

strife in the Church. This brings up the great question of Church union, and of the way in which strife and division are to be dealt with in a Church, along with the question of apostolic authority and the standing of ministers (i-iv.).

2. The next point relates to a sin of incest that had been committed, and the unsatisfactory state of feeling prevalent in the Corinthian Church (bred of their heathen origin) respecting sensual vice (v.-vi.). This suggests a digression on law-pleas, and the principle that should guide members of the Church in exposing their frailties to the heathen. The subject of Church discipline is brought up, and the Christian view of litigation.

3. The third point relates to marriage, and involves the question of *social* contact between the Church and the world (vii.).

4. The fourth point refers to feasts of the pagan sacrifices, and involves the question of contact between the Church and the world on the *ceremonial* side (viii.-x.).

5. The fifth concerns various Church arrangements, embracing (a) the clothing of *women* in meetings for worship, (b) the administration of the *Lord's supper*, (c) the exercise of *gifts* (and here occurs the beautiful excursus on "charity"), (d) the paramount claims of *order* and edification (x.-xiv.).

6. The sixth point is a doctrinal one—the *resurrection of the body*. Here the eagle expands his wings and soars aloft, far as the eye can follow (xv.).

7. In the last chapter, returning to earthly things, he gives directions for *collecting money*; then makes some personal explanations in regard to his own movements, and refers to various persons known to the Corinthians. The subjects are Church finance and Church fellowship.

I. *Church Divisions and Church Union* (i.-iv.). With this topic the Church in all ages has been only too familiar. It is not easy to know pre-

cisely what the Corinthians were quarreling about. There seems to have been not a little of temper in the matter—men finding themselves somehow in different camps, and getting into fierce conflict for little better reason than because they were in different camps. How did the Apostle deal with this state of things? First of all, he took no side, not even his own; he said not a word on the merits or demerits of the opposing factions, or of the men to whom they related. Seeing that it was mainly an affair of temper, as so many Church quarrels are, he did not profess to decide between the parties, but he quietly set himself to restore a Christian spirit. And for this end, he dwells on the infinite claims of our great divine Lord, the head of the Church, to all honor and glory, in the view of all that He has done for us, tacitly indicating that it is shameful for His ransomed people to quarrel over the merits of His servants, and to show a passionate eagerness to secure great honor for them. He rears the Cross before their eyes, shows them the Son of God crucified upon it, and aims at so overpowering them by the stupendous work of the Saviour agonizing to save men as to make their little aims and party ambitions sink into contempt. In a word, he tries to subdue them into a Christian spirit by exalting CHRIST. "Is Christ divided?" Was Paul crucified for you, or were ye baptized in the name of Paul? The lesson is a memorable one, lifting up Christ on the cross, and likewise on the throne, as the antidote to the spirit of faction. Dazzling men so with the glory of the sun, that the difference between star and star can hardly be seen. Too often it falls to the authorities or leading men in the Church to have to deal with congregations torn by strife. The origin of the strife is often very paltry. The course followed by St. Paul may give us a useful lesson in such circumstances. Enter as little as possible into the *pros* and *cons* of the