

## TURNING PROMISES INTO FACTS

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Lord, if Thou dost say so, it must be true, but yet it really is very far from running over, for there is not enough money for the missionaries." And he read again, "My cup runneth over." Yet, Lord, Thou sayest it, but there are dissensions among some of the missionaries." But again, "my cup runneth over," and still other very real burdens and difficulties came to mind. "But, Lord, Thou are eternal, and Thy Word is eternally true. So in spite of appearances, it must be true just now for me.

## "MY CUP RUNNETH OVER!"

I do now believe it and count it true, and thank Thee for it. So by God's grace that burdened, heroic missionary was enabled in a time of great difficulty, to rest upon that gracious statement and promise of God, and to appropriate it as true for him just then." So he "obtained" (Heb. 11:33) that promise and turned it into a present happy fact by a definite act of faith; and the effect was very much more than the mere subjective effect of cheering his own heart. For God very soon showed him that it was literally true at that moment by dissolving all the difficulties in His own wonderful way, so well known to us in the mission field. That, to me, is a perfect instance of turning a promise into a present fact by an act of faith, by a man who had learned to walk on both feet, by praying and believing, by asking and then taking.

And it is a habit one can most humbly and thankfully recommend after some years of experience, as most practical and profitable, indeed as being often the only pathway open to the burdened believer. How very often in years past in the conflict on the mission field, spiritual defeat has only been changed into victory by a deliberate taking hold in faith, by

## HOLDING ON IN SPITE OF FEELINGS

to some such promise of God till He has intervened and given deliverance. And deliberately practising this blessed habit continually tends to enlarge our expectations, so that, as with George Muller, asking and then expecting in faith becomes almost automatic, and prayer becomes asking and accepting. So, gradually, graciously, after repeated experiences, there is developed in the believer that supersight of faith, which is God's most precious gift to His children, so that we may learn to

Feel through all this fleshly dress,  
Clear sights of everlastingness.

And when a promise is so realized by an act of faith, I like to think of the joy to Him, and I seem to see the blessed Master turn His gracious face as of old to ask again, "Whe touched Me?" "Somebody hath touched Me." And there is love, not censure, in His look and tone; love and gladness at His child's boldness and confidence in Him. For it is just that very tangible act, that touching in faith, that taking in confidence, that touches the Saviour's heart as well as His garment, and opens His hand of bounty.

Oh, often put out, even trembling, thy hand of faith, and touch, and take! This is the happy life of faith.

As we read in the long and luminous portrait gallery of the Bible, and find there the champions of faith, and listen to the cadence of their triumphant voices as they "subdued

kingdoms . . . obtained promises . . . out of weakness were made strong," may their mantle descend in some humble degree upon us; may our hearts be stirred with like expectations as we deliberately set ourselves to turn God's promises into present facts! Gracious Lord, "increase our faith." Enlarge our expectations. Teach us to ask, and touch, and take!—The Svangelical Christian.

## EVIL SPEAKING AND SLANDER

Rev. A. W. Orwig

Slander, thou foulest whelp of sin,  
Speak evil of no man. (Titus 3:2).

While evil speaking and slander are not identical, they are not very far from being demon-companions. For neither one emanates from a good source. Evil-speaking is often indulged with no intention of harm, but is done thoughtlessly and carelessly, even by otherwise respectable and good persons. But, notwithstanding this, what an unlovely blot upon one's character? As to actual slander, it generally involves malice, lying, and sometimes a determined purpose to inflict injury either of body or reputation, possibly both.

Evil-speaking is not only wrong from a mere ethical standpoint, but is in violation of plain Scripture teaching. As to Christians, the command is "Speak not evil of another, brethren." But a more general behest is to "speak evil of no man," that is, neither of saint nor sinner. And yet some persons among all classes are guilty. It crops out in business, social and religious circles. Sometimes it forms a considerable part of the conversation of some gatherings, especially if someone introduces a subject unfavorable to the good name of an absent person. Sometimes such talk is classed as "news," by the inquiry, "Did you hear the report about Mr. Smith or Mrs. Jones?" And then a more or less lengthy recital follows of a real or imaginary misdemeanor of someone in or out of the church. And what about the persons who eagerly listen to this sort of "news?" Is there no wrong or danger involved? Are they not likely to imbibe the reprehensible spirit of tale bearing, and to repeat the unsavory story?

Sometimes the speaking disparagingly of others is done under cover of humor, and often a hearty laugh follows by speaker and listener. But that sort of humor or joking does not belong to real ladies and gentlemen. They disdain to make anyone, much more a friend, the object of coarse jest or social assassination. A father once wrote to his son thus: "I beseech you to correct one fault, that of unkind and harsh speech of others. It is both dishonorable and wicked." But the same wholesome advice and the condemnation are found in the divine Oracles. How are we affected thereby?

It is related that a man once asked his pastor if he had heard of a certain adverse thing about another member of the Church. The answer was that he had not heard it, but had heard something about the man that was highly commendable, and that it more than offset the other thing, even if it were true. If tempted to say an uncharitable thing about anyone, how far better to speak of the good we know of that person.

When I was a pastor, many years ago, a female member of my charge came to my home and excitedly poured out a tale of great wrong against one of her own sex. Upon investigation, I found that the accusation was untruthful, and that it pertained to a very

trivial affair. Just such attempts to besmirch the good name of anyone injures the cause of God, rends friendships, and reacts unfavorably upon the troublemaker.

God grant that concerning us it may never be true, as the Bible declares is true of some persons, "Thou givest thy mouth to evil, and thy tongue frameth deceit." (Psalm 50:19).

"In speaking of another's faults,

Pray, don't forget your own,  
Remember those with homes of glass  
Should never throw a stone,  
If we have nothing else to do  
But speak of those that sin,  
'Twere best that we should look at home,  
And from that point begin."

—Wesleyan Methodist

## THE WAY PEOPLE GIVE!

Some people give in an impulsive way,  
When Doctor Eloquent over them has sway,  
They turn their pockets inside out, give all they  
have with a ringing shout,  
And want to borrow more.

Some people give in a haphazard way:  
If they like the preacher enough to come they  
pay—  
May give a dollar, a nickel, a dime, or a little  
more at Christmas-time—  
And they reckon they've given a lot.

Some people give in quite a mental way:  
When asked for a pledge they are apt to say:  
"I'll give so much and would like to give  
more, you can collect at my back-  
door."  
And then they forget all about it.

Some people give in a systematic way;  
They have a little regular amount they pay;  
You can count on them most evry time to  
keep all the rest—and give a dime,  
And they think that they are liberal.

Some people give in a legal, proportionate  
way:  
Out of every dollar they put ten cents away;  
They want to be as good as the Jew and give  
as much as he used to do—  
And buy their way into Heaven.

Some people give in the cool, business way:  
They reckon what dividends their gifts will  
pay:  
The doctor needs patients, politicians need  
votes, the clothiers need patrons to  
buy their coats—  
So they all join, and give to the wealthiest  
Church in town.

But a few people give in the strong Jesus  
way:  
They give themselves and all they have, I  
say:  
They live on little and give the rest—John  
Wesley thought this way was best—  
I kinder thinks it sound most like the New  
Testament.—W. E. S.

"This is my blood shed for many for the remission of sins." Dare we deny this statement? Dare we set this statement aside as so much foolishness? Never! Never! The Blood, the Blood is all my, and your plea. Were it not for the Blood, we would be still in our sins, without a ray of hope, but thank God, for the Blood that cleanses!—Gospel Herald.