

A Sermon
from 1 Cor: XIII, 4-7.

Charity suffereth long & is kind
charity envieth not; charity vaunt-
eth not itself, is not puffed up.
Doth not behave itself unseemly
seeketh not her own, is not easily
provoked, thinketh no evil;
Rejoiceth not in iniquity in the truth.
Beareth all things, believeth all
things, hopeth all things endureth
all things.

Various tests or criterions may
be proposed in order to ascertain
both our own personal state (as to
true religion & the religious state
of others. But no criterion can be

more complete, more comprehensive
or conclusive than that which the
our text affords. For it gives
such an intelligible description
such a striking characteristic of
true practical religion, of sincerity
of profession, of heartfelt piety
of the operations of Divine grace, as
not to be easily mistaken by any
serious & anxious inquirer after
Truth. If the tree is to be known
by its fruits, its faith by its works,
and we desire to know whether we
have these marks & evidences of true
religion we can do no better than
to examine ourselves by the ^{characteristic} descrip-
tion given in our text. A careful
study of it & a right understanding
of its meaning will cause a searching
inquiry which if we are seriously
disposed & sincerely desirous to know
our real state, we can not well pass
by in meditating upon it. It may

be that a description of more shining
virtues & graces might be given but
none could be more searching & ~~clear~~ ^{or decisive}

I therefore would call your devout
attention to the subject of our text
and pray God that you would fol-
low me, each & all with self exami-
nation, in order that we might be
enabled to judge of ourselves
whether we bear the fruits & evi-
dences of living faith of heart-felt religion
(Christianity). We shall consider
I) briefly from the context the
occasion of the Apostle's argument, &
II) The descriptive & searching
language of the text itself.

And may God graciously grant
unto us that fervour & devout at-
tention which we require & as sincere
desire to know our true condition
in order to profit by our inquiry!

I) We consider briefly from the con-
text the occasion of the upstart
arguments & reasonings

From the ^{previous chapters} previous verses & the succeeding
part of our chapter, as also from
the concluding part of the preceding
chapter we learn that the Aposta-
les endeavoured to counteract a certain
disposition on the part of the Corin-
thians, by which they gave proof that
that they had no clear view of
the ^{essence} sum & substance the spirit &
principle of all true religion.
That disposition consisted in a
prevailing tendency amongst them
after bright & shining gifts.
Extensive knowledge, eloquence,
great faith to work miracles,
a display of zeal to perform
great & mighty acts were evidently
more admired by them than that
true & saving faith which worketh

by love; they neglected the apparently
smaller yet more important duties
of the Christian whilst they fondly
strive after what appeared great
and extraordinary. To speak with
force to people, to give into my-
superior truths, to speak ~~etc~~ ^{eloquently}
(with eloquence) to display great
faith, these were more their objects
of their aspiration than to exercise
love & charity & brotherly kindness.
Now much as these great & extra-
ordinary gifts or superior talents
deserve to be esteemed as being
the display & manifestation of Divine
power, the ~~exceeding~~ indisputable
and crowning evidences of the truth
of the Christian religion, securing
its establishment & success, the ~~Speaker~~
in the previous chapter demonstrates
that the possession & use of them
could only be creditable & worthy the

ambition of the Christian believer
so far as they were employed
to profit others to edify oneself
& the Church; for then only they could
tend to the glory of God. Mark
from this view for edification and
spiritual profit extraordinary gifts
& superior talents, if so much as
being ascribed, to the neglect of the fun-
damental grace of Christianity would
only tend to vain glory ambition
jealousy & ultimately to envy
& strife. Simon the magician
was a striking instance of this
kind & the Corinthians themselves
have given some proofs of the jealousy
and envy engendered amongst
them by their mistaken admira-
tion of things which were benem-
ficial to true religion. Her chief

arose their divisions, their sectarian
spirit, the undue preference they gave
to this or that Apostle & teacher
to one or other particular talent &
gift. It is from the same source that
at all times so many sects & parties
have sprung up, that the professed
Church of Christ is so much split
asunder. [Did professed Christians
strive more generally than they do
to exercise those cardinal graces of
Christianity love & charity brotherly
kindness & humility sectarianism
and dissension would not be
so profit prolific in their growth as
they are; we should not have so much
cause for lamentation on account of
division, religion would not be
exposed to so much reproach.]

But to return to the Apostles, reasoning
and injunctions. After describing
the meaning & intent of those peculiar
gifts & endowments with which the

primitive Church ^{was specially} more particularly
was favoured & showing the necessity
as well as the wise economy of God
that different members of the Church
should be possessed of different
gifts & functions & offices for the
mutual & general good. He concludes
"But covet earnestly the best gifts
and yet I show you a more excel-
lent way ^{namely} namely that the
more excellent way was the possession
& exercise of charity to be exalted
with this is ^{the} ~~otherwise a better gift~~
than even the ability to work miracles.
This he explains more fully in the
chapter from which our text is taken
declaring that though he might speak
with the tongues of men & angels, in
all human languages & with the greatest
human eloquence or even in angelic
tongues, if he had not charity, he

would resemble but a sounding
brass or a tinkling cymbal all
would be empty unmeaning sounds
devoid of that harmony which re-
sides in music sweet & enlivening.
Nay even the gift of prophecy or the
comprehension of all mysterious subjects
would profit nothing without the
grace of charity. Nor can alms-
giving to the poor to the greatest
extent nor any other sacrifice nor
it even the sacrifice of our body avail
us without charity or truly Christian
love, thus intimating that all other things
whether gifts or virtues require to be
be adorned by charity or love, nay more
that they derive all their value & ^{often} ~~often~~ ^{importance}
from the influence from of that best of all
gifts - Love.

Another reason why charity or love should
thus highly be appreciated the Apostle
mentions immediately after the words of our
Lord saying "charity never faileth."
Whilst prophecy would ^{fail} ~~cease~~, being no longer

needed, whilst tongues should cease, being
given only for a time, whilst present know-
ledge & on great should vanish away
being superseded by higher attain-
ments of perfect knowledge, charity or
love should continue even in heaven
So great & excellent ^{exceeding} is evaluating
is charity above all other things to be
coveted.

II) We now come to the ^{more immediate} consid-
eration of the ~~most important~~ ^{and important} subject of
our text, to that ^{celebrated} particular description
of charity, its effects & workings, as
exhibited by the true believer more
particularly as regards his conduct to-
wards others, and let each one
mark attentively how far his conduct
corresponds with the characteristic
or how far he may be deficient if
not altogether destitute of genuine
charity. I need scarcely observe here
for I have already anticipated &
on previous occasions explained what
is the true meaning of the term charity
as generally used in the New Testament

It is not a mere work or act of ^{kindness & liber-} ~~charity~~ ^{ality}
not merely implying certain benevolent
generous ~~kind~~ actions towards the needy
distressed & poor or towards a suffering
Inmate, some good & laudable object.
But a principle, an inward grace
wrought in the Heart by the Holy Spirit
~~affection~~ ^{affection} ~~which~~ ^{which} ~~is the~~ ^{is the} ~~amongst~~ ^{amongst} ~~other~~ ^{other} ~~things~~ ^{things} ~~a~~ ^a ~~mark~~ ^{mark}
of regeneration — it is love, by which
from the original bond is more exactly
rendered. ^{though by that affection} ~~is the~~ ^{is the} ~~Divine~~ ^{Divine} ~~love~~ ^{love} ~~that~~ ^{that} ~~flows~~ ^{flows}
abroad in our Hearts which reflects of a kind
~~from the Heart of the sincere believer~~ ^{from the Heart of the sincere believer} ~~on others its gentle~~ ^{on others its gentle} ~~graces.~~ ^{graces.} ~~It manifests itself in~~ ^{It manifests itself in} ~~affection~~ ^{affection} ~~good will towards all~~ ^{good will towards all} ~~men, pity towards all who need~~ ^{men, pity towards all who need} ~~help & comfort, as well as in a~~ ^{help & comfort, as well as in a} ~~particular act of charity.~~ ^{particular act of charity.} ~~Being~~ ^{Being} ~~wrought by God, it imitates the Divine~~ ^{wrought by God, it imitates the Divine} ~~pattern, as God loves us freely, so~~ ^{pattern, as God loves us freely, so} ~~the true Christian loves freely, love sti-~~ ^{the true Christian loves freely, love sti-} ~~mulates him back so nearly when love~~ ^{stimulates him back so nearly when love} ~~is disavowed, but where reason and pity~~ ^{is disavowed, but where reason and pity} ~~are required. In the first place the~~ ^{are required. In the first place the}

Apostle describes it as long suffering
charity suffereth long. That is to say
it submits to injuries & wrongs, to re-
proaches & persecution. It is not soon
exhausted in patience & forbearance
it rather will bear ill treatment
than to retaliate. It is forgiving.
As God loves the sinner his enemy
so the Christian is likewise comman-
ded to love his enemy, he will not curse
nor wish ill to those who hate him but
rather pray for them. How far we have
ascended to this standard, I will leave
for each one to consider. In the next place
charity or love is said to be kind. Observe
it does not say to whom, but it is generally
spoken, not a simple act of kindness, but
a disposition to act kindly with a good
will towards all, benevolent tender-
heartedness a desire to do good wherever
we have an opportunity, such are the charac-
teristics of the true Christian, he is a general
friend, can wish well to every his neighbour
wherever he can do a friendly turn or serve
others, it affords him pleasure to do so.

Charity exorceth sch. Envy is one of the
greatest sources of division & strife
in the world, it is one of the greatest enemies
of the human race, often harboured in the
bosom of man without being known & detected.
It is for many more easy to show pride-
ness when they behold distress than to
look upon the prosperity of others with
pleasure & satisfaction. When others exult in
honour & glory are preferred above us none
respected more honoured ^{more popular & ad- mired} more successful
in their undertakings than we are obtain
greater favours, ^{enjoy more freedom & like} we must not imagine we
have cause to complain much can be dis-
pleased at them ^{or} ~~we~~ ^{we} feel dis-
appointed if we ^{can not equal them}. But rather ^{view the well}
one ~~to rejoice~~ ^{to rejoice} with them ^{fare of}
weep ~~we must learn also to rejoice with~~ ^{with}
them that we rejoice. The poor must not ^{complain}
the rich the humble & despised not the
high & honoured the unfortunate not the prosperous
disappointments & losses & humiliations
often tend to lay open the envy of a man's
heart. Charity exorceth sch. itself, is not
puffed up? A brown laugh

a careful
watch is
required
against
the secret
enemy

ambitions & overbearing spirit often
exhibited to see annoy & trouble others
is utterly unbefitting altogether inconsis-
tent with the Christiana. Even to
wound a brother, feeling by a harsh
presuming a laughly expression a
true gentle & mild Christian will shrink
to a void sense of his own shortcomings
& infirmities ~~forbids him~~ & of his de-
pendence on the Lord & the Holy
Spirits & spiritual forbids him to
boast or to be elated & vainglorious
whether in his advantages talents
riches dignities & even nobility
may be rebuked & admonished. He shrinks
to remain humble. In this spirit of
humility & gentleness he will also re-
frain from every unseemly act every
act which would be hurtful or
or boarder on cruelty & oppression may
even as well as every harsh word or un-
civil language. The Christiana stands on
his situation is courteous considerate
unassuming respecting every man's rights
Charity seeks not her own. Selfishness

undoubtedly if not clearly & fully proved
to be such & other allowing of the best of notions
& intentions even if facts may have been
untrue

Rejoice that in giving not speaking
with pleasure of any one, sins &
over ^{but rather lamenting} them ~~than~~ ⁱⁿ ~~the~~ ^{the} ~~unpleasant~~ ^{unpleasant} ~~of~~ ^{of} ~~lips~~ ^{lips}

Leave not ~~any~~ given to slandering
& backbiting but rather strive
to better the character ^{of others} ~~of others~~ ~~and~~ ~~to~~ ~~place~~ ~~to~~ ~~see~~ ~~proof~~ ~~of~~ ~~their~~ ~~advancing~~ ~~to~~ ~~some~~ ~~principles~~ ~~and~~ ~~established~~ ~~by~~ ~~their~~ ~~good~~ ~~and~~ ~~consistent~~ ~~conduct~~ ~~flowing~~ ~~from~~ ~~right~~ ~~principles~~ ~~the~~ ~~principles~~ ~~of~~ ~~truth~~ ~~As~~ ~~falsehood~~ ~~and~~ ~~error~~ ~~will~~ ~~persecute~~ ~~sin~~ ~~and~~ ~~iniquity~~ ~~so~~ ~~truth~~ ~~the~~ ~~truth~~ ~~as~~ ~~it~~ ~~is~~ ~~in~~ ~~Christ~~ ~~Jesus~~ ~~whereon~~ ~~it~~ ~~unquies~~ ~~will~~ ~~make~~ ~~good~~ ~~a~~ ~~pious~~ ~~account~~ ~~for~~ ~~the~~ ~~Christian~~ ~~the~~ ~~worst~~ ~~of~~ ~~love~~ ~~beareth~~ ~~all~~ ~~things~~ ~~It~~ ~~is~~ ~~the~~ ~~patience~~ ~~and~~ ~~forbearance~~ ~~enough~~ ~~to~~ ~~bear~~ ~~with~~ ~~other~~ ~~infirmities~~ ~~would~~ ~~rather~~ ~~than~~ ~~correct~~ ~~their~~ ~~failings~~ ~~&c~~ ~~Believe~~ ~~with~~ ~~all~~ ~~things~~ ~~Take~~ ~~the~~ ~~best~~ ~~over~~ ~~every~~ ~~thing~~ ~~the~~ ~~most~~ ~~favorable~~ ~~of~~ ~~others~~ ~~—~~ ~~follow~~ ~~believers~~ ~~has~~ ~~not~~ ~~doubt~~ ~~ease~~ ~~&c~~ ~~&c~~

place to see proof of their advancing
some principles & established
by their good & consistent conduct
flowing from right principles the
principles of truth. As falsehood
& error will persecute sin & iniquity so
truth, the truth as it is in Christ Jesus
whereon it unquies will make good
a pious account for the Christian.

the worst of love beareth all things. It is the
patience & forbearance enough to bear with other
infirmities would rather than correct their
failings &c. Believe with all things. Take
the best over every thing the most favorable
of others — follow believers, has not doubt ease
&c.

the worst of love beareth all things. It is the
patience & forbearance enough to bear with other
infirmities would rather than correct their
failings &c. Believe with all things. Take
the best over every thing the most favorable
of others — follow believers, has not doubt ease
&c.

the worst of love beareth all things. It is the
patience & forbearance enough to bear with other
infirmities would rather than correct their
failings &c. Believe with all things. Take
the best over every thing the most favorable
of others — follow believers, has not doubt ease
&c.