

ism which had little or no moral sense on this subject. (2.) The question of marriage is treated largely from the point of view of its being a safeguard from passion. That Paul recognized the deeper and truer meaning of marriage is proved from the later epistles. (3.) We must not forget that in many cases marriages were arranged for on principles of expediency or for social or material reasons in which the father was the disposer of his daughter's fortune, vii, 36-68. Paul's solution will allow neither ascetics nor antinomians any ground for boasting. He has a *χάρισμα* of absolute self-control. For those whose passion is a hindrance to spiritual development marriage is right.

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VII, 14. It is doubtful whether this verse can be adduced as direct evidence either for or against the statement that Infant Baptism was at this time practised in Corinth. The most that can be said appears to be that it gives the principle on which the rite is based. The argument is as follows:—Do not dissolve marriage relationship with an unbeliever, for as long as he is within the range of Christian influence he is not beyond hope. Judge by the other class who are also in a sense *ἄπιστοι* as not exercising conscious faith. If you refuse to hold intercourse with all who are without faith you would require to shut your children out of your church fellowship; whereas you recognize them as sharing in the benefits of your faith and do not class them with the unclean and unsanctified. Therefore conscious faith is not the only condition of Christian fellowship. The proof of this is the children who are acknowledged to belong to the community. If they were the children of Jews circumcision would be the mark of this. If they were mainly of Gentile parentage, and Paul as elsewhere would not allow circumcision, the next step would be to carry out the principle and by baptism to symbolize that they were no longer *ἀκάθαρα* but *ἅγια*. Whether this step had been already taken may be a matter of conjecture.

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VIII, 4-7. The Greeks thought that a statue of Apollo was a representation of the god Apollo. Corinth was full of these images of gods, and the very emperors were deified. But these