

A Sermon
from 1 Corinth: XIII, 8. 9. 10

Charity never faileth, but whether there
be prophecies, they shall fail, whether
there be tongues, they shall cease, whether
there be knowledge, it shall vanish
away.

For now we know in part and we pro-
phesy in part. But when that which
is perfect is come then that which is
in part shall be done away.

The ~~Corinthians~~ Scriptures as
I have repeatedly observed do not
contain merely a dry theoretical
system of abstract truths and
doctrines or a catalogue of moral
precepts, nor rules merely and ex-
hortations like a code of laws

A Sermon
from 1 Coriath: XIII, 13.

But now abideth faith, hope
charity, then three, but the greatest
of then is charity.

The Christian Church you will
bear in mind was in a very disarranged
state at the time this Epistle
was addressed to them. Not that
they were utterly careless or indifferent
as to their religious state, yet that
they satisfied themselves like too
many congregations now a day with
mere profession & formal observance,
nor were they so wholly sincere like
many who bear the Christian name.
They carried rather like the Galatians
the fundamental abolition of the Gospel
but they had evidently lost much

of their former simplicity & purity in
the faith of the Gospel and above all
that ardent & fervor which generally
distinguishes the new convert. They
may be said indeed like the Church
of Ephesus at a later period to have
lost her first love, that holy passion
~~for the Spirit~~. There was certainly
much of ambition of spiritual power
of a desire to them to be distin-
guished in short a vain glorious spirit
amongst them. Knowledge wisdom
eloquence extraordinary gifts, to
preach to speak with fervor to ex-
plain mysterious subjects to do won-
derful & great things, these were the
things chiefly aimed at by most of
the members it would appear of the
Corinthian Church. Hence the di-
visions & schisms that existed among
them. Hence the sectarian spirit

call themselves after men after Paul Cephar & Peter
to be attached to much to men to know to look
authorities ^{rather} than to Christ alone so that
they ~~will~~ ^{neglect} ~~leave~~ ^{more or less} ~~there~~ ^{genuine} graces of true religion
leading forth of the Gospel or make
too little of them which was essential
while they laid to much stress on things
of secondary importance & subordinate
nature. As soon as we loose sight
of the foundation of all truth, as soon
as the great & glorious character of
Jesus is not prominently held forth
as soon as the uniting principle
of all Christian graces, ^{Christian love} is neglected
and new knowledge substituted
for vital spiritual religion we are
unable to cling to men rather than
to Him who is all sufficient. If we
take a retrospective view of any part
of the Gospel we are sure to attach
more to the opinions of men who now ~~are~~ ^{formerly}
advocate what we prefer. We must
not be of Paul or of Cephar or of
Hobbes but of Christ alone.

Men at best is a hard push to lean
upon the best of men even the Apostles
~~should not be made as much of~~
And as we must not lean too much
to any man ~~to~~ to neglect Christ
there all support the on right hand
Savior, so we must neither lay any
stress beyond their real value on
any kind of gifts ~~talents or~~
~~talents~~ men speculative knowledge
or brilliant talent to shine
among our brethren. Even the gifts
of working miracles what are they
apart from saving faith such as
worketh by love. It must be remembered
that in the primitive Church special
gifts were watched & sometimes
watched & so abundantly & gen-
erally that all present in the
congregation felt more or less over-
powered by ^{their} mighty & spiritual influence.
We can hardly now a days fall over-
tain the exact nature of these
wonderful spiritual displays.
The speaking with tongues ~~and~~

implied essentially something more a
something different according to the various
inspirations & observations the Apostle
makes on it that He ~~possessed~~ ability
to speak in a foreign tongue. The Apostle
speaks of it as a language addressed
to God ^{above} in prayer which sometimes are
present and unaccustomed - prophesying
too implied something else than the
possessing of future events. It was
essentially according to the Apostle;
statements in the previous chapters ^{probably}
the chief means for edification ^{a kind of}
~~by preaching~~ ^{preaching} exhortation ^{and kind}
in the most lively & impressive ^{of inspired}
manner signally accompanied by ^{preaching}
the power & demonstration of the
Spirit. ~~It was~~ ^{There was a kind of}
inspiration ^{a revelation from on high} such as ^{degrees}
the Spirit ~~from on high~~ ^{of the} ~~Heaven~~ ^{of the}
be ~~the~~ ^{was} taken as being the
work of God's ~~Gift~~. Nor were they
waiting in the days of the early Church
men who by prayer & appeal to the

name of Jesus. & could
perform miraculous works such
as healing the sick.

Now all these & similar things
all that might be deemed great
& wonderful the Apostle deems
as nothing apart from charity. After
a long discussion in the previous chapter
on their extraordinary gifts & powers
which in their proper place the Apostle
was not unobservant, he yet gives
his readers to understand that
there was a gift & a grace - ^{Christian} a virtue
better & greater still, more to be
desired than all other things - even
the grace of charity. And upon this
most excellent gift or grace the Apostle
you will remember from the reading
of his day, Epistle the Apostle en-
larges much in comparison to it
he shows ^{all} other gifts or powers
are insignificant, nay without it

They are seeking, value less men empty
sounded, unmeaning terms, unavailingly
before God, whilst charity on the other
hand would adorn & beautify and
enrich every other gift & performance
and constitute the Christian beloved
a copy as it were of Christ himself.

~~Now I have~~ I need hardly tell you again
what I have on previous occasions remarked
& what every attentive reader of the Scripture
must know that the bond charity then must
be taken in its most comprehensive sense
viz: that vital heart-felt principle
of love shall adorn in the least of
the sincere believers, that brotherly affection
which springs from love to God and which
enables us to show kindness, benevolence,
warmth & affection, companionship &
forgiveness towards our brethren.
Of this grace the Apostle speaks as one
that never would fail. Of all other gifts
connected with our Christian life
faith & hope were dangerous if they

[illegible]

Yes charity
or love the
bond of per-
fection is
even greater
than faith or
hope.

They each continue in this present life as
the characteristic of them who are in a state
of grace. Faith is often spoken of in the
Scriptures as the fundamental grace of
all graces as the living & life giving prin-
ciple, ^{implied in the regenerate man} which lays hold on spiritual & invariable
objects. By it we are saved, ^{by eternal pardon} & justified
a man ^{& blessed} by it we lay hold of
God's promises ^{as if we saw them} by it we rest on things
unseen, ^{as if we saw them} & ecstasies which we feel as
we obtain comfort our hearts, ^{range of} and
the various trials & temptations of this
life. By it we rely on an ever faithful
God depending both in his omnipotent
power & his willingness to succor. It
is a full trust in God's mercy & constant
reliance on his word. Above all by
faith we look unto Jesus as our
only & all sufficient Saviour. We embrace
him as our Mediator, our atonement
recommending us to God & procuring the
Divine favor, pardon & peace. Faith
is at the core the love which lays hold
on & maintains with a firm grasp

Things of a spiritual & heavenly nature.
We feel an assurance of the truth of
God's word as to make it the source
of all our comforts & encouragement,
We remove doubt & fear when the enemy
assails us, by faith as a shield which
we wield off the fury of destruction we
overcome his assaults, we conquer
even the world. It raises us above
earthly ^{here they} things, it draws away our
senses & affections from ~~the things of this world~~
it enables us to cling to eternal things
the ^{vision} of the Kingdom, but also to abide in
affliction. In short faith is a prin-
ciple of life & power sustained by
things of an imperishable nature
and relying on God's promises
of mercy, pardon & acceptance.
As St Paul explains it. Now
faith is the substance of things
hoped for, the evidence of things
not seen, confidence & reliance on
things as yet not fully realized,
but resting on God's word & faith.

fulfiller of the law of things not seen
as it were an assurance of a warrant
a pledge of things which our natural
senses cannot feel perceive & understand
about which however we feel something
certain.

~~Hope is the same thing which the Apostle~~
enjoins as necessary for the progress of
our exercise in ~~God's promises~~ ^{Christ's promises}
~~His love~~ ^{is} closely allied to the ~~faith~~ ^{faith} ^{on the same}
that we can often scarcely distinguish ^{is of the}
the two. Each faith & hope are resting ^{on the same}
in invisible things both are a confident ^{it is}
assurance of that which we cannot ^{close}
yet fully realize although faith ^{behold a}
far is realized in its enjoyment ^{hand as}
much as it appropriates unto the Lord
the mercy pardon peace ^{consolation}
which God has promised to them who
seek him & trust in him. Faith so far
rests men on the past in as much as it
looks on the reconciliation of the sinner
with God as accomplished though Christ

and views the work of redemption
complete. It accepts what God has offered
faith and given in Christ as sure & permanent
arrangement, and because we can at all
times feel & experience its present
enjoyments & comforts, we may leave
an apprehension of struggle against unbelief & doubts
of God. It is founded on the word of Him
who cannot lie who is as true as His
celestial word. Hope is directed to the future
a greater good to the work to come to the full enjoy-
ment of what here can anticipate
most of or enjoy a foretaste. It looks to
the work to come for all it desires.
Nothing earthly vain perishing can
satisfy its desires longings & ex-
pectations. And all trials sufferings
woes & disappointments here we
look forward in our hope of a work
of full freedom joy pleasure satis-
faction bliss & glory. When Satan
assails us we anticipate the blessed
period when he will have no more
power to molest us & tempt this
renewed when our own corrupt nature

men power a battle a triumph an
occasion of glory a coronation we again
look you are when all sin will be
banished when full deliverance will
be obtained when the kingdom of God
after perfection will be realized
when all will be peace, love, and
perfection when all will be seeing
peace & bliss. The kingdom which
the crown of glory laid out are all owned
by Jesus as King which a reward
will be possessed & enjoyed. No
doubt in this world we can see this
little can with more confidence look
forward to the realization of this
hope as does the shepherd &
his flock. In this hope we are
afflicted in persecution losses in this
world to suffer with patience even
the reproaches of the world. In this hope

He goes on fighting the battle with
his enemies - in the world the devil
knowing that at length he will assuredly
gain the full victory. In that case
he desires himself willing to sacrifice
the pleasures of this world for the
sake of securing the pleasures of the
world to come. In this faith he looks
for both an inheritance and is content
also to overcome death. It is to
him, not merely an enemy but the
punishment only due to his old nature
but the passage to heaven the entrance
to the promised rest. If you read the
10th chapter to the Hebrews then you
will see faith as one with hope
fully explained, not in a theoretical
ically defined, & in many words
described but rather practically
illustrated & exemplified in the
lives of the saints, the patriarchs &

professors of old. We know better from
experience what faith & hope mean
& imply than that we can describe
it in precise terms. And with
the ^{grace} that love, likewise it is
as it were the very soul ^{of the spiritual life} the cement
the unifying link of the former it is
the practical exhibition the fruit
of faith, ~~and without~~ with faith
would be a new code perform a new
beliefs a historical assent.
it is the working principle if we
may say so the active power & effi-
cacy of faith.

Bapt	Birth	Name	Parents	Abode
187 Oct	18 July 53	Elizabeth William	daughter of Ellen Clarke	By Lake
7 Oct	6 August 55	William James	son of Sarah Brown	Marion St
7 th Oct	21 st June 1854	Elizabeth	daughter of Abel May Ham	Saluda
8 Oct	17 August 1855	James	son of John & Poney Parnham	Sabie
9 Oct	27 May 1855	Emily Bely	daughter of William Bely	Marion St
9 Oct	14 May 1855	William	son of Linda Annal Walker Hatcham	Marion St
		William	son of Thomas Adams	Marion St