

used is found only in the New Testament, and denotes the purest and most spiritual affection, free from all earthly taint. **As sounding brass.** A sheet of brass, or any metal, which when struck gives a clanging sound. **Tinkling cymbal.** The cymbals were two cups of metal which gave a sound, though scarcely musical, when clashed together. 1. So the highest eloquence about the Gospel is but empty words without love in the heart.

2. **Prophecy.** The word has reference to divine inspiration, whether in the unfolding of God's will or predicting the future; a higher gift than that of tongues. **All mysteries.** Mystery, in Paul's writing, means that truth which is revealed by Christ through his Spirit. **All knowledge.** That which may be gained by study. The meaning is, that the highest knowledge and the most penetrating insight into the Gospel is of no worth unless inspired by love; for mere knowledge has no saving power, while love brings us into fellowship with God. **Though I have all faith.** Not saving faith, for that works by love; but the miracle-working faith, perhaps like that possessed by a Balaam. Yet Paul does not say, nor are we to infer, that there can be true faith without love. **Remove mountains.** There may be a spiritual gift which can overcome obstacles and cast out devils of sin (Matt. 7. 22), possessed by ministers who can win souls or gain success, yet without a true experience in their own hearts, and hence leave the workers themselves unsaved.

3. **Bestow all my goods.** Literally, "dole away in handfuls my property;" just what many understand by the word "charity." 2. There may be almsgiving without true Gospel charity. 3. Such good deeds may benefit the recipient, but not the doer. **Give my body to be burned.** There is no account of a Christian having been put to death in this manner, when the epistle was written; and probably Paul referred to it as the most terrible form of suffering. The man who dies for his country or his cause, or who, like many Indian devotees, immolates himself for ostentation of self-sacrifice, does not by such means show the redeemed character. **Have not charity.** Not that we are saved by love, but that being saved through faith, love is the motive that should impel our lives. Thus the apostle shows that neither natural gifts, nor acquired knowledge, nor earnestness of zeal, nor liberal contributions, nor acts of self-devotion, can take the place of love to God in Christ.

4. **Suffereth long and is kind.** One shows the negative side of love, shown by endurance; the other its active aspect, the exercise of a kind disposition. **Envieth not.** We are never displeased at the success of those whom we love. The father is willing to have his son greater than himself; and Jonathan rejoiced in David's advancement. **Vaunteth not.** Does not act with ostentation of its honours or privileges. Paul names this and

other traits to rebuke the self-asserting spirit of the Corinthians.

5. **Doth not behave itself unseemly.** True love has courtesy for others; and thinking of others rather than of self will inspire true politeness. "The man will make the manners" is a better maxim than "Manners make the man." **Seeketh not her own.** It is the deepest trait of love not to be selfish, but to give rather than to gain, and to gain for the purpose of giving. 4. Let love rule, and there will be an end of fraud, oppression, and worldly ambition. **Is not...provoked.** The Rev. Ver. omits the word easily, which is not in the original; for when love is provoked to anger, it is love no longer. **Thinketh no evil.** Rev. Ver., "taketh no account of evil;" that is, is not prone to see evil in the one who is loved.

6. **Rejoiceth not in iniquity.** It is not love, but envy, which is pleased when a Christian falls, or a Church falls, or a rival makes a mistake. **Rejoiceth in the truth.** "The truth" here means the Gospel, as elsewhere in the New Testament; and the meaning is that the one who is influenced by love is glad when the Gospel is extended, even though it be through rivals or enemies. See Paul's testimony in Phil. 1. 15-18.

7. **Beareth all things.** Literally, "covereth all things;" hiding the faults of others. **Believeth all things.** Is ready to believe others, not suspicious of men, more ready to consider them good than evil. **Hopeth all things.** Charity is ever hopeful of others, and looks at the bright side. **Endureth all things.** Is not fickle in its attachments, but clings to its purpose, and patiently endures evil; as Paul in his endeavours for the salvation of his own people.

8. **Charity never faileth.** The apostle now shows the permanence of love in comparison with the transient nature of other gifts. These have passed away, and are seen no more in their ancient manifestations, while love still abides in the Church. **Prophecies... shall fail.** As soon as the body of revelation was complete and the written Scriptures were distributed throughout the Church, the gifts of inspiration were no longer needed, and ceased. **Tongues... shall cease.** The gift of tongues passed away with the apostolic age, and the languages of earth shall yet be lost in the speech of heaven. **Knowledge... shall vanish away.** When our eyes open upon heaven the revelation will forever supersede the results of our study on the earth, and our human learning will seem to be as naught. 5. How small this world is beside eternity!

9. **We know in part.** Our knowledge of truth, upon any subject, is but partial; especially upon divine truth. (See in "Illustrations" Sir Isaac Newton's remark.) **We prophesy in part.** Our utterance in divine things is like our knowledge, limited and defective. We can speak only a little of the