

A Sermon
from
1 Corinth: XIII, 13

And now abideth faith
hope charity & then three; but
the greatest of these is charity

To have a clear view of the
fundamental ^{& distinguishing} doctrines of the
Gospel or to form a right esti-
mate of the most essential parts
of a Christian's belief is a
matter of the utmost importance
^{inasmuch as it tends} to establish the heart and to
keep us from being carried to &
fro by every wind of doctrine or we are
such errors which result from ^{giving} ^{again}
one's own notions or an unwise

stress laid on points of minor
 or secondary consideration.
 Not that there is any thing
^{taught} in the Scripture which might be
 treated as of little consequence
 or not worth our study & inquiry;
 on the contrary all the truths of
 the inspired word of God are
^{calculated to}
 afford us spiritual nourishment
 for the Christian's mind or ~~heart~~
 to ~~increase~~ enlighten justice
 and edify his soul. Every
 word recorded, every doctrine
 taught every precept delivered
 every promise held forth every
 practice referred to all
 may be said to deserve our
 attention or inquiry. But
 we are liable to ~~be~~
 as soon as we forget or neglect
 what is essential or fundamental.

and sketch certain points or
ideas which receive their signi-
ficance & true bearing from the
truths which lie on the basis
of all others which form as it
were the root & trunk of the
tree maintaining & nourishing the
branches & leaves & flowers & fruit.

Thus for instance, to ascertain
what was the most primitive form
of Church Government or the particu-
lar mode of religious exercises
and Divine worship for mutual
edification is not unimportant
or ~~destructive~~ to save even
^{as far as practicable}
now as a guide & rule to ourselves,
~~and it is desirable & expedient~~
~~to conform to the same as far as~~
~~we are able, as far as present~~
~~circumstances may admit or seem~~
~~advisable. But to insist~~
~~on it~~

on these things as most essential & to loose
sight about them things and to lay
stress on certain practices of
which we have no distinctive
pointed out might often prove
very inconvenient & lead us away
from further the practice of them
Christian practices which are essential
or we might obscure sometimes
the plain truths of the Gospel.
So to come at once to the various
particular subjects to which our
Text has reference and to agitate
certain questions arising therefrom
which at the time the speaker was
agitating the London Mission Church,
we may argue it is not unimportant
for us to divine the peculiar gifts
and manifestations of the Divine
Spirit as bestowed on the primitive
believers. That you would expect
then special gifts & graces as:

The gifts of tongues the gifts of healing
the gifts of prophecy the gifts of
miracles all this is of no small
weight as to the proofs evidence
of the Divine character of Christ's
religion. You ~~perceive~~ ^{attended} ~~thereby~~ ^{his great work &}
all was his work that his spirit ^{power}
operated in a ^{mighty} ~~mighty~~ ^{extraordinary} ~~extraordinary~~ ^{operation}
manner to ~~unveil~~ ^{display} the world
to impress mankind with ^{of} ~~the~~ ^{extraordinary}
acts & wonders to confirm the ^{mighty}
truths of the Gospel. But if we ^{heavily}
make more of these gifts & wonders ^{inflexible}
ful manifestations of the Divine ^{force}
power than of faith saving faith
of a sure hope of eternal life
and Christian love we should
mistake their meaning & intent.
Or if we consider such extraordinary
gifts ^{rather} ~~more~~ ^{than} the ~~one's~~ ^{one's} ~~primary~~ ^{primary}

graces or characteristics of
true religion we might apprehend
err from the faith or deprive
ourselves of the comforts held
forth in the Gospel, To study
the deeper mysteries of Divine
truth to penetrate into to certain
try to have a new comprehensive
view for a new perspective
into that respect of the Gospel
compensation or the Divine
purposes of God of Divine mind
in bringing about carrying on &
consummating his glorious design
all this is ~~essentially~~ a
laudable & often very noble
effort of a contemplative &
abstract mind, but even such a
vision might lead us away from
the simplicity of faith. Achieving
after abstract & theoretical

Knowledge might concern to those
rights of its practical experience
its practical benefits. For no gift
however great & shining can ^{sup-}
ply the place of sincere & heartfelt
religion or the faith that worketh
by love. We then can knowledge
however extensive & profound
in ~~spirit~~ religious truths be of
any real avail if not practi-
cally & experimentally applied
to our daily life & conversation.
We might appreciate more than
some of our Brethren ^{as for instance} some of the
profound questions & ideas respecting
the Deity the Trinity the mysterious
character of Christ, but we might
fall into some speculations beyond
the reach of our powers while others
might in a simpler way with

a purer & more humble mind
and above all with a strong grasp
sincerity & apply the
procedural import & bearing
of these mysterious truths.
We must never forget that at best
our knowledge is imperfect and
but partial. This even the inspired
Apostle admitted in the argument
which led him to the conclusion
arrived at in our text. For he says
immediately before our text, "For we
know in part & prophesy in part,"
and again: "For now we see through
a glass darkly; but then face to
face. For now I know in part but
then shall I know even as I am
known. That is to say, Hereafter
my knowledge will resemble of
Divine & heavenly things will be
so much clearer & fuller as we
resemble in some measure the knowledge
of him who now has a full & clear
knows my heart & my whole state far better

than I do
insight in ~~me~~ of my mind & real state
before him and can also form a just
estimate of me. And I leave it to you
in our text to state the most essential
graces which we ought to strive after
can attain to even faith hope
charity or love. Then three can-
dential graces we shall now more
fully consider in this order & arrange-
ment which we will apply the
Ivory Parable being on our me-
taphor.

And now abridg'd faith hope
charity, ^{these three} but charity is the greatest.
The Apostle never to say all other
gifts & peculiar distinctions of
Christian Religion & the Church may
more or less cease become unnecessary
& essential as to their continuance.
But if miracles cease in the Church
if tongues cease, if the spirit of pro-
phesy is withdrawn, if all extra-
ordinary graces are removed from
the Church as no longer required
there is faith hope & Christian love
which we must possess and cultivate

as long as we are in the body
in order to render us true followers
of Christ & children of God, may
love will not fail even beyond the grave
Faith was indeed the condition
and groundwork of those miraculous
proofs possessed by our primitive
brethren; but it is possible a man
might have such a faith &
confident trust in God's ^{power &} promises
as to work miracles, and yet
he might be working in the wrong
faith which alone can bring comfort
to the soul. It is, even that wrong
faith which is external in the
soul, but this faith is that living
& ^{regenerating} principle within us, by which we
lay hold on God's mercy &
love manifested in Christ Jesus.
The heart is drawn away from earthly
& perishing objects to things and persons
of an abiding nature. It is
the work of Divine grace in the heart which
makes us aspire after things of a purer spir-
itual world, after ~~Divine~~ eternal heavenly & Divine
objects in heaven. It manifests itself

in its beginnings
shows a sense of the nothingness of the
world and our own sinfulness
and spiritual blindness in
an earnest desire & seeking
after truth after the way of
salvation. unseen things are con-
sidered rather than those seen. For Heaven eternal
peace eternal happiness are
the objects of its contemplation.

Directly on the whole the promises
of God it embraces God's grace
offers comfort in the enjoyment
the covenant of God. God's dealing
with man especially with his
saints of old & with his Church
his ^{mercies} ~~mercies~~ ~~studies~~ & worship
his inspiration and its prophecies
and their fulfilment the spirit of
inspiration to clear vision the
power of miracles to manifestly visible

in the Divine guidance of
the Church both the C. & N. I.
all then are the ground, the assurance
the confirmation of faith, its warfare
& nourishing its strength & comfort
its spiritual nurture. But above
all it is the fuller manifestation
of God's love in His Christ
Jesus, which may be said to be
the chief foundation of the Christian
faith. It is from the disclosure with
a grace ^{manifested} to this fullness, as being
he before, the love & mercy of
God demonstrated. He Christ Jesus
thus becomes to the believer the center
and substance of all truth & life.
If any doubt still remain on God's
previous revelations, if God's promises
require yet a confirmation, if doubts
still remain a fuller revelation

and man's hope of a better
world a clear prospect,
if God's williness to pardon
sins were to be more strikingly
revealed, if man was to be reconciled
through a Mediator a Redeemer all
this was accomplished in Christ,
light & truth love & mercy & set
the sure warrant of salvation
became complete in Christ.
But then I have rather enumerated
the objects & grounds of faith than
its own nature. Its true character
may be described in a few words,
as has previously been indicated.
Faith rests on ~~the~~ ^{our} ~~basis~~ ^{confidence} in
things after the manner & holds
fast the things of which we have spoken
the truths the promises we have referred to
even though often in their nature in-
comprehensible & unseen as on reality
& facts which are beyond doubt.

There is a lively interest felt in all
folks' mind & remains as steadfast
adherence to them a firm reliance
on them such as proves the least
likely to be in earnest but also to
have a clear vision & conviction &
assurance of the truth.

not a mere opinion, not a mere
wish or expectation without sure
ground, not a mere coldness
to the truth & c. not this
feeling of a genuine heart and a
true love

Asper

Plain or low