

SUNDAY SCHOOL LESSON

Lesson XII, June 22, 1919. Love—1 Corinthians 13:1-13.

Summary.—1. Love pre-eminence (vs. 1-3). 2. Though I speak with the tongues of men and of angels—The apostle is supposing and impossibility, yet he imagines a human being capable of speaking in eloquence the most gifted speakers of earth, and even the angels also. He is thus preparing the way to show the transcendent excellence of love, and have not charity—“But have not love.”—R. V. The word charity does not express the apostle's thought. Charity means at present a disposition to overlook faults and put the best construction on the acts of others, and it also means benevolence. Love is the English equivalent of the Greek word, which stands for love in the higher senses. Paul is speaking of divinely imparted love to the human heart. Even if one had the powers of language just mentioned and was destitute of love, his spiritual nature would be empty and clanging as sounding brass—Corinthian brass, a useful metal formed by the mixture of silver and gold, was proverbially famed for its ringing sound when struck.—Whedon. This expresses

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Love and the one that follows stand for hollow and meaningless sound as contrasted to real music. tinkling symbol—“Clanging cymbal, which makes a clanging noise when struck together.” The highest eloquence, even about the gospel, is but an empty sound without the love of God in the

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heart. Thus love is far superior to all mere eloquence.

2. The gift of prophecy.—The divine gift given ability to foretell future events or to declare the truths of God's word. all mysteries—These mysteries may include the prophecies of the Old Testament and its types and symbols, as well as the atonement of Jesus Christ and the full plan of human redemption. all knowledge—Including the whole realm of human learning. all faith—Love is compared with faith and its superior excellence affirmed. Faith is excellent, but faith without love is valueless. remove mountains—Paul evidently refers to what Jesus said as recorded in Matt. 18:20; 21:22. I am nothing—Love is superior to the gift of prophecy with an understanding of all mysteries and a mastery of all knowledge added. 3. bestow all my goods—Charity in its present sense is here compared with love and love is found to be far superior. It is good to be liberal, but one may be liberal without the love of God in the heart. give my body to be burned—It is right that we should have the martyr spirit, but one may endure even death itself for a principle and be destitute of divine love shed abroad in the heart by the Holy Ghost. In this verse sacrifice and love are compared, and sacrifice without love avails nothing. In these three verses, then, love is declared to be superior to four excellent gifts, namely, eloquence, prophecy, faith and sacrifice.

II.—Love at work (vs. 4-7). 4. suffereth long, and is kind—Love endures and does not lose any of its excellence. Love is patient. Kindness is an essential quality of love. enveth not—The several things which the apostle declares love does not do are marks of selfishness. Love had no disposition to be envious or jealous or covetous. vaunteth not itself—Love is not boastful. It is not puffed up—Is free from pride. Some who are fully saved and filled with love have large ability, large possessions or large influence, but they do not boast of these things. They are humble. 5. doth not behave itself unseemly—Love has regard for the rights and feelings of others. It is courteous and has a purpose to do good to others. seeketh not her own—Love does not think solely or primarily of itself. It is unselfish. The greedy and grasping are strangers to love. is not easily provoked—“Is not provoked.”—R. V. The word “easy” is not in the original. The heart that is cleansed from sin and filled with love is not stirred to anger. is not provoked. Professor Drummer, in speaking of ill temper says: “No form of vice is more base; no wickedness, not greed of gold, not drunkenness itself, does more to unchristianize society than ill temper.” There is really no place in heaven for a disposition like this. thinketh on evil—Love does not surmise evil, or put an uncharitable construction upon the actions of others. It does not keep in memory the evil acts of others. a rejoiceth not in iniquity—Love

does not approve of wrong-doing even in the object of its warm affection. rejoiceth with the truth (R. V.)—Love is ever in sympathy with righteousness and is glad at its triumph over evil.

7. beareth all things.—In patience love endures reproaches and insults unless the welfare of others is imperiled thereby. believeth all things—It is always ready to think the best; to put the most favorable construction on anything; is glad to make all the allowance for human weakness which can be done without betraying the truth of God.—Coke. hopeth all things.—“When there is no place

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left for believing good of a person, then love comes in with its hope where it could not work by its faith, and begins immediately to make allowance and excuses, as far as a good conscience can permit; and further, anticipates the repentance of the transgressor, and his restoration to the good opinion of society, and his place in the church of God from which he had fallen. Love endures all things—Love does not wear out nor grow weary.

III. Love abiding (vs. 8-13). 8. charity never faileth—Love, as a principle, is unchanging. Love is an attribute of God, and, indeed, “God is love.” Love is like the laws of nature; you may break them, but they do not change; you may defy them, but they work right on. you may use them and may trust them unflinchingly. The apostle is bringing love, in its very essence, into contrast with gifts which may seem as good and for which they seek. prophecies, fail—When prophecies are worked out, fulfilled, their purpose is served and they are “done away.” Tongues when all speak one heavenly language. Knowledge, vanish away at last, but incomplete, and when the perfect knowledge comes to exist, the partial shall fade away or merge into the fullness of knowledge. 9. We know in part. prophecy in part—We are here bounded by human limitations. Our knowledge of God is only partial. 10. When that which is perfect is come—In the state of eternal blessedness that which is partial or incomplete in knowledge and light shall be done away in the manifestation of perfect knowledge. 11. When I was a child—Paul illustrates the thought, just presented, of partial and complete revelation of truth, by the child and his maturing into manhood. The objects that please and satisfy the child are naturally dropped when normal manhood is reached. 12. Now we see in a mirror, darkly (R. V.)—Ancient mirrors were made of polished metal and the reflection was not perfect. The apostle introduces another illustration to make his point clear. There is a striking difference between an obscure reflection in an imperfect mirror and the clear view one gets by looking directly at a given object. 13. Now abideth—Faith, hope and love are enduring and will continue in the eternal world. The other gifts will have had their fulfillment and be

done away, but the three will be the possession of the glorified saints forever. Faith will give God and His truth, hope will expect still further unfoldings of the divine nature, will and purpose, and love will cling ever more tenderly to God and the pure and the good. These three—A trinity of graces. The greatest of these is charity—Faith and hope are our own; love is diffused among others—Calvin. Love is great in its reach, greater in its manifestation and greater in the fact that the other graces are nothing without it.

Questions.—Who wrote the words that constitute our present lesson? What does the apostle mean by tongue, prophecies, mysteries, knowledge and faith? What does love do? What graces abide? Why is love the greatest of the abiding graces? How important is love in Christian experience and life?

PRACTICAL SURVEY. Topic.—The strongest bond between men and nations. The lesson presents a summary of personal Christianity. As commonly used, the term charity signifies a humanitarianism and devoid of any Christian element whatever, and hence possessing no moral value. As used in the lesson and in the scriptures generally the word means love, which is the vital element of the Christian system, of all true Christian experience and the inspiration of all genuine Christian service. Christianity is, considering its source it must be, only religion of love the world has ever known. It originates in pure benevolence. The source is in the ocean of divine love (John 3:16). The currents which flow therefrom through human hearts contain the same elements, as the tide which

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sweeps through the Narrows into New York harbor have the qualities of the ocean. In the lesson there are three prominent and permanent suggestions: the necessity, the characteristics and the excellence of love. Nothing however desirable or useful can be substituted. Not the possession of gifts, benevolence or religious zeal avail anything apart from love. Its manifestations accord with its character. The writer declares it to be the “greatest” of Christian essentials. It cements and crowns the whole structure.

Love is the strongest and most unselfish impulse of which human nature is capable. What men will not do or endure from fear of punishment or hope of reward they will do and endure from love. It always seeks the good or glory of its object. Maternal affection is the fairest blossom which springs from the degenerate soil of fallen human nature. The objects of affection are central tests of character. That which awakens it must find a chord which vibrates at its own pitch. The objects of affection exert a transforming power. If they are above us, they will elevate; if below, they will degrade. Goethe says: “We are shaped and fashioned by what we love.” God lifts us upward by the power of a purified affection. Love is in itself the most excellent, and in its influence the most beneficent grace. Jesus recognizes three degrees of love. “Love your enemies,” his

neighbor as himself,” and “one another, as I have loved you.” Its possession is the badge of discipleship. “By this shall all men know that ye are my disciples, if ye have love one to another.” Love is the root from which spring all other graces. In the apostle's enumeration (Gal. 5: 22, 23), he declares that the “fruit [not fruits] of the Spirit is love.” All the rest are its expressions. It is the inspiration and joy of service. When love abates, obedience slackens. Love always gives its best. It breaks its alabaster boxes for the Master's anointing. It inspires to self-sacrifice, of which Jesus set the supreme example. Love brings us under “the perfect law of liberty” (James 1: 25). Only the service of love affords freedom. Love gives wings to hope. The apostle commends those “that love his appearing. It is the strongest bond between individuals and their aggregations, nations. In its fires the hearts of men are welded. No other bond will stand the strain of selfishness and the stress of circumstances.

W. H. C.

their little blanket rolls and went on long criding trips throughout the northern wilderness of British Columbia. And following their reports by the hundreds and all the paraphernalia used in the highly expert work of steam logging were rushed on to the ground. For four months now two special trains (weekly) have gone from the northern part of Prince Rupert loaded with airplane timber to the factories of Eastern Canada. And in February of this year the working force were augmented by several thousand men and more donkey engines, and the Imperial Munitions Board, which is calling for 150,000,000 feet, has established a headquarters staff at Vancouver to look after the aeronautical contracts now under way.

SILVER SPRUCE IS NOW A KING

To-day the silver spruce tree is king. Growing upon the Pacific slope in Washington, Oregon, and Alaska, but the finest of all grows on the Queen Charlotte Islands and the northern mainland of British Columbia, the only place in Canada where it grows. Here the world's greatest supply of those timber is located. The demand for 150,000,000 feet may be in a little way appreciated when it is made known that only 125 board feet are used in the average airplane.

The tree grows to one hundred and fifty feet in height, on the average, and is forty-eight inches in diameter, though large numbers grow ten and fifteen feet in diameter with a height of two hundred feet. What makes the tree so valuable is that it grows so straight with hardly any tapering. Thus from the lumber can be made the long wing beams and other parts of the airplane, which requires straight, strong timber from sixteen to thirty-five feet in length. The silver spruce is the only tree that consistently fills this demand. Added to the grain and long in the fibre, exceptionally clear, tough and strong for its weight of twenty-five pounds to the cubic foot. It does not warp or split, and is non-resinous. There is also no difference between the sap and the heartwood. It is white in color, and despite its toughness is easily worked.

Formerly the timber brought about \$15 per thousand feet board measure. To-day it is worth fifty times that amount, or at least by the time the finished product soars in the air as part of a war machine. It has cost more than a dollar a foot to manufacture. The munition board pays \$125 per thousand. But this is only the beginning. Much of the log is useless. The sideboards are not shipped. In all only 20 per cent. of the entire trunk on the average is finally made up.

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which are not found in alfalfa, for instance its peculiar flavor and its tendency to become a weed if not properly looked after, there is no valid reason why it should be grown in preference to alfalfa, if the latter can be grown with reasonable success. However, on land too poor to grow alfalfa, sweet clover may be used either as a forage crop, or as a green manure crop for the purpose of improving the fertility of the soil.

GERMAN NEWSPAPERS.

First One Was Edited by Cornelius Montekoe, a Hollander.

The first Berlin newspaper was printed in 1661 in the reign of the Elector of Brandenburg. The paper was edited after Cornelius Montekoe, a Hollander, physician to the Elector. Robert Voelker and Elias Locker, bookbinders, were privileged to see the paper. It was a weekly and appeared Sunday morning; the clerks of the bookbinders would sell the papers, in winter before, and in summer after church, which was held in open from May to September. Those of the young men who could not get seats were allowed to climb in the trees and listen to the sermon.

With his wife, Louise, and the children, and the household, the Elector went regularly to church. He would, as a rule, remain standing while the Electress and children would occupy seats under the trees. After the closing prayer the newspaper sale commenced at the entrance gate. Robert Voelker, the first bookbinder of Berlin, was allowed to give the Elector a copy. After church the Electress and children would return to the palace, while the Elector would enter a palanquin and be carried to the Lustgarten. There he would read the paper, and then give audience to artists and other learned men.

One Sunday a man was introduced who entertained the Elector (who believed in the appearance of the devil in some form or another) with a story which had happened to a farmer at the Berlin gate.

“At the Berlin gate,” he said, “the farmer's horses stopped suddenly. He left his wagon to coax them to go, but coaxing and cursing would not take them a step farther. The farmer turned his head and saw an ugly woman on his wagon. It was the devil, and promising the farmer wealth. Then the farmer said: ‘All good spirits,’ the woman did not move. The farmer got angry and said: ‘Will you ride?’ Then ride in Jesus' name,” and the woman, the devil, vanished from the wagon.”

The Elector was greatly interested in the story and ordered the physician-editor to have the story published in the next issue of the paper as a lesson to others, not to be tempted by Riches. Current news was not allowed to be published, court functions and fables would find more favor with the Berliners. A bookseller from Leipzig came to Berlin to publish another paper, which was promptly forbidden by the Elector, who considered one newspaper sufficient for Berlin.

Alfalfa vs. Sweet Clover

(Experimental Farms' Note). During the last few years so much has been written in the agricultural press extolling sweet clover that, in many quarters, it has gained a reputation for superiority which, to say the least, is misleadingly exaggerated. A few unlearned remarks on its real value, especially in comparison with alfalfa, may therefore not be out of place.

The reputation for superiority which sweet clover has gained is to a very large degree due to the fact that it is able to do surprisingly well in naturally poor soil, or worn-out land deficient in plant food, and in soil lacking in moisture to such an extent that neither red clover nor alfalfa can be grown to satisfaction.

No one who has seen sweet clover flourish in places where, to use a common expression, “nothing else will grow,” can deny that sweet clover might be employed as a remunerative type of land just referred to. However, it should be clearly understood that, though realizing the value of sweet clover as a revenue producer on poor soil, it by no means follows that sweet clover is superior or even equal to other crops of its type, especially alfalfa, on good land. This should be clearly emphasized, because many uncritical sweet clover enthusiasts have made the error of concluding, from the behavior of sweet clover on very poor land, that it is also of outstanding superiority on good land, suitable for growing such crops as alfalfa. The sooner such a conception is corrected, the better.

If alfalfa can be grown with reasonable success, it surely will prove superior to sweet clover in practically all respects. Alfalfa, when once established, will last for a great number of years and will continue, without reseed, to yield a biennial plant, will have to be re-seeded every second year unless it is given a chance to mature seeds and thus automatically re-seed itself.

Alfalfa may be grown for pasture, hay, silage, and soiling, whereas sweet clover has a somewhat limited sphere of usefulness. Thus, sweet clover is not likely to make as good hay as alfalfa; neither can it be cured into good hay as easily as the latter. As a forage crop, its chief asset lies in its ability to furnish nutritious pasture, but even as a pasture plant it is hardly equal to alfalfa, the latter can be grown successfully. As, furthermore, sweet clover has some distinctly objectionable characteristics



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