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The Sunshine of the Face.

It was a terrible night. The storm was raging fearfully round a man-of-war far away in the Chinese Sea, off the coast of Singapore. Could the vessel live through the tempest? It seemed doubtful, and many stout hearts not used to tremble were trembling now.

The men off duty were in their berths below, but it was no time for sleep, for none could say whether they might not all be swept into the angry waters long before morning. All were wishing they were safe on shore: many were feeling now, with death staring them in the face, that there was something wrong within—that the great matter between themselves and God had never yet been settled.

But a cheerful voice was heard amongst them, "Well, my men, I'm come down to read to you: the Word of God is the same in a storm as in a calm, and always does us good." The words came from a young military officer on board, one who, whether on sea or land, always served his God as well as his earthly sovereign, and never lost an opportunity of doing his Master service. His own heart was full of the love of Jesus; he had come to the Saviour with his load of sin, and had left it there, and he had felt the perfect peace which that Saviour gives to those who trust Him in simple faith like this.

Yes, even on this night of tumult and danger the peace was in his heart, and it shone

out in his countenance, and as he sat there on a mess-table, holding on to a rope, with his Bible open in his hand, his face was like a sunbeam. The men were in their hammocks, some lying down, some sitting posture, but all straining their ears to catch the words, which the noise of the wind and the confusion on deck made it difficult to do. There were but a few planks between them and death

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"AFTERWARD."
(Heb. xii. 11).

God's "Afterwards"! Then healing waits,

For every sore, sad breast,
Where all our earthly broken hopes,
And all the secret smart
Are soothed and fully satisfied,
Held safe from earth-chills keen,
And God's calm touch shall comfort us
Beyond our utmost dream!

God's "Afterwards"! Fruition waits,
That failed in earthly sod,
When fairer light than moon or sun,
Shines on the hills of God,
Then brave true souls that keep the
road,

The goal shall never miss—
At the journey's end hearts well-nigh
burst
Beneath the weight of bliss. x. v. z.

.....
and the hearts of all were serious and solemnised. The officer read, and talked, and prayed out of the fulness of his own spirit, rejoicing in his God.

After a while the storm abated, the howling wind sank gradually; the morning came at last, and the sun shone out on dripping decks, and torn sails, and weary workers; but the danger was over and no harm done. Everything went on as usual, and, as far as

human eye could see, the solemn feelings of that awful night had passed away with the storm that gave rise to them. The vessel reached the port, and the officer went on his way.

Some years after, while walking in the streets of Singapore, a man touched his hat to him. The officer stopped, and asked him how he knew him.

"O, sir," said the man, "I have reason to know you, and much indeed to thank you for. Do you remember that night of that terrible gale off St. Paul's. I was lying in my hammock in fear and trembling, when I saw you come down to read the Bible to the men. I could not hear a word you said, but I could see your face, and I watched you the whole time. I saw your bright, happy smile, just the same as ever. I said to myself, 'Here am I, an old sailor, many years at sea, and I am afraid now in this gale, and here's a landsman as happy as if he were ashore!' I felt that you had what I had not; I felt that you had what I had heard you say you had—forgiveness of sins, and eternal life. I prayed that night. Ever afterwards I came near you when you were reading, and when I left the ship, I was a believer in Jesus Christ."

Do you not think that that officer's heart overflowed with thankfulness to hear such a tale as this? God had not used his words, but He had used his *face*. The joy and peace within shone out like sunshine, or rather, it is the very sunshine itself filling the inner house, and which, therefore, could not help letting itself out to others.

See what work there is for a happy face to do! Have you ever thought about it? Have we not all too often forgotten this? Some of us are not free with our words, or we are shy and retiring, and it is an effort for us to speak for Jesus. What a comfort then that our faces can shine for Jesus.

If the Lord's peace is there, do not hide it, do not shut it in; let others see the sunshine, and let Jesus get the glory. Be sure there is no more winning preacher anywhere than the sunshine of your face.

Striking Text.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly" (Matt. vi. 6).

WHAT is remarkable in this verse is the repetition of the personal pronouns—thou, thy, thee—eight times repeated, calling our attention to this great fact underlying all true prayer, viz., personal dealing with God. Alas! how many prayers are offered with man in view, to have exact phrases, to begin in a certain orthodox way and finish off in the usual stereotyped fashion. What we gather from this text is:

I. The calm method of it all. The heaven-begotten desire to pray is followed by the orderly entering into the private room, then shutting the door, then intently kneeling in the very presence of God, free from distraction, or interruption, alone with God.

II. Then notice the personal individual laying hold of God, when free from the thought of man, or worldly cares, we can pour out in His ear alone every trouble, every temptation, telling Him all that is in our heart, "casting all your care upon Him, for (literally) it matters to Him about us." It is THOU and God brought close together at the blood-sprinkled mercy seat, where not only have we

communion with our God, but, "There I will meet with thee and commune with thee."

III. Twice is "thy Father" mentioned. It is as sons, as children we come before Him. What an intimate relation this is. The smallest matter, as well as the heaviest burden, every detail of our life, however minute, we can tell into His ear—"In everything by prayer with supplication and thanksgiving making known our requests." So we are exhorted to come with all "boldness," literally, with frank liberty, keeping nothing back from His tender heart, pouring out our hearts in childlike utterances, with holy familiarity, rejoicing to be permitted thus to tell Him everything.

IV. The result of thus privately dealing with God in the secrecy of this shut-in holy place will be manifested in our daily life, for "He who seeth in secret," and knows our hearts will "reward us openly." The peace of God will possess our hearts and overflow into our lives, our very countenance will be radiant with joy, and our daily life will be fragrant with the sweet odour of His holy presence, and people will take knowledge of us that we have been with Jesus.

May it be so, and to His Name will be all the praise.

R. T.

True Comfort.

To get the benefit of the ministry of suffering we must find true comfort. Many people suppose that if they can dry their tears and resume again their old familiar course of life they have been comforted. They think only of getting through the trial, and not of getting anything of help or blessing out of it.

But the true problem of suffering is, not to bear it bravely without wincing, to pass through it patiently, even rejoicingly, but to get from it tonic for life, new purity of

soul, new revelations of God's face, more of the love of Christ in the heart, and fresh strength for obedience and all duty. An old Psalm-writer said: "Before I was afflicted I went astray; but now have I kept Thy word." That is true comfort, holier, better living. Out of every experience of pain we ought to get something good. When we have passed through a season of suffering and stand beyond it, there ought to be a new light in our eye, a new gentleness in our touch, a new sweetness in our voice, a new hope in our heart. We ought not to permit our grief to flow long in bitter tears, but should turn it quickly into channels of earnest devotion and active usefulness. True comfort puts deep joy into the heart, and anoints the sufferer with a new baptism of grace and power.

Life and Death.

THERE is a remarkable contrast between the testimony set up in Eden and that which is set up now. Then, when all around was life, God spoke of *death*; now, on the contrary, when all around is death, God speaks of life. Then the word was, "In the day thou eatest thou shalt die;" now the word is, "Believe and live." And as in Eden, the enemy sought to make void God's testimony as to the result of eating the fruit, so now he seeks to make void God's testimony as to the result of believing the Gospel. God had said, "In the day that thou eatest thereof, thou shalt surely die;" but the serpent said, "Ye shall not surely die." And now when God's Word plainly declares that "he that believeth on the Son hath everlasting life," the same serpent seeks to persuade people that they have not everlasting life, nor should they presume to think of such a thing until they have first *done, felt, and experienced* all manner of things.

The Spirit-Filled Life.

A Bible Reading at the Keswick Convention on a subject of vital importance to every believer. BY W. GRAHAM SCROGGIE, D.D.

(Continued from last month).

By the "sealing" is meant that God has put His mark upon those whom He has redeemed, and who, by faith, have entered into His salvation. Just as timber received the stamp of the buyer, and later was floated down to its destination, so the believer, purchased and possessed, but not yet fully redeemed, has received the stamp of the Holy Spirit. That is the force of the passage in Ephesians which speaks of "the redemption of the purchased possession." We who are Christ's have already been purchased by Him, and are His possession, but we have not yet reached our destination. Meanwhile we bear the mark of our owner.

By the "indwelling" is meant that, mystically, but very really, our bodies are the "temples of the Holy Spirit," who dwells in us. We are not our own; we are bought with a price, and are exhorted, therefore, to glorify God in our bodies which are His. Any misuse therefore of the body is sacrilege, for we are temples.

By the "earnest" of the Spirit is meant that we have in Him a foretaste of what awaits us in fulness when redemption is accomplished. As the grapes brought into the wilderness from Canaan showed the quality of the fruit which the Israelites might enjoy to the full in the land, so the Spirit is the foretaste of heavenly fulness. As the engagement ring is the indication and earnest to a young woman of a closer fellowship, a more holy intimacy with her beloved, so the Holy Spirit is the guarantee and evidence, the promise and assurance of the completion of that which here and now is commenced.

By the "anointing" of the Spirit the New Testament seems to point to a special blessing in view of service. Our Lord thus was blessed on the eve of His three and one-half years' ministry, and the Apostle John speaks of the anointing which we receive, so that, taught of God, we are equipped and endued for service.

There remain two other words, the "baptism" and the "filling" of the Spirit. Some students of Scripture regard

.....
"WHAT WILL IT MATTER."
 MAY RILEY SMITH.

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 "What will it matter in a little while
 That for a day
 We met and gave a word, a touch,
 a smile
 Upon the way?
 What will it matter whether hearts
 were brave,
 And lives were true;
 That you gave me the sympathy I
 crave,
 As I gave you?
 These trifles! Can it be they make
 or mar
 A human life?
 Are souls as lightly waved as riches
 are
 By love or strife?
 Yea, yea! a look the fainting heart
 may
 Break or make it whole;
 And just one word, if said for love's
 sweet sake,
 May save a soul."

these words as interchangeable. Others, again, sharply distinguish between these two ideas. But all must agree that the "filling" of the Spirit is a blessing into which the believer may or may not enter. Let us understand that the exhortation is to the Ephesian Christians to "be filled with the Spirit," and is pointless if all believers, as such, are already filled with the Spirit. There is no such exhortation in the New Testament with reference to the other blessing. It nowhere says, "Be ye bap-

tised with the Holy Spirit." There must, therefore, be a distinction between the "baptism" and the "filling" of the Spirit.

The blessing which is extended to us we should by faith receive, whatever we call it. What matters, first of all, is the thing itself, and, after that, we may give, and must give, attention to our terminology. If the Spirit has been pleased to use certain words to indicate certain truths, we cannot run them all together and say it does not matter which we use.

The "baptism" of the Spirit in the Evangelical records points forward to a blessing yet to come: "Ye shall be baptised with the Holy Spirit." In the first chapter of the Acts the prophetic finger is still pointed to an experience that awaited the believer. Turning to the Epistles, we find in 1 Cor. xii. 13 a reference to the baptism of the Spirit, but it is no longer prophetic. It is historic, and points back to something accomplished: "In one Spirit were we all baptised into one body." If the Evangelical records point forward, and the Apostolic writings point back, at what point do these prophetic and historic references meet? Unmistakably in the second chapter of the Acts. On the Day of Pentecost all believers were, by the baptism of the Spirit, constituted the body of Christ; and since then every separate believer, every soul accepting Christ in simple faith, has, in that moment, and by that act, been made partaker of the blessing of the baptism.

It is not, therefore, a blessing which the believer is to seek and receive subsequent to the hour of his conversion. Nevertheless, there is a blessing of the Spirit which awaits us, and it is indicated in these words: "Be filled with the Spirit."

Let us therefore consider now, in the fifth place—

5—THE RECEPTION OF THE SPIRIT.

On the fact of this blessing the Scriptures are clear. John the Baptist was filled with the Spirit from his birth. Elizabeth was filled with the Spirit. Zacharias was filled with the Spirit. The disciples on the Day of Pentecost were filled with the Spirit. Peter before the Council, in chapter four of the Acts, was filled with the Spirit. The praying disciples in the upper room were re-filled with the Spirit. The first deacons were filled with the Spirit. The martyr Stephen was filled with the Spirit, and Saul at Damascus was filled with the Spirit. There can, therefore, be no doubt as to the fact.

Now, if you look at these passages in relation to the Day of Pentecost, two facts will emerge. First, that before the Church was formed on that day, and before Christ ascended into glory, believers had the filling of the Spirit without the baptism. And, second, that after the Day of Pentecost, believers having become members of Christ's mystical body by the baptism of the Spirit, might know nothing of the fulness of the Spirit, or might be filled, and often filled. Therefore, bearing in mind that there is a blessing for us, a Spirit-blessing quite definite, whatever at the moment we may call it, let us pursue that blessing until we possess it.

What, then, is the nature of this blessing? I would point out, first of all, that the case in the passage before us is the dative; and may more accurately be translated: "Be filled *by* the Spirit;" but all references to this "filling" in the Acts are in the genitive, not the dative, "Be filled *of* the Spirit." From this fact we learn that the Spirit is at once the content of the filling, and the agent. "Be filled *by* the Spirit" refers to Him as the agent.

This brings before us a great

truth which everywhere is set forth in the writings of the Apostle Paul, namely, the Lordship of Christ as distinct from His Saviourship. The Lordship of Christ in Christian experience is the fulness of the Spirit, and the fulness of the Spirit is the Lordship of Christ.

If it be asked, "But is Christ not Lord in the life of every believer?" sorrowfully, the answer must be, "No, He is not." He is the Saviour of all believers. They are delivered from the guilt of sin and from its ultimate penalty, but, alas, all do not know the blessedness of His Lordship. We apprehend Him as Saviour by faith, on the ground of His finished work, of what He has done for us; but He did that *for* us only that He might do something *in* us. We are trusting that act wrought on Calvary, but, it may be, we are not letting Him work out in us all the implications of His redeeming passion.

What is the significance of the Convention movement throughout the world? It is not an Evangelistic movement. The aim is not to preach the Gospel that sinners may be saved, though many are saved, but it is a mission to believers, who are exhorted, not to repose faith in Christ as the sacrifice for sin, but to accept the implicates of that experience, in life and service, under the domination of Christ as Lord. That is the significance of the fulness of the Spirit. When Christ is enthroned in the life as Master, as Lord of all, that soul is filled with the Holy Spirit. We sing:

"Thou, O Christ, art all I want;
More than all in Thee I find."

Where that is said and sung truly, the singer is filled with the Holy Spirit. Where Christ is enthroned within, where His Lordship over all the life is acknowledged, so that everything that concerns us is referred to Him, and we gladly

confess that we are His bond-slaves—I say, where that is the experience, the believer is filled with the Spirit. Where it is not, he is not filled with the Spirit. But, someone may ask: How is this brought about?

It is brought about by the Holy Spirit Himself, who is here to administer in us the rule of Jesus Christ. He personally is exalted at the right hand of God, but He is represented on earth by His Spirit who, as we have seen, is both the content and the agent of the fulness.

And so the Holy Spirit in the Church and in the believer, in this dispensation, administers the rule of the risen Lord. He has not come to speak of Himself. As an artist would show his picture, standing behind it, and not having even his finger-tips showing, getting behind it, and pushing it forward, so Christ came to present the Father, and so the Spirit has come to present Christ.

Never Think of Yourselves.

A FRIEND told me that he was visiting a lighthouse lately, and said to the keeper, "Are you not afraid to live here? It is a dreadful place to be constantly in." "No," replied the man, "I am not afraid. We never think of ourselves here." "Never think of yourselves! How is that?" The reply was a good one. "We know that we are perfectly safe, and only think of having our lamps burning brightly, and keeping the reflectors clear, so that those in danger may be saved." That is what Christians ought to do. They are safe in a house built on a rock, which cannot be moved by the wildest storm, and in a spirit of holy unselfishness they should let their light gleam across the dark waves of sin, that they who are imperilled may be guided into the harbour of eternal safety (John xxi. 15-17).

The Rainbow.

By the late Dr. W. P. MACKAY, M.A.

"I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth; and it shall come to pass when I bring a cloud over the earth that the bow shall be seen in the cloud, and I will remember My covenant. . . . And the bow shall be in the cloud, and I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth; (Gen. ix. 13-16).

LET us look—

1. At the covenant with Noah.

2. At the token of the covenant.

3. At the meaning of the token.

1. The covenant with Noah. "The Lord said *in His heart*" (Gen. viii. 21), "I will not again curse the ground any more for man's sake;" but now He makes known His purpose to man. This covenant was between God and Noah as the head of the creation. God in His mercy will never again destroy the earth with water. God had looked upon the offering of Noah, and having smelled the savour of satisfaction from it as pointing onward to the blood of the new covenant, He said in His heart, "I will not smite any more everything living as I have done." Now, when He is giving unlimited monarchy and the sword of the magistrate into Noah's hands, He unfolds to him the purpose of His heart in the shape of a covenant—connecting him thus to God above him, as He had done to creation under him. Man has thus not to rest upon the supposed general mercy of God, but upon covenanted mercy, repeated and ratified, written and sealed, resting on the blood and attested by the bow.

2. The token of the covenant. The foundation of the covenant was the blood of the sacrifice—the token of the covenant was the bow in the cloud.

Man requires sensible signs; God has given as many as are profitable; hence the danger of adding to them. God gave the tree in Paradise as a test to man; God took Abraham out and showed him the starry sky; He ordered the Israelites to put the blood on the lintel; and Jesus Himself instituted the Lord's Supper, with its tokens of bread and wine. God says in infinite grace, in the language of men, "I will look upon it that I may remember." What wondrous condescension! As afterwards He says, "When

UNSPEAKABLE.

"In His presence is fulness of joy"

As brush to paint the midday sun
were all too weak,
So words to voice the song of love
were incomplete;
The joy of sins forgiven, of footsteps
led,
Is to know Him who gives the hungry
bread;
Who binds the broken heart, wipes
tears away;
Turns gall to sweetness, night into
glorious day.
Tune would not hold the song. If
sung
Their heart would burst in singing;
But time shall cease when earth
hands fold,
With crowns of life and harps of gold,
The praise shall sweeter grow
And hearts shall melt and glow with
love
Just hinted at below.

I see the blood I will pass over you;" and with the tokens of the supper spread before us, He wishes the feeling reciprocated, when He says, "This do in remembrance of Me." When God met the high priest in the holiest of all, the eye of the priest rested on the blood, and the eye of God rested on the blood; so the beautiful rainbow is put for the child to look up to and admire, for the believing creature to gaze on and be at rest, for he has the Word of God for it that He will remember His covenant. This is the new ensign, in all

its magnificent grandeur, which He has given to the world that now is.

There is no necessity to suppose that the bow now for the first time was seen. The laws of natural philosophy, or rather, of the God of nature, had been the same before the flood as now; but God takes this beautiful and significant creature that He had made, and attaches to it its meaning as the token of the covenant; just as our Lord did not create bread and wine when He took them as symbols of His feast. The bow has been consecrated by God to its higher service, and God's eye rests on the bow, and He remembers His covenant, and man's eye looks upward and rests on the bow, and he remembers the promise of the covenant-keeping God.

3. The meaning of the token. All God's illustrations or symbols, we need not say, have Divine fitness, Divine propriety in them. The bow has thus been used by men in all ages till it has come almost to be a proverb. "The bow in the cloud;" that is to say, in all God's seemingly dark dispensations there is something bright. In the darkest clouds that lower over the distressed soul, there is some cheering spot on which the eye can rest. Let us look a little further, then, into the significance of this token.

Light coming from its great centre, the sun, shines into palace and hovel, and having no respect of persons, acts on every one and everything in the world. But according to the objects light meets in nature, or that man may interpose by his science and art, light has very different effects. It falls upon the smooth lake and is reflected back, or it strikes on the crystal and is concentrated, or it penetrates the raindrop and is broken up. Man may make light fall on a polished mirror, or concentrating lense, or a refracting prism. When light falls on a

mirror it is simply reflected or thrown back unchanged. When light falls on a concentrating lense, all the rays striking on the surface are gathered together into a point. The schoolboy here learns some of his first practical lessons in natural philosophy, as with wonder he can kindle the paper with rays of the sun thus concentrated. But the prism, more wonderful than all, shows that each ray of light can be broken up into several colours—telling us that white is the combination of all colour.

The raindrop is a great wonder—as it falls in an opposite part of the heavens from the sun—the spectator being between sun and raindrop. It presents to the sun a prism and mirror combined, a prism breaking up each ray of light into its colours, and a mirror reflecting them down to us from what may be called the back of each raindrop. Myriads of rays of light thus falling on myriads of raindrops form the splendid rainbow. We get thus what are called the seven primary colours, from violet to red, all of which are in each ray of light; yea, there are myriads of shades of colour, but these are named for convenience, as language would be exhausted in giving names to each.

What has all this to do with spiritual instruction? Much. "I do set My bow in the cloud," said God. He it is who sends the ray, refracts the ray, reflects the ray, and makes the bow for God and man to look upon.

God is light. We might suppose that the angelic beings in purity and bliss, the angels excelling in strength, all the unfallen principalities and powers in heavenly places, reflect back the light of the nature of God as perfect mirrors.

Shall we look at another awful sight—the angels that kept not their first estate? Formed under, and shone on,

by the same light, have they not by their sin concentrated this very nature of God, and made it a consuming fire? Is it not the God whose name is Light who tells us of everlasting fire prepared for the devil and his angels—a fire that is never quenched—the gathering up into one awful focus of the light of God in His just judgment against sin? Friend out of Christ! this is the use you will make of the light of God.

But the rainbow still spans the heavens, and it we are called to look on. Yea, if a mere creature can trust God for preservation, looking up to the bow, how much more can a needy sinner look up to Jesus, who is the explanation of all symbols, for now we see God in Christ—the glory of God in the face of Jesus Christ, who was revealed as the Light of the world! If we look at light as seen in the rainbow, we find it to consist of all gradations of colour, from the soft violet to the burning red. If we look at Christ, do we not see every gradation of attribute, from the most attractive grace to the sternest and most unflinching justice? Scripture can fill up to a certain extent the intermediate attributes, but language would fail to do this fully, as all the fulness of God dwells in Him; and this is the God we, as needy sinners, are asked to study—not a monster-god, a *red rainbow*, as those who would tell us nothing of the grace of God would make Him out—not a monster-god, a *violet rainbow*, any one-coloured bow, as those who would tell us of a loving Father, so soft that He could not keep His word, and consign any Christ-rejector to that place which is called the lake of fire (Rev. xx. 15).

We may give a few attributes that are revealed, as it were, corresponding to each colour in the bow, but each can fill up from his own study. We would place the wisdom of God as

linking the two extremes together:—

Truth.
Righteousness.
Holiness.
Wisdom.
Power.
Patience.
Grace.

God is true: He will do what He has said.

God is righteous: He can by no means clear the guilty.

God is holy: He is of purer eyes than to behold iniquity.

God is wise: He knows what is best to be done. He can devise means that His banished be not expelled from Him. He can impute the guilt to the guiltless, and impute righteousness to the sinner.

God is powerful: He can do what He knows should be done. He has raised Jesus from the dead.

God is patient, "longsuffering, not willing that any should perish, but that all should come to repentance."

God is gracious, though He can overlook nothing; He can forgive iniquity, transgression, and sin. What a glorious rainbow we have to look upon, sign of a higher covenant! We can see that—

Mercy and truth are met together.

Righteousness and peace have kissed each other.

The law was given by Moses, and showed that man had no light, but was living in and loving the darkness; but—

Grace and truth came by Jesus Christ.

None of these conflict; all are in perfect Divine harmony. Nor are there such attributes in God as darling attributes. Each colour of the bow extends for the whole length, and is thus exactly equal to every one else. So each attribute of God is equal to each other, because all are infinite.

We have the rainbow again mentioned in Ezek. i. 28, where God is seen leaving the place of His habitation in

(Continued on page 48.)

Oil—Wine—Water.

Psalm xxiii. 5. BY THE LATE PASTOR JAS. SMITH.

IN Psalm xxiii. 5 we have suggested to us three beautiful things regarding the Spirit. The words are, "Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil: my cup runneth over." Here we have three double figures. A table, a horn, a cup; and with these, respectively, are connected, wine, oil, water.

All these speak to us of the Spirit of God, who is the source and sustainer of the new life in our hearts and lives. They tell us of three aspects of the "life of God" which ought to be always present with us.

The oil reminds us that we should be always fresh; the wine that we should be always full; and the water, that the new life should be always flowing. To make this as clear as possible in a few sentences, let me point to three texts which plainly refer to these figures.

1. *Fresh* (Psa. xcii. 10).

The Psalmist rejoices that his God will exalt his horn (his power or influence) as the horn of the wild ox, and is confident, saying, "I shall be anointed with fresh oil," and thereby his life would be always fresh and youthful (compare Job xxix. 20). The oil is a figure of the Spirit: and as Christ was, so are we anointed with the Holy Spirit. "Ye have an anointing from the Holy One," says John; and as that anointing has come to stay ("it abideth with us"), we ought to be always fresh. How often do we see Christians who were once fresh, rendered stale and feeble and bitter and sour, because there has been a hindering of the holy and gracious anointing that abides with us? If, instead of grieving the sealing, anointing Spirit, we were always yielding to and obeying and owning His presence, we

should ever have the health of youth and the freshness of the morning.

2. *Full* (Eph. v. 18).

Says the Apostle, who himself was ever fresh and full: "Be not drunk with wine wherein is excess; but be filled with the Spirit; speaking to yourselves . . . giving thanks always, unto God . . . submitting yourselves one to another."

Our God has provided a table for our sustenance, and there we eat His bread and drink the wine of His Kingdom. It is never right to be drunk with wine, but we ought to be always filled with the

.....
THE BEST CHOICE.

WHATEVER the fever, His touch can heal it!

Whatever the tempest, His voice can still!

There is only joy as we seek His pleasure;

There is only rest as we choose His will!

And some day, after life's fitful fever, I think we shall say, in the home on high:

"If the hands that He touched but did His bidding,

How little it matters what else went by!"

.....
 Spirit. The results are indicated here. We shall speak to ourselves; we shall give thanks to God; we shall submit to one another. Let us test ourselves, by these things, how far we are "filled with the Spirit."

3. *Flowing* (John vii. 38, 39)

Our blessed Lord Himself gives us this word. How sacred it is! "Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink." That first. We cannot have service until we have salvation. First life, then labour. First take the water, then give it. If it has not been taken in it cannot flow out. First vessels of mercy, then channels of bless-

ing. And so Christ added: "He that believeth on Me, as the Scripture hath spoken, out of his belly shall flow rivers of living water." And John tells us, "This spake He of the Spirit." Surely we can say with blessed emphasis what David said, "My cup runneth over." But is it so? Are we so fresh and full that we have to give out to others? Let us "be blessings."

Our three points may be put into three words thus:

The oil is *Endowment*—ever fresh.

The wine is *Assimilation*—ever full.

The water is *Diffusion*—ever flowing.

"I will bless thee, and be thou a blessing."

.....
"Written in Great Letters Between Him and Eternity."

FAR out in the bush in Australia—lying down in his hut—fever raging—no kind friend at his side to speak words of comfort—death apparently near, he thought he must lay his body on the sides of Benlofty. He felt weary and sad. Who would not, if called to die in such circumstances?

His mind travelled back to his fatherland, and many beloved ones there, now far from him in the day of his trial. Thoughts of the past sad, his present circumstances sadder still, he strives to look into the future. But with his mind confused, and every faculty of thought well-nigh powerless, all seems dark: ETERNITY stretching away into limitless extent—nothing to stay his heart but the word "FORGIVENESS," through the blood of Jesus, "written in great letters between him and eternity."

It was enough to give him peace. What needed he more? It is the sight of our sin that appeals in a dying hour. But our sin all cleansed away by the blood of Jesus, all covered, so that the soul can only see *God's forgiveness*, then there is

no cause for fear. There may be prostration, pain, darkness, no light of glory yet breaking through, but if we see that we are *forgiven*, it is enough. It is God that justifieth; who is he that condemneth?

Our dying hour may be very near. Have we made provision for that hour? Have we taken refuge in the blood of Jesus? When we stand upon the brink, and see that we have done with the world for ever, and that now we must enter that vast ETERNITY, shall we have the thought of the accepted forgiveness of the Lord to stay our spirits, and to assure us that all will be well. Blessed is it to be able to say: "We have redemption through His blood, the forgiveness of our sins, according to the riches of His grace."

Obedience.

MR. CECIL one day went into a room where his little girl was, bright-eyed and happy as could be. Somebody had just given her a box of beautiful beads. The little child ran to her papa immediately to show this little gift. "They are very beautiful, my child," he said, "but now my dear, throw them into the fire." The little girl looked for a moment. It was a great trial. "Now I shall not compel you to do it; I leave it to you: but you never knew papa to ask you to do a thing that was not kind to you, I cannot tell you why: but if you can trust me, do so."

It cost a great effort, but the child began in her own way to think, father has always been kind to me, I suppose it is right, and she took the box and with a great effort threw it into the fire. The father said no more for some time. The next day, however, he gave her something far more beautiful, which she long desired. "Now," said he, "my child, I did this to teach you to trust in that greater Father in heaven. Many a time in

your life He will require you to give up and avoid what you cannot see the reasons for avoiding, but if you trust that Father as you have trusted me, you will always find it best."

The Rainbow.

(Continued from page 46.)

Israel. Unbelief might have conjectured that His providential care would go too, but the bow appears to strengthen faltering faith.

Again, at the time of the great tribulation, that the world has not seen the like of, nor ever will see again, faith might have failed; but before the judgments are executed, Faith is asked to behold the bow encircling the throne (Rev. iv. 3). But here we see the saints are on thrones already; therefore the bow is a completed circle. How often we feel anxious to have all our difficulties cleared up here. Unbelief cannot rest on that blessed word, "What thou knowest not now, thou shalt know hereafter." But we must rest satisfied with a half bow as long as we are on earth. We must be contented to know that "it is written." God's sovereignty, and man's responsibility, are each fully revealed in Scripture, though they seem wide as the limbs of the bow. By and by we shall see the completed circle of all the ways of God. The rainbow encircles the throne there. May we rejoice as we gaze upon the glory of God in the face of Jesus Christ!

LOVE gives its best, pouring it out at the feet of its Beloved. Love estimates not the cost of its sacrifice, but thinks it all too little, and only wishes it were more. Hebrews xi. teaches us that in the most varied circumstances we may be called upon to glorify God, to show our love and devotion in life or death, joy or sorrow, as He may appoint.

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