Fathers. External testimony is weighty (*Irenæus, Clem. Alex., Tertullian*). The objections of Schrader and Baur are answered by De Wette, Meyer, and Davidson (Intro. to N. T. ii. 454). **II. Time,** winter of A.D. 52 (*Alford, Pinnock, Cony. and How.*), A.D. 53 (*Wordsworth*), A.D. 52 or 53 (*Ellicott*); nearly all critics agree that this was the *first* of P.'s Epistles. **III. Place,** CORINTH. **IV. To whom,** CHURCH AT THESSALONICA. T. a city of Macedonia, in Rom. times the proconsular capital of the second distr. of that prov. It was sit. on the Sinus Thermaicus, and said to have been built on site of anc. Therme (*Herod. vii. 121*), by Cassander, son of Antipater, who named it T., after his wife Thessalonica, sister of Alex. the Gt. (so called fr. a victory obtained by his father Philip on the day when he heard of her birth). "Bef. the founding of Constantinople it was virtually the cap. of Greece and Illyricum, as well as of Macedonia, and shared the trade of the Ægean with Eph. and Cor." (*Cony. and How. i. 346*). Through the Middle Ages it continued important: and is even now, under the name of Saloniki, with its 70,000 inhabs., the sec. city in European Turkey. The Ch. in T. was founded by P. (Ac. xviii. 1-9; *Cony. and How. i. 344-9; Lewin, i. 252*). **V. Design,** Twofold: 1. *To console*, with ref.—(1) to *exter.* trials (ii. 14 ff.), (2) to *inter.* trials (iv. 13 ff.); 2. *To admonish*, with ref.—(1) to moral principles (iv. 1 ff.), (2) Christian watchfulness (v. 1 ff.), (3) practical duties (v. 14).—(*Ellicot.*) **VI. Style,** "Thoroughly Pauline,—abounding with phrases, and lines of thought, wh. may be paralleled with similar ones in his other Episs. . . As comp. with other Episs., this is written in a quiet and unimpassioned style, not being occa. by any grievous errors of doct. or defects in practice, but written to encourage and gently admonish those who were, on the whole, proceeding favourably in the Christian life."—(*Alford.*)

Synopsis.

(According to Bengel.)

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CHAPTER THE FIRST.

1. **Silvanus**,^a called Silas in Acts [iii. 143]. **Timotheus**, the Eng. form, *Timothy*, occurs 7 times in A.V. (*see intro. to Ep. to Tim.*). unto . . **Church** [i. 125, 361], not to the officials, hence the Scriptures may be read by the laity. **Thessalonians** [iii. 157], *see intro.* which . . **God**,^b formerly "in the wicked one." **grace** . . **Christ**, *see on Ep. i. 2.*

The pastor's prayer.—I. The blessings desired—their nature—their connection—grace may exist without peace, but not peace without grace—yet peace flows from grace. II. Their source—God the Father is the fountain of all grace—Christ is the medium of communication. III. Their supply—free—sufficient for all—constant—inexhaustible.^c

2—4. we . . all,^a *see on Phi. i. 3, and Ep. i. 16.* your . . **faith**,^b your life-work to which your faith prompts you. and . . **love**,^c toil which love to Christ suggests and sustains. and . . **hope**,^d he who has a good hope may well be patient and persevering. **election**,^e *see on Ep. i. 4.*

The distinguishing features of the Church at Thessalonica.—I. Active faith. Its energy was shown in—1. Their full persuasion of the truth and value of the Gospel; 2. In their firm and steadfast adherence to it in the midst of severe trials; 3. In the great change which it had wrought in them; 4. In the efforts which they had put forth to diffuse it, II. Laborious love. This implies—1. Great solicitude for the welfare of others, both temporal and spiritual; 2. Self-denying exertions to promote the welfare of others. III. Patient hope: 1. A conviction that Christ will come; 2. A preparedness for His coming; 3. An expectation of this coming; 4. An earnest desire for it.^f

Advantages of thanksgiving.—Unspeakable is the advantage that the soul raises to itself by this continual exercise of thanksgiving; for the grateful acknowledgment of favours is the way to more. Even amongst men, whose hands are short and strait, this is the means to pull on further beneficence; how much more from the God of all consolation, whose largest bounty diminisheth nothing of His store. And herein the devout soul enters into its heavenly task, beginning upon earth those hallelujahs which it shall perfect above, in the blessed choir of saints and angels, ever praising God, and saying, "Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever."^g

5—7. for . . **assurance**,^a *see on 1 Co. ii. 4.* **know** . . **sake**,^b a strong appeal to personal character. **followers**,^c imitators; *see on 1 Co. xi. 1.* **ensamples**, first imitators, then patterns. **Macedonia** [iii. 148, 183]. **Achaia** [iii. 168, 173].

Word and power.—In this text we have the Gospel in two aspects—I. Human—"our Gospel." It is human—1. In its instrumentality—it was revealed to man—its blessings are enjoyed by man—and it is to be preached and propagated by man; 2. When not crowned with success—"in word only." II. Divine. It comes in the "Holy Ghost." Divine in—1. Its origin—of God; 2. Its revelation—revealed by God; 3. Its efficacy: (1) In

A.D. 52.

salutation

a Ac. xv. 22; xv. 37; xvii. 4; 2 Co. i. 19; 1 Pe. v. 12.

b "It is a high dignity, to wh. nothing is equal, when one is in God."—*Chrysostom.*

c *Dr. J. Lyth.*

thanks-giving

a Ph. iv. 6; Ro. i. 9; 2 Ti. i. 3; Phil. iv.; 1 Th. ii. 13.

b 1 Th. iii. 6; 2 Th. i. 3—11.

c Ga. v. 6.

d 2 Co. iv. 17, 18.

e 2 Th. ii. 13; Ph. i. 6.

f *T. Hughes.*

"In the treatment of nervous cases, he is the best physician who is the most ingenious inspirer of hope."—*S. T. Coleridge.*

"He hath persecuted time with hope; and finds no other advantage in the process but only the losing of hope by time."—*Shakespeare.*

g *Ep. Hall.*

Apostolic example

a 1 Co. iv. 20; Is. lv. 10, 11; Col. ii. 2.

b 1 Th. ii. 10, 11; 2 Th. iii. 7—9.

c 2 Co. viii. 5; 1 Co. xi. 1.

"Achaia, originally the most northern terri-

tory of the Peloponnesus, was, from the year B.C. 146, the name of the Roman province that embraced the Peloponnesus and Hellas, since, by the overthrow of the Achæan league, the Romans had made themselves masters of Greece."—*Auberten.*

d J. Jenkins.

waiting for Christ

a 2 Th. i. 4; Ro. i. 8.

b Ph. iii. 20; Tit. ii. 13; Jo. xiv. 3; Ac. i. 11; 1 Th. iv. 16; 2 Th. i. 7.

c Ro. v. 9; 1 Th. v. 9; Re. vi. 16, 17; Ma. xiii. 49, 50.

"The two provinces of Macedonia and Achaia together formed the entire Greek domain, and are, therefore, often named together."—*Auberten.*

"Wrath is the holy will of God, energetically upholding, over against the sinful creature, His own inviolable order of life and government as the highest interest of the world, and, for that reason, surrendering for righteous punishment the party resisting it to self-chosen destruction."—*Ibid.*

d Dr. Belfrage.

the emancipation of sinners from the slavery of sin and Satan; (2) In establishing God's kingdom in the heart.^d

Preaching without power.—About forty or fifty years ago, a clergyman, who was a widower, married the widow of a deceased clergyman of another denomination. She was a woman highly esteemed for her correct views of Divine truth, and for sincere and consistent piety. She had not accompanied her new companion in his public and social worship a long time before she became pensive and dejected. This awakened the solicitude of her husband. He insisted on knowing the cause. At length, with trembling hesitancy, she observed, "Sir, your preaching would starve all the Christians in the world." "Starve all the Christians in the world!" said the astonished preacher; "why, do I not speak the truth?" "Yes," replied the lady, "and so you would were you to stand in the desk all day, and say my name is Mary. But, sir, there is something beside the letter in the truth of the Gospel." The result was a very important change in the ministerial efforts of the clergyman; after which his wife sat and heard him preach with great delight.

8-10. for . . Lord, they received, lived, enjoyed, and disseminated the Gospel. but . . place," where there are Churches of Christ. your . . abroad, a hint of the interest taken by Christians in each other. so . . thing, your deeds render our words needless. for . . themselves, those ref. to in v. 8. what . . you, reception of the Apos. and of his preaching. how . . God, how fr. being idolators ye bec. Christians. wait, in patience and confidence. heaven,^b to judge the world. Jesus . . delivered, Jesus our deliverer. wrath,^c holy anger of God against sin.

The coming of the Redeemer.—I. The wrath to which we were exposed before our redemption by Christ. II. Our deliverance—filled with pity, Jesus assumes our nature, and places Himself under all the anguish of the curse—by this He rescues us. III. The proof that our full purchase from wrath is paid—the resurrection of our Lord from the dead. IV. Christ's future coming—it is certain; but delayed, therefore we must wait for it. Application: (1) Be grateful to Christ for your redemption; (2) Fret not that you have no hope of release from present evils; (3) Patiently discharge every duty, waiting for the coming of the Lord.^d

A waiting servant.—Little more than half an hour before Dr. Watts expired, he was visited by his dear friend Mr. Whitefield. The latter asked him how he found himself; the doctor answered, "Here I am, one of Christ's waiting servants." Soon after, some medicine was brought in, and Mr. Whitefield assisted in raising him up in the bed, that he might with more convenience take the draught. On the doctor's apologising for the trouble he gave Mr. Whitefield, the latter replied, with his usual amiable politeness, "Surely, my dear brother, I am not too good to wait on a waiting-servant of Christ's." Soon after, Mr. Whitefield took his leave, and often afterwards regretted that he had not prolonged his visit, which he would certainly have done, could he have foreseen his friend was but within half an hour's distance of the kingdom of glory.

CHAPTER THE SECOND.

1, 2. entrance . . vain, see on i. 9. Philippi [iii. 152 ff.]. we . . you [iii. 157].

Homiletical hints.—The preaching of the Gospel does not go forward without a struggle, and, indeed, many struggles; for Christ is the sign that is spoken against.^a—Suffering makes good salt; avoidance of the cross makes the salt insipid.^b—The great boldness after the contumelious suffering is a sound, valid proof of—I. The truth of God's Word; II. The real ground of faith.^c

Conversion of Dr. Buchanan.—"It was in the year 1790 that my heart was effectually impressed in consequence of an acquaintance with a religious man. This gentleman having called one Sunday evening, out of complaisance I gave the conversation a religious turn. Among other things, I asked him whether he believed there was such a thing as Divine grace; whether or not it was a fiction imposed by grave and austere persons from their own fancies. He took occasion, from this inquiry, to enlarge much upon the subject; he spoke with zeal and earnestness, and chiefly in Scripture language, and concluded with a very affecting address to the conscience and the heart. I had not the least desire, that I recollect, of being benefited by this conversation; but while he spoke, I listened to him with earnestness; and before I was aware, a most powerful impression was made upon my mind, and I conceived the instant resolution of reforming my life. On that evening I had an engagement which I could not now approve; notwithstanding what had passed, I, however, resolved to go; but as I went along, and had time to reflect upon what I had heard, I half wished that it might not be kept. It turned out as I desired. I hurried home, and locked myself up in my bed-chamber; I fell on my knees, and endeavoured to pray."^d

3, 4. deceit,^a error. uncleanness, impurity, as to motive. guile, with deliberate intention to lead astray. allowed, approved. to . . Gospel,^b to have the Gospel entrusted to us. not . . men, see on Ga. i. 10.

Pleasing God.—The supreme and controlling purpose of life should be, "not to please men, but God." I. To please God is possible—because He has revealed to man His will, and we know or may learn it. II. To please man is impossible: 1. As it is impossible to please all men, so it is almost as impossible to please one; 2. As a further proof of the impossibility of pleasing man, I may adduce the consideration that God has failed to please him, perhaps more signally failed, than even man himself; 3. And, chiefly, see how He failed to please man, when He came in the likeness of man that He might redeem him, and purify him, and fit him for heaven; 4. By seeking to please men instead of God, or more than God, men must doom the world to perpetual darkness and stationariness, or rather, as this is not possible, to sure retrogression and decay. How blessed then is the truth that it is easier to please God than man.^c

The preacher's aim.—I believe that men universally, just as much where the Gospel is preached as where it never has been

Apostolic boldness

a Zwingli.

b Rieger.

c J. Hahn.

"True courage is cool and calm. The bravest of men have the least of a brutal, bullying insolence, and in the very time of danger are found the most serene and free. Rage, we know, can make a coward forget himself and fight. But what is done in fury or anger can never be placed to the account of courage."—*Shaftesbury.*

"Clergymen consider this world only as a diligence, in which they can travel to another."—*Napoleon I.*

d Dr. Buchanan.

honest preaching

a 2 Co. ii. 17; iv. 1, 2.

b 1 Co. ix. 17; 1 Ti. i. 11, 12.

c Dr. E. Mellor.

"The study of truth is perpetually joined with the love of virtue; for there's no virtue which derives not its original from truth; as, on the contrary, there is no vice which has not its beginning from a lie. Truth is the foundation of all knowledge and the cement

of all society."—*Casaubon.*

"One must either not meddle with priests, or else smite them dead. 'Oh, what we must suffer for the Church of God!' cried the abbot, when the roast fowl burnt his fingers."—*German.*

J. H. W. Beecher.

pastoral gentleness

a Ac. xx. 33.
b Jo. v. 41, 44; xii. 43.
c 2 Th. iii. 8, 9; 2 Co. xii. 14; 1 Co. x. 12, 18.

d 1 Co. ix. 22; 2 Co. x. 1; Is. xl. 11; 2 Ti. ii. 24; 1 Ti. v. 1, 2.

e Bengel.

f 1 Jo. iii. 16; 2 Co. xii. 15.

g *C. Simeon, M.A.* "Praise not people to their faces, to the end that they may pay thee in the same coin. This is so thin a cobweb that it may, with little difficulty, be seen through; 'tis rarely strong enough to catch flies of any considerable magnitude."—*Fuller.*

self-denying zeal

a 2 Co. vii. 2; i. 12.

See also *Dr. Hoffman's Prophecy of our Lord*, p. 220.

b *Anon.*

"Be a pattern to others, and then all will go well; for as a whole city is infected by the licentious passions and

heard, are in a state which, if they are not redeemed from it by God's Spirit, will be fatal to them. I believe there is a character to be built up by the truths of Christ, and by the influence of God's Spirit, in men. The conversion of men from their sins, and their edification in the Christian life, therefore, I have proposed to myself as the very aim of my ministry. To that I have given the burden of my life among you. Although, that I might not weary you with endless repetitions, that I might draw the attention of the young, that I might adapt my teaching to the ever-varying disposition of this great congregation, I have sought to come at these substantial things from many different sides—from the side of fact, of sympathy, of reason, of imagination—yet the target at which I have aimed has been the redemption of men from their sins, and their salvation through faith in Jesus Christ.^d

5-8. used . . . words, speech of flattery. nor . . . covetousness,^a nor with a specious manner did he cover a bad design. nor . . . glory,^b homage, reverence, esp. in the form of support. might,^c without impropriety. we . . . you,^d gentle in the midst of, "as a hen surrounded by her chickens."^e but . . . souls,^f our life itself.

The ministerial character portrayed.—I. The disposition and habits of a faithful minister: 1. His tender affection; 2. His self-denying exertions. II. The reciprocal obligations of a faithful people: 1. Love to his person; 2. Attention to his instructions; 3. Submission to his authority; 4. Co-operation with him in every good work. Improvement:—How may such a blessed state of things be—(1) Produced? (2) Revived?^g

Whitefield and Grimshaw.—Mr. Whitefield, in a sermon he preached at Haworth, having spoken severely of those professors of the Gospel who, by their loose and evil conduct, caused the ways of truth to be evil spoken of, intimated his hope, that it was not necessary to enlarge much upon that topic to the congregation before him, who had so long enjoyed the benefit of an able and faithful preacher; and he was willing to believe that their profiting appeared to all men. This roused Mr. Grimshaw's spirit, and, notwithstanding his great regard for the preacher, he stood up and interrupted him, saying, with a loud voice, "Oh! sir, for God's sake, do not speak so; I pray you, do not flatter. I fear the greater part of them are going to hell with their eyes open."

9, 10. for ye, etc., see on Ac. xx. 34; and 1 Co. ix. 11-14. ye, etc.,^a he appeals to their own personal knowledge of his conduct.

Ministerial tenderness and fidelity.—I. Paul's disinterestedness. II. His holy consistency. III. His faithful and affectionate labours. IV. His grateful feelings on their behalf (v. 13). Here he refers to—1. Their reception of the Gospel; 2. Their sufferings on its account. V. His ardent affection for them: 1. Its proof; 2. Its grounds.^b

An industrious clergyman.—As Peter the Great of Russia was travelling through a village in France, he saw, in a garden belonging to a parsonage, a man in a cassock, with a spade in his hand, digging hard at some beds of vegetables. The Czar, much pleased with the sight, alighted, and asked him who he was. "Sir,"

answered the man, "I am the clergyman of the village." "I took you for a gardener. Why are you employed in this manner?" "The revenues of my living being but very moderate, I do not choose to be an expense to my parishioners, but wish rather to have it in my power to assist them. They respect me the more when they see that, to procure myself some of the conveniences of life, I improve this garden, and in this humble occupation spend as much of my time as the duties of my ministry will allow." "You are an honest man," replied the Czar, "and I esteem you the more for thinking and acting in this manner; tell me your name." He drew out his tablets, and wrote down the name of the worthy clergyman; and after telling him who he himself was, and giving him many proofs of his kindness, he took leave of him, and returned to his carriage. When he went back to Moscow, he did not forget this scene, and endeavoured to induce the priests in his empire to imitate so virtuous an example.

11, 12. father, etc., not only with a father's tenderness, but authority also. walk . . . God,^a whose adopted children you are. who . . . glory,^b hence walk as citizens of that kingdom, and heirs of that glory.

Walking worthy of God.—I. The kingdom and glory to which God has called us. He calls us to possess—1. Himself—to take Him by the Spirit, the heart, and the knowledge, which is love; 2. Ourselves—we are lost, if we lose God; 3. Our brethren—if we possess God, we must possess as our brethren all who are His sons; 4. All things—"all are ours." II. Consider that God hath "called us to His kingdom and glory:" 1. The ground of this call—His own character; 2. The ways in which He calls us—by the Gospel—by His Son—by His sacraments. III. What our duty is with reference to this call—to walk worthy of God. We may do this by contemplating the life, and following the example, of the only man who walked worthy of God—our Saviour, Jesus of Nazareth, who gave Himself for us.^c

Walking with God.—To walk with God is to be sincerely and heartily careful to set forward His cause, to promote His Gospel, to defend His truth, to amplify His kingdom to the uttermost of our powers. Walk on, and go forward. For if ye be in the way of life, not to go forward is to go backward. A dog returning to his vomit is a foul and an ugly thing to behold. Take heed of backsliding. Walk not as those do in darkness, but in light. "God is light;" walk, therefore, "with God," and then ye do that which He requireth at your hands.^d

13, 14. ye . . . men, ye did not receive it for the sake of the preacher. but . . . God,^a word of life, power, salvation. which . . . believe,^b producing good fruit. for ye, etc.,^c he instances their imitation of the Churches of Judæa in their sufferings as distinct evidence of the energy of the Word within them.

A due reception of the Gospel.—I. What there was in Paul's ministry among the Thessalonians which occasioned such incessant thankfulness to God. The manner of—1. Its reception—they received it as proceeding from His love—as sanctioned by His authority—and as assured to them by His truth and faithfulness; 2. Its operation—in their first conversion—in their subsequent support—in their progressive sanctification. II. What ground of thankfulness all ministers have, whose labours are so

VICES of great men, so it is likewise reformed by their moderation."—*Cicero*.

"As a nurse who takes a child to bring up, yet feeds it not, but lets it die of hunger, is a murderer; so is he a murderer of souls who allows them to starve under his ministry."—*Cawdray*.

on consistency.

a 1 Th. iv. 1; Ep. iv. 1; Col. i. 10; Ph. i. 2.

b 2 Ti. i. 9; 1 Co. i. 9.

"Examples of vicious courses, practised in a domestic circle, corrupt more readily and more deeply when we behold them in persons of authority."—*Juvenal*.

c Dr. N. Macleod.

"It is not so much great talents that God blesses, as great likeness to Jesus."—*McCheyne*.

d Abp. Sandys.

receiving the truth

a 1 Th. iv. 8; Ma. x. 40; Ga. iv. 14.

b Ja. i. 18; 1 Pe. i. 23.

c Jo. xv. 5; 1 Co. i. 30; He. x. 33, 34.

"He who excels in his art so as to carry it to the utmost height of perfection of

which it is capable, may be said in some measure to go beyond it; his transcendent productions admit of no appellations." — *La Bruyère*.

d C. Simeon, M.A.

The saint's appetite augments the delight of his enjoyment.

e Cooper.

penalty of unbelief

a Ac. vii. 52; ix. 22. 23.

b Ols.hausen, Jowett this interpretation is rejected by *Ellicott, Alford, &c.*

c Tacit. Hist. v. 5; Juv. Sat. xiv. 103; Diad. Sic. xxxiv. 524.

d Ac. xiii. 50; xiv. 19; xvii. 13; xviii. 12; Ma. xxiii. 32, 34; xxiv. 1, 2, 21, 34.

Paul's desire to visit them

a Ellicott.

b 1 Th. iii. 10.

c Re. ii. 10; Jo. xiii. 2, 27.

"Friendship requires actions; love requires not so much proofs as expressions of love. Love demands little else than the power to feel and requite love." — *Richter*.

d C. H. Spurgeon.

"What, can the devil speak true?" — *Shakespeare*.

blest: 1. For the people's sake; 2. For the Church's sake; 3. For the world's sake; 4. For the Lord's sake. Learn:—(1) Whence it is that the Word preached is so generally ineffectual to any saving purpose; (2) How it may be made effectual to the good of our souls.^d

The Divine plan of salvation.—

O how unlike the complex works of man,
Heaven's easy, artless, unencumbered plan!
No meretricious graces to beguile,
No clustering ornaments to clog the pile;
From ostentation as from weakness free,
It stands like the cerulean arch we see,
Majestic in its own simplicity.
Inscrib'd above the portal, from afar
Conspicuous, as the brightness of a star;
Legible only by the light they give,
Stand the soul-quick'ning words—Believe and Live!^e

15, 16. who . . us,^a thus P. endorses the words of that martyr at whose death he had presided [iii. 68]. and . . men, supposed^b ref. to that "hatred of the human race" for wh. the Jews were reproached:^c but prob. explained by v. 16, i.e. contrary to the best interests of all men. forbidding, etc.,^d this they had oft. done by word and deed. wrath, the effects of God's righteous indignation.

Personification of bigotry.—"She has no head, and cannot think; she has no heart and cannot feel; when she moves, it is in wrath; when she pauses, it is amid ruin; her prayers are curses; her communion is death; her vengeance is eternal; her decalogue is written with the blood of her victims; and, if she stops a moment from her infernal flight, it is upon some kindred rock, to whet her fang for keener rapine, and to replume her wing for a more sanguinary desolation."—*Philips*.

17, 18. being . . you, "having been torn fr. you." for . . time, "for the season of an hour."^a presence . . heart, see on Col. ii. 5. wherefore,^b on acc. of this strong desire. Satan . . us,^c by var. agencies, always at his command.

Satan hindering us.—Since the first hour in which goodness came into conflict with evil, it has never ceased to be true in spiritual experience, that Satan hinders us. He does this on all sides, at all times, and in all manners. He hinders us—I. When we are first coming to Christ. II. When we are saved and converted—now he tries to hinder the completeness of our personal character. III. When we are earnest in prayer—he endeavours to make us miss the blessing. IV. In all Christian effort—to all revivals of religion there will be found a revival of his opposition. But we are doing the Lord's work, and in His strength we shall win the victory, and triumph over our adversary.^d

The work of Satan.—

Son of God!

Go on redeeming;—I will go on damning.
God! go on making; I will go on marring.
Go on believing, man! I go on tempting.
Saint! angel! cherub! seraph! and archangel!
Go ye on blessing;—I will go on cursing.
I now retrack my course to earth, therein

To work out what remaineth of the fate
Of this man, and await his world's destruction.
What next may hap I care not.^c

19, 20. for . . rejoicing ^P see on 2 Co. i. 14; and Ph. iv. 1. glory . . joy,^a that his converts, in whom he glories, should become in his experience a matter of joy, lies in the nature of the case.

The day of God.—I. The advent of the Saviour. II. The fact that at His appearance there will be a mutual recognition of individuals. III. The relation between ministers and people peculiarly regards the day of God. Then only will the fruits of our ministry be—1. Secure from all danger; 2. Complete; 3. Ascertained and known. IV. These future realisations may even now be partially anticipated. "What is our hope," etc.?—1. Some encourage us—these are our hope—the young—the afflicted—the convinced and awakened; 2. Some solace us—our joy; 3. Some dignify us—our "crown of rejoicing"—these are the well-informed—the consistent—the peaceful—the kind and generous—the public-spirited.^b

A minister's joy in his converts.—Archbishop Williams once said to a friend of his, "I have passed through many places of honour and trust, both in Church and State, more than any of my order in England these seventy years back; yet were I but assured that by my preaching I had but converted one soul to God, I should take therein more spiritual joy and comfort than in all the honours and offices which have been bestowed upon me."

CHAPTER THE THIRD.

1-3. left . . alone^a [iii. 160]. to . . faith^b [iii. 135]. that . . afflictions, see on Ep iii. 13. for . . thereunto, this applies to all discs.,^c and esp. to Paul.^d

The Christian conditions of life.—I. What is the aim of man? To live a godly life, a life after the image and the mind of God, and leave all questions of happiness alone. It may bring happiness. Well! It may bring, in the present, cares and sorrows. Still, well! in either case, well! II. Many of you may think this a dark sentence, as it stands, for it seems to intimate some deliberate ordinance of affliction, which we cannot harmonise with God's nature; but still it is the whole burden of Scripture. To understand this, consider—1. The ordinance of affliction; 2. Its author; 3. The reason for it; 4. Its end.^e

Affliction.—Affliction is a thorn, but still it is from God, by which He pierces through the leaves of pride. Many trees grow better in the shade than in the sunshine. Oh! if God is only with us, the furnace is changed into a fire of joy, a prison into a pleasure-ground, an earthquake into a cheerful dance. Even the rod of His anger, like Aaron's rod, blossoms and bears almonds, like the staff of Jonathan's, with honeycomb on its point.^f

4, 5. tribulation [i. 182]. even . . know, hence it was not an unexpected thing that had happened. sent . . faith, v. 2. lest . . you,^a to abandon or disgrace your profession. and . . vain,^b without fruit, in your holy walk and Church extension: see on Ga. iv. 11.

e Bailey.

the preacher's crown of rejoicing
a Is. viii. 18; Re. xxii. 12.

"Make not a bosom friend of a melancholy soul; he'll be sure to aggravate thy adversity, and lessen thy prosperity. He goes always heavy loaded; and thou must bear half. He's never in a good humour, and may easily get into a bad one, and fall out with thee."—Fuller.

b W. Jay.

the sending of Timothy
a Ac. xvii. 15.

b Ac. xiv. 22.
c Ma. x. 22; Jo. xvi. 2, 23; 2 Ti. iii. 12; 1 Pe. ii. 21; Ro. viii. 17.
d Ac. ix. 16; xx. 23, 24.

"Solitude is one of the highest enjoyments of which our nature is susceptible. Solitude is also, when too long continued, capable of being made the most severe, indescribable, unendurable source of anguish."—Deloraine.

e J. B. Brown, B. A.
f Dr. Krummacher.

tribulation

a 2 Co. xi. 3.

b Ga. iv. 11.

"There are three modes of bearing

the ills of life: by indifference, which is the most common; by philosophy, which is the most ostentatious; and by religion, which is the most effectual."—*Colton.*

c W. Burkitt, M.A.

"The godly are said to dwell in the secret of the Most High, and they must not look to be freed from dangers. It is enough that they are preserved in danger, and if the Providence of God be in such small things as in the fall of a sparrow, and the numbering of the hairs of our head, how much more in the trials and afflictions of His children."—*S. Smith.*

d H. W. Beecher.

"Calamity is man's true touchstone."—*Beaumont.*

effect of good news

a Ac. xviii. 1-5.

b Pr. xxv. 25; 2 Co vii. 6, 7.

c 3 Jo 4; Ep. vi. 10, 11.

"When ill news comes too late to be serviceable to thy neighbour, keep it to yourself."—*Zimmerman.*

"Ill news are swallow-winged, but what's good walks on crutches."—*Mas-singer.*

d C. Simeon, M.A.

"Thy words have darted hope into my soul, and comfort dawns upon me."—*Southern.*

The minister's people to be warned by him of future sufferings.—

I. It is the duty of ministers to warn young converts of the difficulties of the Christian life. They must be taught that a suffering hour will come, and they must expect it. II. When Christians have received these warnings, they should forearm themselves, and not sink under trials when they come. III. The heavier these trials are, the greater will the reward be—for light affliction we shall have an eternal weight of glory.^c

*Salvation through tribulation.—*You shall hear men say that they were born into the kingdom of Christ in a revival of religion. They were born into the kingdom of Christ just as Columbus was born into America! He saw the shore; but look at the maps that he and those who were with him made when they thought they had discovered America! It would make you laugh to see them. What did they know of the coast-line, of the rivers, or of the mountains of this vast continent? All these had to be explored. Men think they are born into the kingdom of Christ; and when they experience religious joy and comfort, they think they are saved. Saved? I hope they are going to be saved; but if they are, it will be through much tribulation. What would you think of a child that should go into ecstasies the moment he stepped into a school-house, and his name was entered on the master's list, and say, "Thank God, I have got my education?" Got his education simply because he has seen the inside of a building where education is imparted? It will not be long before the arithmetic, and the grammar, and the master's ferule on the back of both of them, will teach him another lesson! Persons have great distress; that distress is followed by great joy: and then they say, "I am a Christian." They are told, "You must not think that you will always be happy; you will have your doubts and fears;" and that is about all the idea they have on the subject—that they are Christians, and that they will have doubts and fears.^d

6-8. now . . us, P. being in Cor. at that time.^a comforted,^b thus the Master cheered His servant in the midst of his toil and anxiety. live . . Lord,^c it is indeed life, to live with the confidence that one has succeeded in his life's great aim.

*The people's stability, the minister's comfort.—*I. What is that stability which all Christians must attain. Stability in—1. The faith of the Gospel; 2. Its profession; 3. Its practice. II. Why their attainment of it lies so near the heart of every faithful minister. Because—1. God's honour is deeply interested in it; 2. The salvation of the people altogether depends upon it; 3. The great ends of the ministry are answered by it.^d

*Humility of a minister.—*Dr. Durham, of the Scottish Church, and a popular young minister were walking together to their several churches, situated near each other, into one of which multitudes crowded, while but few entered the other. "Brother," said the doctor to his young friend, "you will have a crowded church to-day." The other replied, "They are to blame who leave you, and come to me." "Not so," replied the doctor; "for a minister can receive no such honour and success in his ministry, except it be given him from Heaven. I rejoice that Christ is preached, and that His kingdom is gaining ground, though my estimation in people's hearts should decrease; for I am content to be anything, so that Christ may be all in all."

9, 10. thanks, sufficiently expressive of our boundless gratitude. God; the source of their faith, and, through it, of his great comfort. for . . . God,^a mark his intense interest in them. that . . . faith,^b both in respect of its power and knowledge.

Instant in prayer.—Mr. Hervey's man-servant slept in the room immediately above that of his master. One night, long after the whole family had retired to rest, he awoke, hearing the groans of Mr. Hervey in the room beneath, who seemed to be in great distress. He went downstairs, and opened the door of his master's room; but instead of finding him in bed, as he expected, he saw him prostrate on the floor, engaged in earnest and importunate prayer to his God. Disturbed by this unseasonable appearance, Mr. Hervey, with his usual mildness, said, "John, you should not have entered the room unless I had rung the bell." Communion with God in prayer will turn night into day.

11—13. now . . . Christ,^a note distinct personality of Christ, and His presence in the God-head. direct . . . you,^b by removing obstacles. increase . . . abound,^c not suf. to have love. The Christian must grow in and overflow with love. to the end,^d etc., see on 1 Co. i. 8.

The effect of love on universal holiness.—I. The influence of love on universal holiness: 1. It rectifies all the powers of the soul; 2. It enters into every action of the life; 3. It prepares the soul for heavenly communications. II. The attention due to it under this particular consideration: 1. Let us seek to abound in it; 2. Let us entreat God to work it in us; 3. Let us be stirred up to this, especially from the consideration before us. Application:—(1) How shall we know whether our love increases? Examine the difficulties it surmounts—the sacrifices it makes—and the victories it gains. (2) What shall we do to get an increase of it? Remember that nothing but love can beget love.^e

Love one another.—Just as the application of electricity to the innumerable wants of human life, and to new ends, is reckoned a new discovery and invention of modern times (though the fact has been familiar for ages to the Indian child in the farthest of the Far West, and applied by him for ages to his childish sports), so the extension of this grand principle of love to all the possible cases of life, and to all possible persons—even though the principle was known and applied long before, in love to friends, country, and relations—is truly and properly a new commandment, a discovery, a gospel, a revelation.^f

CHAPTER THE FOURTH.

1, 2. furthermore, besides increase of love. would . . . more,^a in practical obedience to the Word. what . . . gave, he reminds them of the substance of his preaching when he was with them.^b by . . . Jesus,^b by His authority and inspiration.

Pleasing God.—Introduction:—There are different kinds of people—(1) Self-pleasers, (2) Men-pleasers, (3) God-pleasers. The last deserve our imitation. I. God can be pleased—"pleasure in them that fear Him." If so—1. He notices our conduct; 2. He notes the character of our actions; 3. He has a disposition in regard to men. II. He can be well-pleased (Col. iii. 20). III.

brotherly rejoicing

a 1 Th. ii. 19, 20.

b Ro. i. 11; 2 Co. xiii. 9.

"The amity that wisdom knits not, folly may easily untie."—*Shakespeare.*

"Of all the created comforts, God is the lender; you are the borrower, not the owner."—*Rutherford.*

abounding in love

a 2 Th. ii. 16; Jo. x. 30.

b Pr. iii. 5, 6.

c Jo. xiii. 34, 35.

d 1 Th. v. 23; Zec. xiv. 15; Jude 14; Ma. xxv. 31; 2 Th. i. 7.

"The disposition to give a cup of cold water to a disciple is a far nobler property than the finest intellect. Satan has a fine intellect, but not the image of God."—*Howels.*

e C. Simeon, M.A.

"A man's life is an appendix to his heart."—*South.*

f F. W. Robertson.

on consistency

a Col. i. 10.

b Ma. xxviii. 20.

"All the while thou livest ill, thou hast the trouble, distraction, inconveniences of life but not the sweets

and true use of it."—Fuller.

c Rev. B. Pugh.

We make sad mistakes; but there is goodness hived, like wild honey, in strange nooks and corners of the world.

chastity

a 2 Th. ii. 13.

b Ga. v. 19-21; He. xiii. 4; Pr. v. 8-11; vi. 24-32; vii. 24-27.

c Ps. lxxxii. 12; Ep. iv. 18, 19.

"Our knowing to use our body in sanctification and honour, implies, that we know to avoid all incentives to lust, such as dissolute company, obscene discourse, lewd songs and pictures, the reading of loose books, drunkenness, luxury, idleness, and effeminacy."—*C. Benson.*

d Dr. Thomas.

call to holiness

a Ro. i. 18.

b Le. xix. 2; He. xii. 14; 1 Pe. i. 15.

"Obey thy parents, keep thy word justly, swear not, commit not with man's sworn spouse, set not thy sweet heart on proud array... Keep thy foot out of brothels, thy pen from lenders' books."—*Shakespeare.*

c Dr. Riggerbach.

d Grove.

He can be easily pleased—we must be Christ-like to please Him, and this is easy (Ma. xi. 28-30). IV. He can always be pleased. V. He ought to be pleased: 1. God; 2. The well-being of our fellows; 3. Our own welfare, require it.^c

A true life.—Secretary Walsingham, in writing to Lord Burleigh, said, "We have lived long enough to our country, to our fortunes, and to our sovereign; it is high time that we began to live for ourselves and for our God." The learned and pious Donne, on his death-bed, on taking a solemn farewell of his friends, said, "I count all that part of my life lost which I spent not in communion with God, or in doing good."

3-5. for . . God, His purpose concerning His children. sanctification,^a moral holiness. fornication,^b see on 1 Co. vi. 15-18; and Ep. v. 3. vessel, body. in . . honour, see on Ro. vi. 19. not, etc.,^c see on Ro. i. 24.

Human holiness the great object of the Divine will.—Introduction:—(1) God has a "will;" (2) He has a will concerning man; (3) His will concerning man is his holiness. Therefore two conclusions deserve special notice:—I. That man's grand duty chimes in with his moral intuitions and highest interest: 1. Our moral intuitions; 2. Our highest interest, urge us to holiness. II. That man has an infallible guide to determine the successful in prayer and effort: 1. Successful prayers are prayers for holiness; 2. Successful efforts are efforts for holiness.^d

Chastity.—Alexander the Great having defeated Darius, king of Persia, the wife and daughters of Darius, who were women of remarkable beauty, were taken captive. Though it was but too common to use female captives with indecency, Alexander strictly avoided everything in his conduct towards them that would have given them cause to suspect any danger to their honour; and, no doubt, thinking it was more glorious and worthy of a king to conquer himself than subdue his enemies, he never approached any of them, but permitted them to live unseen in the greatest privacy.

6, 7. beyond, overreach, with *here* a plain ref. to violating the marriage state. his . . matter, *Gk.*, concerning all these things. testified,^a *Gk.*, solemnly testified. holiness,^b of heart and life.

Dread of the Judge and Avenger not set aside even by the Gospel.—I. Servile fear indeed hath torment, and is not in love; but every one who does not fear is not therefore a child of God; better than careless or insolent frivolity, the fear of God is the beginning of wisdom. II. Nay, within the sphere of grace, it is needful to use it with fear and trembling, lest it be turned into lasciviousness. III. But the fear of God, the only Judge, is identical with trust in Him, the only Saviour and Protector.^c

Preserving chastity.—1. To keep ourselves fully employed in labours either of the body or the mind; idleness is frequently the introduction to sensuality. 2. To guard the senses, avoiding everything which may be an incentive to lust—certain meats and drinks—reading certain books, indulging the eyes in looking at certain things, frequenting public plays, dancings, etc. 3. To implore the Divine Spirit, which is a Spirit of purity; and by the utmost regard to His presence and operations to endeavour to retain Him with us.^d

8, 9. he . . man, is not slighting a human opinion merely. God,^a who has pronounced against sin. who . . Spirit, to help us to overcome sinful desires. need not, there was a need to write of those other matters. for . . another,^b and i. 4; they profited by the teaching.

The causes which generally operate to induce a despising of Divine revelation.—I. The rejection of Christianity cannot be said to arise from a superior intellect on the part of infidels—infidelity is not an intellectual state. II. Nor can it be traced to their superior knowledge. Far from it, I charge them with ignorance of—1. The language of Sacred Writ; 2. Philosophy; 3. Historical facts and monuments. III. It is not owing to their superior morality—persons fall off to infidelity mostly through immorality. IV. Can these despisers of Christianity produce a superior system? What motives to morality superior to ours can they present?^c

Brotherly love.—During the retreat of Alfred the Great, at Athelney, in Somersetshire, after the defeat of his forces by the Danes, a beggar came to his little castle there, and requested alms; when his queen informed him, that they had only one small loaf remaining, which was insufficient for themselves and their friends, who had gone abroad in quest of food, though with little hope of success, the king replied, "Give the poor Christian one half of the loaf; He who could feed five thousand men with five loaves and two small fishes can certainly make that half of the loaf suffice for more than our necessities." Accordingly, the poor man was relieved, and this noble act of charity was soon recompensed by a providential store of fresh provisions, with which his people returned.

10—12. but . . more,^a he again exhorts them to grow in this grace, see iii. 12, as well as in others, iv. 1. ye . . quiet,^b not patiently to suffer sin, but avoid strife, and a meddlesome spirit. do . . business,^c attend to your own lawful calling, in a lawful way, as a religious duty. and . . hands, see on Ep. iv. 28. walk . . without,^d see on Col. iv. 5; and 2 Co. viii. 21. and . . nothing, and have the ability to give, rather than the necessity to beg.

Life's business.—The business of life is—I. Personal work. We have our own—1. Needs; 2. Surroundings; 3. Aptitudes; 4. Obligations. II. Quiet work. It is the—1. Strongest; 2. Happiest; 3. Divinest. III. Intelligent work: 1. A definite object of pursuit; 2. A wise choice of means.^e—*Increase of grace.*—I. In what are we to increase? In spiritual endowments. II. How are we to increase in these? 1. Equally; 2. Constantly; 3. We are to make efforts to grow. We must continually aim at increase in all holy things.^f

Restitution.—A clergyman was once applied to by a person in his congregation, who had been awakened under his ministry. She had been tempted some years before to steal some trifling articles off the counter of a shop, in a town at some distance. Nothing would satisfy her but an effort to find out the shop, and make restitution. The town was visited, but the same shopkeeper was not there, and every inquiry after him was fruitless; upon which she went to the minister, and gave him a pound for the poor, which was more than fourfold the value of the articles stolen.

brotherly love

^a Lu. x. 16; 1 Co. ii. 13; 2 Ti. iii. 16; 2 Pe. i. 21.

^b Jo. xiv. 26; 1 Jo. ii. 20; Ma. xxii. 39; Jo. xv. 12; Ep. v. 2; 1 Pe. iv. 8; 1 Jo. iii. 11.

"There can be no Christianity where there is no charity, but the censorious cultivate the forms of religion, that they may the more freely indulge in the only pleasure of their lives, that of calumniating those who to their other failings add not the sin of hypocrisy."—*Colton.*

T. Archer, M.A.

"That you may be loved, be amiable."—*Ovid.*

industry

^a Ph. i. 9; 1 Pe. i. 22.

^b 1 Pe. iv. 15.

^c Ep. iv. 28; Ac. xx. 35; 2 Th. iii. 7—12.

^d 1 Pe. ii. 12.

"It is remarkable that Providence has given us all things for our advantage near at hand; but iron, gold, and silver, being both the instruments of blood and slaughter, and the price of it, nature has hidden in the bowels of the earth."—*Seneca.*

^e Rev. W. W. Wythe.

^f Dr. Guthrie.

"Hope of ill gain is the beginning of loss."—*Democritus.*

sorrow and hope

a Ac. vii. 60; xiii. 36; 1 Co. xi. 30; xv. 6; 2 Pa. iii. 4.

b 2 S. xii. 20.

c Pr. xiv. 32; Ep. ii. 12.

d Beza.

e Bible Love, 131.

"Sorrow is a kind of rust to the soul, which every new idea contributes in its passage to 'scour away. It is the putrefaction of stagnant life, and is remedied by exercise and motion."—*Johnson.*

f Rev. J. Walker.

"Let me penetrate into Thy heart, O God," said an afflicted Christian, "and read the love that is there. Let me penetrate into Thy mind, and read the wisdom that is there; then shall I be satisfied, the storm shall be turned into calm."

"Any mind that is capable of a real sorrow is capable of good."—*Mrs. Stowe.*

g Du Chaillu.

the resurrection

a Ma. xxiv. 30, 31; Ac. i. 11; 2 Th. i. 7.

b 1 Co. xv. 51.

c Jo. xii. 26; xiv. 3 xvii. 24.

"If strict justice be not the rudder of all our other virtues, the faster we sail the farther we shall find

13—15. asleep^a [i. 63; ii. 314], death of the good so called. that . . . not,^b beyond bounds of moderation. even . . . hope,^c heathens to whom at the most immortality was uncertain. for . . . again, see on 1 Co. xv. 20. even . . . him, see on 2 Co. iv. 14. by . . . Lord, "as if He Himself were speaking."^d prevent,^e go before (see vv. 16, 17).

Consolations accompanying the death of saints.—I. There are some who have no hope mixed with their sorrow for the death of beloved relatives: 1. As far as we can, we should see that no relative shall pass away to eternity out of our home, and leave us in unmixed grief; 2. Are there any who would so treat a relative as to leave them in doubt as to our salvation? II. Those who have good hope that their relatives are with the Lord: 1. Even where there is the strongest hope of salvation, there will be sorrow; 2. There may be sorrow of the loss sustained, yet when mixed with hope it is full of comfort; 3. This comfort depends much upon a full acquiescence in the will of God disposing of us as His own; 4. This hope draws its consolations amidst sorrow mainly because it is "full of immortality." III. The grounds of this consolation as here laid down. Death is compared to a sleep, as indicating—1. The calm repose of a dying believer; 2. The security of the saints in Christ's hand; 3. The certainty of the resurrection; 4. The beauty and glory of the redeemed Church; 5. Recognition of the saints by one another.^f

Heathen mourning.—The mother of poor Touda, who heard that I wished to see him once more, led me to the house where the body was laid. The narrow space of the room was crowded; about two hundred women were sitting and standing around, singing mourning songs to doleful and monotonous airs. As I stood looking, filled with solemn thoughts in spite of, or rather because of, perhaps, the somewhat ludicrous contrasts about me, the mother of Touda approached. She threw herself at the foot of her dead son, and begged him to speak to her once more. And then, when the corpse did not answer, she uttered a shriek, so long, so piercing, such a wail of love and grief, that tears came into my eyes. Poor African mother! she was literally as one sorrowing without hope, for these poor people count on nothing beyond the present life. For them there is no hope beyond the grave. "All is done," they say, with an inexpressible sadness of conviction that sometimes gave me a heart-ache. As I left the hut, thinking these things, the wailing recommenced. It would be kept up by the women, who are the official mourners on these occasions, till the corpse was buried.^g

16—18. Lord . . . shout,^a accompanying acclaim of angels. archangel, who will proclaim His advent. Leader of heavenly hosts (see on Ep. i. 21). with . . . God, with the trumpet pertaining to God (see on 1 Co. xv. 23—52). first,^b the resurrection of the dead shall precede the glorification of the living. remain, hearing and beholding these wonders. caught . . . air, see on Ph. iii. 20, 21. so . . . Lord, see on 2 Co. v. 8. comfort . . . words,^c as Divinely inspired. Some MSS. add, "these words of the Spirit."

Ever with the Lord.—I. In what sense with the Lord? By—1. Our acquaintance with the testimony to His Lordship; 2. Our faith in this testimony; 3. Our use of it; 4. Frequent thoughts of, and striving after, Christ; 5. Intercourse and fellowship with

Christ. II. Where? In a place prepared by Himself—designed by His genius—built up by His energy—enriched by His resources—adapted to us by His wisdom. III. How long?—for ever. IV. With what results? Life for ever—light for ever—love for ever—peace for ever—rest for ever—joy for ever.^d

For ever with the Lord.—A Christian man, being near the close of life, was attended by an apothecary who was also religious. On his friend's departure, he was desirous of hearing his last words, and, for that purpose, laid his ear to his patient's mouth. He heard him say, "For ever with the Lord, for ever with the Lord."

CHAPTER THE FIFTH.

1-3. times,^a periods intervening bef. this advent of Christ as Judge. seasons, precise date of this advent. know, from the Lord's own Word [i. 189; ii. 121-137]. day . . night,^b unexpectedly. say, etc. [ii. 155]. as . . child, certain, expected, yet at last surprising and painful. and . . escape,^c any more than a woman the pangs of childbirth.

The coming of the Lord.—I. The coming of Christ will be sudden and unexpected. II. The wise and the holy will enjoy His fellowship for ever (1 Thess. iv. 17). III. The wicked will be doomed to utter desolation. IV. Vigilance is the duty of all.^d

The somnambulist.—Some time since, in Paris, a poor somnambulist was observed pacing backwards and forwards on the top of a house six storeys high, at nightfall. An anxious crowd was assembled to watch her movements. She was evidently dreaming of some coming festival, and was humming to herself a lively air. Again and again she approached the verge of the eminence on which she was standing, and again and again she receded, always smiling and always unconscious. At length her eye caught sight of a candle in an opposite house. She awoke. There was a cry, a heavy fall, and all was over. Thus will it be at last with the ungodly. The light of the other world, as it streams in upon them, will awaken them from sleep; but as they awake, it will only be to discover the precipice on which they have so long been standing, and down the steps of which they must now plunge.^e

4, 5. darkness, ignorance of the certainty of the judgment. ye are, etc.,^a see on Ep. v. 8; and on Col. i. 12, 13.

The children of light and of darkness.—I. A solemn truth stated (v. 1-3): 1. It has reference to the day of the Lord; 2. Its coming will be sudden and unexpected; 3. The consequences to those in a state of carnal security will be most fearful. II. A cheering conviction expressed—"Ye are not in darkness:" 1. The individual who makes these statements; 2. The grounds he had for making them. III. The practical duties enjoined. We must be—1. Watchful; 2. Sober; 3. Prepared to confront our foes. IV. The important motives adduced (vv. 9, 10).^b

Safety in light.—A native hunter passed a whole night within a few paces of a wounded tiger. The man's bare knees were pressed upon the hard gravel, but he dared not shift, even by a hair's breadth, his uneasy posture. A bush was between him and the wild beast: ever and anon the tiger, as he lay with glaring eyes fixed upon it, uttered his hoarse growl of anger; his hot

ourselves from 'that heaven where we would be.'"—*Colton*.

d S. Martin.

"Passing through nature to eternity."—*Shakespeare*.

the coming of the Lord

a Ma. xxiv. 3, 36; Ac. i. 7.

b 2 Pe. iii. 10.

c 2 Th. i. 9.

d Dr. Parker.

"I perceive you contemplate the seat and habitation of men; which, if it appears as little to you as it really is, fix your eyes perpetually upon heavenly objects, and despise earthly."—*Cicero*

"Neither the sun nor death can be looked at steadily."—*La Rochefoucauld*.

e *Morse*.

children of light

a 1 Jo. ii. 8.

"The end of learning is to know God, and out of that knowledge to love Him, and to imitate Him, as we may the nearest by possessing our souls of true virtue."—*Milton*.

b *Anon*.

"What is death but a ceasing to be what we were before? We are

kindled and put out, we die daily; nature that begot us, expels us, and a better and a safer place is provided for us."—*Seneca.*

"Ignorance is a dangerous and spiritual poison, which all men ought warily to shun."—*Gregory.*

c Dr. C. J. Vaughan.

watchfulness

a Ma. xxv. 5, 13; Ro. xiii 11—13.

b 1 Pe v. 8; i. 13.

"It is with nations as with individuals, those who know the least of others think the highest of themselves; for the whole family of pride and ignorance are incestuous, and mutually begot each other."—*Colton.*

Instruction is only profitable to those who are capable of receiving it: bring an ass to Mecca, and it will still return an ass.

c N. Hall, LL.B.

appointed to salvation

a He. xi. 32—34.

b 2 Ti. i. 12.

c He. vi. 18, 19.

d A. Triggs.

"Take also the helmet or head-piece of health, or true health in Jesus Christ; for there is no health in any other name; not the

breath absolutely blew upon the cheek of the wretched man, and still he moved not, the pain of that cramped position increased every moment—suspense became almost intolerable; but the motion of a limb, the rustling of a leaf, would have been death. He heard the gong of the village strike each hour of that fearful night, that seemed to him an "eternity, and yet he lived." The tormenting mosquitoes swarmed around his face, but he dared not brush them off. That fiendlike eye met his whenever he ventured a glance towards the horrid spell that bound him; and a hoarse growl grated on the stillness of the night, as a passing breeze stirred the leaves that sheltered him. Hours rolled on, and his powers of endurance were well-nigh exhausted; when, at length, the welcome streaks of light shot up from the eastern horizon. On the approach of day the tiger rose, and stalked away with a sulky pace to a thicket at some distance—and the stiff and wearied watcher felt that he was safe.^c

6, 7. sleep,^a in carnal scoffing security. others, who are in darkness. watch, be always on the alert, expectant. sober,^b having all senses and capacities in full and thoughtful exercise. sleep, the carnally secure. night, of ignorance. drunk, those who yield themselves to riotous excesses.

Ill-timed sleep.—"Let us not sleep," for such sleep—I. Indicates ingratitude; II. Is the precursor of poverty—a drowsy Christian is poor in faith, comfort, and everything; III. Means insecurity; IV. Is characterised by unhappiness—restless—bad dreams; V. Implies a dreadful waking.

Need of watchfulness.—A friend was recently overtaken by night on a mountain ridge. The path behind was too perilous to be retraced in the darkness, and the way in front was stopped by a projecting rock, which in his exhausted state he could not scale. His only alternative was to wait for the morning. But his resting place was a steep slope, ending in a sheer precipice. One careless movement might prove his destruction. As the darkness deepened, the danger was disguised. With a lessening sense of peril, there came on increasing drowsiness. What efforts were his during those long hours to drive off sleep! How he had to stir up his mind to a conviction of the necessity of unremitting vigilance! For should he once be overpowered, he might unconsciously slide down his sloping couch, and be hurled into the valley below. Such is our position. *If we would not fall down the precipice, let us watch lest during slumber we slip along the treacherous incline.*^c

8—11. breastplate,^a see on Ep. vi. 14. helmet, see on Ep. iv. 17. not . . wrath, to fall under the punitive action of Divine anger. but . . Christ,^b hence if lost it will be through our own perverseness, and not of God's will. wake, are alive at His coming. sleep, be in our graves at that time. we . . him, in heaven for ever. comfort . . together,^c in life's trials. edify, build ea. other up in virtue, etc.

The sober-minded children of the day.—I. The persons—"us who are of the day." 1. Their position—in God and in Christ; 2. Their blessedness—"of the day:" (1) The day itself; (2) Its manifestation. II. The duty—"be sober." Sober with respect to—1. God; 2. Our enemies; 3. Ourselves.^d

Free salvation.—Shall the husbandman, for the sake of the

harvest, waste his strength, and bear the burden and heat of the day, and then, when the ripe corn tempts the sickle, in very wantonness refuse to reap, and let it be destroyed? Shall the Lord Jesus undertake to suffer for us, shall He actually toil, and groan, and grieve, and die for us, and then let the fruit of all His sufferings be lost, and leave us to perish in our sins? No! it cannot be. It is impossible to exaggerate the certainty and freeness of that salvation that is in Christ for all who will but lay hold of it. It is impossible that anything in the universe can lie between you and eternal life, if you but accept it as "the gift" of God through Jesus Christ our Lord.^e

12, 13. know, recognise their calling, value their work. over . . . Lord,^a thus the nature of their work, the source of their authority, and limits of their influence are marked: see on 1 Co. xvi. 18; and Ph. ii. 29. for . . . sake,^b not for the sake of their persons, or famous name, or high official title. be . . . yourselves, since discord will result in personal unhappiness and social ruin.

Christ honoured in His servants.—As Lord Lieutenant of Hampshire, the late Duke of Wellington always made a point of receiving and entertaining the Judges when they arrived in the county on circuit. He felt that the Judges represented the Sovereign, and no claim of society, no call even of duty, was strong enough to hinder him from paying the same marks of respect which his loyalty would have induced him to pay to the Sovereign had she been personally present.

14, 15. warn,^a see on Ga. vi. 1, 2. feeble-minded,^b the too-anxious and sad. weak,^c in faith. patient, long-suffering, gentle: see on Ep. iv. 2. evil,^d warning against revenge [i. 30-32]. follow, persevere in, set your mind upon. good . . . men, see on Ga. vi. 10.

Patience.—I. The nature and sources of Christian patience. In respect to personal trials, patience is the lowest form of this sovereign virtue: 1. It does not imply approval of men's conduct or character; 2. Nor does it, with bad men, or with mankind, imply any indifference to the moral character which they bear; 3. It implies such benevolence of disposition, and such a pity for human weaknesses and even for human sins, as shall make us tolerant and forbearing. II. The conditions of its exercise and its objects—it must be exercised towards all men. III. Some of the motives to it: 1. It is only by having patience with men that you can retain any hold upon them; 2. Only in this way can you imitate Christ; 3. It is by this very patience on God's part, that we ourselves are saved.^e

Forgiveness of injuries.—A person who had done Sir Matthew Hale a great injury came afterwards to him for his advice in the settlement of his estate. Sir M. gave his advice very frankly to him, but would accept of no fee for it; and thereby showed both that he could forgive as a Christian, and that he had the spirit of a gentleman in him, not to take money of one who had wronged him so grievously. When he was asked how he could use a man so kindly who had wronged him so much, his answer was, he thanked God he had learned to forget injuries.

16. rejoice, see on Ph. iv. 14; and 2 Co. vi. 10.

Constant joy.—Christians should always rejoice, because of—I.

health of a Grey Friar's coat, nor the health of this pardon or that pardon."—*Latimer.*

"To be angry, is to revenge the fault of others upon ourselves."—*Pope.*

e Dr. Caird.

pastors to be esteemed

a Ac. xiv. 23.

b 1 Ti. v. 17; He. xiii. 7, 17.

"Not for indolent contemplation and study of thyself, nor for brooding over emotions of piety—no, for actions was existence given thee; thy actions, and thy actions alone, determine thy worth."—*Fichte.*

relative duties

a 2 Th. iii. 6.

b Ro. xv. 1.

c Ac. xx. 35.

d Pr. xx. 22; xxiv. 29; 1 Pe. iii. 9.

"Not being untutored in suffering, I learn to pity those in affliction."—*Virgil.*

"The human countenance smiles on those who smile, and weeps with those who weep."—*Horace.*

e H. W. Beecher.

"If anger is not restrained, it is frequently more hurtful to us than the injury that provokes it."—*Seneca.*

rejoice evermore

a B. Bailey.

"Every mind seems capable of entertaining a certain quantity of happiness, which no institutions can increase, no circumstances alter, and entirely independent on fortune. Let any man compare his present fortune with the past, and he will probably find himself, upon the whole, neither better nor worse than formerly."—*Goldsmith.*

b Homilist.

"What you demand is here, or at Ulubrae. You traverse the world in search of happiness, which is within the reach of every man; a contented mind confers it on all."—*Horace.*

c W. M. Hawkins.

d Dr. Vinet.

"Joy is the happiness of love. It is love exulting. It is love aware of its own felicity, and rioting in riches which it has no fear of exhausting. It is love taking a look of its treasure, and surrendering itself to bliss without foreboding."—*Dr. J. Hamilton.*

"It is that trivial, vanishing, superficial thing, that only gilds the apprehension, and plays upon the surface of the soul. It is the mere crackling of thorns, a sudden blaze of the spirits, the exultation of a tickled fancy, or a pleased appetite."—*Dr. South.*

The deliverances which they have experienced; II. What they have in possession—pardon—grace—the Spirit; III. What they have laid up for them—a crown of righteousness; IV. What they see and hear of the goodness of God. Application:—(1) Religion is incompatible with idleness—to pray, praise, and rejoice require exertion; (2) It is consistent with cheerfulness.^a—*Rejoice evermore.*—I. A Christian privilege. The Christian may rejoice evermore because—1. Nothing which befalls him can injure him; 2. Everything must benefit him in proportion as it aims to injure him. II. A Christian precept. The act of rejoicing has—1. A remedial; 2. An acquiring; 3. A conquering, power. III. A Christian promise. A promise—1. As to the Christian's future; 2. That the causes for joy should be exhaustless; 3. That the duration of the Christian's joy should be endless.^b—*Rejoice evermore.*—Rejoice in—I. Your present state. You—1. Are pardoned sinners; 2. Have the testimony of a good conscience; 3. Have One who is able to ease you of all your sorrows; 4. Are related to God—His sons—and to Christ—His brethren; 5. Have free access to God, and have constant communion with Him; 6. Have a plentiful supply of grace. II. Your future possessions: 1. We are heirs of God jointly with Christ; 2. Every day brings us nearer our heritage. Reflections:—(1) A sad Christian cheats himself all the journey; (2) We displease God, if we are not joyful in His service; (3) By sadness of life, we act like the spies who took an evil report of the good land.^c—*Christian joy.*—I. Joy is not only a privilege of the Christian; it is his force for the same general reasons that make all joy a force. We must take the Apostle's Words—1. In their most solemn import; 2. As a most pressing injunction. II. The wind of our sorrows, for they are of many kinds, and consequently of death, continually threatens the flame of joy: 1. The sorrows of nature; 2. The sorrow of the repentant sinning Christian; 3. The sorrows arising from our vices, pride, etc. There are pure Christian sorrows, which lead to joy, but beware of their excess.^d

The Christian rejoicing.—Rejoice with a rejoicing universe. Rejoice with the morning stars, and let your adoring spirit march to the music of hymning spheres. Rejoice with the jocund spring, in its gush of hope and its dancing glory, with its swinging insect-clouds and its suffusion of multitudinous song; and rejoice with golden autumn, as he rustles his grateful sheaves, and clasps his purple hands, as he breathes his story of fruition, his anthem of promises fulfilled; as he breathes it softly in the morning stillness of ripened fields, or flings it in Æolian sweeps from lavish orchards and from branches tossing bounty into mellow winds. Rejoice with infancy, as it guesses its wondering way into more and more existence, and laughs and carols as the field of pleasant life enlarges on it, and new secrets of delight flow in through fresh and open senses. Rejoice with the second youth of the heaven-born soul, as the revelations of a second birth pour in upon it, and the glories of a new world amaze it. Rejoice with the joyful believer when he sings, "O Lord! I will praise Thee: though Thou wast angry with me, Thine anger is turned away; Thou comfortedst me. Behold, God is my salvation." Rejoice with him whose incredulous ecstasy has alighted on the great Gospel-secret; whose eye is beaming as none can beam save that which for the first time beholds the Lamb; whose awe-struck

countenance and uplifted hands are evidently exclaiming, "This is my beloved, and this is my friend." Rejoice with saints and angels, as they rejoice in a sight like this. Rejoice with Immanuel, whose soul now sees of its travail. Rejoice with the ever-blessed Three, and with a heaven whose work is joy.^e

17. pray . . . ceasing^a [ii. 156, 182].

Mental prayer.—I. Show in what prayer consists. Consider it as a natural duty, that is, a duty taught us by natural reason and religious feeling, and you will soon see what it consists in. II. Confirm this view of our duty, which natural reason might suggest, by that other and far clearer voice of God, His inspired Word.^b—*The Christian life, a life of prayer.*—I. Every Christian ought to try and obey this command. II. God can hear and answer your prayer at once.^c

Always in prayer.—A number of ministers were assembled for the discussion of difficult questions; and, among others, it was asked, how the command to "pray without ceasing" could be complied with. Various suppositions were started; and at length one of the number was appointed to write an essay upon it, to be read at the next meeting; which being overheard by a female servant, she exclaimed, "What! a whole month waiting to tell the meaning of that text? It is one of the easiest and best texts in the Bible." "Well, well!" said an old minister; "Mary, what can you say about it? Let us know how you understand it. Can you pray all the time?" "Oh yes, sir!" "What! when you have so many things to do?" "Why, sir, the more I have to do, the more I can pray." "Indeed! Well, Mary, do let us know how it is; for most people think otherwise." "Well, sir," said the girl, "when I first open my eyes in the morning, I pray, 'Lord, open the eyes of my understanding;' and, while I am dressing, I pray that I may be clothed with the robe of righteousness; and, when I have washed me, I ask for the washing of regeneration; and, as I begin to work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God's work may revive in my soul; and, as I sweep out the house, I pray that my heart may be cleansed from all its impurities; and, while preparing and partaking of breakfast, I desire to be fed with the hidden manna and the sincere milk of the Word; and, as I am busy with the little children, I look up to God as my Father, and pray for the spirit of adoption, that I may be His child: and so on all day. Everything I do furnishes me with a thought for prayer." "Enough, enough!" cried the old divine: "these things are revealed to babes, and often hid from the wise and prudent. Go on, Mary," said he; "pray without ceasing; and as for us, my brethren, let us bless the Lord for this exposition, and remember that He has said, 'The meek will He guide in judgment.'" After this little event, the essay was not considered necessary.

18. in . . . thanks, see on Ep. v. 20; and on Col. iii. 17. the . . . God, who wills our gratitude, as well as the things for which we should give thanks. in . . . Jesus, our relation to God in Christ a pledge that all things will work for our good.

A peace-offering to God.—I shall endeavour—I. To bring some light to the duty enjoined—"give thanks"—by the soul, the tongue, and the life. II. To show the extent of its matter—

^e Dr. J. Hamilton.

pray without ceasing

^a Lu. xviii. 1; xxi. 36; Ro. xii. 12; Col. iv. 2; 1 Pe. iv. 7.

^b J. H. Newman, B.D.

^c Bp. Meade.

"Prayer will be fatiguing to flesh and blood, if uttered aloud and sustained long. But there is an under-current of prayer that may run continually under the stream of our thoughts, and never weary us."—W. H. Hewitson.

"Prayer can obtain everything; can open the windows of heaven, and shut the gates of hell; can put a holy constraint upon God, and detain an angel till he leave a blessing; can open the treasures of rain, and soften the iron ribs of rocks till they melt into a flowing river; can arrest the sun in his course, and send the winds upon our errands."—Bishop Taylor.

thankfulness

"Wherever I find a great deal of gratitude in a poor man, I take it for granted there would be as much gene-

rosity if he were a rich man."—*Pope.*

a S. Ward, B.D.

b W. Stevens.

"Prayer, like faith (of which it is the voice and expression), is a thing perfectly simple in idea, but exceedingly difficult of execution. If you can pray aright, you have mastered the great secret of the spiritual life; but easy as it is to understand theoretically what right prayer is, it is far from easy to practise it."—*Dr. Goulburn.*

"I cannot speak, tears so obstruct my words, and choke me with unutterable joy."—*Otway.*

c Spencer.

quenching the Spirit

a Ge. vi. 3; Is. lxiii. 10; 2 Ti. i. 6.

See *Serm. Andrews*, iii. 124; also *H. Smith's Sermons*, i. 127.

"The Spirit may be quenched—I. By deliberately resisting His operations; 2. By indulgence in habitual sin; 3. By neglecting the means of grace."—*D. Runciman.*

b Rev. E. G. Price.

c Dr. Cuyler.

"The Ædiles among the Romans had their doors always standing open, that all who had petitions might have free access to them. The door of Heaven is always open

"in all things." 1. In all His creatures; 2. In all the works of His providence; 3. In all thy personal favours; 4. In all thy trials; 5. In all God's gifts. III. To enforce the practice from this motive of motives—"for this is the will of God in Christ Jesus our Lord." IV. To make a practical application of this subject—"give thanks in all things."^a—*In everything give thanks.*—I. The things we should be thankful for. All blessings, ordinary or extraordinary, perfect or imperfect, peculiar and common, or public and national. II. How we should frame our thanksgiving. Our praises must ascend to God through the atonement—must proceed from a deep sense of God's infinite mercy and our own unworthiness—must be full of humility and love—must be constant—should be accompanied with works of piety and mercy.^b

Reasons for thankfulness.—Plato, looking through the dim spectacles of Nature, gave thanks unto God for three things:—first, that God had created him a man, and not a beast; secondly, that he was born a Grecian, not a barbarian; thirdly, that not only so, but a philosopher also. But Christians, that are better bred and taught, turn the stream of their thanks into another manner of channel:—first, that God hath created them after His own image; secondly, that he hath called them out of the common crowd of this world, and made them Christians; thirdly, and more especially, that amongst those that bear the name of Christ, He hath made them faithful ones; like a few quick-sighted men amongst a company of blind ones; like the light in Goshen, when all Egypt was dark besides; or, like Gideon's fleece, only watered with the dew of heaven, whilst the rest of the earth was dry and destitute of His favour. Great cause of thankfulness indeed!^c

19. quench . . Spirit,^a the Spirit—as a fire—*consumes* sin, error; *warms* the cold heart, etc. We are not to quench the S. in ourselves or others (*see on Ep. iv. 30*).

Quench not the Spirit.—Our text teaches us—I. The operation of the Holy Spirit on man—it is like fire—"quench not." Like fire: 1. It burns or destroys. It destroys—(1) The carnal mind; (2) The friendship of the world; (3) Our besetting sins. 2. It purifies our nature; by—(1) Enlightening the understanding; (2) Purifying the heart; (3) Liberating the will. II. The duty of man towards the Holy Spirit: 1. Negatively—"quench not;" 2. Positively—we must feed the flame of the Spirit, Divinely lit in our hearts, by the daily sacrifice of our life to God.^b—*Quench not the Spirit.*—Why are inquiring souls to take heed lest they quench the Spirit? Because—I. The Spirit is the soul's enlightener. Put not out the light, is the Apostle's tender caution. II. It melts the flinty heart. The melting process is wrought in God's moral foundry—the Holy Ghost is the operator. III. It is the soul's purifier—how the dross runs away under the action of Divine love! IV. It warms and propels the soul.^c

The Holy Spirit's light.—A man has lost his way in a dark and dreary mine. By the light of one candle, which he carries in his hand, he is groping for the road to sunshine and to home. That light is essential to his safety. The mine has many winding passages, in which he may be hopelessly bewildered. Here and there marks have been made on the rocks to point out the true path, but he cannot see them without that light. There are many deep pits into which, if unwary, he may suddenly fall, but he

cannot avoid the danger without that. Should it go out, he must soon stumble, fall, perish. Should it go out, that mine will be his tomb. How carefully he carries it! How anxiously he shields it from sudden gusts of air, from water dropping on it, from everything that might quench it! The case described is our own. We are like that wanderer in the mine. Does he diligently keep alight the candle on which his life depends? Much more earnestly should we give heed to the warning, "Quench not the Spirit." Sin makes our road both dark and dangerous. If God gave us no light, we should never find the way to the soul's sunny home of holiness and heaven. We must despair of ever reaching our Father's house. We must perish in the darkness into which we have wandered. But He gives us His Spirit to enlighten, guide, and cheer us. In the works of nature, but more clearly in the Volume of Inspiration, He has made known to us His will. But because we are so sinful as not to see and profit by the signal-posts to heaven, He also, by the inward light of the Holy Ghost in the soul, helps us to behold, understand, and obey the truth.^d

20. prophesyings,^a not only predictions; but Divine instructions; including preaching of Gospel.

The ministry of men subordinate.—I. The preaching of the Gospel should not be such as to provoke contempt—it should be worthy of respect: 1. The matter of our New Testament preaching must be the Gospel of the grace of Christ; 2. The true Gospel must be truly preached—by a real disciple—not by one who toils through his task as the exercise of his profession and the condition of his reward. If the preacher has not caught fire, he cannot communicate it. II. The listeners should show respect to the preaching—"despise not prophesyings"—take heed how ye hear—for though the words are uttered by the lips of a brother, the message is mercy from God to man.^b

Fastidious hearers.—An influential country gentleman, and patron of a Church, who, in his way, showed great kindness to a clergyman, was hearing the minister preach on a subsequent Sabbath. When the patron had reached home immediately after attending church, he said, "Here is gratitude for you; here I and my family have shown this man the greatest kindness, and the return he makes, when he gets into the pulpit, is to tell us that we are great sinners unless we repent. He preaches that our good works go for nothing before God. This sermon will do very well for a penitentiary, a Newgate; but for a genteel and respectable audience, to tell them that they are sinners, is the most extraordinary conduct that I ever met with."^c

21, 22. prove,^a instead despising, test, examine. hold fast,^b in memory, love, life. all . . . evil,^c fr. every form of evil.

Hold fast.—I. What are we to "hold fast?" 1. The truth of God; 2. Our trust in Christ; 3. Our spiritual experience; 4. The form of godliness. II. How shall we hold them fast? In—1. The mind; 2. The heart; 3. The life.^d—*Prove—then hold fast.*—Our text—I. Marks out two things to be done: 1. "Prove," that is, examine, and decide upon—after examination. The tests by which we may prove all things are—(1) The Holy Scriptures; (2) Our own experience; (3) Observation; (4) The spiritual and religious faculty purified and sanctified by the Holy Ghost. 2.

for the prayers of God's people."—*T. Watson.*

"The best and sweetest flowers of Paradise God gives to His people when they are upon their knees. Prayer is the gate of Heaven, or key to let us into Paradise."—*T. Brooks.*

"Is not light grander than fire? It is the same element in a state of purity."—*Carlyle.*

d N. Hall, LL.B.

religious instruction

a 1 Co. xiv. 3; Ac. xv. 32; Lu. x. 16.

"No man is the wiser for his learning; it may administer matter to work in, or objects to work upon; but wit and wisdom are born with a man."—*Selden.*

b *Dr. W. Arnot.*

"General abstract truth is the most precious of all blessings; without it, man is blind: it is the eye of reason."—*Rousseau.*

c *Whitecross.*

prove all things

a 1 Jo. iv. 1; Ma. vii. 15, 17; 1 Co. ii. 15; Is. viii. 20; Ac. xvii. 11.

b 2 Th. ii. 15; Ro. xii. 9; Be. iii. 11.

c 1 Th. iv. 12; Ro. xiv. 24.

d *Rev. W. W. Wythe*

"It is a proof of our natural bias to evil that gain is slower and harder than loss in all things good; but, in all things bad, getting is quicker and easier than getting rid of."—*Hare.*

e S. Martin.

"Send us poverty now, that we may be spared in eternity; send us reproach now, that we may be spared in eternity; send us sickness now, that we may be spared in eternity; send us just as many evils as may please Thee in this world, provided we may be spared forever in the world to come,—that we may be spared in eternity!"—*Segneri.*

f Dr. H. Humphrey.

g Bib. Treas.

the faithful caller

a 2 Co. v. 19; Ph. iv. 6, 7; Jude 1; Jo. xvii. 17; 1 Co. iv. 11; 1 Co. i. 8.

b 1 Co. x. 13; 2 Th. iii. 3; Ph. i. 6; Ro. viii. 30; 1 Pe. i. 5.

See *Serm. A. Butler*, i. 219.

c F. W. Robertson.

"I will govern my life, and my thoughts, as if the whole world were to see the one and to read the other; for what does it signify to make anything a secret to

"Hold fast." Hold fast against indolence—prejudice—pride—perplexity—evil inclinations—the evil influence of irreligious men—every wind of doctrine that may spring up—false teachers and fallible teaching. II. Defines the sphere of such action: 1. Prove—"all things"—ancient—new—common—singular—attractive—repulsive—probable—improbable—*all things*; 2. Hold fast—"that which is good," not that which is either evil or doubtful—but "that which is good" in opinion and doctrine—in custom and practice—in communion and fellowship—that good which is embraced by your mind—your faith—your love—your hope.^c—*Solemn responsibility.*—We are bound to "abstain from all appearance of evil"—I. Because actions indifferent in themselves, or safe for us, may become positively criminal, by leading other men into sin; II. Because of the scruples of weaker brethren, in regard to many essential points of Christian practice; III. That we may maintain an unblemished Christian character in the sight of the world; IV. To keep back others from presumptuous sins; V. Because the limits between right and wrong actions are often extremely indefinite; VI. Because this is the only safeguard against the power of temptation.^f

Avoiding temptation.—A great king once required a charioteer. Many candidates sought this honour. One by one they were introduced into the royal presence. He inquired of the first, "If you were driving my chariot near a precipice, how near could you steer the chariot wheels without falling over?" The man replied that he could drive within two feet of the precipice and not go over. Another was interrogated likewise, and he replied that he could safely drive the chariot within one foot of the brink, and not go over. A third was in a like manner questioned, and replied that he could with safety come within half a foot, or a few inches, and yet be safe. Whereupon a fourth, being inquired of, at once replied, "How near? If I am engaged as your charioteer, I should consider it my duty to keep as far off as possible from the precipice." The last was the best and safest hand, and as such he was instantly engaged. And even so saith the Scripture: "Abstain from all appearance of evil"^f.

23, 24. and .. wholly,^a see on Ep. v. 25—27. faithful, etc.,^b see on 1 Co. i. 9.

The Trinity.—I. A triad in discord,—“I pray God,” etc: 1. What is meant by this three-fold division of human nature: (1) The body; (2) The soul; (3) The Spirit? 2. This three-fold state is a state of discord. Look at—(1) The state in which the body is the ruler; (2) The natural state—a state in which the body is subject to the soul, but in which the soul is ruined. II. The Trinity in Unity: 1. The Trinity itself—a division in the mind of God; 2. The rationality of this doctrine. The power and consciousness of God are made known to us—(1) Through the Father, the Author of our being; (2) Through the Son; (3) Through the Spirit; 3. The relation which the Trinity in Unity bears to the triad in discord.^c

Faithfulness of God.—The supplies of a missionary among the Indians were reduced, for three persons, to one small piece of meat and three potatoes. It was winter. There was no game, and no means of obtaining any. They laid their case before God in prayer, and claimed His promise, that the trusting shall be fed

The last morsel they had was spread on the table, when an Indian came in with a quarter of venison, saying, "I come to feed you." When the Indian heard of their extremity and prayer, he said, "Now I know why, when I killed my deer, seven miles away, something said to me, 'Go quickly, and carry a piece to the missionary!'"

my neighbour, when to God (who is the searcher of our hearts) all our privacies are open."—*Seneca.*

25. brethren . . us,^a see on Col. iv. 3.

The ministers' plea.—I. What we desire you to beg of God for us. That we—1. May be furnished with all proper gifts and graces for our work; 2. May be preserved from the defections of the age; 3. May find help to fulfil our ministry in the best manner; 4. May find our ministry accepted of God and of His people; 5. May be made successful in our work; 6. May have our usefulness continued; 7. May be saved at last, and give our final account with joy. II. Some considerations to engage your prayers on our behalf: 1. Our work is very important; 2. Our difficulties are many; 3. Our strength is but small; 4. The residue of the Spirit is with the Lord; 5. Our prayers and labours for you call for a return of your prayers for us; 6. The answer of your prayers will turn to your own benefit, and the advancement of Christ's kingdom and glory.^b

Prayer for the preacher.—John Livingston, of Scotland, once spent a whole night with a company of his brethren in prayer for God's blessing, all of them together besieging the throne; and the next day, under his sermon, five hundred souls were converted. All the world has heard how the audience of the elder President Edwards was moved by his terrible sermon on "Sinners in the hands of an angry God;" some of them even grasping hold of the pillars of the sanctuary, from feeling that their feet were actually sliding into the pit. But the secret of that sermon's power is known to but very few. Some Christians in that vicinity (Enfield, Mass.) had become alarmed, lest, while God was blessing other places, He should in anger pass them by; and so they met on the evening preceding the preaching of that sermon, and spent the whole of the night in agonising prayer.^c

26-28. greet . . kiss,^a see on Ro. xvi. 16. charge, adjure. by . . Lord, *i.e.*, solemnly, as under an oath. all . . brethren,^b all the Christians in your neighbourhood. grace . . you,^c see on Ro. xvi. 20-24.

Grace.—Grace is—I. The sum of all other blessings; II. Obtained through Christ; III. The greatest happiness we can desire for others.^d

The law of fellowship.—Fellowship of souls does not consist in the proximity of persons. There are millions who live in close personal contact—dwell under the same roof, board at the same table, and work in the same shop—between whose minds there is scarcely a point of contact, whose souls are as far asunder as the poles: whilst, contrariwise, there are those separated by oceans and continents, ay, by the mysterious gulf that divides time from eternity, between whom there is a constant intercourse, a delightful fellowship. In truth, we have often more communion with the distant than the near.^e

pray for ministers

^a 2 Th. iii. 1.

^b *Dr. Guyse.*

"Prayer is the spiritual pulse of the renewed soul; its beat indicates the healthy or unhealthy state of the believer. Just as the physician would decide upon the health of the body from the action of the pulse, so would we decide upon the spiritual health of the soul before God, by the estimation in which prayer is held by the believer."—*Dr. O. Winslow.*

^c *Dr. H. C. Fish.*

benediction

^a 1 Co. xvi. 20; 2 Co. xiii. 12 1 Pe. v. 14.

^b Col. iv. 16.

^c 2 Th. iii. 18.

"All politeness is owing to liberty. We polish one another, and rub off our corners and rough sides by a sort of amicable collision. To restrain this is inevitably to bring a rust upon men's understandings."—*Shaftesbury.*

^d *J. Lyth, D.D.*

^e *Dr. Thomas.*

THE SECOND EPISTLE.

Introduction.

I. Author, PAUL. Testimony same as 1st Ep. *q.v.* **II. Time,** prob. shortly aft. writing the *first*: *i.e.* betw. winter of A.D. 52 and spring of 54. **III. Place,** CORINTH. **IV. To whom,** CHURCH AT THESS. (see intro. to 1st Ep). **V. Design,** To show that the day of Christ was not yet come; that a course of events must first happen; that the development of these had already begun; that not till they had ripened would the coming of Christ take place (*Alford*). **VI. Peculiarity,** The prophecy of ii. 1—12: of which the central idea is "the man of sin." Many interpretations—(1) Acc. to early Fathers, an individual person,—the incarnation and concentration of sin. (2) In the 11th cent. the idea arose that antichrist—the estab. and growing power of Popedom. This idea strengthened with time, and was held by the Waldenses, Albigenses, and folls. of Wickliffe and Huss. It was held by all the Reformers (*Luther, etc.*), and aft. the Reform. bec. a dogma in the Protest. Chs.; the *apostasy* being the fall fr. pure evangl. doct. to the trads. of men. (3) On the other hand, the Rom. Ca. Ch. understand by *antichrist*, heretics, esp. Luther and his folls.; and by the *apostasy*, the defection fr. the Ro. Ch. and the Pope: while the Gk. Ch. held that *antichrist* was Mohammed; and the *apostasy*, to be the departure of many Gk. Chs. to Islamism. (4) Some held that there were two antichrists—the Pope and Mohammed (*Melanchthon, Bucer, etc.*) (5) Among other interpretations of antichrist, the foll. are the chief:—Caligula (*Grotius*; see *Suet. Calig.* 22, 23; *cf. Jos. Ant.* xviii. 8); Titus (*Wetstein*; see *Jos. Wars*, vi. 6. 1); Simon Magus, and the Gnostics (*Hammond*); the rebel Jews, esp. their leader Simon, son of Giora (*Le Clerc*); the Jewish people (*Whitby*); the Pharisees (*Schöttgen*). To these may be added Napoleon I. and the enormities of the Fr. Revol., as a modern view of *antichrist* and the *apostasy* (*Condensed fr. Alf. Prolegom.*, see esp. *Alford's* own view).—"The most eminent expositors, ancient and modern, are agreed that the prophecy refers to the same event as Daniel viii. : and most of those of the last half-century consider that what is here spoken of has not yet taken place; yet that there is every reason to believe that 'the mystery' or secret principle of iniquity and apostacy is now actually working. See Daniel vii. 25; xi. 36; Rev. xviii."—*Pinnock*.

Synopsis.

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CHAPTER THE FIRST.

1, 2. Paul, etc., see on 1 Th. i. 1.

Note on the Second Epistle to the Thessalonians.—Since the sending of the first letter, some one had been imposing upon the Thessalonians a letter in the Apostle's name, to the effect that the day of the Lord was close upon them; exciting them, and causing them to walk disorderly, and to disregard their own business in life. On being informed of this at Corinth, where he remained a year and a half, he sent this Second Epistle, not contradicting, not even modifying, his former teaching, but filling it out, and rendering it complete; informing them of those things which in the Divine counsels were destined to precede the coming of the day of the Lord, and the manifestation of which was kept back by circumstances then existing.^a

3-5. we . . you, see on 1 Th. i. 2. faith . . charity, see on Col. i. 3; and Ep. i. 15-17; and 1 Co. i. 4, 5. glory, boast. Churches, in and about Corinth. which . . token,^a i.e., this religious fortitude. of . . God, a proof that his opinion—judgment—was right. ye . . worthy, ye Gentiles, whom those who are called the children of the kingdom despised (see on Ph. i. 28).

A poor man's gratitude.—A gentleman of very considerable fortune, but a stranger both to personal and family religion, one evening took a solitary walk through part of his grounds. He happened to come near to a mean hut, where a poor man lived with a numerous family, who earned their bread by daily labour. He heard a continued and pretty loud voice. Not knowing what it was, curiosity prompted him to listen. The man, who was piously disposed, happened to be at prayer with his family. So soon as he could distinguish the words, he heard him giving thanks, with great affection, to God for the goodness of His providence, in giving them food to eat and raiment to put on, and in supplying them with what was necessary and comfortable in the present life. He was immediately struck with astonishment and confusion, and said to himself, "Does this poor man, who has nothing but the meanest fare, and that purchased by severe labour, give thanks to God for His goodness to himself and family; and I, who enjoy ease and honour, and everything that is pleasant and desirable, have hardly ever bent my knee, or made any acknowledgment to my Maker and Preserver?" It pleased God to make this providential occurrence the means of bringing him to a real and lasting sense of religion.

6-8. recompense . . you,^a while you justify His choice by your patience, He avenges your trials. and, in the future. rest,^b the rest in the better life. when . . angels, see on 1 Th. iv. 16 [i. 116]. in . . fire,^c encircled by a flame of fire. who . . God, their ignorance culpable. obey . . Gospel, by turning fr. sin.

The Second Advent.—I. The great event referred to—the coming of Christ—His final coming on the great day of judgment. II. The manner in which He will come: 1. Its publicity—"revealed from heaven;" 2. Its pomp and glory—"with His mighty angels." III. The consequences that will attend this coming. To—1. Sinners. We have here—(1) Their character, (2) Their fearful doom. 2. To saints.^d

A.D. 52.

salutation

"A letter timely writ is a rivet to the chain of affection, and a letter untimely delayed is as rust to the soldier."

a *Atford.*

Divine tokens

a 1 Pe. iv. 12, 13; 2 Ti. ii. 11, 12; Ro. viii. 17; Ac. xiv. 22.

"I have observed that those who have begun life with an extreme faith have, in the end, greatly narrowed it; while, on the other hand, nothing is more common than for the early sceptic to end in a firm belief."—*Byron.*

"A very small page will serve for the number of our good works, when vast volumes will not contain our evil deeds."—*Bishop Wilson.*

Divine retribution

a Zec. ii. 8.

b He. iv. 9; Re. xiv. 13; vii. 13, 14.

c Ma. xiii. 40-42.

d *Anon.*

"Those who commit acts that deserve punishment ought to

suffer the consequences." — *Democritus*.

"All this and more than this you have been told, and told again, even till you are weary of hearing it, and till you could make the lighter of it, because you had so often heard it; like the smith's dog, that is brought by custom to sleep under the noise of the hammers, and when the sparks do fly about his ears." — *Baxter*.

God glorified in His saints

a Ma. xxi. 41, 46; Jude 7; Re. xiv. 10, 11.

b *Ellicott*.

c Ps. xvi. 11; Is. ii. 19.

d Ep. iii. 10; 1 Th. ii. 19, 20.

e Re. vii. 9—12.

"The Great Physician will appear with His recovered millions, every one of whom will afford evidence of His disinterested love and efficacious blood to the whole admiring creation." — *A. Fuller*.

Apostolic prayer

a 2 Ti. i. 9; Lu. xii. 32; Ep. i. 5.

b 1 Pe. i. 5; He. xii. 2.

c Jo. xvii. 10, 24.

"Make your calling sure, and by that your election; for that being done, this follows of itself. We are not to pry immediately into the decree, but to read it in the performance." — *Leighton*.

Retribution.—About the year 1738, when some of the ministers of the Secession were preaching at Braid's Craigs, in the vicinity of Edinburgh, a man had the hardihood to set fire to some furze bushes in the immediate neighbourhood of the spot where a numerous audience was assembled, concluding, from the direction and force of the wind, that the smoke proceeding from the burning bushes would exceedingly annoy the Seceders. It so happened, however, in the good providence of God, that the wind immediately veered about to another quarter, and the assembly suffered no inconvenience. The impious project, in the meantime, attracted the notice of the ministers as well as the people; Mr. Ralph Erskine publicly remarked, that the person who had been guilty of that deed would perhaps live to repent of it. That same individual, it is credibly related, was afterwards three times driven from his own dwelling by means of fire. First one house he occupied on Clerkington estate was burned down, and then another; on which his master dismissed him, saying, "*That man would burn all the houses on his property.*" He removed, in consequence, to Prestonpans, where a similar calamity befel him, the truth of which was attested by a very old woman in Edinburgh, who affirmed that, when a child, she made a very narrow escape from the flames of that house, being let down from a window in a blanket.

9, 10. punished, shall pay the penalty. with . . . destruction,^a "a testimony to the eternity of future punishment that cannot easily be explained away."^b from . . . Lord,^c removed from, etc. the . . . power, the sphere where His power manifests its glory in the splendours of heaven, and the eternal bliss of the saved. glorified,^d praised. in . . . saints,^e whose character and condition will manifest His wisdom, mercy, etc. and . . . admired; to be wondered at. in . . . day, of His coming and reigning.

A word to a Universalist.—Mr. W., a Universalist, preaching at the village of M—, where a large congregation had come out to hear something new, endeavoured to convince his hearers that there is no punishment after death. At the close of his sermon, he informed the people that, if they wished, he would preach there again in four weeks; when Mr. C., a respectable merchant, rose, and replied, "Sir, if your doctrine is true, we do not need you; and if it is false, we do not want you."

11, 12. calling,^a by wh. you have become disciples. fulfil,^b complete (see on Ph. i. 6). with power, i.e., powerfully. glorified,^c exalted, honoured. grace, not by works, lest any man should boast.

The glory of Christ in His followers.—Christ is glorious in the character of His followers in that—I. They give Him the throne, and cheerfully acknowledge His authority over them. II. Whatever is excellent in their character is but the reflection of His own. III. They are His witnesses in this ungodly world. IV. They love to promote His glory and advance the interests of His kingdom. Application:—(1) This is full of comfort to God's people, because they have the greatest security in His guardianship and love; (2) It is full of inducements to holy being; (3) It is full of rebuke to ungodly men, that there are no indications of the Saviour's glory in their characters.—*Dr. G. Spring*.

CHAPTER THE SECOND.

1, 2. by .. Christ,^a as our Judge. by .. him,^b as you value your joy in ea. other then, and your acquittal by Him. not .. mind, from your mind: i.e., fr. your belief, opinion. troubled, agitated, frightened. spirit,^c feigned to be that of prophecy. word, of false teacher. nor .. us, a forged letter. as .. hand, to the effect that the day of the Lord is commencing.

The day of Christ falsely said to be at hand.—I. The error which the Apostle disproves—that the day of Christ was then at hand. II. The effect which this error might produce—trouble and unsettledness of mind. This implies—1. That errors breed this disquietude; 2. That Christians should be firmly established against them. III. A removal of the foundation of this error—the brethren were not to be shaken either by spirit—by word—or by letter.^d

Moral firmness.—George III. was a man of firm mind, with whom one had pleasure in acting. He was very slow in forming his opinion, very diligent in procuring every information on the subject; but once convinced, he would act with the most unflinching firmness. His beautiful speech about the Roman Catholic question shows his character: "I can give up my crown and retire from power; I can quit my palace, and live in a cottage; I can lay my head on a block, and lose my life; but I can not break my oath."^e

3, 4, let .. means, of wh. examples have been given, v. 2, nor yet by other devices. for .. come, words in *italics* being understood. a .. first,^a apostasy will precede the last day. man .. sin (see intro.), as if sin were here impersonated, "incarnate sin, wherein the entire nature of sin is concentrated, incorporated, culminates."^b revealed, manifested in his true character. the .. perdition,^c like Judas, his type.^d opposeth, the usual conclusion of the Pope's bulls^e is, "The constitutions and ordinances of the Apostles, and all things else to the contrary notwithstanding." exalteth .. God, "The Pope can do all that Christ can do, and is more than God."^f sitteth, the Pope's place of dominion is called his *see* or *seat*.^g shewing .. God, "antichrist sitting in the chair of pestilence, and next to Lucifer himself."^h

The man of sin.—I. That moral evil on earth is represented in human nature. Sin is connected with man in contradistinction to—1. Abstract systems; 2. Super-earthly sinners. II. That it is often found usurping the prerogatives of God, such as—1. Proprietorship in human life; 2. The taking away of human life; 3. Dominion over conscience; 4. The absolving from sin; 5. Infallibility of character. III. That it is subject to restraint in this world—restraint arising from—1. Civil law; 2. Social intelligence; 3. The monition of conscience; 4. Physical inability. IV. That it is associated with the mysterious (v. 7). Evil is mysterious on account of—1. The darkness that enfolds its introduction; 2. The mask under which it works; 3. The wonderful issues that will result from it. V. That it is Satanic in its operations (v. 9).

moral firmness

^a He. x. 25.

^b 1 Th. iv. 16, 17.

^c 1 Jo. iv. 1.

"Whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."—*Bp. Watson.*

^d *W. Burkitt, M.A.*

"Men in general do not live as if they looked to die; and therefore do not die as if they looked to live."—*Manton.*

^e *Twiss.*

antichrist

^a 1 Ti. iv. 1-3.

^b *Riggenbach.*

^c Jo. xvii. 12; Ra. xiii. 13; xix. 20.

^d "I see not how any Pope can be saved."—*P. Marcellus II.* "When I was first in orders, I had some good hopes of salvation; when I was made a cardinal, I doubted; but now that I am a Pope, I do almost despair."—*P. Pius V.*

^e *Trapp.*

^f *Hostiensis, Zabarel, and Bellarmine* say: "Of wrong he can make right, of vice virtue, of nothing something." And *P. John XXIII.* says: "He is lifted above the angels, so that he can excommunicate them; he

can dispense against not only the law of nature, but against all the Evangelists, Prophets and Apostles."

g Title of "Universal Bishop" assumed by P. Boniface III.

h Descr. of the Pope by Bp. Grossetête, of Lincoln (1235), who protested against the nepotism of P. Innocent IV.

i Dr. Thomas.

mystery of iniquity

a So Chrys., Theoph., Ecum., Cyril of Jerus., etc.; but see Ols-hausen; Alford, Prolegom.; and Wordsworth in loc.

b 2 Pe. ii. 1, 2; 1 Jo. iv. 3; Re. xvii. 3-6; Col. ii. 18.

"He who ruleth the raging of the sea, knows also how to check the designs of the ungodly. I submit myself with reverence to His holy will. O Abner, I fear my God, and I fear none but Him."
—Racine.

c Heubner.

"The fruit of sin, goodly and fair to view, deceives us in its beauty. Pluck'd, it turns to ashes on our lips."—Webster.

d Carlyle.

lying wonders

a Da. vii. 10, 11; Is. xi. 4; He. iv. 12; Re. ii. 16; xix. 15.

b Re. xiv. 6-8; xviii. 10, 21.

c Ex. viii. 7; Ma. xxiv. 24.

These operations are—1. Sensuous; 2. Marvellous; 3. Deceptive; 4. Unrighteous; 5. Destructive. VI. That it is destined to be destroyed by the agency of Christ (v. 8). By—1. His word; 2. His manifestation.ⁱ

Antichrist.—One day, after prayer, King Charles I. asked Mr. Robert Blair, an eminent Scottish minister, if it was warrantable in prayer to determine a controversy. Mr. Blair, taking the hint, said, he thought he had determined no controversy in that prayer. "Yes," said the king, "you have determined the Pope to be antichrist, which is a controversy among divines." To this Mr. Blair replied, "To me this is no controversy, and I am sorry it should be accounted so by your majesty; sure it was none to your father." This silenced the king, for he was a great defender of his father's opinions; and his testimony, Mr. Blair knew well, was of more authority with him than the testimony of any divine.

5-7. remember, etc., he now places on perpetual record what he had previously said. He had not spoken rashly. withholdeth, providential restraints till the time of the revealing came. Early writers^a ref. this to the political power of Rom. Empire. **mystery . . iniquity,**^b i.e., of lawlessness. Sin subtly working to prevent the laws and principles of the true Christian faith.

Wickedness a mystery.—It is a mystery with regard to—I. Its origin; II. Its connections, and the means which it employs; III. Its progress; IV. Its tendency.^c

Incompatibility of Popery.—Popery can build new chapels;—welcome to do so, to all lengths. Popery cannot come back, any more than Paganism can, which also still lingers in some countries. But, indeed, it is with these things as with the ebbing of the sea: you look at the waves oscillating hither, thither on the beach; for minutes you cannot tell how it is going; look in half an hour where it is,—look in half a century where your Popehood is! Alas, would there were no greater danger to our Europe than the poor old Pope's revival! Thor may as soon try to revive. And in that, this oscillation has a meaning. The poor old Popehood will not die away entirely, as Thor has done, for some time yet; nor ought it. We may say, the Old never dies till this happens; till all the soul of good that was in it has got itself transfused into the practical New. While a good work remains capable of being done by the Romish form; or, what is inclusive of all, while a pious life remains capable of being led by it, just so long, if we consider, will this, or the other human soul adopt it, go about as a living witness of it. So long it will obtrude itself on the eye of us who reject it, till we in our practice, too, have appropriated whatsoever of truth was in it. Then—but also not till then—it will have no charm more for any man. It lasts here for a purpose. Let it last as long as it can.^d

8-10. wicked, *Gk.*, the lawless one—"the man of sin." revealed, his evil heart being developed and manifested. whom . . mouth,^a His word of power. brightness,^b manifestation. even him, the man of sin: coming, to a full revelation. after, according to. with . . wonders,^c in all power and signs and wonders of lying.^d and . . unrighteousness, in every kind of deceit of iniquity. in . . perish, for those that are

perishing, now, and in a perishing state then. because, etc., descr. the state of those who are perishing.

Antichrist.—I. The title given him—"that Wicked"—the lawless one. II. His revelation—"shall be revealed"—when revealed, all should shun and abhor him. III. His ruin—Christ shall slowly destroy him. IV. How this ruin is accomplished. Christ shall destroy him—1. With the spirit, or breath, of His mouth; 2. By the brightness of His coming.^e

11, 12. and . . cause,^a bec. they first rejected the truth. send,^b directly, judicially, that having rejected His truth men may manifest the consequences to mind and circumstance of holding error. delusion, inworking of error. that . . lie, as worship of relics, spiritualism, Mormonism, and other tomfoolery. damned [i. 275], judged, and condemned. who . . truth,^c rejection of the truth man's great sin. but . . unrighteousness,^d love of sin the true cause of this rejection of truth.

Homiletical hints.—All unrighteousness is a lie; in promising men satisfaction it lies.^e—Contempt for the pure, saving truth of God must be punished by belief in falsehood.^f—God has no share in evil; but He can employ the agency of evil spirits and evil men for the attainment of His purposes.^g

The power of Satan.—The application of these awful texts, in their full force, to the spiritualists and necromancers of the present day, will not be questioned by those who believe God's Holy Word, and who have considered in its light the facts of spiritualism. The history of Paganism might have sufficiently taught men what a terrible servitude, servitude to evil spirits is, and how easily, when God permits it, we may be brought into connection with, and subjection to, the unseen evil spiritual world. But human society at present refuses alike the lessons of experience and the warnings of the Word of God, and is blindly rushing on into the positions which Satan intends that his servants should occupy in the last great conflict between Falsehood and Truth. Men are deliberately rejecting the guidance of God and of His Word, and are inviting the help of Satan. It is not wonderful that God should give them up to "strong delusion."

13, 14. we . . you, see on 1 Th. i. 2—4. because . . chosen, see on Ep. i. 4; and Ro. viii. 29, 30. through . . Spirit,^a wrought by, effected by the S. as the agent. and . . truth,^b as the instrument. whereunto,^c to wh. salvation, etc. to . . Christ,^d see on 1 Th. ii. 12.

The grand race.—I. The course, with the goal at the end. This running of God's Word is to be—1. Over all the world; 2. In men's hearts. II. The starting-point—this runner—this Word of God—started from the very scene of the Fall. III. The competitors. We have in this grand race—1. The Bible against all other books; 2. The news of the Gospel against all other news besides; 3. The truth against all lies; 4. Mercy against judgment. IV. The spectators—many—heaven—earth—hell. V. The crown of victory—the crown of saved souls, and of a regenerated world.^e

Gratitude for election.—A good man, who had been for a long time perplexed about the doctrine of election, as fearing he was not among the number chosen, resolved one day to fall down

"He that now requires oracles to make him believe, is himself a great miracle." —Austin.

d Ellicott.

e W. Burkitt, M.A.

judicial delusions

a Ps. lxxxii. 11, 12; Ro. i. 28; 2 Co. iv. 3, 4.

b "Whatever God permits He ordains." —Alford. But to this Ellicott objects. "Judicial infatuation." —Waterland, *Serm.* v. 486.

c Jo. iii. 18; Mk. xvi. 16.

d Jo. iii. 19.

e Hochmeyer.

f Diedrich.

g Rieger.

"It many times falls out that we deem ourselves much deceived in others, because we first deceived ourselves." —P. Sidney.

He is the best accountant who can count up correctly the sum of his own errors.

the Christian calling

a 1 Pe. i. 2; 2 Ti. ii. 19.

b Ja. i. 18.

c 2 Ti. ii. 10.

d 1 Pe. v. 10; Jo. xvii. 22.

e Dr. J. Edmond.

"The imagination and the feelings have each their truths, as well as the reason. The absorption of the three, so as to concentrate them in the same point,

is one of the universalities requisite in a true religion."—*Hare.*

a good hope

a Jo. x. 30.

b 1 Jo. iv. 10; Re. i. 5; 1 Pe. i. 3.

c Ro. v. 5; 2 Co. xiii. 14.

d 2 Co. i. 3.

e 1 Co. i. 8.

"He will never enjoy the sweets of the spring, nor will he obtain the honeycombs of Mount Hybla, if he dreads his face being stung, or is annoyed by briars. The rose is guarded by its thorn, the honey is defended by the bee."—*Fr. the Lat.*

"From the lowest depth, there is a path to the loftiest height."—*Carlyle.*

f *Dr. Arnot.*

pastors to be prayed for

a Ma. ix. 38.

b Ro. xv. 30, 31.

c Ep. ii. 8.

"No man can hinder our private addresses to God: every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar."—*Jeremy Taylor.*

d *Dr. J. Burns.*

"Some men put me in mind of half-bred horses, which often grow worse in proportion as you feed

upon his knees, and give thanks to God for having elected *some* to everlasting life, though *he* should be passed by. He did so, and the happy consequence was, that while thus engaged, he obtained assurance of his own personal election, and was freed from his perplexity.

15—17. therefore . . . fast, see on 1 Th. iii. 3; and 1 Co. xvi. 13; and Ph. iv. 1. and hold, etc., see on 1 Co. xi. 2. now, etc.,^a concluding prayer. which . . . us,^b and given many proofs of His love. and . . . consolation, comfort that shall outlast all trial. and . . . hope,^c good as to *foundation* and *object*. grace, all is of grace. comfort^d . . . stablish,^e God the source of consolation and consistency. in . . . work, "fr. whom all just counsels and all good works do proceed."

Christian stability.—An established, experienced, hopeful Christian is, in the world, like an iceberg in a swelling sea. The waves rise and fall. Ships strain and shiver, and nod on the agitated waters. But the iceberg may be seen from far, receiving the breakers on its snow-white sides, casting them off unmoved, and, where all else is rocking to and fro, standing stable like the everlasting hills. The cause of its steadiness is its depth. Its bulk is bedded in calm water beneath the tumult that rages on the surface. Although, like the ships, it is floating in the water, it receives and throws off the angry waves like the rocks that gird the shore. Behold the condition and attitude of Christians! They float in the same sea of life with other men, and bear the same buffetings; but they are not driven hither and thither, the sport of wind and water. The wave strikes them, breaks over them, and hisses past in foam; but they remain unmoved. They were not caught by surprise while they had a slight hold of the surface. The chief part of their being lies deep beyond the reach of these superficial commotions. Their life, "hid with Christ in God," bears without breaking all the strain of the storm.

CHAPTER THE THIRD.

1, 2. pray . . . us, see on Col. iv. 3. may . . . course,^a no obstacles. glorified, in its great successes. as . . . you, in your experience, etc. unreasonable,^b perverse, wicked. wicked, evil-minded. for . . . faith,^c hence their perverseness.

The calls of the Gospel.—I. The Gospel call. It is—1. One of sovereign mercy; 2. Most free and open; 3. Most earnest and pressing; 4. Universal. II. That this call is to be made sure. It must be—1. Heard; 2. Understood; 3. Believed; 4. Retained. III. The provision made for us to make this call sure: 1. The Divine Spirit attends the Gospel; 2. The gift of the Spirit is obtained by believing the call; 3. Obedience to this call invests us with all the blessings and privileges of the Gospel. Application:—(1) To us the gracious call has come; (2) Now it may be accepted; (3) It should be accepted by all; (4) The disobedient have no excuse.^d

The secret of revivals.—Mr. Finney tells of a pastor who was constantly successful—enjoyed a revival every year for twelve years, and could not account for it—till one evening at a prayer-meeting a brother confessed that for a number of years past he

had been in the habit of "spending every Saturday night, until midnight, in prayer for his pastor the next day." That explained the secret, in part, at least. Such a man praying would make any ministry successful.

3-5. faithful, see on 1 Co. x. 13. keep . . evil^a [i. 39; ii. 356]. we . . Lord, in His grace, not in our influence or authority. the . . God,^b as the constraining principle of the new life. the . . Christ,^c the patience of Christ; "patience such as Christ exhibited."

How to excite love.—I. Human methods of producing love. By —1. Communicating knowledge; 2. Speculating on natural religion; 3. Unfolding the moral law. II. The Divine method: 1. The manifestation of his love in Christ; 2. The shedding forth of the Holy Spirit.^d

Mr. Ruggles and the Indians.—This worthy man, who was an American minister, had a remarkable preservation from death. While he was once preaching, a party of Indians came suddenly upon the congregation, scattered them, and carried him away into the forest. At night, he was left under the charge of two women, while the men went to rest; but his female keepers, as well as the dogs, falling asleep, he took the opportunity to make his escape. He had not gone far before he heard the alarm cry, and the crashing of the bushes behind warned him that the enemy were already in close pursuit of him. In his distress he crept, with little hope of safety, into a hollow tree, at whose foot there happened to be an opening, through which he could squeeze his body, and stand upright within. The Indians soon rushed by in full chase, without stopping to search his retreat; and, what is more extraordinary, their dogs had previously smelled about the root of the tree, and ran forward without barking, as though they had discovered nothing.

6-9. now . . withdraw, fr. the company of: see on 1 Co. v. 11-13. for, etc., see on 1 Th. ii. 10; and 1 Co. xi. 1. neither, etc., see on Ac. xviii. 3; and xx. 34; and 1 Co. iv. 12. not . . power, see on 1 Co. ix. 12. The Free-Gospellers, as they are self-styled, plainly miss, or pervert, the meaning of P. in this and kindred passages.^a but . . us, in forbearance towards the weak; in loving the flock better than the fleece: but more esp. in setting an example of industry.

Paul's authority to command.—I. His authority to command—"we command you, brethren." II. Whence he had this authority—not of himself, but from Christ—"in the name of the Lord Jesus." III. The special duty he commanded them to perform—the expulsion of disorderly persons from their communion.^b

Influence of evil.—Sir Peter Lely made it a rule never to look at a bad picture, having found by experience, that, whenever he did so, his pencil took a taint from it. "Apply this," adds Bishop Horne, "to bad books and bad company."

10-12. that . . work,^a see on Ep. iv. 28. neither . . eat, a man is not to pauperise himself, not to live on charity. working . . busybodies,^b indolence the parent of mischief. Idle hands do Satan's work. "Occupy till I come." quietness, without complaining. work,^c at some honest trade. and . . bread, and not other people's. The gifts of ill-directed charity a premium to indolence: see on 1 Th. iv. 11.

and exercise them for improvement."—Greville.

God's faithfulness

a 2 Pe. ii. 9; 1 Jo. v. 18.

b Ga. v. 22; Jude 20, 21.

c Ro. ii. 7; He. xii. 1; Ja. v. 7, 11.

"The wisest man may be wiser to-day than he was yesterday, and to-morrow than he is to-day. Total freedom from change would imply total freedom from error; but this is the prerogative of Omniscience alone."—Colton.

d W. W. Wythe.

"The science of love is the philosophy of the heart."—Cicero.

indolence

a 1 Ti. v. 18; Ma. x. 10; 2 Co. xi. 9, 12.

b W. Burkitt.

"Religion is the whole Bible; sects pick out a part of it. But what whole? The living whole, to be sure; not the dead whole. The Spirit! not the letter."—Anon.

busybodies

a Ge. iii. 19.

b 1 Pe. iv. 15; 1 Ti. v. 13.

c 1 Ti. v. 8.

"Laziness beget wearisomeness,

and this put men in quest of diversions, play, and company, on which, however, it is a constant attendant; he who works hard has enough to do with himself otherwise."—*La Bruyère*.

d Dr. Riggenbach.

well-doing

a 1 Co. xv. 58.

b Ma. xviii. 17.

c Le. xix. 17; Ga. vi. 1.

"Never did any soul do good but it became readier to do the same again with more enjoyment. Never was love, or gratitude, or bounty practised but with increasing joy, which made the practiser still more in love with the fair act."—*Shaftesbury*.

d J. Foster.

"Your actions, in passing, pass not away, for every good work is a grain of seed for eternal life."—*Bernard*.

e Life of Rev. S. Thornton.

benediction

Token, a mark, or sign. A-S. *tacon*; Ger., *zeichen*, a mark; akin to Gk. *deiknumi*, L. *docceo*, to show.

a Dr. Lyth.

b Dr. J. Hamilton.

The Gospel a repeller of all noxious perversities.—The Gospel repels all such noxious perversity as would bring—I. An unmerited reproach on Divine truth; II. Damage to the heart of the erring themselves, who have but just recovered from a brief debauch.^{*d*}

Beggars rebuked.—Pisistratus, the Grecian general, walking through some of his fields, several persons implored his charity. "If you want *beasts* to plough your land," said he, "I will lend you some; if you want *land*, I will give you some; if you want *seed* to sow your land, I will give you some; but I will encourage none in *idleness*." By this conduct, in a short time, there was not a beggar in his dominions.

13—15. be . . doing,^{*a*} see on Ga. vi. 9. have . . him,^{*b*} see on v. 6. ashamed, and show it by turning fr. his evil way. enemy, who opposes the truth intentionally. brother,^{*c*} who is weak or thoughtless.

Weariness in well-doing.—I. The causes tending to failure in well-doing: 1. Love of ease; 2. The necessity of self-denial; 3. False humility; 4. Deficient co-operation; 5. The fact that, in God's cause, the object and effect of well-doing are much less palpable than in some other provinces of action; 6. Distrust in God. II. Some motives against being weary: 1. The consciousness and the pleasure of pleasing God; 2. This is the fittest introduction and discipline for the other world; 3. No relief is gained by yielding to weariness.^{*d*}

Perseverance in doing good.—An old man in Watton, whom Mr. Thornton had in vain urged to come to church, was taken ill and confined to his bed. Mr. Thornton went to the cottage, and asked to see him. The old man, hearing his voice below, answered, in no very courteous tone, "I don't want *you* here, you may go away." The following day the curate was again at the foot of the stairs. "Well, my friend, may I come up to-day, and sit beside you?" Again he received the same reply, "I don't want *you* here." Twenty-one days successively Mr. T. paid his visit to the cottage, and on the twenty-second his perseverance was rewarded. He was permitted to enter the room of the aged sufferer, to read the Bible, and pray by his bedside. The poor man recovered, and became one of the most regular attendants at the house of God.^{*e*}

16—18. Lord . . means, see on 2 Co. xiii. 11; and 1 Th. v. 23. the . . hand, see on 1 Co. xvi. 21; and Col. iv. 18. token, to provide against forgery: see on ii. 2. the grace, etc., see on 1 Th. v. 28.

The benediction.—I. Its contents—grace. II. Its comprehensiveness—it embraces all. III. Its power—it is yea and amen. —*Grace.*—I. Its source. II. Its fulness. III. Its flow. IV. Its power.^{*a*}

The nature of peace.—Peace is love reposing. It is love on the green pastures; it is love beside the still waters. It is that great calm which comes over the conscience when it sees the atonement sufficient, and the Saviour willing. It is unclouded azure in a lake of glass. It is the soul which Christ has pacified, spread out in serenity and simple faith, and the Lord God, merciful and gracious, smiling over it.^{*b*}

THE PASTORAL EPISTLES OF
ST. PAUL.

THE FIRST EPISTLE OF PAUL TO TIMOTHY.

Introduction.

I. Author, PAUL. Of this there was never the least doubt in the anc. Ch. 1. External test.: (1) They [*i.e.*, both Episs.] are in the Peschito Syriac version (*Bible Lore*, 27), wh. was made in 2nd Cent. (*Alford*); (2) Ref. to, or quoted, by anc. Fathers (*Irenæus*, *Clem. Alex.*, *Tertul.*, *Clem. Ro.*, etc. See *Lardner* and *Davidson*). 2. Internal test.: (1) Subjects discussed; (2) Accordance with P.'s gen. style (*Ellicott*). **II. Time**, A.D. 66 or 67 (*Ellicott*; see also *Appendix II. Cony. and How.*). **III. Place**, MACEDONIA (*Cony. and How.*, etc.). **IV. To whom**, TIMOTHY. A Lycaonian, born in Derbe or Lystra, where he was religiously trained (2 Ti. i. 5). Prob. convert. by Paul during his first visit to Lycaonia (A.D. 45, Ac. xiv. 6, 7). Taken, on the second visit, to be P.'s companion, and circumcised (A.D. 51, Ac. xvi. 1 ff). Sent fr. Berea to Thess. (xvii. 14; 1 Th. iii. 2); with Silas joins P. at Cor. (A.D. 52, Ac. xviii. 5; 1 Th. iii. 6), and remains with P. (1 Th. i. 1; 2 Th. ii. 1); with P. at Eph. (A.D. 57, Ac. xix. 22); sent thence to Cor. (Ac. xix. 22; 1 Co. iv. 17; xvi. 10); again with P. (A.D. 58, 2 Co. i. 1; Ro. xvi. 21). Journeys with P. fr. Cor. to Asia (Ac. xx. 4); with P. in Ro. (A.D. 62 or 63, Col. i. 1; Phi. i. 1; Phil. i. 1). Movements uncertain (A.D. 63—66). Left by P. in charge of Ch. at Eph. (A.D. 66 or 67; 1 Tim.). Receives 2nd Epis., and sets out to join P. at Ro. (A.D. 67 or 68). (See *Bleek's Intro. to N. T.* ii. 69). Ecclesiastical trad. makes T. the 1st Bp. of the Ch. at Eph. (*Euseb.* iii. 4; *Const. Apost.* vii. 46), and the last-named work says that he suffered martyrdom under Domitian or Nerva (*Bleek*). **V. Design**, twofold: 1. To exhort T. to counteract the developing heresies of the age; 2. To instruct him in all his duties as overseer of the Ch. at Eph. (*Ellicott*: see *Davidson, Intro.* iii. 39). **VI. Peculiarities.** These Episs. cont. some remarkable expressions; as (1) "faithful is the saying" (1 Ti. i. 15; iii. 1; iv. 9; 2 Ti. ii. 11), appropriate to the time when the Apos. would leave "faithful sayings" to the Ch.; (2) "Wholesome doctrine" (1 Ti. i. 10); "Wholesome words" (1 Ti. vi. 3); "wholesome speech" (2 Ti. i. 13), etc., words suited to a time when the Ch. was suffering fr. profitless questions, idle talk, etc. (1 Ti. i. 4; iv. 7; 2 Ti. ii. 17; iv. 4) (*Wordsworth*).

Synopsis.

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| (According to Bengel.) | |
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CHAPTER THE FIRST.

1, 2. Apostle ^a [ii. 60]. by . . Saviour ^b [iii. 260]. which . . hope, see on Col. i. 27. Timothy (see Intro.). my . . faith, Tim. a convert of the Apos. Paul. grace, etc., see on Ga. i. 3; Ep. i. 2.

Christ our hope.—I. What does this name involve? II. What does it demand?—Christ—I. Can be our hope, for He is the true God; II. Will be our hope, for He is the Mediator between God and man; III. Must be our hope, for there is salvation in no other.^c

Submission to the will of God.—Socrates, when the tyrant threatened death to him, told him he was willing. "Nay, then," said the tyrant, "you shall live against your will." "Nay, but," said Socrates, "whatever you do with me, it shall be my will." And a certain Stoic, speaking of God, said, "What God wills I will; what God wills I will not; if He will that I live, I will live; if it be His pleasure that I die, I will die." Ah! how should the will of Christians stoop and lie down at the foot of God's will! "Not my will, but Thine, be done."^d

3, 4. Ephesus, see Intro. to Ep. to Eph. Macedonia ^a [iii. 148], it seems impos. to harmonise this with any journey named in the Acts.^b charge, command authoritatively. some, certain persons. that . . doctrine, "to be teachers of other doctrines."^c fables, Rabbinical fabrications. endless, interminable, disconnected. genealogies, with wh. prob. the fables were blended. minister, supply the occa. of. questions,^d controversies. godly edifying, the discharge of the prop. duties of a steward of God, which . . faith, wh. pertains to the faith of the Gospel.

Difference in preachers.—Those that are all in exhortation, no whit in doctrine, are like to them that snuff the candle, but pour not in oil. Again, those that are all in doctrine, nothing in exhortation, drown the wick in oil, but light it not; making it fit for use, if it had fire put to it; but, as it is, rather capable of good than profitable in present. Doctrine without exhortation makes men all brain, no heart: exhortation without doctrine makes the heart full, leaves the brain empty. Both together make a man. One makes a man wise; the other good; one serves, that we may know our duty; the other, that we may perform it. I will labour in both; but I know not in whether more. Men cannot practise, unless they know; and they know in vain, if they practise not.^e

5-7. commandment, true religion, whether enforced by the Law or the Gospel. charity,^a see on Ga. v. 14. out of, prompted by. a . . heart, free fr. selfishness. and . . conscience, a c. cleansed by blood of Christ, having pure motives. unfeigned, undissembled, true, real. swerved, missed their aim. unto . . jangling, foolish speaking. desiring, not being so really. neither . . affirm, i.e., "the assertions they made and the subjects on wh. they made them."^b

A good conscience.—I. What a good conscience is:—1. Conscience must be enlightened; 2. When enlightened, it requires to be

CIR. A.D. 66.

salutation

^a Lu. vi. 13.

^b Ro. i. 1; Ga. i. 1.

^c Dr. Oosterzee.

"This comforts me, that the most weather-beaten vessel cannot properly be seized upon for a wreck, which hath any quick cattle remaining therein. My spirits are not as yet forfeited to despair, having one lively spark of hope in my heart because God is even where He was before."—T. Fuller.

^d Venning.

right and wrong teaching

^a Ac. xvi. 9; Ro. xv. 26; 2 Co. viii. 1; ix. 2; 1 Th. iv. 10.

^b "These objections are so grave that we seem justified in remanding this journey to some time after the first impris. at Ro., and, consequently, beyond the period included by Lu. in the Acts."—Ellicott.

^c Ellicott.

^d 2 Ti. ii. 14, 23; Tit. iii. 9; Col. ii. 8.

^e Bp. Hall.

ignorant teachers

^a 1 Co. xiii. 13; 1 Jo. iii. 18, 19; 1 Pe. i. 22.

^b Ellicott.

"A knowing man will do that which a tender conscience man dares not to do,

by reason of his ignorance; the other knows there is no hurt; as a child is afraid to go into the dark when a man is not, because he knows there is no danger."—*Selden.*

c D. Katterns.

Conscience is like a clock; it is meant to indicate soul time. But a man can set his conscience, or he can let it run down.

d W. Balkam.

lawful use of the law

a Ro. vii. 12.

b Ga. iii. 11, 21; Ro. x. 4.

c Ga. v. 22, 23.

d Ex. xxi. 16.

e "No theft of a man's goods can be compared with that most atrocious act, wh. steals *the man himself*, and robs him of that free will wh. is the first gift of his Creator. And of this crime all are guilty who, whether directly or indirectly, are engaged in, or uphold fr. whatever pretence, the making or the keeping of slaves."—*Alford.*

f 2 Co. iv. 6; Ex. xxxiii. 18, 19; Ep. iii. 8.

g 1 Co. ix. 17; Ga. ii. 7; 1 Th. ii. 4; Tit. i. 3; Ro. xv. 15.

h *F. W. Robertson.*

i *Ewbank.*

appeased; 3. It is "good" only when appeased in a way of sanctification. II. Its importance and necessity:—1. The judge is enthroned in you by God Himself, and cannot be cast down; 2. A good conscience is capable of conveying to the soul a great and solid peace; 3. It imparts great strength and spirit through all the journey of life; 4. Subjection to its dictates and decisions anticipates and prevents an adverse verdict in the great day.^c

On sermon writing.—Henry Melvill is the most popular preacher in London. He prepares and preaches but one sermon in a week, which he always writes twice, very often three times. Professor Park, in his eloquent memoir of the late Mr. Homer, communicates the following facts:—"The editor of Massillon's *Lent Sermons* regards it as a prodigy that he finished a discourse in so short a time as ten or twelve days. This eminent preacher sometimes rewrote a single sermon fifteen or even twenty times. A distinguished scholar in our own land rewrote the most useful of his sermons thirteen or fourteen times, and laboured in connection with a literary friend two whole days on as many sentences. A living divine, who has been called the prince of our pulpit orators, spent a fortnight on a single discourse, which has already accomplished more good than four thousand which were written by another of our pastors, at the rate of two a week.^d

8—11. we . . good,^a let Antinomians, etc., say what they will. if . . lawfully, obeying it as an act of duty, not relying upon it; in the hands of a teacher, as a means of awakening the profane. law . . man,^b who, bringing forth the fruits of the Spirit,^c needs not the terrors of the law to persuade him to holiness of life. but for, etc., to restrain such by its penalties. men-stealers,^d slave-dealers. This classing of slavery with such crimes shows its enormous guilt.^e sound doctrine, healthy teaching. glorious Gospel, Gospel of the glory; the glad tidings of the glory of God.^f which . . trust,^g to preach^g and live it.

The lawful and unlawful use of law.—I. Its unlawful use. Law, in Paul's sense, means constraint, expressing itself in the two forms of custom and maxim. The whole law falls into two divisions, therefore—the ceremonial, constraining life by customs—the moral, guiding by rules and maxims. We make an illegitimate use of law when we—1. Expect by obedience to it to make out a title to salvation; 2. Use it superstitiously—unnatural restraints—false reverence; 3. Use it as if the letter of it were sacred. II. Its lawful use: 1. As a restraint to keep outward evil in check; 2. As a help to acquire, by degrees, right principles, and a right spirit.^h

The evils of slavery.—The unavoidable tendency of slavery everywhere is to render labour disreputable; a result superlatively wicked, since it inverts the natural order, and destroys the harmony of society. Black slavery is rife in Brazil, and Brazilians shrink with something allied to horror from manual employment. In the spirit of privileged classes of other lands, they say they are not born to labour, but to command. Ask a respectable native youth of a family in low circumstances why he does not learn a trade, and earn an independent living, ten to one but he will tremble with indignation, and inquire if you mean to insult him! "Work, work!" screamed one; "we have blacks to do that." Yes, hundreds and hundreds of families have one or two slaves, on whose earnings alone they live.ⁱ

12-14. enabled, given me inward strength for my work. faithful, trusty. ministry, see on 2 Co. iii. 5, 6. who . . injurious,^a thus he magnifies the grace of God in that such an one should be not only saved himself, but made a preacher of salvation. because . . unbelief,^b "his ignorance did not give him any claim on God's mercy, but merely put him within the pale of its operation."^c His ignorance was a consequence of his unbelief.^d grace . . abundant,^e see on Ro. v. 20. faith . . love, the concomitants of that grace. in . . Jesus, in whom we possess these graces.

How encouraging a faith is this faith in the mercy of God!—It awakens us—I. To sincere humility; II. To steadfast patience; III. To heartfelt repose; IV. To a thankful joy.^f—*The signs of a true conversion shown in the example of Paul.*—I. What it is. II. What is its purpose. III. How it originates.^g

Once a persecutor, afterwards a minister.—Several years ago, a charity sermon was preached in a dissenting chapel in the west of England; and when the preacher ascended the pulpit, he thus addressed his hearers:—"My brethren, before I proceed to the duties of this evening, allow me to relate a short anecdote. Many years have elapsed since I was within the walls of this house. Upon that very evening there came three young men, with the intention not only of scoffing at the minister, but with their pockets filled with stones for the purpose of assaulting him. After a few words, one of them said with an oath—'Let us be at him now;' but the second replied, 'No, stop till we hear what he makes of this point.' The minister went on, when the second said, 'We have heard enough, now throw!' But the third interfered, saying, 'He is not so foolish as I expected, let us hear him out.' The preacher concluded without having been interrupted. Now mark me, my brethren—of these three young men, *one* was executed a few months ago at Newgate, for forgery; the *second* lies under sentence of death at this moment in the jail of this city for murder; the other (continued the minister with great emotion), the *third*, through the infinite grace of God, is even now about to address you—listen to him."

15. faithful, trusty, sure, worthy of credit. saying, a Christian axiom. all, every kind of, universal. acceptance, reception "by all the faculties of the whole soul."^a came . . world, His birth an advent, not a beginning. to . . sinners,^b by suffering, as their substitute, the punishment their sins had incurred [ii. 240-242]. of . . chief, to deep humility a man's own sins seem to be the chief and only ones in his sight.

Christmas.—I. The coming of Christ to the world is the chief fact in its history. II. Opposition to Christianity is the greatest sin in the world's history. III. The pardon of this sin is the chief display of mercy in that history. IV. These facts demand the attention of man above all other facts in that history.^c—*Faithful saying.*—I. All truth is worthy of acceptance, because

—1. It gratifies man's thirst for knowledge; 2. It expands and ennobles his mental nature; 3. It enables him to judge more accurately in all the affairs of life. II. Different kinds of truth demand different kinds of acceptance: 1. Theoretical truth requires only the assent of the understanding; 2. Æsthetic truth demands a corresponding emotion; 3. Practical truth is only accepted when acted upon. III. The more comprehensive a truth.

thanks for being in the ministry

^a Ac. viii. 3; ix. 1; xxii. 4; Ga. i. 13.

^b Lu. xxiii. 34; Jo. ix. 39.

^c *Ellicott.*

^d *Alford*, who adds, "The clause should lead us to form our judgments in all charity respecting even persecutors—and if of them, then surely even with a wider extension of charity to those generally, who lie in the ignorance of unbelief, whatever be its cause or its effects."

^e 1 Co. xv. 10 Ep. ii. 8.

^f *Lindemann.*

^g *A. Monod.*

"As grace is at first from God, so it is continually from Him, and is maintained by Him, as much as light in the atmosphere is all day long from the sun, as well as at first dawning, or at sun-rising."—*J. Edwards.*

a faithful saying

^a *Bengel.*

^b Lu. v. 32; xix. 10; Ro. v. 8; 2 Ti. i. 9, 10.

^c *Caleb Morris.*

Serm. by S. Char-nock, B.D., v. 526.

"Every man knows his own sins, and what he has resisted; but to those of others, and the circumstances under which they were committed, he is a stranger. He is therefore to look on himself as

the greatest sinner he knows of."—*Johnson.*

d C. Callaway.

"Why, all the souls that were, were forfeit once; and he that might the vantage best have took, found out the remedy."—*Shakespeare.*

the Apostle a pattern

a Ro. xv. 4.

b Ellicott.

c "The sovereign dispenser and disposer of the ages of the world."—*Ellicott.*

d 1 Ti. i. 15, 16; Ro. xvi. 27; Jude 25; Ps. x. 16; Da. vii. 14; He. ix. 14; 1 Ch. xxix. 10, 11.

e J. Sherman.

"It is no small encouragement to a sick man to hear of some that have been cured of the same disease as his own, and that in a higher degree of prevalence."—*Flevel.*

f Dr. Cumming.

Hymenæus, Alexander

a Ellicott, who adds, "The prophecies wh. were uttered over T. at his ordination, foretelling his future zeal and success in the promulgation of the Gospel."

b 1 Ti. vi. 12.

c 1 Ti. iii. 9; Tit. iii. 8; Ja. ii. 17.

the more entire is the acceptation it demands. The truth of our text is worthy of *all* acceptation, being all-comprehensive. It is worthy of the reception of—1. The intellect; 2. The feelings—admiration, wonder, sympathy, tenderness, gratitude; 3. The will.^a

The best news.—Said a teacher to his boys, one day, "Tell me, now, what was the best news that you ever heard?" One boy said it was that his father, who had been long away at sea, was coming home. Another, that he was to have a new Bible all his own. One, who had lived almost all his life in the country, said that the news that pleased him best was that he was going to London. Another, brought up in London, had been most glad to hear that he was going into the country. One little boy, the last of all, said, "I think the best news I ever heard, teacher, was, that Jesus Christ came into the world to save sinners."

16, 17. cause, end. first, chief (v. 15). all, the whole of His: the fulness of. for . . them,^a to exhibit a pattern for them.^b which . . everlasting, that they might have the greatest encouragement for the fullest trust. eternal, of the ages.^c immortal, incorruptible. only . . God, omit 'wise.' for . . ever,^d to the ages of the ages.

The character and conversion of Saul of Tarsus.—I. The sinfulness of his life before his conversion: 1. A horrid blasphemer; 2. A furious persecutor; 3. An injurious neighbour. II. His conversion: 1. How it was effected by Christ; 2. The effect it produced—at that time—in future years. III. Christ's design in his conversion. Here is—1. The pattern of the infinite merit of Christ's death; 2. The unquestionable willingness of Christ's heart; 3. The great design of Christ's Gospel; 4. The pattern of the renovating power of Christ's grace. Application:—(1) Despair not of the conversion of any; (2) Presume not on God's mercy.^e

The Apostle a pattern.—The word "pattern" in the original is expressive, a pattern from which endless copies may be taken. You have heard of stereotype printing: when the types are set up, they are cast—made a fixed thing, so that from one plate you can strike off hundreds of thousands of pages in succession, without the trouble of setting up the types again. Paul says, "That I might be a plate never worn out—never destroyed; from which proof impressions may be taken to the very end of time." What a splendid thought, that the Apostle Paul, having portrayed himself as the chief of sinners, then portrays himself as having received forgiveness for a grand and specific end, that he might be a standing plate from which impressions might be taken for ever, that no man might despair who had read his biography.^f

18—20. charge, command. prophecies, "predictions suggested by the Spirit."^a that . . warfare,^b that you might pass well through all the service of a soldier of Christ. holding,^c having. conscience, v. 5. put, thrust, deliberately. shipwreck,^d i.e., faith is wrecked when conscience is thrust away. Hymenæus, prob. the heretical teacher of 2 Ti. ii. 17. Alexander, acc. to *Alf.*, prob. the A. of 2 Ti. iv. 14; but *Ellic.* says, prob. not; nor yet the A. of Ac. xix. 33. whom . . Satan,^e precise meaning of this formula not ascertained,^f see on 1 Co. v. 5. learn,^g be disciplined, taught by punishment.

The good warfare.—I. The Christian's present state: 1. Warfare; 2. A good warfare. II. The Apostle's recommendation to

attention to duty—"holding faith," which teaches us—1. To guard against a sudden attack; 2. To watch especially on the weakest point; 3. To prevent the co-operation of our enemies; 4. To crush the enemy within; 5. To fight in unison with our fellow-soldiers.^h

Hymenæus and Alexander.—Hymenæus endeavoured to overthrow the faith of some, saying that the resurrection was past already (2 Ti. ii. 17). Alexander withstood St. Paul, and did "much evil" in endeavouring to retard the progress of the faith. By virtue of his apostolic office, St. Paul delivered these men over unto Satan,—that is, he excommunicated them from the Church,—because they blasphemed, by their false teaching and irregular lives, the name of the Lord of the Church, and proved themselves to be under the dominion of the lord of this present evil world, and to him they were delivered (see also 1 Co. v. 5). The Apostles alone had power to do this; but a rule has been left for the guidance of the Church in such cases, and now members who walk unruly are excluded from Church fellowship.ⁱ

d Jude 3, 4; 1 Jo. ii. 19.

e Either (1) simply excommunication, or (2) supernatural infliction of corporeal suffering, or (3) both combined.—*Meyer*. The last is prob. the meaning here.—*Ellicott*.

f See *Wordsworth* on 1 Co. v. 5.

g *Trench, Syn* 32.

h *Anon.*

i *Bible Student*.

CHAPTER THE SECOND.

1, 2. first, in importance. supplications, prayers,^a nearly the same in meaning, see on Ep. vi. 18, 19. intercessions,^b prayers on behalf of others. be . . . men, since all have needs and are the subjects of blessing. that . . . honesty,^c a good reason why we should pray for kings, etc.

Duty of praying for rulers.—We should pray for rulers, because—I. It is only a becoming acknowledgment of that superintending Providence which overrules the affairs of nations; II. Of their agency in accomplishing or frustrating the ends of civil government; III. Their duties are often difficult as well as important; IV. This tends to the welfare of the country, by making good citizens; V. This has a salutary influence on rulers; VI. It tends to prevent the prevalence or diminish the mischief of party spirit.^d

Dethroned sovereigns.—The *Indépendance Belge* gives the following list of sovereigns still living who have been deprived of their thrones:—Prince Gustave Vasa of Sweden, 1809; Count de Chambord, August 12, 1830; Count de Paris, February 24, 1848; Duke Robert of Parma, 1852; Grand Duke Ferdinand of Tuscany, 1860; Duke Francis of Modena, 1860; François II. of Naples, 1861; the widow of King Otho of Greece, October 24, 1862; Duke Adolph of Nassau, 1866; King George of Hanover, 1866; the Elector of Hesse, 1866; Empress Charlotte of Mexico, 1867; Isabella of Spain, 1869; Napoleon III., 1870.^e

3, 4. this, i.e., the subject of v. 1. good, essentially, fitting, proper. of . . . Saviour,^a our Saviour, God. who . . . saved,^b whose will is that all, etc. truth,^c practical, saving truth.

The will of God that all men should be saved.—I. No mere show, or pretence of will, but a right earnest will. II. No inactive will, but mighty, and working for the good of all. III. No absolute and despotic will, but a conditioned and holy will, against which the stiff-necked enmity of unbelief can hold out to its own eternal shame.^d

Neglecting salvation.—Most of the calamities of life are caused

prayer for all men

a "The former respects perli. that wh. is the matter of all prayers, supplicatory address to God: the latter, those prayers themselves."—*Alford*.

b Nu. xiv. 19, 20; 1 S. xii. 23; Ex. xxxii. 11; 2 Ch. xxx. 18—20.

c Je. xxix. 7; Ro. xiii. 1.

d *Dr. E. Porter*.

"Uneasy lies the head that wears a crown."—*Shakespeare*.

e *Leisure Hour*.

God's will concern, all men

a 2 Ti. i. 9.

b Ez. xviii. 23; Jo. iii. 16, 17; Tit. ii. 11; 2 Pe. iii. 9; Lu. xiii. 34.

c Jo. xvii. 3; 2 Ti. ii. 25.

d *Dr. Oosterzee*.

"The meaning of this verse (4) seems to be that God has made sufficient provision for the salvation of all, and that it is to be considered as the general declaration of His will, that all who know the truth themselves should publish it to all around them, so far as their influence can extend."—*Doddridge.*
e A. Barnes.

one Mediator

a He. ix. 15; 1 Jo. ii. 1, 2; He. vii. 25.

b See *Serm.* by *Beveridge*, ii. 86.

c *Ellicott.*

d Tit. ii. 14; Jo. i. 29.

e 1 Co. vi. 20.

f Tit. i. 3; Ro. v. 6; Ga. iv. 4.

g 2 Co. v. 20.

"I preached as never sure to preach again, And as a dying man to dying men."—*R. Baxter.*

"He who lives well is the best preacher."—*Cervantes.*

"Hold false witness in horror; let thy tongue be the organ of truth."—*Phocylides.*

h T. Hall.

"Mary," said a preacher, addressing a coloured convert, "is not the love of God wonderful?—is it not wonderful?" She replied, "I do not think it is so wonderful, because it is just like Him."

i *Rev. Mr. Fyvie.*

personal
adornment

by simple neglect. By neglect of education children grow up in ignorance; by neglect a farm grows up to weeds and briars; by neglect a house goes to decay; by neglect of sowing a man will have no harvest; by neglect of reaping, the harvest would rot in the fields. No worldly interest can prosper where there is neglect; and why may it not be so in religion? There is nothing in earthly affairs that is valuable that will not be ruined if it is not attended to—and why may it not be so with the concerns of the soul? Let no one infer, therefore, that because he is not a drunkard or an adulterer, or a murderer, that therefore he will be saved. Such an inference would be as irrational as it would be for a man to infer that because he is not a murderer, his farm will produce a harvest; or that because he is not an adulterer, therefore his merchandise will take care of itself. Salvation would be worth nothing if it cost no effort; and there will be no salvation where no effort is put forth.^e

5—7. Mediator,^a see on Ga. iii. 19, 20.^b the . . Jesus, "The human nature of Christ is specially mentioned as being the state in wh. His mediatorial office was visibly performed."^c himself,^d this was the price^e of our redemption, see on Ep. i. 7. ransom, [i. 143]. testified, to be set forth, borne witness to. in . . time,^f in its own seasons. The time wh. God had appointed; see on Ep. iii. 5. preacher,^g a herald. Gentiles, see on Ro. xv. 16.

The Mediator.—I. The work of Christ as a Mediator. It was—
1. To make peace; 2. To give satisfaction to Divine justice; 3. To give satisfaction by magnifying the law; 4. To make intercession for His people; 5. To turn them from their sins. II. His singular fitness for this work, as it results from—1. The constitution of His person—His humanity—His Divine nature; 2. The peculiar relation He stands in both to God and His people.^h

Qualifications of a Mediator.—Preached in the evening to a congregation of natives at our preaching-house. Many Brahmins were present. They are generally the most troublesome hearers, but to-night they behaved very well. They appeared to be delighted with Christ's Sermon on the Mount. Various questions were asked in the time of reading, which afforded opportunity for considerable discussion. Speaking to them of all men being sinners, and of the impossibility of being accepted of God but through a mediator, they replied, "This is true; we must have a mediator." I said, "Who will be our mediator?" They replied, "Some holy man." I then said, "But who will be *his* mediator? You have said all men are sinners, consequently all holy men are sinners." They admitted this, and said, "The question I had asked was a very deep one, and required wisdom to answer it." I replied, "We require a person who was without sin to be *our* mediator," and I was going to tell them of Jesus Christ, when one said, "Yes, Jesus Christ, who is God's equal, became incarnate; the sins of mankind were cast upon Him (imputed to Him), and by dying He made atonement for our sin, and whosoever believes in Jesus becomes interested in His mediation." I was delighted to hear this from the lips of a heathen. Truth will make its own way. Many other remarks were made in the course of the evening, which much encouraged me.ⁱ

8—10. will,^a desire. holy,^b free fr. sin, pure. doubting, disputation. modest apparel, seemly guise, becoming dress.

shamefacedness,^c shamefastness, *i.e.*, held fast by an honourable shame, "wh. shrinks fr. overpassing the limits of, womanly reserve and modesty."^d **sobriety**, "habitual inner self-government."^e **broidered**,^f plaitings. Special adornments inconsistent with Christian simplicity. or . . **array**, earrings, necklaces, bracelets, showy jewellery. **but**, in the place of this carnal, worldly adornment. **with . . works**, works of piety, charity, *etc.*

Wrath and prayer.—I. The obligation under which we all lie, whatever be our situation, whatever our relations in life, to substitute intercessory prayer for wrath and disputation. We should pray—1. For our personal enemies, all who have wronged us; 2. For those who have become enemies from opposition of opinion or conduct. II. The ordinary fruits of wrath and debate in contrast with the results of prayer. Instead of a man being our enemy, he is our protégé; we pray for him, and to us he is a different man. Instead of hatred, we have love for him.^g

Personal ornaments.—A Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the Gospel, and appealed to her own consciousness of vanity. I then read to her the Apostle's prohibition, 1 Tim. ii. 9. She looked again and again at her handsome necklace, and then, with an air of modest decision, that would adorn, beyond all ornaments, any of my sisters whom I have the honour of addressing, she took it off, saying, "I love Christ more than this."^h

11, 12. let . . woman, *etc.*, see on 1 Co. xiv. 34, and Ep. iv. 24.

Woman.—I. Her sphere—is not in public but at home—not to teach but to learn—not to command but to obey. II. Her obligation to keep within it—arises out of her natural position—is confirmed by the command of God—should be dictated by modesty.^a

The duties of woman.—The modest virgin, the prudent wife, or the careful matron, are much more serviceable in life than pecticoated philosophers, blustering heroines, or virago queens. She who makes her husband and her children happy, who reclaims the one from vice, and trains up the other to virtue, is a much greater character than ladies described in romance, whose whole occupation is to murder mankind with shafts from the quiver of their eyes.^b

13-15. for . . Eve,^a priority of man enforced fr. the order of the creation. and . . deceived, by Satan, directly. woman . . transgression,^b the first entrance of sin by the woman; "Adam only indirectly and derivatively."^c be . . childbearing, by means of THE childbearing, *i.e.*, by the relation in wh. the woman stood to the Messiah.^d if . . sobriety, "a necessary limitation of the previous declaration."^e

Contempt of women in the East.—In all parts of the East females are spoken of as being much inferior to men in wisdom; and nearly all their sages have proudly descanted on the ignorance of women. In the Hindoo book called the *Kurral*, it is declared, "All women are ignorant." In other works similar remarks are found: "Ignorance is a woman's jewel. Female wisdom is from the Evil One. The feminine qualities are four,—

a Ja. iv. 8; He. x. 21, 22; 1 Jo. iii. 20-22.

b Ma. v. 23, 24; Mk. xi. 24; Ja. i. 5-7.

c "A mere unmeaning corruption by the printers of a very expressive and beautiful word."—*Alford.*

d *Trench, Syn.* 20.

e *Ibid.*

f 1 Pe. iii. 3-4; Is. iii. 18.

"No man can hinder our private addresses to God; every man can build a chapel in his breast; himself the priest, his heart the sacrifice, and the earth he treads on the altar."—*J. Taylor.*

g *Alex. Vinet.*

h *Dr. Judson.*

women to be silent

"Women are the poetry of the world in the same sense as the stars are the poetry of heaven. Clear, light-giving, harmonious, they are the terrestrial planets that rule the destinies of mankind."—*Hargrave.*

a *Dr. Lyth.*

b *Goldsmith.*

the creation and fall

a Ge. iii. 22.

b Ge. iii. 6, 13, 16.

c *Ellicott.*

d *Ellicott, Hammond, Wordsworth.*

e *Ellicott.*

"By fulfilling her proper destiny and acquiescing in all the conditions of woman's

being."—*Alford, Bengel, De Wette, f Roberts.*

"Sin and hedgehogs are horn without spikes, but how they prick and wound after their birth we all know."—*Richter.*

g Bellev.

the office of
bishop

a Ph. i. 1; Ac. xx. 17, 18, 28; Ep. iv. 12.

b Tit. i. 6-9.

c Ac. xx. 29-31.

d 1 Pe. v. 1-3; Ac. xx. 33, 34.

Lucre, gain, profit. Fr. *L. lucrum*, gain, akin to Gk. *leia*, booty; Ger. *lohn*, pay; Sans. *lotra*, booty, *lopra*, plunder—loot.

e Present income of Bps. of the Ch. of Eng.—Canterbury, 15,000l.; York, 10,000l.; London, 10,000l.; Durham, 8,000l.; Winchester, 7,000l. Therest fr. 4,000l. to 5,000l. ea. Armagh 10,000l.; Dublin, 7,000l.; Derry, 6,000l.; and the rest in Ireland fr. 2,000l. to 5,000l. ea.

f M. Henry.

"If money be not thy servant, it will be thy master. The covetous man cannot so properly be said to possess wealth as that it may be said to possess him."—*Charron.*

g Spurgeon.

ignorance, fear, shame, and impunity. To a woman disclose not a secret. Talk not to me in that way: it is all female wisdom."—*Activities of women.*—When the men of Israel bowed in helplessness before Pharaoh, two women spurned his edicts and refused his behests. A father made no effort to save the infant Moses, but a mother's care hid him while concealment was possible, and a sister watched over his preservation, when exposed on the river's brink. To woman was intrusted the charge of providing for the perils and the wants of the wilderness; and in the hour of triumph, woman's voice was loudest in the acclaim of joy that ascended to heaven from an emancipated nation.

CHAPTER THE THIRD.

1-3. true, faithful. desire . . office . . work,^a an honest man will not desire the office without the work. blameless,^b irreproachable. the . . wife, *i.e.*, if he marry at all. How stands the question of the celibacy of the clergy in relation to this precept? vigilant,^c sober, watchful over the flock, and over self. sober, discreet. of . . behaviour, ref. to self-government. hospitality, this specially needful in early times, when travelling believers were exposed to insult. apt, able, skilled, competent. not . . wine, not a brawler, rendered quarrelsome by wine. striker, ref. to fierce polemics; spirit of retaliation. not . . lucre,^d not a lover of money: *lucre*=gain; *filthy lucre*=gains extravagant in amount,^e obtained by wrong methods (as employment of force or unequal taxation), sinfully hoarded or spent. covetous, not desiring what people will not willingly give for their support.

The ministry a work.—I. The office of bishop is of Divine appointment, and not of human invention—the ministry is not a creature of the State, and the minister should never be the tool of any State. II. This office is a work which requires diligence and application. III. It is a good work, of the greatest importance, and designed for the greatest good. However much it may be at present thought of as a good *preferment*, formerly it was thought a good *work*. IV. There ought to be an earnest desire of the office to those who are put into it.

Needless accessories.—I go into a church, and I see somebody dressed out in fine trapping,—see thousands of pounds spent over it, and say, Well, now, if this be the original worship of the Church of Christ, a person must have had a decent haul of fish for a year or two, before he could save enough money to fit himself out in that style. If this be the religion of Christ, he must have contrived to bring all his fish (as was once done) to land with twenty pence in the mouth—each must have had a shekel. Some brethren cannot preach without the gown and the cassock, and some without the altar, and some without five thousand pieces of frippery. Anyone who chooses to reason will say, "This cannot be the religion of Christ's open-air sermons on the mountain top; this cannot be the religion of the dozen poor fishermen who 'turned the world upside down;' this cannot be the religion of Paul, who preached the Gospel of Christ—dressed in common garb, with no altar or tools to use—only his simple tongue, and won souls for His master." *v*

4-7. house,^a family, inclu. domestics. gravity,^b the bp. to be grave, serious, if he would have his chil. so. for . . . God? the same qualities needed for ea. novice, recent convert, but man of experience. lest . . . pride,^c through a too early exaltation to office. he . . . devil, judgment of the devil; meaning obscure; prob., lest like the devil he fall through pride. he . . . without,^d he must have the respect of the world for his learning and character. lest . . . devil, a man without moral principle will fall readily into temptation.

The character of a good minister.—I. He must be endued with temperance and patience (v. 23). II. He should possess all qualities fitting him to rule well his household—his children in subjection. Evil results from evil training—Eli's son. III. He must not be entirely new to his work—he must know its nature and ends. IV. He should beware of pride. V. A good character must be obtained by good conduct from those without.^e

The minister and the family.—A good minister and a good father may well agree together. When a certain Frenchman came to visit Melancthon, he found him in his study, with one hand dandling his child in the swaddling clothes, and in the other hand holding a book and reading it. Our minister also is as hospitable as his estate will permit, and makes every alms two by his cheerful giving it. He loveth also to live in a well repaired house, that he may serve God therein more cheerfully. A clergyman who built his house from the ground wrote in it this counsel to his successor:—

“If thou dost find
A house built to thy mind
Without thy cost,
Serve thou the more
God and the poor;
My labour is not lost.”^f

8-10. deacons^a [iii. 53-4]. double-tongued,^b speaking doubly; saying one thing, meaning another; making dif. statements to dif. men. not . . . wine,^c he must be moderate in his cups. not . . . lucre, v. 3, not greedy of base gains. holding . . . faith,^d “that great objective truth wh. man of himself knows not, but wh. the Spirit of God reveals to the faithful.”^e proved, let them be tried, known men. blameless, *i.e.*, men unaccused of impropriety, or moral unfitness.

Creed, conscience, and conduct.—Introduction—(1) The greatest thing out of man is the Gospel; (2) The highest thing in man is a pure conscience; (3) The noblest life for man is holding the mystery of faith in a pure conscience. Now doing this may include two things:—Holding it—I. In obedience to moral right. If Christianity is to be—1. Defended, it must be defended in obedience to the right; 2. Promoted, it must be so promoted. II. For the sake of moral right. In contradistinction to—1. The expedient; 2. The theoretic; 3. The denominational. Conclusion:—Remember the noble life to which we must aspire.^f

Anything to get money.—Money makes a man laugh. A blind fiddler, playing to a company and playing but scurvily, the company laughed at him; his boy, that led him, perceiving it, cried, “Father, let us be gone; they do nothing but laugh at you.” “Hold thy peace, boy,” said the fiddler; “we shall have their money presently, and then we will laugh at them.”^g

a bp.'s qualifications

a Ge. xviii. 19; Jos. xxiv. 25.

b Ps. ci. 2, 4-7.

c Pr. xvi. 18.

d 1 Th. iv. 12; 1 Ti. v. 14; Ac. xxii. 12.

“The priests of Ro. aim but at two things, to get power fr. the king and money fr. the subject.”—*Selden.*

e L. Torr.

“The fire of discord turns a house into a little hell, full of the tormenting passions, sorrow, and anguish, disdain and despite, malice and envy, that blast the most flourishing families.”—*W. Bates.*

“Gold is the fool's curtain, which hides all his defects from the world.”—*Feltham.*

f T. Fuller.

on deacons

a Ph. i. 1; Ro. xvi. 1; xii. 7; 1 Co. xii. 28; 1 Pe. iv. 11.

b Ps. xii. 2.

c 1 Ti. v. 23.

d Ro. xvi. 25; 1 Co. ii. 7-10. On mystery, see *Serm. 9, Sanderson, ad Aul.*

e Alford.

f Dr. Thomas.

“Misery assails riches, as lightning does the highest towers; or as a tree that is heavy laden with fruit breaks its own boughs, so do riches destroy the virtue of their possessor.”—*Burton.*

g *Selden.*

wives of deacons

a Ac. vi. 8, 10.

b Dr. Oosterzee.

"A good wife makes the cares of the world sit easy, and adds a sweetness to its pleasures: she is a man's best companion in prosperity, and his only friend in adversity; the most careful preserver of his health, and the kindest attendant on his sickness; a faithful adviser in distress, a comforter in affliction, and a discreet manager of all his domestic affairs."—*Stretch*.

"Marriage is the best state for man in general; and every man is a worse man in proportion as he is unfit for the married state."—*Johnson*.

c Rev. R. Moffat.

the pillar of the truth

a 1 Co. iii. 16; Ep. ii. 20—22.

"Were there no Ch., there would be no witness, no guardian of archives, no basis, nothing whereon acknowledged truth could rest."—*Ellicott*.

"It resembles a city built on both sides of a river. It is militant on one side, and triumphant on the other. It is the river of death which runs between."—*R. Hill*

"Men must love

11—13. **wise**, who *may* also be deaconesses. **slanderers**, traducers of character of others. **things**, pertaining to domestic and Ch. relations. **let . . wife**, as the bp. *v. 2. ruling . . well*, *v. 4. degree*, Ch. position: or place in Divine favour. **boldness**,^a openness: ref. to speech and conduct.

The Diaconate.—I. Its duty. II. Its requirement. III. Its blessing.—*Women to be of sober mind*.—They should be sober-minded, because they may direct the work of Christ—I. To great gain; II. To incalculable harm.^b

The husband of one wife.—Titus, brother of Africaner, was the only individual of influence on the station who had two wives, and fearing the influence of example, I have occasionally made a delicate reference to the subject, and, by degrees, could make more direct remarks on that point, which was one of the barriers to his happiness; but he remained firm, admitting, at the same time, that a man with two wives was not to be envied; adding, "He is often in an uproar, and when they quarrel he does not know whose part to take." He said he often resolved, when there was a great disturbance, he would pay one off. One morning I thought the anticipated day had come. He approached my door, leading an ox, upon which one of his wives was seated. "What is the matter?" I inquired. Giving me a shake of his hand, and laughing, he replied, "Just the old thing over again. Mynheer must not laugh too much at me, for I am now in for it." The two wives had quarrelled at the outpost, and the one in a rage had thrown a dry rotten stick at the other, which had entered the palm of her hand, and left a piece about an inch long, and the thickness of a finger. The hand had swollen to nearly four times its usual size. "Why," I asked, "did you not bring her sooner?" "She was afraid to see you, and would not come till I assured her that you were a *maak mensche*" (a tame man). Having made an incision, and extracted the piece of wood, she was melted into tears with gratitude, while I earnestly exhorted her to a better course of life."^c

14, 15. **hoping . . shortly**, to Eph. where Tim. was left in charge of the Ch. (*see Intro.*) **the . . God**,^a people of God a spiritual building. **which . . God**, who dwells among His people, whose presence is the life of the Ch. **the . . truth**, the Ch., like an erect pillar, a memorial column, witnesses for the truth. Its preservation a pledge of the stability and permanence of the temple.

The Church unchangeable.—Look at a river. The exile returns to the haunts of his early years, and there, emblem of the peace of God, the river flows as it flowed when his wife was young. Tumbling in snowy foam over the same rock, winding its snake-like way through the same verdant meadows, washing the feet of the same everlasting hills, it rushes through the glen with the impetuous passions of a perpetual youth, to pursue its course onward to the ocean that lies glimmering like a silver rim around the land. A grey old man, he seats himself on the bank where wild roses still shed their blossoms on a bed of thyme, and the crystal pool at his feet there, foaming round the old graystone, that bright dancing stream, as they recall many touching memories of early childhood, and companions dead or gone, seem the same, yet they are not. The liquid atoms, the component parts of the river have been undergoing perpetual change. Even

so it is with the Church of Christ. The stream of time bears on to eternity, and the stream of grace bears on to glory successive generations, while the Church herself, like a river fed by perennial fountains, remains unchangeable in Christ's immutability, in His immortality immortal.^b

16. controversy, without dispute, universally admitted. **mystery**, of wh. redemption was the historical revelation. **godliness**,^a "This *mystery* of the life of God in man is, in fact, the unfolding of Christ to and in him."^b **God . . . flesh**,^c *who*, i.e. Christ, was manifest in the flesh. The great revelation of the religious life is, Christ. A powerful argument for the pre-existence of Christ.^d **justified . . . Spirit**, "not here the Holy Spirit: evinced to be just in the higher sphere of His divine life."^e **seen . . . angels**,^f showed himself unto a. **preached . . . Gentiles**,^g esp. by Paul: as the *world's* Redeemer. **believed . . . world**,^h among Jews and others. **received . . . glory**,ⁱ ref. to ascension [ii. 220; iii. 10].

Christ, the manifestation of God.—I. The different branches of the "mystery of godliness:"—1. He who assumed our nature was truly and properly Divine. 2. As such, His claims were justified by the Holy Spirit. He was "justified in the Spirit"—(1) With regard to the prophets; (2) At His baptism; (3) In the whole of His miracles; (4) In His resurrection; (5) On the day of Pentecost. 3. He was also "seen of angels." 4. He was "preached unto the Gentiles." This preaching will appear wonderful if you consider—(1) That the Jews had, for nearly two thousand years, been God's chosen people; (2) How low the Gentiles were sunk in vice; (3) The unaccommodating nature of Christianity; (4) The preachers. 5. He was "believed on in the world." This belief seems wonderful when you consider—(1) The object—one who was crucified; (2) That it implies the renunciation of self; (3) The persecutions of believers. 6. He was "received up into glory." II. A few lessons of practical improvement, deducible from this subject—1. Was God "manifest in the flesh?" Then expect a complete salvation from, and give all glory to, Him. 2. Was He "justified in the Spirit?" Then give prominence to the doctrine of the Spirit, and spread abroad the truth. 3. Is He "seen of angels?" Then blush, man, for are they awake, and dost thou sleep? 4. Is He "preached unto the Gentiles?" Then let us do all to spread His Word. 5. Is He "believed?" Then let us believe. 6. Is He "received into glory." Then fear not death, for we shall rise.^k

The incarnation.—Dr. Sewell, in his late tour in Europe, in company with a Unitarian clergyman from New England, paid a visit to the justly celebrated writer of the "History of the Reformation," Merle D'Aubigné. Soon after their introduction, D'Aubigné inquired of the clergyman to what denomination of Christians he belonged. With some little hesitancy he replied, that he was a Unitarian. A cloud of grief passed over the face of the pious historian, but again all was as before. The hour passed pleasantly, and the moment of parting came. D'Aubigné took the hand of the Unitarian, and fixing a look of great earnestness upon him, said, "I am sorry for your error. Go to your Bible,—study it,—pray over it,—and light will be given you. 'God was manifest in the flesh.'"

the truth before they thoroughly believe it."—*South.*

b Dr. Guthrie.

the mystery of godliness

a 1 Jo. iii. 1—3. Col. i. 27.

b *Alford*, who says, "It is not the objective fact of *God being manifested*, of wh. the Apos. is speaking, but the life of God lived in the Ch. . . . as identical (Jo. xiv. 6) with Him who is its centre and heart and stock—as unfolded once for all in the unfolding of Him."

c Is. ix. 6; Ma. i. 23; Jo. i. 14; xiv. 9—11; Ph. ii. 5—7.

d *Huther.*

e *Ellicott.*

f Lu. ii. 9—11; 13; Ma. iv. 11; Lu. xxii. 43; Ma. xxviii. 2; Jo. xx. 12; Ac. i. 10.

g Ac. xiii. 46, 48; Ga. ii. 8; Ep. iii. 5—8.

h Ro. x. 18; Col. i. 27, 28.

i Lu. xxiv. 51; Ac. i. 9—11; 1 Pe. iii. 22 He. x. 13.

See *Serm.* by *Sibbes*, v. 549; and *Lardner* ix. 460.

k *Dr. R. Newton.*

"The incarnation discovers to man the greatness of his misery, by the greatness of the remedy required."—*Pascal.*

CHAPTER THE FOURTH.

false teaching

a 2 Pe. i. 22; Jo. xvi. 13.

b Da. vii. 21; 2 Th. ii. 3, 7; 2 Ti. ii. 18; iii. 13; 2 Pe. iii. 3; 1 Jo. ii. 18; Jude 4; 2 Co. xi. 13, 14.

See on the Es-senes, *Jos. Wars*, ii. 8. 13.

As he ought to suffer the greater punishment who throws poison into a common well, where all men draw water; so offend they most, and are with all extremity to be tormented, who corrupt the public mind by false teaching.

c W. Burkill, M.A.

the creatures of God

a Ro. xiv. 14; 1 Co. x. 30, 31.

See *Serm. v. ad Popu.* by Bp. Sanderson.

The author of the graces, which are so often sung on public religious occasions, one before meat ("Be present at our table, Lord," etc.), and the other after meat ("We bless Thee, Lord, for this our food"), was the Rev. John Cennick, a minister of the last cent.

b Bp. Sanderson.

Queen Elizabeth once said to a courtier, "They pass best over the world who trip

1-3. expressly,^a clearly. seducing, deceiving. of devils,^b suggested, taught by d. speaking, in the hypocrisy of the speakers of lies. having . . iron, being branded on their conscience. forbidding, etc., false asceticism, as now the Papists. which God, etc., a suf. refutation of the error.

Apostasy foretold.—I. The apostasy of a considerable part of the Church in the latter times was foretold long before the event—Daniel (xi. 27, 28)—Paul. II. The cause of this apostasy—giving heed to seducing spirits. III. The persons revolting—not the whole Church, but a large part of it. IV. The authors of this defection. V. Their doctrines.^c

A monk confounded.—It is a fact generally known, that whenever the Roman Catholics put the Protestants to death, they employed one of their preachers to show the propriety of their conduct. On one occasion, John Cadureus, a licentiate in law, suffered for the truth at Limorges, in France. The monk who had been appointed to preach gave out for his text, 1 Ti. iv. 1: "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Cadureus, on hearing this, cried out, "Go on to the next words—the words immediately following!" On which the monk stood confounded, and the condemned man proceeded: "If you do not go on I will. It follows: 'Speaking lies in hypocrisy: having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats;'" and he then enlarged on the words to the assembled multitude. He afterwards suffered death with constancy.

4, 5. every . . good,^a everything He has designed for food. refused, refused on superstitious grounds. if . . thanksgiving, and used wisely. sanctified, made holy. by . . prayer, he who seeks God's blessing upon his food will not abuse (*i.e.*, by not using at all, or by over-use) the good creatures of God.

God's creatures, good for man.—I. The quality of God's creatures—good: 1. All His creatures are good; 2. From the goodness of the least creature, guess we at the excellent goodness of the Creator; 3. Even men, who find so much fault, acknowledge that these are good. II. Their use—for the food of man. III. The tribute of thanks we owe to God for the free use of His good creatures. Giving thanks for mercies is an act of—1. Justice; 2. Religion.^b

Use and abuse of worldly things.—If you would use the world as not abusing it, consider, that in abusing the things of the world you do pervert the end of God in giving you the things of the world; for the end that God aims at is, that every creature should lead you to the Creator, that thereby you may the more admire His goodness, and advance His praise and glory. He looks that every blessing He bestows upon you should be as a perspective glass, through which you may have a clearer sight and view of Himself, though you are at a great distance from Him. In 1 Ti. iv. 4, "Every creature of God is good, and to be received with thanksgiving." As doves, every grain they pick, look upward, so should Christians; and therefore, if thou dost abuse any of His

creatures, thou dost pervert the end of the Most High. God did ordain food for thy use, to satisfy thy hunger, and not to feed thy gluttony. He gave thee drink to extinguish thy thirst, and not to provoke thee to drunkenness. God gave thee apparel to cover thy nakedness, and to keep thee warm, and not to be an instrument of pride in thee, and so of any other comfort.^c

6, 7. these things,^a *vv.* 4, 5. thou . . . **Christ**, faithfully discharge thy duties as one. **nourished, etc.**, the teacher's own nourishment is closely related to his fidelity. While expounding to others, he applies to himself. **fables**, as silly, foolish stories, **ab. saints, relics, vestments, etc.**, vain as the garrulous talk of old women. and . . . **godliness**, give yourself to such studies and labours as will promote personal holiness:

The true ministry.—I. God has never left the Church without true ministers. II. The true minister feels an irresistible impulse to the announcement of the great truths of Christianity. III. The true minister ever exalts Christ, as the one only living and Divine Saviour. IV. All true ministers will not secure the same kind, or the same extent, of success. Learn:—There are two things which ought not to be expected of a minister: 1. Uniform brilliance and power of address; 2. Universality of literary entertainment.^b

False ministers.—To a saint who was praying, the evil spirit showed himself radiant with royal robes, and crowned with a jewelled diadem, and said, "I am Christ; I am descending on the earth; and I desired first to manifest myself to thee." The saint kept silence, and looked, and then said, "I will not believe that Christ is come, save in that state and form in which He suffered,—save with the marks of the wounds of the cross." And the false apparition vanished. The application is this: Christ comes not in pride of intellect, or reputation for ability. These are the glittering robes in which Satan is now arraying. Many spirits are abroad, more are issuing from the pit: the credentials which they display are the precious gifts of mind, beauty, richness, depth, originality. Christian, look hard at them, with the saint in silence, and ask them for the print of the nails.^c

8, 9. for . . . exercise,^a bodily training, whether gymnastic or ascetic: ritualistic genuflexions, and other such carnal nonsense. **profiteth little**, is of only a very small advantage. **godliness,**^b piety, spiritual religion. **is . . . things**, of advantage for body and soul, for time and eternity. **life,**^c "the highest blessedness of the creature." **this, etc.**, see on i. 15.

Godliness.—I. What godliness is: 1. The knowledge of God in the mind; 2. The grace of God in the soul; 3. The love of God in the heart; 4. Obedience to God in the life. II. Its universal advantages. "All things" refers to—1. The life that now is. (1) It tends to a healthy life; (2) It materially prolongs life; (3) It sweetens it; (4) It prospers it; (5) It blesses it. 2. The life to come: it secures—(1) A home in that life; (2) A title to it; (3) A meetness for it; (4) The absolute promise. Conclusion: (1) What can ungodliness propose? (2) What can the form of godliness offer? (3) What does godliness give?—every good.^d

A waxwork exhibition.—A gentleman once entered a hall with his son. They saw a number of well-dressed people,—some of them standing together in groups, others apart; some sitting in various postures. The son's attention was fixed by a pleasant

over it quickly; for it is but a bog: if we stop, we sink."

c *Chris. Love.*

a good minister

a 2 Pe. i. 12—15.

"Before the coming of Christ, sacrifices, to be acceptable, were, by God's command, to be seasoned with salt, else the Lord would not allow them; so, unless we be seasoned with the salt of true godliness, we, and all our doings, shall be unsavoury to the Lord."—*Cawdray.*

b *Dr. Parker.*

"Christianity has no ceremonial. It has forms, for forms are essential to order; but it disdains the folly of attempting to reinforce the religion of the heart by the antics of the mind."—*Croly.*

c *Dr. Howson.*

bodily exercise

a 1 Co. viii. 8; Col. ii. 23.

b Ps. xxxvii. 4; lxxxiv. 11.

c Ma. vi. 33; xix. 29; Ro. viii. 28.

d *Dr. J. Burns.*

"Bowling to the east, bowing to the altar, and so many several cringes and genuflexions, that a man unpractised stood in need to entertain both a dancing master and a remembrancer. . . . Several of our Churches did

thereby frequently mistake their way, and, from a Popish kind of worship, fell into the Roman religion."—*A. Marvell*.

See *Hale's Golden Remains*, 193 ff, and *Lardner*, ix. 496.

the Saviour of all men

a 1 Co. iv. 11, 12; He. xi. 24—26; 1 Ti. vi. 17; Ps. cvii.

b Jo. i. 29; 2 Co. v. 15.

"Because she bears the pearl,—that makes the oyster sore;—Be thankful for the pain that but exalts thee more."—*Ruckert*.

c Dr. J. Barrow.

"On such a theme 'twere impious to be calm; passion is reason, transport temper here."—*Young*.

"He is the best artist that can most lively and powerfully display Jesus Christ before the people, evidently setting Him forth as crucified among them."—*Flavel*.

d T. L. Cuyler.

minister's duties

a Hammond.

b 1 Co. xi. 1; 1 Pe. v. 3; 2 Co. vi. 4—6; Tit. ii. 7.

c Col. iv. 6; Ga. v. 22, 23.

d 2 Ti. i. 6; 1 Co. xiv. 12.

e Col. iv. 16; 1 Th. v. 27.

f Ac. vi. 6; viii. 17; xiii. 3; xix. 6.

g J. M. Freeman.

"Oh, study not only to preach exactly, but to live exactly! Let

looking gentleman, somewhat gaudily dressed. He said, "Father, who is that gentleman? He seems a mild, pleasant-looking person; but what a singular dress he wears! Who is he?" "Ask the gentleman who stands near you," said the father. "If you please, sir, can you inform me who that gentleman opposite is?" No answer. The boy thinks it strange. At last, the father tells him, "My son, those are only wax figures; there is no life in them; they are all outside,—very fair to look at, but there is no soul, no life; they are outside,—and nothing else." So it is with those who have no internal religion.

10, 11. therefore, in ref. to that prom. v. 8. reproach," fr. those who do not understand our spirit and purpose. because . . . God, and hence act upon plans of a dif. nature fr. those of this world. Saviour . . . believe,^b He saves, or preserves, all men in this life; but those who believe he saves with a special salvation even to the extent of the life to come. command, enforce. teach, explain.

Christ, the Saviour of all men.—He is the Saviour of all men: I. By having induced God to be thoroughly reconciled to man—casting away His wrath—and conceiving a kind affection for him. II. By satisfying the Divine justice, and vindicating God's honour. III. By having transacted and ratified a new covenant, in man's behalf, very necessary for, and very conducive to, the salvation of mankind. IV. By having purchased and procured for them competent aids, whereby they are enabled to perform the conditions required of them in order to their salvation.^c

On repeating sermons.—A poor, juiceless sermon should never be preached the first time; but a nutritious, savoury discourse may be made all the better on a second delivery. Dr. Addison Alexander preached his glorious sermon on the "Faithful Saying," until he wore out the manuscript; and Dr. Griffin repeated his elaborate discourse on the "Worth of the Soul" ninety times. He never wearied of it; nor did his audience either. His congregations change constantly, and memories are leaky. A first-rate practical sermon ought to be repeated (with extempore improvements) about once in five years. *Fewer sermons and richer* should be a settled pastor's aim. Whitefield attained great finish and power by giving the same discourse over again through all his missionary tours.^d

12—14. let . . . youth, "let the gravity of thy life supply the want of years."^a word, teaching, conversation. conversation,^b conduct. charity . . . faith,^c faith and love the springs of conduct. give . . . reading,^d i.e., the public reading of O. T. and N. T.^e Scriptures. exhortation, public. doctrine, private. gift, of preaching and teaching. which . . . prophecy, by means of prophecy. with . . . presbytery,^f the body of elders in the Ch. where Tim. was ordained.

Give attendance to reading.—I. Why should we read? 1. We shall thus get wiser; 2. By it we can become better. II. When? 1. Have a regular time, if possible; 2. Improve the spare moments. III. What?—only that which is good. IV. Where? In most places. V. How? 1. Not too much at once; 2. Understand what you read.^g

Unfaithfulness of ministers.—A dying nobleman sent for the clergyman whose ministry he had attended, and said to him,

“Do you know that my life has been licentious? Yet you have never warned me of my danger.” With some hesitation, the clergyman replied, “Yes, my lord: your manner of living was not unknown to me; but your kindness and my fear of offending you deterred me from reproofing you.”—“How cruel! how wicked!” said the dying man. “The provision I made for you and your family ought to have induced care and fidelity. You have neglected to warn and instruct me; and now my soul is lost.” These were the last words of one whose case is too often paralleled.

15, 16. meditate . . them,^a “practise these things, exercise thyself in these things;”^b *i.e.*, those of vv. 12, 13. profiting, progress. take . . thyself, conduct. doctrine,^c thy subject of preaching, etc. continue, persevere. for . . this,^d taking heed and persevering.

The devoted pastor.—I. The truths to be investigated are too vast and profound to be appreciated by a mind distracted with other and contending interests. II. The public and active duties of the ministry require entire devotion to the work. III. The variety of dispositions and characters of persons to be conciliated, requires a knowledge, not only of the prominent features, but of the minute shades of human nature,—a knowledge attained only by close observation, deep reflection, and long experience. IV. As a minister would hope for success, let him give himself wholly to his work. V. The remembrance of what Christ has endured should incite us to this. VI. Consider also the infinite consequences connected with the ministry.^e

The serious work of the ministry.—A soldier had his limb amputated near his body. The veins had been taken up, and he seemed to be doing well. Suddenly, in dressing his wounds, blood began to flow. The nurse placed his thumb on the vein, and sent for a physician, who, on entering his room, said, “It is well, my brave fellow, that this is not a large artery. I can take this up.” Soon, however, the blood flowed more freely than before: the nurse placed his thumb upon the large artery, and sent for the physician. Examination showed that to remove the thumb was death; and so the brave soldier began to make preparations for death. Three hours were spent in sending messages to loved ones, and arranging his effects. Then he said, “Now, kind nurse, you can take off your thumb. I must go. Farewell.” Here came the severe trial of the nurse. How could he lift his finger under such circumstances? The accumulated blood, however, rendered it difficult to hold the artery; so, turning his eyes from the soldier, he lifted his thumb, and in three minutes death had done its work. Such the responsibility the Christian minister feels when he thinks that upon his words may rest the issues of life.

CHAPTER THE FIFTH.

1, 2. elder,^a *i.e.*, an elderly man. but . . father, respect his age. and . . brethren, be brotherly, kind. purity, of purpose, manner, speech.

Reverence of old age.—“Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God” (Le. xix. 32). God hath put a signal honour upon it by styling

the misplacing of one action in your lives trouble you more than the misplacing of words in your discourses. This is the way to succeed in your embassy, and give up your account with joy.”—*Flavel*.

take heed to thyself

^a Ac. vi. 4; xx. 23, 24; Ph. i. 21.

^b *Ellicott*.

^c Ac. xx. 28.

^d Ez. xxxiii. 9; Da. xii. 3; Ja. v. 20.

“There are men so holy, that their very character is sufficient to persuade. They appear, and the whole assembly which is to hear them is, as it were, already impressed and convinced by their presence. The discourse which they deliver does the rest.”—*La Bruyère*.

^e *S. Woodbridge*.

As stewards let us feel our responsibility in being entrusted with the rich treasure of God's word.

“As ever in my great Taskmaster's eye.”—*Milton*.

regard for the aged

^a Le. xix. 32.

“I am much beholden to old age,

which has increased my eagerness for conversation, in proportion as it has lessened my appetites of hunger and thirst."—Tully.

widows

a Ep. vi. 1-3; Ge. xlv. 10, 11.

Nephew, orig. a grandson. Old Eng. *neveve*; A.-S. *nefa*; Fr. *neveu*; old Fr. *neveu*; It. *nepote*; L. *nepos*, *nepotis*, a grandson; Gk. *anepsios*, a cousin; Sans. *napat*, *napatri*. In Ge. xxi. 23, the same Heb. word, wh. in Isa. and Job is rend. *nephew*, is trans. *son's son*. Wycliffe uses *neece* for grand-dau. in Ge. xxxi. 43; Le. xviii. 10. This usage prevailed in begin. of 17th cent.

b Dr. Thomas.

c Golden Deeds.

"Disobedient children, if preserved from the gallows, are reserved for the rack, to be tortured by their own posteritie. One complaining, that never father had so undutiful a child as he had, 'Yes,' said his sonne, with less grace than truth, 'my grandfather had.'"—Fuller.

"To Adam, paradise was home. To the good among his descendants, home is paradise."—Hare.

a Je. xlix. 11.

b Lu. ii. 37.

Himself "the Ancient of Days;" and He threatens it as a great judgment upon a people (Is. iii. 5); that the children shall behave themselves proudly against the ancients. We read how severely a scorn cast upon an aged prophet was revenged on those children which mocked his baldness. A reverend awe before them is not only a point of manners, but a part of a moral and express duty; and therefore it is said of Elihu (Job xxxii. 4); that he waited till Job had spoken, because he was older than he; and in v. 6 he saith, "I am young, and ye are very old: wherefore I was afraid, and durst not show you mine opinion."

3, 4. honour, respect, due regard. that . . . indeed, childless, and poor, vv. 4, 5, 16. nephews, Gk., grandchildren. them,^a i.e., the children. piety, filial duty. home, provided for age by youth. Home affection, care. requite, let children recompense parents for early care, etc.

Piety at home.—This "piety at home" may be looked upon as—I. The best test of piety abroad. II. The best guarantee for it. Home piety is—1. Natural; 2. Powerful. III. The best promoter of it. Home is—1. More common; 2. More influential; 3. More permanent, than temples.^b

Filial piety.—Madame Vigier, a bourgeoisie of Aurillac, originally in easy circumstances, and at one time rich, was left a widow with four sons, and gradually fell into a state of extreme distress. Through some kind friends three of the sons were placed in good situations; but the youngest, Jean, being a particularly clever, promising boy, they wished him to receive a superior education; and finding themselves unable both to keep him at school and support his mother, they decided on sending Madame Vigier to the hospital. Jean, then nine and a-half years old, was invited to spend a day with the curate of the parish, to whom had been entrusted the duty of disclosing to the boy the decision they had formed. Before, however, he could do so, the boy accidentally caught sight of a paper—it was the order for the hospital, and on it was his mother's name. His course was soon determined. "My mother shall not go to the hospital, she would die of vexation. I will not return to school. I will stay with her. I will support her." The curate tried to reason him out of his resolution; his friends pointed out to him that by finishing his education he would enable himself by-and-by to provide far better for his mother than if he broke it off at once, but his one idea was to save her from the hospital, and he was not to be persuaded. His brothers refused assistance, even to lend him a small sum of money. All that was left for him to do was to sell his clothes and a watch that had been given him as a reward for some success at school. With this capital the little fellow set up as a hawkker of cakes and children's toys, and succeeded in earning enough to support his mother. At the time his name was brought forward for a "prix de vertu," he had been nineteen years solely devoted to her, refusing every offer that would separate him from her, and making her happy by his attentions. He was at that time a porter at an inn at Aurillac, a situation which must have been a great contrast with those which he might have obtained, but for his love of his mother.

5-7. she . . . indeed, v. 3. desolate, poor and childless. God,^a the Husband of the widow. and . . . day,^b abides in the

spirit and practice of prayer. **pleasure**, riotously, wantonly. **dead** . . **liveth**,^c spiritually dead. **things**, of *vv.* 5, 6. **charge**, command. **blameless**, irreproachable.

Living in pleasure.—The first circumstance which in any measure awakened me from this sleep of death, was the following:—One Sabbath morning, having prepared myself to attend public worship, just as I was leaving my toilet, I accidentally took up Hannah More's "Strictures on Female Education," and the words that caught my eye were, "*She that liveth in pleasure is dead while she liveth.*" They were printed in Italics, with marks of admiration, and they struck me to the heart. I stood for a few moments amazed at the incident, and half-inclined to think that some invisible agency had directed my eye to these words. At first I thought I would lead a different life, and be more serious and sedate; but at last, I thought the words were not applicable to me, as I first imagined, and resolved to think no more of them.^d

8-10. provide, things needful. **own**, relatives. **and** . . **house**, his nearest kin. **he** . . **faith**, by practically abjuring the duties of the Christian profession. **and** . . **infidel**, for heathens recognised the duties of fam. piety. **number**,^a list of such as are regarded as widows indeed. **the** . . **man**,^b *i.e.*, not having been mar. a second time. **well** . . **works**,^c having a good character for practical piety; in the discharge of such as the foll. duties. **if** . . **children**, has been a good mother. **if** . . **strangers**,^d hospitable. **if** . . **feet**,^e brotherly love, humility. **if** . . **afflicted**, tender, compassionate. **if** . . **work**, suited to her sex and station, of wh. the foregoing are examples.

The duties of masters to their households.—I. Some motives to the performance of the duty enforced in the text:—1. The thought of duty—duty towards Christ—your household—God; 2. The thought of usefulness—how much good will result from your care—to the household—to yourself—to your own happiness. II. Some directions for its right performance:—1. Be the equals of your servants; 2. Be also their real masters; 3. Wisely superintend and watch your household; 4. Show by your examples that you too are servants—not only of Christ—but also for His sake of all men.^f

Caring for self, and neglecting the home.—A blacksmith in the city of Philadelphia, above fifty years ago, complained to his iron merchant, that such was the scarcity of money, he could not pay his rent. The merchant then asked him how much rum he used in his family in the course of the day. Upon his answering the question, the merchant made a calculation, and showed him, that his rum amounted to more money in the year than his house-rent. The calculation so astonished the mechanic, that he determined from that day not to buy or drink spirits of any kind. In the course of the next ensuing year, he paid his rent, and bought a suit of new clothes out of the savings of his temperance. He persevered in the habit of temperance through the course of his life; and the consequence was, competence and respectability.

11, 12. refuse, to place on the list of *v.* 9. **when** . . **Christ**, have come to disregard Him as their prop. bridegroom, and so grown loose in their habits. **marry**,^a forgetting their heavenly Husband. **damnation**, judgment. condemnation. **because** . .

c Ep. ii. 1.

"I marvel how a woman, with her need of love, with her sensitive, yearning, clasping nature, can look into the face of the Lord Jesus, and not put her arms about His neck, and tell Him, with gushing love, that she commits herself, body and soul, into His sacred keeping." — *Beecher.*

d Mrs. Judson.

a *Ellicott* thinks this refs. to an anc. institution of presbyteral widows, whose duties consisted in superintending and ministering advice and consolation to the younger women.

b 1 Co. vii. 39.

c Ac. ix. 36; xvi. 15.

d He. xiii. 2; 1 Pe. iv. 9.

e Jo. xiii. 5, 14.

f *Dr. D'Aubigné.*

"He who expends his charity on remote objects, but neglects his family, hangs a lantern on a pole, which is seen afar, but gives no light below." — *Chinese Proverb.*

"Is such a man a Christian?" was asked of Whitefield. "How should I know?" was the answer: "I never lived with him."

a 2 Co. vi. 14.

"Marriage is a desperate thing. The frogs in

Æsop were extremely wise; they had a great mind to some water; but they would not leap into the well, because they could not get out again."—*Selden*.

"Of all the actions of a man's life, his marriage does least concern other people; yet of all actions of our life it is most meddled with by other people."—*Selden*.

b R. Curzon.

a Tit. ii. 4, 5.

b 2 Th. iii. 12.

c Ma. xii. 36.

d Ellicott.

"There would not be so many open mouths if there were not so many open ears."—*Bp. Hall*.

"Men who have but little business are generally great talkers."—*Montesquieu*.

"Talkers are no good doers."—*Shakespeare*.

e Lisco.

"The late Lord Carlisle said: 'In private life I never knew any one interfere with other people's disputes but that he heartily repented of it.'"—*Selwyn*.

"The tongue of a fool is the key of his counsel, which, in a wise man, wisdom hath in keeping."—*Socrates*.

† *Paxton Hood.*

faith, their engagement to Christ, and their vows of earthly widowhood.

Emblem of pleasure.—It was a remarkably hot and sultry day. We were scrambling up the mountain which rises above the east shore of the Dead Sea, when I saw before me a fine plum-tree, loaded with fresh-blooming plums. I cried to my fellow-traveller, "Now, then, who will arrive first at that plum-tree?" and, as he caught a glimpse of so refreshing an object, we both pressed our horses into a gallop to see which should get the first plum from the branches. We both arrived at the same time, and each, snatching a fine ripe plum, put it at once into our mouths; when, on biting it, instead of the cool, delicious, juicy fruit which we had expected, our mouths were filled with a dry, bitter dust; and we sat under the tree upon our horses, spluttering and hemming, and doing all we could to be relieved of the nauseous taste of this strange fruit. We then perceived, to my great delight, that we had discovered the famous apple of the Dead Sea, the existence of which has been doubted and canvassed since the days of Strabo and Pliny, who first described it.^b

13—15. withal, moreover. **learn . . idle**, not using the leisure of their widowhood wisely and usefully. **wandering . . house**,^a gad-about. Is there not also much religious fussiness under the pretence of good works? **not . . idle**, doing nothing, but worse. **tattlers**, talkers, babblers, retailers of small talk. **busybodies**,^b meddling in other folks' matters, prying, inquisitive. **speaking . . not**,^c talebearers, mischiefmakers. **women**, *i.e.*, widows.^d **marry**, *etc.*, fill up an ordinary woman's sphere. **adversary**, human foe. **reproachfully**, against the Christian religion. **some**, widows. **aside**, fr. chastity, propriety.

How the welfare of a Christian Church can be promoted.—I. By a watchful discipline. II. By the conscientious and careful aid of the poor. It is a most unchristian scandal when those who are well to do neglect their needy brethren.^e

A busybody answered.—A certain woman once called upon her minister to tell him how much her mind had been hurt. Her pastor received her with all tenderness, and inquired into the cause of her distress. She went on to say, "She could assure him that her mind was very much hurt indeed, but she did not know how to tell him." The minister, judging it must be something serious, urged her to be explicit upon the subject of her distress. At last she said, "It is the length of your bands, sir, when in the pulpit." "Oh!" said the minister, "the length of my bands, is it, that so distresses you? I will take care that that shall be a source of distress to you no more." So fetching his bands, he said, "Here is a pair of scissors, cut them to your wish." After she had done this, she thanked him, and professed to feel her mind relieved. "Well, my friend," said the minister, "I may tell you that my mind has also been very much hurt, perhaps even more than yours." "Oh, sir, I am sorry for that: what, sir, has hurt your mind so?" He replied, "It is the length of your tongue. And now, as one good turn deserves another, you will allow as much to be cut off as will reduce it to about its proper length." It need not be remarked that she was speechless, and it is hoped learnt an important lesson with respect to that unruly member.^f

16-19. if . . widows, ref. to a young widow in a Christian fam. that . . indeed, the Church's work to aid the poor, who have no kindred. elders, presbyters. double honour,^a large honour, i.e., remuneration, v. 18. esp. . . doctrine,^b wh. was not, therefore, the duty of every elder. for . . saith,^c see on 1 Co. ix. 9. and . . reward,^d [ii. 96]. against, etc.,^e as less likely to be true, it must be most clearly established.

Doth God take care for oxen?—Observe: I. God provides for the meanest of His creatures. II. He legislates for them. III. He will avenge their wrongs.—*The comprehensiveness of the law.*—It teaches: I. Humanity to the brute; II. Justice to man; III. Obedience to God.—*God's government.*—It is: I. Kind; II. Universal; III. Absolute.^f

Preservation for work.—A soldier by the name of Miller, who had from childhood, though unconverted, felt a strong desire to become a minister of the Gospel, on his conversion felt a renewal of his call. In the battle of the Wilderness, he was badly wounded, and remained twenty-four hours on the field. The surgeon refused to operate upon him, because death was inevitable. He was removed to Fredericksburg, again examined, and his wounds pronounced fatal. To a friend he said, "The surgeon says I must die; but I do not feel that my work is done yet. When I gave myself to God last winter, I promised Him that I would labour for His cause in the Gospel ministry. I feel that He has a work for me to do; and I believe that man is immortal till his work is done." A few days after, a third consultation of surgeons was held, whose decision was, "You will recover; but it is the most miraculous escape we have ever seen." At a fourth examination, his wounds were pronounced to be mortal. After many months' confinement, he was able to begin his preparation for the ministry.

20, 21. them . . all,^a publicly. that . . fear, twofold effect of rebuke, punishment of guilt and guarding of morality. elect angels,^b those chosen as witnesses of the resurrection and judgment. things, ref. to discipline. without . . another,^c no personal favours. partiality, case not to be prejudged.

Rebuke of sin to be public and impartial.—Great and manifest sins must not go unpunished, that the Church may know that what is rebuked in the hearers cannot be right in the preachers.^d Towards the offences of others, we should show a union of love and earnestness. A Christian, in judging the faults of others, should be—I. Cautious in condemning a brother. II. Strictly watchful over himself. Since God is no respecter of persons, neither should man be so in judging others' sins.^e

A seasonable reproof.—The late Mr. B. was entertaining himself one day with seeing some of his parishioners catching salmon. At the same time came Colonel ——— with several gentlemen. As the former, who was at that time a justice of the peace, was swearing in a very profane manner, Mr. B. thus addressed him: "Sir, you are a justice of the peace, and a gentleman of family and fortune, therefore your example to all should become the state in which kind Providence has placed you." He answered, "Sir, I will not come and swear in your church." This was spoken with great bitterness. Mr. B. then left him; but the fishermen afterwards said that the gentleman was very angry, and declared that if the minister had not gone away, he would

labour and remuneration

^a 1 Co. ix. 14; 1 Th. v. 12, 13; He. xiii. 7, 17.

^b Col. i. 28, 29.

^c De. xxv. 4.

^d Lu. x. 7.

See on Thrashing Corn, *Thomson's Land and Book.*"

^e De. xix. 5.

"He that does good to another man, does also good to himself; not only in the consequence, but in the very act of doing it; for the conscience of well-doing is an ample reward."—*Seneca.*

^f *Dr. J. Lyth.*

"Idleness travels very slowly, and Poverty soon overtakes her."—*Hunter.*

impartiality

^a Tit. i. 10, 13; Le. xix. 17; Ac. v. 5; De. xiii. 6-11.

^b Ma. xxv. 31, 32; Ju. 6.

^c 2 Co. v. 16.

"Some persons take reproof goodhumouredly enough, unless you are so unlucky as to hit at a sore place. Then they wince and writhe, and start up, and knock you down for your impertinence, or wish you good morning."—*Harc.*

^d *Starke.*

^e *Oosterzee.*

"Lais broke her looking-glass, because it

showed the wrinkles of her face; many men are angry with them that tell them their faults, when they should be angry only with the faults that are told them."—*Venning*.

Friendship is love without either flower or veil.

on the use of wine

a Ac. xiii. 2, 3.

b 2 Jo. 9—11; Ac. xx. 26.

c *Alford, Ellicott*.

d See *Ellicott*, who says: "The most natural view is that it was suggested by the previous exhortation, to wh. it acts as a kind of limitation."

See *Serm.* by *J. H. Newman, D.D.*, vi. 26.

e *Rev. G. Burder*.

"O temperance, thou fortune without envy; thou universal medicine of life, that clears the head, and cleanses the blood, eases the stomach, strengthens the nerves, and perfects digestion!"—*Sir W. Temple*.

sin and the judgment

a 1 Co. v. 3; Ac. viii. 18.

"The way is good, if it be to a feast, through a dark and miry lane; if to an

have beaten him. But his future conduct towards Mr. B. became the gentleman; for, some time afterwards, Mr. B. having some business to transact with the justice, the latter at first sight thanked him for his reproof, but added, that he should not have given it in so public a manner. Mr. B. replied, "Sir, my reason for doing so, was because the fishermen who were present are my parishioners; and as swearing is a prevailing vice with them, I am frequently under the necessity of reproofing them. Therefore, sir, reflect but a moment, and you will see the propriety of what I did, and of the public manner in which I did it. Would not the fishermen have said, that the minister could reprove *them*, but that he was afraid to reprimand the *justice*, had they not witnessed the contrary?" Suffice it to say, that the gentleman was pleased with Mr. B.'s remark, and ever after treated him with the greatest kindness and respect.

22, 23. suddenly,^a hastily, as if anxious to accuse or punish. neither . . . sins,^b by blindly passing over offences. keep . . . pure, that thou mayest be fitted to uphold the purity of the Ch. drink . . . water, be no longer, habitually, a water-drinker.^c little wine, see on 1 Ti. iii. 3, and iv. 4. for . . . infirmities, not so much a precept regarding the medicinal use of wine, as a hint against ascetical abstinences.^d

Lay hands suddenly on no man.—The following particulars are necessary for a candidate for the Christian ministry: I. That the person be really and truly converted to God,—a new creature, born of the Spirit. II. That there be competent abilities, natural or acquired, and both if possible. III. There must be a prevailing and unconquerable desire for the work—a determination to use it: 1. For the glory of God; 2. For the salvation of souls. IV. The sanction and approbation of competent judges.^e

A dyspeptic clergyman.—When stationed in the city of Bath, says Rev. Mr. Towle, I was introduced into the company of an aged man, whom I understood to have been intimate with Mr. Wesley, and once a useful local preacher. We entered into conversation about Mr. Wesley's times, when, among other things, he observed, "On one occasion when Mr. Wesley dined with me, after dinner, as usual, I prepared a little brandy and water. On perceiving this, with an air of surprise he cried, 'What! my brother, what's that?' 'It's brandy,' said I; 'my digestion is so bad, I am obliged to take a little after dinner.' 'How much do you take?' said he, 'let me see.' 'Only about a table-spoonful.' 'Truly,' said he, 'that is not much; but one table-spoonful will soon lose its effect, then you will take two; from two you will get to a full glass; and that, in like manner, by habituating yourself to it, will lose its effect, and then you will take two glasses, and so on, till in the end, perhaps, you will become a drunkard. O my brother, take care what you do!'"

24, 25. open, clear, manifest. going, etc.,^a as heralds. some . . . after, as the seeds of evil sown by a man spring up after his death. otherwise, not beforehand manifest.

Sin self-revealing.—I. The sins which are open beforehand—intemperance—unchastity—lying—stealing, etc. II. The sins which follow after—evil thoughts which were never embodied in words—vain imaginations—waste of time—misapplication of talents—hypocrisy—self-righteousness. Learn:—(1) Sin does not end with

the earthly life of the individual; (2) The importance and necessity of seeking forgiveness of sin.^b

A memento of condemnation.—It was the custom in the primitive Church for the adult, who was baptized in a white robe, to leave the robe as a witness of his baptism. Elpidophorus fell from the faith; and the deacon of the Church came and told him, "O Elpidophorus! I will keep this stole as a monument against thee to all eternity."^c

CHAPTER THE SIXTH.

1, 2. yoke,^a as bondservants to heathen masters. honour, obedience. that . . blasphemed, as being subversive of social ties and duties. let . . brethren, the fact that they are brethren does not destroy the relation of master and servant. rather, etc., so far fr. taking advantage of Ch. relation, try to serve them the better. benefit,^b such servants are also to share in the benefit of their master's religion.

The duties of servants.—I. The general duty required of all servants towards their masters—to give them all the honour and obedience which is due in that relation, whether they be—1. Infidels and unbelieving, or—2. Believing and Christian. II. The grand argument used to enforce this duty upon all servants—lest God's name and doctrine be revealed.^c

A faithful servant.—A good servant considers himself bound by the laws of God, as well as of man, to be strictly honest, just and faithful, with regard to everything committed to his charge; he will not content himself with eye-service, but is as careful of his master's property as if it were his own, and that equally as much in his absence as when his master is present with him. He obeys all the just and reasonable commands of his master with zeal and pleasure. He does not stand in need of admonitions to the performance of his duty, nor reproaches for the omission of it. He treats his master with respect in his presence, and never slanders him when out of his hearing. He endeavours to promote the same fidelity amongst his fellow-servants which he constantly practises himself, and if they will act otherwise he thinks it his duty to acquaint his master with their conduct. If his master is a man of piety, he respects him the more for it, and esteems it a great privilege to attend with him at public worship, and to have the benefit of his precepts and example.^d

3—5. if . . otherwise,^a see on Ga. i. 8. consent . . words, have his opinions formed by the truth. doctrine . . godliness, wh. works godliness. proud, besotted with pride. knowing, etc.,^b pride and ignorance often closely allied. doting, sick, ailing, morbid. about . . words, idle controversies. whereof, etc., such controversies lead to endless disputes. surmisings, railings against ea. other. perverse, etc., lasting conflicts. supposing, etc., imagining piety to be a gainful trade.

The Gospel productive of good works.—I. Its doctrines: 1. The representations which it gives us of God; 2. The means which it prescribes for our reconciliation. II. Its precepts: 1. Those relating to God and our neighbour; 2. Those given for self-government. III. Its examples. It calls us to an imitation of—1. Our blessed Lord; 2. His holy Apostles. Inferences:—(1) How little

execution not good, though through the fairest street of the city. Not the way, but the end, is to be mainly considered."—*Chrysostom.*

b J. Burgess.

c D. W. Clark.

servants and masters

a Ep. vi. 5; Col. iii. 22; Tit. ii. 9, 10; 1 Pe. ii. 18.

b He. iii. 1, 14; 1 Pe. v. 1.

c W. Burkitt, M.A.

"Will it please your worship to accept of my poor service? I beseech that I may feed upon your bread, though it be the brownest; and drink of your drink, though it be of the smallest; for I will do your worship as much service for forty shillings as another man shall for three pounds."—*Greene.*

"Not to oversee workmen is to leave them your purse open."—*Franklin.*

d L. M. Stretch.

teachers of error

a 2 Co. xiii. 2, 3; Ma. x. 20.

b 1 Co. viii. 2; 2 Ti. ii. 23; Ro. xvi. 17; Ph. iii. 7, 8.

"Some men think that the gratification of curiosity is the end of knowledge; some the love of fame; some the plea-

sure of dispute; some the necessity of supporting themselves by their knowledge: but the real use of all knowledge is this, that we should dedicate that reason wh. was given us by God to the use and advantage of man."—*Bacon*.

c C. Simeon, M.A.

godliness and contentment

a 1 Ti. iv. 8; Ps. xxxvii. 16; Pr. xv. 16; 2 Co. ix. 8; He. xiii. 5.

"The heart, amid every outward want, is then only truly rich, when it not only wants nothing wh. it has not, but has that which raises it above what it has not."—*Wiesinger*.
b Job i. 21; Ps. xlix. 16, 17; xxxix. 6; Lu. xii. 19—21.

c Ge. xxviii. 20—22; Pr. xxx. 8, 9; Ma. vi. 11.

See *Ten Serms.* by *Bp. Patrick*, ix. 44 ff.; also *Serm.* by *H. Smith*, ii. 269.

d *Dr. J. Parker*.

perils of riches

a *Bengel*.

b Ma. xiii. 22.

c Tit. i. 11; Jos. vii. 24, 25; 2 K. v. 25; Ma. xxvi. 14, 15; xxvii. 5; *Trench, Syn.* 24.

"Avarice is the mother of all crimes; it is by the thirst for money that men are enticed and misled."—*Phocylides*.

"He is avaricious

reason there is for objecting to the Gospel as unfriendly to morality; (2) How deluded are they who hold the truth in unrighteousness; (3) How great are the obligations of God's people to walk circumspectly.^c

Superficial knowledge.—Much of our knowledge is like that of the poor philosopher, who defineth riches exactly, and discourseth of their nature, but possesseth none: or we are as a geometrician, who can measure land exactly in all its dimensions, but possesses not a foot thereof. And truly it is but a lifeless unsavoury knowledge that men have of Christ, by all the books and study, till He reveal Himself, and persuade the heart to believe in Him.—*Perverse disputings.*—When Dr. Swift was arguing one day, with great coolness, with a gentleman who had become exceedingly warm in the dispute, one of the company asked him how he could keep his temper so well. "The reason is," replied the Dean, "I have truth on my side."

6—8. godliness . . gain,^a piety has its advantages in this life. for . . out,^b hence the *gain* is not material. content,^c since food and clothes are all that we absolutely need.

Man in relation to the bounties of nature.—Introduction. This text does not refer to—(1) Mental constitution; (2) Moral disposition. It refers solely to the bounties of nature, teaching us that—I. No man has any antecedent claim on these bounties. All come in the world *personally* on equal terms; but social distinctions will arise through—1. Difference of force of character; 2. Diversity of disposition. II. No man can rise to absolute proprietorship of them—1. Man is merely a steward; 2. Stewardship implies responsibility. III. Man should consult the absolute Owner in his disposal of them. This is—1. Reasonable; 2. Profitable. IV. Man must eventually dissolve his connection with them. This is—1. Inspiring to the Christian; 2. Heart-crushing to the sinner. Conclusion—(1) Enjoy the bounties of Providence; (2) Distribute them; (3) Be grateful for them.^d

Contentment.—A king, walking out one morning, met a lad at the stable-door, and asked him, "Well, boy, what do you do? what do they pay you?" "I help in the stable," replied the lad; "but I have nothing except victuals and clothes." "Be content," replied the king, "I have no more. All that the richest possess beyond food, raiment, and habitation, they have but the keeping of, or the disposing of, not the present enjoyment of."

9, 10. will, "the *wish* is the enemy of a mind contented with its lot; it is not the wealth itself that is the enemy of contentment."^a temptation,^b those who have the wish are easily tempted to do wrong. snare, are soon entangled by their efforts. lusts, as greed of gain, love of mammon, etc. drown, plunge into. destruction, of body and soul. perdition, eternal ruin. love,^c not the mere possession, but setting the heart upon, and desire for more. root . . evil, not the *only* root, but a root whence all evils may spring. which . . after, reaching out after money. faith, a remedy for earthly lust, by keeping her eye on the heavenly heritage. sorrows, of the conscience, producing remorse for property badly acquired, etc.

The love of money.—I. The passion itself. Men are avaricious—1. From the desire of being able to say, "This is mine! so much!" This is plain, genuine idolatry. 2. From a desire to be

talked of, and envied. 3. Ambition. 4. An exorbitant calculation for competence. 5. A direct dread of poverty. II. Some of its evil effects: 1. It tends to impel and narrow the whole soul towards one ignoble object; 2. It throws a mean character into the estimate of all things; 3. It places man in a very selfish relation to other men around him; 4. It promotes hardness of heart, and perverts the judgment and conscience; 5. It withholds from all benevolent objects, where money is required; 6. It puts an equivocal character on Providence; 7. It fatally blasts internal piety.^d

The dangers of wealth.—Mr. Newton, of London, coming out of church on a Wednesday, a lady stopped him on the steps, and said, "The ticket, of which I held a quarter, is drawn a prize of ten thousand pounds: I know you will congratulate me upon the occasion." "Madam," said he, "as for a friend under temptation, I will endeavour to pray for you."—*The love of money.*—When the Californian steamer, the *Central American*, caught fire, and was sinking, the stewardess ran into the cabins of the passengers, collecting all the gold she could find, and tied it in an apron round her waist. A boat was ready to start; in her eagerness to be saved, she sprang from the deck, missed her aim, and shot head first into the water like a cannon ball, the weight of her ill-gotten booty dragging her down as effectively as a millstone.

11, 12. thou . . . God, messenger of God to man. flee . . . things,^a turn your back upon, hurry away fr.; the opposite of hurry after. follow after, etc.,^b as earnestly as men follow after money. These things the elements of true and lasting riches. fight . . . faith,^c the life of faith a conflict against the soul's enemies, and Christ's. lay . . . life,^d the prize of the victory. whereunto . . . called,^e i.e., both the battle, and the victory. witnesses, who are watching to the end, and will then witness for, or against you.

The good fight.—This fight is—I. Severe—the enemies are many, strong, united. II. Painful. It is the house divided against itself. III. Constant. Foes never tire, we must never rest. Success is certain to those who obey the Captain's orders. IV. Good—we are on the side of right and truth.—*The glorious contest.*—This fight is the good fight, because—I. The Commander is good. Consider:—1. His person; 2. His power; 3. His wisdom; 4. His love. II. His armour is good—it is "the whole armour of God." III. The object is good—it is to destroy the works of the devil, the world, and the flesh. IV. The issue is good—it is victory.^f

Perseverance.—Sir Charles Napier, when in India, encountered an army of thirty-five thousand Belooches with two thousand men, of whom only four hundred were Europeans. He charged them in the centre up a high bank; and for three hours the battle was undecided. At last, they turned and fled. It is this sort of pluck, tenacity, and determined perseverance, which wins soldiers' battles, and, indeed, every battle. It is the one neck nearer that wins the race, and shows the blood; the one pull more of the oar that proves the "beefiness of the fellow," as Oxford men say; it is the one march more that wins the campaign; the five minutes' more persistent courage that wins the fight. Though your force be less than another's, you equal and out-master your opponent if you continue it longer, and concentrate it more. The reply of the Spartan father, who said to his son,

who amasses wealth by scandalous means, and forsakes his indigent friends."—*Socrates.*

d J. Foster.

"Gold is a wonderful clearer of the understanding; it dissipates every doubt and scruple in an instant; accommodates itself to the meanest capacities; silences the loud and clamorous, and brings over the most obstinate and inflexible."—*Addison.*

the good fight of faith

a 2 Co. vi. 17; Ph. iv. 8, 9.

b 1 Co. iv. 1, 2 Ma. xi. 29.

c 2 Ti. ii. 3.

d 2 Pe. i. 10, 11.

e He. x. 23.

See *Serm.* by Dr. Lardner, ix. 232.

f R. Gray.

g J. Dunlop

"Be always displeased with what thou art, if thou desirest to attain to what thou art not; for where thou hast pleased thyself, there thou abidest. But if thou sayest I have enough, thou perishest. Always add, always walk, always proceed. Neither stand still, nor go back, nor deviate."—*St. Augustine.*

"Zeal without knowledge is like expedition to a man in the dark."—*John Newton.*

A Smiles.

office and character of Christ

a 2 Ti. iv. 1, 2.

b Jo. xviii. 37.

c 2 Th. ii. 2, 3.

d Ac. i. 6, 7.

e Re. xvii. 14.

f Ro. xvi. 26; He. ix. 14; Re. xxii. 13.

g Re. i. 16, 17.

h Ex. xxxiii. 20; Jo. iv. 46.

i Jo. i. 18; 1 Jo. iv. 12; *cf.* Ma. v. 8; 1 Co. xiii. 12; 1 Jo. iii. 2; Re. xxii. 4.

"Firmness, both in sufferance and exertion, is a character which I would wish to possess. I have always despised the whining yelp of complaint, and the cowardly feeble resolve."—*Burns.*

k *Dr. Thomas.*

"Truthfulness is a corner-stone in character, and if it be not firmly laid in youth, there will ever after be a weak spot in the foundation."—*J. Davis.*

the duties of the rich

a Mk. x. 24; Ps. lii. 7.

b Pr. xxiii. 5.

c 1 Ti. iv. 10; Ac. xiv. 17; xvii. 25.

d Ma. vi. 31, 33.

e He. xiii. 16; Ro. xii. 13; Ga. vi. 6.

f Ma. xix. 21; Lu. xvi. 9; 1 Ti. iv. 8.

g 2 Co. ix. 6.

'With what insolent ostenta-

when complaining that his sword was too short, "Add a step to it," is applicable to everything in life.^h

13—16. **charge** . . God,^a the exhortation most solemn. **quickeneth**, keepeth alive: the Creator and Preserver. and . . **Christ**, your example in fidelity. **who . . confession**,^b did not shrink fr. stating His mission, office, purpose; thought thereby His life was imperilled. **that . . commandment**,^c in v. 12: and the whole law of the Gospel. **unrebukeable**, so that neither thyself as a man of God, nor the Gospel as a message fr. God, suffer reproach. **which . . shew**,^d in His coming He will manifest the character of His truth, and of those who preached or professed it. **Potentate**, *etc.*,^e having unlimited sovereign power. **immortality**,^f in whom it essentially exists. **light**,^g purity, glory. **man**,^h *etc.*, ref. to man's present, as comp. with his future condition.ⁱ

Christian trusteeship.—In the discharge of the trust given to Timothy, we have to consider—I. The mode—1. Faultlessly, for—(1) The Gospel can be made a reproachable thing; (2) Men can make themselves reproachable by their treatment of it. 2. Perseveringly. II. The motive. It is here drawn from the presence of God as—1. The original quickener of life; 2. The incarnate exemplifier of faithfulness; 3. The supreme disposer of all futurity; 4. The blessed King of all kings; 5. The exclusive possessor of immortality; 6. As the resident of ineffable splendour; 7. As the supremely adored of all holy souls.^k

The glory of God.—It presented a difficulty to the mind of the Emperor Trajan that God should be everywhere, and yet not to be seen by mortal eye. "You teach me," said the Emperor, on one occasion, to Rabbi Joshua, "that your God is everywhere; and you boast that He resides among your nation. I should like to see Him." "God's presence is indeed everywhere," said the Rabbi, "but He cannot be seen. No mortal eye can behold His glory." The Emperor insisted. "Well," said Joshua, "but suppose we go first and look at one of his ambassadors." The Emperor assented. The Rabbi took him into the open-air. It was noon-day; and he bade him look on the sun, blazing in its meridian splendour. "I cannot see," said Trajan; "the light dazzles me." Said the Rabbi:—"Thou art unable to bear the light of one of His creatures,—how, then, couldst thou look upon the Creator? Would not such a light annihilate thee?"

17—19. **rich** . . **world**,^a having material wealth. **high-minded**, proud, lofty hopes, ambitions. **uncertain**,^b both as to stability, and what they will yield. **richly**,^c abundantly. **all . . enjoy**,^d turning poor things, even, into sources of enjoyment. **good**, their wealth being a trust for benevolent uses. **that . . works**,^e in due proportion to their worldly wealth. **ready**, not reluctant. **willing**, of themselves, not waiting for the pleading of others. **laying . . store**,^f not money. **themselves**,^g worldly store is for others. **foundation**, on wh. heavenly bliss will be built. **against . . come**, when their character will be perfected in glory. **that . . life**, wh. is the true life.

Duties of the rich.—I. The obligation to use property for benevolent purposes may be proved and enforced from the consideration that property is the gift of God. II. God has made it known in His will that we should use our property for benevolent purposes,

III. The value of property, when devoted to benevolent objects, is greatly to what it can be when used for any other purpose. IV. This duty of benevolence may be inculcated from the consideration of the permanent pleasure it affords to the giver himself. V. This is the surest and best way of doing good to our children. VI. It will also have a salutary influence upon our own minds.^b

Too proud to work.—During the American Revolution, it is said, the commander of a little squad was giving orders to those under him, relative to a stick of timber which they were endeavouring to raise up to the top of some military works they were repairing. The timber went up hard, and on this account the voice of the little great man was oftener heard in regular vociferations of "Heave away! There she goes! Heave ho!" An officer, not in military costume, was passing, and asked the commander why he did not take hold, and render a little aid. The latter, astonished, turning round with all the pomp of an emperor, said, "Sir, I am a corporal!" "You are—are you?" replied the officer, "I was not aware of that;" and taking off his hat and bowing, "I ask your pardon, Mr. Corporal." Upon this he dismounted, and lifted till the sweat stood in drops on his forehead; and when finished, turning to the commander, he said, "Mr. Corporal, when you have another such job, and have not men enough, send for your Commander-in-chief, and I will come and help you a second time." The corporal was thunderstruck. It was General Washington!

20, 21. that . . . trust,^a thy own religion, and the Gospel ministry. avoid . . . babblings, as not to the purpose; waste of time, and moral power. science . . . called,^b knowledge wh. falsely arrogates to itself that name.^c professing,^d to be over-wise. erred, missed their aim. faith, the saving doctrines of the Gospel. Grace . . . thee, may the favour of God be thy joy and protection.

The Gospel, a trust committed to us.—The sacred character of our trust may be shown from—I. The very circumstance that it is a trust—by keeping it we obey its Giver. II. The consideration, that, after all, we do not know, and cannot form a notion, of what is the real, final object of the Gospel revelation. III. The sanction which attends it. What God has guarded, surely claims some custody on our part.^c

An earnest student.—The Rev. Samuel Wesley, the father of the celebrated Rev. John Wesley, when a youth, acted very improperly, and grieved his friends by withdrawing from the school in which they had placed him. He was soon, however, convinced that he had done wrong, and resolved to act very differently. He walked to Oxford, entered himself as a poor scholar at Exeter College, and commenced his studies, without possessing more money than two pounds sixteen shillings. He received scarcely any help from his friends; but by assisting his fellow-students in their acquisition of learning, and by the greatest frugality, he finished his studies, and possessed, when he went to London for ordination, ten pounds fifteen shillings.

tion thou displayest thy riches! Art thou alone rich? Is it nothing to have applied assiduously to the acquiring of the mind? Thou only rich? And if thou wert not rich only, what wouldst thou be beside?" —Cicero.

h Dr. L. Woods.

"Money does all things for reward; some are pious and honest as long as they thrive upon it, but if the devil himself gives better wages, they soon change their party." —Seneca.

vain knowledge

a 2 Ti. i. 14; Tit. i. 9; 2 Ti. ii. 14.

b 1 Co. iii. 19.

c Ellicott.

d 2 Ti. ii. 14.

"The science which is most necessary for us to learn is how to preserve ourselves from the contagion of bad example."—Xenophon.

e Dr. J. H. Newman.

"Head-knowledge is our own, and can polish only the outside; heart-knowledge is the Spirit's work, and makes all glorious within."—Adam.

THE SECOND EPISTLE OF PAUL TO TIMOTHY.

Introduction.

I. **Author**, PAUL. See intro. to 1 Tim. II. **Time**, A.D. 67 or 68 (*Ellicott*). III. **Place**, prob. ROME, during P.'s second imprison. IV. **To whom**, TIMOTHY. See intro. to 1 Tim. V. **Design**, 1. To encourage Tim. amid the increasing trials of the Ch.; 2. To express his desire to see his "dear son in the Gospel" once more. VI. **Style**. "In no Epis. does the true, loving, undaunted, and trustful heart of the gt. Apos. speak in more consolatory, yet more moving accents; in no portion of his writings is there a loftier tone of Christian courage than that wh. pervades these, so to speak, dying words; nowhere a holier rapture than that with wh. the reward and crown of faithful labour is contemplated as now exceeding nigh at hand" (*Ellicott*).

Synopsis.

(According to Bengel.)

| | |
|--|---------|
| I. The Inscription..... | i, 1, 2 |
| II. An Invitation (<i>Come to me in prison, variously hinted at</i>) | |
| 1. His affection for Tim..... | 3, 4 |
| 2. An exhortation to boldness..... | 6, 7 |
| Wh. he ill. by examples..... | 15-17 |

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| 3. Sundry instructions..... | ii.-iv. 7 |
| 4. A request to come quickly..... | 9 |
| 5. His solitary state..... | 10, 11 |
| 6. He desires his books..... | 13 |
| 7. He cautions and cheers..... | 14-17 |
| 8. Come before winter..... | 19, 20 |

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| III. The Prayer..... | 22 |
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CIR. A.D. 67.

CHAPTER THE FIRST.

salutation

a Ac. xxvi. 15-18.

"Friendship is seldom truly tried but in extremes. To find friends when we have no need of them, and to want them when we have, are both alike easy and common."—*Feltham*.

b *M. Henry*.

He who struts about the market in the philosopher's toga, will not come into the dwelling-place of God.

1, 2. Paul . . God,^a see on Ga. i. 1. life, spiritual, eternal, wh. the Apostles were to proclaim. to . . son, see on 1 Ti. i. 2. grace, etc., see on Ep. i. 2.

The promise of life in Christ.—I. The promise is possessed by us. II. It takes its rise from God's mercy, and flows through Christ. III. It includes all grace, mercy, and peace, which even Timothy required. IV. This blessing is required by the best, and it is the best we can ask for our friends.^b

Discovering the Divine Will.—It would be a great deal easier, certainly, for honest men to have all their judgments formed for them, and every day to find, written and laid on their desks, a schedule of just what is right and wrong for the day following. But there is no such an economy—there is not to be any such an economy. Men are not only bound to do what is right, but they are obliged to find out what that right is; and I think the most perplexing part of the experience of human life, with an honest heart, is to know what is right. It is not doing duty, but finding out what duty is, that perplexes. It is not difficult to find out

the will of God in regard to principles, as I have said, but it is difficult to find out the will of God in respect to the daily events of life—the right and the wrong, the good and the bad, the prosperous and the unfortunate.^c

3-5. whom . . conscience^a [iii. 209]. that . . day^b [iii. 262], see on 1 Th. i. 2. tears,^c prob. shed at parting. unfeigned, see on 1 Ti. i. 5. Lois (*agreeable, desirable*), of whom nothing more is known. Eunice^d (*happily conquering*), a Jewess, mar. to a Gk. persuaded, by plain fruits.

The happiness of having religious relatives.—I. That it is an advantage to be descended of pious parents. II. That they who have this advantage ought to improve it. III. That they are to be blamed who degenerate from the wisdom and piety of their parents. IV. That children may, and have a right to, excel their ancestors in those things which are good and praiseworthy. V. That it is a great and singular happiness, when there is a general agreement and harmony in things of religion among members of a family.^c

Alfred the Great.—Alfred the Great had reached his twelfth year before he had even learned his alphabet. An interesting anecdote is told of the occasion on which he was first prompted to apply himself to books. His mother had shown him and his brothers a small volume, illuminated in different places with coloured letters, and such other embellishments as were then in fashion. Seeing that it excited the admiration of her children, she promised that she would give it to the boy who should first learn to read it. Alfred, though the youngest, was the only one who had spirit enough to attempt obtaining it on such a condition. He immediately went and procured a teacher, and in a very short time was able to claim the promised reward. When he came to the throne, notwithstanding his manifold duties, and a tormenting disease which seldom allowed him an hour's rest, he employed his leisure time either in reading or hearing the best books. His high regard for the best interests of the people he was called to govern, and the benevolence of his conduct, are well known.

6-8. gift^a . . hands, see on 1 Ti. iv. 14. fear,^b cowardice. sound mind,^c self-control. be . . Lord, etc.,^d be, therefore, bold in bearing testimony ab, Christ and His persecuted servants. but, etc.,^e be willing to share with others in suffering ill for the Gospel's sake. power, Divine power given to enable one both to do and suffer for Christ.

Fear versus power.—I. The negative statement—"God hath not given us the spirit of fear." Wherever God is hidden, there is fear. Look at—1. The heathen; 2. Superstition, as in the delusions of Rome; 3. The place where ignorance abounds; 4. Those who lack faith. II. The positive statement. God replaces the spirit of fear with the spirit of—1. Power; 2. Love; 3. A sound mind.—*The spiritual endowment of the Christian Church.*—The Church of Christ is endowed with the spirit of—I. Courage: 1. In being a disciple of Christ at all, courage was demanded; 2. In proclaiming the Gospel, it was manifested; 3. In enduring hardships, it was developed. II. Power. The power of—1. Holy utterance; 2. Christian legislation; 3. Righteous, resolute volition. III. Love. Love of—1. Kindred; 2. Country; 3. Christ

c H. W. Beecher.

Timothy's early piety

a Ac. xxiii. 1; xxvii. 23; 2 Co. i. 12.

b Ro. i. 9.

c Ac. xx. 37.

d Ac. xvi. 1; 2 Ti. iii. 15.

e Dr. Lardner.

"A father inquires whether his boy can construe Homer, if he understands Horace, and can taste Virgil; but how seldom does he ask, or examine, or think whether he can restrain his passions; whether he is grateful, generous, humane, compassionate, just and benevolent."—*Lady Hervey.*

"Rightly to train a single youth is a greater exploit than the taking of Troy."—*Melanchthon.*

the spirit of power

a 1 Th. v. 19; 1 Co. xii. 7; Col. iv. 17.

b Ro. viii. 15; 1 Jo. iv. 18.

c Ac. i. 8; 1 Co. ii. 4, 5.

d Ro. i. 16; Ac. xx. 23. 24; xxi. 13; Mk. viii. 38.

e 2 Ti. iv. 5; 2 Co. xii. 10.

f D. Longwill, M.A.

"As one candle cannot light another unless itself be lighted, no more can a minister inflame

others with the love of God if he be void of it."—*Cawdray.*

g W. R. Percival.

h Archer Butler.

"There is no kind of knowledge which, in the hands of the diligent and skilful, will not turn to account. Honey exudes from all flowers, the bitter not excepted; and the bee knows how to extract it."—*Bishop Horne.*

the holy calling

a Ro. viii. 29, 30; xi. 29; 1 Co. i. 26; Ep. i. 3-7, 18; Ph. iii. 14; 2 Th. i. 11; He. iii. 1; 2 Pe. i. 10; De. vii. 7, 8.

b 1 Pe. i. 20; He. ii. 14.

c 1 Co. xv. 55.

d Jo. xi. 25, 26.

e Ac. ix. 15, 16.

f W. W. Wythe.

g Spurgeon.

"The premeditation of death is the premeditation of liberty: he who has learnt to die has forgot to serve."—*Montaigne.*

"Whatever stress some may lay upon it, a death-bed repentance is but a weak and slender plank to trust our all upon."—*Sterne.*

h Blacket.

and God. IV. Soundness of mind or of health—1. The capacity and consequent appetite for knowledge; 2. The energy of habitual holy action; 3. The restoring power of a righteous life.*s*—*The folly of moral cowardice.*—Introduction. Look at the great conflict between heaven and hell—(1) Its deep silence; (2) The combatants—ourselves, fighting for either evil or good; (3) Its scene—the world—the human heart; (4) Some of the enemy's weapons—disbelief—indolence—shame, or fear of the opinions of men. It is with this latter weapon that we have now to deal—moral cowardice. You, who are ashamed of Christ, is it that you are ashamed of—I. Believing certain established truths? II. The prudence of your course? III. Your superiority to common temptations? IV. The moral glory obtained in the conquest of difficulties? V. Communion with God?^h

The call to the ministry.—Dr. Nathan Bangs, of the Methodist Church, dreamed that John Wesley called him to the invincible ranks of the Gospel ministry. He seemed to see that great leader, passing with great velocity in a chariot of light, throwing out to him a shining sword, and crying, "Take this, and conquer!" A minister contending against this doctrine averred, that he never believed himself called to preach. An acquaintance replied, "No other person believed it either."

9-11. calling,^a see refs. works . . . grace, see on Ro. xi. 6. which . . . began, see on Ep. iii. 11. manifest,^b etc. see on Ep. iii. 9. who . . . death,^c as a king of terrors. brought . . . light,^d i.e., brought these facts of the future into full view, demonstrates them. Gospel, wh. records the power of Christ in raising the dead, His own resurrection and His doctrine concerning the future. whereunto . . . Gentiles^e [iii. 232], see on Ep. iii. 8; 8; and 1 Ti. ii. 6, 7.

Light from the grave.—I. Probabilities of the soul's immortality: 1. The physiological argument—immateriality; 2. The psychological argument—conscious power; 3. The analogical argument—natural metamorphoses—progress; 4. The theological argument—perfections of God; 5. The ethical argument—conscience; 6. The ethnical argument—consensus of nations. II. Certain proofs: 1. Christ's abolition of death; 2. The Gospel revealed.*f*—*Saved, and called to a holy life.*—I. The believer's privilege—a present salvation. The Christian is already perfectly saved—1. In God's purpose; 2. As to the price which has been paid for him; 3. In His covenant head. II. The evidence that he is called to it—a holy life—a leaving of sins, and an endeavour to be like Christ.*g*

Light in the grave.—It is said that the Romans had a practice of lighting up their tombs. In Essex a tomb was once opened, when a lamp was found in the corner, and a chair near it, indicating the rank of the tomb-tenant; and it is recorded that fifteen hundred years after the death of Tullia, Cicero's daughter, her tomb, which was accidentally opened, was found illuminated with a lamp. My friends, it was but a glimmering light, the rays of which were confined to the catacomb walls. But the light Christ sheds upon the grave falls on the vista of eternity. You can now stoop, look in, and see immortality beyond. The mist of unbelief may dim the sight and overspread the eyeball, but faith will penetrate the gloomy vault, and discern with clearness the glory of the scene.^h

12. I . . things,^a all to his many trials. ashamed, the sin lies in the crime, not in the chain. know, by happy experience, Him of whom the world is ignorant. believed, have put my trust. persuaded, see on Ro. viii. 38. able, has full power. that . . him,^b my soul, vindication of character, future happiness. that day,^c of final reckoning.

Christian positivism.—Let us examine the state of mind expressed in these words—"I know whom I have believed." It is opposed to—I. All negative belief; II. The spirit of self-reliance; III. All vague belief.^d—*The safety of believers.*—I. The grounds upon which this comfortable persuasion, shown in our text, is built. Knowledge of the Saviour—1. His personal qualifications—power—wisdom—love—faithfulness; 2. His special appointment to the office of Mediator. II. The manner in which this persuasion is produced and promoted. It is derived from—1. Testimony; 2. Experience.^e—*The believer's confidence in the prospect of eternity.*—I. The awful period—"that day." II. What the Apostle did in the prospect of this period—he placed something in the Redeemer's hands. It was something personal—and in which he acted as a believer. III. The satisfaction felt in the review of the transaction—1. What it is derived from; 2. A particular reference with regard to it.^f—*Christian confidence.*—I. What is the life of faith? A life of spiritual perception. II. How we should meet the world. III. The holy and practical tendency of true faith.^g

The charm of salvation.—Salvation! What music is there in that word, music that never tires, but is always new, that always rouses yet always rests us! It holds in itself all that our hearts would say. It is sweet vigour to us in the morning, and in the evening it is contented peace. It is a song that is always singing itself deep down in the delighted soul. Angelic ears are ravished by it up in heaven; and our Eternal Father Himself listens to it with adorable complacency. It is sweet even to Him out of whose mind is the music of a thousand worlds. To be saved! What is it to be saved in the fullest and utmost meaning? Who can tell? Eye hath not seen, nor ear heard. It is a rescue, and from such a shipwreck! It is a rest, and in such an unimaginable home! It is to lie down for ever in the bosom of God in an endless rapture of insatiable contentment.^h

13—15. form,^a delineation, pattern. Such form helps to conserve the sense. Those who surrender the form are apt to part with the sense. of . . words, doctrine. faith^b . . love,^c the principles in wh. the form is to be held. that . . thee,^d the Gospel, see on 1 Ti. 1—11. they . . Asia,^e converts in Asia. Phygellus (*fugitive*). Hermogenes (*begotten of Mercury*). "One might perhaps have thought that these would have been more steady than the others."^f

The sacred trust.—I. The charge—the truth, the Word of God, which—1. Unfolds the true God; 2. Proclaims life and salvation through the Redeemer; 3. Brings life and immortality to light. II. The duty: We should have—1. A correct knowledge of the Word; 2. A devoted attachment to it; 3. A desire to preserve it in its integrity; 4. A willingness to communicate it freely to others; 5. An abiding sense of its responsibility. III. The assistance: 1. Our necessities are connected with the Holy Spirit's ability; 2. Rejoice in His readiness to help.^g

safety for the future

a 2 Ti. ii. 9, 10
Lu. xii. 4.

b Lu. xxiii. 46;
Ac. vii. 59; 1 Pe. iv. 19.

c 2 Ti. iv. 7, 8, 18.

d E. Johnson, B.A.

e Dr. Black.

f W. Jay.

g R. Cecil, M.A.

It matters not what a man loses, if he save his soul: but, if he lose his soul, it matters not what he saves.

"Alexander the Great, being upon his death-bed, commanded that when he was carried forth to his grave his hands should not be wrapped, as was usual, in cere-cloths, but should be left outside the bier, that all men might see them, and might see that they were empty."—*Abp. Trench.*

h Dr. F. W. Faber.

Phygellus, Hermogenes

a 2 Ti. iii. 14;
Tit. i. 9; Ro. vi. 17.

Serm. by Bp. Beveridge, vi. 111.

b Ro. xiv. 23.

c Jo. xiv. 15; xiii. 35; 1 Co. xiii. 2.

d 2 Co. v. 19;

e 2 Ti. iv. 10—16;
2 Pe. ii. 20—22.

f Bengel.

g Dr. A. Reed.

"It would be well, if some who have taken upon

themselves the ministry of the Gospel, that they would first preach to themselves, then afterwards to others."—*Cardinal Pole.*
h Claude.

Onesiphorus

a 2 Ti. iv. 19.

b He. vi. 10; Ma. xxv. 40; Ac. xxviii. 16.

"The kindness of some is too much like an echo: it returns exactly the counterpart of what it receives, and neither more nor less."—*Bowes.*

c A. Cameron.

d Jer. Bentham.

enduring hardness

a 2 Co. xii. 9; Ph. iv. 13

b Je. xxiii. 18; 2 Co. iv. 1, 2.

c 2 Ti. iv. 5.

"Men of God have always, from time to time, walked among men, and made their commission felt in the heart and soul of the commonest hearer."—*Emerson.*

d W. Harris.

"The country parson is full of charity; it is his predominant element. For many and wonderful things are spoken of thee, thou great virtue."—*G. Herbert.*

The last words of a great preacher.—I have carefully examined all religions. No one appears to me worthy of the wisdom of God, and capable of leading men to happiness, but the Christian religion. I have diligently studied Popery and Protestantism. The Protestant religion is, I think, the only good religion. It is all founded on the Holy Scriptures, the Word of God. From this, as from a fountain, all religion must be drawn. Scripture is the root, the Protestant religion is the trunk and branches of the tree. It becomes you all to keep steady to it."^h

16—18. Onesiphorus ^a (*bringing profit*). refreshed, ministered to his bodily need; comforted. not. . chain, did not forsake him in adversity. sought me, ^b knowing me to be a prisoner. thou. . well, Tim. well acquainted with the Ch. at Eph.

Paul praying for Onesiphorus.—I. Paul's prayers for Onesiphorus. He asks for mercy for him both *now* and *hereafter*. II. The reasons for these prayers: 1. He oft. refreshed Paul; 2. He was not ashamed of Paul's chain; 3. When in Rome, he sought him out very diligently; 4. He ministered unto him.^c

Approbation of kindness.—Good and friendly conduct may meet with an unworthy, with an ungrateful, return; but the absence of gratitude on the part of the receiver cannot destroy the self-approbation which recompenses the giver: and we may scatter the seeds of courtesy and kindness around us at so little expense. Some of them will inevitably fall on good ground, and grow up into benevolence in the minds of others; and all of them will bear fruit of happiness in the bosom whence they spring. Once blest are all the virtues; twice blest sometimes.^d

CHAPTER THE SECOND.

1—3. strong. . Christ, ^a see on Ep. vi. 10. witnesses, believers who had heard Paul, "prob. the presbyters who were present at T.'s ordination." same, doctrines, Ch. rules, etc. faithful, ^b trusty, honest, true. able. . also, they might be faithful, yet not apt to teach. thou. . hardness, ^c hard treatment, suffering. as. . Christ, a soldier had to endure hardship, as well as fight battles. (Watching, marching, self-denial, perchance be taken prisoner—like P.—while others continue the campaign.)

Moral soldiership.—I. The meaning of the words "endure hardness." The reference is to the privations which soldiers undergo. II. The Christian man's profession as a soldier. This implies a change of position, and a voluntary change, in life. III. The soldier's acquaintance with the general's plans. An intelligent acquaintance with these enables the soldier to keep up confidence in the leader. IV. The conditions on which a soldier is called upon to "endure hardness:" In—1. Standing his ground; 2. Marching; 3. Action; 4. Retiring.^d

A self-elected ministry.—Like as if a stranger should violently thrust himself in to be the shepherd of thy sheep, thou wouldst ask him who sent for him, what he had to do there, and thou wouldst rather think him to be a thief, and a murderer of thy sheep, than to be a faithful and trusty servant; so surely, if thou come to take charge of God's people before He inwardly move thy conscience to pity His people, and outwardly, by order, call and

place thee where He thinks good, He will judge thee a thief, a wolf, a devourer, and not a feeder.^c

4-6. **no . . warreth,**^a serves as a soldier. **affairs,** businesses, trades, matters of civil life. **please,** by undivided attention, and strict obedience. **called,** enrolled. So a minister of the Gospel must, with singleness of aim, serve Christ. **if . . masteries,**^b contend in the games. The fig. passes fr. military affairs. **crowned,** has no chance of the crown.^c **lawfully,** acc. to rule. **husbandman,** again the fig. changes, but the idea holds. **must . . fruits,** and must not forfeit his right by neglecting the laws of husbandry.

The minister and his work.—The minister is here compared to—I. A soldier. Like a soldier, he should endure hardships—free himself from all encumbrances. II. A wrestler. As the wrestler is crowned only if he strives lawfully, so must the minister strive for the crown of life—putting forth all his strength. III. To a husbandman: 1. The minister must cultivate the people and sow the good seed; 2. He must not be discouraged, if he does not reap fruit at once; 3. As the fruits of the ground sustain the husbandman, so should the people sustain the minister.^d

The reward of work.—A few years since, Motley shot up to the first position as a historian. Many wondered; but it was no wonder. He had wrought patiently for years in the libraries of the Old and New Worlds, unseen of men. The success of the great artist Doré has years of study in the hospitals, and practice in the studio, behind it. This path to success is open to all.—*No work, no reward.*—Set it down as a fact to which there are no exceptions, that we must labour for all we have, and that nothing is worth possessing or offering to others which costs us nothing. Gilbert Wakefield tells us that he wrote his own memoirs, a large octavo, in six or eight days. It cost him nothing; and, what is very natural, is worth nothing. You might yawn scores of such books into existence; but who would be the wiser or better? We all like gold, but dread the digging. The cat loves the fish, but will not wade to catch them.^e

7-9. **consider,** ponder, seize the meaning. **understanding,**^a perception of truth, the criticising faculty. **things,** relating to the duties of thy office as a minister, and thy life as a Christian. **remember,** for thy encouragement if thou shouldst fall in the fight: and as the theme of thy preaching—Jesus and the resurrec. **David . . Gospel,**^b see on Ro. i. 3, 4. **wherein,** in wh. ministry. **evil-doer,** a malefactor. An unjust charge. **bonds, chains.** P. in prison in Ro. **the . . bound,**^c and his tongue and pen were free to proclaim it, though his person was not free.

Habitual remembrance of Christ.—I. In what sense it is practicable in the present state to remember Jesus Christ. II. The obstructions found by Christians in the exercise of this remembrance: 1. He is, to all appearance, a distant friend; 2. He is invisible; 3. Our remembrance of Him is entirely spiritual. III. Why we should remember Him. Because of—1. The excellence of His character; 2. The memory of His benefits; 3. The pleasing effects which will follow this remembrance. IV. The means we should use to assist us: 1. Meditate much on His history; 2. Pray to God through Him; 3. Remember Him in the Sacrament

e Cawdray.

lawful striving

a 2 Ti. iv. 7, 8.

b 1 Co. ix. 25-27

c Alford.

"Yet the Pope, who pretends to be the leader of the Ch. militant entangles himself with the affairs of this life more than any emperor or king."—*Luther.*

"Accustom yourself to master and overcome things of difficulty: for if you observe, the left hand, for want of practice, is feeble, and not adapted for general business; yet it holds the bridle better than the right, from constant use."—*Pliny.*

d W. Burkitt, M.A.

e Dr. J. Todd.

"A man can give dignity to any occupation, however menial, by the constant employment of honesty and perseverance in his calling."

Word of God not bound

a Ja. i. 5.

b He. xii. 2, 3; 1

Co. xv. 1-4.

c Ph. i. 14.

"I hold myself indebted to any one from whose enlightened *understanding* another ray of knowledge communicates to mine. Really to inform the mind, is to correct and enlarge the heart."—*Junius.*

"He who calls in the aid of an equal *understanding*, doubles his own; and he who profits of a

superior understanding, raises his powers to a level with the height of the superior understanding he unites with."—*Burke.*

d T. N. Toller.

"Spiritual understanding, like the natural one, should come on by little and little; and the sons of God, like the children of men, be daily growing up in wisdom and stature."—*Taylor.*

e G. Mogridge.

the faithful Saviour

a 2 Co. i. 6.

b Col. iii. 3, 4; Lu. xxii. 28—30.

c Ma. x. 33; Mk. viii. 38; Lu. xii. 9; Re. iii. 21; 1 Pe. iv. 13.

d Ellicott.

Serm. by J. H. Newman, B.D., iv. 150.

"There are three modes of bearing the ills of life: by Indifference, which is the most common; by Philosophy, which is the most ostentatious; and by Religion, which is the most effectual."—*Colton.*

e C. H. Spurgeon.

f R. Cecil, M.A.

"A soldier who had been shot through a shoulder and a leg, and had also lost an arm, radiant with joy, exclaimed, "Oh! my wounds are nothing now. I can bear them all: I have peace within."

g S. Coley.

of the Lord's Supper; 4. Converse religiously about Him; 5. Think much of Him.^d

Importance of a clear comprehension.—The habit of clearly comprehending what you hear and what you read is a valuable attainment; a loose and careless way of reading, or of listening to a speaker, exposes us to the liability of making numberless mistakes. I knew one so careless in this respect, that without the slightest intention he was always misrepresenting the information that reached him. If he heard of an event that occurred seven years before he would repeat it as an occurrence of yesterday. If he read in the newspaper, that an Irish pavier, in a fit of passion, had stabbed an English bricklayer, it was as likely as not that, a few minutes after, he would represent the stabber to be an English pavier, and the sufferer to be an Irish bricklayer. Then again he had an appetite to change units into tens, and hundreds into thousands, and possessed, in short, a fatal facility to misapprehend and misrepresent, always, when told of his error, satisfying himself with the remark, that he knew it was "something of that sort."^e

10—13. things, bonds, toils, sufferings, death. elect's sakes,^a see on Col. i. 24; and Ep. i. 4. that . . . glory, suffering here, glory hereafter. We enter the kingdom through much tribulation of others, as well as our own. it . . . saying, see on 1 Ti. i. 15. dead . . . him, see on Ro. ii. 5—8. suffer . . . reign,^b see on Ro. viii. 17. deny . . . us^c [i. 72, 311; ii. 114]. if we, etc., see on Ro. iii. 3. he . . . himself, be untrue to His own essential nature.^d

Suffering with Christ.—I. We are not suffering for and with Christ, if we are not in Christ. II. To suffer with Christ, it is essential that we be called by God to suffer. III. In troubles which come upon us as the result of sin, we are not suffering with Christ. IV. True suffering must have God's glory as its end. V. It is requisite also that love to Christ, and to His elect, be ever the mainspring of all our patience. We must manifest Christ's spirit in meekness.—*The cross and the crown.*—I. The Christian's trial. A Christian must be a sufferer with Christ in that—1. He embraces a scheme of redemption brought about by the sufferings of death and disgrace; 2. He is a partaker of the opposition which men make to Christianity. II. The Christian's triumph: he shall reign with Christ.^f

Suffering for Christ rewarded.—Agrippa, grandson of Herod the Great, once expressed a desire that his friend Caligula might soon come to the throne. Old Tiberius, the reigning monarch, felt such a wish, however flattering to Caligula, to be so little kindly to himself, that he threw the author of it into a loathsome dungeon. But the very day Caligula reached Imperial power, Agrippa was released. The new emperor gave him purple for his rags, tetrarchies for his narrow cell, and carefully weighing the gyves that fettered him, for every link of iron bestowed on him one of gold. Think you that day Agrippa wished his handcuffs and his leg-locks had been lighter? Will Jesus forget the well-wishers of His kingdom, who, for His sake, have borne the burden and wore the chain? His scales will be forthcoming, and assuredly those faithful in great tribulation shall be beautified with greater glory.^g

14, 15. things, ref. to in vv. 11—13. that . . words,^a not to contend ab. words. profit, moral advantage. but, wh. results only. subverting, overturning, ruining. study . . God,^b rather than to man and his low views. workman, not trifling with the truth; but labouring to understand it. ashamed, of the nature or result of his work. dividing, distributing to the hearers: mapping out: cutting a way for: *i.e.*, not dealing loosely with the truth.

Rightly dividing the Word of Truth.—I. The truths of God's Word must be carefully distinguished from error. II. Truth must be divided from philosophy, and mere human opinions and speculations. III. We must distinguish between fundamental truths, and such as are not fundamental. There are two grand marks of fundamental doctrines:—1. The denial of them destroys the system; 2. The knowledge of them is essential to piety. IV. We must arrange the truth in such order, as that it may be easily and well understood. V. The Christian must distinguish between the Law and the Gospel—between the covenant of works, and that of grace. VI. The promises and threatenings in Scripture should be applied to the characters to which they properly belong; 7. The Word of Truth should be adapted to Christians in different states and stages of the Divine life.^c

Dull preaching.—I almost think there ought to be a tax imposed on every dull good man who ventures to open his lips in the way of moral prosing, considering the injury he does truth and goodness; he ought to be forbidden to preach to his fellow-creatures, except by what is infinitely more persuasive than any eloquence—good deeds and an attractive example. It is melancholy to think of the havoc which a dull speaker will soon make in a crowded audience. The preaching of some good parsons is like reading the Riot Act, or reminds one of that ingenious method by which it is said the magistrates of St. Petersburg sometimes cool the zeal of a mob in that genial climate—that is, by playing on them with a fire-engine.—*H. Rogers.*

16—18. but . . babblings,^a see on 1 Ti. vi. 20. they, who utter, and cherish them. ungodliness, while quibbling ab. words, they will forget the true thing. word, instruction. canker,^b gangrene, eating sore, cancer. Hymenæus, 1 Ti. i. 20. Philetus^c (*amiable*). saying . . past, holding that the resur. was spiritual only. "They allegorised away the doct., and turned all into fig. and metaphor."

The odium theologicum, the worst of social devils.—Introduction:—On approaching my subject, I shall premise four things—(1) I have no disposition to underrate the importance of right beliefs in religion; (2) It is the right of every man to propagate his beliefs; (3) I recognise the value of a rightly-conducted theological controversy; (4) The controversy of which I have to speak is that of a conventional theology, and such controversies develope—I. The most impious arrogancy. II. The most lamentable dishonesty. A mere scribe-theologian cheats by the representations he makes of—1. Himself; 2. His opponents. III. A most disastrous perversity,—perverting—1. The Bible; 2. The powers of the intellect; 3. The zeal of the heart. IV. The most heartless inhumanity.^d

How to form a judgment of the Bible.—Naimbanna, a black prince, from the neighbourhood of Sierra Leone, arrived in Eng-

expounding the Word

^a 1 Ti. vi. 4, 5.
^b 1 Ti. iv. 6; 2 Co. v. 9; Ga. i. 10; 1 Th. ii. 4.

"It is not the least part of a minister's care and skill in dividing the Word, so to press the Christian's duty, as not to oppress his spirit with the weight of it, by laying it on the creature's own shoulders, and not on the Lord's strength."—*Gurnall.*

^c *Dr. A. Alexander.*

"Mind, no sermon is of any value, or likely to be useful which has not the three R's in it—Ruin by the Fall; Redemption by Christ; Regeneration by the Holy Spirit. My aim in every sermon is a lusty call to sinners, to quicken the saints, and to be made a universal blessing to all."—*Dr. Ryland.*

Hymenæus and Philetus

^a Tit. iii. 9.

^b Ja. v. 3.

^c See *Waterland, Doc. of Trin.* iii. 459; and *Burton, Bampt. Lec.* 135 ff.

Canker, cancer, a crab; an eating, spreading tumour, sup. to resemble a crab. A.-S. *cancer, cancre*; L. *cancer*; Gk. *karkinos*; Sans. *karkata*, crab.

^d *Dr Thomas.*

"Infidelity gives nothing in return for what it takes away. What, then, is it worth! Everything valuable has a com-

pensating power. Not a blade of grass that withers, or the ugliest weed that is flung away to rot and die, but reproduces something." — *Dr. Chalmers.*

the foundation of God

a Is. xxviii. 16; 1 Pe. ii. 5; Ma. xvi. 16, 18; 1 Co. iii. 11.

b Na. i. 7; Jo. x. 14; Nu. xvi. 5.

c Ma. vii. 22, 23; 1 Pe. i. 15, 16; Ga. v. 24.

d La. iv. 2.

See *Serm.* by *Dr. J. W. Alexander, Christian Faith and Practice*, 28.

"Corrupt Christianity is more offensive to God than open infidelity. No man thinks the worse of religion for what he sees in the openly profane; but it is otherwise in respect of religious professors." — *A. Fuller.*

e *Anon.*

f *John Pillans.*

"The two chief things that give a man reputation in counsel are the opinion of his honesty and the opinion of his wisdom." — *Jonson.*

youthful lusts

a 1 Pe. ii. 11.

b 1 Ti. i. 5—7; 1 Co. xiii. 13; He. xii. 14; 1 Co. vii. 15; 1 Pe. iii. 10, 11; Ja. iii. 17.

c 1 Co. i. 2; Pr. xv. 8; Ma. xv. 8.

land in 1791. The gentleman to whose care he was entrusted, took great pains to convince him that the Bible was the Word of God, and he received it as such, with great reverence and simplicity. Do we ask what it was that satisfied him on this subject? Let us listen to his artless words. "When I found," said he, "all good men minding the Bible, and calling it the Word of God, and all bad men disregarding it, I then was sure that the Bible must be what the good men called it, the Word of God."

19—21. foundation . . God,^a *foundation* here put for the whole building—the Church. *seal, i.e.,* this impression, inscription. **the . . his,**^b and will separate His true servants fr. false teachers. **let . . Christ,** calls Him his Master and Saviour. **depart,** *etc.,*^c and so give proof of his sincerity. **in . . house,** ref. to the visible Ch. of Christ. **not . . silver,**^d genuine members. **but . . earth,** spurious members. **some . . dishonour,** ref. to character and destiny of the vessels. **purge . . these,** withdraw himself fr. the unruly. **meet,** fit, serviceable. **unto . . work,** fitted for the ends and objects of the Christian life.

The foundation of God.—I. The important truth announced—"the Lord knoweth them that are His:" 1. The import of this statement. 2. Its truth: (1) Its harmony with reason and sound philosophy; (2) Its plain assertion in the Scriptures; (3) Its illustration in the history of the Church; (4) Its consoling power. II. The precept with which it is accompanied: 1. The person to whom it is addressed. 2. The duty enjoined,—depart from all iniquity: (1) By the spiritual alienation; (2) In the inward desires.^e—*Fitness for the Lord's service.*—I. A few words of explanation of the text—men may be Christians, and yet ill-fitted for their Lord's service; and therefore should they prepare themselves for that. II. The service to which Christians are called. Every one in this service should be—1. An honour to himself; 2. Useful to his master: 3. Prepared for every good work. III. The preparation necessary for such service. It consists in purity of—1. Life; 2. Doctrine.^f

Be true to your name.—Alexander said to a soldier of his own name, that was noted for a coward, "Either change thy name, or mend thy manners."—*An unworthy son.*—Scipio Africanus had a son, who had nothing of the father but the name,—a coward, a dissolute, sorry rake,—the son of one of the greatest generals in the world! This son wore a ring upon his finger, wherein was his father's picture. His life and character were so opposite to those of his father, and so unworthy, that, by an act of the senate, he was commanded to forbear wearing that ring. They judged it unfit that he should have the honour to wear the picture of his father who would not himself bear the resemblance of his father's excellency.

22, 23. flee . . lusts,^a the sinful desires and passions wh. esp. characterise youth. **follow,**^b seek, cultivate. **with . . Lord,**^c union with the good and prayerful. **pure,** purified of evil: honest, sincere, truth-loving. **foolish,** of no practical or doctrinal value. **unlearned,** ignorant, not tending to wisdom. **questions,** speculations, controversies. **that . . strifes,** see on 1 Ti. vi. 4.

The manifold evils of impurity.—I. The guilt of impurity—impurity is authoritatively forbidden by God. II. Its manifold evils.

Consider its influence on—1. Divine order; 2. Moral character; 3. Happiness, and especially social happiness; 4. Posterity. III. A few things that may tend to prevent this dire evil: 1. Cultivation of religion; 2. A removal of the minor things that promote impurity—intemperance—evil company—evil conversation—bad books. Conclusion:—Let me address—(1) The fallen; (2) The virtuous; (3) The general congregation.^d

Ensnaring pleasures.—Mrs. Grace Bennet was the subject of early religious impressions, which continued till she was sent to a dancing school, which proved a great snare to her, and in a considerable measure destroyed her taste for religion. Having a fine flow of spirits, and being esteemed a good dancer, she became an object of admiration, and her company was much solicited in circles of gaiety and amusement. “Dancing,” she observes, “was my darling sin, and I had thereby nearly lost my life; but God was merciful, and spared the sinner.” Her sense of the danger and evil of this practice was such, that she could never once be prevailed on, after she became truly religious, to join in the most private circle in such amusement; nor did she approve of Christian parents sending their children to dancing schools, though no one had a higher sense of the propriety of instructing them in all the rules of good behaviour.

24—26. strive,^a be quarrelsome, dictatorial, contentious. gentle, in words and manner. apt, etc., see on 1 Ti. iii. 2. patient,^b of wrong, forbearing. meekness,^c see on Ga. v. 23; and Ep. iv. 2. those . . themselves, i.e. those of dif. opinions fr. us.^d if . . truth,^e to which repentance to your gentleness and patience may lead them. snare . . devil,^f see on 2 Co. ii. 11. captive . . will, i.e., being taken captive by the servant of God, to do His will,^g or taken captive by Satan acc. to God’s will:^h that being delivered out of Satan’s hands, they may prove fit instruments of God’s service.ⁱ

Timothy’s ministry.—Concerning Timothy’s ministry consider—I. The characters among whom it was to be exercised—opposers not only of God, but of themselves. They oppose—1. Their duty; 2. Their conscience; 3. Their peace; 4. Their safety. II. Its nature. It was a ministry of—1. Instruction; 2. Meekness. III. Its design: 1. That sinners may be led to repentance; 2. Led to an acknowledgment of the Truth; 3. Recovered from the snares of the devil.^k

The devil’s beans.—The Rev. Rowland Hill once said to his congregation, “My friends, the other day I was going down the street, and I saw a drove of pigs following a man. This excited my curiosity so much that I was determined to follow them. I did so, and, to my great surprise, I saw that they followed the man into a slaughterhouse. I was anxious to know how this was brought about, and I said to the man, ‘My friend, how did you manage to induce those pigs to follow you here?’ ‘Oh, did you not see?’ said the man; ‘I had a basket of beans under my arm, and I dropped a few as I came along, and so they followed me.’ Yes; and I thought, So it is, the devil has a basket of beans under his arm, and he drops them as he goes along, and what multitude he induces to follow him to an everlasting slaughterhouse!”

“A pagan life and spirit, and a Christian name, are a shame to each other. It is one way of ‘taking God’s name in vain;’ it is worse: it is throwing His name in the dirt, and trampling upon it!”—*Dr. Grosvenor.*

d J. Woodward.

“Every man has in himself a continent of undiscovered character. Happy is he who acts the Columbus to his own soul.”—*Sir J. Stevens*

a minister’s qualifications

a Ma. xii. 18—20.

b Ma. xi. 29; 2 Co. x. 1; Ac. xx. 31.

c Ga. vi. 1; 1 Pe. iii. 15.

d Hammond.

e Ac. viii. 22.

f Ac. xxvi. 17, 18; Job i. 12; Jo. xix. 11; Ro. xvi. 20.

g Bengel.

h Estius.

i Hammond, Elliott; Alford, in a late note, leans to this view.

k Anon.

“Some persons fancy that they make themselves considerable for learning by such altercations, but the Apostle exposes that conceit, calling them ‘unlearned.’”—*Howe.*

CHAPTER THE THIRD.

the last days

a 1 Ti. iv. 1, 2; 2 Pe. iii. 3; 1 Jo. ii. 18; Jude 18; Ma. xxiv. 10—12, 14.

b *Ellicott*

c *Bengel.*

d *Ibid.*

"Nature has set limits to the pleasures of sense, which we cannot pass; and all studied gratification of them, as it is mean and unworthy of a man, so it is foolish and fruitless."—*Dr. Thos. Reid.*

Dr. D'Aubigné.

Dr. Owen.

"A character should retain always the upright vigour of manliness; not let itself be bent and fixed in any specific form. It should be like an upright elastic tree, which bends, accommodating a little to each wind on every side, but never loses its spring and self-dependence vigour."—*J. Foster.*

"Character is a perfectly educated will."—*Novatis.*

the form and power of godliness

a Tit. i. 16.

b *Alford.*

"Where there is the power of true Religion, there will be the form; and, while we are in the pre-

1—4. that . . . days,^a the last period of the Christian era.^b perilous, difficult, grievous. without . . . affection, having no love of kindred. truce breakers, *Gk.*, implacable. incontinent, fierce, at once both soft (yielding as to self-indulgence) and hard.^c despisers . . . good, haters of good—things and persons. traitors, betrayers of their brethren: false in friendship. heady, headstrong: impulsive. lovers . . . God, "Pleasure destroys the love and sense of God."^d

The character essential to theologians, and to Christians generally in the present day.—I. Attachment to Christ. This attachment is necessary: 1. To obtain knowledge; 2. In practical life. II. Independence. III. Spirituality. IV. Doing all by the Word: 1. The Word of God will do all that is to be done in the Church; 2. The man whose character is formed under the influence of this Word will be all that the Christian need be. V. Doing all from, through, and for, God. VI. Attachment to the true Church. VII. Decision, and firmness. VIII. Boldness of profession.^e—*Perilous times.*—A season is perilous when—I. The outward profession of religion is maintained under a visible prevalence of wickedness; II. Men are prone to forsake the truth, and seducers abound; III. Professors mix with the world; IV. There is a great attendance on outward duties, but inward spiritual duties decay; V. Persecution is rife against believers.^f

Terrible death of a blasphemer.—Some time ago, a party of profligate young men were sitting drinking, and while in a state of intoxication, two of them agreed, for a sum of money, to try their skill in blasphemy—the prize to be given to him who should be unanimously considered to have poured out the most horrible imprecations and blasphemies. One of them having had greater opportunities of improvement in vice, and being also perfectly familiar with all kinds of sea-slang, was unanimously acknowledged conqueror. Crowned with his hellish honour, he left the place; but not reaching home so soon as was expected, a person was despatched in search of him. The wretched man was found in a field near a ditch, quite dead, and a scythe near him. From the position of the body, it was supposed that he had taken up the scythe, intending either to throw it into the ditch for a frolic, or to try his skill at a stroke; but, being in liquor, he had fallen over on the scythe's sharp edge; for he was found lying in a pool of his own blood, with the main artery of his thigh completely cut through. Thus in a fit of drunkenness, and bearing off the prize as the most accomplished blasphemer, he was hurried into eternity!

5. having, etc.,^a an outward show. power, "its living and renewing influence over the heart and life."^b

Form of godliness.—I. That there is such a thing as a form of godliness. A form of godliness is not wrong in itself. It is—1. Natural; 2. Beautiful; 3. Advantageous. II. That this form of godliness may exist without its vital power—1. This is possible; 2. It is a lamentable fact; 3. It has most alarming consequences. When a man becomes satisfied with a mere form, there will be—(1) No searchings of the heart; (2) No pungent sorrow for sin; (3) No love of truth; (4) No conformity to the Divine will. III.

That the possession of a mere form of godliness does not entitle a person to Christian fellowship. The formalist—1. Has no sympathy with believers' sentiments; 2. Would detract from their usefulness; 3. Is unfit for any exalted pleasures.^c

True and false Christians.—An opulent man had taken down several fine paintings which adorned the walls of his house, cleaned off the dust with a whisk of feathers and a moist cloth, and then exposed them to the sun, knowing that this is the way to brighten paintings in oil, and renew their original beauty and freshness; whereas, from pictures in water-colour, the colour rubs off with the impurities. False Christians resemble pictures in water-colours; they possess the form of godliness, but deny the power (2 Tim. iii. 5), and may for a time deceive men, because men can see no further than the outward appearance. They are known, however, to God, who tries the heart and the reins; and He will cast them into everlasting fire, as being unworthy to enter heaven. As for true Christians, whose hearts have been thoroughly penetrated by the oil of the Gospel, and who have taken their hue from the blood of Christ, they stand the proof, endure trial, and come forth more beautiful out of every temptation.^d

6, 7. creep,^a like reptiles, or vermin. Jesuitical sneakiness. houses, fr. kitchen to drawing room. and . . captive, captivating with unctuous words, etc. silly, if they were not they would see the snare. women, that they through them may ensnare the men; as the devil ensnared Adam by means of Eve. laden . . sins, needing ease of conscience and prom. of absolution. led . . lusts, silly women more accessible fr. their feminine love of show; which reaches to ceremony, ecclesiastical millinery, etc. ever learning,^b not fr. love of truth, but morbid love of novelty. never . . truth, full knowledge, saving truth.^c

A want of profiting by the Gospel censured.—I. The little improvement that many make of the Gospel which they hear. They never come to a knowledge of the truth either in—1. Principle; or, 2. Practice. II. Whence their want of proficiency proceeds. Men come not to the knowledge of the truth, because—1. The obstacles to knowledge are not removed from their minds; 2. The means of attaining it are only partially used; 3. The knowledge required is not conscientiously improved. Address:—(1) Those who have not yet attained this; (2) Those who think they have acquired it.^d

The search for truth.—Truth, indeed, came once into the world with her divine Master, and was a perfect shape, most glorious to look on; but when He ascended, and His Apostles after Him were laid asleep, then straight arose a wicked race of deceivers, who, as that story goes of the Egyptian Typhon with his conspirators, how they dealt with the god Osiris, took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down gathering up limb by limb, still as they could find them. We have not yet found them all, Lords and Commons! nor ever shall do, till her Master's Second Coming; He shall bring together every joint and member, and mould them into an immortal feature of loveliness and perfection.^e

sent embodied state. Religion requires a form—a something by which it may become visible to others, and so extend its influence."—*R. Hall.*

c J. H. Hughes.

"Those who quit their proper character to assume what does not belong to them, are for the greater part ignorant of both the character they leave and of the character they assume."—*Burke.*

d C. Scriver.

silly women

^a "That creep like ferrets or weasels, as the Syriac here hath it."—*Trapp.*

^b Pr. xiv. 6; Ep. iv. 14.

c Ellicott.

"Cheaters must get some credit before they can cozen; and all falsehood, if not founded in some truth, would not be fixed in any belief."—*T. Fuller.*

d C. Simeon, M.A.

"Ego. There is a want of continuity in your social character; you seem broken into fragments. H. Well, I sparkle in fragments. Ego. But how much better to shine whole, like a mirror?"—*J. Foster.*

e J. Milton.

"Truth is simple, requiring neither study nor art."—*Anmian.*

Jannes and Jambres

a Ex. vii. 10-12.

b Je vi 30; Ro. i. 28.

c Ex. vii. 12; viii. 18; ix. 11.

"It is hard to personate and act a part long; for where truth is not at the bottom, nature will always be endeavouring to return, and will peep out and betray herself one time or another."

—*Tillotson.*

d Dr. J. Lightfoot. "The apostle has here taught us to recognise in these Egyptian magicians a specimen of the working of that evil power which in various forms is resisting the power of God in all ages of the Church."—*Wordsworth.*

Tertullian observes, that, before the coming of Christ, magicians were permitted to work wonders in opposition to God, without vengeance from Him; but that, since the Incarnation, God has often interposed to punish such pretenders.

Paul's character and trials

a 1 Co. ii. 2.

b Ac. xx. 18-21.

c Ac. xxvi. 4.

d 2 Co. i. 17-19; Ph. i. 21 2 Co. xii. 15.

e Ac. xiii. 14.

f Lu. xiv. 27; Jo. xvii. 14; Ac. xiv. 22; 1 Th. iii. 3.

g C. Simeon, M.A.

lessons and

8, 9. Jannes . . Jambres, trad. names of Egy. magicians. withstood,^a opposed. so . . truth, perh. also by use of occult arts. men . . minds, depraved in mind and morals. reprobate,^b unapproved. but . . further, with impunity: without Apostolic exposure. folly, senselessness, wicked folly in opposing the truth. as . . was,^c *i. e.*, as the folly of those who opposed Moses.

Resisting the truth.—I. The act—resisting the truth. By—1. Corrupting the Scriptures; 2. Persecuting true believers. II. The agents—the men that resist the truth. By these may be meant—1. The first apostate Christians; 2. The apostates of our own time—look at the Romish Church—the Babylon of mystery.^d

Jannes and Jambres.—It is uncertain whence the Apos. obtained these names. Origen says there was an Apocryphal book extant in his days entitled "Jannes et Mambres." Prob. there were some hist. facts handed down and known to the Jews, but not chronicled in the Scriptures. Numenius (a Pythagorean philosopher, cited by Aristobulus) says they "were sacred scribes of the Egyptians, who excelled in magic, at the time when the Jews were driven out of Egypt. These were the only two persons found capable of opposing Moses, who was a man whose prayers to God were very powerful. These two men were alone able to frustrate the calamities wh. Moses brought upon the Egyptians." The Targum of Jonathan thus paraphrases Ex. vii. 11: "And Pharaoh called the wise men and the magicians; and Jannes and Jambres did so by their enchantments." Several heathen writers (*Pliny, Apuleius*), cited by Eusebius, speak of them as Egyptian scribes famous for their skill in magic art. Schottgen (ref. to by Alford in loc.) has a long acc. of their trad. hist., and quotes the passages at length. They were the sons of Balaam—predicted the birth of Moses to Pharaoh, in consequence of wh. he gave the order for the destr. of the Jewish children—and thenceforward appeared as the counsellors of much of the evil, in Egypt and in the desert aft. the Exod., wh. happened to Israel. They were variously reported to have perished in the Red Sea, or to have been killed in the tumult consequent on the making of the golden calf, wh. they advised. Bengel says, "The very acute Hillerus, acc. to the Abyssinian lang., interprets Jannes, a *jester* or *trickster*, and Jambres, a *juggler*; for he is of opinion, that the appellatives were changed into prop. names in the lapse of time."

10, 12. doctrine,^a teaching: system of Christian truth^b [iii. 187]. **manner** . . life^c [iii. 230]. **purpose**,^d life object. **faith**, religious trust. **long-suffering**, forbearance towards sinners, and weak or erring believers. **persecutions** . . **Lystra**,^e see on 2 Co. xi. 23 ff. **endured**, mark of an Apos. **delivered**, mir. preservation; exalted gratitude. **yea, etc.**^f the Lord has said so; and the world's hatred of goodness ensures it.

Character of Paul.—I propose this character—I. For your investigation. Take notice what was—1. His doctrine; 2. His spirit; 3. His conduct. II. For your imitation: 1. Embrace his principles; 2. Expect his trials; 3. Maintain his conduct—imitate—(1) His zeal for God; 2. His love to man.^g

13-15. evil, corrupt in mind and heart. **seducers**, men

who lead others astray. shall . . worse, "*Facilis descensus averno*"^a—the descent to hell is easy. deceived,^b a man may tell a lie, till he believes it to be the truth. continue, to preach and practise. knowing . . them,^c fr. his pious mother, etc. child,^d infancy. the . . Scriptures,^e sacred writings of O. T. wise . . salvation,^f the Word of God teaches us our need, and reveals the plan, of salvation.

A good teacher.—I. The teacher's advice—exhortation to perseverance. II. His argument: 1. For the sake of old instructors; 2. That the hopes excited by early piety may not be extinguished. III. His purpose—that the scholar may be wise unto salvation. Conclusion:—Continue in these things for the sake of—(1) Your teachers; (2) Your Saviour; (3) Your soul.^g—*The Holy Scriptures—their leading object.*—I. What book is meant by "the Holy Scriptures." All that we now call the Bible. II. Its saving object—"to make thee wise unto salvation." III. Its methods—"through faith in Christ:" 1. It reveals and offers salvation; 2. It forms the proper material of saving faith; 3. It is also calculated instrumentally to produce faith.^h

Advantage of learning the Scriptures.—A little Roman Catholic boy, who had been at a Sabbath-school, was commanded by his priest to give up the Bible, which he had received at school, because the priest thought it a *bad* book for a child to read. The little boy did not want to part with it, for he knew that it was a *good* book, but he was forced to do it. But, at the same time, he said, "I thank God that you cannot take from me the twenty chapters that I have got by heart."

16, 17. inspiration . . God,^a Divine illumination, inbreathing of the Spirit. is . . doctrine,^b theory of revealed truth; things to be believed. reproof, confutation of error. correction, of spirit and life. instruction, discipline. perfect,^c complete in knowledge and virtue. furnished, with motive, zeal, etc. unto . . works, as the fruit of faith (see on 2 Ti. ii. 21).

The fourfold use of Scripture.—I. The author of the Bible—God. It is Divine in its source and character, but human in the channel through which it came, and the form in which it appears. II. Its use. It is profitable for—1. Teaching; 2. Convicting; 3. Right-setting: (1) It sets up the fallen, (2) It sets right those who are wrong; 4. Upbringing in righteousness. Learn:—(1) All Scripture is needed and bestowed for the accomplishment of these grand objects; (2) All Scripture is profitable.^d

Adaptation of the Scriptures.—How marvellous is the adaptator of Scripture for the race for whom it was revealed! In its pages every conceivable condition of human experience is reflected as in a mirror. In its words, every struggle of the heart can find appropriate and forceful expression. It is absolutely inexhaustible in its resources for the conveyance of the deepest feelings of the soul. It puts music into the speech of the tuneless one, and rounds the periods of the unlettered into an eloquence which no orator can rival. It has martial odes to brace the warrior's courage, and gainful proverbs to teach the merchant wisdom: all mental moods can represent themselves in its amplitude of words. It can translate the doubt of the perplexed; it can articulate the cry of the contrite; it fills the tongue of the joyous with carols of thankful gladness; and it gives sorrow words, lest grief, that does not speak, should whisper to the heart, and bid it break. Happy

teachers of youth

^a *Virgil.*

^b 2 Th. ii. 11, 12

^c 1 Th. ii. 13; Lu. x. 16.

^d 2 Ti. i. 5; De. vi. 6, 7.

^e Jo. v. 39.

^f 1 Pe. i. 8—11.

"If a man is not rising upwards to be an angel, depend upon it he is sinking downwards to be a devil. He cannot stop at the beast. The most savage men are not beasts: they are worse."—*Cole-ridge.*

"Things alter for the worse spontaneously, if they be not altered for the better designedly."—*Bacon. g The Hive.*

^h *J. Hambleton, M.A.*

the Word of God

^a 2 Pe. i. 21; Ro. xv. 4.

^b Ps. xix. 7—11; cxix. 9, 11.

^c 1 Ti. vi. 11.

Ten Serms. by *Rev. J. Hambleton, M.A., The Holy Scriptures, i. 155.*

"This passage most distinctly asserts the sufficiency of the inspired writings for all the purposes of moral and religious instruction."—*Dr. J. Fletcher.*

^d *Dr. Arnot.*

"There is no part of the hallowed volume which we ought to neglect. Like the well-finished edifice, every part is necessary to its beauty."—*J. Cobbin.*

e *W. M. Punshon.*

we, my friends, who, in all the varieties of our religious life, have this copious manual Divinely provided to our hand.^e

ministerial
duty

a Ac. x. 42.

b Ma. xxv. 31 ff.;
Re. xx. 12, 13.

c Col. i. 28, 29; 1
Co. i. 21-23; 2
Co. v. 19, 20.

d 1 Pe. iv. 11; Ac.
xiii. 26; Ro. x. 6;
Ph. ii. 16; Ja. i.
21; Ac. v. 20.

e *Ellicott.*

"Once upon the inclined road of error, and there is no swiftness so tremendous as that with which we dash adown the plane, no insensibility so obstinate as that which fastens on us through the quick descent."
—*Melville.*

f *Oosterzee.*

"Our zeal, if it be heavenly, if it be true vestal fire kindled from above, will not delight to tarry here below, burning up straw and stubble and such combustible things, and sending up nothing but gross earthly flames to heaven; but it will rise up and return back pure as it came down, and will be ever striving to carry up men's hearts to God along with it."
—*Cudworth.*

itching ears

a 1 Ti. i. 4.

b *Ellicott.*

c "Wh. must
ever have claw-

CHAPTER THE FOURTH.

1, 2. I. . . Christ, see on 1. Ti. v. 21. who . . . dead, bef. whom every preacher and hearer will appear. at . . . kingdom,^a when it be seen who are the true citizens of that kingdom.^b preach,^c proclaim. Word,^d of life and salvation. instant, ready, attentive. in . . . season, whether the opportunity seem to be favourable or not. reprove, for want of truth and holiness. rebuke, those who live in sin. exhort, to repentance and faith. with . . . doctrine, "in every exhibition of long-suffering, and every method of teaching."^e

The Christian fidelity of Timothy in his sacred calling.—This fidelity is strengthened by a glance at—I. The advent of the Lord; II. The increasing corruption of the times; III. The approaching end of Paul.—*The true Christian fidelity in office.*—True in—I. The greatest matters as in the smallest; II. The consciousness of a holy calling.^f

Christian zeal in Norway.—When there was great spiritual darkness on the continent of Europe, and everything seemed to threaten that the light of the Gospel would be completely removed from Norway, God in His providence raised up a poor peasant, who lived near Indenckihill, on the confines of Sweden. He had received nothing but a common education, but the Lord made him acquainted with the truth, and filled him with zeal to communicate that truth to his countrymen, who were perishing for lack of knowledge. This good man, with his knapsack on his back, set out on the road, went through the length and breadth of Norway, proclaiming the Gospel in that wild and romantic country, to thousands and tens of thousands; and the Lord gave testimony to the word spoken in a most remarkable manner; for hundreds were in a short time, by his instrumentality, made to see and embrace the truth. It may be easily conceived, that he was not allowed to go on in peace: the unenlightened clergy would not endure him; they stirred up the magistrates against him, and he was cast into prison; as soon, however, as he got out, he was again at his work; but, at length, having come to Christiania, the capital, a most bigoted place in regard to religion, he was apprehended, and cast into a dungeon, and kept there eleven years, from 1800 to 1811. But he was not idle there; for, like Bunyan, he was writing treatises, and sending them forth into every part of the country: contriving, in the space of a very short time, to have one hundred and twenty-two tracts published at Cassel. The effect of this peasant's labours is, that at this day there are not fewer than ten thousand followers of the Lord Jesus in that country.

3, 4. for . . . come, hence be diligent now. endure, put up with. sound doctrine,^a the simple Gospel, saving truth. lusts, wishes, inclinations. shall . . . teachers, "will gather around them a rabble of teachers."^b having: . . . ears,^c false teachers are prone to gratify an itch for novelty. they . . . ears,^d

as fr. an offensive sound. **truth**, wh. demands holiness of heart and life. **fables**,^c human theorisings.

Truth hidden when not sought after.—I. The Truth, which Paul preached, addresses itself to our spiritual nature—it will be rightly understood, and valued by none but lovers of virtue and truth. II. Earnestness is necessary for gaining religious truth; and it is on this point that men so deceive themselves into a carelessness about it. III. One who does not seek the truth with all his heart and strength, can never understand it, or profit by it. Hence we must rouse ourselves, and persevere in God's service.^f

Mending by hearing.—Dr. Hickringal, who was one of the chaplains of King Chas. II., whenever he preached before his Majesty, was sure to tell him of his faults from the pulpit. One day his Majesty met the doctor in the Mall, and said to him, "Doctor, what have I done to you that you are always quarrelling with me?" "I hope your Majesty is not angry with me," quoth the doctor, "for telling you the truth!" "No, no," says the king; "but I would have us for the future be friends." "Well, well," quoth the doctor, "I will make it up with your Majesty on these terms: as you mend, I'll mend."

5, 6. **watch** . . **things**,^a be sober, etc. **evangelist**^b [iii. 192]. **make** . . **ministry**,^c fully perform thy ministry. Do all that relates to it with all zeal. **I** . . **offered**,^d I am already being poured out. "His present sufferings form the commencement of the 'libatio.'"^e **departure**,^f so he speaks of his death. **Departing**—going home—(ill. scholar going home fr. school). **is** . . **hand**, stands by, is all but here.

Sunset in peace.—I. The day gone by. We may look on this as a day of: 1. Battle; 2. Running; 3. Keeping trust. II. The night at hand. We have here: 1. A libation—"I am now ready to be offered;" 2. An exodus—"my departure is at hand." III. The morning soon to come.^g—*The Christian contemplating death.*—I. It is the part of a wise man to stand ready for his departure, because: 1. It is an inevitable thing; 2. It is an infinitely momentous event. II. Wherein this readiness for our departure consists: 1. Negatively. It does not consist in—(1) Being weary of life; (2) A thoughtless acquiescence with Providence; (3) A disposition to change to another state of things. 2. Positively. It consists in our being awakened to God. Address:—(1) Those sinking into the grave; (2) Such as are rising above it.^h

Evangelist.—Evangelists were presbyters of principal sufficiency, whom the Apostles sent abroad, and used as agents in ecclesiastical affairs, wheresoever they saw need. . . . And concerning evangelists afterwards in Trajan's days, the history ecclesiastical noteth that many of the Apostles, disciples, and scholars which were then alive, and did with singular love of wisdom affect the heavenly Word of God, to show their willing minds in executing that which Christ first of all required at the hands of men; they sold their possessions, gave them to the poor, and, betaking themselves to travel, undertook the labour of evangelists, that is, they painfully preached Christ, and delivered the Gospel to them who as yet had never heard the doctrine of faith.ⁱ

7, 8. **I** . . **fight**,^a see on 1 Ti. vi. 12. **I** . . **course**, fig. life comp. to a race. **I** . . **faith**, the faith wh. he had to preach, he

ing preachers."—*Trapp.*

^d "Aristotle writeth that vultures are killed with oil of roses. Sweet smells enrage tigers. Swine cannot live in some parts of Arabia, saith Pliny, by reason of the pleasant aromatical trees there growing in every wood."—*Trapp.*

^e Tit. i. 14.
^f *Dr. Newman.* "God is the temperate man's law; and pleasure, the intemperate man's."—*Plato.*

work of an evangelist

^a He. xiii. 17.

^b Ac. xxi. 8.

^c 1 Ti. iv. 15.

^d Ph. ii. 17.

^e *Ellicott.*

^f Ph. i. 23; 2 Pe. i. 14.

^g *Dr. Edmond.*

^h *R. Cecil, M.A.*

"The Rev. J. Newton, who lived to a good old age, in his latter days used to tell his friends—'I am like a parcel packed up and directed, only waiting for the carrier to take me to my destination;—blessed tranquillity under such solemn circumstances.'"ⁱ—*Offor.*

"Old zeal is only to be cozened by young hypocrisy."—*Farquhar.*

ⁱ *Hooker.*

the battle and the crown

a 1 Co. ix. 24—27.
b Re. ii. 10; 1 Pe. i. 4; v. 4; Ja. i. 12.
c Col. iii. 4; Tit. ii. 13; Is. xxv. 8, 9.

d T. Watson.

"A believer's life and warfare end together. Welay not down our weapons of war till we lie down in the dust. The course and conflict are finished together; though they commence from different terms, yet they ever terminate together." — *Ftavel.*

e A. Barnes.

Demas, Crescens, Titus

a Co. iv. 14; Phil. 24.

b A very com. name among the Gks.; fr. Demeter, the Rom. Ceres, who presided over agriculture; and orig. was Ge-meter = mother earth.

c 1 Jo. ii. 15, 17; Lu. xiv. 33; xvi. 13.

d Said (*Epiph.*) to have founded the Ch. at Vienne.

e R. A. Griffin.

"It is pleasing when with friends we receive good fortune: if any ill—avert it, Heaven! — befalls us, a friend's kind eye beams comfort." — *Euripides.*

"The voice is powerful of a faithful friend." — *Homer.*

f Cuyler.

"The expression of truth is simplicity." — *Seneca.*

had kept as a sacred trust. **is . . me**, is reserved. **crown**,^b ref. to life as a race. **which . . Judge**, who now guards my crown, **shall . . day**, and give to no other my crown. **and . . only**, ea. victor shall have a crown, his own crown. **love**, in the sense of "long for." **appearing**,^c His Second Coming.

Faith's fight crowned.—I. Paul's courage. 1. A Christian's life is a fight; 2. This is a good fight—a lawful war, a good captain. II. His constancy—"I have kept the faith." III. His crown—a crown of: 1. Glory; 2. Life; 3. Righteousness.^d—*Paul's anticipation of death.*—I. His life finally reviewed: 1. How he regarded life: (1) As an "agony" or conflict; (2) As a "course" to be run; (3) As a keeping of the faith. 2. What had, in his life, actually occurred. (1) He had given up much; (2) He had suffered much. 3. His views in regard to that course. 4. How different his views are from the review which some take of life: (1) The folly of a wasted life; (2) The wickedness of a life of perverted powers; (3) The misery of a life without religion. II. The prospect of the future life consequent on this review: 1. This view of a future life must spring from a review of the past. 2. On what Paul founded his hope of the "crown."^e

9, 10. do, etc., do thy best, earnestly strive. Demas,^a prob. contr. fr. Demetrius.^b **hath . . me**, in my trouble. **having . . world**,^c its ease, profit, pleasure. **Crescens**^d (*growing*). **Galatia**, see Intro. to Ep. to Gal. **Titus**, see Intro. to Ep. to Tit. **Dalmatia**, part of Ro. prov. of Illyricum, on E. coast of the Adriatic. to the S. of Liburnia.

Demas.—I. The history of Demas. He: 1. Had made a good profession; 2. Had occupied a high position; 3. Had had many advantages. II. His timidity. We should mourn this because of—1. The low state of piety it betrayed; 2. The grief it occasioned the Apostle. III. The resemblance between Demas and many professors now.^e

The attraction of worldliness.—Nearly all can recall that favourite fiction of their childhood—the voyage of Sindbad the Sailor into the Indian Sea. They will remember that magnetic rock that rose from the surface of the placid waters. Silently Sindbad's vessel was attracted towards it; silently the bolts were drawn out of the ship's side, one by one, through the subtle attraction of that magnetic rock. And, when the fated vessel drew so near that every bolt and clamp were unloosed, the whole structure of bulwark, mast, and spars, tumbled into ruin on the sea, and the sleeping sailors awoke to their drowning agonies. So stands the magnetic rock of *worldliness* athwart the Christian's path. Its attraction is subtle, silent, slow, but fearfully powerful on every soul that floats within its range. Under its enchanting spell, bolt after bolt of good resolution, clamp after clamp of Christian obligation, are stealthily drawn out. What matters it how long or how fair has been the man's profession of religion, or how flauntingly the flag of his orthodoxy floats from the masthead?—Let sudden temptation smite the unbolted professor, and in an hour he is a wreck. He cannot hold together in a tempest of trial, he cannot go out on any cruise of Christian service, because he is no longer held together by a Divine *principle* within. It has been silently drawn out of him by that mighty loadstone of attraction,—a sinful, godless, self-pampering, Christ-rejecting *world.*

11, 12. Luke,^a see Intro. to Gos. acc. to Lu. take Mark (see Intro. to Gos. acc. to Mk.), to thyself as companion. profitable, serviceable. Tychicus, see on Ep. vi. 21, 22. Ephesus, see Intro. to Ep. to Eph.

Physicians and ministers.—A peculiar sympathy has always existed between the two professions. Dr. Fothergill—the Quaker physician—being requested by the friend of a poor curate, who knew his circumstances, to attend him—not only did so, but, on the curate offering him a fee, returned it and added a gift of ten guineas to use as he might need. Dr. Wilson, of Bath, once requested a friend to take fifty pounds to an indigent clergyman. He said he would take the money the next day. “Oh, my dear sir,” said the doctor, “take it to him to-night. Only think of the importance to a sick man of one good night’s rest.”—*Literary physicians.*—Beginning with Luke, the author of the Gospel bearing his name and the Acts, a long list might be constructed of physicians who have written on subjects outside their own profession. To give only a few examples, Ficennius gave a Latin version of *Plato*, and explained his system; Julius Scaliger wrote much criticism; Perrault, the antagonist of Boileau, translated *Vitruvius*, and lectured on geometry and architecture. Akenside and Armstrong were poets; and Smollett a novelist. Sir T. Brown, so often quoted in the margin of this work, the author of *Pseudodoxia*, *Epidemica*, etc., and John Brown, Esq., the author of *Horæ Subsesivæ*, were also physicians.

13-15. cloke,^a a long, thick, and prob. sleeveless cloak, with only an opening for the head, like the mod. poncha.^b Troas [iii. 148]. Carpus (fruit), of whom we know nothing. Only a faithful man would have been entrusted with these things. books,^c prob. books generally; perh. papyrus rolls.^d parchments, *membrana*, prob. writings of P. himself. Alexander,^e see on 1 Ti. i. 20. did . . evil, treated me ill. the . . works,^f as a caution to others, and in vindication of the truth. ware, old form of beware. for . . words, opposed his teaching.

One man has great power of mischief.—I. The best of men may be opposed. II. Those who oppose good men have a bad reputation. III. Bad reputations should have an educational effect upon those who have yet reputations to make. IV. Any man can easily make himself mischievous and offensive. V. Bad men are to be left to God for judgment. VI. The good man should warn others against the bad man.^g—*The cloak and the parchments; or, man’s needs.*—Introduction:—We have here—(1) A striking illustration of the manner of Divine inspiration; (2) A beautiful display of spiritual self-possession; (3) An affecting utterance of human needs. There are three classes of human needs before us: I. The physical—“the cloak;” II. The social—“when thou comest” (see v. 9); III. The spiritual—“the books,” etc. Conclusion:—This subject teaches—(1) Humility; (2) Gratitude; (3) Benevolence; (4) True self-interest.^h

Parchments—membrana.—For writings intended to be much used, and to last long—as the Sacred Scriptures—some substance with a tougher texture than papyrus was needed. This desideratum was met by the employment of the prepared skins of various animals, now known under the general name of parchment. It is said that parchment (of which the finer sort, made of the skins of very young calves, is called vellum) was invented by Eumenes

Luke, Mark, Tychicus
a 2 Ti. i. 15; Col. iv. 14.

“To say, with La Rochefoucauld, that ‘in the adversity of our best friends, there is something that does not displease us,’ and to say that in the prosperity of our best friends there is something that does not please us, seems to be the same thing—yet I believe the first is false and the second true.”
—Greville.

Be slow in choosing a friend, but slower in changing.

cloak, books, parchments

a 1 Co. iv. 11; 2 Co. xi. 27.

b Or “Case for writings,” acc. to *Chrysostom*.

c See *Serm. by Bull*, xv. 180.

d *Bible Lore*, 4.

e Ac. xix. 23.

f Ps. xxviii. 3, 4; 2 S. iii. 39.

“To divert at any time a troublesome fancy, run to thy books; they presently fix thee to them, and drive the other out of thy thoughts. They always receive thee with the same kindness.”
—Fuller.

g *Dr. Parker*.

h *A. J. Morris*.

“Without books, God is silent, justice dormant, natural science at a stand, philosophy lame, let-

ters dumb, and all things involved in Cimmerian darkness."—*Bartholin.*

"Productive was the world in many things, but most in books."—*Pollok.*

i Bible Lore.

Divine deliverance

a Ma. xxvi. 25.

b Ac. vii. 60.

c Ma. x. 19, 20; Ac. xxiii. 11; 2 Co. xii. 9.

d 2 Pe. ii. 9.

e R. Sibbes

"It was agreeable to the custom of the Romans, that when a person was judicially tried for any crime, his friends attended him in court, to countenance and assist him. To this the Apostle here alludes."—*Burder.*

f *Spurgeon.*

See *Dr. Barnes' St. Paul*, 445.

"We lie to God in prayer if we do not rely upon Him after prayer."—*Swinnock.*

Prisca, Aquila, Erastus, Trophimus

a Ac. xviii. 1—3; Ro. xvi. 3; 2 Ti. i. 16—18.

b Ac. xix. 22 Ro. xvi. 23.

c Ac. xx. 4; xxi. 29.

d Ac. xx. 15.

e *Oosterzee.*

II. King of Pergamos (B.C. 197—159), in consequence of the prohibition of the export of papyrus from Egypt by Ptolemy Epiphanes. This may be true of parchment proper, but Herodotus (who was born B.C. 484) mentions writing on skins as common in his time; and Ctesias (B.C. 398) describes the ancient Persian records as written on leather. The word Pergamena is supposed by some to prove its invention at Pergamos, where, probably, it was improved and largely manufactured; but the word itself was not in use until many years after Eumenes, its supposed inventor, died. According to Mabillon, it first occurs in the writings of Tatto, a monk of the fourth century, before whose time the usual word was *membrana*, the word we find in the Greek Testament.

16—18. first answer, ref. uncertain. but . . me,^a so the Lord was forsaken. I . . charge,^b implying the sinfulness of lack of sympathy and boldness. the . . me,^c there is one who never leaves His friends. known, fulfilled. lion, either literally—lion of amphitheatre: or figuratively—fr. great danger. from . . work,^d that either threatened him, or the truth that he preached. and . . kingdom, will save me into. Note P.'s confidence in respect of the end.

God's goodness in the greatest distresses.—I. Paul's experience of God's loving care of him in his past deliverances. II. His assured hope, built upon this experience, that God would—1. Deliver him from every evil work; 2. Preserve him unto his heavenly kingdom. III. The issue of both his experience and his hopes.^e—*His heavenly kingdom.*—Yonder city of the great King is a place of—I. Active service to God. II. Communion with all the people of God. III. Victory realised—we are more than conquerors through Him who hath loved us. IV. Security, for there we are perfect citizens of the heavenly Jerusalem.^f

A good reason for preaching Christ.—The Rev. Mr. Venn, an evangelical and faithful minister of Christ, was one day addressed by a neighbouring clergyman in nearly the following words:—"Mr. Venn, I don't know how it is, but I should really think your doctrines of grace and faith were calculated to make all your hearers live in sin, and yet I must own that there is an astonishing reformation wrought in your parish; whereas I don't believe I ever made one soul the better, though I have been telling them their duty for many years." Mr. Venn was pleased at the clergyman's honest confession, and frankly told him he would do well to burn all his old sermons, and try what preaching Christ would do.

19, 20. Prisca, etc.^a [iii. 166]. Onesiphorus, see on 2 Ti. i. 16. He is said to have been (?) Bp. of Crone in Messenia. Erastus,^b it is doubtful if this be the E. previously ref. to [iii. 178, 383]. Corinth, see Intro. to Ep. to Cor. Trophimus^c [iii. 184, 199]. Trad. says he was beheaded under Nero. Miletum, or Miletus^d [iii. 186].

Aquila and Priscilla, the model of Christian wedlock.—They were—I. Closely bound together; II. Zealous in labour; III. Richly blessed. The association of the saints should be more intimate the shorter the lifetime becomes.^e

True politeness.—True politeness is not wholly made up of graceful manners, and courtly conversation, and a strict adherence to the rules of fashion, however agreeable these may be. It

is something less superficial than these accomplishments. Genuine courtesy grows out of an assiduous self-denial, and a constant consideration of the happiness of others. The forms and usages of etiquette derive all their beauty and significance from the fact that each of them requires the sacrifice of one's own ease and convenience to another's comfort. St. Paul, who before Felix and Agrippa, and even when the object of the abuse and insult of the Jewish mob, showed what should be the conduct of a true gentleman, has included all of refinement in these few words, "In honour preferring one another." How noble does the same principle appear in the words of the chivalrous Sir Philip Sidney, who when he lay wounded on the battle-field, and was offered a cup of cold water, motioned it to a suffering soldier at his side, "This man's necessity is greater than mine!"

21, 22. do . . winter, both bec. his own death was near, and bec. of dangers, etc., of travel. **Eubulus** (*prudent*), nothing more known. **Pudens**,^a prob. the husband of Claudia. **Linus**,^b prob. the first Bp. of Ro. of that name. **Claudia**, perh. of British birth. the . . spirit,^c see on Ga. vi. 18; Phil. 25.

Christ with us.—I. In what sense Christ is with His people. We cannot hope to enjoy His bodily presence; yet in His spiritual presence He can be with us. He is with us when, as the Universal Ruler, He governs all things for our good. II. That which causes us to need His presence—the requirements of our earthly state. III. The great and manifold blessings which His presence brings: 1. How largely He increases our store of knowledge! 2. How He promotes the growth and strength of our spiritual life! 3. The peace which He brings; 4. How He assimilates us to His image! Conclusion:—What a blessing His presence will be to—(1) The children; (2) Young men and maidens; (3) Those who have passed the season of youth; (4) The aged.^d

Claudia.—It is not improb. that C. was the dau. of a Brit. King, and perh. a native of Chichester. In A.D. 42, Aulus Plautius was sent by Claudius to conquer Brit. One of the Brit. chiefs, Cogidunus, was made king of the Regni, *i.e.*, the inhabs. of Sussex and Surrey (*Tacit. Agric.* 14). Assuming the name of his patron he became Tiberius Claudius Cogidunus, and it is conjectured that he had a daughter whom, in honour of Claudius, he called Claudia. Ab. this time there app. in Ro. a Brit. lady of great beauty by the name of Claudia, and it was com. for the children of subject princes to be educated at the imperial court as hostages. Now, Pomponia Græcina, the wife of A. Plautius had bec. a Christian (*Tacit. Ann.* xiii. 32); and Claudius, would be under her protection, and adopt her religion. Martial (*Epig.* iv. 13) states that Pudens mar. Claudia, a foreigner, and in another Epigram (xi. 53) he says she was a Briton. In 1723, during some excavations at Chichester (the Rom. cap. of Sussex), the foll. inscription was found—"This temple to Neptune and Minerva, the Company of Smiths, and those in office amongst them, by the authority of Tiberius Claudius Cogidunus, Legate of Augustus in Brit., have dedicated, at their own cost, for the weal of the Imp. house, Pudens, the S. of Pudentius granting the site." Here we have Pudens, the husb. of Claudia, holding possessions among the Regni, which is readily acc. for, if Claudia was the dau. of Cogidunus.^e

'There is a kind of sympathy in souls, that fits them for each other; and we may be assured when we see two persons engaged in the warmth of a mutual affection, that there are certain qualities in both their minds which bear a resemblance to one another.'—*Steele.*

Eubulus,
Pudens,
Linus,
Claudia

^a See *Savile's Intro. of Christy. into Brit.* ii. 82 ff., also *Cony. and How.* ii. 595; also *Bp. Burgess on Orig. of Anc. Brit. Ch.*; also *Lewin, Life of Paul*, 956 ff.; and *Martial, Epigr.* iv. 13; xi. 53; and *Alford, Prol. on 2 Ti.*

^b *Irenæus, Hær.* iii. 3; *Eusebius, Hist.* iii. 2.

^c *Ma.* i. 24; xxviii. 30.

"There are eyes which need only to look up, to touch every chord of a breast choked by the stifling atmosphere of stiff and stagnant society, and to call forth tones which might become the accompanying music of a life. This gentle transfusion of mind into mind is the secret of sympathy."—*Richter.*

^d *W. Walters.*

^e Condensed fr. *Lewin, Life of Paul*, 956 ff.

THE EPISTLE OF ST. PAUL TO TITUS.

Introduction.

I. Author, PAUL. Same evidence as in case of Ep. to Tim., *q.v.* Except Schleiermacher, nearly all eminent authorities admit that the Episs. to Tim. and Tit. were written by one person. **II. Time,** ab. A.D. 66 or 67. **III. Place,** prob. **EPHESUS**; or some other place in A. Minor (*Cony. and How.* ii. 566). **IV. To whom, TITUS.** A Gk. prob. converted by P. (Tit. i. 2); went with P. to Jerus. fr. Antioch (Ga. ii. 3; cf. Ac. xv. 2); aft., at close of 3rd miss. jour., sent fr. Ephesus to Cor. (2 Co. viii. 6; xii. 18). Not finding T. at Troas (ii. 12, 13), Paul met him in Macedonia (vii. 6, 7, 13), and, aft., sent him to Cor. with 2nd Ep. (viii. 6, 16—18, 22—24). Lost sight of for some time, we find he had been left in Crete (Tit. i. 5). Prob. he joined P., aft., in Nicopolis (iii. 12, 13), and then left him for Dalmatia (2 Ti. iv. 10). Acc. to trad., aft. preaching in Dal., he returned to Crete; was long a bp. there, and died in extreme old age. It is uncertain when, or by whom, the Chs. in Crete were founded. Jews of wealth and influence abounded in Crete (*Jos. Ant.* xvii. 12. 1; *Wars*, ii. 7. 1). Prob. some of these were converted on the day of Pentecost (Ac. ii. 11). The Cretians (Tit. ii. 12) were noted for avarice (*Livy*, xlv. 45; *Plutarch*, *Paul. Emil.* c. 23; *Polybius*, vi. 46. 3), ferocity, fraud (*Polybius*, vi. 46. 9; iv. 8, 11; *Strabo*, x. c. 4; *Leonidas*, *Anthol.* iii. 22), and mendacity (*Polybius*, vi. 47. 5). **V. Design,** to instruct Tit. in the government of the Cn. Chs., to exhort the people to obey him, and to caution them against the errors of Judaizing teachers. **VI. Peculiarities,** the verbal coincidences existing betw. this Ep. and 1 Tim. are numerous, and tend to confirm the opinion that they were written ab. the same time.

Synopsis.

(According to Pinnock.)

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CHAPTER THE FIRST.

1-4. God,^a P. usually styles himself servant of Jesus Christ. A forger would have adopted the usual custom of the Apos. acc. . . elect, for the furtherance of the faith, etc. acknowledging, for the full knowledge. after,^b according to. in hope,^c etc., see on 2 Ti. i. 1, 9, 10. but . . times, see on Ro. xvi. 25. Word, esp. this word of prom. which . . Saviour,^d see on 1 Ti. i. 1. Titus,^e see Intro. own son, true, genuine. Grace, etc., see on Ga. i. 3; and Ep. i. 2.

God's Word manifested through preaching.—I. The manifestation of God's Word. This was gradually made to men—to all nations, both Jews and Gentiles—in general, and to particular spots. II. The instrumentality employed for that manifestation—preaching. We should imitate, in preaching—1. The simplicity, 2. The zeal and affection, displayed in the Apostles' preaching.—Impossible for God.—Here is (v. 2)—I. An argument for trust. God, in all views of His character, may be safely trusted—He is wise, mighty, good, and faithful—He cannot lie. II. An argument for truth. God cannot lie Himself; and He hates lying in others. You should be truthful, for God cannot be deceived.^g

The Word of God stands.—In commercial crises, manhood is at a greater discount than funds are. Supposing a man had said to me last spring, "If there comes a pinch in your affairs, draw on me for ten thousand dollars." The man said so last spring; but I should not dare to draw on him this fall. I should say, "Times have changed; he would not abide by it." But God's promises are "from everlasting to everlasting;" and He always stands up to them. There never was a run on heaven which was not promptly met. No creature in all the world, or in lying, audacious hell, shall ever say that he drew a draft upon heaven, and that God dishonoured it.^h

5, 6. Crete,^a isle in Medit. 140 m. long. C. was a Rom. prov. fr. 67 B.C. under a proconsul, now called *Candia*; or, by the Turks, *Kirid*. Not known when Tit. was left in C. in . . city, fr. city to city. if any, etc., see on 1 Ti. iii. 2-9, 12.

Titus left in Crete.—I. The power left to Titus—"I left thee"—I—Paul—an Apostle of Christ. II. The use and exercise of this power: 1. To set in order things that are wanting; 2. To ordain elders in every city. III. The limitation of these acts—"as I had appointed thee." Titus had to do nothing but according to commission, and by special direction.^b

7-9. bishop, etc.,^a see on 1 Ti. iii. 2, 3. faithful word, true Christian doctr. convince, convict. gainsayers, contradictors.

The seaman bishop.—Queen Elizabeth promised a sea-captain, who had distinguished himself in battle, that he should have the first vacancy that offered itself. The see of Cork becoming vacant, he went up to London, and claimed the literal fulfilment of the royal promise; and, although destitute of qualifications for the office, was made a bishop in honour of the Queen's word, she saying to him that she "hoped he would take as good care of the Church as he had done of the State." This bishop preached but

CIR. A. D. 66.

salutation

a Ac. xxvii. 23; xiii. 47, 48.

b 1 Ti. iii. 16; 2 Pe. i. 3; Ep. i. 4.

c 1 Pe. i. 3; Nu. xxiii. 19; He. vi. 17; Ma. xxv. 31.

d 1 Ti. iv. 10.

e 2 Co. viii. 23; 1 Ti. i. 2.

f W. Lucy.

g Dr. Edmond.

"As in Nature, the commodities that are of the greatest necessity God hath made most common and easiest to be had, so in Religion the most necessary truths are the plainest to be understood."—Leighton.

h Beecher.

"Every great book is an action, and every great action is a book."—Luther.

qualifications of elders

a Ac. xxvii. 7, 12, 21.

b W. Burkitt, M.A.

c Chaucer.

qualifications of a bishop

a 1 Co. iv. 1, 2; 1 Pe. v. 1, 2.

Gainsay, to say something against. A-S. *gean*, against, and say.

"Money is like manure, of very little use unless

it be spread."—*Bacon.*

"Put not your trust in money, but put your money in trust."—*Holmes.*

"Life is a continual struggle after that which we cannot take with us, riches—which seems given to us as the nurse gives the child a pretty ornament, or shell from the mantelpiece, to keep it quiet until it falls asleep, when it drops from its helpless hands, and is replaced to please other babies in their turn."

teaching error for gain

a Jews were living in Crete above fifty years before. *Jos. Ant. xvii. 12. 1; Wars. ii. 7. 1.*

b Ro. xvi. 17, 18.

c *M. Henry.*

"Mammon has enriched his thousands, and has damned his ten thousands."—*Dr. South.*

"It is the worldly mind and love of wealth that is the sin at the root; the ways of getting it are but the branches."—*Baxter.*

d *Milton.*

character of the Cretians

a Epimenides, born at Cnossus or Gortyna, regarded as a prophet, priest, and poet. Said to have visited Athens B.C. 596, and to have died

once—on the death of the queen—although he held the see twenty years.—*Conscientious self-denial.*—In the reign of James II., Dr. Wallis was then Dean of Waterford, in Ireland, and, during the troubles of that unhappy country at that period, suffered greatly in his private fortune, from his strong attachment to the Protestant faith. After peace was restored, and the Protestant religion firmly established by the accession of King William, Wallis was presented at the Court of London, as a gentleman who had well merited the royal patronage. The king had before heard the story of his sufferings: and therefore, immediately turning to the dean, desired him to choose any Church preferment then vacant. Wallis, with all the modesty incident to men of real worth, after a due acknowledgment of the royal favour, requested the deanery of Derry. "How," replied the king, in a transport of surprise, "ask the deanery, when you must know the bishopric of that very place is also vacant?" "True, my liege," replied Wallis, "I do know it; but could not in honesty demand so great a benefice, conscious there are many other gentlemen who have suffered more than myself, and deserve better at your Majesty's hands, I, therefore, presume to repeat my former request." It is needless to add, his request was granted. They parted, the dean highly satisfied with his visit, and the king astonished at the noble instance of disinterestedness of which he had just been a witness.

10, 11. deceivers . . . circumcision, Judaizing Christians.^a whose . . . stopped, reduced to silence by the power of the Spirit. houses, families. things . . . not, false but agreeable doctr. for . . . sake,^b have less regard for the truth than gain.

False teachers.—I. The false teachers described,—unruly, headstrong; ambitious of power, vain talkers, mostly of the circumcision. II. How they were to be dealt with—"their mouths must be stopped," not by outward force, but by confutation and conviction. III. The reasons given for this—because of: 1. The pernicious effect of their errors; 2. Their base end in what they do.^c

Personification of money.—

Mammon led them on:

Mammon, the least erected spirit that fell
From heaven; for e'en in heaven his looks and thoughts,
Were always downward bent, admiring more
The riches of heaven's pavement, trodden gold,
Than aught, divine or holy, else enjoy'd
In vision beatific: by him first
Men also, and by his suggestion taught,
Ransack'd the centre, and with impious hands
Rifled the bowels of their mother earth
For treasures, better hid.^d

12-14. one . . . themselves,^a of these Cretians. the . . . liars,^b they were proverbially so. evil beasts, wild, savage people. slow bellies, gluttonous do-nothings. this . . . true, though a heathen writer. sharply,^c severely. fables, see on 1 Ti. i. 4. and . . . men,^d as opp. to the law of God.

The profane not far from Hell.—An officer, much addicted to profane swearing, visited the mines in Cornwall, attended by a pious person who was employed in the works. During his visit to the pit, the officer uttered many profane and abominable expres-

sions! and as he ascended in company with the pious miner, finding it a long way, he said to him, "If it be so far down to your work, how far is it to hell?" The miner promptly replied, "I do not know how far it is to hell, sir; but I believe, that if the rope by which we are drawn up should break, you would be there in a minute."

15, 16. pure . . pure,^a see on Ro. xiv. 14, 20. but . . pure, such turn the best things into materials of sin. but . . defiled, which explains the foregoing. they . . God, a hypocritical profession. but . . him, a true knowledge of God bears good fruit. abominable, in the sight of God. reprobate, not approving any good thing.

Purity of mind indispensable.—I. The import of the terms. By the pure is not meant sinless. II. Illustrate the sentiment of the text: 1. On a believing mind, the doctrines of Christ will have a sanctifying, and the contrary on an unbelieving mind; 2. On a believing mind precepts and even threatenings produce a salutary effect; 3. Mercies and judgments humble, melt, and soften some; but they harden others; 4. The evils which occur among men differently influence different characters; 5. The treatment received from men brings out the state of the heart.^b

Christian liberty.—"I recollect the sense," says Saurin, "which a celebrated bishop in the Isle of Cyprus gave these words in the first ages of the Church. I speak of Spiridion. A traveller, exhausted with the fatigue of his journey, waited upon him on a day which the Church had set apart for fasting. Spiridion instantly ordered some refreshment for him, and invited him, by his own example, to eat. 'No, I must not eat,' said the stranger, 'because I am a Christian.' 'And because you are a Christian,' replied the bishop to him, 'you may eat without scruple, agreeably to the decision of an Apostle—unto the pure all things are pure.'"

CHAPTER THE SECOND.

1, 2. sound doctrine, see on 1 Ti. i. 10. aged,^a naturally to be respected, they should command respect. sober, see on 1 Ti. iii. 2. grave, serious. temperate, in speech and manners, moderate. patience,^b fortitude.

Old men in the Christian Church.—For the attainment and ripening of the character appropriate to old men, Titus is instructed to urge on them:—I. Sobriety. Intemperance loosens the whole nature, and admits in the enemy. II. Gravity—not the opposite of cheerfulness; but the opposite to all frivolity. III. Temperance—the moderation and control of all our irregular lusts or feelings. Sobriety is the control of one vice alone. IV. A sound and healthy faith—a living, and a growing power. V. Soundness in charity, or love—not mere good nature, but a self-denying feeling that benefits others. VI. Soundness in patience. This grace is needed: 1. To endure meekly; 2. To wait calmly.^c

A learned ministry.—Learning as well as office is requisite for a minister. An unlearned scribe, without his treasure of old and new, is unfit to interpret God's oracles. The priest's lips should preserve knowledge, is no less a precept to the minister than a

above 150 yrs. of age.

^b So also says Callimachus, *Hy ad Jov.* 8.

^c 2 Ti. iv. 2. ^d Ma. xv. 9.

all things pure to the pure

^a 1 Ti. iv. 3, 4; Ro. xiv. 23.

Serm. by F. W. Robertson, *M.A.*, iii. 139.

"It may often be noticed that the less virtuous people are, the more they shrink away from the slightest whiff of the odour of unsanctity. The good are ever the most charitable; the pure are the most brave."—*Anon.*

^b A. Fuller.

"Purity is the feminine, truth the masculine, of honour."—*Hare.*

aged men

^a Pr. xvi. 31; Phil. 9.

^b Ja. v. 8, 10.

^c W. G. Blaikie.

"An healthy old fellow, that is not a fool, is the happiest creature living. It is at that time of life only men enjoy their faculties with pleasure and satisfaction. It is then we have nothing to manage, as the phrase is; we speak the downright truth, and whether the rest of the world will give us the privi-

lege or not, we have so little to ask of them, that we can take it." —*Steele.*

d T. Adams.

"Preaching must be affectionate and cordial, as proceeding from the heart, and an experimental acquaintance with those truths which we deliver." —*Bp. Wilkins.*

aged women

a 1 Pe. iii. 1-6; 1 Ti. v. 14.

b Osiander.

"Women that are the least bashful are not unfrequently the most modest; and we are never more deceived, than when we would infer any laxity of principle, from that freedom of demeanour which often arises from a total ignorance of vice." —*Colton.*

c Kentish Obs., Feb. 1837.

"A horse is not known by his furniture, but qualities; so men are to be esteemed for virtue, not wealth." —*Soerates.*

young men

a 2 Ti. ii. 22.

b 1 Ti. iv. 12.

c Col. iv. 5, 6; No. v. 9; 1 Pe. ii. 12, 15; 1 Pe. iii. 16.

"Whilst thou art young thou wilt think youth

promise to the people. We are unfit to be seers if we cannot distinguish between Hagar and Sarah. A minister without learning is a mere cypher which fills up a place, and increaseth the number, but signifies nothing. There have been some niggardly affected to learning, calling it man's wisdom. If the moral songs of a poet, or a philosopher, or perhaps some golden sentence of a father drop from us, it is straight called poisoned eloquence, as if all these were not the spoils of the Gentiles and mere handmaids unto Divinity. They wrong us: we make not the pulpit a philosophy-logic-poetry-school: but all these are so many stairs to the pulpit. Will you have it? The fox dispraiseth the grapes he cannot reach. If they could beat down learning, they might escape censure for their own ignorance. For shame! Let none that have borne a book dispraise learning. She hath enemies enough abroad; she should be justified of her own children. Let Barbary disgrace arts, not Athens.^d

3-5. not . . wine, a vice to wh. the Cretians were addicted. teachers, by their example at home. teach, school. discreet, prudent. chaste, of pure life, modest. keepers, etc., with housewifely care. good, cheerful, thrifty. obedient, etc.,^a see on Ep. v. 22. blasphemed, ill-spoken of.

The office of aged women.—All aged women in the Christian Church have a kind of priestly office—I. To pray for the young women; II. To lead them to holiness.—If Christian women lead scandalous and unseemly lives, great occasion is given to unbelievers to revile the Gospel.^b

An aged woman.—We have this week to record the decease of the oldest inhabitant of Kent, who died at Kennington, on Friday, at the age of 108 years. We allude to a woman named Ann Parker, who was born on the 29th of September, 1728, at Kennington, her parents being labouring people, of the name of Burn, residing in that parish. About the year 1750 she was married, and became the mother of two children, the eldest of whom died about three years ago, and the other is still living at Faversham, in her eighty-fourth year. Her faculties were unimpaired to the last; she could narrate events, which happened as far back as 1747, with surprising accuracy; and her eyesight was so good that it never required the aid of spectacles. During her whole life she abstained from taking spirituous liquors, indulging only in tea. She has, for some years back, been one of those yeleft living wonders, and few persons visited the neighbourhood without paying a visit to Dame Parker. During the last forty years she was relieved by the parish, and that, united with the kindness of her friends, enabled her to live and die in comfort.^c

6-8. sober-minded,^a self-restrained; ref. to self-government. uncorruptness, in matter, manner, purpose. sound speech,^b ref. to exercise of public functions. ashamed,^c of his previous opposition; put to silence. having . . you, no evil thing to report, if they act as spies.

Sober-mindedness.—I. What is the right notion of "sober-mindedness:" 1. Without much of serious thought there cannot be sober-mindedness; 2. No principles can suffice for the true sober-mindedness, unless as consciously held as under the sanction of God; 3. This high state cannot exist without the person's forming a sound judgment of his own mind; 4. The

passions and appetites must be controlled; 5. Things must be viewed in their consequences. II. The application of its principles to some of the circumstances of youth. Sober-mindedness is necessary—1. To the main grand purpose of life; 2. For the subordinate schemes and pursuits of life; 3. To companionship and friendly connections; 4. With regard to the terms on which young people shall stand with what is called the world. III. A few considerations for the enforcement of that application: 1. Youth will soon be passed away; 2. Things will have their consequences; 3. Life may be prolonged—then waste not all your spirits in youth, and leave none for old age.^d

Self-restraint; a hint to young men.—The late Mr. Walker, one of the ministers of Edinburgh, was naturally of a sanguine and somewhat choleric temperament; but his manners and general deportment were singularly patient and calm. He used to give the following account of the conquest which he obtained over his constitutional irritability:—When I was a young man, I had engaged to be at the marriage of a friend, and promised myself much pleasure on the occasion. I dreamed that I was on the way to the scene of festivity, and that I had a bridge to pass over. When I arrived at it, my horse became restive, and would not proceed. I used the whip and spur without success. I dismounted, and lashed him; but all in vain. My passion was excited in a high degree; and the sensations produced by the impetuosity of my temper awoke me. In the instant of awaking, I beheld the bridge fall; while a voice, as I thought, struck my ear,—‘YOUNG MAN, BE SOBER-MINDED.’ The recollection of this circumstance, though a dream, produced a happy effect for the future in my constitutional impatience.”

9, 10. servants,^a see on Ep. vi. 5—8. not . . again, gain-saying, contradicting; ref. also to pert, saucy replies. *purloining*, stealing (a word on what are called *perquisites*). but . . *fideli*ty, faithful use of employer’s property, secrets, etc. *adorn*,^b even servants may do this. *things*, relating to their duty, station.

The duties of servants.—I. The general duty to which servants are here exhorted—obedience to their masters. II. Their particular duties: 1. Not contradicting when commanded; 2. Honesty and fidelity. III. The motive to these duties—that they may honour Christ and His holy religion.^c

An honest servant.—Selim, a poor Turk, had been brought up from his youth with care and kindness by his master Mustapha. When the latter lay at the point of death, Selim was tempted by his fellow-servants to join them in stealing a part of Mustapha’s treasures. “No,” said he, “Selim is no robber! I fear not to offend my master for the evil he can do me now, but for the good he has done me all my life long.”

11, 12. *grace*,^a “that grace of God whereby alone it is possible for mankind to be saved.”^b *hath . . men*, in Jesus Christ, made known by the Gospel. *teaching*,^c discipling us. *ungodliness*, unlike God in spirit, aim. and . . *lusts*, worldly desires. *we . . godly*, ref. to a Christian’s relation to *himself*, to *others*, and to *God*. *in . . world*, while we have to do with the present course of things.

The grace of God appearing.—By the “grace of God” in the text we understand the Gospel—the Gospel is—I. Its charac-

will never have an end; but, behold, the longest day hath its evening, and that thou shalt enjoy it but once, that it never turns again; use it, therefore, as the spring-time, which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life.”
—*Sir W. Raleigh.*

d J. Foster.

“Three days of uninterrupted company in a vehicle will make you better acquainted with another than one hour’s conversation with him every day for three years.”—*Lavater.*

duty of servants

^a 1 Pe. ii. 18; 1 Ti. vi. 1, 2.

^b Ma. v. 16; Pl. ii. 15.

Purloin, lit. to carry away to a long distance. Old Fr. *purloigner*—*pur*, pour, for, *eloigner*, to carry off—*loin*, L. *longus*, far.

^c *W. Burkitt. M.A.*

the end of Gospel teaching

^a Ro. v. 15; 1 Ti. ii. 3—6.

^b *Beveridge.*

^c Ro. vi. 1, 2; 2 Ti. i. 9; Ep. i. 4; 1 Th. iv. 7; 1 Pe. iv. 2; 1 Jo. ii. 16. “The religion of

the Gospel, when truly embraced, makes husbands better husbands, and wives better wives, parents better parents, children better children, masters better masters, and servants better servants; in a word, I would not give a farthing for that man's religion whose cat and dog were not the better for it."—*R. Hill.*

d J. Morgan.

the work of Christ

a Ph. iii. 20; 1 Co. i. 7; 2 Pe. iii. 12; Col. i. 5; iii. 4.

b "It seems difficult to resist the conviction that our blessed Lord is here said to be our μέγας θεός, and that this text is a direct, definite, and even studied, declaration of the Divinity of the Eternal Son."—*Ellicott.*

c Ep. ii. 10; 1 Pe. ii. 9; Ex. xix. 5.

d Bengel.

e 2 Ti. iv. 2.

f Lu. x. 16.

g Bloomfield.

n A. Maclaren, B.A.

i Bib. Treas.

teristics: 1. It originated in; 2. It reveals; 3. It communicates God's grace. II. Its appearance: 1. In promises; 2. In types and shadows; 3. In substance, in the life and death of Christ. III. Its teaching. It teaches man—1. What he is to renounce; 2. What course he is to pursue.^a

A remark of the learned Selden.—Towards the close of his life, John Selden was so thoroughly convinced of the superior value of the Holy Scriptures, as to declare that Tit. ii. 11—14 afforded him more solid satisfaction than all he had ever read.—*The power of Divine grace.*—An Indian said, "I crossed the Lecha to-day in a boat, and being driven into the rapid current, was nearly overturned; but a large tree, whose branches dropped into the water, stayed my course, and saved me." So are we irresistibly hurried away by sin; but as soon as the Mighty One stretches forth His hand, we receive power to withstand the world's stream.

13—15. looking . . hope,^a the fulfilment of that hope wh. we have through faith. and . . appearing, manifesting of the glory. of . . Christ,^b the great God our Saviour, etc., who . . iniquity, see on Ga. i. 4; Ep. v. 2. peculiar,^c peculiarly God's own above all other nations.^d zealous . . works, their most peculiar mark. exhort, believers. rebuke,^e the careless. with all, with every show and use of authority. let . . thee,^f see on 1 Ti. iv. 11. "Give no one just cause to do so."^g

The happy hope.—I. The appearance of the grace of God leads to the appearance of His glory. II. The appearing of the glory is a blessed hope. III. The grace disciplines us to look for the glory. Yield to the discipline, and the hope will be strengthened.^h

Peculiar people.—Amongst the singular sects of modern times there is a small one calling itself the "Peculiar People," and resting for its title on a misapprehension of a Bible word. "Christians," they say, "are to be a peculiar people, so, in all things we can, we will depart from ordinary usage." In truth, the word has changed its meaning, and did not in the days of King James mean eccentric or singular. Worldly conformity is bad, yet the Bible nowhere enjoins upon believers an unnecessary aberration from the ways of other men. The word occurs four times in the Old Testament, and twice in the New, and reference to the original text proves that the people of God are spoken of as a "purchased" people, the redeemed of the Lord, and especially appropriated to Him.ⁱ

CHAPTER THE THIRD.

duty to rulers

a Ro. xiii. 1; 1 Pe. ii. 13, 14.

b Ep. iv. 31.

c Col. iii. 12.

d Ga. vi. 10.

e W. W. Wythe.

1, 2. put . . magistrates,^a obey all constituted governors. ready, have hand, head, heart always prepared. to . . work, not enough to avoid evil. to . . man,^b if you cannot speak good, be silent. brawlers, contentious. gentle,^c forbearing. shewing . . men,^d be kind to all, whatever their character or return.

Activities.—I. What kind of good works? To: 1. The bodies of men; 2. Their souls; 3. The Church. II. What is the readiness enjoined: 1. Cheerfulness; 2. Promptness; 3. Perseverance; 4. Catholicity. III. Why enjoined? Because of: 1. The genius of Christianity; 2. The example of Christ; 3. Personal improvement; 4. Future reward.^e—*Against evil-speaking in general.*—I.

The explanation of this precept: 1. The object—"no man!" 2. The act—"speak evil"—blaspheme, reproach, or revile. II. Some inducements to its observance: 1. Evil-speaking is directly opposite to the nature, and inconsistent with the tenour of religion; 2. It is always condemned as evil; 3. Severe punishments are denounced upon it; 4. It is a symptom of a weak and disordered mind; 5. It shows low spirit and ill breeding; 6. Its users do mischief to themselves by their evil talk; 7. It is a grievous perversion of the excellent gift of speech, to use the tongue for a bad purpose.

Evil speaking.—The late Dr. Waugh, of London, had a marked dislike of everything bordering on slander or defamation. The following is an illustration of his character in this point:—One of his people had travelled all the way from Newtown to his father's, where he usually resided, to communicate to him an unfavourable report concerning another member of his congregation. Some friends being with him, this person was requested to stay and dine with him. After dinner he took occasion, in a jocular manner, to ask each person, in his turn, how far he had ever known a man travel to tell an evil report of his neighbour, when some gave one reply, and some another; he at last came to this individual, but without waiting for his self-condemning reply, or necessarily exposing him, Dr. Waugh stated, that he had lately met with a Christian professor, apparently so zealous for the honour of the Church, as to walk fourteen miles with no other object than that of making known to his minister the failings of a brother member. He then, in a warm and impressive manner, enlarged on the praise of that "charity which covers a multitude of sins; which rejoiceth not in iniquity, but rejoiceth in the truth."

3-5. foolish, without consideration. serving,^a slaves to. appeared,^b was manifested by the work of Christ. not . . done, it was not our goodness that merited this display of love. mercy,^c compassion. by . . regeneration,^d "a periphrasis for baptism into Christ."^e and . . Ghost,^f "bestowing His Spirit upon us, to bring forth in us the fruits of a new life."^g

Method of justification.—Concerning justification, let us consider—I. The originating cause—the love of God towards man. II. The meritorious cause—Christ alone. III. The instrumental cause—faith. Learn: (1) We are not justified by the merit of our own works; (2) Our repentance does not produce, of itself, justification; (3) The Holy Spirit's work of regeneration is not the condition of our justification; (4) Our justification is by faith itself.^h

The Holy Spirit and human reason.—Several learned men tried to persuade a great scholar to believe in Christianity; but it seems all their labour was in vain. A plain honest person, however, managed the argument in a different manner, by referring not so much to logical reasoning, as to the work of the Divine Spirit, so that at last the scholar exclaimed,—“When I heard no more than human reason, I opposed it with human reason; but when I heard the Spirit, I was obliged to surrender.” Thus it is, the wisest trusting to their own wisdom, are lost; while those who are taught of the Spirit, know the way of God in truth.

6, 7. which, ref. to Holy Ghost. shed,^a poured out. through . . Saviour, through His mediation alone. justified,^b non-imputation of sin. A new state, and new privileges. heirs . . life,^c in respect of hope; not yet in possession.

“They that govern most make least noise.”—Selden.

f J. Barrow, D.D.

“A king may be a tool, a thing of straw; but if he serves to frighten our enemies, and secure our property, it is well enough; a scarecrow is a thing of straw, but it protects the corn.”—Pope.

“He that speaks ill of another, commonly before he is aware, makes himself such a one as he speaks against; for if he had civility or breeding, he would forbear such kind of language.”—John Selden.

salvation by grace

a 1 Co. vi. 9, 11; Ep. ii. 1-3; 1 Pe. iv. 3.

b Tit. ii. 11; 1 Jo. iv. 9, 10; Is. xlv. 21, 22.

c Ep. ii. 8, 9; 1 Ti. i. 9; Ga. ii. 16 Ro. iii. 20.

d Jo. iii. 3, 5.

e Bengel.

f Ro. xii. 2; Ep. iv. 22, 23.

g Hammond.

h Dr. Bunting.

“Mental pleasures never cloy; unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment.”—Colton.

justification by grace

a Jo. vii. 37-39; Ac. ii. 23

b Ro. iii. 24; v. 1; viii. 16, 17, 30.

c 1 Jo. v. 11, 12; Tit. i. 2.

d Lisco.

e Ranke.

f Wilmott.

"Hope is the chief blessing of man: and that hope only is rational of which we are sensible that it cannot deceive us."—*Johnson*.

things good and profitable

a 1 Co. xv. 58; Ja. ii. 17.

b Col. ii. 16, 17, 20—23.

c Dr. Leifchild.

"Disputations in religion are a sort of spiritual narcotics, which, when a man once gets a taste for them, he will prefer to the most wholesome food."—*A. Fuller*.

heretic

a 1 Ti. i. 19, 20; Ma. xviii. 17; Ro. xvi. 17; 2 Th. iii. 6, 14; 2 Ti. iii. 5; 2 Jo. 10, 11.

"Be fearful only of thyself; and stand in awe of none more than of thine own conscience. There is a Cato in every man; a severe censor of his manners. And he that reverences this judge will seldom do anything he need repent of."—*Fuller*.

"Errors like straws upon the surface flow; he who would search for pearls

For what the Christian has especially to thank God.—For—I. The mercy He shows us; II. For the spirit He gives us; III. For the blessedness to which He leads us.^d—*The aim of the grace of God.*—I. To deliver us from our old life. II. To create a new life in us. III. To raise us to the life everlasting.^e

The occasion of hope.—A sailing vessel was driving before the hurricane. A white bird suddenly descended on the mast: the hearts of the crew were cheered,—hope dawned! Such consolation *may* be always mine. One bright, holy, faithful thought is *my* dove upon the mast. However sadly I toss over the waves of this troublesome weary world, that gentle bird of paradise revives and strengthens me. It tells me that the storm will soon be over and gone, and the green land with the singing of the birds is come.^f

8, 9. this . . saying (see on 1 Ti. i. 15): ref. to vv. 4—7. I . . constantly,^a earnestly and constantly preach *these things* also. careful, studious. *these things*, these instructions. **good**, in themselves. **profitable**, beneficial to the community. **avoid . . law**,^b see on 1 Ti. i. 4; vi. 4; 2 Ti. ii. 23.

The necessity of good works.—Good works, though not superior to faith, are necessary with regard to—I. God—that His authority may be acknowledged, and His supremacy revered. II. Our neighbour—they show the reality of our religion. III. Ourselves: 1. The only legitimate assurance of a state of future salvation is derived from their existence and appearance; 2. Even in this life, they are necessary to our safety and advantage.^c

Melancthon's mother.—While Melancthon was at Spire, he paid a visit to Bretten, to see his mother. This good woman asked him, "What she must believe amidst these disputes?" She repeated to him the prayers she was used to make, and which contained nothing that was superstitious. "Continue," said he, "to believe and pray as you have done hitherto, and never trouble yourself about controversies."

10, 11. **heretic**, one who causes divisions. **after . . second**, after one or two warnings. **reject**, fr. the fellowship of the Church. **subverted**, perverted; lit., "hath been turned thoroughly inside out." **being . . himself**, therefore he must be left to himself, as self-condemned.

Heresy-hunters.—You can imagine a husbandman who would neglect to care for his soil, and go out after squirrels and all manner of vermin that were eating his grain—if he had any that they could eat—who would go out to shoot weasels in the wall, foxes in the field, wolves in the wood, and bears everywhere; and who, when he could find nothing to shoot, would lie out at night, watching for racoons, and range up and down through the day, searching for some stray dog, where there *should be* sheep, but where there are none. There are in the Church what may be called heresy-hunters. They always carry a rifle—a spiritual rifle—under their arm. You will find them for ever outlying, watching for heresy—not so much in their own hearts, not so much in their own Church, not so much in their own minister, but in other people's hearts, in other people's Churches, in other people's ministers. If any man happens to hold an opinion respecting any doctrine which does not accord with their own peculiar views, they all spread abroad to run him down. They are taking care of and defending the faith! They are searching

for foxes, and wolves, and bears, that they suppose are laying waste God's husbandry! They never do anything except fire at other folks. I have no doubt that Nimrod was a very good fellow in his own poor, miserable way, but a Nimrod minister is the meanest of all sorts of hunters.^b

12, 13. **Artemas** (*complete*, or perh. contr. of Artemidorus = *the gift of Artemis, i.e., Diana*), nothing more known. **Tychicus**^a [iii. 184]. **Nicopolis**, it is not certain wh. city of this name is meant.^b **Zenas** (prob. contr. of *Zenodorus*), prob. a Heb. jurist, or teacher of the law, to whom the title of his old profession was still given. **Apollos**^c [iii. 172]. **bring . . them**, supply them with all that is wanting for their comfort and safety.

Politeness.—As to politeness, many have attempted definitions of it. I would venture to call it benevolence in trifles, or the preference of others to ourselves, in little, daily, hourly occurrences in the commerce of life. A better place, a more commodious seat, priority in being helped at table, etc., what is it but sacrificing ourselves in such trifles to the convenience and pleasure of others? And this constitutes true politeness. It is a perpetual attention—by habit, it grows easy and natural to us—to the little wants of those we are with; by which we either prevent or remove them. Bowing, ceremonious formal compliments, stiff civilities, will never be politeness; that must be easy, natural, unstudied, manly, noble. And what will this give, but a mind benevolent, and perpetually attentive to exert that amiable disposition in trifles towards all you converse and live with? Benevolence in great matters takes a higher name, and is the queen of virtues.^d

14, 15. **ours**, our brethren in Crete. **learn . . works**, honest labours. **for . . uses**,^e to supply their wants. **that . . unfruitful**, it is implied that moral and religious fruitfulness is closely related to honest industry. **all . . me**, dwelling or journeying with me. **them . . faith**, the love they have as believers; for him, a believer.

Grace for all.—Grace—I. Is needed by all; II. Is provided for all; III. Is offered to all; IV. Is supplicated for all; V. May be enjoyed by all.—*Grace.*—I. What it supposes; II. What it includes; III. For whom it is desired; IV. How it is secured.^b

Royal example of industry.—Peter the Great deserves to be made the patron-saint of industry. It was his custom to visit the different workshops and manufactories, not only to encourage them, but also to judge what other useful establishments might be formed in his dominions. Among the places he visited frequently were the forges of Muller at Istia, ninety wersts from Moscow. The Czar once passed a whole month there; during which time, after giving due attention to the affairs of state, which he never neglected, he amused himself with seeing and examining everything in the most minute manner; and even employed himself in learning the business of a blacksmith. He succeeded so well, that, on one of the last days of his remaining there, he forged eighteen poods of iron, and put his own particular mark on each bar. A contrast to this is the case of Dionysius the tyrant, who, being at an entertainment given to him by the Lacedæmonians, expressed some disgust at their black-broth. "No wonder," said one of them; "for it wants seasoning."—"What seasoning?" asked the tyrant. "Labour," replied the citizen, "joined with hunger and thirst."

rust divo below."—*Dryden.*

^b *H. W. Beecher.*

Artemas,
Zenas,
Apollos

^a Ac. xx. 4; Ep. vi. 21; Col. iv. 7; 2 Ti. iv. 12.

^b There was one in Cilicia (*Strabo*, xiv. 676), one in Thrace on the R. Nestus, and one in Epirus (*Strabo*, xii. 325) built by Augustus aft. battle of Actium. *Ellicott* thinks the last is meant, bec. of its importance. See also *Cony. and How.* ii. 572.

^c Ac. xviii. 24; 1 Co. i. 12.

^d *Ld. Chatham.*

benediction

^a Ac. xx. 35; Ep. iv. 28; 1 Th. ii. 9; Ph. iv. 17; iii. Jo. 5-8.

"The Rabbins note a principle of nature, that putrefaction is more dangerous before maturity than after, and another noteth a position in moral philosophy, that men abandoned to vice do not so much corrupt manners as those that are half good and half evil."—*Bacon.*

^b *Dr. J. Lyth.*

"A man who gives his children habits of industry, provides for them better than by giving them a fortune."—*Whateley.*

THE EPISTLE OF ST. PAUL TO PHILEMON.

Introduction.

I. Author, PAUL. Testimony conclusive on this point. 1. External (*Tertullian, Origen, Eusebius, Jerome, Ignatius*); 2. Internal. Characteristic of Paul. No fraudulent intent can be imagined (*Alford*). **II. Time, and—III. Place,** ab. A.D. 61 or 62 (*Alford*), 63 or 64 (*Hacket*); fr. ROME, same as Eps. to Col. and Eph. Borne by Onesimus (Col. iv. 9), same persons named in salutation. Archippus named in Eps. to Col. and Tit. P. referred to as a prisoner in both (Col. iv. 18; Phil. vv. 1—9). **IV. To whom, PHILEMON.** Prob. a native of Colossæ, since both Onesimus and Archippus were (Col. iv. 9, 17; cf. Phil. 1, 2). This was the anc. opinion; and trad. (*Theodoret*) says his house was pointed out there so late as 5th cent. It is also said (*Constit. Apost.* vii. 46) that he bec. Bp. of Colossæ, and was martyred under Nero. If P. did not visit Col. (Col. ii. 1), it is prob. that Phil. was converted during P.'s long stay at Eph. (Ac. xix. 10). It is evident that he was rich, and liberal (Phil. 9., see *Gk.*) **V. Purpose,** "An affectionate desire on the part of the Apos. to restore Onesimus to the confidence and love of his master, and to ensure for him a reception wh. he might justly have been considered wholly to have forfeited" (*Ellicott*). **VI. Style,** "The exquisite tact with wh. his fraudulent conduct towards Phil. is alluded to (v. 18),—the absence of everything tending to excuse or palliate the misdeed, yet the use of every expression and sentiment calculated to win the fullest measures of Phil.'s forgiveness,—has not failed to call forth the reverential admiration of every expositor, fr. the earliest times down to our own day" (*Ellicott*).

Synopsis.

| (According to Bengel.) | (According to Pinnock.) |
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Note on slavery.—In Greece, Homer's time, all prisoners of war were treated as slaves. The Lacedæmonian youth, trained up in the practice of deceiving and butchering slaves, were, fr. time to time, let loose upon them, to show their proficiency in stratagem and massacre; and once, for their amusement only, they murdered, it is said, 3,000 in one night. Alexander, when he razed Thebes, sold the whole people for slaves, 335 B.C. There were 400,000 slaves in Attica, 317 B.C. In Ro., slaves were often chained to the gate of a great man's house, to admit guests invited to a feast. C. Pollio threw such slaves as gave him the slightest offence into his fish-ponds, to fatten his lampreys, 42 B.C. Cæcilius Isidorus left to his heir 4116 slaves, 12 B.C.

PHILEMON.

1-3. prisoner, see on Ep. iv. 1; vi. 19, 20; 2 Ti. i. 8. Philemon, see Intro. Timothy, see Intro. to 1 Tim. Apphia, prob. the wife of Phil. Archippus^a (leader of horse), perh. their son. fellow-soldier, if "leader of horse" be indicative of his employment, this epistle would remind him of another warfare. to . . house, the fam. of Phil., or the believers who met for worship there. grace, etc.,^b see on Ep. i. 2.

The letter to Philemon.—I. Who was this Philemon? Probably, a member of the Church in the town Colosse. II. What was the object of the Apostle in writing this letter?—to beg pardon for a converted runaway slave. III. Some of the chief points in the letter: 1. Paul himself described—a prisoner of the Lord; 2. The relation of Philemon to Paul—a fellow-labourer; 3. The prisonhood of Paul coupled with his time of life; 4. The case of Onesimus. IV. The lessons and truths suggested by it: 1. Restitution; 2. Forgiveness; 3. Peace-making; 4. Obedience to our great Master.

On cultivating friendship.—Get not your friends by bare compliments, but by giving them sensible tokens of your love. It is well worth while to learn how to win the heart of man the right way. Force is of no use to make or preserve a friend, who is an animal that is never caught and tamed but by kindness and pleasure. Excite them by your civilities, and show them that you desire nothing more than their satisfaction; oblige with all your soul that friend who has made you a present of his own.^c

4-6. I . . prayers, see on Ph. i. 3, 4; and Ro. i. 9. hearing . . saints,^a see on Ep. i. 15. that, in order that: ref. to purpose of his prayer, v. 4. the . . faith, "participation of thy faith enjoyed by others."^b effectual, operative. by . . thing,^c in the full knowledge of every good thing. which . . Jesus, through Him, and to His honour.

Paul's thanksgivings and prayers for Philemon.—I. The object of Paul's praises and prayers for Philemon—"I thank my God," etc.: 1. God is the author of all good; 2. To Him, therefore, is all the praise due; 3. It is the privilege of good men in prayer that they come to God as God; 4. We should offer prayers, not only for ourselves, but also for others. II. The circumstance—"always making mention of thee." III. The matter of: 1. His praises—he praises God because of Philemon's love to, and faith in, Christ, and his love to the saints; 2. His prayers.^d

Connection between love and good works.—Verily good works constitute a refreshing stream in this world, wherever they are found flowing. It is a pity that they are too often like oriental torrents, "waters that fail" in the time of greatest need. When we meet the stream actually flowing and refreshing the land, we trace it upward in order to discover the fountain whence it springs. Threading our way upward, guided by the river, we have found at length the placid lake from which the river runs. Behind all genuine good works, and above them, love will, sooner or later, certainly be found. It is never good works alone; uniformly, in fact, and necessarily in the nature of things, we find the two

salutation

^a Col. i. 17.^b 1 Pe. v. 5; He. xiii. 20; 1 Co. xvi. 23; Jo. xiv. 27.

"True goodness is like the glow-worm in this, that it shines most when no eyes, except those of heaven, are upon it."—Anon.

"In nothing do men approach so nearly to the gods, as in giving health to men."—Cicero.

"Every friend is to the other a sun, and a sun-flower also. He attracts and follows."—Richter.

^c Socrates.

commendation of faith and love

^a Ga. v. 6.^b Ellicott.^c Ma. v. 16; 1 Pe. ii. 12; 2 Co. ix. 13.

"He that does good to any man, does also good to himself; not only in the consequence, but in the very act of doing it; for the conscience of well-doing is an ample reward."—Seneca.

^d M. Henry.

"Friendship is a strong and habitual inclination in two persons to promote the good and happiness of each other."—Addison

e Dr. Arnot.

ground of appeal

a 2 Co. x. 1.

"Ask the man of adversity how other men act towards him; ask those others how he acts towards them. Adversity is the true touchstone of merit in both; happy if it does not produce the dishonesty of meanness in one, and that of insolence and pride in the other."—*Greville.*

b C. Simeon, M.A.

c J. S. Pearsall.

"A man that is fit to make a friend of, must have conduct to manage the engagement, and resolution to maintain it. He must use freedom without roughness, and oblige without design. Cowardice will betray friendship, and covetousness will starve it. Folly will be nauseous, passion is apt to ruffle, and pride will fly out into contumely and neglect."—*Jeremy Collier.*

on behalf of Onesimus

a 1 Co. iv. 15.

b Col. iv. 9.

"It was well for Onesimus that Paul was sent to gaol; God had an errand for Paul to him as well as to others, which the devil never dreamed of."—*Gurnall.*

"A friendship

constituents existing as a complex whole, "love and good works," the fountain and the flowing stream.^e

7—9. in . . love, based upon, in consequence of its fruit. bowels, hearts. refreshed, comforted, soothed. enjoin, command, enforce. yet^a . . sake, I use friendly influence, as sufficient without Apostolic authority. being . . one, the advice of an old man will have weight with his friend. as . . aged, if he were only ab. 26 at Stephen's death he would now at ab. 50 be prematurely old through much travel and care; but prob. he was ab. 68, when he suffered martyrdom shortly after. now . . Christ (see on v. 1), another strong persuasion.

Benevolence encouraged.—I. The proper office of love. Love should be especially shown to those of the household of faith, because—1. They are dearer to God than others; 2. Christ is more deeply interested in them; 3. They are more nearly related to ourselves; 4. They are themselves of superior worth. II. Its excellence, when so employed. Paul had a high idea of its excellency, because he felt—1. How pre-eminently God was honoured by it; 2. How greatly the Gospel also was recommended and adorned; 3. What extensive benefits accrued to it from the Church; 4. What an evidence it gave of substantial piety in its possessor.^b—*A review of life and a glimpse of glory.*—"Such an one as Paul the aged." This language—I. Supposes childhood and other scenes of life already past; II. Suggests a review of the events of individual life; III. Reminds us of the infirmities which years witness; IV. Shows Paul to us as an old disciple—not only a man, but a "new man," a "man in Christ;" V. Contains a touching plea; VI. Suggests that the aged Christian has nearly finished his course.^c

An aged minister.—In a letter, the late Rev. Rowland Hill remarks—"Old as I am, I am just returned from a long missionary ramble; but I feel I am getting old. O that I may work well to the last!" In all his journeys, even when he had reached a period beyond that usually allotted to man, he was disconcerted if he did not find a pulpit ready for him every evening. In one of his letters, fixing his days for preaching on his road to some place, he says, "Ever since my Master has put me into office, I have ever esteemed it my duty to remember His admonition, 'As ye go, preach.'" His general answers to invitations to houses on his route was, "I shall be happy to come to you, if you can find me a place to preach in."

10—12. for . . son, another ground of tender appeal. Onesimus (*useful*), the runaway slave of Phil., whom trad. says was aft. Bp. of Berea, and ultimately martyred at Ro. whom . . bonds,^a O. had fled to Ro., where the Christian in bonds would nat. attract the atten. of the poor fugitive. (Note, Christ, even on the cross, preached to the thief; Paul, in chains, preached to the slave. No circumstances absolve us fr. duty; nor need any despair, both the thief and O. found mercy.) unprofitable, perh. he had robbed his master. but . . thee,^b in exercising thy charity. and . . me, both in my bonds, and in proving the soundness of his conversion by obediently returning. again, for his sake, mine and thine. bowels, heart. O. to be loved, as dwelling in heart of Paul.

Onesimus.—I. None need despair of being saved. II. None can

be in circumstances where they may not or cannot be useful. III. None should be above owning or acknowledging a fellow-Christian. IV. None should cease to care for young converts.^c—*The conversion of Onesimus.*—We see in this text—I. How compassionate the Gospel makes a man towards his suffering fellow-men. Notice—1. The condescension and love; 2. The prudence and tact of Paul. II. How mysteriously God often works in the conversion of sinful men. III. That the afflictions of God's servants need be no barrier to their spiritual usefulness—"in my bonds." IV. A faint emblem of the compassion of Christ for human souls.^d

In bonds, yet still preaching.—The Rev. Dr. Malan happened, at one time, to be in the adjoining territory of Savoy, where Romish surveillance is perpetually on the alert. He was suspected as chargeable with the offence of distributing tracts obnoxious to the Roman Catholics; he was seized, and, under the custody of two *gens d'armes*, sent to prison. The charge was without evidence or foundation, and he was not detained; but, nothing daunted by his situation, and conceiving the opportunity to be important and favourable, he preached the Gospel to the poor fellows who attended him in the carriage which conveyed them to the prison; and there is good reason for believing that one of these soldiers, employed to incarcerate the ambassador of Christ, was himself brought to the Saviour, and introduced into the glorious liberty of the sons of God.

13, 14, whom . . . me, had I considered my own comfort only. that . . . stead, wh. shows how he valued both O. and Phil. in . . . Gospel, i.e., in the bonds wh. the Gos. brought with it. without . . . nothing, he would have the full approval of Phil. necessity,^a as the reluctant assent to Apostolic authority. willingly, with the cheerful concurrence of friendship.

Onesimus ministering unto Paul.—In what was he useful to Paul?—I. He made him happy by his conversion. II. He served him with Christian fidelity in the bonds of the Gospel. III. He could now, by his consolation, quicken and support the Apostle after the example of the Romans.^b

Christian friendship.—When Christianity came to renew our nature, and to restore our laws, and to increase her privileges, and to make her aptness to become religion, then it was declared that our friendships were to be universal as our conversation; that is actual to all with whom we converse, and potentially extended unto those with whom we did not. For he who was to treat his enemies with forgiveness and prayers, and love and beneficence, was indeed to have no enemies, and to have all friends.^c—*Friendship.*—

I count myself in nothing else so happy,
As in a soul's rememb'ring my good friends;
And, as my fortune ripens with my love,
It shall be still thy true love's recompense.^d

15, 16. perhaps, Providence may overrule your temporary loss of your slave; as Jacob's loss of his son. departed, had he said "run-away," painful recollections or angry feelings might have been excited. that . . . ever, here as thy bro. in Christ: hereafter as thy companion in glory. servant, slave. The relation now altered. but . . . servant, more, better than s. a . . .

that makes the least noise is very often the most useful; for which reason I should prefer a prudent friend to a zealous one."—*Addison.*

c Analyst.

d Homilist.

"One should think that tender friendship might become more intimate and entire, the older the parties grew; as two trees planted near each other, the higher they grow and the more widely they spread, intermingle more completely their branches and their foliage."—*J. Foster.*

whom Paul would have retained

a 2 Co. ix. 7.

"Consult your friend on all things, especially on those which respect yourself. His counsel may then be useful, where your own self-love might impair your judgment."—*Seneca.*

b Oosterzee.

c Bp. Taylor.

d Shakspere.

"Friendship improves happiness, and abates misery, by the doubling of our joy, and the dividing of our grief."—*Cicero.*

but sends back as a brother beloved

"Whatever disgrace we have merited, it is al-

most always in our power to re-establish our reputation." — *La Rochefoucauld*.

"He will steal himself into a man's favour, and, for a week, escape a great deal of discoveries; but when you find him out, you have him ever after." — *Shakspeare*.

"Poor is the friendless master of a world: a world in purchase for a friend is gain." — *Young*.

"A faithful friend is a strong defence."

to be received as himself

a 1 Co. iv. 15.

"True delicacy, as true generosity, is more wounded by an offence from itself, if I may be allowed the expression, than to itself." — *Greville*.

"The most delicate, the most sensible of all pleasures, consists in promoting the pleasures of others." — *La Bruyère*.

b Anon.

"Poor is the friendless master of a world: a world in purchase for a friend is gain." — *Young*.

c Spurgeon.

d Southern.

"Friends, but few on earth, and therefore dear." — *Pollok*.

Paul will follow his letter

me, you have not yet known him in that relation. **flesh**, earthly and personal relations. **Lord**, spiritual and religious relations.

Frederick Douglass.—When this eloquent man of colour was lecturing in England some years ago, a minister said to a friend whom he casually met, "Are you going to hear Douglass to-night?" "Certainly not;" was the reply, "he ought not to be encouraged, but to be sent back to his master as Onesimus was by Paul; have you never read his Epistle to Philemon?" "Yes," returned the minister, "I have, and had you also carefully read it, you would have noticed that Onesimus was sent back to Philemon, not as a slave to his master, to be punished for absconding, but as a brother beloved." The pro-slavery friend vanished.—*Religious Liberty*.—After the revocation of the famous edict of Nantz, when the Protestants were persecuted in every part of France, an English ambassador demanded of Louis XIV. the liberty of all those who were sent to the galleys on account of their religion. "And what," answered the royal bigot, "would the king of England say, were I to require the release of all his prisoners in Newgate?" "Sir," returned the ambassador, "the king my master would immediately comply with your requisition, if your majesty interposed for them, not as *malefactors*, but as your *brethren*."

17—19. **count**, consider, reckon. **partner**, a sharer in his reformation, and in these relations to them. **receive** . . myself, not as a slave but as a brother beloved. **wronged**, by any misdeed, injury. **or** . . **ought**, of property, or service. **put** . . **account**, and cheerfully forgive, as you would me; or look to me to refund your loss. **I** . . **hand**, you have my I. O. U. in this matter. **albeit**,^a *etc.*, your indebtedness to me, of wh. I need not remind you, may well balance the account.

The sinner's substitute.—I. The generous conduct of the Apostle—he pleads for a slave who had run away from his master. II. An interesting parallel to this example,—our salvation by Christ. III. Practical remarks: 1. How abundant is the comfort against sin provided for believers in Christ; 2. How much it concerns every soul to be a partaker of Christ's mercy; 3. How binding is the example of Paul, and the greater example of Christ, upon the Church, to welcome penitents of every class.^b

The basis of friendship.—True friendship can only be made between true men. Hearts are the soul of honour. There can be no lasting friendship between bad men. Bad men may pretend to love each other; but their friendship is a rope of sand, which shall be broken at any convenient season. But if a man have a sincere heart within him, and be true and noble, then we may confide in him.^c

The devotedness of friendship:—

Friendship is power and riches all to me;
Friendship's another element of life:
Water and fire not of more general use
To the support and comfort of the world,
Than friendship to the being of my joy:
I would do everything to serve a friend.^d

20—22. **let** . . **Lord**, and I shall, when I hear of the fruit of your faith in your Christian treatment of O. **obedience**, to my wish respecting O. **knowing** . . **say**, true love will ever exceed

the wishes of friendship. Perh. a hint that O. should be manumitted. **lodging**, the hint that he might come, a further inducement to Phil. to treat O. kindly. **prayers**,^a he relied for deliverance, not on the clemency of man, but on the mercy of God in answer to prayer.

Prepare me also a lodging.—I. The thing requested—a lodging—all necessaries for a stranger. II. The ground of the Apostle's request—he trusted that he should visit them through their prayers.^b

Early friendships:—

Some I remember, and will ne'er forget;
My early friends, friends of my evil day;
Friends in my mirth, friends in my misery too;
Friends given by God in mercy and in love;
My counsellors, my comforters, and guides;
My joy in grief, my second bliss in joy;
Companions of my young desires; in doubt,
My oracles, my wings in high pursuit.
Oh, I remember, and will ne'er forget
Our meeting spots, our chosen sacred hours,
Our burning words that utter'd all the soul,
Our faces beaming with unearthly love;
Sorrow with sorrow sighing, hope with hope
Exulting, heart embracing heart entire.
As birds of social feather helping each
His fellow's flight, we soar'd into the skies,
And cast the clouds beneath our feet, and earth,
With all her tardy leaden-footed cares,
And talk'd the speech, and ate the food of heaven!*

23-25. Epaphras,^a see on Col. i. 7. Marcus, see Intro. to Gos. acc. to Mk. Aristarchus^b (*excellent chief*), acc. to trad. Bp. of Apamea. Demas,^c see on Col. iv. 14. Lucas, see Intro. to Gos. to Lu. the grace, etc. (see on Ga. vi. 18), "with the spirit of those whom he addressed, with the third and highest portion of our composite nature."^d

The Christian's prayer for his brethren in Christ.—This text—I. Breathes family affection—affection to all who love Christ—affection to them as brethren, for—1. They are born of the same Father as us; 2. They are taught by the same preceptor; 3. They are severed from the world, and dedicated to God, body, soul, and spirit. II. Invokes a family blessing—grace—the grace of Christ. III. Describes family experience. If we have realised the text in our experience, then we have reached the climax of Christian attainments.^e—*The Apostolic benediction.*—I. Some explanation of the words of the text—"the grace of our Lord Jesus Christ." II. What we may learn from it: 1. The grand foundation of a sinner's hope; 2. How to make a practical use of Christian doctrines; 3. The simplicity of the faith, and the fervency of the love of the primitive Church—the Church of the Apostle's time.^f

French and English politeness.—The constantly taking off the hat to a lady or the touching it to a stranger is the ceremony which distinguishes other nations from the English. Even in England a gentleman doffs his hat to a lady of his acquaintance; but in France a man does not enter any place where a petticoat is visible without doing the same ceremony; and if there be any

a 2 Co. i. 11; Ph. i. 26; ii. 24; Ac. xii. 5.

"As the sword of the best tempered metal is most flexible; so the truly generous are most pliant and courteous in their behaviour to their inferiours."—Fuller.

b M. Henry.

"An able man shows his spirit by gentle words and resolute actions; he is neither hot nor timid."—Chesterfield.

"A true friend is distinguished in the crisis of hazard and necessity: when the gallantry of his aid may show the worth of his soul and the loyalty of his heart."—Ennius.
c Pollok.

Epaphras,
Marcus,
Aristarchus,
Demas,
Lucas

a Col. iv. 12.

b Ac. xix. 29; xx. 4; xxvii. 2.

c 2 Ti. iv. 10.

d Ellicott.

e Dr. Dilton.

"In conversation use some, but not too much ceremony: it teaches others to be courteous too. Demeanours are commonly paid back in their own coin."—Fuller.

f R. Cecil, M.A.

"When two goats met on a bridge which was too narrow to allow either to pass or return, the goat which

lay down that the other might walk over it, was a finer gentleman than Lord Chesterfield."—*Cecil*.

"A finished gentleman is perhaps the most uncommon of all the great characters in life. Besides the natural endowment with which this distinguished man is to be born, he must run through a long series of education."—*Steele*.

"The taste of beauty, and the relish of what is decent, just, and amiable, perfects the character of the gentleman."—*Shaftesbury*

g Sargant.

"As a man's salutation, so is the total of his character: in nothing do we lay ourselves so open as in our manner of meeting and salutation."—*Latimer*. Ordinary phrases of salutation may be meaningless, yet have their uses. The small change of conversation, and small change often convenient. The little courtesies of speech and manner, which are recognised by custom, not to be slighted. To do so betrays boorishness, littleness, pride, conceit, Pharisaism.

one thing that more than another has discredited the politeness of the English among the Parisians, it is the forgetfulness of taking off the hat to the presiding goddess of the restaurants. The Speaker of our House of Commons is not more inexorable on that point than those wax dolls. I have amused myself as I have sat in the room of a consul by watching the pantomime of a foreigner who has gone in and out repeatedly. At each entrance there has been a military salute, not addressed to any one in particular, but practised under a strong sense of self-approbation. Touch the hat on every occasion is the foreigner's eleventh commandment. Nor is this shibboleth of the gentleman at all peculiar to France. In Germany it prevails to a harassing extent. Ceremony, though still lingering in France, has departed from England. But it would be rash to conclude that because a people is more formal it is therefore more polite. I have lately noticed, in walking the streets of Paris, that in no place is there less consideration shown for the feelings of others. I observe that a Parisian turns off the causeway every one he meets. With a lady on my arm, I have again and again been thrust into the carriage-way by a man having the look of a gentleman. Indeed, I have heard it stated by an Englishman who has resided a great deal abroad, that the English are the most polite people in the world. I am afraid there is some John Bull prejudice implied in this assertion, even though we take politeness to mean, not external polish, but kindness in small matters.*s*—*The advantage of civility*.—A few years ago, a couple of gentlemen, one of whom was a foreigner, visited the various locomotive workshops of Philadelphia. They called at the most prominent one first, stated their wishes to look through the establishment, and made some inquiries of a specific character. They were shown through the premises in a very indifferent manner; and no special pains were taken to give them any information beyond what their own inquiries drew forth. The same results followed their visits to the several large establishments. By some means they were induced to call at one of a third or fourth rate character. The owner was himself a workman of limited means; but, on the application of the strangers, his natural urbanity of manner prompted him not only to show all he had, but to enter into detailed explanation of the working of his establishment. The gentlemen left him not only favourably impressed towards him, but with a feeling that he thoroughly understood his business. Within a year, he was surprised with an invitation to visit St. Petersburg. The result was, his locomotive establishment was removed there bodily. It was an agent of the Czar who had called on him. He has recently returned, having accumulated a princely fortune, and still receives from his Russian workshops a hundred thousand dollars a year, and has laid the foundation of the largest fortune in this country: and all are the results of civility to a couple of strangers.