

erty abounds "unto the riches of their liberality"—Poverty indeed is often less of a barrier to liberality than riches. A willing spirit is needed for both rich and poor. But "first they gave themselves." Notice the apostle never says a word about giving as a duty. He calls it a grace. "See that ye abound in this grace also." Life is not a mere battle to accumulate, it is also a process of becoming poor for the sake of others. "It is more blessed to give than to receive." He does not mean that Christians are to give up everything for the sake of the poor, and they themselves become objects of need. Christianity is never so illy-balanced as that. But, what he says, is that in a Christian society there will be somewhat of an equalization of burdens and of opportunity. There will be also a mutuality of responsibility. "Bear ye one another's burdens, and so fulfil the law of Christ," as in the gathering of manna in the wilderness. So, recognizing our opportunities and our responsibilities if we thus give, we will have somewhat of the joy that comes in the giving of self and substance. Thus we will never feel burdened by giving. J. K. H.

WHAT KIND OF FAITH HAVE YOU?

By William Montgomery.

Faith gives a substance to things we hope for in the future: resurrection of the body, welcome by Christ, acquittal at the judgment, joys of heaven. Faith gives us evidence of things not seen: God, pardon of sin, immortality, New Jerusalem. Since faith may be one of three kinds it were well to be sure ours is the right kind, that the evidence is dependable, that our hope is an anchor.

Historical faith is the most common faith found in Bible lands. Thousands believe in Christ as truly as they believe in Julius Caesar or George Washington. They know Christ lived, died for sinners, rose from the dead; they know the Bible is true, that sin is condemnable, that heaven and hell are realities. Thoroughly orthodox thus far, their faith is a dead faith because, being a simple act of the understanding, having no power over the life, it effects no noticeable change in their conduct. Does belief affect your way of living? You believe in Christ; does that belief have anything to do with your conduct? Not seldom is this historical faith found among those reared in Christian homes upon whose ears has fallen gospel truth from babyhood. The wayside seeds fell on the ground but did not get into the ground, hence no fruit. Historical faith has never saved a soul and never will.

Temporary faith is generally brought to light among church members, especially if they joined during a revival's flush or under the movings of sorrow. They hear the gospel, they feel something new, sometimes they weep, they are glad, they rejoice. After some days their fever dies down, piercing criticism loosens its sword, perhaps the old temptation dances up bespangled in garments passingly beautiful, their experience proves to be a morning cloud and as the dew which goeth early away. The seeds that fell into stony ground sprang up forthwith giving every promise of immediate fruitfulness, but when the sun was up they were scorched and because they had no root they withered away. Often they who believe for a time go for years seemingly as faithful as others until something in their private life or something in their church life drowns their faith in disgust or indifference. "Many of his disciples went back and walked no more with him." The frightening truth about temporary faith is that some who have it will not wake

up to its temporary nature until the moment of death. Oil enough the five foolish virgins thought they had until the midnight cry announcing the bridegroom showed their dire need. Even as their lack of an extra oil can lock the wedding door in their faces so temporary faith will only cry a bitter cry at the locked door of heaven.

Saving faith is a grace whereby we receive and rest upon Christ alone for salvation as he is offered to us in the gospel. With eyes opened to our sin, helpless through long-continued love of sin, stung to misery by conscience, we fall before Christ with a heart cry for the saving power of his cross.

"A guilty, weak and helpless worm,
On thy kind arms I fall."

After this act of trust whereby all the soul's interests here and hereafter are turned over into Christ's hands, the renewed will from that day forward endeavors to live for Christ. When the seeds fell on good ground then came the later fruit; when the sinner exercises saving faith then come the later good works and that to the end of life, for only he that endureth to the end shall be saved. Through countless falls, through unnumbered agonies of repentance, by means of lifelong Bible study, lifelong prayer, lifelong recourse to the public sanctuary and communion table, saving faith brings the soul into the presence of God still trusting altogether the merit of Christ and that only. The prodigal all the time he wasted his substance in riotous living had historical faith. If when he came to himself and started home he had sat down and given up he would have revealed temporary faith. When he kept going until his father fell upon his neck he showed saving faith—the best illustration of saving faith the world has ever heard or ever read.

SPRING.

By Fitzgerald Flournoy.

Spring is here,
That joyful sound,
Will greet your ear
The whole world round.
No more shall winter's sleets and snows,
With chilling winds and boisterous blows,
Nip the ears and pinch the toes,
And in the chimney corner sound.

What bard can sing the wondrous story
Of springtime's langour, springtime's thrill?
Not Solomon in all his glory,
Surpassed the golden daffodil.
Now sounds the brooklet's laughing note,
Now swells the bluebird's little throat,
Sweet perfumes on the air now float,
Of violets blooming by the rill.

Oh, who can sing the joy of spring,
The brooklets merry tink-a-ling,
The joys of life the long days bring,
The langrous life in everything?
While in the trees, and on the ground,
And in the air, and all around,
Sweet sights, and sounds, and smells abound—
And the brown thrush warbles on the wing.

Each little seed within its bed
Awaits the call of light,
When it shall lift its verdant head
And bloom in beauty bright.
When it shall see the blue, blue sky,
And hear the circling blackbird's cry,
And see the wild geese homeward fly,
And bathe in honey-dew all night.

Glad resurrection of the year,
Our souls shall leave this clay,
And to the skies their heads shall rear,
To bloom in endless day.
May we at thy returning know,
That death is but a conquered foe,
And melteth like the winter's snow
Before the Christ Child's healing ray.
Bay View, Va.

Selections

WEAVING IN SHADOW.

In one of the famous lace-shops of Brussels there are certain retired rooms devoted to the spinning of the finest and most delicate lace patterns. These rooms are altogether darkened, save for the light from one small window falling directly upon the pattern. There is only one spinner in the room, and he sits where the narrow stream of light falls upon the threads that he is weaving. "Thus," you are told by your guide, "do we secure our choicest products. Lace is always more delicately and beautifully woven when the worker himself is in the dark, and only his pattern is in the light."

Does not the same beautiful and mysterious result appear in work of any kind, when surrounding shadows compel the toiler to fix his attention solely upon the task in hand—the task upon which falls the concentrated light of life? When a soul finds itself shut in by disappointments, trials, bereavements, discipline, or physical limitations, to its divinely appointed task, the one thing it is best fitted to do or teach in this world, how marvelously the pattern is wrought! What new power and beauty appear in both work and character! That one small window through which falls the light of heaven full upon our task is, how often, the essential condition of achievement!—Lutheran Observer.

THE RIGHT TO GIVE.

To everyone belongs the right to give of his best to and for others. Yet how many people are so persistent in taking advantage of their right to give to others that, daily, they deprive others of their privilege of giving in their turn! They are so full of the thought, "it is more blessed to give than to receive," that they monopolize giving. A keen author has told of a woman who longed to be thought of as a good neighbor. She was always planning surprises for friends. Then, one day, she was grieved to overhear a reference to herself as a selfish giver. At first she resented the implication, but as she thought longer she realized with shame that in her eagerness to be a giver, she had refused to permit her friends to give to her. At once those whose advances she had discouraged were made to understand that she knew how to receive as well as to give. The right to give belongs to others as well as to ourselves.—Ex.

The way in which Christian people will show their willingness to work, when given the opportunity, is illustrated in a recent call in the Central Church Kansas City, Montano, for volunteers to aid in the "Billy Sunday" Campaign soon to begin in that city. This is the way in which the members of that church responded: 212 individuals have signed for various kinds of service, distributed as follows: Sing in the Choir, 66; Usher, 41; Secretary, 20; Doorkeeper, 23; Auto Available for Occasional Service, 7; Personal Work, (61); Join Local Church Class, 54; Join Downtown Class, 16; Have Cottage Prayer-Meeting, 55; Lead Cottage Prayer-Meeting, 31; Business Woman's Invitation Committee, 19; Work for Women in Factories, 8; Luncheon Committee, 55; Nursery Committee, 33.

It is difficulties, not facilities, that nourish energy; and what pleasure there is in surmounting a difficulty. To men of determination difficulties are not obstacles but stepping stones.