

We all have that. We all understand that—all have something or some one we delight in and call that love. So he tells us about the love that is outgoing. We can only glance here at part of this description.

Here is a girl whose neighbour is unkind to her; day after day she gets no pleasure from this neighbour, only trouble and worry. But she is not angry. She gives back gentle words for harsh ones, and pleasant looks for cross ones. If she can find an opportunity of helping this cross neighbour she does it. That is love—love “suffereth long and is kind.”

Here is one whose neighbor is richer, or prettier, or more popular than herself. It would be pleasant to have some of the good things this neighbour has. But she has not got them. Yet she is well pleased to see that her neighbour has them; it never vexes her. That is love—“love envieth not.”

Here is one whose neighbour is not so rich, or not so clever, as herself. Some girls like to show off their fine things before their poor companions, or to boast of the wonderful things they have done, and the praise they have had. But this one does nothing of the kind. You would hardly guess that she had so much, or knew so much more than her neighbour. She keeps it all very quiet lest her neighbour should feel uncomfortable. That is love, and “love vaunteth not itself.”

The fact is, real love will go out to its neighbours. Whether they are rich, or poor, or pleasant, or disagreeable, or kind, or provoking—whether it gets any pleasure from them, or whether it gets none, it goes out just the same. It is ready for everything. But suppose some of these neighbours are really bad. Suppose that boy is mean, untruthful, selfish. Don't make a companion of him, but do him a good turn if you can, help him if you can, care for him if he is in trouble, just the same as if he were a good, honest boy. That is love—love “taketh no account of evil,” (R. V.), although it “rejoiceth not in iniquity, but rejoiceth in the truth.”

Was there any one who ever loved all his neighbours—loved them always—loved them perfectly? Only one. “While we were yet sinners Christ died for us.” His love was ready for anything and everything. The steam-power of the engine comes from the mighty heat originally stored up for man in the sun. The tide rising in the inland creek is a part of the great ocean which encircles the world. If we would have that true outgoing, as well as intaking, love to our neighbours, which is “the fulfilling of the law,” we must have “the love of Christ shed abroad in our hearts by the Holy Ghost.” (Rom. 5. 4.) And the love that is truly outgoing is sure to be in the end intaking. Christ will meet it and still all its longings,

and “when that which is perfect is come,” or rather, at his coming, love shall be crowned and satisfied.

## BEREAN METHODS.

### Hints for the Teachers' Meeting and the Class.

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 vers. 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 application to the present time. . . . III. Present the *traits of love*, as here shown in vers. 4-7. With each trait let a suitable Scripture text be read, for reference to which see Analytical and Biblical Outline. Earnestly present these traits as our ideal in character. . . . IV. *The permanence of love*, as the one grace (with faith and hope) subsisting forever in the Church on earth and in heaven.

. . . ILLUSTRATIONS. A sculptor wished to carve a bust of Shakespeare. He obtained all the reliable portraits of the great poet, and copied them by the photograph; then all the busts that have been considered correct, and took photographs of them from every conceivable side—front, back, top of head, three-quarters, etc., etc., making fifty pictures in all. After a careful study of them all, he made his clay-model, and from that carved the marble bust. So, to obtain the character of a Christian, we need to examine love in all its aspects. . . . On vers. 9-12; Just before his death, Sir Isaac Newton made this remark: “I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself by now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me.”—*Brewster's Life of Newton*. . . . Old tradition says that Joseph, when garnering the grain of Egypt, scattered husks and chaff at fountains, on streams, and before winds, that the famine-stricken everywhere might know that grain awaited them. We attain here only the hint of pure, exhaustless grain. Abundance awaits all, and in perfection.

**References.** FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 1: Prose, 6108, 10194. Ver. 2: Prose, 10195, 10567. Ver. 3: Prose,