*piped, or harped*’)**?** The observation of  
Meyer, that this example is decisive against  
*foreign languages* being spoken in the  
exercise of this gift, is shewn to be irrelevant   
by the next example, from which  
the contrary might be argued—the *uncertain   
sound* of the trumpet being exactly  
analogous to an *unknown language*, not  
to an *inarticulate sound*. But the fact is  
that all such inferences, from pressing  
analogies close, are insecure.

**8.**] **uncertain**, in its meaning: for a particular  
succession of notes of the trumpet then,  
as now, gave the signals for attack, and  
retreat, and the various evolutions of an  
army.

9.] *Application of these instances.*

**by the tongue** is most naturally  
understood *physically*, **by means of your  
tongue**, as answering to the utterance  
of the sound by the musical instruments.  
But the technical rendering, “*by means of  
the (unknown) tongue,*” is allowable.

**speaking into the air** implies the *non-reception   
by hearers* of what is said.

**10, 11.**] *Another example of the unprofitableness   
of an utterance not understood.*

10.] **It may be** belongs  
**to so many**, this latter term representing  
some *fixed number*, but not assignable by  
the information which the writer possesses,  
or not worth assigning. See similar expressions,   
Acts v. 8,—and 2 Sam. xii. 8.

**kinds of voices** (i.e. **languages**)]  
The use of **voices**, and not tongues, is  
no doubt intentional, to avoid confusion,  
the word *tongue* being for the most part  
used in this passage in a peculiar meaning:  
but no argument can be grounded on it  
as to the *tongues* being languages or not.

**none,** i.e. **none of them**, no kind of  
voice.

**is without signification**; or, **is  
inarticulate.**

**11.**] *If* then, *seeing that*  
none is without meaning: for if any *were*,  
the imputations following would not be just.  
We assume that a tongue which we do not  
understand *has a meaning,* and that it is  
the way of expression of some *foreign  
nation*.

**a barbarian,—a foreigner,**  
in the sense of one who is ignorant of the  
speech and habits of a people.

**12.**] *Application of the analogy*, as in ver. 9.  
—The **even so** is evidently meant as in  
ver. 9, but is rendered somewhat difficult  
by the change of the construction into a  
direct exhortation. It is best therefore to  
give to it the meaning, *after the lesson conveyed   
by this example.*

**Thus likewise  
ye** (i.e. after the example of people who  
would not wish to be barbarians to one  
another,—avoiding the absurdity just mentioned),   
**emulous as ye are of spiritual  
gifts** (reff.)**, seek them to the edifying of  
the church, that ye may abound:** not, as