

words and acts toward one who loves you. The day may come when you would give anything if you could say a kind word or do a loving deed for one who has gone forever from your sight. You need never be afraid of loving too much if you love unselfishly. Love makes the heart better.

On the dashboard of a big truck in a Broadway blockade were the words, in bright letters, "My Darling." The driver sat patiently while the men around him were angry and swearing. His horses became restive, and he climbed down from the box and soothed them with caresses. Some one asked, "What do you have those letters on your truck for?" "For my little girl," he said. "She's dead, but before she died she put her arms around my neck and said, 'O papa, don't be angry, but promise me you'll never swear any more, nor whip your horses hard, and be kind to mamma.' That's all about it, mister; I promised, and I'll keep my word." That man's love for his child was "of God," and he was a better man for it. It is easy to love people who are agreeable, but must we, can we, care for unlovely folks? What about that person who makes me so uncomfortable by her unpleasant manner and speech? What about the poor, untidy, ignorant crowds in the alleys near by, and the millions of uninteresting heathen far away whom we may never see? Must I love them? Suppose God should love only the good, the obedient, the charming people, what would become of you and me? Love, such as God has for everybody, "suffers long," it makes us patient; "and is kind," it never says or does that which hurts; "envieth not," it is generous and glad when others are happy; "vaunteth not itself," is gentle and humble; "doth not behave itself unseemly," it is polite and careful of the comfort and convenience of others; "seeketh not her own," is not selfish; "is not easily provoked," does not get miffed and pass you by without speaking; "rejoiceth not in iniquity, but rejoiceth in the truth," does not like to hear anything ill of another, but is glad to hear and to tell all that is good. Have we such love in our hearts?

The Teachers' Meeting.

The best plan for teaching this lesson is shown by the natural divisions of the chapter. I begin by showing what is meant by *charity*, which should read *love*, and show how love is the controlling principle of the Gospel, its motive on the divine side and on the human. Illustrate with evidences of God's love to man, and of man's love in the Gospel....II. Next show the *worth of love* by the contrasts in verses 1-3. Explain the miraculous gifts, etc., but do not linger on discussions of them, as there are more practical topics. Show how correspondent with "tongues" is eloquence; with "prophecy" is insight into truth, etc., making ap-

plication to the present time....III. Present the *traits of love* as here shown in verses 4-7. With each trait let a suitable Scripture text be read. Earnestly present these traits as our ideal in character: 1. Patience; 2. Gentleness; 3. Contentment; 4. Humility; 5. Courtesy; 6. Unselfishness; 7. Self-control; 8. Charitableness in judgment; 9. Liberality of opinion; 10. Trustfulness; 11. Hopefulness....IV. *The permanence of love*, as the one grace (with faith and hope) subsisting forever in the Church on earth and in heaven.

Before the Class.

Drummond tells us that we may divide this eulogy into three parts: 1. Love contrasted. 2. Love analyzed. 3. Love defended. Eloquence. Prophecy. Mysteries.

1. Love is contrasted with: Faith. Charity. Sacrifice. Martyrdom.

2. Analysis of Love. It is a compound thing, Drummond says, and he compares it to light: "As you have seen a man of science take a beam of light and pass it through a crystal prism; as you have seen it come out on the other side of the prism broken up into its component colors—red and blue and yellow and violet and orange and all the colors of the rainbow—so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call 'the spectrum of Love,' the 'analysis of Love.'"

The spectrum of love has nine ingredients: 1. Patience—"Love suffereth long." 2. Kindness—"And is kind." 3. Generosity—"Love envieth not." 4. Humility—"Love vaunteth not itself; is not puffed up." 5. Courtesy—"Doth not behave itself unseemly." 6. Unselfishness—"Seeketh not her own." 7. Good Temper—"Is not easily provoked." 8. Guilelessness—"Thinketh no evil." 9. Sincerity—"Rejoiceth not in iniquity, but rejoiceth in the truth."

3. Reasons why Love is the greatest thing in the world: 1. It is godlike. 2. Faith and hope are of small account without it. 3. It is possible for every human being. 4. It will awaken response in every heart. 5. It wields the greatest, most far-reaching influence for good. 6. It is eternal.

Teacher and scholars will find it a most interesting and helpful study to make their own synopsis in the class, and every scholar could have a part in the work. Urge your scholars to commit this chapter. Teacher, commit it yourself, and repeat it to your scholars! A young lady whose life was sad and unpleasant promised a friend to commit this chapter and repeat it every day for a year. The result was it changed all her spirit and made her a happy, contented girl.