

So from all shores come the streams of immigration into the social reservoir of American life. It is sometimes a troubled pool; sometimes a crucible of war; sometimes a laboratory of dark problems. But if we can keep its

waters in the throb of the great sea of faith and love which touches here the doors of the Christian Church and yonder the gates of heaven, all unrighteousness will be eliminated and all problems solved.

SERMONIC CRITICISM.

My God shall supply all your need according to His riches in glory by Christ Jesus.—Phil. iv. 19.

SUBJECT: God's Supply of Man's Need.

I. The Fact—"My God shall supply."

II. The Instrumentality—"By Christ Jesus."

III. The Measure—"According to His riches in glory."

The above analysis is defective in several important particulars, its defectiveness being evidently due to a failure to refer to the original and ascertain the significance of some exceedingly suggestive words that occur both in the text and in its context.

One little conjunction, which is ignored in the above text as quoted and analyzed—the conjunction *de*, but—indicates the closeness of the relation between this verse and that immediately preceding it, and throws a flood of light upon it. That verse reads literally, "I have been filled, having received at the hands of Epaphroditus the things at your hands," etc. Then he goes on to say, "But my God," in contrast with human givers, "is able to fill every need of yours, according to His wealth, in (or with) glory in Christ Jesus," or, "according to His wealth in glory, in Christ Jesus." They could minister the temporary supply of his passing need. But his God—and that possessive pronoun "my" brings to mind what the apostle had declared a few verses previously, "I am universally potent in the One empowering me"—His empowering God was able to fill every need of theirs, spiritual and

temporal. The human ability to give has its limitations; the divine ability to give is proportioned to the divine wealth in glory, which is manifested excellence; and that glory is limitless. But the bestowal of the sufficiency for the human need from the limitless supply of divine glory is conditioned upon vital relationship to Jesus Christ, who was the brightness of the Father's glory, in whom dwelleth all the fullness of the Godhead bodily, separated from whom one can do nothing.

The analysis before us therefore is defective in that it speaks of Christ Jesus as "the instrumentality" of the supply rather than of union with Christ as the condition of the supply; and in that it characterizes God's "riches in glory" as the measure of the supply rather than as the measure of His ability to furnish the supply.

The following analysis seems better to meet the demands of the text:

Introduction: The contrast between human givers and their gifts and the divine Giver and His gift.

1. The Fact of the Supply: "My God shall supply."

2. The Universality of the Supply: "All your need."

3. The Exhaustlessness of the Supply: "According to His wealth."

4. The Character of the Supply: "Glory."

5. The Condition of the Supply: "In Christ Jesus."

Woman, behold, thy son. . . . Behold, thy mother.—John xix. 26.

In a sermon recently preached from this text a well-known pastor of one of