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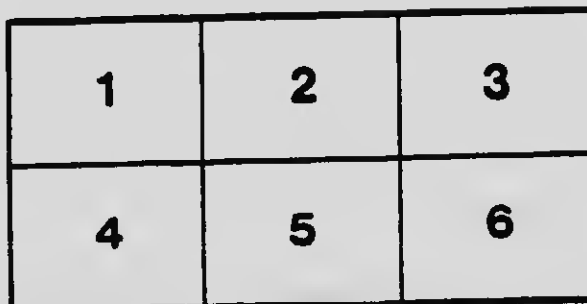
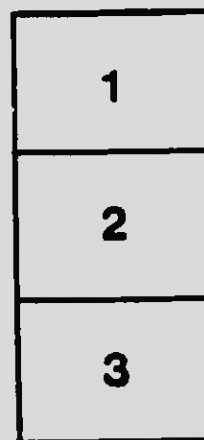
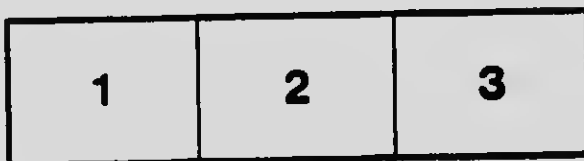
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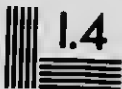
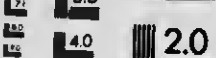
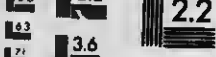
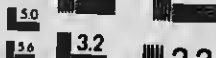
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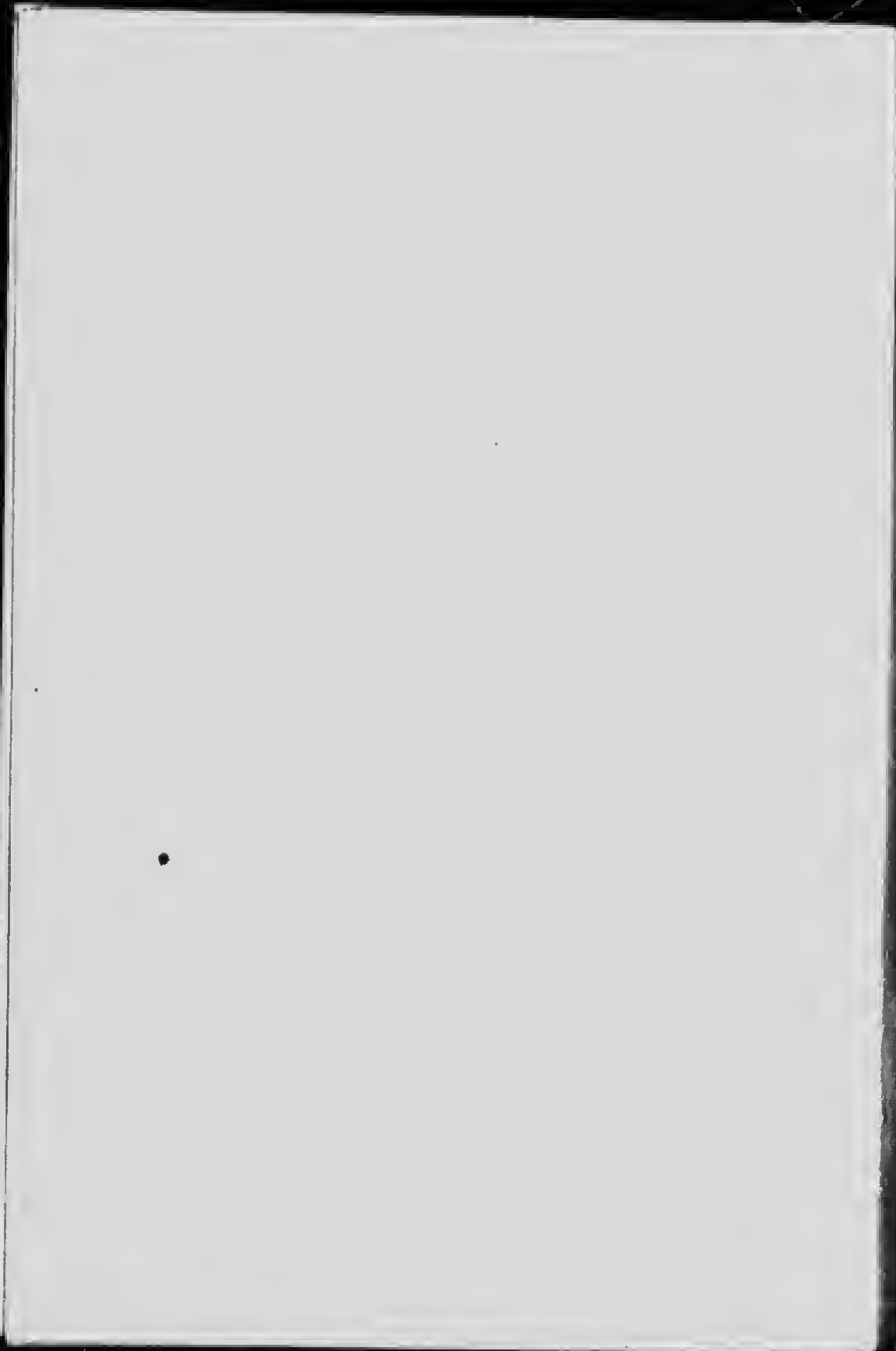
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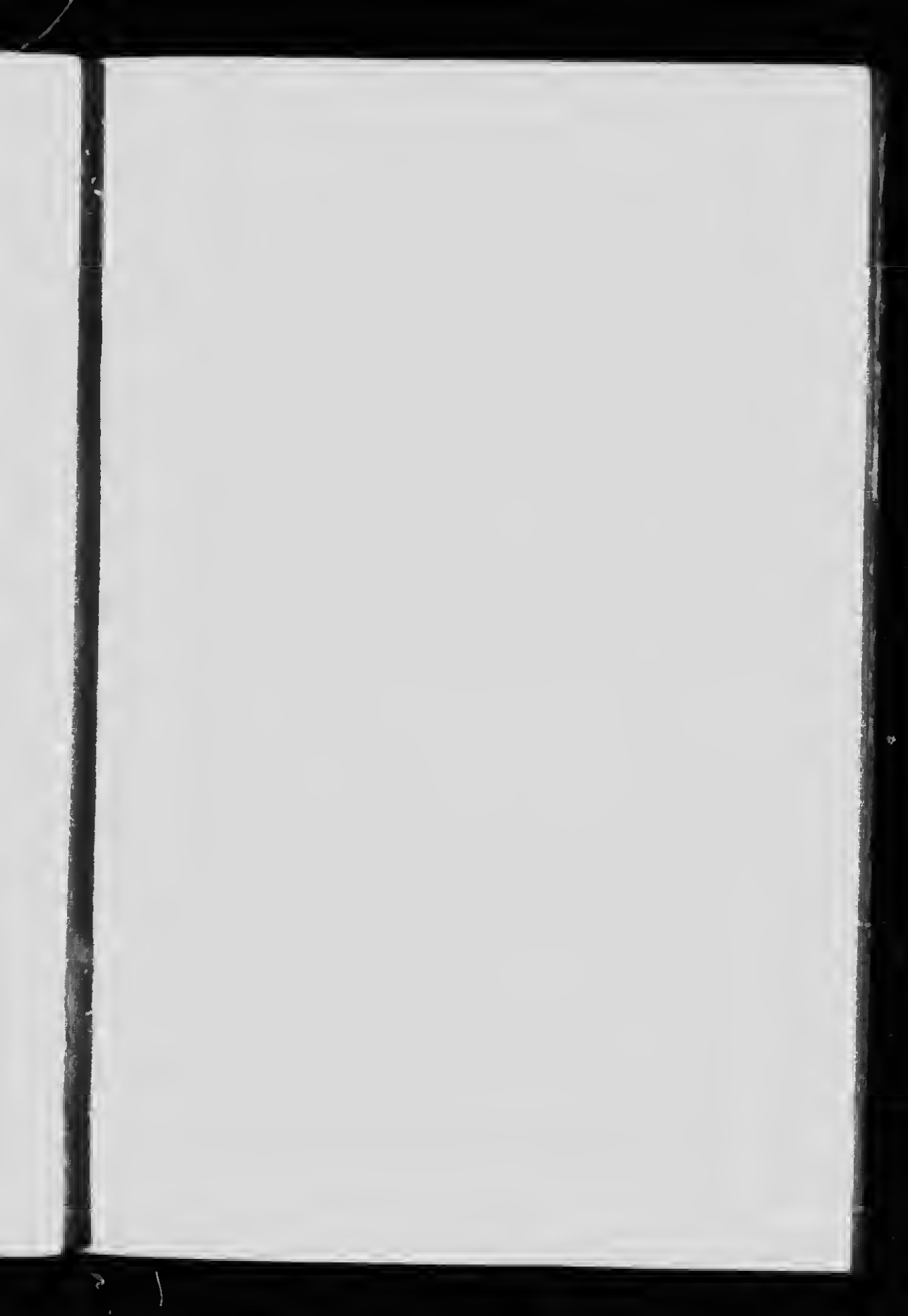
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INTRODUCTION.

THIS new book will, we believe, meet a deep-felt want throughout Christendom. Never was there a day when the faith of Christians needed strengthening more than at the present time. With growing evidence of this all around us, we have long felt a strong desire to be instrumental in provoking the people of God generally to launch out as never before on the sure promises of Jehovah, and trust Him for the supply of all their temporal and spiritual needs. In the preparation of this little volume we have steadily kept this end in view, and if the reader shall receive as much spiritual benefit from its perusal as the author has in writing it, he certainly will have a stronger faith than he had before.

A. SIMS.





THE BANK OF HEAVEN

HAYDOX SHALL SUPPLY
ALL YOUR NEED

according to his

Riches in glory by

CHRIST JESUS.



CHAP. I. WHAT ARE THESE NOTES ?

THE check book containing them is the Word of the Living God. As a sample of the immense wealth for which these Notes stand good, take the following in Phil. 4:19.

"*My God.*"—The Banker's name.

"*Shall supply.*"—I promise to pay.

"*All your need.*"—Temporal and spiritual.

"*According to his riches.*"—The capital of the bank. Not *out* of His riches, but *according* to His riches.

"*In glory.*"—Location of the bank, which needs no locks or bolts against burglars, for there are none in the whole country of glory.

"*By Christ Jesus.*"—The Cashier's name, without which it would be worthless. In His Name all checks are honored.

Look at the immense treasures of wealth stored in the twenty-third Psalm, the key-note of which is found in the first verse, "The Lord is my shepherd, I shall not want."

1. Weary souls need rest. But I shall not want rest, for, "He maketh me to lie down in green pastures." Sheep must have pasture. The reason why so many run to the theater, is because they have no pasture in their church. When you see sheep lying

down in green pastures, you may safely conclude it is because they are either sick or full. A sheep will not lie down until it is full. Many are restless, because they are not filled with the Spirit. When sheep lie down, they usually get close together. It does not matter how far apart they may have wandered in search of food; when they are full, they do away with long distances, and nestle down close to each other.

2. Our spiritual nature often requires drink. But I shall not want drink, for "He leadeth me beside the still waters." These are not muddy, troubled waters, but quiet and clear, clear as crystal, and refreshing. Not one body of water, but many. If you see sheep walking beside still waters, it is because they are satisfied, or they will drink and become so.

3. Should we do wrong, or wander from the fold, we shall need forgiveness. But I shall not want forgiveness, for "He restreth my soul"; "The Son of man hath power on earth to forgive sins."

4. Every saint feels the need of a guiding hand. But I shall not want guidance, for, "He leadeth me in the paths of righteousness for his name's sake." Jesus does not simply point out the way, and then stay behind. No; He goes before us, leading us safely through all the dark and devious passes. "All the steps of a good man are ordered by the Lord."

"He leadeth me, O blessed thought!
O words with heavenly comfort fraught,
Whate'er, I am, where'er I be,
Still, 'tis His hand that leadeth me."

5. In our pilgrim journey, a companion is needed — we want some one to converse with and tell our

trials to, and we shall need some one with us in the lonesome valley. But I shall not want companionship, for, "though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me"; "Lo, I am with you alway, even unto the end of the world." With Him accompanying me, why should I fear indeed!

6. In trouble and distress, we naturally feel the need of comfort, but I shall not want comfort, for, "Thy rod and thy staff, they comfort me"; "Like as one whom his mother comforteth, so will I comfort you." "Thy rod," which was once an object of dread, is now a comfort, because it is no longer an instrument of punishment, but a means of defense.

7. The soul cries out for food; it must have nourishment. But I shall not want food, for, "Thou preparest a table before me in the presence of mine enemies." What a picture of perfect security is this—eating and drinking in the very presence of our enemies! Surrounded with adversaries we may be, and yet we sit down to eat, because He fights for us. What if there are foes? The Almighty God is our defense. He permits us to sit at the table of His love, and eat and drink, and praise the Lord without stint or measure.

8. Every kind of machinery must be oiled, or it will very soon wear out. So it is with the saint—his inner man needs lubricating. But I shall not want oil, for, "Thou anointest my head with oil"; "That my joy may be in you, and that your joy may be filled full."

9. Many and varied are the ever recurring wants of man, in fact he is full of wants. But I shall not

want anything, for, "my cup runneth over." "Wherefore," enquires one, "doth the Lord make your cup run over, but that others might taste the liquor?"

10. Though the past has been crowned with blessings and victories, the enemy would sometimes get us to fear it will not be quite so good in the days to come. But I shall not want anything in this life, for, "surely goodness and mercy shall follow me all the days of my life." Says one: "All God's children have two footmen, goodness and mercy, coming on behind them."

11. But what about the long ages of eternity—shall I never know one single want forever? No, I shall not want anything through all the ages to come, for, "I shall dwell in the house of the Lord forever."

So we have in this Psalm :

1. Perfect *satisfaction*—not want.
 2. Perfect *rest*—lie down.
 3. Perfect *peace*—waters of quietness.
 4. Perfect *communion*—restoreth my soul.
 5. Perfect *walk*—paths of righteousness.
 6. Perfect *consecration*—He anointeth, etc.
 7. Perfect *song*—my cup runneth over.
1. With me—the Lord.
 2. Beneath me—green pastures.
 3. Beside me—still waters.
 4. Around me—enemies. Also Psa. 34:7.
 5. Before me—a table.
 6. After me—goodness and mercy.
 7. Beyond me—the house of the Lord forever.

The saint has :

- A happy life, verse 1 ;
- A happy death, verse 4 ; and
- A happy eternity, verse 6.

Note the five things which the Lord does for the soul :

1. He pastures my soul.
2. He waters my soul.
3. He restoreth my soul.
4. He leadeth my soul.
5. He comforteth my soul.

Look at the abiding places in this Psalm :

1. Green pastures.
2. Beside still waters.
3. Paths of righteousness.
4. Valley of the shadow of death.
5. The house of the Lord forever.

Or, if we analyze it in a still different form, we have :

Possession — my Shepherd.

Provision — not want.

Position — lie down.

Pastures — tender (green) grass, rich food.

Progress — walk.

Place — valley.

Presence — with me.

Protection — rod and staff.

Preparation — prearest, etc.

Plenty — running over.

Pursuing — follow (Heb. shall pursue).

Prospect — house of the Lord forever.

We do not wonder that an old divine said:
"Blessed is the day when Psalm 23 was born."

When Benjamin Parsons was dying, a friend

asked him, "How are you to-day?" He answered; "My head is resting very sweetly on three pillows: infinite power, infinite love, and infinite wisdom." "The eternal God is thy refuge, and underneath are the everlasting arms," Deut. 33:27.

The limits of this chapter will not permit of giving anything like a complete list of all the "exceeding great and precious promises of our God," but we give below a brief selection of some of the most prominent and striking of them :

PROMISES TO SEEKERS OF SALVATION.

"As for our transgressions, Thou shalt purge them away," Psa. 65:3.

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins," Isa. 43:25.

"Their sins and iniquities will I remember no more," Heb. 10:17.

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Isa. 1:18.

"He shall save his people from their sins," Matt. 1:21.

"The blood of Jesus Christ, his Son, cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John 1:7, 9.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy," Prov. 28:13.

PROMISES TO SEEKERS OF HOLINESS.

"We are bound to give thanks always to God for you, brethren beloved of the Lord, because God

hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth," 2 Thess. 2:13.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," 1 Thess. 5:23.

"Who gave Himself for us, that he might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works," Titus 2:14.

"That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life," Luke 1:74, 75.

"This is the will of God even your sanctification," 1 Thess. 4:3.

PROMISES FOR DIVINE GUIDANCE.

"Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass," Psa. 37:5.

"The steps of a good man are ordered by the Lord," Psa. 37:23.

"The meek will He guide in judgment, and the meek will He teach His way," Psa. 25:9.

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them," Isa. 42:16.

"In all thy ways acknowledge Him, and He shall direct thy paths," Rev. 3:6.

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye," Psa. 32:8.

PROMISES FOR DIVINE HEALING.

"If thou wilt diligently hearken to the voice of the Lord thy God, and will do that which is right in his sight, and will give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee," Ex. 15:26.

"Who healeth all thy diseases," Psa. 103:3.

"Behold, I will bring it health and cure, and I will cure them," Jer. 33:6.

"And these signs shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues, . . . they shall lay hands on the sick, and they shall recover," Mark 16. 15, 16, 18.

- "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. . . . Pray one for another that ye may be healed," Jas. 5:14, 15, 16.

PROMISES OF DELIVERANCE IN THE TIME OF TROUBLE.

"Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Psa. 50:15.

• "Call unto me and I will answer thee, and show thee great and mighty things, that thou knowest not." Jer. 33:3.

"Fear not, I will help thee. And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear."

"The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long," Deut. 33:12.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth, even forever more," Psa. 121:1-8. "He shall deliver thee in six troubles; yea, in seven [that means the last] there shall no evil touch thee," Job 5:19.

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all," Psa. 34:19.

"Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved," Psa. 55:22.

"And who is he that will harm you if ye be followers of that which is good?" 1 Pet. 3:13.

"When thou liest down thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet," Prov. 3:24.

"He keepeth all his bones; not one of them is broken," Psa. 34:20.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust. He will cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler. There

shall no evil befall thee, neither shall any plague come nigh thy dwelling," Psa. 91: 1, 2, 4, 10.

"No weapon that is formed against thee shall prosper," Isa. 54: 15.

"He that toucheth you, toucheth the apple of his eye," Zech. 2: 8.

"The very hairs of your head are all numbered," Matt. 10: 30.

"There shall not a hair of your head perish," Luke 21: 18.

CHAPTER II.—ON WHAT BANK ARE THEY DRAWN?

A PRIME question concerning any bank is, Is it safe? What are its assets over all liabilities? Has it got sufficient capital, so as to be able to make any payment for which it stands legally responsible, and still have a supply of funds? Hence in commercial circles you will often see published statements concerning the standing of certain banks, which almost invariably include certain figures denoting the amount of capital of which these banks are possessed. So God has published to the world, for the inspection of angels and men, a statement, as to the resources of Heaven's Bank. He informs us that it is able among many other things to do the following:

Able to deliver us from the burning, fiery furnace. Dan. 3:17.

Able of these stones to raise up children unto Abraham. Matt. 3:9.

Able to save him from death. Heb. 5:7.

Able to raise him up even from the dead. Heb. 11:19.

Able to save. Jas. 5:12.

Able to make you stand. Rom. 14:4.

What He has promised, *able* also to perform. Rom. 4:21.

Able to succor them that are tempted. Heb. 2:18.

Able to subdue all things unto Himself. Phil. 3:21.

Able to keep that which I have committed unto Him. 2 Tim. 1:1.

Able also to save them to the uttermost that come unto God by Him. Heb. 7:25.

Able to build you up and to give you an inheritance among all them which are sanctified. Acts 20:32.

Able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. Jude 24.

Able to make all grace abound towards us. 1 Cor. 9:8

Believe ye that I am *able* to do this? Matt. 9:28. Dare you limit the Holy One of Israel? Psa. 68:41.

Referring to the above verses of Scripture, an unknown writer in *Thoughts From the Word of God* has written the following lines of poetry, which are spiritual and inspiring.

1 Tim. 1:15. Titus 2:14. Isa. 40:6.

Able Thou art to save from sin,
To make and keep us pure within;
Able to hold us all the day,
So close to Thee, we shall not stray.

1 John 1:7. 1 Peter v. 7. Ps. 55:22.

Able to keep, when pressed, serene,
In blest Communion, nought between;
Able to keep from anxious care,
For Thou wilt all our trials share.

Heb. 13:11. Isa. 26:3.

Able in grief to keep us bright,
Thy presence makes e'en darkness light;
Able to keep in joy or woe,
In "perfect peace" while here below.

Mark. 4:39. Phil 4:6, 7—2:13. Ps. 37, 7. 2 Sam.
v. 23-25:

Able to calm the storm within,
And *keep* us calm amid earth's din;
Able to do His purposed Will,
In, and through: us, when we are still.

Dan. 3:25. Acts. 12:5-11. 1 Cor. 10:13. Rom.
8:37.

Able to keep when foes are strong,
The fight is fierce, the battle long;
Able to keep midst Satan's power,
Triumphant in temptation's hour.

2 Cor. 9:8. Matt. 21:22. Ps. 31:19.

Able to make all Grace abound,
All that we want in Christ is found;
Never a need but He'll supply
When on His grace we firm rely.

Jude 24 Rom. 16:25. Rev. 7:9.

Able to keep our faltering feet,
And make us steadfast till we meet—
Faultless before His throne we'll stand,
With palms of victory in our hand.

2 Cor. 4:1-4. Phil 3:21. 1 Thess. 4:16-18.

Able to change my body Lord,
Make it like Thine by Thine own Word;
Able Thy sleeping saints to raise,
"Caught up" with them we'll sing Thy Praise.

Eph. 3:20 Ps. 126:3. Mark 10:27. Phil. 4:13.
 Able to do exceeding more,
 Though Thou hast done great things before,
 Lord, *all* is possible to Thee,
 Then, Lord, Thou wilt do *all* for me!

S. A. H.

And then the assets over all liabilities are "able to do *exceeding* ABUNDANTLY," [or "*superabundantly above the greatest abundance*] "ABOVE ALL WE CAN ASK OR THINK." Eph. 3:20. In commenting on the words, "all that we ask or think," Dr. Adam Clark says: "We can *ask* every good of which we have heard; every good which God has promised in His Word; and we can *think* of, or imagine, goods and blessings beyond all that we have either *read* of or *seen*: yea, we can *imagine* good things to which it is impossible for us to give a *name*; we can go beyond the limits of all human descriptions; we can imagine more than even God has specified in His Word; and can feel no *bounds* to our imagination of good, but *impossibility* and *eternity*: and after all, *God is able to do more for us than we can ask or think.*"

Surely this is an *able* Bank. All the infinite resources of Deity—and these are simply inexhaustible—are at the back of it. Says the poet, Faber:

"Angelic spirits, countless souls,
 Of Thee have drunk their fill;
 And to eternity will drink,
 Thy joy and glory still."

Then again another question concerns not simply the, ability, but the *character* of the one who draws these Notes. A dishonest man may make promises

which he does not intend to fulfil. An over sanguine man may make promises which he cannot keep. But God has not only the ability, but the disposition to keep every promise which He makes us.:

“His love is as great as His power, and knows neither measure nor end.” A certain man had the words: “God is Love,” inscribed on a flag which hung from one of his buildings. A brother in the Lord who was making him a visit, noticing the text, enquired of his friend, what he meant by having that verse there. “Do you mean that God’s love is as fickle as the wind that blows?” “O, no,” said the good man in reply, “I mean that which ever way the wind blows, God is Love.” And he was right.

“Every human tie may perish;
Friend to friend, unfaithful prove;
Mothers cease their own to cherish;
Heaven and earth at last remove;
 But no changes
Can attend Jehovah’s love.”

CHAPTER III.—WHO HOLDS THEM ?

USUALLY only well-to-do people have bank notes in their possession. But in this case it is different. The poorest, most illiterate and insignificant person, if he is a child of grace, can claim an interest in Heaven's Bank. Distinctions of race, creed, or circumstances, make no difference. He who can rightly claim God's promises is indeed, immensely rich. He may live in a poor hut, but nevertheless, he is a possessor of unsurpassing wealth. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" Jas. 2:5. In fact, the poor, are in a certain sense, better off than the rich—they are free from the responsibility of caring for much material wealth. The question was asked of a very devoted sister in the Lord, "which would you rather have, a guilty conscience and a million dollars, or a clear conscience without the million?" To which she replied that she was a lucky child, for she had a clear conscience, and was the child of a millionaire. That is better than having the million yourself, you don't have the worry and care of the money, and all you have to do if you want something, is to say, "Father, please, I want so and so, and He gives it."

I have a never failing Bank
Well filled with golden store,
No earthly bank is half so rich,
Why then should I be poor ?

The promises of God are not only for the deeply pious, the fathers and mothers of Israel, but also for the babes in Christ, the weak and timid ones. In short, they are the common property of all the family of God.

These Notes are not meant that they should be read over comfortably, and then have done with them. No beloved, you are to treat them as *realities*; in just the same manner as a man treats a cheque. It is intended that you should endorse them with your own name, by personally receiving them as true. You are to believe that you have the blessing in having the sure promise of it, and therefore to put your name to it to testify to the receipt of the blessing.

Let not the amazing amount of wealth for which these Notes stand good stagger you, for they are all YOURS. "All things are *yours*." I Cor. 3:21. "And if children, then heirs, heirs of God, and *joint heirs with Christ*." Rom. 8:17. What an amazing thought! "joint heirs" with whom? Archangels, seraphs? Nay, but "Christ." Why then ask for copiers, when you can have the dollars? Why talk about crumbs, when you can have a whole loaf? Why content yourself with a little stream, when you can have "rivers of living water?" Why content yourself with an occasional shower, when if you will but abandon yourself wholly and forever to God's keeping. He will open the windows of Heaven, and give you a "Noah's

Flood?" Why not, O why not tap the great ocean before you and let its mighty billows surge through all your being? Why not go and cash your Notes?

"Why live so niggardly and poor?

Your Bank contains a plenty,
And when you bring a one pound Note,
Why not a twenty?

For there's a plenty, in Father's Bank above."

"Many years ago a poverty-stricken Indian found his way into a western settlement in search of food to keep him from starving. A bright colored ribbon was seen around his neck, from which there hung a small, dirty pouch. On being asked what it was, he said it was a charm given him in his younger days. He opened it, and took out a worn and crumpled paper which he handed the person speaking to him for inspection. It proved, on examination, to be a regular discharge from the Federal army, entitling him to a pension for life, and signed by General Washington himself. Here was a man with a promise duly signed, which, if presented in the right place, would have secured to him ample provision for the way; and yet he was wandering about hungry, helpless and forlorn, and begging for bread to keep him from starving. What a picture we have here of many Christians, who, with all the promises of Jesus in their hands, with the charter of their inheritance in full possession, are yet gloomy and sad, and starving in the wilderness."

An old woman in Scotland was living in the most abject poverty. Her neighbors thought it strange, knowing that she had a son in America, reputed to be in comfortable circumstances. One day one of them ventured to ask her about the matter.

"Does your son never send you money?" "No," reluctantly answered the mother; but, eager to defend him against the implied charge of forgetfulness and ingratitude, she quickly added, "but he writes me nice long letters and sends me a pretty picture in almost every one of them."

"Where are these pictures?" queried the visitor; "may I see them?"

"Why, certainly," was the answer. And the old woman went to a shelf and took down the old Bible, and there between the leaves lay the "pictures" that her son had been sending her from America through all the years.

What were they? Nothing more or less than bank notes, each for a considerable amount. During all this time of need the woman had had under her hand a sum of money sufficient to satisfy her every want and she did not know it. She had looked at the pictures; she had thought them pretty pictures; they had been to her reminders of her far-off son, and evidence that he had not forgotten her, and that was all.

Of what does the little story remind you? Are we not often, like this woman, finding "pictures" in the Book where we should find wealth for the supply of all our needs? God's promises are bank bills; they are cheques and drafts upon the bank on high. We look at them, read them, admire them; we think of the love that prompted God to make them and give them to us; we imagine circumstances in which they would be peculiarly and exceedingly precious and helpful. Then we shut the Bible and leave them there, and go out to face the poverty and destitution

of life. We do not use them, spend them, buy with them, live upon them, as we might and ought.—

Sel.

“For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.” Isa. 54: 10.

In condescension to our weakness, the Almighty has actually confirmed His promises with an oath, “Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us” Heb. 6: 17, 18.

A devoted family of the Society of Friends was deeply afflicted. They had lost all their property and were left almost penniless. The wife was sad indeed, and almost ready to despair; but the dear old man was cheerful. The wife was almost ready to despond and die. She was astonished at the coolness with which her husband met his lot; so she asked him one day:

“Husband, how is it that you bear this trouble so well? It almost crushes me to the earth.”

“Why, wife, we are not quite so bad as you imagine. We have one bond left which we can live upon.”

“Why, husband, what bond do you mean? I thought all was lost?”

"Oh, no! Here is one bond, and I will read it to you. It is in the old family Bible and reads as follows: '*I will never leave thee nor forsake thee.*'"

His wife inquired, "Do you call that a bond?"

Yes," he replied, "it is the Word of God, and cannot fail."

God's bonds are better than ours.

"His oath, His covenant and blood,
Support me 'neath the swelling flood;
When all around, my soul gives way,
He then is all my hope and stay."

Dr. Brown, in his "*Horae Subsecivae*" tells of a Scottish believer, who was questioned by her pastor regarding the ground of her faith as follows: "Janet, what would you say, if after all He has done for you, God should let you drop into hell? "E'ens (even as) He likes," answered Janet: "if He does, He'll lose na'ir than I'll do," meaning that He would lose His honor for truth and goodness. Therefore the Lord cannot leave His people in the hour of their need.

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to His foes;
That soul, though all hell should endeavor to shake,
I'll never, NO NEVER, NO NEVER FORSAKE,"

Says Dr. Adam Clarke. "God's ability is so necessarily connected with His *willingness*, that the one indisputably implies the other; for, of what consequence, would it be to tell the Church of God that He had the *power to do* so and so, if there were not implied an assurance that he *will* do what His power *can*, and what the soul of man needs to have done."

Show me a token for good, cries the humble, sup-

plicant at this Bank. But beloved, what better, surer token do you need than what God has already given you.—His own immutable Word? Did you ever know of one jot of His Word to fail?

Engraved as in eternal brass,
The mighty promise shines;
Nor men nor devils can erase
Those everlasting lines.
His every word of grace is strong,
As that which built the skies;
The voice that rolls the stars along,
Speaks all the promises.

“For all the promises of God in Him are yea, and in Him amen, unto the glory of God by us.” 2 Cor. 1:20.

CHAPTER IV.—ON WHAT CONDITIONS CAN THEY BE CASHED ?

This is the most important question of all. Everything depends upon a compliance with certain conditions. What are they ?

1. Obedience to the will of God. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you," John 15:7. "And whatsoever we ask, we receive of Him, *because* keep His commandments, and do those things which are pleasing in His sight." 1 John 3:22. In the 28th chapter of Deuteronomy are recorded some of the most wonderful promises God ever made to His ancient people. But you will notice that at the beginning, and in the middle, and at the end, the condition of obedience is plainly enforced. "If thou shalt hearken diligently unto the voice of the Lord thy God to do and observe all His commandments which I command thee this day." Deut. 28:1, 2, 9, 13, 14.

2. Faith. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. "But let him ask in faith, nothing wavering," Jas. 1:16. "He that cometh to God must believe that He is, and that He is a rewarder of them which diligently seek Him." "Without faith it is impossible to please Him."

A mere theoretical belief in the promises of God is not sufficient, there needs to be a trust of the heart.

Dr. A. T. Pierson gives the following striking illustration to show that faith necessitates more than mere intellectual assent to the truth of God's Word: "A party, going through the mint at Washington, and seeing the process by which metal is reduced to the form of coin, came to that particular part of the process where the molten metal is poured into the moulds. The chief workman said to a gentleman in the procession, which was passing through in single file,—Sir, I suppose you know that if you dip your hand in a bucket of water I might pour the entire contents of this ladle into your hand, and it would not burn. Perhaps you would like to try it?' 'No, thank you,' said he, shrinking back, 'I take your word for it!' Presently his wife, who had been some distance behind, came along, and the workman repeated the statement to her, and added: 'Would you like to try it?' 'Certainly, sir, certainly!' said she. Whereupon she pulled up her sleeve, dipped her hand into the bucket, and received the entire contents of a ladle of molten metal on the hand. The workman then turned to the husband and said, 'Sir, I suppose you would say that you believed; but, sir, your wife *trusted*. There is always the element of trust or venture in faith, a risk involved in the act of faith and accepted."

A certain writer says: "There are three stages or steps of faith along every line of promised blessing where definite faith is required—*belief, confidence, trust*. Belief may exist without confidence, and both of these may exist without trust, but confidence includes belief, and trust includes both belief and confidence, and perfect faith is the combination of the three. I believe a man next door to me has the ability

to perform a piece of work I want done—this is the first step in faith, *belief*. I believe he is upright and is willing to do it—this is the second step, *confidence*. I unreservedly commit the work to him and take my hands off it—this is the last step, *trust*. Until we have committed to God our interests entire, our faith is not perfect nor will He till then perform what we wish."

Rev. B. T. Roberts says: "*Faith in God does not ask for an indorser to a promise from the Almighty*. A careful examination would show that what often passes for faith in God, is only faith in man. If I, a poor man, take my note to a bank to get money upon it I am refused. A wealthy man signs it, and they at once give me all the money it calls for. Their confidence is not in me, but in my endorser. So you take to many professing Christians a plain promise of the Almighty, and they will not receive it. Let their minister, or their church indorse it, and they hesitate no longer. How plainly does the Word declare: "This is the will of God, even your sanctification." How few are ready to take this, and similar promises on the authority of God! But let the doctrine of holiness become popular, let it be embraced by a few leading ministers and wealthy members, and all distrust appears to be gone, and loud professions are made of confidence in God, but there is really no more confidence than before. Many take the Divine promises as they do bank bills, simply because they find them in circulation. Let one be thrown out by the church to which they belong, and they will not touch it, though it bears unmistakably, the unforged signature of God, the great Jehovah. So far from this being such a faith as secures large blessings, it is

instead, the putting of our trust in man, upon which the Lord has pronounced a curse."

3. *Faith in God does not look at circumstances.*

It is not a careful calculation of chances; but is based upon the ascertained will of God. When it has clearly 'obtained promises' from the Lord, it falters not, though everything may seem to be against their fulfilment. Elijah ceased to pray where many begin. He threw himself upon the ground in an agony of prayer, when everything betokened a continuance of the terrible drouth that had so long desolated the land; and pressed his suit until there was a sound of an abundance of rain; and then made preparations for its coming. But many who see the need of a rain of righteousness are all discouraged, and never think of offering prevailing prayer until some noted revivalist commences efforts which promises success, and then they are all expectation, and talk about their having faith for a revival. Let the interest flag, and their 'faith,' goes down accordingly. Such faith stands in 'the wisdom of man,' and not 'in the power of God.' It is not faith at all; and does not contribute one iota to the prosperity of the work of God. Faith in circumstances fluctuates. they vary, but faith in God is unwavering. It rests not in favorable circumstances, but in the immutable God. He that wavereth is driven about by passing events like waves before the wind. 'Let not that man,' says Holy Writ, 'think he shall receive anything of the Lord.'"

"For men who cannot, when doing their whole duty, trust in God for food and raiment, to talk about having faith in Him, is nonsense. Has not God em-

phatically declared that NO GOOD THING WILL HE WITHHOLD FROM THEM THAT WALK UPRIGHTLY? Can any man who relies upon this, join an association of ungodly men, to provide against possible want?

4. Our requests must be in harmony with the will of God. The promise in Mark 11:24, is often quoted as if it were a literal and absolute promise of anything desired and asked in faith, without regard to the condition expressed by St. John: "If we ask anything *according to His will*, He heareth us." 1 John 5:15. This is of the utmost importance. But if we abide in Christ, we shall not be likely to pray for something which would not be pleasing to God, as our whole desire will be to live in His will.

5. We must ask in the name of Christ. "Whatsoever ye shall ask *in My name*, that will I do, that the Father may be glorified in the Son," John 14:13. Jesus Christ is the Cashier. In His name all notes are honored.

"When a man takes a woman to himself in marriage, he gives her his name. Henceforth she is called by his name, trades at the store in his name, and he is responsible for debts she contracts. Jesus invites us to enter into such close and loving union with Himself, that we may bear His name, may trade at the throne of heavenly bounty "in His name," and there is no danger that we will overdraw his account. Like a loving wife, our desires will speedily become conformed to his, so that, asking in His name, we shall ask according to the divine will, and to the glory, not the shame, of Him whose name we bear."

6. We must be deeply in earnest. The promise is: "Ask and ye shall receive, seek and ye shall

find, knock and it shall be opened." Matt.7:7. Observe what a beautiful gradation there is here: *Ask*, but you must not stay there; *seek*, nor yet must you rest satisfied there; *knock*, as it is said of Christ, He prayed more earnestly."

A certain writer says: "It is ridiculous to expect God will hear us, when we do not hear ourselves, which is the case when our lips move, with the mind inattentive and wandering."

7. Entire consecration is another condition. "He who would trust fully in God must feel assured that he is wholly given to Him. Any misgiving on this point will induce hesitation and doubt. A clerk, knowing that he deserves and enjoys the confidence of his employers, calls upon him for such sums as the interests of the business requires, if so directed, without hesitation. So he who is inwardly conscious that, without any reserve, he is entirely devoted to God, having no selfish ends to promote, can call upon Him for all the help that he needs, in entire confidence that his prayer will be heard. Our Savior instructs us that faith is impossible, so long as there is the slightest reservation in any respect. *How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only*, John 5:44. This shows that faith is impossible, not only when we *seek* honor from the world, as is done in the too common rivalry among churches as to which shall have the finest edifice, or tallest steeple, best trained choir, or most eloquent minister: But it shows that, if we would have faith in God, we must be so dead to the opinions of even our brethren, that we will not *receive* honor one of another, even though it may be prof-

ferred. We call particular attention to this passage, not only because it is important, but because it is often misquoted. It is often quoted as if it only forbade us to *seek honor* from the world; whereas, it prohibits us from RECEIVING honor which comes without seeking. If our good opinion of others is measured by the degree of personal attention they pay us; if we derive evident satisfaction from their commendations, we 'receive honor one of another,' and faith in God is rendered impossible.

We receive honor one from another when we allow ourselves to be influenced in the discharge of our duties by what we suppose others will say. How many would have become Christians but for this single consideration! How many would have sought and obtained the perfect love of God but for this!

No wonder that ministers who preach to please their hearers, have no revivals. No wonder that they require a salary, not only sufficient to meet present wants, but to provide against future contingencies; no wonder they join secret societies, for it is impossible for them, while courting popularity, to trust in God.

Perhaps of all sins none is less offensive to man than this of 'receiving honor, one from another.' With the world it passes for a virtue. And is it not so with the vast majority of professors of religion? It does no violence, like anger; it does not offend, like pride; it is not so disgusting as vainly and affectation; it does not injure the body, like intemperance, or defile it like tobacco; and yet it precludes the possibility of exercising that faith through which we are saved."

Unless these conditions are met, we cannot claim the promise. If we should it will do us no good. As B. T. Roberts truthfully remarks: "What difference does it make to me what amount a draft upon a responsible bank may call for, if it is not made payable to my order? If I present it for payment I do it at the risk of being arrested as a thief. But banks are sometimes deceived into paying money to the wrong party. But God is never deceived. He never pays a promise to the wrong party. This is why there are so few answers to prayers. A whole prayer-meeting will plead promises and not one person be blessed. Why? Because there is not one who meets the conditions of the promises which are pleaded. They are all presenting drafts on the Bank of heaven which belongs to other parties. Perhaps they do not know it, but they are really endeavoring to impose upon the Almighty. To all such, God says: 'And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear,' Isa. 1:15. If more time was employed in meeting the conditions, less time would be needed to plead the promises. That little word *IF* is one of the greatest words in the Bible. You meet the conditions, and the promises can never fail. "Heaven and earth shall pass away, but my words shall not pass away." Luke 21:23.

8. Purity of motive is essential. We must desire only the glory of God. "If I regard iniquity in my heart, the Lord will not hear me."

CHAPTER V.—ARE THEY ALWAYS CASHED
WITHOUT ANY TESTINGS?

Most assuredly not. This Bank has an inveterate enemy. The Notes drawn upon it stand for too much wealth for Satan to let you alone. Just as surely as you begin to present your Notes at this Bank, you may expect in some way or other to be tested.

The prophet Daniel was a man greatly beloved of the Lord. Heaven interposed in his behalf again and again. Yet at times his faith was most sorely tried. In his case deliverance did not always come at once. An archangel, who was sent to his assistance, said that "From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days. But lo, Michael, one of the chief princes came to help me." Dan. 10: 12, 13. "If Satan could thus withstand Daniel and cause delay in the answer to his prayers, he can do it with us. He will interpose obstacles and hinder where he cannot defeat, he will wear out your patience if possible. He succeeded thus with Job's wife."

Do not be surprised then if dark clouds of some kind come over you. None ever trod this path without them. But then what would we do for rain if we had

no clouds? Beloved, are your trials hard to bear?
Is your path rough, thorny and dark? Do you suffer
for well doing? then

Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble,
Trust in God, and do the right.
Some will hate thee, some will love thee,
Some will flatter, some will slight—
Cease from man and look above thee;
Trust in God and do the right.

Remember, "the just shall live by faith." You will not always be able to see your way before you, nor is it necessary to be able to do this, but nevertheless, in spite of clouds and storms, your Notes are good, and will surely be cashed. You need not be concerned as to how you are going to come out, or how certain circumstances will develop. Shortly before his tragic death on the Ashtabula bridge, P. P. Bliss wrote:

I know not what awaits me,
God kindly veils mine eyes,
And o'er each step of my onward way
He makes new scenes to rise;
And every joy He sends me, comes
A sweet and glad surprise.

CHORUS.

Where He may lead, I'll follow,
My trust in Him repose;
And every hour in perfect peace
I'll sing, He knows, He knows,
And every hour in perfect peace,
I'll sing, He knows, He knows.

One step I see before me,
 'Tis all I need to see,
 The light of heaven more brightly shines,
 When earth's illusions flee;
 And sweetly through the silence, came
 His loving "Follow Me."

O blissful lack of wisdom,
 'Tis blessed not to know;
 He holds me with His own right hand,
 And will not let me go,
 And lulls my troubled soul to rest
 In Him who loves me so.

So on I go, not knowing;
 I would not if I might;
 I'd rather walk in the dark with God
 Than go alone in the light;
 I'd rather walk by faith with Him
 Than go alone by sight.
 "He knows, He knows, He knows."

As Toplady says: "It is the peculiar business of Faith's eye to see in the dark." To test your faith and perseverance, the Lord may occasionally see fit to delay cashing your Note. One of the most eminent men of faith this world has ever seen declared that for some things he had prayed *thirty years* before the answer came. Do not be surprised then, nor become discouraged if you should meet with a similar experience, but persevere on." "Men ought always to pray, and not to faint." Luke 18:1. An eminent writer says: "It takes a great while to answer some prayers. One day an acorn looked up and saw an oak tree over it, and did not know that this tree was its father, and pleaded with Nature, saying, "Make me

such a one as that." So the squirrel took it and raced off with it towards his nest, and on the way he dropped it on a ledge where there was a little soil, and lost it. There it germinated, and its roots struck down. And after a year the little whip cried: "I did not pray to be a little whip; I prayed to be like that oak tree." The next year it grew and branched a little, but it was not satisfied; and in its discontent it said: "Oh, Nature, I prayed that I might be like that voluminous oak, and now see what a contemptible little forked stick I am." Another year came and the winter froze it, and the summer storms beat on it, and it tugged away for its life, and its roots ran out and twined themselves around rocks and whatever else it could get hold of, and fed on the hillside. So it grew and grew till a hundred years had passed over it. Then behold how on the hillside it stands firm, and defies the winter storms and tempests! Then behold how it spreads itself abroad, and stands an oak indeed, fit to be the foundation of a prince's palace, or the keel of a ship that bears a nation's thunder around the globe!"

It should be borne in mind that God makes no promise as to the time when our prayers shall in every case be answered. Not a word is said about the time and circumstances under which the door shall be opened, but we are again and again enjoined quietly to continue to pray.

"Unanswered yet? the prayer your lips have pleaded

In agony of heart these many years.

Does faith begin to fail, is hope departing,

And think you all in vain those falling tears?

Say not the Father hath not heard your prayer.

You shall have your desire—some time—somewhere.

Unanswered yet? though when you first presented
This one petition at the Father's throne
It seemed you could not wait the time of asking,
So urgent was your heart to make it known.
Tho' years have passed since then, do not despair.
The Lord will answer you—some time—somewhere.

Unanswered yet? Nay, do not say ungranted,
Perhaps your part is not yet wholly done,
The work begun when first your prayer was uttered,
And God will finish what He has begun.
If you will keep the incense burning there,
His glory you shall see—some time—somewhere.
Unanswered yet? Faith cannot be unanswered,
Her feet were firmly planted on the Rock,
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thundershock.
She knows the Omnipotence has heard her prayer
And cries "It shall be done—some time—somewhere.

Anselm says: "God does not delay to hear our prayers, because He has no mind to give; but that, by enlarging our desires, He may give us more largely."

See how the Syrophoenician woman was tested. Matt. 15:22-28. When she first presented her petition to the Lord He answered her not a word. Then His own disciples prayed that He might send her away. Though she fell at His feet and worshipped Him, yet He seemingly rebuked her by saying: "It is not meet to take the children's bread and to cast it to dogs." Many would have interpreted this remark as an insult, but she pressed her suit a little closer and said, "Truth, Lord, yet the dogs eat of the crumbs which

fall from their Master's table." As much as to say if I am not permitted to sit down at the table with the children and take a part of the loaf I am perfectly willing to get down on the floor and pick up the crumbs. These were severe testings, but she stood them all, and her faith was most gloriously rewarded.

See how Abraham was tested. Unbelief would suggest to him: "You and your wife are well stricken in years; according to the course of nature you cannot possibly have any more children, and if you should take the life of your only son, how then can the promise of God that your seed should be as numerous as the sand of the sea ever be fulfilled? By taking this step you will simply be frustrating the purposes of God. But, against his own parental feelings; against seemingly his own interests; against human policy; and against public opinion he resolutely set his face to obey the divine command, "believing that God was able to raise him up, even from the dead."

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm.

Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs
And works His Sovereign will.

Ye fearful saints, fresh courage take!
Judge not the Lord by feeble sense,
The clouds ye so much dread,
Are big with mercy and shall break,
In blessings on your head.
But trust Him for His grace;
Behind a frowning providence,
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour:
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err
And scan His work in vain:
God is His own interpreter,
And He will make it plain.

In commenting on the following words: "Thou hast caused men to ride over our heads ; we went through fire and water, but thou broughtest us out into a wealthy place." Psa. 66: 12.

Seth C. Rees says: The margin says a moist place, which means a fertile place. The subject treated in this text is the use of difficulty. Opposition and oppression have always been favorable to national success. It was this that drove the fathers of the revolution to independence. Men come to the front in times of great struggle who would otherwise have spent their days in obscurity. The civil war brought out Grant and Lee and Sherman and Lincoln. The Spanish war has made Dewey and Hobson and Schley household words. Many a man stands out to-day as a flaming torch in consequence of trials and opposition. These bring out the strongest qualities of the soul; they prove our real value.

Israel gained more by the bondage under Pharaoh than she lost. Difficulty awakened courage and self-reliance in the breast of the Hebrew. The Lord never tests a worthless soul, and the devil never tempts a soul which is already his. If a man has trials, it is because God sees there is something in him; He sees something worth putting in a crucible. If you see others living in prosperity and luxury and ease, it is because they are not worth testing. Brother, if you

and I are severely tested, we ought to be comforted in the thought that God has conferred upon us the honor. He knows we are able to stand, and He lets just the things come to us that we can endure to the glory of His name.

Satan has sense enough to know where the valuables are, and he goes for them. A pirate goes for a loaded ship. When a man is promoted through grace, the devil holds a caucus and sends a committee to wait on him.

When God sees there is hard wood which can be polished, He lets the testing come. Our trials, whether they be at the campmeeting, in the kitchen, in the counting room or in the field, are to wake up the latent power in the soul. You can never wear the same clothes after you have been through a lion's den or an Egyptian prison. You are never the same after passing through the furnace. You outstrip everything you ever had. There was Joseph; his pathway to the throne lay through the prison cell. Daniel was never promoted till he slept with lions. The Apostle Paul preached in Caesar's household with irons on his wrists. John Bunyan did his best work in Bedford jail. Thousands have come to their best through overwhelming difficulties. We have a God who is able to take these very things and glorify His name through us.

I would rather associate with people who will rub up against me and cuff and kick me and jostle me, for that will bring out the dormant strength which God has built into the soul. It was the weights on my old grandfather's clock that made it go. It is the adverse wind that propels the tacking ship. And God puts us in straight jackets and in stocks in inner cells,

in order that we may shout and sing and hold meetings at midnight. We go from this camp to meet the stern realities of life, each heart knowing its own bitterness, its own trials; each to go through God only knows what, to develop us, to make us giants instead of pigmies, men instead of babies. Just as the wind carries the ship to its destination in the face of the tempest, God will waft us to our haven. "All things work together for good to those who love God."

Isaiah prophesies that Israel will return to Palestine on the shoulders of the Philistines. God's people need to learn that through difficulties we climb to higher heights and sublimer altitudes. Two men are traveling together and they come to a mountain. One man says, "I cannot go farther;" the other says, "This is here that I may climb nearer to the skics."

Trial makes us appreciate our resources as nothing else will. You have been handing in drafts for five dollars and ten dollars, and getting along with small amounts, till a great trial or bereavement or sorrow comes in to the life, and you walk up to the paying teller's window and present a check for a million dollars, and it is honored as quickly as if it was fifty cents. Many a man wouldn't know God had much if he was not put to the test. The greater the difficulty, the greater the triumph. The greater the trial, the greater the opportunity to show God's power. Heaven is exhaustless. Don't complain if severe things come into your life; only thank God and take courage. Beloved, I want to say you can choose between being a delicate, weak, ordinary Christian, and taking God to make you extraordinary. There are ordinary preachers enough; there are ordinary churches enough.

It is the extraordinary that comes from the upper skies I'm looking for.

Opposition and difficulties are my servants to serve me, my helpers to help me. It is God's will and purpose that sanctified people should ride over all difficulties. It is God's will that we should understand that our enemies are our helpers. When the mother eagle wants her young to fly, she takes out of the nest the feathers and the cotton and leaves the thorns. Is she unkind? No; she knows they will be dwarfs if they stay there. God treats us in some such way if we are bound to be true. He stirs up the nest in order that we may learn to mount into the azure of the sky. It was persecution that scattered the disciples and sent them everywhere, preaching the Word.

It is God's thought for us that we shall triumph with a great reservoir back of us. It is one thing to go through the furnace, and another to go through triumphantly. If you have what God wants you to have, trials may come, friends may leave you, the very thing may come that you said never could occur, but you will walk right through in victory.

Fire and water are the two most destructive elements in the world. If God can keep a man in fire and in water, where can't he keep him! God can make us fireproof and watertight. It matters not how difficult the situation, God can keep us safely and securely. "When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." Glory to God for a salvation that protects against fire — that fixes us up so we can stand

are anywhere. Beloved, when you get this experience, you won't grumble or complain, but you'll take everything as from God. If God is putting you through a hard place, you ought to feel honored that He can trust you in a hard place. I'd rather do heavy work in the trenches, and be a real soldier with marks on me, showing I've seen real service, than to have all the ease and luxury this world can give.

It is time we began to loosen our grasp on temporal things, as Moses did, and tighten them on things eternal. We can afford to wait. We are the only people who can. A soldier who fought in the Battle above the Clouds was wounded and carried to the rear. "Where were you wounded, my dear sir?" said the surgeon. "I was almost at the top." "But where were you wounded?" "Almost at the top." He had forgotten his wounds, and was thinking of how near he had come to reaching the summit of the mountain. O, may the Lord help us as Christian workers to forget our grievances and trials and injuries, and think of the success of Christ's war. We may press on to the heights — we may walk over everything in victory. God lets us do it.

Let me call your attention to the place spoken of in our text. It is a wealthy place, a moist place, a place of high clover, a place of plenty, a place where drought never strikes, a place where there are springs whose waters fail not, a place of entire sanctification, a place of second blessing. A man who is sanctified wholly always lives in a moist place. Glory to God!

"Thou hast brought us through fire and water, but into a wealthy place." Are you rich to-day, beloved? Have you reached the fertile place? Are you rejoicing evermore? Are you where you can go

out to battle, conquering and to conquer? God help us to secure the riches that will never fade. O, this blessing will do wonders for you. It will make you peculiar, I know, but it will put joy in your soul and will be a propelling power to make you go through difficulties. Beloved, shall we go through?

CHAPTER VI.—HOW CAN I ATTAIN GREAT SUCCESS
IN GETTING THEM CASHED?

There can be but one answer to this question, and that is by the exercise of *great faith*. "But," enquires someone, "how can I have great faith?" A gentleman once asked this question of Geo. Muller, and that mighty man of God, whose faith has for years been a world-wide marvel, replied: "I HAVE LEARNED MY FAITH BY STANDING FIRM AMID SEVERE TESTINGS. . . ." We pray for an increase of faith. God answers by sending trials and difficulties, which are the very *food of faith*, but He always sends sustaining grace therewith, so if we but learn the blessed lesson of quietly waiting on God all His appointed time, we shall invariably come off victors."

Someone has said that "the point of real success in Christian experience, or Christian work, is besieged and beset with great conflict and difficulties."

The following interesting incident from "Faith Working by Love," relating an experience in the missionary life of Miss Fidelia Fiske, in Oroomiah, Persia, suggested the accompanying lines :

A few Sabbaths since, I went to Geog Tapa with Mr. Stoddard. It was afternoon, and I was sitting on a mat near the middle of the church, which has no seats, and only a floor of earth. I had been to two exercises before going to the church, one the Sabbath School, and the other a prayer meeting, with my girls. I was weary and longed for rest, and, with no support, it seemed to me that I could

not sit there till the close of the service ; nor could I hope for rest even when that was over, for I must meet the women readers of the village, and encourage them in reading their Testaments. I thought how I would love to be in your church ; hut God took the thought from me very soon, for, finding there was someone directly behind me, I looked, and there was one of the sisters, who had seated herself so that I might lean upon her. I objected ; hut she drew me hack to the firm support she could give, saying, "If you love me, you will lean hard." Did I not then lean hard ? And then there came the Master's own voice, "If you love Me, you will lean hard ;" and I leaned on Him too, and felt that He had sent the poor woman to give me a better sermon than I might have heard even from you. I was rested long before the church services were finished ; and I afterwards had a long hour with the women readers, and closed with prayer. A little after sunset we left, to ride six miles to our home. I was surprised to find that I was not at all weary that night, nor in the morning, and I have rested ever since, remembering the sweet words, "If you love me, lean hard."

Child of My love, "lean hard,"
 And let Me feel the presence of thy care ;
 I know thy hurden, child ; I shaped it,
 Poised it in Mine own hand, made no proportion
 In its weight to thine unaided strength ;
 For even as I laid it on, I said,
 "I shall be near, and, while she leans on Me,
 This hurden shall be Mine, not hers.
 So shall I keep My child within the circling arms
 Of Mine own love." Here lay it down, nor fear
 To impose it on a shoulder which upholds
 The government of worlds. Yet closer come—
 Thou art not near enough ; I would embrace thy care
 So I might feel My child reposing on My heart.
 Thou lovest Me ? I know it. Doubt not then ;
 But, loving Me—lean hard.

James made the same statement when he wrote, "Count it all joy when ye fall into divers temptations." Why? "*Knowing this*, that the trial of your faith worketh patience." To what end? "That ye may be perfect, wanting nothing." Perfect faith through perfect testings. So felt that man of faith, A. B. Simpson, into whose treasury, during the last few years, half a million dollars have poured, for the world's evangelization. He wrote:

"What is the time to trust?
Is it when all is calm,
When waves the victor's palm,
And life is one grand psalm
Of joy and praise?
Nay; but the time to trust
Is when the waves beat high
When storm-clouds fill the sky
And prayer is one long cry,
"O help and save!"

"What is the time to trust?
Is it when friends are true?
Is it when comforts woo?
And in all we say and do
We meet but praise?
Nay; but the time to trust
Is when we stand alone,
And summer birds have flown,
And every prop is gone,
All else but God.

"What is the time to trust?
Is it some future day
When you have tried your way,
And learned to trust and pray
By bitter woe?

Nay ; but the time to trust
 Is in this moment's need,
 Poor, broken, bruised reed !
 Poor troubled soul, make speed,
 To trust thy God.

" What is the time to trust ?
 Is it when hopes beat high,
 When sunshine gilds the sky,
 And joy and ecstasy
 Fill all the heart ?
 Nay ; but the time to trust
 Is when our joy is fled,
 When sorrow bows the head
 And all is cold and dead,
 All else but trust."

Another means most helpful to faith is meditation on the Word of God. That apostle of faith already referred to thus relates one of the secrets of his great trust in God :

" I began to meditate on the New Testament early in the morning, searching into every verse to obtain food for my own soul. Almost invariably the result was that I was soon led to confession, thanksgiving, or to supplication. My inner man is thus nourished and strengthened. By breakfast-time I am in a peaceful, if not happy, frame of mind.

Formerly, when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer. But what was the result? I often spent some time on my knees before being conscious to myself of having derived help. Often after having suffered from wandering of mind for the first ten minutes or so, I only really began to pray. I scarcely ever suffer in this way now.

As the outward man is not fit to work for any length

of time without nourishment, so it is with the inner man. The food needed for the soul is that which we obtain by meditation on the Word of God, and applying it to our hearts. Prayer, in order to be continued for any length of time, requires a measure of strength or godly desire. The season, therefore, when this exercise of the soul can be the most effectively performed, is after the inner man has been nourished by food from the sacred Word. There is thus far less to be feared from wandering of mind than when we give ourselves to prayer without meditation. I ascribe to this means the strength I have had from God to pass in peace through deeper trials than I ever had before." With the above experience agrees the prophet Jeremiah. He says: "*Thy words were found and I did eat them, and Thy Word was unto me the joy and rejoicing of my heart.*"—Jer. 15: 16. Whitfields pursued a similar course. He read the Bible with Henry's Commentary, day by day, on his knees, praying over every sentence, line, and word. George Fox knew the Scriptures so well it was said of him, "If the Bible should be lost, you could find it all in George's head."

Christians most eminent for faith are known to be diligent students of the Word of God. The inspired writer says: "Faith cometh by hearing, and hearing by the word of God." If, then, you would have great faith in God, search His Word, search it as for hidden treasure. "These were more noble than those of Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures *daily* whether those things were so." Acts 17: 11.

"When quiet in my house I sit,
Thy book be my companion still:
My joy Thy sayings to repeat,
Talk o'er the records of Thy will,
And search the oracles Divine,
Till every heart-felt word be mine."

Remember, faith grows by *use*. The late Dr. Cullis was once asked: "Doctor, how can I get faith?" to which he simply replied: "Just use what you have." Again he says: "What is the answer of Jesus to the prayer, 'Lord, increase our faith'?" "If ye have faith as a grain of mustard seed, ye shall say . . . and nothing shall be impossible unto you." Matt. 17: 20. And in a former chapter of the same Gospel He speaks of the mustard seed as "indeed the least of all seeds."

Does not this teach us that this little seed only needs exercise and it will grow—only needs something on which to expend itself, and it will spring up, "the greatest among herbs and become a tree, so that the birds of the air may come and lodge in the branches thereof"? Matt. 13: 32. Like all things in the moral world, it must expend itself, if it would increase; it must lose itself in something else if it would become "rich and increased;" always growing because always giving—always expending in order always to receive. Faith must cast itself forth by a living impulse and lose sight of itself in its object."

Lastly, never, under any circumstances, give place to worry—fight it as you would a plague. There is nothing we know of so utterly inconsistent with a life of trust as worry, and should ever be regarded as sin for the following reasons:

1. Because it is absolutely useless. It cannot accomplish any good. It ought, therefore, to be renounced. "And which of you, by being anxious, can add one cubit unto his stature?" Matt. 6: 27, R.V. "There is no reward for worry, there is much reward for rest."

"Sometimes," says John Newton, "I compare the troubles we have to undergo in the course of a year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once; He merci-

fully unties the bundle, and gives us first one stick, which we are to carry to-day, and then another, which we are to carry to-morrow, and so on. This we might easily manage if we would only take the burden appointed for us each day; but we choose to increase our trouble by carrying yesterday's stick over again to-day, and adding to-morrow's burden to the load before we are required to bear it."

2. Because its indulgence is an injury to the body. It is not work, but worry, that kills men. "A merry heart doeth good like a medicine; but a broken spirit drieth the bones." Prov. 17: 22.

3. Because it leads us to make mistakes. When our hearts are agitated we cannot have a sound judgment. In that perturbed state of mind we are very apt to see things from the wrong standpoint. Is this not too true?

4. Because it leads to sin. Almost invariably, worry tends to impatience and irritability. So saith the Word of God. "Fret not thyself, it tendeth only to evil doing." Ps. 37: 8, R.V.

5. Because it is unlike Jesus. We read of Christ being "grieved," "angry," and "sorrowful," but never of His being worried; and when we are seen anxious and troubled, it reminds those around us more of the absence of Jesus than of His presence within us.

6. Because it interrupts our communion with God. Rev. F. B. Meyer says: "Two things come between our souls and unshadowed communion with God—SIN and CARE. We must be as resolute to cast our care on the Lord as to confess our sins to Him, if we would 'walk in the light as He is in the light.'"

7. Because worry is disobedience to God's plain command. He says: "In nothing be anxious." Phil. 4: 6, R.V. A holy, but very busy man once said, "I hear of earthly care, but I know it not." A poor colored woman said of her care, "If I cannot cast it

I will roll it over on Him. I will get it there some way, because He says I may." Happy soul! The Psalmist says: "Rest in the Lord; wait patiently for Him." In Hebrew, "Be silent to God, and let Him mould thee." Keep still and He will mould thee to the right shape.

"Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Phil. 4: 6.

CHAPTER VII.—REMARKABLE EXPERIENCE OF SOME WHO
HAVE TESTED THESE NOTES AND FOUND THEM TRUE.

Father Carpenter, an illiterate man, commences to live by faith, and after his death, it was discovered that ten thousand souls had been converted through his instrumentality.

Dorothea Trudel was convinced that the prayer of faith shall save the sick, and, lo! through her life of trust the town of Mannedorf sees several large hospital buildings arise, where hundreds of patients are cared for, but no medicine is used in their behalf, but simple faith sends them to their homes cured.

Pastor Harnis, a country minister of poor peasants, had laid on his heart the evangelization of Africa. He says, "I prayed fervently, and laid the matter in God's hands. As I rose at mid-night from my knees, I said in a voice that startled me, 'Forward, now, in God's name!' From that moment there never came a doubt." This heroic pastor proposed that his congregation go as missionaries. No less than twelve came forward, and he, in the name of the congregation, *without any means*, accepted the entire responsibility of training, sending, and supporting these men. On he went, strong in faith, and was enabled to send out *three hundred and fifty missionaries*, and gathered *thirteen hundred members*. Shortly before he finished his course he recorded in his diary that for the last year he needed \$360,000, and the Lord sent it, and \$168 more!

At a conference held at Mildmay Park, London, in

June, 1872, Dr. Moon, of Brighton, spoke as follows : " Our great work that we are carrying out—printing the Scriptures for the blind—is carried on by means of subscriptions, and often all our money is expended, and we do not know whence other help will come. Well, one week all was gone, and my private money, too, was quite spent, so that I could not lend any more to the work in that way, and I wanted particularly to send money away at the end of that week. On Thursday morning of that week, a lady, then living in Brighton, went into her drawing-room to have a little prayer and to read the Scriptures alone, before she joined her family. As soon as she knelt down to pray, she heard an audible voice—now mark this, dear friends—saying to her, '*Make out a cheque for fifty pounds and sent it to Dr. Moon.*' No person being present, she thought it was God speaking; so she said, 'Lord, do you mean that *blind* man?' She heard the voice say again, 'Yes, make out the cheque, and give it to him without reserve.' She rose, made out the cheque, and she brought it to my house; but I happened to be engaged with a missionary at the time, so she came to me the next day and gave me the cheque, telling me what had occurred. Now, I had never met with that person in my life, yet that was what God could give. How wonderfully was God glorified."

When George Muller began his Orphanage work, he was so poor that he had no bread to eat, save as his Heavenly Father daily fed him. In such poverty as this there were no earthly resources from which to draw for a great enterprise like the housing of homeless children. But this labor was laid on his heart to do for the Lord, and somewhat timidly he ventured to ask for a small house and a few orphans with which to begin his ministry to the Lord's helpless ones. He noticed that he got just what he asked, that the answers

he received kept pretty nearly within his expectations, and so the work was confined within narrow limits. On one occasion when pondering over the Word of God he came to these words: "Open thy mouth wide and I will fill it." (Psa. 81: 10.) A new thought flashed on him. "Like the children of Israel in the desert, I have been limiting the Holy One by my unbelief." He yearned to give largely, but his faith was so small that it hindered his capacity to ask and receive. He read and re-read that Psalm. It made a deep impression upon him. He saw how Israel forgot the Lord's mighty works. With what wonders and signs did He bring them out of the house of bondage! Yet they doubted His power and grace. Unbelievably they asked, "Can God 'set a table in the wilderness?'" He would have fed them "with the finest of the wheat, and with honey out of the rock." He would indeed "have satisfied" them. But, alas! like many to-day, they opened not their mouths, save to grumble and murmur. Then this man of God remembered how, when the mother bird brings a morsel to her young, they open their little beaks as wide as they can stretch them, waiting to receive their food. He reflected, too, that God must like to see His children open wide their mouths in expectation of great gifts. This was a turning-point in George Muller's career. From that day he learned to attempt great things for God, and expect great things from God, as the twenty-seven hundred windows of the five Orphanage buildings bear witness.

From his own personal account of his labors we gather the following facts: Between three and four million tracts and pamphlets are distributed yearly. Upwards of one hundred millions of books, pamphlets, etc., have been given away; sixty-seven millions in various languages. As the result of this enormous circulation of wholesome literature, a great many

papists, and thousands of others, have been saved; while in the various Sabbath and day schools and orphanages, untold numbers of children and youths have been savingly converted to God. On mission work throughout the world he has spent over a million of dollars. In his Orphanage there are about, on an average, 2,250 children, the support of whom amounts to \$230,000 annually! He declares that he has never asked a human being for a sixpence! He has trusted alone in Jehovah for the supply of all his wants. Often the last sixpence has been spent, and within a few hours either money must come or starvation; but the money came without fail, and never were the children sent hungry to bed. Hundreds of times he has held two prayer meetings a day with his helpers, beseeching God to send them supplies for the next meal of food for the orphans, and in every case the Lord has graciously answered their prayers. In the course of his life he has received some thirty thousand answers to prayer within the same day of asking, while for some things he has prayed over thirty years! He has received as high as \$45,000 in one donation, and scores of times \$5,000.

Again he says: "The first and primary object of the institution was, and still is, that God may be magnified by the fact that the orphans under my care are provided with all they need only *by prayer and faith*, without anyone being asked by me or my fellow-laborers, by which it may be seen that God is *ever faithful and still hears prayer*. This, my aim, has been abundantly honored. Multitudes of sinners have been thus converted, multitudes of the children of God, in all parts of the world, have been benefitted by this work, even as I had anticipated."

A similar work is being carried on in Okayama, Japan, by Mr. J. Tshi, on the basis of simple trust in God for support. Hundreds of orphans are cared for,

and various industries carried on, such as printing, weaving, etc., in which the orphans are trained to lives of usefulness. Mr. Tshi records some remarkable answers to prayer in connection with his work.

Then who has not heard of the marvellous work which for many years was carried on by the late Dr. Cullis, of Boston, through simple faith in the promises of Jehovah?

In giving an account of his experience at the beginning of this work, he says: "I found that I had not the love for the Word which it seemed to me that a Christian, wholly consecrated to God, ought to have. I read a chapter morning and evening; I read it because I thought as a Christian I ought to read God's Word. There was no joy in it—it was a task—it was a duty. My heart longed for something better; to know more of God. I began to cry unto Him to give me a love for His Word, and the prayer was answered; for soon there came stealing into my heart a satisfaction and then a joy as I took up my Bible and read of His covenant mercies; of the blood to cleanse; of Christ as a living Saviour, who would abide with us and in us. And when I read the promises—thousands of them running through God's Word—the question came to my heart, Are these promises true to-day? or were they simply given to the disciples eighteen hundred years ago? Are they only a matter of history? The more my heart questioned, the more doubts came in, and Satan, if he can only bring us to question the truth, will surely leave his own mark of unbelief on the soul. So that, in place of joy, came unrest. This lasted for many days, until in an agony of despair, I took the Bible, and, clasping it in my hands, I cried: "O God, by Thy grace I will believe every word between these covers, whether I understand it or not!" From that hour to this, God's promises have been more true to me than the word of any earthly friend, and instead

of it being a duty or task to read this precious book, it is now a feast, and often more difficult, for very joy, to read a chapter through than it was years ago to read from duty.

As this account of the Lord's dealing with me may fall into the hands of some brother or sister in the Lord, who has not joy in the reading of the Word of God, let me offer this suggestion: Take the Bible, and upon your knees ask God, for Christ's sake, to make it real to you; then it shall be to you even as it was unto Him. "When He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me." (Luke 4: 17, 18.)

During this experience, as related above, I began to call upon God for a definite work for Him; for He says, "For every man, his work." He then revealed to me the care of the poor, sick, and dying of consumption, and having no place of shelter but the poor-house. After prayer as to how I should obtain means to carry on such a work, the Lord, by His Spirit, led me to the promises; so that when He brought me into the liberty of full trust in His Word and power, it became my burning desire to prove to other hearts that God's promises were just as true to-day as when Christ walked this earth. 'Jesus Christ, the same yesterday, to-day, and for ever.' My heart leaped for joy at the thought, that while unworthy, God would use me as an instrument to show forth His glory."

Dr. Cullis then began to venture out on these promises and engage in the work God designed for him. Step by step the work grew on his hands until he had in operation in Roxbury, the Consumptives' Home, two Orphan Homes, Spinal Home, Deaconess' House, Faith Cure House, Cancer Home, and the Grove Hall Church. In Boston, the Beacon Hill Church and the Faith Training College. In Boydton, Va., Boydton Orphanage, Institute, and Church. In Santa Barbara,

Cal., Santa Barbara Mission. In Bakersfield, Cal., the Chinese Mission, and in India the Basim Mission and the Basim Orphanage. Beside all this he established a Book and Tract Repository in Boston, and three monthly papers.

Amazed at the magnitude of this work, the reader is no doubt ready to enquire, as well he may, "From whence comes the support of all these benevolent enterprises?" We will let Dr. Cullis himself answer. In the chapter of facts in "Faith Works," he says: "1. All means for the work have been freely given. 2. Not a dollar has been solicited from any but the Lord. 3. No debts have been incurred for current expenses."

The work has no endowment or pecuniary support or patronage. *The sole dependence for all expenses is upon gifts from God in answer to prayer.*

In the year 1659, the Grand Elector of Brandenburg said that he wished to "tune his pulpits." His meaning was, he wanted to expel from them all who preached the Gospel, and make the preachers tune their doctrines to suit the wishes of the world. Among those who were exiled was an apostolic man named P. Gerhardt, who, replying to this cruel edict, said: "I cannot preach what is not found in God's Word. That Word, and that Word only, will I proclaim."

He received notice at once to leave his home and country, and, with wife and children, he started on his sad journey. The first night they stopped at a small inn; they were all wearied out, and the children were crying. This man of God, unable to sleep, walked out to the neighboring wood and prayed. "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass," sounded in his ears. These inspiring words came to his mind so often that he composed the following well-known hymn, and then returned to the inn much comforted.

Give to the winds thy fears ;
 Hope, and be undismayed ;
 God hears thy sighs and counts thy tears,
 God shall lift up thy head ;
 Through waves, and clouds, and storms,
 He gently clears thy way ;
 Wait thou His time, so shall this night
 Soon end in joyous day.

Still heavy is thy heart ?
 Still sink thy spirits down ?
 Cast off the weight, let fear depart,
 And every care be gone.
 What though thou rulest not ?
 Yet heaven, and earth, and hell,
 Proclaim, " God sitteth on the throne.
 And ruleth all things well."

Leave to His sovereign sway
 To choose and to command ;
 So shalt thou, wondering, own His way,
 How wise, how strong His hand !
 Far, far above thy thought
 His counsel shall appear,
 When fully He the work hath wrought,
 That caused thy needless fear.

To his wife he said, " God has given me a message of comfort this night. Listen!" Then he quoted her the passage of Scripture, and repeated the hymn he had composed. They went to rest being fully persuaded God would not desert them. They had hardly retired when a loud knocking at the door aroused all in the house.

" Is Dr. Gerhardt lodging here?"

" He is," replied the landlord, leaning out of his window, and examining the horseman who had arrived at such a late hour.

" I bear a message from Duke Christian of Meresberg, and I must see him at once.

The messenger and his horse were splashed with mud, they had come in great haste. Gerhardt hurried

downstairs wondering what Duke Christian wanted with him. The messenger handed him a sealed packet which read as follows:

"Come to me, and I will give you church, people, home, livelihood, and liberty to preach the Gospel as your heart may prompt you."

Truly our God verifies His promises.

Augustus Herman Franke, a poor minister, with no property but his books, of Halle, Germany, was led to open an orphanage for poor children. Hundreds of children were cared for and educated—there were no other resources but voluntary gifts.

At times the treasury would be completely exhausted, and then he would report the fact to the Lord and wait on Him. We quote from his testimony:

"In the month of April, 1696, our funds were exhausted, and I knew not where to look for the necessary supplies for the next week. This caused me great distress; when some person, who is yet unknown to me, put into my hands a thousand dollars, for the orphans. At another time, when our stores were exhausted, we laid our case before the Lord, and had scarcely finished our prayers, when a letter was handed in with fifty dollars in gold. Twenty dollars soon after came, which fully supplied our wants, and we were taught that God will often hear prayer almost before it is offered. In the month of October, 1698, I sent a ducat to a poor and afflicted woman, who wrote me that it came to hand at a time when she greatly needed it, and she prayed God to give my poor orphans a heap of ducats for it. Soon after I received from one friend two ducats; from another, twenty-five; from two others, forty-three; and from Prince Paul, of Wurtemberg, five hundred. When I saw all this money on the table before me, I could not but think of the prayer of the poor woman, and how literally it had been fulfilled.

"In February, 1699, I was almost entirely without

funds, though such were needed for the daily wants of the children and other poor. In this state of difficulty, I comforted myself with the promise of the Lord Jesus, 'Seek ye first the Kingdom,' etc. When I had given out the last of our money, I prayed to the Lord. As I left my room to go to the cottage, I found a student waiting for me, who put seventy dollars into my hands. Soon afterwards we were in the greatest want, but I trusted in the Lord, and determined to go to my closet and spread my wants before Him. I rose to go to my closet, and, while on my way, a letter was put into my hands from a merchant, informing me that he had received a cheque for a thousand dollars, to be paid me for the orphan house. How forcibly did I feel the truth of the promise: 'Before they call, I will answer.'

"I had no reason to ask for assistance, but I went to my closet and praised the Lord for His goodness. At another time the superintendent of the building came to see me and asked if I had received any money for the payment of the laborers. 'No,' I said, 'but I have faith in God.' Scarcely had I uttered these words when someone was announced at the door. On going to him, I found that he had brought me thirty dollars. I returned to the study and asked the superintendent how much money he needed. He replied, 'Thirty dollars.' 'There they are,' said I. At another time of great need I prayed particularly, 'Give us this day our daily bread.' I dwelt upon the words, 'this day,' for we needed immediate aid. While I was yet praying, a friend came to the door, and brought me four hundred dollars.

"At one time I was recounting to a Christian friend some of our remarkable deliverances from want, by which he was so much affected that he even wept. While I was speaking, as if to confirm my statements, I received a letter containing a cheque for five hundred

dollars. At another time I was in need of a large sum, but did not know where to obtain even ten dollars. The steward came, but having no money for him, I asked him to come again after dinner, and, in the meantime, gave myself to prayer. When I came in the afternoon all I could do was to ask him to come again in the evening. In the afternoon I was visited by a friend, with whom I united in prayer to God. As I accompanied my friend to the door on his departure, I found the steward standing on one side, and on the other a person who put into my hands a hundred and fifty dollars. On another occasion the superintendent began to pay the laborers with only fourteen dollars, but before he got through he received enough to complete the payments.

"The steward became so accustomed to this experience, that, when new straits came, he would remark, 'Now we shall have reason again to admire the manner in which God will come to our aid.'"

This institution was firmly established, and exists at this day on a grand scale, having sometimes three hundred pupils. As Professor Stowe pertinently remarks, in a review of this narrative, "If anyone can believe that such a long series of answers to prayer can be accounted for on the ground of accidental coincidences, such a man would scarcely be persuaded though one should rise from the dead."

In a sketch of the life of *Mate Paulus*, the wife of a German minister, who lived on the borders of the Black Forest, are several incidents which illustrate the power of living faith, and the providence of a prayer-hearing God.

Though destitute of wealth, she much desired to educate her children, and five of her boys were placed in school, while she struggled, and prayed, and toiled, not only in the house, but out of doors, to provide for their necessities.

"On one occasion," writes one of her children, "shortly before harvest, the fields stood thick with corn, and our mother had already calculated that their produce would suffice to meet all claims for the year. She was standing at the window casting the matter over in her mind with great satisfaction, when her attention was suddenly caught by some heavy, black clouds with white borders, drifting at a great rate across the summer sky. 'It is a hail-storm!' she exclaimed in dismay; and quickly throwing up the window, she leaned out. Her eyes rested upon the frightful mass of wild storm-clouds covering the western horizon, and approaching with rapid fury.

"'O God!' she cried, 'there comes an awful tempest, and what is to become of my corn?' The black mass rolled nearer and nearer, while the ominous rushing movement that precedes a storm began to rock the sultry air, and the dreaded hailstones fell with violence. Half beside herself with anxiety about these fields, lying at the eastern end of the valley, she lifted her hands heavenward, and wringing them, in tears, cried: 'Dear Father in heaven, what art Thou doing? Thou knowest I cannot manage to pay for my boys at school without the product of these fields! Oh, turn Thine hand, and do not let the hail blast my hopes!' Scarcely had these words crossed her lips, when she started, for it seemed as if a voice had whispered in her ear: 'Is My arm shortened, that I cannot help thee in other ways?' Abashed, she shrank into a quiet corner, and there entreated God to forgive her want of faith. In the meantime the storm passed, and now various neighbors hurried in, proclaiming that the whole valley lay thickly covered with hailstones, down to the very edge of the parsonage fields, but that the latter had been quite spared. The storm had reached their border, and then suddenly taken another direction into the next valley. Moreover, the whole village was in amaze-

ment, declaring that God had wrought a miracle for the sake of our mother, whom He loved. She listened, silently adoring the goodness of the Lord, and vowing that henceforth her confidence should be only in Him."

At another time she found herself unable to pay the expenses of the children's schooling; and repeated demands for money were rendered more grievous by the reproaches of her husband, who charged her with attempting impossibilities, and told her that her self-will would involve them in disgrace. She, however, professed her unwavering confidence that the Lord would soon interpose for their relief, while his answer was: "We shall see; time will show."

In the midst of these trying circumstances, as her husband was sitting in his study, absorbed in meditation, the postman brought three letters from different towns where the boys were at school, each declaring that unless the dues were promptly settled, the lads should be dismissed. The father read the letters with growing excitement, and spreading them upon the table before his wife as she entered the room, exclaimed: "There, look at them, and pay our debt with your faith? I have no money, nor can I tell where to go for any."

"Seizing the papers, she rapidly glanced through them, with a very grave face, but then answered firmly: 'It's all right; the business shall be settled. For He who says, "The gold and silver are Mine," will find it an easy thing to provide these sums.' Saying which she hastily left the room.

"Our father readily supposed she intended making her way to a rich friend who had helped us before. He was mistaken, for this time her steps turned in a different direction. We had in the parsonage an upper loft, shut off by a trap-door from the lower one, and over this door it was that she now knelt down, and began to deal with Him in whose strength she had

undertaken the work of her children's education. She spread before Him those letters from the study table, and told Him of her husband's half-scolding taunt. She also reminded Him how her life had been redeemed from the very gates of death, for the children's sake, and then declared that she could not believe that He meant to forsake her at this juncture; she was willing to be the second whom He might forsake, but she was determined not to be the first.

"In the meantime her husband waited downstairs, and night came on; but she did not appear. Supper was ready, and yet she stayed in the loft. Then the eldest girl, her namesake, Beate, ran up to call her; but the answer was: 'Take your supper without me; it is not time for me to eat.' Late in the evening the little messenger was again dispatched, but returned with the reply: 'Go to bed; the time has not come for me to rest.' A third time, at breakfast next morning, the girl called her mother. 'Leave me alone,' she said, 'I do not need breakfast; when I am ready I shall come.' Thus the hours sped on, and downstairs her husband and children began to feel frightened, not daring, however, to disturb her any more. At last the door opened, and she entered, her face beaming with wonderful light. The little daughter thought that something extraordinary must have happened, and running to her mother with open arms, asked eagerly: 'What is it? Did an angel from heaven bring the money?' 'No, my child,' was the smiling answer; 'but now I am sure that it will come.' She had hardly spoken when a maid in peasant costume entered, saying: 'The master of the Lincoln Inn sends me to ask whether the frau Pastorin can spare time to see him?' 'Ah, I know what he wants,' answered our mother. 'My best regards, and I will come at once.'

"Whereupon she started, and mine host, looking out of the window, saw her from afar, and came forward

to welcome her with the words: 'O madam, how glad I am to have you come!' Then leading her into his parlor, he said: 'I cannot tell how it is, but the whole of this last night I could not sleep for thinking of you. For some time I have had several hundred gulden lying in that chest, and all night long I was haunted by the thought that you needed this money, and that I ought to give it to you. If that be the case, there it is—take it; and do not trouble about repaying me. Should you be able to make it up again, well and good; if not, never mind.' On this my mother said: 'Yes, I do most certainly need it, my kind friend; for all last night I, too, was awake, crying to God for help. Yesterday there came three letters telling us that all our boys would be dismissed unless the money for their board is cleared at once.'

"'Is it really so?' exclaimed the inn-keeper, who was a noble-hearted and Christian man. 'How strange and wonderful! Now I am doubly glad that I asked you to come!' Then opening the chest he produced three weighty packets, and handed them to her with a prayer that God's blessing may rest upon the gift. She accepted it with the simple words: 'May God make good to you this service of Christian sympathy; for you have acted as the steward of One who has promised not even to leave the giving of a cup of cold water unrewarded.'

"Husband and children were eagerly awaiting her at home; and those three dismal letters still lay open on the table when the mother, who had quitted that study in such deep emotion the day before, stepped up to her husband radiant with joy. On each letter she lay a roll of money, and then cried: 'Look, there it is! And now believe that faith in God is no empty madness!'"—*Wonders of Prayer*.

"And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson,

and of Jephthah; of David also, and Samuel, and of the prophets; who, *through faith*, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection." (Heb. 11: 32-35.)

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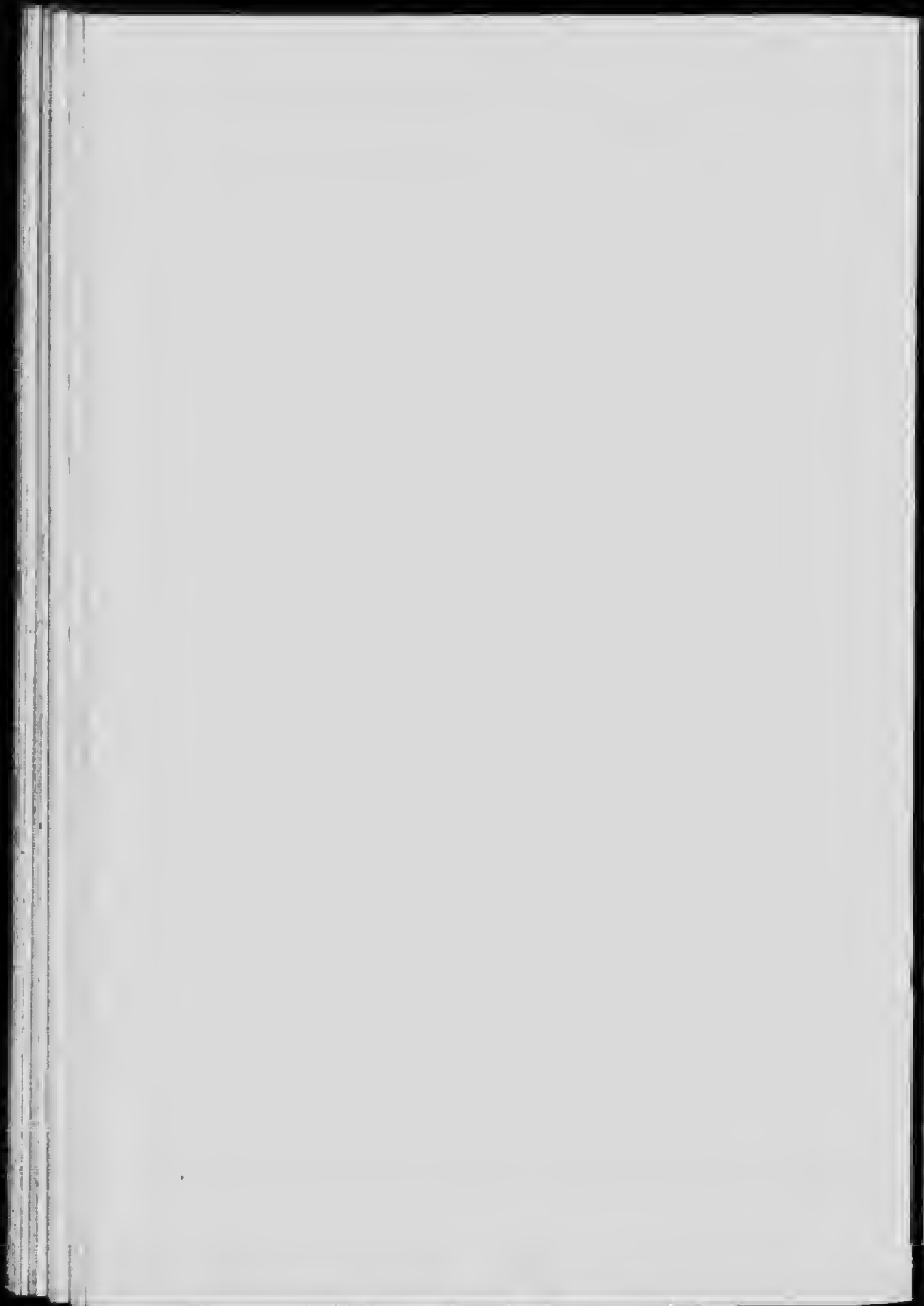
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Now read Mark 10: 29, 30, and Luke 18: 29, 30. You see you have your 10,000 per cent. now, and eternal life thrown in. This offer is especially to laborers without capital; now notice the chance for laborers with capital. Men with money are seeking safe investments with good returns; and here it is. Hear it! First, "The borrower is servant to the lender."—Prov. 22: 7. Next, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."—Prov. 19: 17. There it is. But is it safe? Yes; all the UNIVERSE is mortgaged to the obligation. What interest did you say? A hundredfold, which is ten thousand per cent.; that is the borrower's own proposition, and he becomes servant to the lender, and makes the inestimable gift of eternal life besides, as a bonus; that is, for the privilege of getting the loan. Isn't that wonderful? Did you ever hear of anything like it? Everybody has a chance. How much are you investing?—*Sel.*



WAITING UPON GOD.

BY REV. C. I. SCOFIELD, D.D., EAST NORTHFIELD, MASS.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."—Isa. 40: 31.

This is one of the promises which come most easily to the lips of the people of God, and yet these blessings are not usual in the lives of Christians. As a matter of fact, we run and *are* weary, we walk and *do* faint. The wings of our soul do not habitually beat the upper air. On the face of it, it is very simple. There is the condition entirely within the reach of every Christian, whatever may be his age or condition or environment, and then four resultant blessings made sure by the "shall" of Almighty God: "They that wait upon the Lord *shall* renew their strength; they *shall* mount up with wings as eagles; they *shall* run and not be weary; they *shall* walk and not faint."

There is one condition; that performed, the resultant blessings are sure. Obviously, then, the absence of the blessing proves that we do not meet the condition.

Perhaps we have never stopped to read it very carefully. We like certain promises of Scripture largely because we feel there is something strong, beautiful, and triumphant in them, but we do not really consider what they mean. What does the Scripture mean by "waiting on the Lord"? Everything hinges on that.

It is the sole condition. First of all, waiting upon God is never praying. Praying is petitioning God for something; praying is "supplication and thanksgiving." It has its own great and unique place in the Christian life, but it is not waiting upon the Lord.

Three Hebrew words are translated "wait" in this connection, and three passages may serve to illustrate their meaning. Psalm 62: 1, "Truly my soul waiteth upon God." In the margin it is, "Truly my soul is *silent* unto God." That is not prayer. It is not worship. Worship is ascribing praise to God, adoring Him. "Truly my soul is silent unto God." A very singular expression. It is as if in utter hush and quietness the soul casts itself upon God. The element of waiting is there, of course. Silence implies waiting.

Take another illustrative passage. Psalm 104: 27: "These wait all upon Thee; that Thou mayest give them their meat in due season." Here the word is the same, but it implies both dependence and expectation—a faith that silently reaches out to take hold upon God, and which has its expectation from God. The attitude is precisely expressed in Psalm 62: 5: "My soul, wait thou upon God, *for my expectation is from Him.*" Here is silence, but a silence that is full of expectation. David is silently waiting upon God because he knows that presently God will speak, that presently God will give him something. You believe it and so you hush down all the turbulence of your heart, and you are quiet in expectation that God will presently do something, or give something.

Then in 2 Chron. 17: 18, 19, there is quite another thought. Here are one hundred and four score thousand men all ready for war, waiting on the king, waiting for the word of command, waiting as Dewey's gunners waited while the great white ships bore down upon the doomed Spanish squadron. You have the

same word and the same idea precisely in Prov. 8: 34. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." The thought there is of a servant and his master. He has nothing to do just at that moment, but he "waits" at the door. The master does not open the door immediately, but there the servant waits with his ears open, waits for the slightest sound from within, knowing that at any moment the door may swing back, and the master may say, "My servant, go, do this, or do that." Now I think we are ready to gather these passages into a definition of what waiting upon God means.

TO WAIT UPON GOD IS TO BE SILENT THAT HE MAY SPEAK, EXPECTING ALL THINGS FROM HIM, AND GIRD-ED FOR INSTANT, UNQUESTIONING OBEDIENCE TO THE SLIGHTEST MOVEMENT OF HIS WILL.

That is waiting upon God. All the spiritual senses alive, alert, expectant; separated unto Him, His servant and soldier—waiting. It is not the waiting of an idler, it is not the waiting of a dreamer. It is the quiet waiting of one who is girt and ready, one who looks upon life as a battlefield and a sphere for service, who has one Master, and but one, to whom he looks for everything, from whom alone he expects anything. This is waiting upon God according to the Scriptures.

There is a wonderful illustration of this in the great deed of "the three chief" of David's mighty men. Read carefully 2 Samuel 23. It is a wonderful chapter on service. David had many mighty men, but among them three were chief. What special service made them chief? One day when David was being hunted, as he said, like a partridge, on the mountains of Israel, when he was very far from the throne, and only faith could see him as king, the garrison of the Philistines was in Bethlehem, and he longed and said: "Oh, that one would give me to drink of water of the well of

Bethlehem which is by the gate!" It was not a command, but three men heard the wish breathed out of David's heart, and they broke through the host of the Philistines and drew water out of the well by the gate of Bethlehem and fought their way back and brought the water to David. These men were "waiting upon" David. They were near enough and they were silent enough to hear David's sigh, and that sigh to them was a command.

Now, glorious blessings depend upon this attitude toward God. Are we waiting? Are we silent unto God? Is our expectation from Him, or from ourselves, or from the world? If our expectation is truly from Him, and we are willing to yield Him an immediate obedience, then we are waiting upon God. Then the four blessings of the text must follow because God says they shall. Let us look at these blessings.

I.

First, "They that wait upon the Lord shall renew their strength." In the margin we see that literally the word rendered "renew" is "change"—they shall change their strength. It is a word used to denote a change of garments. They shall lay aside *their* strength, and put on, as a garment, strength from God. This whole fortieth chapter of Isaiah is a series of contrasts between the frailty and feebleness of man and the strength and greatness of God. "All flesh is grass—but the word of our God shall endure for ever." "It is He that sitteth upon the circle of the earth—and the inhabitants thereof are as grasshoppers." "Even the youths shall faint and be weary—but to them that have no might He increaseth strength."

Now, man is a being who fancies that he has some strength. And so, indeed, he has in the sphere of the natural, but it is a strength which utterly breaks down

in the sphere of the Christian life. The problem is to rid ourselves of self-strength that God may clothe us with His own strength: and this is the first blessing promised to those who "wait upon the Lord." How does God effect this? I do not know, but I know that somehow when we are waiting upon Him, our strength, which, after all, is perfect weakness, is laid aside, and Divine hands clothe us with the strength of God. We do "change our strength."

II.

We now come logically to that great second blessing promised to the waiters upon the Lord: "They shall mount up with wings as eagles." What does that mean? Why "wings as eagles?" Why not "with wings as doves?" I think it is because the eagle is the only bird that goes high enough; because the eagle is the only bird that goes so high that he is lost to sight in the upper heights. I have lived in an eagle land and I know a little about eagles, and I am glad, too, to confess my obligation to two great preachers, Rev. John McNeill and Rev. W. P. Ray, who have told me some wonderful things about eagles. The eagle is a bird not often seen. The eagle is the most solitary of birds. Did you ever see or hear of a flock of eagles? You may see a flock of geese, but you will never see a flock of eagles. You may sometimes see two together, but very rarely. His eyrie is in the rocks among the mountains. He is a bird that has to do with great things—mountains, and great depths, and immense heights. An eagle can also be very still. No bird can stay still so long as an eagle. There is no restlessness in him. There is the repose of perfect power. He can be quiet when it is time to be quiet. But when the sun rises and his eye catches the first ray, you may see him stretch his wings, launch out

over the abyss and begin that "tremendous spiral" flight, up, up, up, higher and higher, until he is lost to sight; and all day he is there in the vast upper realm of light, above all storms, in the great tranquility of the upper spaces.

That is mounting up with wings as eagles; to be up there, as we might say, with God. No Christian ever comes into God's best things who does not, upon the Godward side of his life, learn to walk alone with God. Lot may dwell in Sodom and vex his righteous soul with the filthy conversation of the wicked, but God will have Abraham up in Hebron upon the heights. It is Abraham whom He uses. Moses, learned in all the wisdom of the Egyptians, must go forty years into the desert to be alone with God. Paul, who was filled with Greek learning and had also sat at the feet of Gamaliel, must go into Arabia and learn the desert life with God.

Before God uses a man greatly, He isolates him. I do not mean the isolation of a monastery. He gives him an isolating experience. He causes him to pass through something, and, when it is over, those about him, who are no less loved than before, are no longer depended upon. He realizes that he is separated unto God, that the wings of his soul have learned to beat the upper air, and that God has showed him unspeakable things, which it is not lawful to utter. Now, the man who has learned to mount up with wings as an eagle, enters into a great quietness. Paul was an eagle-man, if there was ever one, and he says that it is "a very small thing with me that I should be judged of you, or of man's judgment." You cannot vex that man, you cannot turn aside that man's life. He will love you, no matter what you do, because he is not expecting anything from you, in this world or the next, and so he can be all things to you to win you. "Henceforth," says Paul, "let no man trouble me;

for I bear in my body the stigmata of the Lord Jesus." He has had an eagle experience. He is God's man. If we mount up with wings as eagles, we shall often grieve the judicious, and must count upon some experience of misunderstanding; but we can keep sweet about it. We may avoid this; we may nest low enough to be understood by the carnal, turn the ecclesiastical crank, and be approved; but if we take the upper air we must go alone like the eagle.

Now, dear friends, this is precisely our calling. Christ will never be satisfied until He has each one of us separate unto Himself. Hear: "If ye then be risen with Christ, seek those things which are above." How far above? "Where Christ sitteth upon the right hand of God." Stretch the pinions of your soul, remember that you belong up there, and beat the lower air and rise and rise until you are before the enthroned One.

You remember John McNeill's story of the captive eagle. A man had a young eagle which he put in the hen-yard, with a clog on one of its feet so that it could not fly, and there it grew up. At last, when the man was going to move away from that part of the country, he decided to liberate his eagle. He took off the clog, but the eagle went hopping about just the same. So very early one morning he took the eagle and set him upon the coping of the wall, just as the sun was rising. The eagle opened his eyes and looked at the sun, and then lifting himself proudly up, stretched his mighty wings, and with one scream launched himself into the upper air, and in five minutes was a vanishing speck. He belonged up there all the while, and had simply been living in the wrong place.

Oh, fellow-believers, if we be indeed risen with Christ, let us seek those things which are above, where Christ sitteth on the right hand of God.

III. AND IV.

Now the third blessing: "They shall run and not be weary." That seems like a tremendous come-down; like a strange anti-climax, and also the fourth: "They shall walk and not faint."

What! must we come down and run and walk here on this stupid, prosaic earth after these eagle flights? Yes, precisely. The eagle flight is unto this. We go up there that we may serve down here, and we never can serve down here, according to God's thought of service, until we trace the spirals of the upper air, and have learned to be alone in the silent spaces of God. It is only the man who comes down from interviews with God who can touch human lives with the power of God. Yes, we must run down here, and walk down here, but only in the degree in which we know the inspiration of the upper air can we either run without weariness, or walk without fainting.

Someone gave a gentleman in Scotland an eagle, and he confined it, but it sickened, and one day he went out and looked at it. There it was with drooping wings and film-covered eyes. It seemed sick unto death. He said to himself, "It is a pity this free bird should die here, I will give it its freedom." He took it out on the heights and put it upon a rock, and went off and lay down in the heather to watch what would happen. Presently he saw it lift its head and open its eyes and look. That eagle's eye saw something in the upper air which the man could not see, and that eagle's ear heard something which the man could not hear, but he watched until he saw a speck in the sky, and that speck grew larger, and presently he became aware that an eagle was coming down. Down it swept with a scream of exultation and passed over the sick eagle, and fanned it with its mighty wings, and lifted it up upon its own broad pinions until the sick eagle, gather-

ing strength from contact with the messenger from the sky, spread its wings and soared away into the fathomless blue. That eagle could bring life and invigoration down here because it came from the upper air.

What is the "walk?" It is the every day of life. It is the getting up in the morning and getting breakfast, dressing the children, getting them off to school; it is going down and opening the store, it is going out and feeding the herds, it is going into the study and opening the Word of God. It is whatever our appointed task may be. It is doing this all day, in heat and cold, dull days and brighter days—the common life. It is this, the everyday "walk," that tests and tries. Far easier is it to gather one's energies for a swift run sometimes than it is to walk. But we have to walk; we are made to walk. We live a common life, a life of everyday duty, plain, prosaic, and un-beautiful.

But we may "walk and not faint" under the wear and petty vexations and frictions with everyday life, but only on condition that, first of all, we have been walking with God.

Now, let us put it all together, for these things are sequential, and not to be had separately, nor ever in any other order.

First, there is the waiting man. He is very still, like the hussars sitting their motionless chargers in the arches of the Horse Guards in London, but he is alert, expectant, ready.

Second, unseen hands clothe him with Divine power and energy. He was a fainting youth when he began to wait; now he has renewed his strength.

And then he is gone from your sight; he is alone with the King. Waiting at the posts of His doors, he has been called into audience. What passes in the throne room? No man may ever tell. But presently

he re-appears, hot-foot upon some business of the King's that "requireth haste." And you marvel at what he can do. He seems not to know weariness. He speaks every day for months with marvelous freshness and force, and then, for vacation, writes a book.

But you say, "This man is sustained by the enthusiasm of a great service." Is it so? See him under the stress of small frets, wearing things, stupid tasks. Does he faint? Is he querulous, irritable? Oh, no; he is like a June morning. He has cheer, and hope, and courage for a whole family, church, college, city, nation. He is a reservoir of sweetness, quietness, serenity. He is the man who began by waiting upon the Lord. *He* did that; all the rest God did.

ZION'S BANK.

The following verses were written by Rev. Rowland Hill many years ago, and are here given in their complete form.

I have a never-falling Bank,
Well filled with golden store ;
No other bank contains so much
That can enrich the poor.

Should all the banks of Europe break,
And that of England fail,
Fear not that Zion's glorious Bank
Its discounts will curtail.

Sure all the wealth the world contains
Can never be compared
With what the grace of God's dear Son
Hath for our souls prepared.

Thousands of ransomed sinners fear
They have no note at all,
Because they feel their misery
And ruin by the fall.

Though thousand notes be scattered round,
All signed and sealed and free,
Yet many a doubting soul will say,
Ah ! they are not for me.

Proud Unbelief cannot admit
Such tidings to be true ;
And yet I tell each bankrupt soul,
These notes belong to you.

Some fear to go because they feel
Their wants to be too small ;
Some stay away because they think
They have no wants at all.

Some fear they write so bad a hand
Their notes will be rejected ;
But always bumble souls obtain
Much more than they expected.

I, too, right at the door have been
With painful doubts molested,
Knowing if Moses keeps the bank,
My notes must be protested.

One man rejected was, indeed,
Who did in wealth abound,
For in the Banker's Register
His name could not be found.

His note was drawn, but when before
The Banker's eye it fell,
He saw it wanted on its face
The name "Emmanuel."

And should you bring a forged note,
Signed by an angel's hand,
It could not bear the searching glance
With which it would be scanned.

The notes that are accepted there,
With blood must all be signed ;
And others, hear the name they may,
Are utterly declined.

Whenever all my money's spent,
And I'm in utter need,
Straight to my Bank I always go,
For generous aid to plead.

Some tradesmen find themselves compelled
Continually to borrow ;
But I to-day have all I need,
And then I draw to-morrow.

I've been a thousand times before,
And never was rejected ;
No notes can ever be refused,
That are by grace accepted.

Should all the bankers close their doors,
My Bank stands open wide
To all the chosen of the Lord,
For whom the Saviour died.

Sometimes my Banker, smiling, says,
"Why don't you oftener come?"
And when I draw a little bill,
"Why not a larger sum?"

"Why live for ever in such want,
When I in wealth abound?
Why come and draw some paltry pence,
When you can have a pound?"

A leper had a little note—
"Lord, if Thou wilt, Thou can!"
The Banker paid the little note,
And saved that wretched man.

And once there hung a dying thief,
Right by the Banker's side,
The crown of life he got, when "Lord
Remember me," he cried.

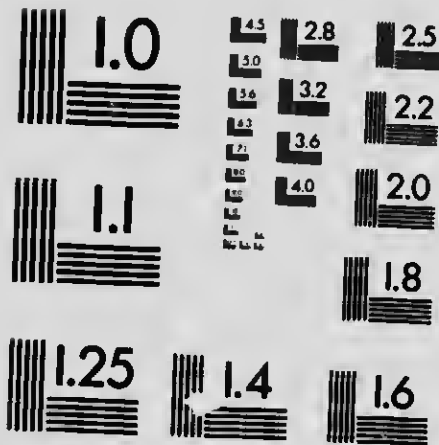
Richer and richer still I grow;
As poorer I become;
And thus continually will it be
Till I arrive at home.

With angels then, and princes, too,
I shall for ever dwell;
And to the praise of sovereign grace
My grateful anthems swell.



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