

A Sermon
from 1 Corin: XIII, 1. 2. 3.

Though I speak with the
tongues of men & of angels
and have not charity I am become
as a sounding brass or a tinkling
cymbal.

And though I have the gift of prophecy
and understand all mysteries and
all knowledge and though I have all
faith so that I could remove mountains
and have not charity I am nothing.

And though I bestow all my goods
to feed the poor and though I give
my body to be burned and have not
charity, it profiteth me nothing.

^{such as alone will avail before God}
True religion is ^{but} ~~nothing~~ little under-
stood & still less practised by the
~~generality of those~~ religious profession
numbers who make a

upon others ~~the~~ ^{the performance of some religious duties}
^{or the} attendance on religious ^{of course} ~~call~~
~~names~~ he is pronounced to be
zealous in his religion. Yet
all the while he may lack
the most essential part that
which constitutes the vital prin-
ciple of religion, even charity
in the sense employed in our
text - ^{his} a term, too ^{often} generally mis-
understood & misapplied.
Our text clearly intimates that
a man might be possessed of
many great excellent gifts, of
shining talents together with much truth
some practices which would ^{give a good}
make it appear as if he ^{were} ^{& might obtain}
ready even to make great sacri-
fices for the sake of religion
that a man might so distinguish
himself in the ~~cause of religion~~ ^{religion world}
as to excite the admiration
of many and yet might be
wanting the one great gift
non-essential that all, that
most excellent gift, charity, which

The Apostle urges his Corinthian
to desire, ^{to covet} above all others.

The Corinthian ^{Christians} ~~concerns~~ to ~~themselves~~
were evidently to a great
extent, overlooking this ^{best} ~~greater~~
of all Christian graces, neglecting
to cultivate its more general
practice, whilst they overrated
and ambitiously coveted gifts
and attainments of a more
striking & conspicuous kind

Other nina Such as the gifts of tongues, the
cultures power, ^{a superior} ~~acquisition of~~ knowledge
eloquence and elegance of speech
in short, any thing that would
strike the outward senses, and
partiality ~~thing that would appear marvell-~~
- for where ^{or} less & mysterious. Hence their
the main thing decision, their sectarian spirit -
is kept in view ^{then} ~~then~~ under attachment to her -
when the whole man instrumentally, their ~~part~~ ^{highly}
part of religion ~~possibility & spiritual manifestations~~
is sought after ~~in the general way of believers~~
such ^{hard} ~~cannot easily~~
things up.

~~See also~~ Their want of proper order &
discipline. For when there is no
union & harmony when no ^{equal or} things
are considered of more importance
than essentials when ambition & vainglorious
pretensions ^{there is warring the elements in} ~~disorder~~ ^{himself}
prevail. Nor was their exchange ^{which unites}
near at least of many of ~~them~~ ^{& unites}
from their own spirit & passion ^{even here}
St Paul who was their instrument ^{charity}
of their conversion attributable
to any ~~themselves~~ ^{other cause} but their lack
of that best of all gifts & graces
charity which he now urges ^{so forcibly}
them. We shall endeavor ^{to} show the true
meaning & ^{or} full import of the term
charity and in the next place
II Point out its excellency
^{in its operation & effects} and superior nature by
comparing it, agreeably to the Apostle's
argument with the gifts & graces
spiritual powers.

And may the Lord graciously

^{this most} enable us rightly ^{to apprehend} ~~to possess~~ ^{to possess} ~~stand & then generally~~ ^{to} ~~by~~
^{excellent} ~~stand & then generally~~ ^{to} ~~by~~
^{grace} ~~stand & then generally~~ ^{to} ~~by~~
^{to attain to it} ~~stand & then generally~~ ^{to} ~~by~~
all our ~~stand & then generally~~ ^{to} ~~by~~
doings ~~stand & then generally~~ ^{to} ~~by~~
are nothing ~~stand & then generally~~ ^{to} ~~by~~
worth. ~~stand & then generally~~ ^{to} ~~by~~

^{et} Then we exhort
to show the true meaning &
full import of ^{the term} Charity.
^{Many of you are aware and I}
^{have been stated on various}
^{occasions that the term charity}
as now used in the English lan-
guage does not come up to the
original word in the N. T. nor did
the translators of our Bible at-
tach to it the same meaning as we
do now. We would for instance
call it charity, if a person gave
liberally to the poor & distressed
but that people in our territories
that a man might give all his goods
to the poor and yet be void of
^{even so far as to suffer himself.}

charity. Thus a man might also
contribute freely of his substance
for a good religious object, and
yet not have ^{true} charity. Nor does a
kind forbearing disposition towards
others, a charitable construction of
the acts of our neighbours, or a liberal
spirit to those who may differ from
us on any other well meaning charitable
act or performance come up to the
import of the original term. The origi-
nal word implies not so much an
act or performance, ^{but a motive or principle} nor an act-
ward conduct but a ^{inward} grace dwelling
in the heart. Only when a person springs
from that principle they are true acts
of charity. The original word means
more properly Love—a brotherly
~~feeling or sincere good will~~ affection
~~heart-felt affection~~, such as
created within us when the love
of God is shed abroad into our
hearts by the Holy Ghost which
given us to us. It is a pure holy
heavenly principle ~~imposed~~ ^{inward} in our
soul.

True
love cannot
will follow
them being
wiles in the
heart, but
it might be
some extent
it is
dwelling

an inward
feeling of
kindness
good will
forwards
near more
especially the
members of
the household
of God.

curse as if they suffer ~~with~~
we suffer with them, if they
are comforted we are comforted through
~~with them~~. We rejoice with them
that do rejoice & weep with
them that weep. We ~~endeavour~~ ^{strive if possible}
to bear peace with all men but
seek for a closer union ~~with~~
& promote concord & unity of
mind ^{with} the sincere followers
of Christ. To attain this all-
important ^{end} much forbearance, rest-
less humility, gentleness & a forgiving
spirit are required. But these
are graces naturally & necessarily
flowing from & accompanying ^{kind}
a brotherly love. It is a ^{conciliating} grace
abounding with all other graces, therefore, a grace
beautifying, exalting & perfecting
all other gifts & talents. ^{perfecting}
Hence it is a heartfield principle
resting on the Divine Love. A heart
fear kept up by the Holy Spirit, it
will show itself as love in our acts
& performance, in our whole conversation

intercourse with all around us,
in our conduct towards others.
If truly existing within us, it need
^{his love} it will even its self in our lives,
~~in our dealings towards others.~~
For by the fruit the tree is known.
Hence the apple rather than
to explain its principles & nature
~~in the old script~~ points out its effects
its kind of life, its influence and
~~magnification~~ saying "Charity suffereth
long & is kind, charity envieth not,
charity vaunteth not itself is
not puffed up, doth not behave
itself unseemly, seeketh not
her own, is not easily provoked,
thinketh no evil - is not easily
suspicious - rejoiceth not in iniquity
- in whom even it ^{beholdeth} ~~sees~~ it is gladdened
- But rejoiceth in the truth;
beareth all things, hopeth all
things betwixt all things, hopes
for the best of every man - en-
courageth all things. "Such neighborly
is charity or brotherly love, will

for power
boasting an
with only in man
is not in this

will manifest itself and prove its effect
the loving spirit origin. It is ^{its effect} ^{operations}
a disposition of ^{lovely} ^{& affectionate} ^{regard} ^{and}
as the natural man, ^{is not capable of} ^{and}
kind & charitable, however ⁱⁿ ^{friendship} ^{however} ^{affectionate}
in friendship, however affectionate
In our natural relation is
not possessed of. For selfishness
or ambition & vain glory will
constantly be mingled with all
kind of charity & kindness.
Our natural love is not pure
his best intentions are not free
from selfish considerations.
Such love & charity as we have
described you alone can impart
and will impart only to those
who seek ^{love} ^{him}. I see a
^{where} ^{will} ^{be} ^{top} ^{readily} ^{accepted}
Love is rare in the world even among
professing Christians, even among
the non religious & deists
of the Church. ^{that} ^{we} ^{may} ^{we}
examine ourselves how far we

we have attained but a low far we

goal like
corruption
this heavenly
nature

expect
better things
give but
imperfect
& uncertain
proofs of
the love of
God dwelling
in their hearts
and evince
not that faith
which worketh
by love

respect
the

~~we~~ act of up to this standard
of our religion or how far we are
exchanged from this ^{3rd} ~~kind of~~
~~principles of Christianity~~. Nor must
~~we~~ ^{satisfy ourselves} ~~be~~ ^{because} others
fall short ~~likewise~~ because
numbers exhibit a spirit of
corruption in actual opposition
to the Christian standard
because many whom we ought
to look up to ~~in whom we~~
~~view~~ ~~as~~ in their profession
are at the best very imperfect.
The standard is laid down,
we cannot lower it, we cannot
neglect urging its necessity &
obligation. Pure sincere love
not with the tongue only, but in
deed & in truth, such love as
gives love in heart is made
the indispensable rule & duty
of every true follower of Christ.
It is that grace which alone

fit ^{us for} & entirely us to the heavenly
kingdom when all is love, love
in perfection. When all other gifts
& grace & attainment cease & when
faith is exchanged ^{for} sight, when
hope is realized in possession, when
all present knowledge vanishes away
before a brighter & fuller per-
ception of Divine truths & heavenly
objects, love is still necessary
~~not still necessary~~ ^{in order} to increase
& secure for ever the happiness of the heaven
of heaven. For charity never
faileth. "The question is: Have
we at least ^{the beginning} the germ of this love within
us? Is the
is it our earnest desire, are we ^{stark} ^{hunger}
earnest seeking to be possessed ^{that will} ^{increase}
of this love? If so, Divine grace ^{will} ^{afford}
will enable us to obtain & ac-
complish what otherwise may appear
~~difficult & impossible~~. The prin-
ciple, the beginning, the germ of such
love we must have. ^{and} ^{when}
& when obtaining it, it will prove of a growing nature

II, The Apostle you observe points
out the excellency & superior
nature of the grace of Love Em-
phatically with more than 100 gifts
and attainments in such a
manner as to leave no room
for doubt that no kind of reli-
gious attainments or great
charitable acts will avail
us in the sight of God without
that best of gifts. Though I
speak ^{thine} with the tongues of men
& angels if I know all human
languages & employed them for
the spread of religion, if I were
as highly gifted as to deliver
my discourses in angelic strains
if I could command the most
pleasing & striking eloquence

The Apostle
supposes it
certainly that
such gifts
& powers as
he now speaks
in contrast
with charity
are often if
ever met in
any one without
charity. And he
thinks the case
as possible

so as to excite men's admiration
& applause, & have not charity
I should become but a sounding
brass or a tinkling cymbal, all
would be an empty sound, were
I how to attract for a while. For like
an instrument of music, I should
be a weak & unskilful performer
unable to enjoy what I preach to
others, unable to produce a life giving
lasting effect. The soul & spirit of
religion would be wanting without
divine love. ^{My faith & hope without love would be a}
And, further, though ^{dead} ^{farth}
I have the gift of prophecy so as to foretell
future ~~things~~ events, and understand
all my mysteries, if I could explain
the most profound subjects and all
knowledge so as to surpass others, and
though I have all faith so that I will
remove mountains performing the most
wonderful acts, so that nature ^{as it were} obeyed
my bidding. If God thus choose
to distinguish me ^{any one} with the highest
gifts & yet he have no charity, ^{were} ^{not}

influence by Divine Love had no other
~~love~~ no pure love to ^{the} brethren -
I might indeed be admired, sought
after, applauded, I might ^{be} admired
the world & vision ^{appeal to all} ~~the world~~
^{miraculous} yet is reality in the sight of God,
as regards that which is abiding
~~the world~~ ^{he would be as} ^{I would be} ^{recall with us} nothing a useful in-
strument, a hypocrite & vain glory
pretence to be cast away. The
brightest gifts will not make up
for charity, the most popular teacher
of ~~the~~ influence by the love of God,
has lost his reward in this manner
by him who takes account only of ^{quick}
the ^{working by love of} ~~intent~~ of the heart. Nay more, if

He could
not say with
St Paul, We
preach not
ourselves
but Christ
Jesus

Love does
not care
is my heart
it will ~~not~~
nothing, it will
not save me
nothing but
love to God
& love to the
brethren will
avail. Let
God give the
grace of it

I bestow all my powers to feed the
poor, if I were liberal in the extreme,
appearing to abound in what generally
would be called charity, sacrificing all
to merit thereby heaven, or human applause,
if I went so far as to surrender my body
to be burned even though it be for the
fear of my opinion, or for some prin-
ciple, for the particular creed I advocate
to be admired & lauded & commemorated
as a martyr, without charity, if the Divine