XHI. 1—4. I. CORINTHIANS. 217   
   
 AUTHORIZED ie AUTHORIZED VERSION REVISED.   
 sounding brass, or a tinkling cym-   
 as sounding brass, or a bal. ® And though I have the gift   
 tinkling cymbal. ? And of \* prophecy, and understand alll ROP   
 though I have the gift of mysteries, and all knowledge; and att vi'd.   
 prophecy, and understand 7 ith, > . xvi.   
 all mysteries, and all know- though I have all faith, ° so as to bMatt.xvit.   
 ledge; and though I have remove mountains, yet have not Sie"   
 all faith, so that I could love, Iam nothing. % And ¢ though e™att.vi1,2.   
 remove mountains, and have I give away all my goods in food,   
 not charity, I am nothing. and though I give up my body   
 ® dnd though I bestow all fthat I may be burned, yet have Or, thot E   
 my goods to feed the poor, not love, it profiteth me nothing.   
 and though I give my body   
 to be burned, and have not   
 charity, it profiteth me   
 nothing. 4 and is kind; 44 Tove is longsuffering, is kind ; @Pmv.x.12.   
 charity envieth not ; r—) oD? a 1 Pet. 8,   
   
   
 spring. The ‘caritas’ of the Latin ver- court of a Spanish or Sicilian bishop’s or   
 sions has occasioned the rendering ‘ archbishop’s palace, where immense re-   
 in most modern versions. Of this word venues are syringed away in farthings to   
 Stanley remarks, “The limitation of its herds of beggars, but must feel the force   
 meaning on the one hand to mere alms- of the Apostle’s half-satirical ?””   
 giving, or on the other to mere toleration, MS. note by Coleridge, quoted by Stanley.   
 has so much narrowed its sense, that the give up my body that I may   
 simpler term ‘Love,’ though too general be burned ] Soin Dan, iii. “they yielded   
 exactly to meet the case, is now the best their bodies,” the Septuagint has, “to the   
 equivalent.” Iam become] the case burning,” but the Hebrew and A. V.   
 supposed is regarded as present: ‘if I can omit this. See also 2 Mace. vii. 37. He   
 speak ....I am become.’ sounding evidently means in self-sacrifice : coun-   
 brass] Brass of any kind, and yielding try, or friends. Both the deeds mentioned   
 asound: i.e. something insensible and in- in this verse are as ordinarily are held   
 animate. No particular musical instrument to be the fruits of love, but they may be   
 seems to be meant. cymbal] “Cym- done without it, and if so are worthless.   
 bals,” says Josephus, “were large broad The variation indicated in the margin is   
 plates of brass.” The Hebrewname for them the reading of three of our oldest MSS, It   
 is most expressive, “ Tzeltzelim.” There differs only by one letter from that in the   
 appear to have been two sorts, mentioned in text: the verb for “be burned” being   
 Ps. cl. 5, “sweet (well-tuned) cymbals,” «kauthesomai,” that for “boast” being   
 and “loud (high-sounding) cymbals.” “kauchesomai.” It is not easy to decide   
 Winer thinks the former answered to our between the two. The objection to “that   
 castagnettes, the latter to our cymbals. I may boast” seems to be that introduces   
 The larger kind would be here meant. an irrelevant and confusing element, a   
 2.) all mysteries are all the secrets boastful motive, into a set of hypotheses   
 of the divine counsel,—see Rom. xi. 25 which put forward merely an act or set of   
 (uote) ; xvi. 25. The knowledge of these acts on the one side, and the absence of   
 would be the perfection of the gift of pro- love on the other, and indeed, worse still,   
 phecy. all faith (literally, all the that it makes an hypothesis which would re-   
 faith) hardly, as Stanley, implies, ‘add the duce the self-sacrifice nothing, and would   
 faith in the world,’ but rather, ‘all the imply the absence of love; and so would   
 faith required to, &c.; or perhaps the render the “yet have not love”’   
 article conveys the allusion to our Lord’s 4—1.] The blessed attributes of love.   
 saying, Matt. xvii. 20; xxi. 21, ‘all that 4.] longsuffering is the negative side,   
 faith,’ so &e. 3.] “The true and kindness the positive, of a loving temper :   
 most significant sense is ‘though I dole the former the withholding of anger; the   
 away in mouthfuls all my property or latter, the exercise kindness.   
 estates.’ Who that has witnessed the alms- envieth not] the word in the original   
 giving in a Catholic monastery, or the means more,—‘ knows neither envy nor