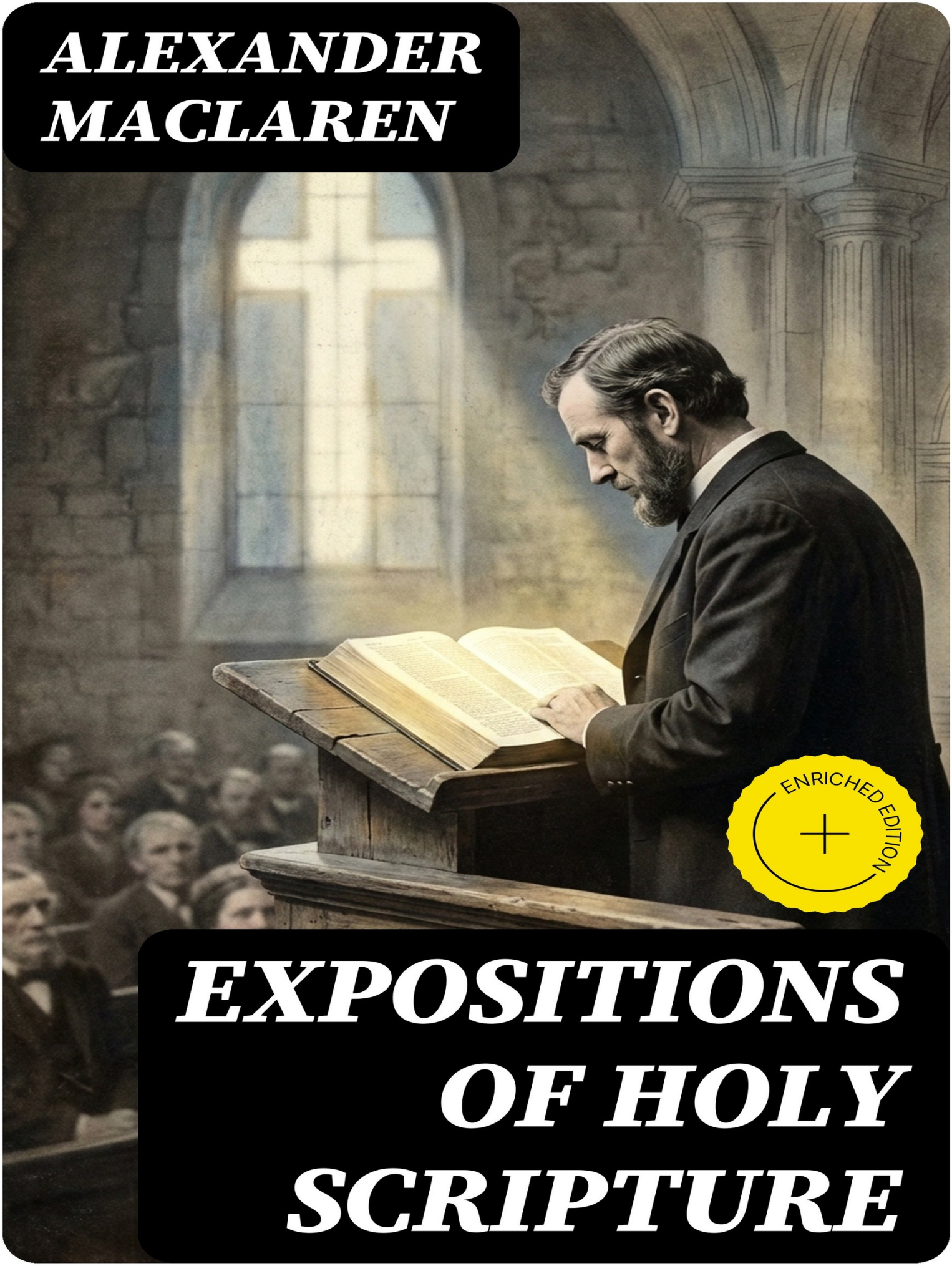
ALEXANDER MACLAREN



EXPOSITIONS OF HOLY SCRIPTURE

Alexander Maclaren

Expositions of Holy Scripture

Enriched edition. Second Corinthians, Galatians, and Philippians Chapters / I to End. Colossians, Thessalonians, and First Timothy

Introduction, Studies and Commentaries by Miles Fenner

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Introduction

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The present volume gathers Alexander Maclaren's Expositions of Holy Scripture focused on Pauline epistles: II Corinthians, Galatians, Philippians, Colossians, First and Second Thessalonians, and First Timothy. These pieces originated as sermons addressed to congregations and later prepared for print. Their purpose is not to present an academic commentary but to open the biblical text to conscience and conduct, tracing doctrine into discipleship. Readers will find passages treated consecutively through brief, self-contained expositions that honour the order of the chapters while allowing each section to shine with its own pastoral aim. The collection offers instruction, consolation, and summons in balanced measure.

Within these pages the genres are homiletic and expository: sermons, addresses, and meditations composed for public proclamation and private reading. They blend careful textual observation with practical application, frequently isolating a single clause or verse as a doorway to a wider argument. Titles such as All Grace Abounding, Sorrow According to God, The Fruit of the Spirit, and A Prisoner’s Triumph signal the movement from text to life. Maclaren’s method avoids anecdotal padding, relying instead on clear structure, apt illustration, and cumulative appeal. The result is a series of pastoral essays that can be read devotionally or mined for teaching.

Across the epistles represented, recurring themes bind the collection. Grace received becomes generosity given, as seen in Giving and Asking and God’s Unspeakable Gift. Holiness grows from hope, a rhythm explored in Hope and Holiness and The Work and Armour of the Children of the Day. The life of faith is active, not passive: Work Out Your Own Salvation stands beside Strength in Weakness to show dependence and diligence in harmony. Maclaren continually returns to Christ at the centre, presenting union with Him as the source of comfort, courage, unity, and service amid suffering, conflict, and ordinary duty.

Maclaren’s stylistic signature is lucidity joined to earnest appeal. He advances by exposition rather than display, clarifying the apostle’s argument, then pressing its moral force on the will. The pieces commonly unfold in a simple order—explanation, inference, exhortation—without technical digressions that would obscure the spiritual claim of the passage. Biblical cross-references are used sparingly to illuminate, not to overwhelm. His sentences carry the cadence of the pulpit, yet the reasoning bears the patience of a careful reader. The tone is confident but never domineering, inviting assent through light shed upon Scripture and conscience alike.

The arrangement follows the progress of each letter. II Corinthians yields meditations on ministry, reconciliation, weakness, and generosity, including All Grace Abounding and Not Yours but You. Galatians furnishes studies in freedom and formation, from The Evil Eye and the Charm to The Fruit of the Spirit and The Owner’s Brand. Philippians dwells on joy, unity, and perseverance, with A Prisoner’s

Triumph, Work Out Your Own Salvation, and The Warrior Peace. Colossians sets the supremacy of Christ alongside everyday conduct. Thessalonians gathers hope and holiness in view of the Lord’s coming. First Timothy considers order, teaching, and piety.

These expositions have endured because they marry doctrinal clarity to devotional warmth. Preachers discover in them models of text-driven proclamation. Students find in them an introduction to the apostolic mind without polemical distraction. General readers encounter counsel for practice: generosity shaped by grace, prayer that steadies, steadfastness in affliction, and purity joined to love. The pieces neither flatten historical context nor leave meaning at a distance; instead they aim to bring the ancient word to the present life. Their continued usefulness lies in that double fidelity—to Scripture’s truth and to the soul’s actual needs.

Readers may approach the collection consecutively, tracing an epistle’s flow, or topically, selecting addresses by their titles. Each exposition stands alone yet gains depth when read alongside its companions, where echoes across letters reveal a consistent vision: Christ reshaping persons and communities. As a single-author collection, it presents the mature fruit of a lifelong ministry of exposition. It is neither a series of detached sayings nor a systematic theology; it is Scripture opened, line by line, for faith and obedience. Received in that spirit, these pages still perform the service for which they were first delivered.

Historical Context

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Alexander Maclaren (1826–1910), a Scottish-born Baptist minister educated at Stepney College, honed his expository craft during pastorates in Southampton (1846–1858) and, decisively, at Union Chapel, Manchester (1858–1903). The sermons later gathered as Expositions of Holy Scripture, including treatments of II Corinthians, Galatians, Philippians, Colossians, Thessalonians, and First Timothy, crystallize late-Victorian Nonconformist preaching at its zenith. Issued chiefly in the 1890s and early 1900s, the volumes aimed to unite rigorous textual sense with pastoral consolation. Their circulation coincided with a widening literate public and a transatlantic evangelical network that prized lucid, devotional exposition of Paul’s letters amid accelerating social and intellectual change.

Maclaren preached in an industrial metropolis transformed by steam power, migration, and volatile markets. Manchester’s cotton economy suffered the American Civil War “Cotton Famine” (1861–1865) and recurrent slumps, sharpening congregational concern for relief, philanthropy, and mutual aid. Against this urban backdrop, themes such as generosity, stewardship, and communal solidarity—echoed in pieces like Giving and Asking, Gifts Given, Seed Sown, and Burden-Bearing—assumed concrete urgency. His emphasis on unity and compassion in A Plea for Unity and The Conduct that Secures the Real Life addressed Nonconformist civic ethics,

where practical benevolence, deacon-led charities, and lay visitation ministries complemented preaching as instruments of social stabilization and Christian witness.

Victorian faith wrestled with powerful intellectual crosswinds. Essays and Reviews (1860) and Darwin's On the Origin of Species (1859) unsettled older harmonies, while German Higher Criticism questioned authorship and historicity. In response, British scholarship—Lightfoot, Westcott, and Hort—advanced historically grounded yet orthodox readings, culminating in the Revised Version New Testament (1881). Maclaren's expositions draw on this milieu: philological care, sober historical sense, and doctrinal confidence. Pieces like Simplicity Towards Christ, The Gospel-Hope, and Saving Knowledge proceed from the conviction that clear exposition and ethical appeal could steady believers, affirm Paul's apostolic authority, and show Scripture's sufficiency amid scientific modernity and critical scrutiny.

The era's revivalist energies also shaped reception. The 1859 revival in Britain and Ireland, followed by the Moody and Sankey campaigns (1873–1875), stirred evangelical zeal, congregational singing, and lay testimony. Simultaneously, the Keswick movement (from 1875) promoted sanctification and victorious Christian living. Maclaren, appreciative yet restrained, redirected fervor into disciplined discipleship and steady obedience. Hence the prominence of Strength in Weakness, Work Out Your Own Salvation, Walk in the Spirit, and Spiritual Athletics. His counsel tempered momentary excitement with Pauline patterns of perseverance, cross-bearing, and inner renewal,

seeking to anchor converts in durable holiness rather than episodic religious emotion.

Missionary expansion furnished another horizon. With the Student Volunteer Movement's 1886 rallying cry and long-established agencies like the Baptist Missionary Society, British Protestants cast the Pauline mission as a template for modern outreach. Maclaren's readings of Thessalonians and Philippians—young churches under pressure—resonated with appeals to endurance, joy, and generosity: God's Trumpet, A Militant Message, Doing Good to All, and The Owner's Brand. As President of the Baptist Union in 1875, he embodied Nonconformist cooperation for evangelization. His insistence on Christ's lordship and practical charity equipped congregations to support missions financially, pray intelligently, and sustain workers abroad.

A revolution in print culture magnified his reach. After the Education Act of 1870, expanding literacy and cheap reprints fostered a mass market for sermons and commentaries. Periodicals such as The Expositor (launched 1875) normalized accessible biblical scholarship for laity. Alongside Spurgeon's Metropolitan Tabernacle Pulpit and Lightfoot's academic commentaries on Galatians (1865), Philippians (1868), and Colossians (1875), Maclaren's volumes offered a middle path—scholarly, warm, and eminently preachable. Their clear outlines, memorable titles, and practical applications suited Sunday-school teachers, mission halls, and weeknight Bible classes, aiding Nonconformist catechesis while crossing denominational boundaries in Britain and North America.

Political and social turbulence supplied further subtext. The Reform Acts (1867, 1884) enlarged the electorate; Irish disestablishment (1869), labor agitation, and imperial wars—culminating in the South African War (1899–1902)—provoked moral reflection. Maclaren's Citizens of Heaven, The Warrior Peace, and Christ Glorified in Glorified Men set earthly loyalties beneath the sovereignty of Christ. Consolatory pieces like Sleeping Through Jesus addressed bereavement in an age of industrial accidents, epidemics, and wartime losses. His rhetoric, firm yet irenic, invited believers to practice civic responsibility without surrendering eschatological hope, locating Christian identity within a transnational, cruciform commonwealth.

As the Victorian era closed with Queen Victoria's death (1901) and Maclaren's retirement in 1903, his Expositions continued to circulate widely. Honorary degrees (D.D., Litt.D.) acknowledged his scholarly-pastoral synthesis, while pastors like F. B. Meyer and G. Campbell Morgan extended the expository tradition he exemplified. In an Edwardian climate of denominational negotiation and rising secularism, his treatments of God's Unspeakable Gift, The Fruit of the Spirit, and The Gain of Christ sustained devotional Protestantism. Reprinted for parish libraries, lay readers, and ministers' studies, the volumes bridged academic study and congregational life, shaping English-language preaching well into the twentieth century.

Synopsis (Selection)

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II. CORINTHIANS

These sermons trace Paul’s paradoxes of ministry—strength through weakness, riches amid poverty, comfort within sorrow—while urging holiness, sincere repentance, and open-handed generosity.

Maclaren’s pastoral, vivid style turns themes like single-minded devotion, cheerful giving, and the grace of God into practical calls to steadfast, transparent discipleship.

GALATIANS

Focusing on justification by faith and life in the Spirit, these expositions confront legalism and move from the gospel’s liberating centre to ethics, community, and mission.

With urgent clarity, Maclaren contrasts outward badges with inward renewal, culminating in Christian freedom, Spirit-shaped character, and compassionate burden-bearing.

PHILIPPIANS

Warm and joy-suffused, this series moves from thanksgiving and partnership in the gospel to Christ’s self-humbling and exaltation, urging unity, humility, and courageous perseverance.

Maclaren emphasizes rejoicing, peace that steadies anxious hearts, generous gratitude, and exemplary service,

shaping a resilient, heaven-oriented community.

COLOSSIANS

Centred on the supremacy and sufficiency of Christ, these messages press believers toward maturity—grounded in hope, strengthened with power, and reoriented to a risen life.

Maclaren distinguishes inward transformation from outward forms, urging gratitude, steady growth, and ethical coherence under Christ’s comprehensive lordship.

I. THESSALONIANS

Addressed to a young church, the sermons weave faith, love, and hope into daily conduct, highlighting holiness, mutual edification, and diligent work.

Expectant of Christ’s return yet anchored in present duties, Maclaren turns eschatological hope into watchful sobriety, comfort for the grieving, and communal encouragement.

II. THESSALONIANS

In a context of trial and confusion, these expositions strengthen perseverance by fixing glory on Christ and dignity on the church’s calling.

Maclaren offers measured correction and comfort, commending steadfastness, divine consolation, and the peace that sustains faithful order until the end.

I. TIMOTHY

These pastoral studies outline sound teaching, ordered worship, and exemplary conduct, presenting the gospel as the radiant source of true life.

With crisp moral exhortation—on prayer, endurance, contentment, and confession—Maclaren forms leaders and laity in practical godliness and resilient witness.

Expositions of Holy Scripture

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II. CORINTHIANS

HOPE AND HOLINESS

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> Having therefore these promises ... let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.'—2 Cor. vii. 1.

It is often made a charge against professing Christians that their religion has very little to do with common morality. The taunt has sharpened multitudes of gibes and been echoed in all sorts of tones: it is very often too true and perfectly just, but if ever it is, let it be distinctly understood that it is not so because of Christian men's religion but in spite of it. Their bitterest enemy does not condemn them half so emphatically as their own religion does: the sharpest censure of others is not so sharp as the rebukes of the New Testament. If there is one thing which it insists upon more than another, it is that religion without morality is nothing—that the one test to which, after all, every man must submit is, what sort of character has he and how has he behaved—is he pure or foul? All high-flown pretension, all fervid emotion has at last to face the question which little children ask, 'Was he a good man?'

The Apostle has been speaking about very high and mystical truths, about all Christians being the temple of God, about God dwelling in men, about men and women being His sons and daughters; these are the very truths on which so often fervid imaginations have built up a mystical

piety that had little to do with the common rules of right and wrong. But Paul keeps true to the intensely practical purpose of his preaching and brings his heroes down to the prosaic earth with the homely common sense of this far-reaching exhortation, which he gives as the fitting conclusion for such celestial visions.

I. A Christian life should be a life of constant self-purifying.

This epistle is addressed to the church of God which is at Corinth with all the *saints* which are in all Achaia.

Looking out over that wide region, Paul saw scattered over godless masses a little dispersed company to each of whom the sacred name of Saint applied. They had been deeply stained with the vices of their age and place, and after a black list of criminals he had had to say to them 'such were some of you,' and he lays his finger on the miracle that had changed them and hesitates not to say of them all, 'But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God.'

The first thing, then, that every Christian has is a cleansing which accompanies forgiveness, and however his garment may have been 'spotted by the flesh,' it is 'washed and made white in the blood of the Lamb.' Strange cleansing by which black stains melt out of garments plunged in red blood! With the cleansing of forgiveness and justification comes, wherever they come, the gift of the Holy Spirit—a new life springing up within the old life, and untouched by any contact with its evils. These gifts belong universally to the initial stage of the Christian life and

require for their possession only the receptiveness of faith. They admit of no co-operation of human effort, and to possess them men have only to 'take the things that are freely given to them of God.' But of the subsequent stages of the Christian life, the laborious and constant effort to develop and apply that free gift is as essential as, in the earliest stage, it is worse than useless. The gift received has to be wrought into the very substance of the soul, and to be wrought out in all the endless varieties of life and conduct. Christians are cleansed to begin with, but they have still daily to cleanse themselves: the leaven is hid in the three measures of meal, but ''tis a life-long task till the lump be leavened,' and no man, even though he has the life that was in Jesus within him, will grow up 'into the measure of the stature of the fulness of Christ' unless, by patient and persistent effort, he is ever pressing on to 'the things that are before' and daily striving to draw nearer to the prize of his high calling. We are cleansed, but we have still to cleanse ourselves.

Yet another paradox attaches to the Christian life, inasmuch as God cleanses us, but we have to cleanse ourselves. The great truth that the spirit of God in a man is the fontal source of all his goodness, and that Christ's righteousness is given to us, is no pillow on which to rest an idle head, but should rather be a trumpet-call to effort which is thereby made certain of success. If we were left to the task of self-purifying by our own efforts we might well fling it up as impossible. It is as easy for a man to lift himself from the ground by gripping his own shoulders as it is for us to rise to greater heights of moral conduct by our own efforts;

but if we can believe that God gives the impulse after purity, and the vision of what purity is, and imparts the power of attaining it, strengthening at once our dim sight and stirring our feeble desires and energising our crippled limbs, then we can 'run with patience the race that is set before us.'

We must note the thoroughness of the cleansing which the Apostle here enjoins. What is to be got rid of is not this or that defect or vice, but '*all* filthiness of flesh and spirit.' The former, of course, refers primarily to sins of impurity which in the eyes of the Greeks of Corinth were scarcely sins at all, and the latter to a state of mind when fancy, imagination, and memory were enlisted in the service of evil. Both are rampant in our day as they were in Corinth. Much modern literature and the new gospel of 'Art for Art's sake' minister to both, and every man carries in himself inclinations to either. It is no partial cleansing with which Paul would have us to be satisfied: '*all*' filthiness is to be cast out. Like careful housewives who are never content to cease their scrubbing while a speck remains upon furniture, Christian men are to regard their work as unfinished as long as the least trace of the unclean thing remains in their flesh or in their spirit. The ideal may be far from being realised at any moment, but it is at the peril of the whole sincerity and peacefulness of their lives if they, in the smallest degree, lower the perfection of their ideal in deference to the imperfection of their realisation of it.

It must be abundantly clear from our own experience that any such cleansing is a very long process. No character is made, whether it be good or bad, but by a slow building

up: no man becomes most wicked all at once, and no man is sanctified by a wish or at a jump. As long as men are in a world so abounding with temptation, 'he that is washed' will need daily to 'wash his feet' that have been stained in the foul ways of life, if he is to be 'clean every whit.'

As long as the spirit is imprisoned in the body and has it for its instrument there will be need for much effort at purifying. We must be content to overcome one foe at a time, and however strong may be the pilgrim's spirit in us, we must be content to take one step at a time, and to advance by very slow degrees. Nor is it to be forgotten that as we get nearer what we ought to be, we should be more conscious of the things in which we are not what we ought to be. The nearer we get to Jesus Christ, the more will our consciences be enlightened as to the particulars in which we are still distant from Him. A speck on a polished shield will show plain that would never have been seen on a rusty one. The saint who is nearest God will think more of his sins than the man who is furthest from him. So new work of purifying will open before us as we grow more pure, and this will last as long as life itself.

II. The Christian life is to be not merely a continual getting rid of evil, but a continual becoming good.

Paul here draws a distinction between cleansing ourselves from filthiness and perfecting holiness, and these two, though closely connected and capable of being regarded as being but the positive and negative sides of one process, are in reality different, though in practice the former is never achieved without the latter, nor the latter accomplished without the former. Holiness is more than

purity; it is consecration. That is holy which is devoted to God, and a saint is one whose daily effort is to devote his whole self, in all his faculties and nature, thoughts, heart, and will, more and more, to God, and to receive into himself more and more of God.

The purifying which Paul has been enjoining will only be successful in the measure of our consecration, and the consecration will only be genuine in the measure of our purifying. Herein lies the broad and blessed distinction between the world's morality and Christian ethics. The former fails just because it lacks the attitude towards a Person who is the very foundation of Christian morality, and changes a hard and impossible law into love. There is no more futile waste of breath than that of teachers of morality who have no message but Be good! Be good! and no motive by which to urge it but the pleasures of virtue and the disadvantages of vice, but when the vagueness of the abstract thought of goodness solidifies into a living Person and that Person makes his appeal first to our hearts and bids us love him, and then opens before us the unstained light of his own character and beseeches us to be like him, the repellent becomes attractive: the impossible becomes possible, and 'if ye love Me keep My commandments' becomes a constraining power and a victorious impulse in our lives.

III. The Christian life of purifying and consecration is to be animated by hope and fear.

The Apostle seems to connect hope more immediately with the cleansing, and holiness with the fear of God, but probably both hope and fear are in his mind as the double

foundation on which both purity and consecration are to rest, or the double emotion which is to produce them both. These promises refer directly to the immediately preceding words, 'I will be a Father unto you and ye shall be My sons and daughters,' in which all the blessings which God can give or men can receive are fused together in one lustrous and all-comprehensive whole. So all the great truths of the Gospel and all the blessed emotions of sonship which can spring up in a human heart are intended to find their practical result in holy and pure living. For this end God has spoken to us out of the thick darkness; for this end Christ has come into our darkness; for this end He has lived; for this end He died; for this end He rose again; for this end He sends His Spirit and administers the providence of the world. The purpose of all the Divine activity as regards us men is not merely to make us happy, but to make us happy in order that we may be good. He whom what he calls his religion has only saved from the wrath of God and the fear of hell has not learned the alphabet of religion. Unless God's promises evoke men's goodness it will be of little avail that they seem to quicken their hope. Joyful confidence in our sonship is only warranted in the measure in which we are like our Father. Hope often deludes and makes men dreamy and unpractical. It generally paints pictures far lovelier than the realities, and without any of their shadows; it is too often the stimulus and ally of ignoble lives, and seldom stirs to heroism or endurance, but its many defects are not due to itself but to its false choice of objects on which to fix. The hope which is lifted from trailing along the earth and twining round creatures and which rises to grasp these promises

ought to be, and in the measure of its reality is the ally of all patient endurance and noble self-sacrifice. Its vision of coming good is all directed to the coming Christ, and 'every man that hath this hope in Him, purifieth himself even as He is pure.'

In Paul's experience there was no contrariety between hope set on Jesus and fear directed towards God. It is in the fear of God that holiness is to be perfected. There is a fear which has no torment. Yet more, there is no love in sons or daughters without fear. The reverential awe with which God's children draw near to God has in it nothing slavish and no terror. Their love is not only joyful but lowly. The worshipping gaze upon His Divine majesty, the reverential and adoring contemplation of His ineffable holiness, and the poignant consciousness, after all effort, of the distance between us and Him will bow the hearts that love Him most in lowliest prostration before Him. These two, hope and fear, confidence and awe, are like the poles on which the whole round world turns and are united here in one result. They who 'set their hope in God' must 'not forget the works of God but keep His commandments'; they who 'call Him Father,' 'who without respect of persons judgeth' must 'pass the time of their sojourning here in fear,' and their hopes and their fears must drive the wheels of life, purify them from all filthiness and perfect them in all holiness.

SORROW ACCORDING TO GOD

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the Word and The Ascent of Jesus frame A Plea for Unity, Copies of Jesus, and A Willing Sacrifice, so that humility, mutual regard, and shared service mirror the gospel’s trajectory. Profiles of Paul and Timothy and Paul and Epaphroditus localize the pattern in partnerships marked by costly reliability. Preparing to End and Farewell Words show how finite horizons sharpen communal affection and purpose. The doctrinal arc becomes a social grammar, privileging self-emptying leadership and resilient joy as institutional memory.

In Colossians, Saints, Believers, Brethren and Thankful for Inheritance define identity by divine transfer, while All Power and Christian Endeavour tether vocation to a Christocentric cosmos. Risen with Christ and Christian Progress accelerate the ethical implications of shared resurrection. Galatian expositions—From Centre to Circumference, The Owner’s Brand, and Walk in the Spirit—clarify boundary markers: faith-formed belonging expressed in Spirit-shaped practice. Maclaren’s alignment of creed and conduct suggests mission as the overflow of a reordered self-understanding, where gratitude and holiness are the recognizable dialect of a people situated in Christ’s accomplished passage.

II Corinthians supplies missional textures born of Christ’s movement. God’s Unspeakable Gift, Giving and Asking, and Not Yours But You translate grace into economic solidarity and personal availability. Simplicity Towards Christ and A Militant Message portray integrity and courage as the recognizable ethos of ambassadors. Later, in Philippians materials like How to Say 'Thank You' and Gifts Given, Seed

Sown, gratitude becomes relational glue and forward momentum. Across these treatments, communal identity is neither static label nor private comfort, but the shared enactment of Christ’s descent to serve and ascent that authorizes hopeful labor.

Question 4

How does pastoral authority emerge through partnership in ministry from Corinthians to Timothy?

II Corinthians stages authority as persuasive weakness and shared investment. Strength in Weakness and A Militant Message present the apostle as combatant whose weapons are transparent conscience and endurance. Not Yours But You and Giving and Asking locate leadership in the willingness to invite, coordinate, and personally embody generosity without coercion. Simplicity Towards Christ affirms a plainspoken candor that wins trust. The composite image resists hierarchy for its own sake; authority is recognizable where leaders expose their costs, interpret suffering as vocational, and cultivate participation that turns doctrine into mutual relief.

Philippians refines authority through affectionate partnership. Paul and Timothy and Paul and Epaphroditus showcase delegated trust, while A Plea for Unity and Work Out Your Own Salvation distribute responsibility across the congregation. How to Say 'Thank You' and Gifts Given, Seed Sown reveal gratitude as reciprocal leadership currency that sustains mission under constraint. Names in the Book of Life and A Tender Exhortation ground appeals in shared identity rather than positional leverage. Farewell Words frames

oversight as blessing and commissioning. Authority coheres through cooperation, transparency of motives, and mutual joy in service.

In Thessalonians, authority leans pedagogical and communal. Paul’s Earliest Teaching and Edification portray guidance as shared learning, prayer, and moral encouragement in a young church. Moving to I Timothy, The End of the Commandment, One Witness, Many Confessors, and Spiritual Athletics introduce training metaphors, test cases, and public prayer as frameworks for durability. The Conduct that Secures the Real Life and Where and How to Pray specify habits that safeguard integrity amid emergent structures. Across this trajectory, Maclaren sketches leadership that multiplies confessors, clarifies doctrine for mission’s sake, and cultivates habits strong enough to outlast novelty.

Memorable Quotes

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1q "Nothing is apt to be more selfish than grief"

2q "Thanks be unto God for His unspeakable gift."

3q "'I seek not yours, but you.'"

4q "Religion is harmony with God; that harmony is produced by love; and that love is produced by faith."

5q "There are burdens which can be shared, and there are burdens which cannot."

6q "The Church is a workshop, not a dormitory,"

7q "For the clearness of our hope the fewer the details the better:"

8q "men will 'take knowledge of us that we have been with Jesus.'"

9q "His theology is the generalisation of his own experience,"

10q "'I was laid hold of by Jesus Christ.'"

11q "Live out your creed."