

WHEN IT RAINS MUSIC

The rose is the king of flowers, and the lark is the king of birds. It is fine to stand among the daisies and look up into the blue sky, listening to the lark. When a good many larks are up, it seems to be raining music. What a glad world this is when its birds are all singing to us in the sunshine. The time of the singing of birds! What a glad time that is! There was a boy who once put what the bells said into words, and if you could put bird music into words, it would be something like this: "O come, let us sing unto the Lord, for He is good, for His mercy endureth forever." It is the goodness of God that makes the birds sing. The Jews wrote psalms to sing about that, and we have sweet hymns full of that—the love and the mercy of God our Father.

The birds teach us to be cheerful. The owl sits among the cobwebs up in the old church tower, and moans and mopes, and keeps indoors when the sun shines, and blinks and winks at the daylight. He likes the dark, and he likes to sulk. The birds generally have nothing to do with the owl; they say to us: "Lift up your hearts; lift up your voice. Rejoice! again I say, Rejoice!" Do not cry, and sulk, and grumble, but make the best of it, and sing as the larks and linnets sing.—Samuel Gregory.

LEARNING WHY WE GIVE

We can never be godlike until we have learned to give freely, spontaneously and generously, for God is the greatest and most magnanimous of givers. Concerning this important theme of God's giving as a standard of what our giving ought to be like, W. Y. Fullerton says:

"We shall never give as God gives until we learn why He gives. He gives because He loves, because love loves to give. When a man gives himself to people, it is quite easy to give them anything besides; indeed, it is then difficult to refrain from giving. Paul asks in the great chapter in Romans, 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?' God, having given Himself, cannot refrain from giving, and for Him, as for us, 'it is more blessed to give than to receive.' Because His giving is prompted by love, He gives freely. If we, then, desire to give as God gives, there must be this element of spontaneity and unselfishness in our benefactions. Most people keep count of the times they are asked to give, and confuse it with the times they give—usually a very different thing. I think the best rule is that we should give until we feel it, and then keep on giving until we don't. When our giving becomes our very life, then we are beginning to give as God gives."—Wes. Meth.

Mere reformation differs as much from regeneration, as whitewashing an old rotten house differs from taking it down and building a new one in its room.

"When a Christian loses his ability to go forward, it is more likely that his trolley pole is off than that the power house is shut down!"

"LET GOD BY LETTING GO."

"A young man had been struggling for months over yielding himself to God. At almost every service, when the invitation for seekers was given, he went to the altar to seek anew. The more he tried the more he seemed to fail. Finally, he gave up seeking, thinking the Blessing was not for him. However, he kept on attending the services where full salvation was preached, and one night the preacher said, "If there are souls here who are struggling, I would advise them to stop this moment and let God." This idea appealed to the young man. Going home, he cut out the letters L-E-T G-O-D, and pinned them to the wall of his room. Then he tried to let God. He walked back and forth still trying, but he seemingly could get no farther than the idea. Finally he went out. Returning some time later he was greeted as he opened the door, with the words, "LET GO." The D in the sentence LET GOD had dropped to the floor, and by what had appeared an accident, the truth was made clear to the young man. Let God! Let Go! When we really commit ourselves to God, we are "letting God," by "letting go."—Sel.

Paul had implicit faith in the gospel to accomplish the great purpose for which it was ordained. He says, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." This gospel of Christ has lost none of its charm and power. You will find where a pure gospel is preached the hungry multitudes gather and feast upon the word of the Lord. Not only so, but the people are saved by its power; believing the truth of the gospel they are set free from the dominion of sin.

"The man who gambles shows a little more of himself than he is willing to have the public see, and at the same time wounds himself seriously in two ways: (1) He shows that he is not an honest man himself; (2) he also shows that he is willing to gain through doing his fellow-man a great wrong. If I gamble, then I show that I am not what I ought to be myself, and second it shows that I am willing, in an effort to help myself, to do so by injuring another. Indeed, gambling is the badge of dishonor and injustice. The man who wears that badge needs to be watched when he is where he can get a chance to win from another that which does not belong to himself. Beware of gambling!"—Wes. Methodist.

Now, whenever we speak of Christ making His home in the heart, it does not mean a submission to His character. It means more than that. It does not mean necessarily submission to His influence. It goes deeper than that. It does not mean the following of His teaching or of His example. His indwelling is better, richer, deeper, sweeter, than all these. It is possible, in a sense, to submit to His character, and yet not know Him. It is possible to follow His example and yet fail to accept Him. It is possible even to walk in God's light and yet be lost.

CREEDS

We may write as flippantly as we please against creeds, but I have yet to find a deeply experienced Christian who does not have his creed.

Those of us who have attended holiness camp meetings have surely found this out. A brother may not have formulated his creed, but he has it nevertheless, and if you advance in a certain direction you will find that you have trampled on his toes.

Usually our creed is the doctrine of the church to which we belong. I have no hesitancy in saying to my friends that I have a creed, and while I do not hold to the doctrine of infallibility of my creed, yet I do claim that according to the light that I have I am as sincere in the creed that I hold as I can be in anything else.

I have watched very carefully those who speak lightly of creeds, and I have found out to my satisfaction that you are not safe in accepting their statements as to their having no creed.—Christian Standard.

JUSTIFICATION AND SANCTIFICATION

"The terms justification and sanctification are not used in a technical or critical sense but rather in a general sense—referring to experience.

In justification there is life; in sanctification there is life more abundant.

In justification there is perfect love, which casteth out fear.

In the one the "old man" (carnal nature) is repressed; in the other the "old man" is destroyed.

In one there is peace with God; in the other there is the peace of God.

In one we have right to heaven; in the other a fitness for heaven.

In one there is joy, intermitten joy; in the other fulness of joy, abiding joy."

"Be sure you're right, then go ahead," applies well to a traveller towards Heaven. The modern religionist will never reach heaven for he tries to please the world; to make labor-saving devices in the arts of harvesting immortal souls; to blot the word sin out of God's dictionary and bury the words repent and hell so deep that there'll never be a ripple on his smooth conscience. God gives to man scientific inventions in material things, but never on His Atonement plan. No human being dare trifle with redemption without suffering the wrath of the Lamb in this world and the world to come.

The most dangerous enemies of God and man today are those men professing deep piety and claiming profound scholarship who are assailing the Scriptures and would, if possible, make the people believe that much of the Old and New Testaments is not inspired, that it really matters little what we believe provided we are honest and preserve an altruistic attitude toward our fellowmen. They speak lightly of our Lord, his birth, his deity and his death. One is shocked at their calm and suave audacity.—Rev. C. Morrison.