

## NOTICES.

The Leper report of the Ramachandrapuram Leper Homes for 1911 is on hand, and every subscriber and every would-be subscriber may obtain a copy by dropping a card with address to Miss Hatch, Brandon College, Brandon, Man. If any subscriber has received duplicate copies, Mrs. Thomas Moor, 517 Markham St., Toronto, of our Bureau of Literature, would be very glad to receive the extra ones as loan copies, if they are sent to her.

S. I. H.

**Women's Baptist Foreign Ontario Society of Eastern Ontario and Quebec.**

As our Board Meeting is to be held on June 14th, and as our funds are very low, the remittances for foreign work, should be numerous, and should be sent in before that date, if we are to be relieved of financial embarrassment.

We are \$262.00 behind this date last year, and have so far, only three life members, and these have all been made by the Fourth Avenue Circle, Ottawa.

Will not the Circles and Bands do their utmost to relieve the officers of the burden they must carry if the money does not come in. Please try to get some new life members or devise some means of helping the Society. We thank those who responded to our appeal for help last quarter.

J. Ohman,  
Treasurer.

## BIBLE-READING FROM

1 COR. 13.

(Mrs. J. L. Gilmour.)

Charity—Said to be the greatest gift of all.

It is difficult to classify. The great preacher has defined it as—1st, the desire to give. 2nd, the desire to bless. As the greatest gift Scripture bears us out.

Great as the humility of Isaiah or John the Baptist, or Moses who answered, "Would God that all the Lord's people were prophets!" Great as the obedience of a Moses, "who was fruitful in all God's house as a servant." Great as that faith of the woman of her Master's table." Or of the Centurion from Capernaum of whom the Lord said, "I have not found so great faith, no not in Israel."

## CHARITY IS GREATER.

St. John, Paul, and Peter, so different in character, with their own different qualities — and yet Robertson says, "All three put charity first, and each man names charity in immediate connection with his own characteristic virtue, and declares it to be more divine.

St. John: "God is love. He that dwelleth in love, dwelleth in God."

Paul: "Covet earnestly the best gifts, and yet show I unto you a more excellent way. Knowledge puffeth up, but charity edifieth (buildeth up)."

Peter: "Above all things have fervent charity. Charity will cover the multitude of sins."

St. John says (1 John 2:5): "Who so keepeth His word in Him, verily the love of God is perfected."

To keep His word,—study our Lord's character, for as has been said, charity cannot be produced, it must be cultivated. Meditate and act. Does this charity not call out self-surrender, a forgetting of self and remembering only the glory of God? As in our best moments, what is that love, that yearning longing towards God and our fellow-man—It is to give ourselves to sacrifice as the sinful woman did in giving the costly ointment. "She loved much," our Saviour said. As Moses, when he was so unconscious of anything but God, that, as Meyer says, "he wist not that his face shone."

True Christian excellence, unconscious of its beauty or reward.

Where is the thought of reward in such words as Paul's, "For I could wish myself were accursed from Christ for my brethren, my kinsmen, according to the flesh," or in Moses when he said: ". . . blot me I pray Thee out of Thy book" . . . when he thought that the people might miss God's forgiveness.

It calls out tolerance.

Robertson says: "Must there not also be a freeness from sin, to make us tolerant, that we may not, like David, put the imaginary criminal to death, and receive the answer, "Thou art the man!" or, like the Pharisee, want to stone the woman in her guilt.

We shall make allowance, refuse to see small faults,—tolerate even intolerance. Paul says: "I obtained mercy because I did it ignorantly in unbelief."

In Peter the denial is forgotten in these words: "Lovest thou me? feed my sheep."