

those hidden ties which form a bond of union the most intimate and hallowed among all the true disciples of Jesus, they were separated—the persons concerning whom this testimony was delivered—into a number of sections, each of which ranked under its distinctive head. One professed to hold peculiarly by Paul, another by Apollos, and a third by Cephas, while a fourth, running, as it would seem, into precisely the opposite extreme, declared itself to be for Christ alone—in a sense, it may be presumed, involving an undue disparagement of those servants of the Redeemer whom the rest so improperly exalted.

The state of things thus obtaining was to the apostle an occasion of deep sorrow, and it called forth his pointed rebuke as dishonouring to the Saviour, and evincing a gross misapprehension and perversion of the just claims of the human instruments employed in the promulgation of His religion. For himself, Paul utterly repudiated the false honour which the misdirected regard of his friends in Corinth would have conferred upon him in constituting him the chief of a party, and so placing him in a position of vain rivalry to certain of his fellow-labourers in the work of the Gospel, and in a position of impious rivalry even to his Blessed Master, the common Lord of all. "Is Christ," he demands, "divided?—was Paul crucified for you?—or were you baptized in the name of Paul?" As matters had fallen out it was a source of satisfaction to him to reflect that only in two or three instances altogether the baptismal rite had been administered by him in the Corinthian Church. He recalled this with satisfaction, because thus he had been saved from furnishing even the semblance of a pretext for the allegation which might otherwise have been made, that he baptized in his own name. "I thank God," he exclaims, "that I baptized none of you but