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First of Pioneer Homes to be Moved by Women's Institutes

The York Pioneer and Historical Society has for years dreamed of establishing a group of pioneer homes on the property at Sharon.

Now, it seems that in part this dream may come true, due to the interest of the Women's Institutes of North York. This group is arranging to have moved a log house to a position in the grounds of the Temple of Sharon. This house will be equipped as a home of the period, with furnishings, some of which are already owned by the York Pioneer and Historical Society and with others which it is hoped to acquire.

Both the Women's Institutes of North York and the York Pioneer and Historical Society will be delighted to receive information regarding any articles of antiquity which should be preserved in a museum of this nature.

The members of the York Pioneer and Historical Society who are desirous of forwarding this interesting project undertaken by the Women's Institutes, have authorized the preparation of a scale model of the grounds at Sharon, with "The Dream" completed. It is hoped this will be shown throughout the district.

They have also prepared a small speaker's panel, which will present "The Dream" and model to any interested groups. It is hoped there will be representatives both the Women's Institutes at the York Pioneer and Historical Society.

Among recent acquisitions for the Temple at Sharon is a buggy formerly used by Ebenezer Doan, the master-builder of the Temple. It is believed that he and his wife drove here in this buggy from Pennsylvania in the year 1808. It is made almost entirely of wood, even to the springs themselves. This was given us by Mrs. Edythe Doan Haines.

The Society also has received from the estate of Mrs. Jeremiah Graham of Keswick, some of the early Sharon music. This includes old hymn books with such inspirational titles as Vineyard of Song, The Jubilee, and The New Lute of Zion. Above the music for each hymn is printed in bold black letters the name of the "old-timers" of our day who lovingly recall the Old 100th, or Duke Street tunes from their childhood still used today.

In the collection are some singing-class books, containing also instructions for the teacher of the class, probably used by some of Sharon's famed choirs. Of particular interest are several copies of two patriotic numbers, the words and music both by J. Doan Graham, Sharon, a grandson of John Doan the builder of the Ark in the Temple. They are entitled Canada's Jubilee Greeting, (written in 1897, in honor of Queen Victoria) and The Flag of Canada (written in 1899 but still a timely subject).

Miss Helena Daly, Newmarket, has given portraits of Jacob Lundy and his wife, Hannah Doan Lundy, a candle snuffer, two pairs of spectacles, a skirt holder, a china tea-pot and sugar bowl.

PINE ORCHARD

Mr. and Mrs. Frank Gibney and two wee kiddies of Drake, Sask., are visiting their aunt and uncle, Mrs. W. Reid and Mr. Sam Gibney.

Mr. and Mrs. Doug Hope and family were recent visitors with her brother and family at Otawa.

Mrs. Harold Eveleigh was a weekend visitor with her parents, Mr. and Mrs. Chapman.

A social evening was held in the Union Church on Wednesday night last week in honour of Rev. Dix and Mrs. Dix who owing to ill health had to resign from our church and have now moved to Scarborough. A purse of money was presented during the evening. Our best wishes go with the Dix family. Rev. Harold Moddle is taking the church service. Mr. Moddle preached here during his student days, so comes as no stranger to our community and we all welcome him back.

We are pleased to report that Mr. Colin Widdfield is improving in health.

It doesn't take a lot of nerve to go to a dentist. Just one aching one.

Sunday School Lesson

THE WAY OF CHRISTIAN LOVE

1 Corinthians 12:27 to 13:13
 (Lesson for December 16)
 Golden Text—And now abide faith, hope, charity, these three; but the greatest of these is charity.—1 Cor. 13:13

THE LESSON AS A WHOLE

Approach to the Lesson
 To appreciate this great, and greatly loved chapter, the 13th of 1 Corinthians, we must consider it in its setting. It is in that section of the Epistle, chapters 12 through 14, in which the Apostle Paul speaks of spiritual gifts. These spiritual gifts (or more literally, spirituals) are ministries, or special capacities for ministry bestowed upon various members of the Church. In chapter 12 Paul likens the Church to a body with its diverse members, and the gifts to the functions of various members. Two lists of these Spirit-bestowed gifts are given. In verses 8-12 the catalogue includes the word of wisdom, the word of knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, and interpretation of tongues. The second list, in verse 28, embraces apostles, prophets, teachers, miracles, healings, helps, governments, and tongues. The fact that these lists differ so considerably indicates that neither one of them is intended to be exhaustive, and probably the two together would not make a complete catalogue of the gifts.

In chapter 14 the apostle takes up particularly the gift of tongues, which apparently was greatly stressed in the Corinthian church, till it actually became a snare. The apostle insists that prophecy is a greater gift than tongues because it offers more edification to the church. He does not forbid the exercise of the gift of tongues but indicates that where it is exercised it must be held in rigid control. It is quite apparent that Paul, although prac-

ticed in the gift of tongues more than all the saints in Corinth, yet regards prophecy as vastly superior. In 12:31, he says, "covet earnestly the best gifts," and in 14:33, "covet to prophesy." Likewise, in 14:1, he exhorts, "Desire spiritual gifts, but rather that ye may prophesy."

This gift of prophecy played a very important part in the ministry of the primitive church in those days before the New Testament canon was completed. The prophets bridged the gap between direct apostolic ministry and the possessing of the completed Word of God.

But despite the importance of the gift of prophecy, or the usefulness of any other gift, the Apostle Paul recognized that there was still something more important—what he called "a more excellent way" (12:31). It was the way of love. This way he expounds in the thirteenth chapter, right in the heart of his treatise on spiritual gifts.

Many have been the disputations on the gifts, but if the "more excellent way" had been recognized and followed there should have been little need for such disputations. Therefore let us "follow after love."

Verse by Verse
 1 Cor. 13:1—"... tongues ... and have not charity ... sounding bass ... tinkling cymbal." Reference is to the gift of tongues mentioned in 12:10, 28, 30 and enlarged upon in chapter 14. For "tinkling" read "clinking." For "charity" read "love" throughout the chapter.

Verse 2—"... prophecy ... all faith ... and have not charity, I am nothing." Prophecy in the primitive church seems to have been inspired, sometimes ecstatic, utterance. See directions for its control in 14:29-33. Our Lord said that faith "as a grain of mustard" would remove mountains! (Matt. 17:20.)

Verse 3—"... bestow all my goods ... I give my body to be burned ... it profiteth me nothing." Benevolence and even martyrdom may lack the one great essential—love. "Charity" may have an eye to one's own reputation, while cold determination may motivate dying for the faith. The lack of love cancels the value of both, in Heaven's reckoning.

Verse 4—"Charity suffereth long ... kind ... envieth not, vaunteth not itself, is not puffed up." Here are love's patience and kindness, and its freedom from envy, self-disparagement and pride.

Verse 5—"... not ... unseemly, seeketh not her own ... not ... provoked, thinketh no evil." Love is modest and unselfish. Omit "easily." Love is not thrown into a tantrum, but is mild. For "thinketh" read "reckoneth." Love is not suspicious or quick to attach blame.

Verse 6—"Rejoiceth not in iniquity, but ... in the truth." Love has no secret satisfaction or delight in wrong-doing, but stands alongside truth and rejoices with it. The verb carries a prefix which indicates this meaning.

Verse 7—"Beareth ... believeth ... hopeth ... endureth." Note the difference between "beareth" and "endureth." The verb translated "beareth" carries the sense of "containing without leaking." Love does not spill its wrongs all over everybody who will listen, but "contains" them, covers them over with silence. "Endureth" means "staying under"—not quitting. Love is also trustful and optimistic.

Verse 8—"... never faileth ... prophecies ... shall fail ... tongues ... shall cease ... knowledge ... shall vanish away." Love never fails out, like petals dropping from a

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flower or a runner dropping out of a race. A different word is used of prophecies, signifying "to be done away with," when all is fulfilled. The same of knowledge, when the imperfect gives place to the perfect (v. 10). Appropriately, tongues are said to "cease."

Verse 9—"For we know ... prophecy in part." Here is the reason for the statement of verse 8 concerning prophecies and knowledge.

Verse 10—"... perfect is come ... in part shall be done away." And this gives the explanation, which we anticipated in commenting on verse 8. Done

away here is the same word as "fail" (as applied to prophecies) and "vanish away" in verse 8. "Put away" in verse 11 is also the same. So in the Greek the same word appears four times, and is translated by four different phrases in the King James Version.

Verse 11—"When I was a child, I spake ... understood ... thought as a child ... I became a man." This verse is a parable. This present life is our childhood, eternity will find us full-grown men.

Verse 12—"... through a glass, darkly ... face to face ... in part ... as also I am known." Some hold that "abideth" indicates the permanence in time, of faith, hope, and love, as differentiated from such spiritual gifts as tongues and prophecies which passed away with the apostolic age. Others see a place for faith and hope, as well as for love, in eternity. And why not? Shall we lose faith and hope in Heaven?

The Heart of the Lesson

Love is the great indispensable. Spiritual gifts may have value for the church, but only as they are exercised in love. Tongues are not necessarily the mark of spirituality. Without love they are just so much noise. One may have a profound insight into the truth, so that he is much sought after as a preacher, or one may have a remarkable measure of faith, but if these are not exercised in love they are utterly lacking in value. Even the most lavish benevolences and the ultimate of devotion may lack the recognition of Heaven if these have not been accompanied by love.

In our lesson the character of true love is set forth in a cluster of phrases which indicate its excellence. Here we see love's patience, love's good-



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