

among the Corinthians. More especially in chapters 12, 13, and 14, he would not have them ignorant of the nature, object, employment, and subordination of various gifts and offices. He is throughout addressing the Church on its present state, and is not contemplating the condition of saints in the heavenly world. Respecting the third objection we shall only now observe, that if knowledge is to be perfected in the heavenly state, why not the gift of prophecy and the gift of tongues? These are all spoken of together, and in the same relation to a special topic.

The erroneous modern interpretations of the passage before us may have arisen from dependence upon the authorized English version, which we shall endeavor to show is not accordant with the sense of the original. The words τέλειον, perfect, and μέρος, part, are not properly opposite terms in the sense of perfection and imperfection; and the words οὐα and τότε, in the tenth verse, and also αἰτι and τότε, in the twelfth, do not relate to each other in the sense of this world and the world to come. They severally refer to the circumstances of the Church, and to the condition in which its members would be found, by pursuing the course recommended by the writer of the Epistle.

The phrase εκ μερους, here rendered "in part," is certainly important, and requires minute consideration. It occurs four times in the thirteenth chapter, and once in the twelfth, verse 27. Thus reads verse 9: 'Εκ μερους γαρ γινώσκουμεν, και εκ μερους προφητευουμεν. So verse 10: τότε το εκ μερους καταργηθηεται. And again, verse 12: αἰτι γινώσκω εκ μερους. The import of the phrase, both here and in the twelfth chapter, must be sought by a careful examination of St. Paul's argument and design. In the twelfth chapter εκ μερους is rendered "in particular,"—a somewhat indefinite phrase, as there employed, but to be understood adverbially: "Now ye are the body of Christ and members in particular." that is, members *individually* considered. The hands, the feet, the eyes, are part of the body,—separately they are members; collectively they constitute the body of Christ. God hath so organized the different parts into one body, that there is and must be a mutual dependence and sympathy,—that there should be *no schism* in the body, but that the members should have the same care one for another." This analogy is introduced to show the use of different gifts and offices in the Church, and the necessity of their subserving the profit or edification of all. The sympathetic unity of the body should be such, that whether one member suffer, all the members should suffer with it; or if one member be honored all the members rejoice with it. Though the various offices were "members in particular," separately and severally appointed and endowed, they were not to be considered members independently of, and acting inimi-