

secret vices are so shameful, that you dare not hesitate to expose them. *But all things*, etc. To expose these sins is to reveal them to those who are guilty of them in their true character. *For whatsoever . . . light*. Better, "whatsoever is made manifest is light", that is, is seen in its real nature, can no longer deceive. *Awake, . . . Christ shall shine upon thee* (Rev. Ver.). Many of the best authorities regard these words as a quotation from an ancient Christian hymn. They are an appeal to those sunk in the darkness of sin to bestir themselves and welcome the saving light of the gospel of Christ, the Light of the world.

II. Walking in Wisdom, 15-21.

Vs. 15-17. *See then . . . walk circumspectly*; rather, "Take heed, then carefully, how ye walk". Compare our Lord's words: "Be ye therefore wise as serpents, and harmless as doves", Matt. 10:16. *Redeeming the time*. Better, "buying up the opportunity". Let no opportunity slip for the earnest carrying out of your Christian services. *Because the days are evil*. The atmosphere of moral corruption by which you are surrounded, calls for all your efforts on behalf of Christ your Master. *Wherefore be ye not unwise*. Rather, "become not senseless". Hold yourselves in moral control. *Understanding . . . will of the Lord*. Make it your business to study and become thoroughly acquainted with the will of Christ.

Vs. 18, 19. *Be not drunk . . . excess*; rather, "wherein is abandonment" or "dissoluteness". The drunkard is a man who lets his life literally go to pieces. This is a typical instance of the senselessness mentioned in v. 17. *Be filled with the Spirit*. Many a man drinks for the sake of a passing exhilaration, which is followed by disgust. You will find a true and lasting exhilaration by yielding to the power of the divine Spirit. *Speaking to yourselves*; rather, "to one another". If filled with the Spirit, then ordinary intercourse with one another would take the form of "spiritual devotion and thankfulness". *Psalms . . . hymns . . . spiritual songs*. Probably the spiritual songs include psalms and hymns. "Psalm" means strictly a religious song sung to the accompaniment of music, very likely here, an Old Testament Psalm. "Hymn" is perhaps more strictly a song of praise to Christ. *Singing . . . to the Lord*. This seems

to refer to the silent gladness of worship which should fill the heart of the Christian.

Vs. 20, 21. *Giving thanks . . . unto . . . the Father*. The mood of the Christian should be one of thanksgiving to the Father who is so gracious. *In the name of . . . Christ*. Every genuine prayer is offered in the name of Christ, on the ground of what He is and what He has done. *Submitting, etc. . . in the fear of Christ* (Rev. Ver.) Those who reverence Christ will be ready to yield to one another in their various relationships.

Light from the East

HYMNS—The Psalms were the first hymns used in Christian worship, but very early the enthusiasm of Christian love and fiery zeal expressed itself in forms of rhythmic praise. The songs of the angels at the birth of Jesus, of Mary, Simeon, Zacharias and Elizabeth (see Luke, ch. 1), are incorporated in the Gospel narrative; and they soon had imitators among Christians, who desired to praise Christ directly, and to express the broader devotional spirit, which had broken down all social and national distinctions and united all believers in one holy communion. We have the thanksgiving of Peter after his deliverance (Acts 12:11); the speaking with tongues, which was always in the elevated language of enthusiasm, the fragments of hymns scattered through the epistles (see Eph. 5:14; 1 Tim. 3:16; 2 Tim. 2:11-13; 1 Pet. 3:10-12); the lyrical and liturgical passages, the doxologies and antiphonies of the Apocalypse. Bishops and councils hesitated to sanction hymns in public worship, partly because heretical leaders were among the first to throw their dogmas into poetical form, and thus make them popular. But while none of the compositions of the first two centuries have come down to us, except those embedded in the scriptures, there are many allusions to the singing of the church. Pliny speaks of the Christians' singing hymns to Christ as God, and Basil, of hymns of the Holy Spirit.

Drink was not the curse in the East then that it is with us now. But I cannot forget that . . . Scripture . . . contains some of the most urgent warnings that can be written against the horror of intoxication.—Bishop Moule.