

CHARITY SEEKETH NOT HER OWN

1 CORINTHIANS 13:5(b)

(Sermon to the saints at Westboro Baptist Church in Topeka, Kansas on December 1, 2019)

1 ¶ Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 ¶ Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things. 8 ¶ Charity never faileth. (1 Corinthians 13)

This is today's exhortation: THE SPIRIT OF CHARITY, OR CHRISTIAN LOVE, IS THE OPPOSITE OF A SELFISH SPIRIT.

The ruin that Adams's fall brought upon the soul of man consists very much in his losing the nobler and more benevolent principles of his nature, and falling wholly under the power and government of self-love. (See, generally, the doctrine of the Total Depravity of Man. The "T" in T.U.L.I.P.) Before, and as God created him, he was exalted, and noble, and generous; but now he is debased, and ignoble, and selfish. Immediately upon the fall, the mind of man shrank from its original greatness and largeness, to an exceeding smallness and narrowness; especially with regard to this subject. Before, his soul was under the government of that noble principle of divine love, whereby it was enlarged to the comprehension of all his fellow creatures and their welfare. (For extra credit, you are invited to identify from scripture where this love to his fellow creatures and their welfare is manifest explicitly and implicitly in Scripture. The winner's presentation, in at least a two-page report, type-written and single spaced, with references to your authorities, will be appended to this sermon in due course. ☺). And not only so, but went forth in the exercise of holy love to the Creator, and abroad upon the infinite ocean of good, and was, as it were, swallowed up by it, and became one with it. But as soon as he had transgressed against God, these noble principles were immediately lost, and all this excellent largeness of man's soul was gone; and thenceforward he himself shrank, as it were, into a little space, closely shut up within itself to the exclusion of all things else.

But God, in mercy to miserable man, entered on the work of redemption, and, by the glorious gospel of his Son, began the work of bringing the soul of man (which he manifests

in an election of a remnant—"written in the book of life of the Lamb slain from the foundation of the world" (see, e.g., **Isaiah 1:9; Romans 11:5 and Hebrews 13:8**)) out of its confinement and shrunken condition, and back again to those noble and divine principles by which it was animated and governed at first. Our union with Christ gives us participation in his nature. And so Christianity restores an excellent enlargement, and extensiveness, and liberality to the soul, and again possesses it with that divine love or charity that we read of in the text, whereby it again embraces its fellow creatures, and is devoted to and swallowed up in the Creator. And thus charity, which is the sum of the Christian spirit, so partakes of the glorious fullness of the divine nature, that she "seeketh not her own," or is contrary to a selfish spirit.

The very announcement of the Gospel shows that it is a system of peace on earth and goodwill toward men. (See **Luke 2:8-14** ¶ *"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."*)

Charity is not contrary to all self-love. That to love ourselves is not unlawful, is evident from the fact, that the law of God makes self-love a rule and measure by which our love to others should be regulated. Thus Christ commands (**Matthew 19:19**), *"Thou shalt love thy neighbour as thyself,"* which certainly supposes that we may, and must, love ourselves. We are commanded to love our neighbor next to God (**Matthew 22:36-40**: *"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."*); and therefore we are to love ourselves with a love next to that which we should exercise toward God himself. The Scriptures, from one end of the Bible to the other, are full of motives that are set forth for the very purpose of working on the principle of self-love. Such are all the promises and threatenings of the Word of God, its calls and invitations, its counsels to seek our own good, and its warnings to beware of our own misery. These things can have no influence on us in any other way than as they tend to work upon our hopes or fears. For to what purpose would it be to make any promise of happiness, or hold forth any threatening of misery, to him that has no love for the former or dread of the latter? Or what reason can there be in counseling him to seek the one, or warning him to avoid the other? (**Ephesians 5:29**: *"For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church."*)

It is clear that the selfishness which this Christian charity is contrary to is an inordinate self-love. God has made it alike in all to love happiness, and have the same unchangeable and instinctive inclination to desire and seek it. The change that takes place in a man, when he is converted and sanctified, is not that his love for happiness is diminished, but only that it is regulated with respect to its exercises and influence, and the courses and objects it leads to. Corrupt selfishness lies in a man loving himself far more than his love for God and fellow-man or his love being confined to himself to the exclusion of God and fellow-man. It is not in the degree in which he loves his own happiness, but in his placing his happiness where he ought not, and in limiting and confining his love. Some, although they love their own happiness, do not place that happiness in their own confined good, or in that good which is limited to themselves, but more in the common good — in that which is the good of others, or in the good to be enjoyed in and by others. But there are others who, in their love to their own happiness, place that happiness in good things that are confined or limited to themselves, to the exclusion of others. And this is selfishness. This is the thing most clearly and directly intended by that self-love which the Scripture condemns. And when it is said that charity “*seeketh not her own,*” we are to understand it of her own private good — good limited to herself. The expression, “*her own,*” is a phrase of appropriation, and properly carries in its signification the idea of limitation to self. And so the like phrase in **Philippians 2:21**, that “*all seek their own,*” carries the idea of confined and self-appropriated good, or the good that a man has singly and to himself, and in which he has no communion or partnership with another, but which he has so limited to himself as to exclude others. And so the expression is to be understood in **2 Timothy 3:2**, “*For men shall be lovers of their own selves;*” for the phrase is of the most confined signification, limited to self alone, and excluding all others. And a Christian spirit is contrary to that selfish spirit which consists in the self-love that goes out after such objects as are confined and limited — such as a man’s worldly wealth, or the honor that consists in a man’s being set up higher in the world than his neighbors, or his own worldly ease and convenience, or his pleasing and gratifying his own bodily appetites and lusts.

The spirit of charity, or Christian love, leads us to seek not only our own things, but those of others; and that it disposes us, in many cases, to forego or part with our own things for the sake of others. The spirit of charity, or love, leads those who possess it to seek not only their own things, but the things of others. Such a spirit seeks to please and glorify *God*. The things that are well-pleasing to God and Christ, and that tend to the divine glory, are called the things of Christ, in opposition to our own things; as where it is said (**Philippians 2:21**), “*All seek their own, not the things which are Jesus Christ’s.*” Christianity requires that we should make God and Christ our main end; and all Christians, so far as they live like Christians, live so that “*for them to live is Christ*” (**Philippians 1:21**). Christians are required to live so as to please God, and so as to “*prove what is that good and acceptable and perfect will of God*” (**Romans 12:2**). We should be such servants of Christ as in all things to seek to please our Master, as says the apostle (**Ephesians 6:6**) — “*Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart.*” And so we are required in all things

(**1 Corinthians 10:31**), “*whether we eat, or drink, or whatsoever we do, to do all to the glory of God.*” And this, surely, is a spirit which is the opposite of self-seeking.

They that have the spirit of charity, or Christian love, have a spirit to seek *the* good of their fellow creatures. Thus the apostle commands (**Philippians 2:4**), “*Look not every man on his own things; but every man **also** on the things of others.*” We ought to seek the spiritual good of others; and if we have a Christian spirit, we shall desire and seek their spiritual welfare and happiness, their salvation from hell, and that they may glorify and enjoy God forever. And the same spirit will dispose us to desire and seek the temporal prosperity of others, as says the apostle (**1 Corinthians 10:24**), “*Let no man seek his own, but every man another’s wealth.*” And we should so seek their pleasure, that therein we can, at the same time, seek their profit, as again it is said by the apostle (**1 Corinthians 10:33**), “*Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved;*” and again (**Romans 15:2**), “*Let every one of us please his neighbour for his good to edification.*”

But more particularly, a spirit of charity, or Christian love, as exercised toward our fellow creatures, is opposite to a selfish spirit, as it is a sympathizing and merciful spirit. It disposes persons to consider not only their own difficulties, but also the burdens and afflictions of others, and the difficulties of their circumstances, and to esteem the case of those who are in straits and necessities as their own. A person of selfish spirit is ready to make much of the afflictions that he himself is under, as if his lack of the usual comforts or necessities of life or sufferings were greater than those of anybody else; and if he is not suffering, he is ready to think he is not called to spare what he has in his possession, for the sake of helping others. A selfish man is not apt to discern the wants of others, but rather to overlook them, and can hardly be persuaded to see or feel them. But a man of charitable spirit is apt to see the afflictions of others, and to take notice of their aggravation, and to be filled with concern for them, as he would be for himself if under difficulties. And he is ready, also, to help them, and take delight in supplying their necessities, and relieving their difficulties. He rejoices to obey that injunction of the apostle (**Colossians 3:12**), “*Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness;*” and to cherish the spirit of “*wisdom* (James 3:17) *that is from above,*” which is “*full of mercy;*” and, like the good man spoken of by the Psalmist (**Psalms 37:26**), to be “*merciful,*” that is, full of mercy. (And, see **Psalms 37:21**: “*The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.*”) The charitable heartily believe Christ: “*It is more blessed to give than to receive.*” **Acts 20:35.**

And as it is a sympathizing and merciful spirit, so the spirit of charity, as exercised toward our fellow creatures, is the opposite of a selfish, inasmuch as it is a liberal spirit. It not only seeks the good of others that are in affliction, but it is ready to communicate to all, and forward to promote their good, as there may be opportunity. “*To do good, and to communicate,*” it forgets not (**Hebrews 13:16**); but obeys the exhortation (**Galatians 6:10**), “*As we have opportunity, let us do good unto all men.*” For more on this see the sermon, “*Charity is Kind.*”

And as the spirit of charity, or Christian love, is opposed to a selfish spirit, in that it is merciful and liberal so it is in this, also, that it causes or creates in a person to be public-spirited. A man of a right spirit is not a man of narrow and private views, but is greatly interested and concerned for the good of the community to which he belongs, and particularly of the city or village in which he resides, and for the true welfare of the society of which he is a member. God commanded the Jews that were carried away captive to Babylon, to seek the good of that city, though it was not their native place, but only the city of their captivity. His injunction was (**Jeremiah 29:7**), “*Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it.*” And a man of a truly Christian spirit will be earnest for the good of his country, and of the place of his residence, and will be disposed to lay himself out for its improvement. A man was recommended to Christ by the Jews (**Luke 7:5**), as one that loved their nation and had built them a synagogue; and it is spoken of as a very provoking thing to God, with respect to some in Israel (**Amos 6:6**), that they were “*not grieved for the affliction of Joseph.*” And it is recorded, to the everlasting honor of Esther (**Esther 4:16**), that she herself fasted and prayed, and stirred up others to fast and pray, for the welfare of her people. And the apostle Paul (**Romans 9:1-3**) expresses the deepest concern for the welfare of his countrymen. And those that are possessed of the spirit of Christian charity are of a more enlarged spirit still; for they are concerned, not only for the good of the community, but for the welfare of the Church of God, and of all the people of God individually. Of such a spirit was Moses, the man of God, and therefore he earnestly interceded for God’s visible people, and declared himself ready to die that they might be spared (**Exodus 32:11, 32**). And of such a spirit was Paul, who was so concerned for the welfare of all, both Jews and Gentiles, that he was willing to become as they were (**1 Corinthians 9:19-23**), if possibly he might save some of them.

This spirit will make God’s elect watchful against public dangers, and bold to use their powers for the promotion of the public benefit; and striving to act for the true welfare of all to whom their authority extends. Especially in the time of great apostasy. For example, we believe that the world is our parish, so to speak. In our announcement to preach tonight in Kansas City, Missouri, to warn all against the selfish sin of transgenderism, I read: “*If the foundations be destroyed, what can the righteous do?*” (**Psalms 11:3**). The answer is found in **Mark 16:15**: “*Go ye into all the world, and preach the gospel to every creature.*” Preaching the word of God is the most powerful thing that we can do to love our fellow man in our generation. (**Hebrews 4:12**). Since 1991, on the streets of this nation, we have preached the word of God solicitous for the good of the public, so that the world may be better for our living in it, and that, when we are gone, it may be said of us, as it was so nobly said of David (**Acts 13:36**), that we “*served our generation by the will of God.*” And the same spirit will dispose ministers not to seek their own, but to seek the good of the flock over which the great Shepherd has placed them; to feed, and watch over them, and lead them to good pastures, and defend them from wolves and wild beasts that would devour them.

The spirit of charity disposes us to part with our own private temporal interest, and totally and freely to renounce it, for the sake of the honor of God, and the advancement of the kingdom of Christ. Such was the spirit of the apostle Paul when he exclaimed (**Acts 21:13**), “*I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.*” And the same spirit will dispose us often to forego or part with our own private interest for the good of our neighbors. It will make us ready on every occasion to aid or help them, leading us willingly to part with a lesser good of our own, for the sake of a greater good to them. And the case may even be such (**1 John 3:16**), that “*we ought to lay down our lives for the brethren.*”

Scriptures tell us of the nature of love to God and we find that they teach that those who truly love God, love him so as wholly to devote themselves to him and his service. This we are taught is the sum of the Ten Commandments, “*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength*” (**Mark 12:30**). They devote all to him: all their heart, and all their soul, and all their mind, and all their strength, or all their powers and faculties. Surely a man who gives all this wholly to God, keeps nothing back, but devotes himself wholly and entirely to him, making no reserve; and all who have true love to God have a spirit to do this. This shows how much a principle of true love to God is above the selfish principle. For if self be devoted wholly to God, then there is something, above self, that overcomes it; something superior to self, that takes self, and makes an offering of it to God. A selfish principle never devotes itself to another. The nature of it is, to devote all others to self. They that have true love to God, love him as God, and as the Supreme Good; whereas it is the nature of selfishness to set up self in the place of God, and to make an idol of self. That being whom men regard supremely, they devote all to. They that idolize self, devote all to self; but they that love God as God, devote all to him.

Scriptures tell us the nature of love to our neighbors and how contrary it is to the spirit of selfishness. The requirement that we love our neighbor as ourselves. This we have in the Old Testament (**Leviticus 19:18**) — “*Thou shalt love thy neighbour as thyself;*” and this Christ cites (e.g., **Matthew 22:39**), as the sum of all the duties of the second table of the law. Now this is contrary to selfishness, for love is not of such a nature as confines the heart to self, but leads it forth to others as well as self, and in like manner as to self. It disposes us to look upon our neighbors as being, as it were, one with ourselves; and not only to consider our own circumstances and interests, but to consider the wants of our neighbors, as we do our own; not only to have regard to our own desires, but to the desires of others, and to do to them as we would have them do to us. (**Matthew 7:12**) And, “*A new commandment,*” says Christ (**John 13:34**), “*I give unto you, That ye love one another; as I have loved you, that ye also love one another.*” It is called a new commandment, as contradistinguished from that old one (**Leviticus 19:18**). Not that the duty of love to others, which is the matter of the commandment, was new, for the same kind of love was required of old, under the Old Testament, which is required now. But it is called a new commandment, in this respect, that

the rule and motive in these days of the gospel, are new. The rule and motive more especially set in view of old, was, our love to ourselves — that we should love our neighbor *as ourselves*. But the motive and rule more especially set in view now, is the love of Christ to us — that we should love our neighbor *as Christ hath loved us*. It is here called a new commandment; and so in **John 15:12**, Christ calls it his commandment, saying emphatically, “*This is my commandment, That ye love one another, as I have loved you.*”

Christ has set his love on those that were his enemies. There was not only no love to himself in those on whom he set his love, but they were full of enmity and of a principle of actual hatred to him. “*God commendeth his love toward us, in that, while we were yet sinners,*” or, as in the near verse, “*enemies,*” “*Christ died for us*” (**Romans 5:8, 10**).

Christ’s love to us that he was pleased, in some respects, to look on us as himself. His elect were, from all eternity, dear to him as the apple of his eye. He looked upon them so much as himself, that he regarded their concerns as his, and their interests as his own; and he has even made their guilt as his, by a gracious assumption of it to himself, that it might be looked upon as his own, through that divine imputation in virtue of which they are treated as innocent, while he suffers for them. And his love has sought to unite them to himself, so as to make them, as it were, members of his body, so that they are his flesh and his bones, as he himself seems to say in **Matthew 25:40**, when he declares, “*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*”

Such was the love of Christ to us, that he did, as it were, spend himself for our sakes. His love did not rest in mere feeling, nor in light efforts and small sacrifices, but though we were enemies, yet he so loved us, that he had a heart to deny himself, and undertake the greatest efforts, and undergo the greatest sufferings, for our sakes. He gave up his own ease, and comfort, and interest, and honor, and wealth; and became poor, and outcast, and despised, and had not where to lay his head, and all for us! And not only so, but he shed his own blood for us, and offered himself a sacrifice to God’s justice, that we might be forgiven, and accepted, and saved! And by that eternal, almighty power of God it was effectual. (E.G., **Isaiah 53:10-11**: “*Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*”)

Christ thus loved us, without any expectation of ever being requited by us for his love. He did not stand in need of anything we could do for him, and well knew that we should never be able to repay him for his kindness to us, or even to do anything toward it. He knew that we were poor, miserable, and empty-handed outcasts, who might receive from him, but could render nothing to him in return. He knew that we had no money or price with which to purchase anything, and that he must freely give us all things that we needed, or else we should

be eternally without them. And shall not we be far from a selfish spirit, and utterly contrary to it, if we love one another after such a manner as this, or if we have the same spirit of love toward others that was in Christ toward ourselves? (See, e.g., **Ephesians 4:32**: “*And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.*”) If this is our spirit, our love to others will not depend on their love to us, but we shall do as Christ did to us love them even though they are enemies. We shall not only seek our own things, but we shall in our hearts be so united to others, that we shall look on their things as our own. We shall endeavor to be interested in their good, as Christ was in ours; and shall be ready to forego and part with our own things, in many cases, for the things of others, as Christ did toward us. And these things we shall be willing and ready to do for others, without any expectation of being repaid by them, as Christ did such great things for us without any expectation of requital or return. If such be our spirit, we shall not be under the influence of a selfish spirit, but shall be unselfish in principle, and heart, and life.

You are not your own. — As you have not made yourself, so you were not made for yourself. You are neither the author nor the end of your own being. Nor is it you that upholds yourself in being, or that provides for yourself, or that are dependent on yourself. There is another that hath made you, and preserves you, and provides for you, and on whom you are dependent: and He hath made you for himself, and for the good of your fellow creatures, and not only for yourself. He has placed before you higher and nobler ends than self, even the welfare of your fellow men, and of society, and the interests of his kingdom; and for these you ought to labor and live, not only in time, but for eternity. “*Ye are not your own; for ye are bought with a price,*” even “*with the precious blood of Christ*” “*Therefore glorify God in your body, and in your spirit, which are God’s.*” (**1 Corinthians 6:19, 20**; **1 Peter 1:19**). By nature you were in a miserable, lost condition, a captive in the hands of divine justice, and a miserable slave in the bondage of sin and Satan. And Christ has redeemed you, and so you are his by purchase. By a most just title you belong to him, and not to yourself. And, therefore, you must not henceforth treat yourself as your own, by seeking your own interests or pleasure only, or even chiefly; for if you do so, you will be guilty of robbing Christ. And as you are not your own, so nothing that you have is your own. Your abilities of body and mind, your outward possessions, your time, talents, influence, comforts — none of them are your own; nor have you any right to use them as if you had an absolute right in them, as you will be likely to do if you imagine them only for your own private benefit, and not for the honor of Christ and for the good of your fellow men.

Christ and all Christians are so united together, that they all make but one body; and of this body Christ is the head, and Christians are the members. “*We, being many,*” says the apostle, “*are one body in Christ, and every one members one of another*” (**Romans 12:5**); and again, “*By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free*” (**1 Corinthians 12:13**). How unbecoming, then, is it in Christians to be selfish, and concerned only for their own private interests! In the natural body, the hand

is ready to serve the head, and all the members are ready to serve one another. Is what the hands do, done only for their own advantage? Are they not continually employed as much for the other parts of the body as for themselves? Is not the work they are doing, from day to day, for the common good of the whole body? And if the head be dishonored, are not all the members of the body at once employed and active to remove the dishonor, and to put honor upon the head? And if any members of the body are wounded, and languishing, and in pain, are not all the members of the body at once engaged to screen that weak or suffering member? Are not the eyes employed in looking about for it, and the ears in attending to the directions of physicians, and the feet in going where relief is to be sought, and the hands in applying the remedies provided? So it should be with the Christian body. All its members should be helpers and comforts to each other, and thus promote their mutual welfare and happiness, and the glory of Christ the head.

If you will devote yourself to God, as making a sacrifice of all your own interests to him, you will not throw yourself away. Though you seem to neglect yourself, and to deny yourself, and to overlook self in imitating the divine benevolence, God will take care of you (**1 Peter 5:7**); and he will see to it that your interest is provided for, and your welfare made sure. You shall be no loser by all the sacrifices you have made for him. To his glory His own declaration is, *“Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundred-fold”* (the other evangelist adds, *“in this present time”*) (**Luke 18:30**), *“and shall inherit everlasting life”* (**Matthew 19:29**); and the spirit of this declaration applies to all sacrifices made for Christ, or for our fellow men for his sake. The greatness of the reward for this life Christ expresses by a definite number; but he does not make use of numbers, however great, to set forth the reward promised them hereafter. He only says they shall receive everlasting life, because the reward is so great, and so much exceeds all the expense and self-denial persons can be at for Christ’s sake, that no numbers are sufficient to describe it.

If you are selfish, and make yourself and your own private interests your idol, God will leave you to yourself, and let you promote your own interests as well as you can. But if you do not selfishly seek your own, but do seek the things that are Jesus Christ’s, and the things of your fellow-beings, then God will make your interest and happiness his own charge, and he is infinitely more able to provide for and promote it than you are. The resources of the universe move at his bidding, and he can easily command them all to subserve your welfare. So that, not to seek your own, in the selfish sense, is the best way of seeking your own in a better sense. (See, e.g., **Mark 8:35**). It is the most direct course you can take to secure your highest happiness. When you are required not to be selfish, you are not required, as has been observed, not to love and seek your own happiness, but only not to seek mainly your own private and confined interests. But if you place your happiness in God, in glorifying him, and in serving him by doing good, — in this way, above all others, will you promote your wealth, and honor, and pleasure here below, and obtain hereafter a crown of unfading glory, and

pleasures forevermore at God's right hand (**Psalm 16:11**). If you seek, in the spirit of selfishness, to grasp all as your own, you shall lose all, and be driven out of the world at last, naked and forlorn, to everlasting poverty and contempt. But if you seek not your own, but the things of Christ, and the good of your fellow men, God himself will be yours, and Christ yours, and the Holy Spirit yours, and all things yours. Yes, "*all things*" shall be yours; "*whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's*" (**1 Corinthians 3:21, 22**).

Selfishness is a principle native to us; but considering the knowledge that we have of Christianity, and how numerous and powerful the motives it presents, we ought to be far less selfish than we are, and less ready to seek our own interests only. Let us strive to overcome it, that we may grow in the grace of an unselfish spirit, and thus glorify God, and do good to men.

I love you. Amen.