

salvation now nearer? The simple answer is that Paul refers to the coming of the Lord, which he confidently expected in his own time. Those who explain the "high time" to be the Gospel time, and the "sleep" to be the sin and ignorance from which Christianity called the world, and those who hold, with Dr. Whedon, that the apostle merely means that we are now midway between our first earthly salvation and our final heavenly salvation, that it figures as a night, and the engrossments of life as a sleep, death and salvation as a dawn, and eternity as a blessed noonday, can find much in the context to favor their interpretation, and either explanation brings noble, moral suggestions; but I prefer the simple explanation with which we started. It does not to the slightest degree lessen the divine authority of Paul to hold that not every future fact and deed was revealed to him, and the natural inference from his epistles is that he expected the second coming of Christ "straightway."

12. This verse is a continuance of the figure introduced in verse 11. The method of interpretation which we adopt for that verse will control our understanding of this. **Works of darkness.** Deeds of wickedness that men seek to hide under cover of night; wickedness itself, however, is a state of spiritual darkness. **Cast off.** As those who rise at dawn of day cast off their night garments. **Armor of light.** Better, "Armor of the light." Such armor as is worn by soldiers in the daytime.

13. Honestly. Decently, becomingly. **Rioting.** Reveling. **Drunkenness.** The excess of the ancient feasts was great. **Chambering.** Sensual sins. In this case, as in many, precipitated by strong drink. **Wantonness.** A broader phrase including all those crimes and wicked practices that belong especially to the nighttime. **Strife and envying.** The evil tempers which naturally and inevitably succeed licentiousness.

14. Put ye on the Lord Jesus Christ. Clothe yourselves with the moral disposition and habits of Christ. **Provision.** "Forethought, purpose."—*Whedon*. **To fulfill the lusts.** "The heathen Gentiles," says Dr. Clarke with painful accuracy, "lived and labored, bought and sold, schemed and planned for the flesh. It was the business of their lives to gratify sinful lusts. Their philosophy taught them little else, and the whole circle of their duties, as well as the whole scheme of their religion, served only to excite and inflame such passions and produce such practices." One of the blessed results of the coming of Christ is that vice has been made disreputable, even among the vicious. And yet in the year of our Lord eighteen hundred and ninety-five multitudes (churchgoers, too, and regular Sunday school attendants) do systematically make provision for the flesh," to fulfill the lusts thereof." These things ought not so to be.

INDUCTIVE NOTES.

Verse 8. Owe no man anything. The context (verses 6, 7) plainly shows that this does not refer merely to financial indebtedness. Fulfill your obligations. "Now we that are strong ought to bear the infirmities of the weak," therefore if the strong withhold their help they are not paying a debt which is due. We owe to the inebriate and his family the best possible protection and assistance we can give. **He that loveth his neighbor hath fulfilled the law.** In the world's "code of honor" the demand for revenge and satisfaction often amounts to a law. But it is not the law of wisdom or love. All retaliation is destructive. Love conserves, edifies, and ennobles. The law points the way and love gives the strength to achieve all blessedness.

9. Thou shalt not injure thyself or thy neighbor by mistreating, taking, or inordinately desiring anything that is his. Thou shalt love. One might keep the "shalt not" of the law and still be indifferent to the welfare of his neighbor. But the law comprehends the positive and active virtues also. Love means a strong and persistent affection seeking expression in conferring practical benefits. **As thyself.** Not as one does love himself as a mere animal to be comfortable and well-fed, but as he ought to love himself

as an immortal spirit created for a mission of holiness in this life and eternal joy in the life to come.

10. Love worketh no ill to his neighbor. Love cannot talk of the rights and interests of a community, and then do or "work" the things which result in harm to his neighbor. Love is consistent. Love will not let anyone else work ill to his neighbor if he can prevent it. Love will not allow old evils to work ill to his neighbor simply because they are old. This applies to all social, commercial, and political abuses which injure the young, the weak, or the unfortunate. What a strange violation of this principle the saloon system presents! We are sending our money by the millions to convert heathen nations, and yet tolerate an institution in our own country which involves more folly, sin, cruelty, and shame than all the abominable idolatries and superstitions of the pagan world.

11. It is high time to awake out of sleep. Lust, avarice, and other forces of evil are increasing in their activity. Christian philanthropy is not dead, but it is dull, drowsy, and indolent compared with the agents of intemperance and licentiousness. "It is high time," for the apathy of the Church respecting these evils is a great source of unbelief and alienation from Zion.