

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 ~~nothing~~ ^{but} little under-
stood & still less practised by the
~~generality of those religious profession~~
numbers who make a

The decision ^{most men} taken of the ~~generality of man-~~
human heart ~~times~~ is indeed greatly at fault con-
cerning the important question, What
does religion mean? What are its
vital, its most essential parts?
We often hear it said of a man that
he is religious, or religiously disposed
simply because he has some regard
for religion, respects ~~its~~ ^{its} outward
observances, conforms to some of its

The judgment of ^{most men} ~~the generality of man~~-
kind is indeed greatly at fault con-
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does religion mean? What are its
vital, its most essential parts?
We often hear it said of a man that
he is religious, or religiously disposed
simply because he has some regard
for religion, respects ~~its~~ ^{its} outward
observances, conforms to some of its
rules, and has a general belief
of the truths of the ^{Scriptures} ~~doctrines~~. If be-
sides he leads what the world
calls a moral life and performs
certain acts of kindness & charity,
(I mean charity ^{in the sense as it}
is used in our text, but ^{in its} ~~as it~~
^{limitation meaning} ~~as~~ generally used - if a man
acts up to this standard, he
is commonly ~~set down~~ ^{regarded} as a religious
character. If moreover he can
~~talk~~ ^{inquire} well on religious subjects
can hold an argument on some
disputed points & defendably
some articles of faith, ^{or} ~~argues~~

upon others ~~the~~ ^{the performance, of some religious duties}
or ^{the} attendance on religious ^{observances} ~~services~~
~~namely~~ 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 generally mis-
understood & misapplied.

He exhorts his Corinthian
to desire, ^{to covet} above all others.

The Corinthian ^{Christians} ~~seem to think~~
~~unity~~ 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 nine such as the gifts of tongues, the
cultures, power, ^{a superior} ~~a superiority of~~ knowledge,
eloquence and elegance of speech
in short, any thing that would
strike the outward senses, and
be ~~that would~~ appear marvel-
lous & mysterious. Hence their
decision. Their sectarian spirit -
they ^{mean also} ~~conclude~~ a attachment to hu-
man instruments, their ~~partiality~~
partiality & spirit ~~in the general way of~~
in the general way of ~~the~~
partiality
for whom
the main thing
is kept in view
when the whole
part of religion
is sought after
such ^{hard} ~~cannot easily~~
spring up.

~~See also~~ their want of proper order &
discipline. For when there is no
union & harmony when men things
are considered of ^{equal or} more importance
than essentials when ambition & vain glory
prevail, ^{there is wanting the element which unites} ~~discipline will be wanting~~
~~good law~~. Nor was their exchange
near at least of many of ~~them~~
from their own ~~stupidity~~ & ~~ignorance~~
St Paul who was their instrument
of their conversion attributable
to any ~~themselves~~ ^{other cause} but their lack
of that best of all gifts & graces
charity which he now urges upon
them. We shall endeavor ^{so forcibly} to show
I ~~then~~ to show the true
meaning & ^{or} full import of the term
charity and in the next place
II Point out its excellency
^{in its character & 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 need} enable us ^{to possess & to} rightly ^{to apprehend} ~~to possess & to~~ ~~stand & then generally~~ ~~to~~
^{excellent} ~~stand & then generally~~ ~~to~~
^{grace} ~~stand & then generally~~ ~~to~~
to attain to its practice. The best of these
all our ^{without} ~~stand & then generally~~ ~~to~~
divine graces which ~~others~~ ~~are~~ ~~all~~
others ~~is~~ ~~a~~ ~~capable~~ ~~of~~ ~~proportion~~
are ~~nothing~~ ~~at~~ ~~all~~ ~~in~~ ~~the~~ ~~right~~ ~~of~~ ~~God~~.
worth.

Then we exclaim
to show the true meaning &
full import of ^{the term} Charity.
^{Many of you are aware and I}
A. L. B. stated on various
^{from time to time} 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 ^{his} charity. Nor does a
kind forbearing disposition towards
others, or 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 men-
tioned much but, a ^{principle} ~~principle~~ ^{inward grace dwelling}
in the heart. Only when a virtue spring
from that principle they are true acts
of charity. The original word means
more properly Love—a brotherly affection
~~feeling or sincere good will~~ ^{such as} ~~heart-felt affection~~ ^{an inward}
created within us when the love ^{feeling of}
of God is ~~placed~~ ^{kindled} abroad in our
heart by the Holy Spirit which ^{good will}
given us. It is a pure holy ^{forwards}
heavenly ^{more} ~~principle~~ ^{especially the}
seed sown in our ^{the} ~~seed~~ ^{of}
soil.

Phenomena
 from the
 Levian love
 and is as it
 were its
 response &
 its reflection
 a vital
 spark en-
 kindled in
 the soul,

It is inspired by the love of
God towards us. When we experi-
ence the Divine love, ^{its gracious influence} are assured
of the same, but believe its reali-
ty and appreciate its possession
~~and influence~~, we then are filled
^{not only} also with love to God in return
^{but also} ~~and~~ with heartfelt love to-
wards our brethren. We feel
towards them ^{as brethren indeed} as one with us
united in the same bonds
of Divine fellowship. We take
^{deeply} ~~a deep~~ ^{felt} ~~interest~~
interest in them ~~and for~~ now
especially in their spiritual
well ~~fare~~ ^{fare}, for we sym-
pathy towards all men but
more especially towards those
who are true ~~but~~ ^{believers}
~~in Christ~~ ~~and~~ ~~in~~ ~~the~~ ~~world~~
then. We sincerely ~~love~~ ^{love}
(our brethren)

curse us, 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} among the sincere followers
of Christ. To attain this all-
important ^{end} much forbearance, meek-
ness, humility, gentleness & a forgiving
spirit are required. But these
are graces naturally & necessarily
flowing from & accompanying ^{kind} ~~kind~~
or brotherly love. It is a ^{carcass} ~~grace~~ ^{grace} ~~grace~~
abounding with all other graces, ^{therefore} a grace
beautifying, exalting & perfecting
all other gifts & talents. ^{where} ~~where~~ ^{where}
therefore it is a heartfelt principle
resting on the Divine love, a heavenly
fear kept up by the Holy Spirit, it
will show itself as love in our words
& performance, in our whole conversation

intercourse with all around us,
in our conduct towards others.
Of him existing within us, it must
be ^{his love} will even its self in our lives,
~~in our dealings towards others.~~
For by the fruit the tree is known.
Hence the Apostle rather than
to explain its ~~principles~~ nature
~~in the present~~ points out its effects
its kind of life, its ^{operation} influence and
^{manifestation} 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 ^{believes} it is genuine
- but rejoiceth in the truth;
beareth all things, hopeeth all
things (between all things) hopes
for the best of every man - ex-
cuseth all things. & Such neighborly
is charity or brotherly love, will

for power
boasting an
with only in our
sister truth is

will manifest itself and prove its effectual
the Laving & living origin. It is ^{operation}
a disposition of ^{brotherly} ~~the~~ ^{& affectionate} ~~such~~ ^{language}
as the natural man ^{is not capable of} ~~feeling~~
~~kind & charitable~~ ^{love} ~~in friendship~~ ^{therefore}
~~however affectionate~~ ^{man shall}
towards natural relations is ^{more be}
not possessed of. For self ^{manity or}
or ambition & vain glory will ^{natural}
constantly be mingled with all ^{affections}
his acts of charity & kindness ^{or deaver-}
His religious love is not pure ^{ness of heart}
his best intentions are not pure ^{however}
from selfish consideration. ^{praiseworthy}
Such love or charity as we have ^{must not}
described for a alone can impart ^{be mistaken}
and will impart only to those ^{for this higher}
who seek ^{& purer love} ~~love him~~ ^{creation}
I see a ^{in our hearts} ~~that~~ ^{image}
Love is rare in the world even among
professing Christians, even among
the non religious & decent portion
of the Church. ^{that great}
We may ^{changes}
examine ourselves how far we ^{not affected}
^{it must}
^{exist its}
^{fruits cannot}
^{grow}

we have attained but a low far we

goal like
disposition
this heavenly
nature

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

Respect
to the

~~we~~ act of up to this standard
of our religion, or how far we are
estranged from this ^{3rd} ~~high~~ ~~principles~~
~~of Christianity~~. Nor must
we ~~sell ourselves~~ ~~become~~ others
fall short ~~likewise~~, because
numbers exhibit a spirit &
disposition wholly opposed
to the Christian standard
because many whom we ought
to look up to ~~as~~ whom we can
never ~~revere~~ in their profession
are at the best very imperfect.
The standard is laid down,
we can not lower it, we can
neglect urging its necessity &
obligation. Pure sincere love
not with the tongue only, but in ^{deed}
deed & in truth, such love as
Divine love in hearts is made
the indispensable rule & duty
of every sincere 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 & attainments cease & when
faith is exchanged ^{for} sight, when
hope is realized in possession, when
all present knowledge and knowledge
before a brighter & fuller per-
ception of Divine truth & heavenly
objects, love is ~~still needed~~
~~with still constant~~ ^{in order} to increase
& secure for ever the happiness of the heirs
of heaven. For charity never
faileth. The question is: How
not at least ^{the beginning} ~~the beginning~~ the germ of this love within
is it our earnest desire, are we
sincerely seeking to be possessed
of this love? If so, Divine grace
will enable us to obtain & ac-
complish what otherwise may appear
~~difficult & impossible~~. The prin-
ciple, the beginning, the germ of true
love we must have. ~~and when~~
& when obtaining it, it will prove of a growing nature

*Is the
dark hidden
that will with
nobly increase
into a flower?*

II, The Apostle you observe points
out the excellency & superior-
ity of the grace of Love Em-
phatically with more shining 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 all charity
I should become but a sounding
brass or a tinkling cymbal, all
would be an empty sound, mere
show & theatrical for a while. For like
an instrument of music, I should
be a mere occasional 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 with
divine love. ^{My faith & profession without love would be a} And, further, though ^{occasional} ^{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 could
remove mountains performing the most
wonderful acts, so that nature obeyed ^{as I were}
my bidding. If God thus choose
to distinguish ^{any one} me with the highest
gifts & yet I have no charity, ^{then} ^{were}

influence by Divine Love had no other
~~love~~ so pure love to ^{the} brethren -
 I might indeed be admired, sought
 after, applauded, I might ^{be} admired
 the world & Union ^{applauded} their ~~admiration~~ ^{admiration}
 yet is reality in the sight of God,
 as regards that which is abiding
~~the world~~ ^{he would as} be nothing a useless in-
 strument, ^{it would be} a by-product & vain glorifying
 pretence to be cast away. The
 brightest gifts will not make up
 for charity, the most popular teacher
 if not influenced by the love of God,
 has lost his reward in this garment
 by him who takes account of ^{nothing by love of} ^{us}
 the ~~interest~~ of the least. Nay more, if

The world
 does not say with
 St Paul we
 present not
 ourselves
 but Christ
 Jesus

Love does
 not make
 in my heart
 it will prove
 nothing, it will
 not save me
 nothing but if I
 love to God
 & love to the
 brethren will
 avail. ^{and the} ^{and the}
 God give the
 greatest of all

I bestowed all my goods 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 opinions, or for some prin-
 ciple, for the particular creed I advocate
 to be admired & lauded & commemorated
 as a martyr, without charity, if the Divine