

THE  
BELIEVER'S PATHWAY.

---

VOL. I.

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Price ONE SHILLING (post free).

W. SHAW, MAYBOLE, SCOTLAND.



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THE

# Believer's Pathway.

No. 1.

JANUARY, 1880.

Vol. 1.

*TO OUR READERS.*

**T**HIS is the first number of the BELIEVER'S PATHWAY. For a considerable time past not a few of the Lord's people have felt the need of such a paper. The field is well-nigh altogether unoccupied. The admirable believers' periodicals presently in circulation have their sphere; and upon it we have no wish to invade. But it has, nevertheless, been the growing conviction of not a few that there is a work these papers do not accomplish—which, indeed, they do not profess to accomplish; and that is the providing of “food convenient” for *young Christians*, and *plain, simple believers* who need plain, simple, loving words of counsel and encouragement. In these days, when God is glorifying His great name in saving many souls, there is a continuous stream of young converts into

the Church of God. They at first know almost nothing except that the Lord has saved them—praise to His name. This paper is for them specially. But it is also for the “thousand-and-one” *older* converts who “can't follow you into these deep waters,” but who can enjoy and feast upon a nice homely thing they can understand; and we rather think their number is greater than is generally supposed. Such, then, is the object of this little paper. It is very unpretending in appearance, we daresay; but we believe God has a work for it to do. If we did not believe that, we would not print a single number.

Our great aim in these pages shall be, the upbuilding of the flock of God—a revival of spiritual life in the souls of His people—and such an increase of individual, vital godliness,

as shall bring glory to His name, and cause the testimony of God to be believed among men. That this involves great responsibility we are fully aware; and the question comes up in our heart, "Who is sufficient for these things?" Truly we are not. But "our sufficiency is of God." We would rather have seen the work taken up by abler hands; but better, surely, to be done in our own simple way than not to be done at all. In these pages we don't intend so much to deal with fine-spun theories for the head, as plain practical truths for the heart. We shall endeavour to have our language simple and easily understood; and what we have to say shall, we hope, be to the point.

While we do not intend to fill these papers with mere controversy, we shall be only too glad to be put right when in error; and we trust we shall not shun to declare all the counsel of God. May we be enabled to set the Lord always before us, and to endure as seeing Him who is invisible; and,

while servants of the saints, may we ever remember that we serve the Lord Christ.

There are many precious little bits of God's truth floating about. We will not consider it beneath our dignity to pick them up, even at the risk of reminding some of the Lord's people of something they already know. We believe in gathering up the fragments and letting nothing be lost.

Seeing this number shall go into the hands of so many to whom we are comparative strangers, it is only right to let them know that this is a little "labour of love" we have undertaken out of our spare time; and we need not say that we shall be glad of the prayers and co-operation of any of the Lord's people to whom the little paper commends itself as one calculated to be owned of God. The price is within the reach of all; and although the size of the paper is small, it is all the more likely to be read; and limited space compels the writers to be short and to the purpose.

We publish the PATHWAY in *Maybole*—as also the EVANGELIST (for the unsaved). But this need present no difficulty at all, as we have resolved to send every number of both papers *post free*, or, if sent by rail, *carriage paid and delivered free*.

We may mention that, while willing and ready to send both papers out by the thousand, at the same time small orders shall be as cheerfully and punctually attended to as large ones. Indeed, we shall have pleasure in sending, *post free*, orders as small as two numbers of the PATHWAY, or twelve numbers of the EVANGELIST.

The PATHWAY and the EVANGELIST will (D. V.) appear on the first of every month, and be always in the hands of the subscribers a day or two before. For prices, see last page.

Would the reader kindly cause this number of the PATHWAY to be seen by as many of the Lord's people as possible? We are desirous of this for *His* glory.

### THE FULNESS OF GOD.

ON looking around us at the Lord's work, and the vast amount of machinery of one kind and another in operation, it must strike even the most careless observer that the results are terribly small in proportion to the means used. It is true that the gospel is to be preached for a *witness*; it is true that what is required of us is that we be found *faithful*; it is true that the people being *taken out of the Gentiles for His name* will never be more than a "little flock" compared with the world around; and yet, making every allowance, does not a single glance convince us that there is a terrible want somewhere? There *is* a great lack; and what we have got to do is not to gloss it over, but to look the matter straight in the face. With the appliances which are at work, souls ought to be flocking to the Christ of God; and there should be such a living power about every saint of God, that the ungodly would feel in their presence as if standing within the very confines of eternity. Is it so, beloved brethren? We know it is not. We thank God for the mighty wonders He has done in the past; and we praise him for those of His saints—few though they be—who are men we feel are living in the very presence of God. But do we not look on these few as *exceptional* cases? We settle down on our lees and are satisfied and

we begin to wonder at the "insignificant results;" and we "can't understand" the worldliness of so many of the saints; and perhaps there are other things we wonder at too. But need we wonder, beloved? Surely not. God neither wills nor wishes it to be so. What we need is to be *filled* (Eph. 3: 19). What is needed is that there be room in us for God to *fill us with Himself*. God wants every bit of us—a whole-hearted surrender. If "consecrate" means a filling of the hand, as the margin has it in 1 Chron. 29: 5, then we must be *filled with God*; and, if filled with Him, there is room for nothing else. You may call it a "full surrender," or any other name; but it is *the reality* we want—the fact accomplished in each one's experience that *I am God's*. It is easy to sing "All for Jesus;" but we want to live in the power of it—to dwell in the secret place of the Most High (Ps. 91: 1)—"all the day" (Ps. 89: 16) and evermore, abiding under the shadow of the Almighty. Thus abiding, what does God say shall be the result? "Much fruit"—"*much fruit*" (Jno. 15: 5); not the meagre results of long and laborious striving; but the spontaneous outcome of a life hid with Christ in God. Ah! that is what we want, beloved. And it is within the reach of every one of us—yes, of every one. The same store-

house have we all—even the whole resources of the risen Christ of God. Thus abiding, what would happen *then*? The gospel would be preached with the Holy Ghost sent down from heaven (1 Pet. 1: 12). God's Word, going forth out of *His* mouth would not return to Him void (Isa. 55: 11). (It does not always go forth out of *His* mouth.) *Then*, speaking out from God's presence—His very mouthpieces—the saints of God would hear His voice in our simplest utterances. Speaking in the calm consciousness of the power of the Holy Ghost, every word would be as a nail in a sure place—every sentence, a messenger of God. Mere "filling up time" would be out the question. Having simply "a nice meeting" would be no object. *Business done for eternity*—that would be it. And the dear, humble saints of God, who look to some of us for the bread of life "broken small," and to be lifted above themselves into the very presence of the risen Lord, would not be disappointed. They would have a royal feast, and be borne upwards as on eagles' wings. That is the cure for growing worldliness—God's remedy for ease in Zion. It may be, some will say that this is just a dream. If so, we shall be sorry; for, to them, it will be but a dream. But it will be no dream to those who long to see the saints of God a testimony for Him in more than profession—a testimony that shall bring glory to



His name, and cause all around to declare that "they are the seed which the Lord hath blessed." Why should it not be so? "Feeble folk" though we be, is there ought to hinder our testimony from being what is described in S. of S. 6. : 10—"Fair as the moon, clear as the sun, and terrible as an army with banners?" When we see a Stephen *full of faith and power*, and how he did *great wonders and miracles* among the people (Act 6 : 8)—when we behold a Barnabas *full of the Holy Ghost and of faith*, and how that *much people* was added unto the Lord (Acts 11 : 24), we ask, Were these "men of like passions" with ourselves? (Acts 14 : 15). Verily they were. But in immediate connection with the mighty results, the Holy Ghost has taken care to record that they were men *filled with Himself*. That's it, beloved—*filled with God*. That explains the wonderful results. But do not misunderstand us about results. We do not mean *success*, as it is called in so many quarters—that is, *great crowds*, *great popularity*, and *much profession*. We mean results as *God* reckons results—fruit to the praise of His glory—fruit in the godly walk of His saints—fruit in *sinners turned unto God*—as the word has it, "*fruit that shall remain*" (Jno. 15 : 16). O then to be filled! Every one needs to be filled. The humblest saint (supposed to have no "gift") needs to be filled; for the silent walk with God—the life bright

with His praise—what a power is there!

We have not spoken hurriedly on this all-important matter. It has been done with due consideration and waiting upon God. As those redeemed by the precious blood, and delivered from the grave-clothes of men's traditions, we are affectionately desirous of the saints (1 Thes 2 : 8). We joy in beholding their order in the Lord, and to see each one spreading around him a savour of that name which we have found to be above every name. We have felt compelled to deliver our message : we could not have done otherwise. If the trumpet give an uncertain sound, who shall prepare himself to the battle? (1 Cor. 14 : 8). Shall we not then go in and possess the land? (Numb. 13 : 30). Shall we not walk through the land in the length of it, and in the breadth of it? (Gen. 13 : 17). Let us no longer measure ourselves by ourselves, and compare ourselves among ourselves (2 Cor. 10 : 12). Let So-and-so, however influential, be no rule for us. Let us hear the Master's words, "What is that to thee? follow *thou me*" (Jno. 21 : 22). At every suggestion of Satan the adversary, that "it's no use"—"impossible"—and so on, let us reply, "*All things* are possible to him that believeth" (Mark 9 : 23)—"Nay, in all these things we are more than conquerors through Him that loved us" (Rom. 8 : 37). And, like Caleb—speaking of the land *given*—let us "go up at once and possess it."

*REBEKAH;*

## OR, THE HEART WON.

I LOVE that story of the 24th of Genesis. I think it is such a beautiful picture of a heart won for Christ. No doubt it shows salvation; but it tells the simple story, too, of a heart won, and affections all engaged with an absent loved one—with Christ. You may have read it often; but suppose we go over it again, for “the half hath not been told.” Isaac is the centre object. *For* him the father plans; *of* him the servant speaks; *to* him the bride is brought. Isaac is all. And what a glory is his! He had recently been bound to the altar on Moriah, and the glittering knife had been raised above his head; but all this is past and gone, and now, received as from the dead, he is seated at his father's side, heir of all, waiting for the home-bringing of the bride whom the servant has gone forth to win for him. What a picture is all this of Jesus! There, at the right hand of God, He sits to-day, the Heir of all, His sorrows and His pains for ever past. The Holy Ghost has come forth from the Father and the Son to win a bride; and on that throne He patiently waits till the hour appointed for her welcome home. Then He will rise up, and go forth to receive her to Himself, even as He has promised. But to follow the servant a little: Laden with Abraham's riches, he proceeds

to Mesopotamia. There he meets Rebekah at the well, and at once begins his work—the work of heart-winning. He opens a casket, and brings forth the precious jewels, placing them on her hands. Then he pours into her ear the story of Abraham's wealth, and Isaac as the heir of all. O, how he magnifies that son! The whole story is of him—not one word of self at all. And this is the work of a soul-winner. Preach Christ if you want to win hearts for Him. If you preach *yourself*, you'll steal them, as Absalom did. Rebekah listens; and I suppose, like Sheba's queen, there was left no more spirit in her. I'm sure, at least, there was left no heart, for it was won for Isaac. And such is the power of the gospel of Christ. It is a heart-winning gospel; it draws to Him. You have never heard nor known the fulness of the gospel yet, if your heart has not been won for Christ. But now comes the test—the question of questions for Rebekah—“Wilt thou go with this man?” It just meant, “Are you prepared to leave all for Isaac?” “How could she?” you say. “How hard to leave father, mother, kindred, home, and all for one she had never seen.” Indeed, it was not hard at all: it was the easiest thing possible. But let her tell her own story. “And she said: *I will go.*” To be sure; what else could she do? Her heart was won; and it was with Isaac long before she uttered her

“I will go;” for where the treasure is, there the heart will be, and the feet will soon follow. Has your heart been won for Jesus so? Have you so known Him that you can say “I will go?” Has the power of His love so won your affections, that you can say, “I have heard *Him* and observed *Him*. What have I to do any more with idols?” (Hos. 14 : 8). Or do you still cling to worldly pleasures? Have they still a charm for you? Then, surely you have never seen the beauty of the Lord, and never known the power of His love. I cannot blame you for your worldly dress, your worldly conversation, your worldly company: you know no better. The heart must have an object; and if not Christ it must be the world. And this is why so many, who profess to be sound, cling to these things. Poor unsatisfied souls! Reader, are you one of them?—or have you been won by the loveliness of Jesus? Then you will not think it hard to give up anything—nay, *all*—for *Him*.

—o—

Out of communion with God, I can do nothing to please Him. The telegraph wires are cut, so to speak, and the work I do “for Him” is only random work—the fruit of self-will; and is only so much *wood, hay, and stubble*, to be burned up at the judgment-seat of Christ.

### THE QUESTION DRAWER.

“DOES the parable of the Ten Virgins, in Matt. 25, teach that only watching saints will be caught up when the Lord comes?”

No. Such a thought is unknown in scripture. At the coming of the Lord *all* “the dead in Christ” will be raised (see 1 Thes. 4 : 16; 1 Cor. 15 : 23, 52); and *all* the living saints (not a few only) will be changed (see 1 Cor. 15 : 51; 1 Thes. 4 : 17), and caught up together with them. He shall be admired in *all* them that believe. *Not a hoof shall be left behind*—not a sleeping saint in the tomb—not a living saint on the earth. Unwatchful and unfaithful ones will be ashamed before Him at His coming (1 Jno. 2 : 28), but not left behind.

The parable of the ten virgins has no connection whatever with this dispensation. It only *can* occur *after* the great tribulation. See first verse of Matt. 25. *Then* (at that time) shall the kingdom of heaven be likened unto ten virgins, &c.

—o—

The *good* Shepherd—the Crucified One (Jno. 10 : 11).

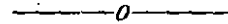
The *great* Shepherd—the Risen One (Heb. 13 : 20).

The *chief* Shepherd—the Coming One (1 Pet. 5 : 4).

LIKE HIM.

"HATH predestinated us to be conformed to the image of His Son." Such, beloved, is the will of God in Christ Jesus concerning us. Some one has well said that the holiest man in the world is the one most like Jesus. We know we shall be like Him one day, when we shall see Him as He is. But the work of being made like Him is to go on down here. I used to think it would be a grand thing to be a great preacher, and a mighty worker; but I found out that what was much greater in God's sight was to be *like* the Master. I discovered that the mightiest work I could do was to let *that mind* be in me which was in Christ Jesus. I never read that a great oration is in His sight of great price; but I read that the ornament of a meek and quiet spirit is in His sight of great price. To be *like Jesus* in the details of everyday life, to speak as He would have spoken, to act as He would have acted, to let His life be manifest in our mortal bodies

—such is a *mighty* work, more effective than our most eloquent speech, and a testimony, both to the saints and the world, that can neither be gainsaid nor resisted.



Out of the abundance of the heart the mouth speaketh. You know by a man's words what he is filled with. If full of Christ, his words shall be "touching the King."

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THE

# Believer's Pathway.

No. 2.

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Vol. 1.

## OUR POSITION IN THE WORLD.

WHAT is our position in the world? This is an important question for us Christians—us saved people. We are here *in the world* (Jno. 17 : 11). What, then, is our position in it?—what is our relation to it? The answer is a very simple one: we get it in the Man Christ Jesus. *He* is the answer. We are *one with Christ* in His rejection (Matt. 10 : 24, 25, &c.) As *He* went through the world the despised and rejected One (Isa. 53 : 3), so *we* go through it, the despised and rejected ones. He sought no position in the world (Jno. 5 : 41): neither do we. He was a stranger in it (Jno. 18 : 36): so are we. His path was the path of shame and suffering: so is ours (2 Tim. 2 : 12). In a word, the world is a foreign country to us: we are

a heavenly people; called with a heavenly calling (Heb. 3 : 1); our hope, a heavenly hope (Col. 1 : 5); our home, a heavenly home (2 Tim. 4 : 18). The world's ways are strange to us; its maxims cold. It is still opposed to God. Its friendship is enmity with Him (Jas. 4 : 4). It is the same world that crucified the Lord of Glory. It is a world under condemnation; a land under the curse. It is not our home. We are foreigners far from home, and finding nothing on this barren strand to satisfy the yearning of our hearts. There is *an absent One*—that's it; and He is entered into heaven itself (Heb. 9 : 24). There—*up* there—is our affection set (Col. 3 : 2): thither we are in spirit. We seek not a name here, nor a position. We care not what the world thinks of our peculiar ways.

While others are piling up treasure on earth, we are piling it up in heaven (Matt. 6 : 19, 20), sending it *on before*; for we are in a doomed country; and we wait in *momentary* expectation to be caught up to meet the Lord in the air. Such, beloved, is our position and our attitude here. The Word of God declares it fully, clearly, unmistakably. But many don't believe it—yes, many who profess to know the rejected One. In these days it's a *popular* thing that's wanted; and what do we now find, but the faith "which was once delivered unto the saints" dragged down to the low level of the world's expediency? The world has to be met and accommodated; and as Pilate and Herod were made friends over the body of Jesus, so Satan's device now is to make the world and the church friends over Him too. But the Jesus of 1800 years ago—the despised and rejected One—won't answer the purpose; and so *another* Jesus (2 Cor. 11 : 4) is brought upon the scene. "What!" you say, "an-

other Jesus?" Yes, another Jesus; but, O, so different from the rejected Jesus, that one must say, like Mary, "They have taken away my Lord, and I know not where they have laid Him" (Jno. 20:13). Another Jesus! Yes, another. The Jesus of long ago was *not* popular. He moved in far too humble a sphere. He testified against sin. He sought not praise from men. He would make no compromise with the world. The world hated him. To *follow Him* was *not* a respectable thing; and those who *did* follow Him had to suffer shame for His name (Acts 5 : 41). It was considered *low* to be identified with Jesus; and yet at that very time it was considered *respectable* to be *religious*! But they would not have Christ. They wanted "a Christ," but not *that One*. They must have another one. He and the world could never come to terms; and hence we find that after there was no room for Him in *the inn* (Lu. 2 : 7), there was then no room for Him in *the synagogue*

(Lu. 4 : 28); and, last of all, there was no room for Him in *the world* (Lu. 23 : 21)—He was cut off out of the land of the living (Isa. 53 : 8). In the present day, is it different? Has the world turned fond of Jesus? Nay, verily. The carnal mind is still enmity against God (Rom. 8 : 7). Just as the religious world in the land of Judea wanted a Messiah, but *not Him*; so the religious world just now wants a Jesus, but *not Him*. *Another Jesus* is wanted—one entirely different from Calvary's Victim. The modern Jesus is a popular person—a respectable and influential Jesus; one who is at home in the world; one whom it will be no disgrace to follow; a Jesus who will wink at sin, and expose no sham; a Jesus who allows you to be friends with the world—to have fellowship with the unconverted—to enjoy their conversation—to laugh at their jokes—to feed upon the current news of Egypt—to sing its songs—to adopt its ways. This modern Jesus allows you to be as like the world as you

please—to spend as much on yourself as you like, to turn out as grand, and keep up as great a style, as the world. Such is the modern Jesus. One shudders to think how that blessed name has been associated with well-nigh everything that is hollow and worthless. Beloved, is it to be so with us? If not, let us take heed unto ourselves. Are we maintaining our character as lambs among wolves (Lu. 10 : 3)—light in the midst of darkness (Matt. 5 : 14)—followers of the One this very world hated and murdered? Are we so *unlike* the world, that the world sees we are strangers here? By everything about us, do we plainly declare that we seek a country—up yonder? Or is there not reason to fear that, to keep ourselves from being thought peculiar, we are adopting the world's ways—“settling down” here—keeping up our position here—making ourselves comfortable here, while the world is perishing around us, and saints are stumbling over us? Let us take heed that

across the path of our testimony there be not falling the dark shadow of Egypt, whether it be of its gold—its substance—its imposing appearance—or even of its religion and its formality, while at the same time we profess to have left its weak and beggarly elements far behind. O to realise our true place here: through death with *Him*, dead to the world; through resurrection with *Him*, united to *Him* yonder. O that we may indeed know *Him*, and the *power of His resurrection* and the *fellowship of His sufferings* (Phil. 3 : 10). With but the tips of our toes on this dark world, and our hearts with Christ in yon bright glory—only thus can we say to *Him* who cometh “*quickly*,” “Amen; *even so*, come, Lord Jesus” (Rev. 22 : 20).

—o—

There is no teaching like walking with God—*nothing so sifting as living under the guidance of His eye.*

Communion with God cannot be described. It has to be *enjoyed*, to know what it is. O *taste* and see that the Lord is good.

## REBEKAH.

### THE JOURNEY HOME.

“AND Rebekah arose . . . . and followed the man” (Gen. 24. 61). Her heart was away across the desert with Isaac already; and how easy it was to arise and follow. Every link that bound her to the old country was snapped. To her it was now but “a wilderness wide,” for Isaac was not there; and where he is, there her portion and her joy are found. She left all for him; and I’m certain she mounted the camel that day without a sigh, and rode off without a lingering look. Nor do we read that she ever had any desire to return again. Ah no: *she had got something better.* Is that the way you left the world behind you, my brother, my sister in Christ? When the Christ of God espoused you to be His, did His love and the glory beyond so fill and thrill your heart that there was no room left for the world? Does He still so satisfy your soul that earth’s tinsel treasure has no charms for you at all? Or do you feel it hard to pass by “the world’s vanity fair,” without having a peep at it like other worldly ones? Many who profess to be the Lord’s, leave the world and their old associates as a sort of duty, or because a bit of extra pressure was put upon them to “come out and be separate” at the time of their conversion. But somehow they soon creep back to



their old holes again, and you'll see them now in the giddy crowd, and as like it as they well can be. The fact is, their *hearts* were never out of it: they always had a hankering after its pleasures. It was a sore pang to them to see the grand sports of the ungodly, and to think they dare not join them because they had got "converted." Then if they had a sly dance with the ungodly, or a bit of fun, it might be known, and they would be "brought to book" for it by some of their brethren. This is about the extent of the "separation from the world" known by some—a miserable bondage, truly; and it's not so much to be wondered at when they break bounds and go back to the world. They were never in reality out of it in heart; and God doesn't want an outward, heartless separation—a shell without a kernel. O no. God begins with the heart. He presents Christ to the heart; and when the heart is His, not much fear but the "outwards" will soon follow. So it was with Rebekah. She started well; she continued to go on well; and she ended well, because she was purposed in heart. So, too, with Paul. He counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord, at the beginning; and his heart was as true and his decision as firm the last night of his desert journey as it was the first. No drawing back; no turning aside with

him; but onward, homeward, Christward, till the rest was reached. Do you find it so, beloved? Is Christ as dear and the world as worthless as they were when you were newly converted? Can you suffer as much for Him now as you did then? and does your longer acquaintance with Him have the effect of making you long the more to see His face? Happy, thrice happy, if so it be. You will not need the "ashes" of the world when you have such a "feast." You will have the Spirit witnessing in your soul telling you of Jesus, and you will not weary save to be with Him. I cannot think the desert was a lonesome road to Rebekah. The guide was by her side, and he had doubtless much to tell her—all about Isaac; all about home. Then her heart would burn as they journeyed on! How little attraction would aught they might pass by have for her! And so with us. Our desert Guide—our Comforter—delights to speak of Jesus, and show us glorious things to come (Jno. 16: 13). Thus the journey home is both bright and cheerful. Beloved, do you find it so? One has said that "the shortest road between two places is to have a cheerful companion walking with you." And God has sent you the best of company—the Holy Spirit for a guide. Do you need the world too? Do you seek the counsel of the ungodly? Surely never. Think of Rebekah becom-

ing unmanageable on the way to Isaac? How grieved that guide would have been? And shall we—by speaking this world's language, or walking in its ways—grieve *our* blessed Guide in seeking friendship with the world that murdered our Beloved? O let us be watchful. Keep thine *heart* above all keeping. Out of *it* are the issues of life. *Heart-disease* comes first: all others follow. The unsteady walk—the uncertain eye—the vitiated taste—the speech so like the world—these all have their beginnings in the *heart* that has *departed from the living God*.

—o—

### PUNCTUALITY.

SOME of the Lord's dear people are always late for the meeting; and yet we sing to the unsaved, "The voice of wisdom cries, *Be in time*." "Of course it is a very little matter," it may be said. Well, it's not a great matter, certainly; yet the Lord took special notice of being faithful in *little*. The habit of being late always causes a distraction in the meeting, which the Lord does not desire—it is a bad example to set before any one—and it betrays a languid interest. If we had arranged to meet a Marquis or a Duke at a certain time, we

would not be a moment late. We would say, "It will never do to keep *him* waiting." And yet it is considered a small matter to keep the King of kings and Lord of lords waiting! My dear brothers and sisters, let us be faithful in these little matters. If we haven't faith to remove mountains, we can at least be at the meeting in time, and *a few minutes to spare*. If we can't edify the saints with a twenty-minutes address, it is at least in our power not to interrupt their waiting on God or praising His name. Circumstances *beyond our control*, no doubt, may hinder by a time; but that is quite different from mere excuses for being late. We don't read that John was a swifter or a younger man than Peter, although it is stated he *outran* Peter in the race to the sepulchre on that resurrection morning. How did that happen? The question is not a hard one. *Love has wings*. The disciple who *leaned on Jesus' breast*, we can easily understand, would not be *behind*, if his Lord was concerned in the matter.

*THE QUESTION DRAWER.*

Is the world gradually to get better, until, by the preaching of the gospel, the millennium is brought in?

Such is the general idea; but such is not the teaching of scripture. Instead of gradually getting *better*, the world is gradually to get *worse*. Iniquity is to abound (Matt. 24 : 12); and as it was in the days of Noah, so shall it be when the Son of Man cometh (Matt. 24 : 37); and you know what things were like in Noah's time. We nowhere read that the world is to be converted through the preaching of the gospel. The word of God expressly declares that the gospel is to be preached "*for a witness*" (Matt. 24 : 14). Just now, God is simply *taking out of the Gentiles* a people for His name (Acts 15 : 14). The coming of Christ with these called-out ones (previously caught up to meet Him), will *usher in* the millennium. It is only *His appearing* that will cause iniquity to hide itself, and righteousness to cover the earth. There can be no

millennium—not a day of it—without Christ. So you see, beloved, we are not separated from his coming by a thousand years, as some would tell us—not even by a thousand hours. Nay, as you read this, if not before it, there may be heard the voice of the archangel and the trump of God (1 Thes. 4 : 16); and then in a moment, in the twinkling of an eye (1 Cor. 15 : 52), this mortal must put on immortality, and we shall be for ever with the Lord. O, then, to be found of Him without spot and blameless.

—o—

We sink into nothing as we grow up into Christ; and if I be content to be nothing, I cannot take offence at anything. If I am really humbled and know myself a *worm*, I shall not complain if trampled on.

A brother who had been in not a few "lodgings," and generally found himself sharer of a room with an unconverted young man, was in every case the means of the conversion of his ungodly fellow-lodger—the only exception being a flourishing professor. "A true witness delivereth souls."

**THE BIBLE CLASS.**

SUBJECT—JESUS CHRIST OUR SAVIOUR.

A Saviour promised (Gen. 3 : 14; Mat. 1 : 21).

A Saviour born (Lu. 2 : 11).

Whom he came to save—Sinners (1 Tim. 1 : 15). The Lost (Lu. 19 : 10).

What he saves from—From wrath (Rom. 5 : 9). Who *hath* saved us (2 Tim. 1 : 9). We *are* saved (1 Cor. 1 : 18).

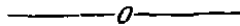
THREEFOLD SALVATION.

Salvation Past—As to our souls we are already saved, through the death of Jesus.

Salvation Present—From the snares of the way as we journey home, by His risen life (Heb. 7 : 25; Rom. 5 : 10).

Salvation Future—The Salvation of the body at His coming again (Phil. 3 : 20, 21; Rom. 13 : 11; Heb. 9 : 28).

*How shall we escape if we neglect so great salvation?*



For the information of not a few inquirers, who wish to know when subscriptions are payable, we may say that we render accounts at end of every quarter.

**GROWING IN GRACE.**

A.D. 59 (1 Cor. 15 : 9), Paul says—I am the least of the Apostles.

A.D. 64 (Eph. 3 : 8), he says—I am less than the least of all saints.

A.D. 65 (1 Tim. 1 : 15), he says—Sinners of whom *I am* chief.

A.D. 66 (2 Tim. 4 : 16, 17)—At my first answer no man stood with me, but all forsook me. I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me and strengthened me.

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WILLIAM SHAW, Maybole, Scotland.

THE

# Believer's Pathway.

No. 3.

MARCH, 1880.

Vol. 1.

## HOLINESS UNTO THE LORD.

**H**OLINESS of walk—that is what is wanted now. We have heard the voice of the Lord telling us we have everlasting life (John 5 : 24), and that we are accepted in the Beloved (Eph. 1 : 6). In obedience to His call we have gone forth unto *Him*, without the camp, bearing His reproach (Heb. 13 : 13). And now, as a royal priesthood, an *holy* nation, we are to show forth the virtues of Him who hath called us out of darkness into His marvellous light (1 Pet. 2 : 9, margin). In a word, what we have now to do is to *live unto God* (Gal. 2 : 19). Holiness of walk—godliness of life; that is what God desires of us now—a *living sacrifice, holy*, acceptable unto God, which is our reasonable service (Rom. 12 : 1). In coming in contact with the saints of God—either personally or by letter

—this is found to be the burden of their desire—separation of *heart* unto God—holy living under the eye of a holy God. We have not had lack of teaching; and there cannot be said to be a want of mere knowledge among the saints. But what we need to wake up to is this, that a single grain of truth obeyed, is worth more than a whole bushel of truth merely packed into the head (1 Sam. 15 : 22; John 13 : 17, &c.) If there be a lack of knowledge, it is knowledge of what we really need—a knowledge that shall bring us to humble ourselves under the mighty hand of God (1 Pet. 5 : 6), that He may fill us out of His own fulness, and send us out anew in the power of the Holy Ghost to manifest the life of Christ in these mortal bodies of ours (2 Cor. 4 : 11). We praise God for such hungerings and thirst-

ings in the souls of many of His saints, knowing that He has said of such, "they shall be filled" (Matt. 5 : 6); and we pray God this thirst may spread and deepen till the cry, as of one great voice, shall go up unto Him, "Revive us again, that Thy people may rejoice in Thee" (Ps. 85 : 6). At whatever cost, we must have God—God in the "midst" of each one of us. And may He forbid that we should seek to be filled out of His fulness for the purpose of letting others see what godly people we are, or so that we may become "eminent servants." Neither let us seek a "testimony;" but let us *seek God*. Let us desire *Himself*, for Himself alone. Let us seek to be filled that *He* may look on and be pleased (1 Thes. 4 : 1). If we seek a testimony, let it be the testimony Enoch had; for we read that Enoch had this testimony, that he *pleased God* (Heb. 11 : 5). If we walk with God, our testimony before the world will be all right. Seek ye *Me*, saith the Lord (Amos

5 : 4). Yes, dear brethren, it is *God* that is needed. We don't need organizations, nor confederacies, nor this Mr So-and-so, nor even that Mr So-and-so. We can tell God all about it nicely where we are and as we are. And what shall we tell Him? We shall tell Him what we would like—or rather what we want above all else—that we want to be *real* Christians—filled with the Holy Ghost—living for God seven days in every week—lifted clear above the half-and-half Christianity so common in these lukewarm days—and taken right into the *secret place of the Most High* (that's the place), there to *abide* (Ps. 91 : 1). And God will do it. O yes, we are sure He will. And His fulness will soon empty the pitchers, aye and break them too; and then what a sweet savour of Christ shall be spread around! Thus indeed shall our going out and coming in be ordered of the Lord, and every thought be brought into captivity to the obedience of Christ (2 Cor. 10 : 5).

And thus over every action and transaction—yea, over our whole life—shall these words be written, “*Holiness unto the Lord.*”

—o—  
L O V E.

“By this shall all men know that ye are my disciples, if ye have love one to another” (John 13 : 35). Now we would have expected it to be, “if ye are sound in the faith,” or “if ye know a great deal about deep doctrines.” But no. There it is: “If ye have love one to another.” Indeed, it is expressly recorded, though I “understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am *nothing*” (1 Cor. 13 : 2). What a wonderful thing is this *love!*—the love of God shed abroad in our hearts by the Holy Ghost (Rom. 5 : 5). What a power it is! It may be asked, What does it do? But the question should be, What does it *not* do? Whether it

be in the church, the family, or the world, love wields a sway for which it would be difficult to find a limit. Love is never obtrusive; and like a “lamp that burneth” can give a great deal of light without making much noise about it. Love does not know a person who is called “number one.” She never seeks a place for herself, nor wants to let you know that she’s *somebody*. Love is not particular whether you value her below the mark, or whether you put no value on her at all. Love is quite content to take the lowest place; and does not feel a martyr when she’s there. Love never takes the “huff;” nor does she envy any one—whether it be his position in the church, the workshop, or the family; whether it be a new dress, a fine house, or a good worldly position. Although So-and-so may be the “favourite,” it matters not to Love. There is no putting the “damper” on Love. She can’t be put out. Just as the Sun, by a law of his own being, *must* shine; so Love *must* send forth

her beams. Many waters cannot quench Love (S. of S. 8 : 7). Love is never despondent. Love always looks at the bright side, and, in the darkest picture, finds a redeeming feature. She is very intimate with one called *Patience*; and whether it be the breaking of a dish, or the upsetting of a table, she is never "taken at a short," nor gets "into a state." When things are out of sorts, or when some one needs to be "spoken to," Love always takes the way known as the "more excellent way" (1 Cor. 12 : 31). In the workshop, Love is everybody's servant, although she makes no profession of that kind. Like Abraham, Love lets all the Lots take their choice, and is quite joyful with what is left (Gen. 13 : 9). At home, love is a sunbeam. She is always *considering* "the rest" (Heb. 10 : 24). Love likes to see every one comfortable before herself. Love generally knows what you want before you ask for it. Love very soon makes you feel quite at home; and when she says "No trouble in

the world," she means it. Love knows what "a cup of cold water" is (Matt. 10 : 42); and she never asks "Who is my neighbour?" (Lu. 10 : 29). Love knows no limits, except her own utter inability to go further. Love has everything open and aboveboard. Love is a stranger to one called "Talebearer" (Prov. 11 : 13); and she never "repeateth a matter" (Prov. 17 : 9). Love would rather cover a multitude of faults (1 Pet. 4 : 8); but when she speaks, her wounds are faithful (Prov. 27 : 6). Love never thinks herself "as good as So-and-so;" and is not particular although people think her peculiar a little. Love gets on nicely with a lot of knocking about. She is happy to be crushed into a corner—to keep a door or hold a candle; and she rejoices to hear of souls being saved through So-and-so or any brother. She "rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. 13 : 7). Is it not wonderful, beloved? "Love never



faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Yet Love shall "hold an endless reign." Then "*above all things,*" beloved, let us have fervent love among ourselves (1 Pet. 4 : 8); and being born again . . . . let us *love one another* "with a *pure heart fervently*" (1 Pet. 1 : 22). "By this," says the Master, "shall all men know that ye are My disciples."

—o—

#### TESTIMONY AT HOME.

"Go home to thy friends" (Mark 5 : 19). *Home and Friends*—these are a true test of real conversion unto God. If the people at home don't *see* our conversion and hear of it too, in vain do we sound abroad what the Lord has done for our souls. The man who was cured was evidently not in a hurry to go home; but the Lord said to him, "Go home to thy *friends* and tell *them* how great things the Lord hath done for thee." There is a saying that "charity begins at home." Be that as it may, it is cer-

tain, that testimony for God begins there. The question was once asked, "Is So-and-so a Christian?" "I don't know," was the answer, "*I never lived with him.*" That's the test—the fireside and the family circle. We may make a great noise in the world, and be great workers or even preachers; but what do the folks at home think about us? That's the question; and when we find out *that*, we come very near the mark. By manifestation of the truth, do we commend ourselves to their consciences? Is it clear to them that we are heavenly people? If we are servants, is the master's or mistress's testimony "Yes, that's a Christian." Are we masters?—then are our servants constrained to say that we have been with Jesus? In the family circle are we a sweet savour of Christ? A testimony believed there, means power for testimony anywhere.

—o—

#### THE EPISTLE TO THE

*Ephesians* shows the believer in Christ.

*Colossians* shows Christ in the believer.

*Philippians* shows Christ before the believer.

*THE QUESTION DRAWER.*

Now that I am saved, is it *death* I am to look forward to as the event that shall complete my happiness?

O no. We are never taught such a thing in Scripture. We are never told to look *down* to the grave; it is always *up* to the glory. Death is not our hope. Scripture plainly teaches what our hope is. We have it in 1 Tim. 1 : 1—the "*Lord Jesus Christ, which is our hope.*" What a hope we have! Nothing less than our Lord Jesus Himself. And He is coming back again; and His coming to take us to Himself is the event that shall complete our happiness. The Thessalonian converts turned to God from idols, to serve the living and true God, and to *wait for His Son from heaven* (1 Thes. 1 : 9, 10). They were not waiting for death, you see. O no. They were waiting for their absent Lord. It is often stated that it is appointed unto *all* men once to die; but that

is not in the Bible. The word *all* is not in the passage. We simply read, "It is appointed unto men once to die" (Heb. 9 : 27). Indeed, it is expressly stated that "we shall *not* all sleep" (die) (1 Cor. 15 : 51). When the Lord returns, those saints who are alive and remain unto His coming shall be *caught up* (1 Thes. 4 : 17). What a lot of God's people there will be, for whom no coffin and no grave shall ever be made! And the Lord may return soon—to-day—this hour. Then, little children, let us abide in Him, that we may have confidence and not be ashamed before Him at His coming (1 John 2 : 28).

—o—

Christ is the measure of my acceptance before God; so you see my acceptance could not possibly be more thorough and complete.

We do well to sit in judgment on our motives. It is profitable to pause and ask, "Is this done purely to please God and glorify Him?"

**BEHOLD I COME QUICKLY.**

REV. 22.

Ver. 7, "Behold I come quickly." This is connected with *keeping the sayings*. And so we are reminded that His coming has to do with our present *walk*; because, as we keep the sayings, so shall we walk worthy of Him.

Ver. 12, "Behold I come quickly." In this verse He connects His coming with our present *work*, of which He is taking knowledge, and which He will reward *according as it has been*.

Ver. 20, "Surely I come quickly." This verse makes us think of *Himself*. How like our Lord! This Book is full of strange, weird, terrible things; but it closes with reminding us of *Himself*, as we first knew Him—Jesus, a Saviour.

—o—

God has a special blessing promised to those who "remember His commandments to do them."

If a thing is right, do it with a clear conscience and with all your might. If it is wrong, have nothing to do with it.

**A MEETING THAT HAD RESULTS.**

READ NEHEMIAH 8.

Ezra (see Ezra 7 : 10) was a man who had prepared his heart to *seek* the law of the Lord, and to *do* it, and then to *teach* it. — Such was the man who stood up in the presence of the people, for to him had they gathered. (Reader, do you see that it is to such a man you go when you want to be taught the Lord's will from His Word?) So Ezra reads to them the things contained in the Book. Then (Neh. 8) a number of others also read from the Book, giving the sense, and causing the gathered people to understand what was read. *Results*: (verse 12) great mirth because they *understood* the words that were declared to them. Truly His Word maketh wise; and in keeping His statutes there is great reward.

—o—

God will not lead you, if you are pursuing a path that is not according to His mind, unless, indeed, it be to lead you out of that path.

**WORK WHICH ONLY CALEBS  
CAN DO.**

AND Caleb stilled the people (Num. 13 : 30). It always takes a *Caleb* to do that. When God's people are ruffled in spirit, or murmuring, or "going back," it is not every one who can meddle in the matter. The flesh can never still the flesh. But Caleb was walking with God—following the Lord fully (Num. 14 : 24). He had God's mind and God's power with him; and, knowing *that*, we cease to wonder that he stilled the people. Thus it is in the church of God. When this brother makes a slip, or that one takes offence at something, it is not the bustling faultfinder who is needed to put the matter right. His sharp, carnal way of "coming down upon" the affair only tends to irritate. It is the Calebs who can pour in the oil and the wine. Ye that are *spiritual* restore such an one in the spirit of *meekness*. This is God's way; and His way is always "the more excellent way."

**MAKING ROOM FOR MY  
GIFT.**

TRUE gift never tries to make room for itself. If I am pushing myself forward—desiring to get my hand in—wanting to make room for the gift *I* think I have got, I may safely set it down that I have made a mistake. A man's gift maketh room for him. That is what the Word says (Prov. 18 : 16). But if I begin to make room for my gift, I am merely showing that my gift is of a kind that can't make room for itself.

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THE

# Believer's Pathway.

No. 4.

APRIL, 1880.

Vol. 1.

*THE WHOLE WORD OF GOD.*

WE are all agreed upon this, that the great thing wanted is *living for God*—Holy Ghost power in our everyday walk—the life “of Jesus” manifest in these mortal bodies. But how is it to be done? What is to be the means, in God’s hand, for accomplishing this? The answer is a very simple one: it is *the Word of God*: not a part of it only; but *the whole* Word of God. “Sanctify them through Thy truth: Thy Word is truth,” said our blessed Lord in that memorable prayer to His Father (John 17 : 17). We were “born again” by *the Word of God* (1 Pet. 1 : 23), for faith cometh by hearing, and hearing by *the Word* (Rom. 10 : 17); as new born babes we are to desire the sincere milk of *the Word*, that we may *grow thereby* (1 Pet. 2 : 2); and, as soldiers of

the cross, we are to take the sword of the Spirit, which is *the Word of God* (Eph. 6 : 17). How wonderfully God has honoured His own Word! Yet, strange to tell, in these last days, not a few of the dear “saints scattered” find God’s Word *too big*—or too troublesome: at any rate, they say “By all means let us have God’s Word, *but only a part of it*—only what is actually needed; carefully avoid everything that would disturb our fellow-believers; never mind our place in the church or in the world; but keep to practical truth and get Christians warmed up: that’s what’s wanted.” This sounds very spiritual; and we have no doubt many dear brethren mean well by it. But we have not so learned Christ. God has given us a *whole* Bible, not a mutilated one. *Every word* of God is pure (Prov.

30 : 5); and if every word was not needed, it would not be there. In directing Joshua how to take possession of the Promised Land, the Lord specially instructed him to *observe to do* according to *all* the Law which Moses had commanded him (Josh. 1 : 7). And when we go on to Nehemiah, we find the "revival time" and the "great gladness," recorded in the eighth chapter, to be the result of *hearing and obeying* something which the people "*found written in the law*"—although that part of the law had been neglected since the days of Joshua. If we pass on to the Psalms, we find David hiding God's Word in his heart (Ps. 119 : 11); while Jeremiah ate it (Jer. 15 : 16). Then, in that memorable journey to Emmaus, we do not find our Lord countenancing any suppression of the Word of God; for, "beginning at Moses and *all* the prophets, He expounded unto them in *all* the scriptures the things concerning himself" (Lu. 24 : 27). My dear brethren, let us not be deceived.

In these dark days Satan is at work, as in Eden; and if he can't convince you the Bible is a lie, he will at least make as much of it as he can a dead letter. We would surely never desire to see the blessed Word of God put on a level with the Continental newspapers, in which anything not agreeable to "the powers that be" is at once *suppressed*, and the warning given that such subjects are not to be mentioned again. Is God's blessed and precious truth to be thus suppressed? Surely never! And do not those who advocate the suppression of certain of its most precious truth virtually say that God has made a mistake in putting that truth there? *Has* God made a mistake in putting it there? Nay; on the contrary, the Holy Ghost has taken care to record that "*all* scripture is given by inspiration of God, and is *profitable*" (2 Tim. 3 : 16). What could be clearer?—what more convincing? *All* scripture . . . is *profitable*: that is what God says; and we are so simple as to believe it. As for

doctrinal truth and practical truth, we dare not go in for either the one or the other *by itself*. They are inseparably bound up together. By all means let us have both. Let us have the whole Bible—let us take unto us the *whole* armour of God (Eph. 6 : 13). If we would indeed be blessed, it is by delighting in the law of the Lord (Ps. 1 : 1, 2). If we would bear much fruit, it is by abiding in Him, and *His words* abiding in us (John 15 : 7). If we would “warm up” the dear saints, and at the same time be ourselves on fire, it is not by taking our penknife, and cutting out certain portions of God's Word, which may happen to be troublesome, or inconvenient, or not popular—the likelihood being that they are the very portions required; while the certainty is that the most of the truths desired to be suppressed—strange as it may seem—are those most intimately connected with the *name* and *person* of our Lord Jesus, and our association with Him in *death, burial, and resurrection*.

We do not need to be *afraid* of *any* of God's Book, unless, indeed, we are consciously disobeying it. Let us see, then, that we do not *add to* nor *take from* His words (Deut. 12 : 32): and if, like Joshua, we would war a good warfare and enjoy the “*exceeding good land*,” and be more than conquerors through Him that loved us, it can only be by imitating Joshua's *obedience* as well as his faith; and we know that before he set foot on the land of Canaan the message of God unto him was (Josh. 1 : 8, margin)—“This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest *observe to do* according to *all* that is written therein; for *then* thou shalt make thy *way prosperous*, and *then* thou shalt *do wisely*.”

—o—

If we would judge ourselves, and so save God the trouble of doing it for us, we must judge ourselves in the light of God's Word. It is that Word which is a discerner of the thoughts and intents of the heart.

*THIS DO IN REMEMBRANCE  
OF ME.*

MY dear Brothers and Sisters in Christ,—How blessed it is to be saved!—all praise to the name of Jesus. And now we love all who love Jesus—don't we? (1 John 3: 14). And we are just one family—are we not? And we love to be all together—don't we? Of course we do. We will be all together in heaven, you know; and the more of “heaven on earth” we can get down here the better, surely. And yet some of God's dear children have strange ideas about this very thing. They *say* it is so nice for the Lord's people to be all together; and they arrange meetings every now and again to get all the Lord's people together—say at a Believers' Conference or a Believers' Tea Meeting. And it's so *family* like, they tell you; and every one is agreed that it is so blessed to be *all together*. And they are quite right in that, although it is only the Tea Table they are gathered round. But, strange to tell, whenever the

Table is changed from the *Tea Table* to the *Lord's Table*, these dear Christians turn their backs on each other at once; and one company goes here, and another there, and a third yonder, to sit at three or four different tables! How strange that the Lord's Table should *scatter* them. Surely if anything would *draw* them together, *that* would. But it seems to have no such effect. How blessed to be all together round the Believers' *Tea Table*, they say. But the blessedness all vanishes whenever you speak of being all together round the *Lord's Table*. Is not that very strange, beloved? What would you think if a father made a special feast for his family, and when they all came together they told him they would prefer to be divided into four different companies, if he would kindly let them have four tables, and serve up the feast to them in as many different rooms at the same time! How grieved that father would be! “Why” he would say, “I love you all; and I love to see



you all together with me : there is room and to spare ; so come and sit at my table ; surely you do not love me, else you would not grieve me thus." Ah ! beloved, you surely won't grieve Jesus thus. He has invited you to the feast—to break bread on *the first day of the week* in remembrance of *Him*. How blessed ! It is not man who has invited you, but *He* has invited you. The Table is not ours or anyone's but *His* : and *you* are invited. Methinks I hear Him say, "Eat, O friends, drink : yea, drink abundantly, O beloved" (S. of S. 5 : 1). And no name is known there but the name of *Jesus*. That name is quite sufficient to draw all God's people together ; and God has said it is a name which is above every name (Phil. 2 : 9). Many of the Lord's dear ones refuse to be drawn by it—they must have another name to rally round, and a table of their own in a place by themselves. How sad ! Some, alas, esteem His Table lightly, saying it is not *essential*—not very

particular at all. Just think of the younger son in Luke 15 : 23, with the ring and the robe and the shoes on, saying to his father, "Father, this Feast of the fatted calf is not *essential*—I'm all right now, reconciled and clothed in the best robe—I'll not mind the feast." But he didn't say that. O no. The elder son might stand outside ill-pleased, and *refuse to come in*, as he did ; but the feast went on notwithstanding. O yes, many begin with one consent to make excuse. Some refuse to come because they see no official at the head of the table. But, beloved, "we see Jesus" (Heb. 2 : 9). Faith sees *Him*, according to His promise, "in the midst" (Matt. 18 : 20). How beautiful is the "simplicity that is in Christ !" (2 Cor. 11 : 3). Others prefer to *hear* some man speaking *about* the same Jesus who is "in the midst," or perhaps about something else. Others, again, say there is no law for having the Lord's Supper *every* Lord's day. O no. There's no commandment saying, *Thou shalt*

observe it every Lord's day, else certain pains will be inflicted. And, alas! for the Christian who finds the Lord's Table such a dreary place that he asks for such a law to compel him to be there! But the Lord has said "This do in remembrance of Me;" and "As often as ye eat this bread and drink this cup," &c—not as *seldom*, notice, but as *often* (1 Cor. 11 : 24, 26). And, again, the Lord's people in the good old times (and they were all together *then*—Acts 2 : 44), *continued steadfastly* in the Apostles' doctrine and fellowship, and in *breaking of bread* and in prayers (Acts 2 : 42). It was not a thing they observed at long intervals, you see, but a thing they *continued steadfastly in*. Now if a man went "to church" only once in six months you would never think of saying that he "continued steadfastly" to go to church—anything but that. And neither can any one who is only at the Lord's Table once in the six months be said to continue *steadfastly in breaking bread in remem-*

*brance of Jesus*. How different from what we read in the Book! And the Book has not changed. It is our guide *to-day*; and surely we have cause to praise the Lord that it tells us our *privilege* is to sit at *His Table* every first day of the week—gathered unto His name alone. On the first day of the week we read that the disciples came together to break bread (Acts 20 : 7)—not on the first Lord's day of every *month*, or every *six months*, but *on the first day of the week*. And it was *disciples* who broke bread—not *the unconverted*. The Lord's table is only for *the saved* (2 Cor. 6 : 14; Acts 2 : 42, &c.) No unsaved man can remember Christ, whom he never knew. And the object for which they gathered is clearly stated. It was *to break bread*. Paul, it is true, discoursed to them, as was seemly and proper, ready to depart on the morrow. But we do not read that the disciples came together to *hear Paul*. O no. He merely took the opportunity of

addressing them while gathered together. The Book plainly says they came together "*to break bread.*" And on every Lord's day as it comes round, you see, we can open *the Book* and read our warrant and example for breaking bread in remembrance of *Him*. Yes, beloved, it is blessed to see no man save "Jesus only"—to be gathered unto *Him* (Jud. 20 : 1 ; Heb. 13 : 13)—content to be known by the name *He* has given us—Christ's ones—*Christians* ; and rejoicing we have found an answer to that question in Song of Solomon 1 : 7—"Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to *rest at noon* ; for why should I be as one that *turneth aside* by the flocks of thy companions ?"

—o—  
The above paper ("This do in remembrance of Me") appeared some little time ago in the shape of a leaflet ; but its circulation being local, and confined only to a very small number of the Lord's people, a desire has been expressed for its reproduction in a way calculated to bring it more widely before the saints. It accord-

ingly appears as above, slightly revised. May the great Shepherd of the sheep be pleased to use it in guiding the *lambs* of His flock into "the simplicity that is in Christ," and in refreshing even the *sheep* of His pasture in beholding that simplicity anew.

—o—  
*ABIDING.*

The Lord is at hand : He may be here any day—any hour. If we would not be ashamed before Him at His coming, let us *abide in Him*. Whether it be bearing fruit or rejoicing in the hour of His return, *abiding in Him* is the spring of both joy and fruit. Abiding in Him, all goes well. Having His mind, we easily perceive what is of the Father, and what is of the world ; and find ourselves hid in His pavilion from all the strife that's going on. How blessed ! Then, little children, abide in Him, so that we may have confidence, and not be ashamed before Him at His coming

—o—  
"Wherewithal shall a young man cleanse his way ? By taking heed thereto, *according to Thy Word*" (Ps. 119 : 9). "I have written unto you, young men, because ye are strong, and *the Word of God abideth in you*" (1 John 2 : 14).

*PROGRESS  
OF THE "PATHWAY."*

It may interest our readers to know that the *PATHWAY*—now just four months old—has been wonderfully well received by the Lord's people, considering that it was an entirely new paper, and had to "make room for itself." Although the circulation is not large, it is steadily increasing. What we are thankful for is that the paper is much *scattered*—a thing we were more anxious for than merely a large circulation, although, if it please the Lord, we would like to see a good circulation too. Parcels of threes and sixes and twelves already go far and wide; and yet, from letters constantly coming in, it is clear that very many of the saints do not know that there is such a paper. Now, as we believe it to be for God's glory that the *PATHWAY* should reach as many of His people as possible, we bring it again before their notice. We may mention that the price of the *PATHWAY*, and also of the *EVANGELIST*, is fixed simply to meet cost of production—the *PATHWAY* being proportionately dearer, owing to its smaller circulation. Any little profit that may arise goes into gratuitous circulation. Indeed, both papers are carried on in the humble endeavour to do a little work to which we believe God has called us, and at the same time to be the servants of the saints.

HOW TO GET THE "PATHWAY."

There need not be the slightest difficulty about that. All you have to do is to put your name and address on a piece of paper, and say, "*Send me one PATHWAY monthly,*" or whatever number you wish. As some evidently think they trouble us by ordering one or two copies, we wish to say that an order for one copy gets the same attention as an order for five hundred. Our brethren in

CANADA AND THE UNITED STATES can have the *PATHWAY* delivered to them, free by post (and the *EVANGELIST* likewise) *just as easily* as if they resided here in a neighbouring town.

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WILLIAM SHAW, Maybole, Scotland.

THE

# Believer's Pathway.

No. 5.

MAY, 1880.

Vol. 1.

## CHRISTIANS AND THE ELECTION.

BY the time this meets the reader's eye, "the general election" will be past. Anything we have to say *now* can have no effect in *undoing* the part which, alas, not a few of God's children have taken in providing the world with one of its governments. At the same time, now that the excitement has subsided, it may be well to say a word or two on the subject.

The question as to whether a Christian should take part in the world's elections is happily one there need be no doubt about whatever: and when we say *Christian*, we mean "a born-again man," as a brother quaintly put it recently. When we turn to the Word of God, we find God's children get no countenance whatever to soil their fingers in the

world's elections. Indeed, we are distinctly told that we are strangers and pilgrims here—we are not of the world—we are *one with Christ*; and we know what the world did with *Him*. As He is, so are we. The world was in such rebellion against God's Son that it murdered Him; and that rebellion is not a whit less than ever it was. The world is still the enemy of God, and ripening fast for judgment. What is your place and mine, beloved, in such a world? Is it to join hands with the ungodly and *have fellowship with them* in appointing a government for the very world that had no rest till it got Jesus "out of the land of the living?" Is our time come to *reign*? Some of God's children seem to think so; and they must have their hand in at making one of the world's governments, failing to see, or refusing to

see, that "unto you it is given, in the behalf of Christ, not only to believe on Him, but also to *suffer*" (Phil. 1 : 29). O how simple is God's Word! We are here to suffer—*not to reign*. We are in an enemy's country; and our position is that of despised ones—rejected ones, even as *He* was; for the disciple is not above his master, nor the servant above his lord. So far from identifying ourselves with the world, our life is to be in *contrast* with it. We are to be in it as light in the midst of darkness—we are to be *His* witnesses, testifying, by life and lip, of *the Man Christ Jesus*. We are not citizens of this world, as some imagine. Our *citizenship is in heaven*—yonder is our home—yonder is *our Man*, the elected of God: and during this time of His rejection we *wait for Him*. When *He comes*, He will put all right; and *then* we shall reign with Him. God's Book has it all laid down as clear as a sunbeam.

Of course, as is to be expected, Christians, who want to be *the friend*

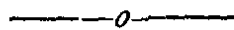
*of the world*, defend their concern in elections by many processes of *reasoning*. "But we're entitled to have as good a government as we can," they say. Certainly, we say, and that is by *praying* for the powers that be (1 Tim. 2 : 1, 2), and being subject to them (Rom. 13): that is *all* God says about it. But some of His dear children seem to know far better than the Lord what to do. "But," we are told, "if everybody were of your opinion, we would have no government." Exactly; and that would mean that Jesus would be here—that He had come whose right it is to reign. Others say, "Of course we're foreigners; but if a foreigner settles down and owns property, he takes his share in appointing rulers for the country he is in." Yes, we reply; but he there and then ceases to be a foreigner. This argument may suit those who have *settled down*; but we certainly never heard of a foreigner *settling down in an enemy's country*.

But no amount of reasoning can

alter the plain Word of God—take its spirit or its letter; take it bit by bit; or as a whole, or any way you please. Whenever you go into the world's elections (be you a voter or not), you are where you cannot take God with you, and where His Word can only testify against you. Then, beloved, our path is clear; and it is simply to take *God's way*, and have no fellowship with the unfruitful works of darkness. Let the world call us fanatics, or "righteous over much;" be it ours to rejoice that we are counted worthy to suffer shame for His name. Alas, that the children of God should be so easily decoyed from the top of the wall (Neh. 6 : 3), to engage in the world's battles! Where is the testimony for God in such a work?—where is the witness-bearing for Christ?—where the *identity with the murdered Man*? Only speak of Christ at one of these election meetings, and the world crushes you into a corner in a moment—you mustn't speak of *Him*. Alas! alas! and the Lord

is at hand, and coming quickly; and see that Christian there rejoicing in the declaration of the poll—*rejoicing with the world that his man is in!* But what if at that moment were to be heard the voice of the archangel and the trump of God? and the absent One—the murdered Man—were to return? Oh, what then? Do we believe in the realities of eternity? or do we merely make a parade of them before the world at set times? Surely it is high time to awake out of sleep. Does not the world put us to the blush? Who among us are alive to the issues of eternity, as these men of the world are alive to the issues of their political contest?—and they for a corruptible crown, but we for an incorruptible! We may well take a leaf out of their book and press the claims of *our Candidate*, and the dread realities of judgment and eternity. Let the potsherds of earth strive with the potsherds thereof; but be it ours to have our loins girt about, and our lights burning, and

we ourselves like unto men that wait for their Lord; while we sail clear of everything that would quench the light of our testimony, or render dim, before the eye of a perishing world, the terrible truth that ere long the *rejected One* shall be revealed from heaven, with His mighty angels, in flaming fire, *taking vengeance on them that know not God!*

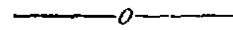


### FOOLISH TALKING.

THERE is a habit of "foolish talking" and "jesting," which, it is to be feared, has got prevalent with not a few of the Lord's people. This light way of speaking is even carried into the things of God; and an easy, jocular, half-witty style is getting into use in speaking of the Lord's work, and the Lord's doings. This bombastic manner of speech passes current with many for zeal, enthusiasm, and the like, simply because it is indulged in by some prominent workers. But we find God's opinion of it, among other things, in Eph.

5 : 4. It may be objected that God does not pay attention to words. But indeed he does. We are expressly told to "observe the form of sound words." Moreover, words are like straws on the stream: they show how the current flows; and if we are in real sympathy with *Him* who *wept* over Jerusalem, or His servant who ceased not to warn night and day *with tears*, we shall have no heart for foolish talking or jesting—least of all shall we indulge in it when speaking of the things of God.

Surely it becomes us, then, to be sober and watch unto prayer, to walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be, in *all holy conversation and godliness?*" (2 Pet. 3 : 11).



"To this man will I look," saith the Lord, "to him that is poor and of a *contrite* spirit, and *trembleth at My word*" (Isa. 66 : 2).



### MEPHIBOSHETH AND THE TIME OF REJECTION.

MEPHIBOSHETH was a real lover of David. So long as David was on the throne, Mephibosheth ate at the King's table, as one of the King's sons (2 Sam. 9 : 11); and a very rejoicing time he would have. But there was a conspiracy against David—the period of his rejection came, and a usurper filled the throne. Others might rejoice and make merry, but not so Mephibosheth. How could he rejoice and make merry with the followers of Absalom, while the usurper (Absalom) was on the throne of David, his Lord the King? But, the time of rejection over, David comes back again to reign; and then we find out that Mephibosheth had not dressed his feet, and so on, from the day the King departed, *until* the day he *came again* in peace (2 Sam. 19 : 24). Then the King says to Mephibosheth, "Thou and Ziba divide the land" (2 Sam. 19 : 29); but Mephibosheth replies, "Yea let him take all, foras-

much as *my Lord the King is come again in peace.*" Mephibosheth had *David*, and that was all he wanted. What a beautiful picture that is of this dark day of *our David's* rejection—Jesus our Lord. There was a conspiracy against Him we know; and, since then, a usurper has filled the throne—even Satan, "the god of this world." How can we rejoice and make merry with the worldlings, while their god is the usurper on the throne where David's Lord should be? Jesus our Lord the King is away "on the other side of Jordan;" and, like Mephibosheth, nothing will satisfy us but *Himself*. But He is coming again. Yet a "little while"—that's all; and He will be here; and the usurper will be cast down, and the true David, Jesus our Lord, shall reign gloriously. And as the men of Judah went out to meet the King to bring him back, so shall we which are alive and remain be caught up to meet Him, to "the land beyond the river," in the twinkling of an eye; never to

feel the chill of death's cold waters, for there shall be no death, no coffin, no grave, to the blood-bought ones who are alive and remain unto the coming of the Lord. How all the true Mephibosheths will rejoice in that day! and so shall we ever be with the Lord. Wherefore comfort one another with these words; for

“He's coming, He's coming,  
To take His people home.”

—o—  
*ARE WE WILLING?*

FILLED with the Holy Ghost. Brother, sister, that is what God has told you and me to be—to be “filled with the Spirit.” There is no excuse for us in the world, if we are not filled. God does not mock us by requiring an impossibility of us. It is your privilege and mine to be filled out of the fulness of God—not half-filled, or three-quarters filled, but *filled*. Are we *willing* to be filled? Are we in earnest about the matter? Are we determined that every worldly and personal consideration *must stand aside*,

and that, at any cost, we must be filled with the Holy Ghost? Or is it the Holy Ghost who must stand aside while we do our own will, and walk in the light of our own fire? These are solemn questions; but better to have them answered now than at the judgment-seat of Christ. Our God is a jealous God.

—o—  
*RUNNING OVER.*

“My cup runneth over” (Ps. 23 : 5). A cup that is running over can hold no more. O what a large and good land I have been brought into, by the death and resurrection of our blessed Lord. He has furnished a table for me here in the wilderness; and I am so abundantly satisfied with Him that I have to say: “My cup runneth over.” The world comes to me and says, Just have a drink at this fountain. But how can I, while my cup runneth over? So-and-so, a professing Christian, says, “Come down with us here for a little; there's no harm in this”—

it may be to see one of the world's sights, or hear one of the world's songs, or one of the world's orators, or "enjoy" one of the world's entertainments. But it matters not to me. My cup is running over: it will hold no more. The charmers charm in vain. I am in the banqueting house with my Beloved; and His banner over me is love.

—o—

IN THE BOOK.

"WHAT does *the Word of God* say? —I want to see it in *the Book*." This is the test to apply to everything in these days, when forms and ceremonies, and men's commandments and traditions, would fain crush God's Book out of sight. Young converts are apt to be carried away by what is popular, and so are those longer on the road who have never learned to *tremble* at God's Word. But His Word is the test of everything. How blessed that we can put everything through the fire of that Word; for is not My

Word like as a fire? (Jer. 23 : 29); and has not God said, "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them"? (Isa. 8 : 20).

—o—

DELIGHT IN HIM.

"DELIGHT thyself also in the Lord, and He shall give thee the desires of thine heart" (Ps. 37 : 4). How apt we are to turn this upside down, and say, "O Lord, get me out of this difficulty, or this trouble, and then how I shall delight myself in Thee." We would like to make a bargain with the Lord, and put the Lord *second* in the bargain. But His ways are not our ways. He must be *first*; and when we give the Lord His true place, all the rest comes out well. Delight thyself in Me, He says. "But then there's that trial, and this difficulty." Quite true; but the Lord knows all about them. His way is, *first of all* delight thyself *in Him*. And what follows? He shall give thee the

desires of thine heart. Such is ever God's order. "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" (1 John 3 : 22).

—o—

**FIRST WALK—THEN WORK.**

THE first thing a child learns to do is to *walk*. That is the first thing. *Work* comes afterwards. And it is so in the kingdom of grace with God's children. To rush into work before we have learnt to walk, is a reversal of God's order. We may be great workers, and we may make a great ado, without ever having learned to *walk with God*. "Work" is an important thing, certainly; and, with perishing souls on every hand going down to a lost eternity, it becomes us to be steadfast, unmoveable, always abounding in the work of the Lord. But the question that comes *first* is this: "Am I walking with God?—am I at one with God about the work I'm doing? Is it work which, in the holy calm of His

presence, He has sent me to do? Is it the fruit of communion and fellowship with Him who is my life?" If so, it is well; and *He is working in me* mightily. If not, then I have set up business on my own account, so to speak. It is *my own* work I'm doing—not the Lord's; and it must therefore be *burned* in that day.

—o—

FAITH DOES THREE THINGS :

It purifieth the heart.—Acts 15 : 9.  
It overcometh the world.—1 John. 5 : 4.  
And it worketh by love.—Gal. 5 : 6.

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THE  
**Believer's Pathway.**

No. 6.

JUNE, 1880.

Vol. 1.

*A REVIVAL TIME.*

**A** REVIVAL among the saints of God! How the heart of every true follower of Jesus will rejoice at the bare idea; for as yet it is but an idea, at least so far as can be seen on looking within and around. But it need not remain an idea—it is not the will of God that it should be a thing afar off. Nay, it would be His joy to see it an accomplished fact in the souls of His people. Now, with many and great things to praise God for in the past, there is no use in disguising the fact that a chill has crept in upon the saints of God. We are no alarmists; but those who have any little understanding of the times can plainly see the terrible ease in Zion that prevails. Worldliness is eating its way into many a once bright testimony. Worldly conformity is the rule and not the exception;

and the great aim seems to be, not how closely can I follow my rejected Master?—how like can I be to Him? but how closely can I conform to the world, and yet get to heaven after all? The poor unsaved are all around us, hurrying on to judgment and the lake of fire; and the dread reality seems almost unfelt by those who profess to be waiting, in momentary expectation, the hour that shall forever seal the Christ-rejector's doom. O the dearth of tears for the perishing!—O the lack of groaning and travailing in birth for souls! And we have got afraid to do anything out of the way, lest we should be thought peculiar; and we have come to consider what the world will think, and what the saints will think, and to settle down on our lees, having arrived at the conclusion that there is no need for being “righteous over-

much," or making a "great ado." But all the while the devil *goeth about* as a roaring lion. He is all alive to the situation—no settling down on his lees with him. How busy he is, blinding the minds of them that believe not, and lulling Christians asleep, or so conforming them to the world that you can't tell the one from the other. And gospel work languishes, and testimony loses its power, for the bright gold has got dim; and one would scarcely know what was wrong were it not for the few scattered ones here and there, who are sighing for "the times we used to have: ah, these were the days," they say: "numbers may have increased; but numbers are not *God*: we saints were different then, and our terror fell on the people of the land, for *God was with us*."

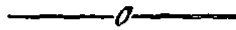
The question, then, is simply this: What is needed? The answer is ready at hand—"a revival among the saints—a being filled out of the fullness of God—an enduement with power from on high. We need a

time of mighty refreshing from the presence of the Lord—and refreshing that shall *abide*; and such refreshing as we have not experienced heretofore—far exceeding "the times we used to have" (whatever these were); for we must remember that God always keeps "the good wine until now." We daresay there may be those who are ready to "throw cold water" on these "revival ideas;" and it may be with good enough intentions; but this cannot deter us from delivering a message we are persuaded God has given us to deliver. If we have made a mistake—if the saints are already in a "revival" condition—we shall only be too glad to apologise. But if the state of things is such as we have described, then surely it becomes every follower of the Lord to take this matter right into the presence of God, and as with one voice let the cry go up into His ear: "*Revive us again—revive us again*." Even the casual observer can see that there is a path of fellowship with God, and power for God,

and joy in God, to which the great mass of Christians are utter strangers. It is well-nigh an untrodden path; and the result is seen in the low life and worldliness that abound even in the midst of high doctrine and high profession. Is such a state of things to continue? or of His people is it to be said as a thing practically true, "God in the midst of her doth dwell?" There need be no delay. God is waiting for us. He is ready. It is the same in this as in the gospel feast which we tell the unsaved about—"All things are now ready." And those who "don't believe in these things" must not be allowed to stand in the way, although we must bear with them in love. Indeed, this is an *individual* matter, in which God is asking the question, "*Who* then is willing to consecrate *his* service *this day* unto the Lord?" So-and-so may not be willing; and So-and-so may not be willing. Well, never mind. Am *I* willing?—that's the question. Are *you* willing, brother? are you, sister? Numbers are not

essential in this matter, "If *two of you* shall agree," and so on. When God gets the ones and twos, the numbers soon follow. When He pours water on *him that is thirsty*, the floods soon cover the dry ground. O then for a revival time, a soul-stirring time. It is not sentimentality we want, but *reality*—the Holy Ghost filling us so that there shall be room for nothing else—our hearts taken up and satisfied with the person of our risen Lord—His life manifest in these mortal bodies—and ourselves a separated people unto God, to delight ourselves in Him, to carry about with us a sweet savour of His name; in our walk and life, in every action and transaction, to show forth the virtues of Him who hath called us out of darkness into His marvellous light. What great honour God has conferred on us! What privileges are ours! *Unbelief* says, "It's too much: we could never manage that." *Faith* says, "Our sufficiency is of God; there is nothing too much for *Him*; *all things* are ours in

*Christ.*" Faith simply plants its foot on the bare Word of God, and, asking no questions, goes in at once to possess the land.



### ABRAHAM'S FIRST JOURNEY.

"THE God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran." We find this in Acts 7 : 2. But it is noteworthy that we do not read of God appearing any more to Abraham for a considerable time. During that period there were no "comings and goings," so to speak, between God and Abraham. Communication was interrupted: the communications were blocked. God had not failed: He ever abideth faithful. What, then, was the cause? The circumstances, briefly stated, are these: Abraham dwelt in Ur of the Chaldees (Gen. 11 : 28), with his father, Terah, and his nephew, Lot. While there, the God of glory appeared to Abraham, and said unto him, Get thee out of thy country

and from thy kindred, and come into the land which I shall show thee (Acts 7 : 3). Seemingly his course was quite clear. All he had to do was simply to do what God told him, and be off at once. But Abraham was *not in a hurry* to do as the Lord had bidden him. This we gather from Gen. 12 : 1, where we read that "the Lord *had* said unto Abraham, Get thee out of thy country," &c. How long Abraham delayed we are not aware; but that he *did* delay is quite clear; while it is also clear that *during the delay* we never read of any communication from God to him. This may seem of little moment; but it is solemn and significant. Abraham might try to comfort himself by saying, "I can have God with me here as well as anywhere else, for God is everywhere; and, besides, there is no hurry; and it is a thing I *intend* to do some day, if *circumstances* were favourable;" and so on. But all the while Abraham was suffering loss; and we read of none of those sweet communings



between him and his God, which are so conspicuous in his after life. God had retired, as it were, into the back-ground, as if saying, "Abraham, do this; and *when you have done it*, I'll come and see you, and tell you what next." How simple is the walk of faith! And it is just a step at a time—no going into details at all. It is simply "unto a land that I will show thee" (Gen. 12 : 1). At last Abraham got aroused. He evidently felt that he must be moving. But, instead of getting out from his kindred, he takes his kindred with him! We must remember, however, that we are looking at the man of faith on his *first* journey; and these things are written for *our* admonition (1 Cor. 10 : 11). One thing is clearly taught in this "first journey," and it is this: *Always be in a hurry to do what God bids you.* It matters not what it is. It may be a "little" thing, or a "great" thing. No matter. *Whatsoever* He saith unto you, *do it* (John 2 : 5). If you are where you have no war-

rant from God's Word to be, then make haste and get out of it. If you are mixed up with the world, whether it be its ungodliness or its religiousness, its public affairs or its so-called "public worship," God's Word is clear and un mistakeable, "*Have no fellowship with the unfruitful works of darkness.*" Don't wait on other people. God says, Get *thee* out. What others do, can be no rule for you. "What is that to thee?" says the Master; "follow *thou* Me" (Jno. 21 : 22). Do not wait to inquire *What next?* One step at a time is God's way. It is to "a land that I will show thee." "Awake, thou that sleepest, and arise from the dead, and" then (but not till then) "Christ shall give thee light" (Eph. 5 : 14). We walk by faith, not by sight (2 Cor. 5 : 7). God is not going to show us His ways (as He did to Moses, for instance—Ps. 103 : 7), so long as we are determined to follow *our* ways. He is not going to encourage us in making light of His own Word, or

in pleasing self in any form. He desires truth in the *inward parts* (Ps. 51 : 6). In a word, so long as there is anything between my soul and God, there can be no real communion. Am I living in any known sin? Do I allow any lust to remain unmortified? Is there anything in me, or about me, which I know to be *not of God*, and yet I tamper with it, and fail to take it into His presence, and judge it there? If so, God has a controversy with me. If I regard iniquity in my heart, the Lord will not hear me (Ps. 66 : 18). It is real work God wants—heart work; and if we are really “all for Jesus,” as we sing, we will *make haste*, like David, and *delay not* to keep His commandments (Ps. 119 : 60): we shall esteem *all* His precepts to be right, and *hate every false way* (Ps. 119 : 128).

—o—

There is a great deal in the Word of God about *walking*; but very little as to *talking*, except to tell us to be very sparing of it. “In the multitude of words there wanteth not sin: but he that refraineth his lips is wise” (Prov. 10 : 19).

### I S A B L E.

It is well to keep before us what God *is able* to do. We mention a few of the “*is ables*,” not because they are new (they are all in the Book); but because we are so apt to forget them, and so forget the God with whom we have to do, and limit the Holy One of Israel. We find, then, that God is

Able to save to the uttermost.—  
Heb. 7 : 25.

Able to make all grace abound.—  
2 Cor. 9 : 8.

Able to succour them that are tempted.—Heb. 2 : 18.

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

Able to deliver.—Dan. 3 : 17.

Able to build you up.—Acts 20 : 32.

Able to do exceeding abundantly above all that we ask or think.—  
Eph. 3 : 20.

Believe ye that I am able to do this?—Matt. 9 : 28.

Now unto Him that is able to keep you from falling, and to present you faultless, &c.—Jude 25.

### TWO THINGS NOT TO BE FORGOTTEN.

IN looking for refreshing from the presence of the Lord, there are two things to be borne in mind. The first is, that *we are to expect no new revelation*. Whatever truth God is pleased to use is to be found within the boards of our Bible. It is there already. It is instructive to notice in Old Testament revivals—such as in the time of Josiah (2 Chron. 34 : 15, &c.), and Nehemiah (Neh. 8th chap.)—that the means used was something *found written in the book of the law*. And that which hath been is that which is now. “I have given them Thy Word,” said our blessed Lord (Jno. 17 : 14). “Sanctify them through Thy truth : Thy Word is truth” (Jno. 17 : 17). Nor does any of God's Word require to be sacrificed or concealed. The fulness of the blessing and an open Bible must go together. “Every word of God is pure.”

The second thing to be remembered is, that *all power is in the*

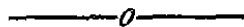
*risen One*. In Him *all fulness dwells*. In us there is nothing, or—what is worse than nothing—worldliness, and waywardness, and crookedness. Everything we can possibly need is already in the great storehouse—Christ; and all that He wants from us is *emptiness*, so that He may fill us out of His fulness. May He Himself prepare the way of the Lord into many a divided heart; and may the language of many a heart be, “I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob” (Ps. 132 : 4, 5).

### REVIVE US.

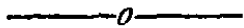
REVIVAL, correctly speaking, can only be among God's people. You cannot revive a *dead* person. There must be *some* life before revival is possible. Hence the unsaved cannot be revived : they need to be raised from the dead. It is the living who cry, “Revive us again.”

**VERY STRANGE.**

MANY of our dear brethren find that if they want really to meet with God and have some special blessing, they must come out of their denominations and meet simply as Christians, to have a conference, or such-like meeting, on the subject. Yet, when Lord's-day comes round, they all go back to their denominations again. If it is so blessed to leave the denominations behind, and meet simply as Christians to wait on God, why not remain in that blessed position? We must say this has long been a puzzle to us.



"The lowest room" (Lu. 14 : 10) is a very low place—we are so prone to run away with the idea that we are "somebody."



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THE  
**Believer's Pathway.**

No. 7.

JULY, 1880.

Vol. 1.

*LOOKING ONLY TO THE  
LORD.*

WE sit down with joy to pen what might almost be called our monthly letter to the dear saints scattered over the length and breadth of the land; for the "PATHWAY," although not in great numbers, finds its way into many a distant nook and corner, not excluding a few of the far-away regions of Canada and the States of America. The responsibility of our position, as stewards of the mysteries of God, towards so many of His dear ones, is indeed great; and when we reflect that these humble pages must leave an impress of *some kind or another* wherever they go, we may well ask the question, Who is sufficient for these things? But assured that our sufficiency is of God, we go on in His name.

Last month we were speaking of a *revival time*. We scarcely did more than mention the matter; for our intention then was simply to sound the alarm, so to speak—to awaken the desire in the hearts of the Lord's people for a time of refreshing from His own presence. Now the first thing, as any one must see, is to find out that *we need revival*. So long as we think we are rich and increased with goods and have need of nothing, *we will get nothing*. But the moment we take our true place before God, it is then that God can fill us. Our extremity is His opportunity. Our emptiness is the signal for His fulness to flow in. And one thing is also clear in this question of revival; and it is this, that we need not look *around*. It is a matter in which we must look *up*, and *only up*. If we have

been accustomed to lean on one another, let us begin now to lean *on God*. If we have been in the habit of waiting on one another, let us now wait on God. My soul, wait thou *only* on the Lord. Dear brothers and sisters, this is a time when God wants us to look *up*; and He means us *all* to look up unto Him. We must not think that God means So-and-so, a leading brother, to do the looking up for us, and then we will look to the leading brother. O no. Praise God for the leading brother who has a message from the Lord; but the leading brother can't wait on God for me, no more than he can take my dinner for me. I must wait on God for myself, and so must each dear brother and sister. Now, have we not been inclined to be leaners on each other rather than waiters upon God? And when things don't go just so well, we wonder how it is. Why, it is God taking away the *props*, and saying, Wait only on ME. And we should not wonder if, at this time, God

were teaching us that He wants us all to be strong, sturdy Christians, each one of us walking in the realised presence of God—His Word our daily delight—our bodies indeed the temple of the Holy Ghost—ourselves as men that wait for their Lord; and, while members one of another, and bearing one another's burdens, to wait *continually* and *only* on the Lord. —o—

#### THE SECRET OF THE LORD.

GOD made known His *ways* unto Moses, His *acts* unto the children of Israel. That is, Moses was dwelling with God, and God took him into His confidence; and so Moses knew what was going to happen before it did happen; for the secret of the Lord is with them that fear Him. But to perverse and murmuring Israel, the Lord made known only His *acts*. That is, Israel knew the Lord's doings *only after they were past*.

—o—  
A brother well said lately, It is not new truth we need, so much as old truth with new power.

**ABRAHAM AT A STANDSTILL.**

WE left Abraham last month just as he had got started on the journey to Canaan. He seemed to make not a bad start; but, strangely enough, he was very soon brought to a standstill at a place called Charran. At this "half-way-house" he remained some time. Indeed, he did not get advancing an inch further on his journey till his father died; as we read in Acts 7 : 4, "from thence, when his father was dead, he removed him into this land"—the promised land of Canaan. One wrong step, you see, is sure to lead to another. And we are prone to blame God with difficulties which are purely the *fruit* of our departure from Him. If Abraham had left his kindred behind him at first, as God commanded him, he would never have had to wait in the half-way house at Charran till the old man died. But even looking at that delay by itself, it is clear that Abraham, at that time, was more ready

to listen to the voice of his kindred than to the voice of his God; and the result was—*not an inch of progress*. How often, alas, is the same scene enacted in these days! A young believer hears the call of God, to leave the world and all its ungodliness behind—its lust of the flesh, its lust of the eye, its pride of life; and to follow and be identified with the rejected Jesus. And the young believer is ready to do it; *but* the people at home—the old folks—are not of the same mind: they don't believe in the land of Canaan, or in being clear out for God, and boldly doing what God tells you; and of course it would not do to be peculiar. "If home surroundings were more encouraging, how bold I would be for God!" says the young believer. That is to say, you would sail with the current. But God wants people who will sail *against* the current. My dear young believer, don't allow flesh and blood to stand between you and God. Your friends may not be prepared to go

further than Charran ; they may still be in Ur of the Chaldees, strangers to God. It matters not. God wants *you* for Himself—to be a peculiar treasure, a burning and a shining light for Him. “He that loveth father or mother more than Me is not worthy of Me” (Matt. 10 : 37). So much for the claims of kindred. But although that is the first thing taught us at Charran, it is not the only thing. I find *death to the flesh* there. Whenever the *old man* had died at Charran, Abraham marched on unencumbered, and without a pause, till safely arrived in Canaan. No half-way-house now : the old man was dead ; and Abraham could now *run* in the way of God's commandments. No wonder, then, that we are immediately told that “into the land of Canaan they came.” So the question that comes up here is simply this : Have I given this carnal nature of mine the place of death ? God says, our old man is crucified with Christ (Rom. 6 : 6). Do I believe it ?

Do I say *Amen* to it ; and keep the old man in the place where God has put him—the place of *death* ? If so, I am ready, unencumbered, to run wherever God sends me—to do whatever God tells me. But if the claims of the old man are allowed—if the old man is consulted at all—personal comfort comes in, personal reputation, personal circumstances ; friends must not be offended, old associations must not be disturbed ; in a word, God must be dishonoured !—which means “loss” suffered through eternity. But we are persuaded better things of you, beloved, and things that accompany salvation, though we thus speak.

—o—

### LITTLE THINGS.

If you won't do the little things God wants you to do, He won't entrust you with any big things to do. He that is faithful in that which is least, is faithful also in much ; and he that is unjust in the least, is unjust also in much (Luke 16 : 10).



*DEATH TO THE FLESH.*

WHAT does death to the flesh really mean? It means simply that the day I was born again I became in God's reckoning *a dead man*; and God told me that in *my* reckoning I was to be a dead man too. This Adam nature of mine would not *improve*. It was utterly corrupt. There was nothing for it but *death*. And so I found God pointing me to Calvary, where Jesus died, and saying to me, "You are crucified with Him" (Gal. 2 : 20)—"reckon yourself dead" (Rom. 6 : 11). This left not the slightest provision for the flesh. It was a clean cut; and there and then, to all intents and purposes, there ceased to be such a person as William ——. The last Adam, the Lord from heaven, had come upon the scene. My earthly tabernacle had now a *new tenant*; and he was to be *Lord and Master* in everything. The old tenant would start up to oppose the claims of the new one; but the Lord told me I was not to fight with him at all. *I was simply*

*to pay no attention to him whatever.* God had put the old tenant in the place of death, and I was simply to *let him remain there*. Now it must be clear that if I have entered into God's thoughts about the flesh, if I am practically a dead man, then the world (see 1 Jno. 2 : 16) has lost its attraction for me. What attraction can the world have for a dead man? None. The fact that I am a dead man settles a thousand questions which might otherwise have some little doubt about them. The point simply comes to be, Will this minister to the old man or to the new? Will this please the old tenant or the new one? Death to the flesh, you see, must regulate my whole life. If it is a question of expenditure, the old man would like to do the thing in style, and have a good bit of the lust of the eye and the pride of life in the matter; and perhaps get into debt over it. But when the new man is consulted, his thoughts are entirely different. If it is a question of giving—say for

the Lord's work—the old man suggests a very small coin, seeing *nobody knows*; but if it is a subscription sheet, by all means put down five shillings, or a sovereign if you can manage it. The old man positively objects to being peculiar, and would fain be at the world's entertainments and great days, and have his hand in at the world's reformation schemes, to show that he is not narrow-minded, and so on. But the new man gets his thoughts from God, and has no confidence in the flesh. Such-a-one says a hard word to me, and the old man is ready to take the sword at once and pay him back. But the new man has the “more excellent way;” and beareth all things. The old man goes in for great appearances in the things of God, and gets quite impatient for crowds, and success, and making a name. The new man commits his way entirely to the Lord, and takes everything from Him. If things are out of sorts at home, the old man can do nothing but grumble.

It is the new man who pours oil on the troubled waters. The new man is so different from the old. Why? Because the new man is Christ the last Adam, the Lord from heaven. May God Himself so teach us what it is to have Christ living in us, that we will be dead in practice as well as in theory—that there will be no room found for the old man at all. Then shall the new man do all the speaking, and the seeing, and the hearing, and the walking; and thus shall we truly confess that He is *Lord*, to the glory of God the Father.

—o—

#### DOUBTFUL THINGS.

IN this country the prisoner gets the benefit of the doubt, and is dismissed. This is God's arrangement in regard to doubtful things. If you are “not sure whether there is harm in this,” God's Word says, have nothing to do with it—in other words, give the prisoner the benefit of the doubt and dismiss him at once. Whatsoever is not of faith, is sin. Let every man be fully persuaded.

WHAT "WAITING ON GOD"  
MEANS.

I REMEMBER I used to wonder what "waiting on God" meant. I thought it meant "waiting God's time;" but it did not mean that, although we have to wait God's time for many a thing. One day I happened to see a traveller's card, which said, "Mr —— will have the pleasure of *waiting on you*" on such a day. I saw it all in a moment. The traveller came and waited, not outside the door, but *inside*. He *sat* in the presence of the merchant, and talked with him. And it is exactly in the same way God wants us to wait on Himself—not at a distance, but inside the veil. Such is our place of waiting, of worship, and communion. What a hallowed spot! Within the holiest of all—my God beholds me there!

—————o—————  
The price they put on Him :  
*Thirty pieces of silver.*

The price He put on us :  
*His own precious blood.*

THE WEAKEST THING IN  
THE WORLD.

A BROTHER and I were one day walking down a line of railway when we met the "gaffer." We stayed to have a moment's conversation, when a train rushed past. A powerful machine that engine, I remarked. Yes, said the gaffer, *on the rails*; but off the rails it is the weakest thing in the world. And, we added, How like a Christian! On the rails—walking with God—what a powerful machine he is in the hands of the Lord; but off the rails—off the path of communion—the weakest thing in the world! And so we passed on, praising God for hearing His voice even in the roar of the passing train.

—————o—————  
"It just strikes me," writes a brother in the Lord, "that if we would give God all the praise for every victory we gain, we would have more victories to praise Him for."

**CONFORMED.**

LEARNED men, who observe things, tell us that, if you are very much in a person's company, you get to be quite like that person in your disposition and character. We fear this is the reason we have so very little likeness to Christ—we are so little in His company ; for you know that sitting in His presence, beholding Him, we are conformed into the same image from glory to glory, even as by the Spirit of the Lord.



**HOTHOUSE PLANTS.**

SOME Christians are like hothouse plants—all right when steam is on with a special series of meetings, or when the gifted Mr So-and-so is here. But when things are in their "usual," these saints somehow always disappear. Hardy plants are what is wanted—fat and full of sap all weathers—Christians living for God "all the days," no matter who is here, or who is not here.

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THE

# Believer's Pathway.

No. 8.

AUGUST, 1880.

Vol. 1.

*HAVE YE COUNTED THE  
COST?*

**M**ANY of the people of God are praying for "Revival times." They have been wakened up to the solemn fact that the life of God is at low ebb in their own souls, and among the saints in general. They are convinced that besides mere orthodox teaching and preaching, or good church order and rule, more is needed. They know that these may exist, like the banks of a river (beautiful and proper in their place), without the full flow of the river of God's power carrying life and refreshing wherever it comes (Ezek. 47 : 9). They are convinced that the remedy for the low condition of the priests, as worshippers within the holy place, and of those who serve in the world without, is in *the living God alone*; and that it is of little or no use to

spend time and strength setting men and things in order, and continually mending up and "conferring" about machinery, unless the mighty power of God sets things in motion. They believe that a *present, living God*, dwelling, walking, and working in His people, is the true remedy for every disorder, and the continuous supply of power and wisdom for every emergency. So far good—a step in advance of being "at ease" amid the ruin, satisfied with orthodox apostasy, and in need of nothing. But more: It is becoming increasingly plain to many that this barren state of things is neither the will nor the purpose of God. He wants His people to be "strong in His might," invincible before their foes, and victorious in every battle. He wants His saints to be continually praising Him, and the rivers of liv-

ing water to be for ever flowing from them to the weary languid ones around. He wants souls to be converted—not now and then, and in gleaned handfuls, but wherever Christ is preached, and every day of the year. Why is it not so? Is there not a cause? Has God become poor? have His resources failed? or is He unwilling to give? No. What, then? Does the fault lie on our side? Assuredly it does. Do we not ask of God? O yes, we ask, but we ask, and we do not receive. We pray again and again, and rise from our knees as weak as ever; and why? We asked God to fill us with His power—to use us as an instrument in His hands; and yet to no great extent has He done it. Now, how is this? There must be some true reason for *our* God acting so. Ah, yes. We may be wrong—we may err in our judgment; but the fact forces itself upon us that the reason why the prayers of so many, who have asked to be filled with the fulness of God, lie unanswered

is *that they are not prepared for the self-sacrifice that the answering of such prayer involves.* When God's power fills a man it makes him act! If God is to use a saint, he must be yielded up to Him. God never fills a man with His power merely for his own comfort or happiness, but that he may go forth and do business with it for God and eternity. Open the Book of God; look at men of God who were of old filled with the Spirit. What followed? Did they sit down and consume it upon their lusts, in the more religious and popular forms of *ease* and worldliness, or self-indulgence? or did they use it to exhibit their gifts and get a name among their brethren? Ah, no. Simon Magus could draw the people around himself by magic spell to exclaim, "This man is the great power of God!" Not so God's men. They went forth into a dark and cruel world to act for God as the Spirit led them. Houses and lands were turned into cash for God, and to

supply the need of His poor (Acts 4). Some were tried and imprisoned, beaten and mocked (Acts 5). One was stoned (Acts 7), another slain (Acts 12). Men left wives and children, and all that earth calls dear, to preach God's gospel to sinners in towns and deserts (Acts 8). They suffered the loss of all things: they were counted the offscouring of the earth, for Christ. And all this was brought upon them through being filled with *the power of God*. Brethren, are we prepared for such a path when we ask God to fill us with His power? Have we counted the cost? Are we prepared to act as that filling might lead us, were God to give it? Are we prepared for the surrender and the self-denial it brings with it? These are plain and honest questions for every heart to ponder. God must have reality: He cannot answer prayer, and fill His people with power to spend in ministering to the lusts of the flesh in some of its fairer forms. God will fill the vessel, but the pitcher must be broken ere the

light be seen; and if we be not prepared for the one, we need not wonder if we receive not the other.

—o—

*INTO CANAAN AT LAST.*

ABRAHAM has got into Canaan at last; and no sooner is he in the place where God wanted him to be than God appears to him. How good is our God! He never fails. "And the Lord appeared unto Abraham." What a welcome Abraham got into the promised land! No wonder he builded an altar. Ah, my dear brother, when our hearts are filled with the joy of God, we can't help praising Him. The Canaanite might be in the land: Abraham cared not. The Canaanite might wonder what new religion this was: but Abraham calmly builded his altar, and thus boldly declared himself a worshipper. This was the *first* thing. Abraham's soul was full; and he had to pour it out in adoration before God. Nowadays the first thing that is required is to declare yourself a *worker*. As for

worship, many say it is of little consequence, and it does not matter *where* you worship, or *with whom* you worship, or *how* you worship. But, beloved, these are not the "ways that be in Christ." God's Word is very clear as to how a sinner is to be saved; and that Word is *just as clear* as to *what I am to do now that I am saved*. Others may agree to differ, and have an understanding that "you'll let me alone, and I'll let you alone, and we'll each take our own way." But, the point is simply this: *What does God's Book say?* In that Book do I find *God's way?* Then, that's enough for me. I don't want *my way*: I want *His way*; and His way is clearly laid down in His Book. What, then, have I got to do? I have just got to take God's Book; and do what He tells me, no matter what the consequences may be, and no matter what "eminent" Christians stand by and wonder what new doctrine this is. I make no bargain to let me alone and I'll let you alone. If

I am wrong I don't want to be let alone; and as to pulling down what is wrong, the way Abraham did it was by boldly building his altar; and what you and I have to do is boldly to *act out* what we find in God's Book.

Now at this stage of our journey with Abraham, it may be well to speak plainly as to this question of worship. We don't want to be in a position of which we need to be ashamed, and to speak of it as if begging pardon for mentioning the subject. Whatever is of God need not shun the light. And if it is wrong to gather together simply as Christians to break bread in remembrance of Jesus on the first day of the week—to gather unto His name alone—to own *Him* only, as Lord in the midst—if it is wrong to have no more distinguishing name than the one He has given us—viz., Christians—and if it be wrong to be baptized *after* we have believed—then the sooner we have done with these things the better; and all we ask is simply



to be shown out of God's Book that they are wrong. But if these things are so—if they are clearly and unmistakably taught in God's Word, we must obey *Him* rather than men. And let it be done boldly; for we need to beg no one's pardon for doing what God directs. Let us hold fast what we have got; and let us see that the risen One in the midst is mighty in each of our hearts *every day* of the week, so that those around may be constrained to say of us, as they said of Daniel, "We shall not find any occasion against this Daniel, except we find it against him concerning *the law of his God*" (Daniel 6 : 5).

—o—

**KEEP MY WORDS.**

AND We will come unto him, and *make Our abode* with him (John 14 : 23). How blessed! God the Father and God the Son will come and *take up Their abode* with the one who keeps His words. What distinguished company that one has got; and They have come not to sojourn, but to *abide* with him.

**WITH THY MIGHT.**

I REMEMBER hearing of some great public occasion at which one speaker tried to silence another by remarking, "Why, I remember when he used to brush my boots." But the remark had the very opposite effect to what was intended; for he who had once been the shoe-black at once replied, "Yes, sir; *and didn't I do them well.*" Now the children of this world are constantly teaching us that they are wiser in their generation than the children of light; and we do well to take a leaf out of their book this time, or rather out of *God's book*; for it is there the leaf really is. We have a great truth taught here; and it is this: whatsoever thy hand findeth to do, *do it with thy might*. It does not matter how small a thing is, if you are doing it for God, *do it well*; and if you are not doing it for God, don't do it at all. A Christian is one who is to be a pattern to the world, instead of letting the world be a pattern to him. "Whatsoever

ye do, do it heartily as to the Lord and not unto men." If it is the "Lord's work" you are doing, don't undertake more than you can do. Rather undertake very little; but *do it well*—"with thy might"—throw your soul into it: do it heartily. *Quantity* appears well in the eyes of the world and of our brethren; but it is *quality* God deals with. There is no getting over the fact that we never read of a reward to the man who has gone through much work and done many things; but we *do* read "Well done, thou hast been *faithful* in a *few* things" (Matt. 25 : 21). It may be very little the Lord gives me to do; but, very little though it be, I want to do it well, because it is *for Him*; and how sweet will it be to hear *Him* say, "You did it well!" But to do it well, applies to my *every-day* work quite as much as to the Lord's work: indeed, we ought to be able to call *all* our work the *Lord's* work. It may be in brushing the boots like the one who did

them well; or in sweeping the floors, or mending the stockings or cleaning up the house, or even bringing a cup of cold water—it matters not. The Lord says I am to do it *heartily*, I'm to do it well. It may be my lot is cast in a factory, a mill, a shop, a counting-house—the same rule applies. Whatsoever ye do, do it heartily—do it with thy might. An idea seems to prevail that conversion to God is a sentimental thing that we carry about with us in our pockets so to speak, and only bring out at the prayer meeting and such like: but it is nothing of the kind. It is a "new creation" in Christ Jesus; and the new creation is to manifest itself in *everything* we do, and everywhere our lot may be cast—"always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. 4 : 10), "that whereas they speak evil of you as evil-doers, they may be ashamed that falsely accuse your good conversation in Christ."

*USED BY SATAN.*

IF Satan can get a Christian to do his work, he won't use a worldling. As the saying goes, "the devil never rides a lame horse." If he can get Peter to curse and swear, that "pays" him far better than if he had got an unconverted man to do the work. And if he can get you and me, saved reader, to lose our temper, or do anything else in his line, he won't trouble himself going down to the world for people to do it. Let us beware of his wiles. God says about him, "Whom resist, steadfast in the faith." "We wrestle not against flesh and blood."

—o—

"They have taken away my Lord, and I know not where they have laid Him." The true lover of the Lord can be satisfied with nothing less than Christ; and, having Christ, he wants nothing more. That is how he can "count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

*A LIVING EPISTLE.*

THE Christian who is in subjection to God and to his Word is a *thorough* man in everything he does. He is a man you can depend upon. He is a punctual man. You always find him calm and collected; and if he says he will be at a certain place at a certain time, you may be sure he is there. He is an epistle the world can read, and understand, and believe; and he is altogether different from the Christian who is always behind, and always in a flurry, and can never find time for anything. The world reads such an epistle, it is true, but they can't understand him, and as for his testimony, they don't believe it at all.

—o—

When the Lord wants to speak to us, and we "*haven't time*," how often has He to make us *take* time. And perhaps He has, through one affliction or another, to take us "apart;" and then we are very glad to hear Him speak. Is it not so, beloved?

*IN HIS PRESENCE.*

I DARESAY, fellow pilgrim, you have observed that in *the presence* of God, we see sin as we see it at no other time. In the still quiet hour alone with God, we find out things about ourselves, which we had not dreamed of before. It is then that hidden things are brought to light—little inconsistencies—foolish talking—careless walking—unwatchful behaviour—forgetfulness of God. Well might David say, “Thou hast set my secret sins in the light of Thy countenance.” It is only in the light of His countenance we can get a view of ourselves. In the presence of the holiness and beauty of the Lord, what a sinful thing *self* appears! If then we would be always on our watch-tower, and have a conscience void of offence, let us *abide in Him*. So shall we have confidence, and not be ashamed before Him at His coming.

“Redeeming the time, because the days are evil.”

“I will see you again.” What commonplace words, and often carelessly spoken as friend parts with friend. Yet these are the very words our blessed Lord addressed to His sorrowing disciples (Jno. 16 : 22). “I will see you again.” Fellow pilgrim, are the feet weary sometimes? Never mind: He will see you again. Ah, yes: “and your heart shall rejoice.” We may be sure it will. “And your joy no man taketh from you.”

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THE

# Believer's Pathway.

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## IN THE DESERT WITH GOD.

**I**N these days of hurry and bustle, we find ourselves face to face with a terrible danger; and it is this—*no time to be alone with God*. The world, in these last days, is running fast; we live in what is called “the age of progress;” and “you know we must keep pace with the times.” So the world says. But this spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God. And what is the result? The result is: *no time to be alone with God*; and this is immediately followed by *no inclination to be alone with God*. And what next? Surely the question does not need an answer. *Can there be any condition more deplorable than the condition of a child of God who has no inclination to be alone with his Father?*

This “desert life,” as we may call it, is of an importance that cannot be over-valued. And, as if with a trumpet, we would sound it in the ears of our brethren. Let us turn to the pages of God's own Book; for we can turn nowhere else if we are seeking light on this or any other subject. On scanning its precious pages, we find that the men of God—God's mighty men—were those who had been in “the school of God,” as it has been well called; and His school was simply this: “*in the desert alone with Himself*.” It was *there* they got their teaching. Far removed from the din and bustle of the haunts of men—distant alike from human eye and ear—*there* they met alone with God; *there* they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces

were not ashamed—nay, they had faces as lions: they were bold and fearless, yea, and victorious for God; for the battle had been *won already* in the desert alone with Him. Now-a-days how many of God's dear children have picked up the "spirit of the age;" and how many Christians are pushed into service for God, or thrust themselves into it, who have had no "apprenticeship"—no desert training: they have taken a terrible "short-cut" into the front of the battle; for that "short-cut" has cut off entirely "*the school of God!*" How different from what meets our eye in the pages of our Father's Book. If it be an *Abraham* we look at, we find him sweetly communing with his God, far away yonder in the plains of Mamre, sitting in his tent door in the heat of the day (Gen. 18 : 1); while his worldly nephew is keeping pace with the spirit of the age in ungodly Sodom. If it is a *Joseph*, we find him at least two full years in God's school—although it were Egypt's dungeon—

before he stepped out to teach her senators wisdom (Ps. 105 : 22), and "save much people alive" (Gen. 50 : 20). If it is a *Moses*, we find him at God's school in the *back-side of the desert* (Ex. 3 : 1); and then, but not till then, he appears publicly as the deliverer of the people of God. If it is a *David*, the wilderness for him is the school of God. There he slays the lion and the bear (1 Sam. 17 : 34-36), when no human eye was near. He gets the victory *alone with God*. Fresh from God's school, he steps before the thousands of Israel; and while all Israel follows Saul, the people's man, "*trembling*," there is one there who trembles not; and he is the one who has been at God's school *in the wilderness alone with Himself*. Surely little wonder, then, that the Lord wrought a great victory in Israel that day! But why multiply instances from the Book of God? We might tell of an *Elijah*, a bold witness for God, who was longer alone with his God than standing in the place of public testi-

mony ; and who found the solitude of Cherith (1 Kings 17 : 3) and the quiet seclusion of Zarephath (1 Kings 17 : 9) a needed training ere he delivered the messages of God. We might tell of a *John the Baptist* who was in the *deserts* till the day of his showing unto Israel (Luke 1 : 80)—of the great Apostle *Paul*, whose journey to Arabia seemed to have been for no other purpose than to be at God's school in the desert (Gal. 1 : 17). But from the instances we have already pointed out, nothing can be clearer than this, that if you and I are to be of any use to God down here—if we would glorify Him on the earth—we must have time to be alone with God. If we "can't get time," we must *take it*. Whoever or whatever is put off, God must not be put off. We must have time—*every* one of us, "gifted" or not "gifted"—we must have time to be alone with God. It is in the closet that the "lions" and the "bears" must be slain. It is in the secret presence of God, with no one

near but Him, that the spiritual Agags must be brought out and hewn in pieces before the Lord in Gilgal (1 Sam. 15 : 33). Then, when we appear before our brethren or the world, we shall find ours to be the "strong confidence" which is the portion of all who have to do with God in secret. And the "Goliaths" shall be slain : no doubt of that. And *God's work shall be done* : no doubt of that either. We need not fear that God won't *use us*. It is only by being in God's school that He *can* use us—not perhaps in the dazzling way that the world and many Christians admire ; but in *His own* way—in a way that shall most honour Him. But the Lord makes all these things clear to us, while in the desert alone with Himself. It is only then we really do *God's work*—it is only then we do it in *God's way*—it is only then we do the very things *God* has fitted us for, and at the very time appointed of the Father. What secrets we get from the Lord in the wilderness

with Himself! And if we care not for the secret of His presence, what cares He for all our boasted service? It is *ourselves* He wants; and it is only service flowing out of the joy of His presence that is worthy of the name. It is only such service that shall stand the fire of the judgment seat, and bring joy in the day of Christ that we have not run in vain neither laboured in vain. May each one of us have an ever open ear to the Master's voice when He says to us, "*Come ye yourselves apart into a desert place,*" remembering that though He were *the* Son of the Father, we find Him time after time departing "into a solitary place," and there praying, although in doing so he had to get up "a great while before day." The faithful witness Himself, as well as His faithful and trusted servants in every age, required a desert experience—a wilderness teaching along with God; and, beloved, *so do we.*

—o—

Do I count *all* things but loss for the excellency of knowing *Him*?

### NOONTIDE IN MAMRE'S PLAIN.

GENESIS xviii.

The midday sun full brightly shone,  
His burning rays o'er Mamre's plain,  
When God the Lord from heaven came down,  
A visitor to Mamre's plain.

A pilgrim through the pathless waste,  
Who knew the Lord and lov'd His name,  
While seeking more of heaven to taste,  
Had pitched his tent in Mamre's plain.

Earth's treasure had no charm for him—  
He let them choose its paltry gain;  
And now a stranger he was left  
To dwell afar in Mamre's plain.

And Sodom's king had once allured  
With Sodom's riches, but in vain:  
The pilgrim counted all but loss,  
To meet with God in Mamre's plain.

Thus while he sat within the door,  
The sultry hour of noonday came;  
And lo! three heavenly forms he saw,  
And bowed himself in Mamre's plain.

The Three-One God before him stood;  
The pilgrim stranger knew His name;  
O pass not by, my Lord, he said,  
Since Thou art come to Mamre's plain.

And glad to be constrained, the Lord,  
To sit Him down, at once did deign,  
To be "refreshed" beneath a tree,  
That shady grew in Mamre's plain.

O what a feast of joy was there!—  
'Twas for that feast Jehovah came:  
O happy pilgrim, though amid  
The solitude of Mamre's plain!

Thus—thus, my Lord, to walk with Thee—  
Let fellowship unbroken reign;  
For O 'tis highest bliss to be  
Alone with Thee in Mamre's plain.

MAYBOLE, 31st July, 1880.



*DOWN TO EGYPT.*

No sooner was Abraham into the land of Canaan than the first thing that met him was a *famine*. He had not calculated on this. He had evidently expected to have fine "smooth sailing"—peace and plenty; when, lo and behold, the famine was grievous in the land. Abraham had done what God told him; and when he had done so, he found himself in the *place of trial*. But instead of remaining where God had put him, he goes away down to *Egypt* for help! Abraham's case has been repeated over and over again, although it is plainly written in the Word, "Woe to them that go down to *Egypt* for help" (Isa. 31 : 1). Now, no one can fail to see in Abraham's case, that if we do what God tells us, we may fairly count on having *trials*. Not a few of God's dear children have made a great mistake here. After being converted for some time, they begin to get somewhat concerned as to where they should be, and with whom they

should gather together, and so on. In God's Book they find their true place, which is not in *Egypt*, but outside the camp, gathered to Jesus the Lord. "Ah," they say (as one said not long ago), "I've found the land of Canaan at last"—in other words, "I have found out where I'll be nice and comfortable, and have no bother and no trials." To them the great object was self-comfort, while it should have been *the Lord*; and to be gathered unto Him, no matter what the trials might be. So in they came to the land of Canaan, as they termed it; and the first thing that stared them in the face was a *famine*, or something else that they had not expected; and—some sooner, some later—they went off; and, sad to tell, carried away an evil report of the land. But the land was nothing the worse. O no. And although Abraham went down to *Egypt*, Canaan was still the goodly land and the large, and the place where Abraham *ought to have been*, whether there was a famine in it or

not. Abraham seemed to reason in this way: "The Lord has made a mistake in bringing me in here, for there is a famine in the land." But the Lord makes no mistakes. Ah! no, my brother, my sister: He has all the *consequences* duly considered. And the Lord was quite able to keep Abraham alive in famine, if he had but trusted Him. And He is quite able to do exceeding abundantly above all that we ask or think, if we only obey Him. That there is a place for you and me down here, is a thing there can be no doubt about; and that place is where two or three are gathered together unto His name. It may be that in gathering unto the Lord according to His word, we find difficulties in the way, as Abraham did. But these difficulties are no proof that the way is not the Lord's way. While following *His* way, we may find a famine of numbers, or of gold, or of so-called gift for preaching. But there is no famine so far as the *Lord* is concerned. We have *Himself*,

praise His name, and *in the midst* too, no less. Supposing we had nothing more, "*Himself*" is sufficient. Ah! my dear readers, have you found the blessedness of being drawn together by no other name than the name of Jesus the Lord? Have you found the sweetness of remembering Him with His own blood-bought ones on the first day of the week—seeing no man save Jesus only? These are not deep things—they are revealed to *babes*. But the wise and prudent in their own eyes, alas! do not see them.

—o—

VERY PLEASANT HAST  
THOU BEEN UNTO ME.

"VERY pleasant hast thou been unto me." Such was the burden of David's mourning on the death of his beloved Jonathan. "Very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women" (2 Sam. 1 : 26). What praise is here—yea, what love streams forth in these words of surpassing tenderness! Of David at

that moment it might have been said, as it was said of David's Lord while standing by the grave where Lazarus slept, "Behold how he loved him!" But the touching scene that followed the battle on Gilboa's mountain has more than a passing voice for us on whom the ends of the world are come. David, the anointed of God, found himself head of an earthly kingdom. In that kingdom there were those, such as Jonathan, of whom David could say, "Very pleasant hast thou been unto me;" while others in that kingdom impressed David very differently. Of them we find him saying, "These men the sons of Zeruah be too hard for me" (2 Sam. 3 : 39). How David's soul rejoiced over that one whose love was "wonderful!" How grieved he was when he contemplated these hasty and carnal sons of Zeruah! But David and the earthly kingdom have passed away; and we now find David's Son and Lord at the head of a *heavenly* kingdom, though still the rejected One. And

as He looks down from His Father's throne, methinks we behold the scene on Gilboa's mountain enacted over and over again: for in His kingdom there are those in whom he takes a peculiar delight—the *Nathanaels* in whom is no guile—the *Johns* who lean on His breast—the *Marys* who will have nothing less than Himself—the *Ittais* who follow Him whithersoever He goeth—in a word, the *Jonathans*, of whom He can say, "Very pleasant hast thou been unto Me." Can He say this of you and of me, beloved? Is it the aim and purpose of our life to earn *His* well done?—so to walk with Himself that in yon future day of joy and glory He may be able to say, "Very pleasant hast thou been unto Me?" Or are we so walking—so pleasing self and pursuing a self-willed course, that we are a cause of grief instead of joy to our blessed Lord? Are we so living and acting that we trouble His saints—or rather Himself, for *the church* is His body? Are we causing others to stumble over us

by our inconsistencies, or manifesting another spirit than that of the meek and lowly One? If so, is not the bare thought startling: to be among those in His kingdom, of whom He has to say, as David said of old, These sons of Zeruah be too hard for me? What a contrast to the "well done" from the Master's lips—"Very pleasant hast thou been unto Me!"



**STOPPING THE SUPPLIES.**

In the time of war, one of the easiest ways to secure the fall of a town is to stop the supplies; and this is one of Satan's easiest and commonest ways of getting a Christian "on the shelf." Satan sets himself to stopping the supplies—that is, he tries to keep you from reading your Bible; and when he manages to cut off the supplies of the sincere milk of the Word, he has gained a greater victory than some Christians seem to be aware of. Perhaps twenty-four hours pass and we have scarcely had a bite, let us suppose, far less a meal, out of God's Book. Leanness and

barrenness is the result; and we wonder what is wrong. We "can't understand it;" when, as a doctor would term it, the case is simply one of starvation—sheer weakness and exhaustion through lack of food. Let us see, then, that nothing is allowed to stop the supplies—let us make sure of our portion of meat in due season, so that the verse in John's Epistle may truly apply to us: "I write unto you, young men, because ye are strong, and the Word of God abideth in you."

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# THE Believer's Pathway.

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## HOW IS THIS?

THE question has been asked, How is it, with so much light on God's truth, and so much profession of blessing received through reading or hearing certain addresses, that nevertheless the results are so small? So-and-so enjoyed such a meeting, or such an article, so much; it was so much to the point and so much needed. But, strange to tell, So-and-so just remained the same as ever. The address made no change on him. There was no renewed consecration; no confession of past unfaithfulness; no appearance of a deepened spirituality. And the question has been asked, *How is this?* The question is certainly as *practical* a one as could well be asked. It lays the axe to the root of the tree. But in this, as in all similar questions, God's

Book has a ready answer. The question is not at all a hard one. The explanation is simply this, that there is all the difference in the world between *knowing* truth and *obeying* it. This is the key to the whole matter. In the present day, the greater part of the spare time of very many is spent in *hearing truth*. They believe in a good feast from some brother who can open up the Word and bring out the subject in "such a wonderful way." Yet, strange to tell, they never seem to get any fatter. Like the lean kine in Pharaoh's dream, which swallowed up the seven well-favoured and were nothing better, so many dear children of God swallow up believers' addresses without number, and still remain lean. Good feeding, and plenty of it, should make fat sheep. But that does not seem to be a law of

God's kingdom; and for a very simple reason—that He has marked a great distinction between *hearing* and *doing*. Many, alas! are piling up knowledge, as if the great aim was, “How much can I *know*?” forgetting that knowledge by itself merely “puffeth up.” If it does anything else, it is this, that it increases our responsibility, in that we knew our Lord's will and *did it not*. Beloved, this matter of knowing God's truth and failing to do it, is a solemn one. We attend, let us suppose, some believers' meeting—some gathering for getting at the mind of God about us, and also getting filled with Himself. Some brother delivers a message from God in the power of the Holy Ghost; and we *say* “Amen:” we enjoy it so much; and off we go, and perhaps we don't obey a twentieth part of it. And we wonder how it is we are so lean, and so “out of sorts.” But surely the wonder would be if it were otherwise. Or it may be, when reading God's Word for ourselves,

we find things in it which He calls on us to do; but *we don't do them*. We get conscience soothed asleep with some excuse or other; and then, when we fall in with some one full of faith and of the Holy 'Ghost, we wonder how he has got so far up; when the long and the short of it is just this, that God is as ready to fill *us*, if we would just come so far *down* as to do what He says, and let Him look after the consequences. O these terrible consequences! They seem to be a stock-in-trade excuse for making the Word of God of none effect. As if the Lord did not see the consequences! But we are persuaded better things of you, beloved. Whatever you know of God's truth, *do it*. That is what the disciples were told, you remember, in John 2: 5—“Whatsoever He saith unto you, do it.” And it is just what the King of Egypt said respecting Joseph: “What he saith to you, *do*” (Gen. 41: 55). But, above all, it is what the Lord Jesus Himself says. “Ye are My friends, if ye *do*

whatsoever I command you" (John 15 : 14). "Blessed are they that hear the Word of God and *keep it*" (Luke 11 : 28). We never read of purifying our souls in *hearing* the truth; but we read of those who have purified their souls in *obeying* the truth (1 Pet. 1 : 22). "He that hath My commandments and *keepeth them*, he it is that loveth Me" (John 14 : 21). Obedience, you see, is the test of love. God has joined the two together; and they cannot be put asunder. If we would know the extent of our devotion to Christ, it is the exact measure of our obedience to His Word. Beloved, how is it to be with us? Are we going to allow His Word to search us and try our ways? In a word, are we prepared to obey the Lord in whatever He says in His Word? It will bring reproach—it will bring suffering (if it did not, where were the offence of the cross?) But are we ready to count reproach for Christ greater riches than the treasures in Egypt? (Heb. 11 : 26). If so, in

*keeping* His statutes you shall find great reward (Ps. 19 : 11). Then, indeed, you shall be able to say, "I rejoice at Thy Word, as one that findeth great spoil" (Ps. 119 : 162). If ye *know* these things, happy are ye *if ye do them* (John 13 : 17).

—o—

#### CHRIST MANIFEST IN US.

WHY did God not take you and me off to heaven, as soon as He saved us from wrath to come? For the simple reason that He had use for us down here after we were converted. He saved us for a purpose, and that is to *let the world see Christ in us*. He has passed into the heavens: the world does not see Him now. And yet God intends that the world should see Jesus still. "But where," you ask—"where is the world to see Him?" They are to see Him *in you and me*. That is the Christianity we are to shew to the world—the life of Jesus manifest in these mortal bodies; and that is the only Christianity the world believes in. The world's cry is,

“We won't believe unless we see;” and if the Lord Jesus is the Saviour we Christians tell them He is, the world is surely entitled to see the effects of His saving power in us! It is easy to show people a truth in “black and white;” but the world wants to see it in “flesh and blood,” so to speak. If I go to them and speak of this great Physician, and what cures He can effect, while at other times I manifest a peevish disposition, and an “uncured” temper, why, they'll say I have never come under the power of the Physician myself. If I tell them I am a citizen of heaven, while I converse freely with them about the world and its concerns, they will be puzzled to see the difference: and if I preach to them of death, judgment, and eternity, as if my hearers were in great danger, and if I afterwards mingle with the same people and chat coolly on any topic, they will just conclude that my former address on death, judgment, and eternity was a sham, and that my “earnest-

ness” was merely put on for the occasion. Beloved, let it not be so with us. Let us be real. It is *reality* we want, and not hypocrisy. And if we would have reality, it is simply by *letting that mind* be in us which was also in Christ Jesus. If the ungodly don't see Christ in us, it matters not what else they see. While He was in the world He was the light of the world; but although He is no more in the world, the world is not left in darkness. “Ye” —saved ones—“are the light of the world” now. We have been saved in order that we may show forth the virtues of the Son of God: We have been predestinated to be conformed unto the image of Him who was the first-born among many brethren—that His life may be *manifest* (not hid) in these mortal bodies. When Christ fills the soul He speaks for Himself; and if He is the ruling power in your life and mine, He cannot be hid. Letting *His* mind be in us—the mind of Him who *wept* over the perishing—we



live and walk before them as the living among the dead—the saved among the lost; and while they behold the reality of the cure effected in us, and the reality of our interest in their soul's welfare, they have a gospel address which they cannot gainsay—an address as calculated to be owned of God as the most eloquent oration.

—o—

**WOULDN'T HUMBLE  
MYSELF.**

“I WOULDN'T *humble* myself.” So we sometimes hear *Christians* say. A hard word has been said to a brother or sister, and God's Word demands a confession of such faults “one to another.” But instead of going “according to the book,” the offending one, alas, too often gets up on his own dignity, saying, “Confess to *him*—tell *him* I've done wrong—and puff *him* up, while he is as much to blame as I am—not likely: *I wouldn't humble myself.*” What a contrast to what is written of Christ: “*He humbled Himself*” (Phil. 2: 8). Such was Christ. But of the Antichrist it is written, “*He exalteth*

*himself*” (2 Thes. 2: 4). Of whose spirit are we drinking in?—of the Christ or of the Antichrist? Let us see that Satan do not get an advantage over us, even in this seemingly small matter of confessing our faults one to another. If between any brother and myself there is something which God's Word tells me I ought to confess, and yet I don't confess it, there is at once a stoppage in the communication *between God and my soul*. I may still seem to have great zeal for God; but He has a controversy with me. And while I am busy in service and worship, and bringing Him many gifts, all He is saying is this, “Leave there thy gift before the altar, and go thy way; *first* be reconciled to thy brother, and *then* come and offer thy gift” (Matt. 5: 24).

—o—

The first thing God wants is *myself*, and then He sends me wherever He pleases.

If we humble ourselves under the mighty hand of God, He will exalt us *in due time*.

God will teach us nothing while we “stand on our dignity.” It is to “the meek He will teach His way.”

*THE PRAYER MEETING.*

THE prayer meeting is a capital index of spiritual life among the saints. A big gathering on Lord's-day, and a mere handful at the prayer meeting on week-nights, means that something serious is wrong. Where my *heart* is, there my *body* is sure to be, if I can manage it at all. Of course a great deal depends on *how* I go there. If I go merely to get "warmed up," as many do, it need be no wonder if I am found complaining of "yon cold prayer meeting," when perhaps my dead state of soul helped more than anything else to make it a cold meeting. But if I go "on fire" myself, for the purpose of having *a meeting with God*, and doing business for eternity, I shall not come away empty. When several burning embers are brought together, there is a capital fire at once; and so it is with the prayer meeting. Let us go there *filled* with the Lord—not *to get filled*. And when we are there, let us *consider* one another, and don't let some lead-

ing brother or two do it all, and pray so long and for so many things, that there's nothing left for the rest to pray for. Where the Spirit of the Lord is, there is liberty—not for a few only, but for all whom the Lord may lead. *Praying in the Holy Ghost*, we can never be too long; so the thing to be sure of is that we are praying in the Holy Ghost. If we have only grace to pray for *one* minute, let us *stop* there, and not go on for five. Indeed, if we are in the power, we will ask the Lord for what we are burdened about, and stop there and then. As to the silences—the little times between, as we wait on God—the *flesh* can't bear them; but to the spiritual they are "sweet moments rich in blessing"—as has been said, "*the silences are just what you make them.*" If we wait on *one another*, to see who will be the next, we will get nothing: if we wait *on God* we will renew our strength. And just a word more. When it is evident the meeting is over, let it stop at

once, and not be spun out merely to fill up the time; and if the power of God carries the meeting somewhat over the allotted time, let us not be uneasy, but take it as from the Lord.

—o—

### SUFFERING FOR HIS SAKE.

If we are called on to suffer for the sake of the Lord, we are apt to think it very strange; when, if we were giving heed to the Lord's Word, we would "count it all joy." If we murmur or complain at trials and persecution, we are depriving ourselves of a positive blessing. "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for *My sake*: rejoice and be exceeding glad, for great is your reward in heaven" (Matt. 5 : 11, 12). But then, you say, if it was persecution from the unconverted, you could bear it; but it is from those who profess to be Christians. That, however, need cause no surprise. The wounds which Christ received in His hands were those with which He was wounded in the house of His *friends*

(Zech. 13 : 6). It was *His own* who received Him not (John 1 : 11). And you know that the disciple is not above his master, nor the servant above his lord (Matt. 10 : 21). Remembering these things, we shall *rejoice* that we are counted worthy to suffer shame for His name (Acts 5 : 41). "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but *rejoice*, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye" (1 Pet. 4 : 12-14).

—o—

"All that will live godly in Christ Jesus shall suffer persecution (2 Tim. 3 : 12). Do we suffer any persecution for Christ's sake? If we do not, we had surely better be inquiring, Am I living *godly in Christ Jesus*? One thing is clear from the passage quoted, and it is this, that *godly living* and *persecution* go together. God has said it. So if I am sailing smoothly along without any persecution for the name of Christ, I am *not* living godly in Christ Jesus.

*LIKE HIM.*

I've been to the Fountain ;  
 I've plunged in its flood ;  
 Sin's burden is gone ;  
 I am saved by the blood :  
 And now with desire  
 I'm longing to be  
 Made like Thee, Lord Jesus—  
 Made like unto Thee.

O take full possession, Lord ;  
 I am Thine own ;  
 I want but to do, Lord,  
 As Thou would'st have done—  
 Not great things to bring  
 A few praises to me,  
 But just to be growing  
 In likeness to Thee.

Like Thee in the workshop ;  
 Like Thee in the street ;  
 Like Thee, too, at home,  
 Where the dear ones meet ;  
 Like Thee in the crowd—  
 When alone, like Thee :  
 O let me, Lord Jesus,  
 Be ever like Thee.

More like Thee each day, Lord,  
 More like Thee each night,  
 Till the land of the sunshine  
 Shall burst on my sight—  
 Till, robed in Thy beauty,  
 Thy face I shall see ;  
 And then I'll be like—  
 O how like unto Thee !

MAYBOLE, 8th July, 1876.

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# THE Believer's Pathway.

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Vol. 1.

## *THE FULNESS OF THE BLESSING.*

**I**N these days in which we live, there is a subject exercising the minds of not a few of the saints of God. Whether it be in the recorded accounts of the Lord's work, or in our private letters, or in personal intercourse with the Lord's people, the subject referred to is always cropping up. But what is the subject? it will be asked; or what is the question? as it might more correctly be called. It is this: Is there not for God's children down here, a life of power, a walk with God, a fulness of blessing in the risen One, which the great majority of Christians know nothing about, and which all but a few never seem to dream of; but which, strange to tell, is the very life and walk to which every child of God has been

called. Such is the question. You may word it in many different ways; but it simply comes to this: Is such a low state of things—the well-nigh powerless life—the trembling testimony—the worldly walk—is it to this we have been called? Is such honouring to God, or at all in keeping with the character of those whom His Book speaks of as "*more than conquerors?*" (Rom. 8 : 37). Or is there a life—a path—call it what you will—of such fellowship with the risen Christ of God—such joy in the Holy Ghost, and surrender to the will of the Father, that, by the power of Christ resting on us, we have a life of victory over sin, and unwavering testimony for God, while we leave behind us, where'er we go or dwell, a savour of that Name which is above every name? Is there such a thing? Not a few

believe it; and we believe it too. In the words of Scripture, quoted by a brother lately, "There is a path which no fowl knoweth, and which the vulture's eye hath not seen" (Job 28 : 7). Flesh and blood hath not revealed it: the carnal eye cannot see it. And surely it is a cheering ray amid the darkness of this evil day, to see the children of the light arising here and there to call upon God about this very thing. It is seen that the world-conforming, easy-going, formal way of things will never do. It is also seen that the up-and-down "fits-and-starts" way of things is just as dishonouring to God; as we heard it said not long ago, "O Lord, we are heartily tired of this up-and-down, and failure, and begin-again." And no one will doubt that the brother was expressing the thought of many a heart. But such a flickering light—such a walk of failure, is not the thing for which God has designed us down here. We repeat it, He has not taken us out of the world, and sent us back

into it, to be such *false* witnesses. He has "provided some *better thing* for us" (Heb. 11 : 40). And let us be clear about this, that God has made provision for *everything*. If the "life also of Jesus" is to be manifest in us, there is ample provision for it. If God tells us to *rejoice evermore*, He does not bid us perform an impossibility, or something for which He has made no provision. Then what is the remedy for all this? Don't be startled by the seeming simplicity of the answer. The remedy is *CHRIST!* We know He is everything to the *sinner*; but let us not forget that He is also everything to the *saint*. All fulness is in Him; "for it pleased the Father that in Him should all fulness dwell" (Col. 1 : 19). *In Christ*, God has made provision for *everything*. So there is *no excuse* for not walking with Him: there is no excuse for a path of darkness, with only occasional gleams of sunshine. God says, "now are ye light in the Lord: walk as children of light"

(Eph. 5 : 8). He does not say, strive to get into the light: He simply says remain in it—where I have put you. As ye have therefore received Christ Jesus the Lord, so walk ye *in Him* (Col. 2 : 6). Again it is simply, remain where I have put you. Whether it be walking, or abiding, or testifying, it is all *in Him*. And why always *in Him*? Simply because I'm not *in myself* at all. I am *dead*. So God tells me. And it is now *not I but Christ* (Gal. 2 : 20). "*Not I but Christ!*"—O beloved, may God indeed burn these words into our hearts. It is Christ alone we need, if we would live the life God has marked out for us down here. Praise His name, *in Him* all things are ours. And just as groaning creation, waiting to be blest "with Eden again," only needs the presence of her absent Lord to effect the mighty change; so the groaning ones, who long for a life of power and victory, need only *Him*: and He is theirs already, praise His name; and all His unfailing re-

sources are theirs! O then to see His saints arising from the dreary domain of "borderland" and self-satisfaction, to wait on their faces before Him for an enduement of power from on high; that arising as a strong man out of sleep, the ransomed saints of God may indeed go forth as those whom He has called His witnesses—His sons—His daughters—the light of the world—the salt of the earth. So shall the living water flow all around; and thus shall each company gathered in His name be as an instrument on whose strings (not one, but ten—Ps. 33 : 2) the Lord can make sweet melody. And out in the cold dark world, the dead shall hear the voice of the Son of God, and live; for many shall see it, and fear, and shall trust in the Lord (Ps. 40 : 3). This is no dream, but a great and blessed reality, though only to those who make it so. What shall we then say to these things? If God be for us who can be against us? Who then is willing to consecrate his ser-

vice this day unto the Lord!—to take possession of the land—to walk through it, in the length of it, and in the breadth of it—the exceeding good land (Numb. 14 : 7) which the Lord your God *giveth you?* (Josh. 1 : 11).

—o—

*ALL TOGETHER.*

WHY should not all God's people be together? They certainly *ought* to be together. This is a thing upon which all are agreed. They will be all together in heaven—sects and parties will have no place *there*; as I said to a dear brother the other day, “You know we will be all *together* in the glory; and perhaps *you and I will be next one another*. Why should we not be *together* down here?” The dear brother said it was too true; and went his way. But every one you speak with on this point, is of the same opinion. They are all agreed that we should be *together*. It is so unnatural-like for those who are *one* in Christ, to start say on Lord's-day morning, and go

*half-a-dozen* ways to (professedly) meet with Him in whom they are *one*. Members of the same family, and yet separated from one another! Bought by the same blood, travelling to the same eternal home, and some day to be caught up *together* to meet Him in the air, to be *together* through the unending ages: and yet here, *separated* from one another, and divided into sects and parties, one going *his* way, and another *his* way, and another *his* way. How sad! And God's Book says that they that believed were *together*, and that they were of *one* heart and of *one* soul. And Paul, by the Holy Ghost, prayed there might be no schisms among them. Yet what do we see? Ah! surely every one who has a heart for the “flock of God” scattered on a thousand hills, must feel his heart-strings touched as he beholds the saints scattered in well-nigh hopeless confusion—one going to this denomination; another to that—one belonging to this body; another to that. Little wonder that there is



only one opinion on this point, viz., "*We certainly ought all to be together.*"

Now, it being a settled point that we, the Lord's people, ought to be all together, the next question that arises is this: What is it that will bring us together? Has God revealed in His Word how we are to be brought together, or what is to draw us together? If He has *not*, then the dear blood-bought ones must remain as they are—separated from one another. But if God has revealed His method of drawing His dear ones together, then, praise His name, they need *not* be separated from each other another day. Well, then, God has clearly laid down in His Word how we are to be drawn together; for strange if He should denounce divisions so strongly as He does (1 Cor. 1 : 10 ; Rom. 16 : 17, &c.), and yet not tell us what is to bring us together! Such would not be in keeping with "the great love wherewith He loved us." But He has made it all clear; and thus we find in His Word that what is to draw

us all together and keep us all together is *the person and name of Jesus our Lord*—nothing *less*, and certainly nothing *more*. "I, if I be lifted up," He said, "will draw all men unto Me"—a gospel text truly, but not a gospel one only. Beloved, has He drawn you to *Himself*? "Where two or three are gathered together in *My name*, there am I in the midst" (Matt. 18 : 20). "Gather My saints together unto *Me*," saith He (Ps. 50 : 5). Have we yielded to His gathering power, and allowed Him to gather us to *His name*—to His own self? Now observe that it is *not* a set of doctrines, or a creed, or a "ground," or some peculiar view, that is to draw us together—although, alas! such things draw many. But God will never allow a creed, or a question of doctrine, to take the place of that *One* whom He hath exalted far above all heavens, and to whom He has given a name that is *above every name*. Beloved, is His name enough for us? Is His person sufficient to attract us? If

so, what, then, is the result? The result is that you and I are *together*—we come “*together into one place*” to wait on Himself, or call on His name. And why are we together? Simply because the same Christ drew you and me to Himself; and just as guests at a feast find that, in complying with the invitation, they are—and cannot help being—all together in the presence of the master of the house; so those who allow Christ to draw them, find themselves *together* in His presence—the presence of Him who is Son over His own house. How simple it all is, and how blessed! And yet how strange it is to see say four Christians meet and salute each other on the street on a Lord's-day morning—it is so pleasant to have a little fellowship together—and then, when a certain hour strikes, they *separate*: one goes down the street, another up, a third goes a third way, and the fourth a fourth way—each to his several denomination. Now, is this *gathering* in the name of the Lord?

Surely it is *scattering*; although in what name I know not. O, beloved saints, is the spectacle not a sad one? Will you not then be drawn by the name and person of Jesus the Lord? Allow Him to draw, and He will draw you to Himself—and therefore *from* everything *not* of Himself: for we would not hide from you what sectarianism is in the eyes of God. While one was saying, “I am of Paul, and another I am of Apollos,” God said “Ye are yet carnal.” And although evil has come to be called good in these latter days, it becometh us, beloved, to take heed to our ways according to *His Word*; and so letting that Word have free course and be glorified in us, we shall be found gathered unto His name, and seeing no man save Jesus only; “for where I am there shall also my servant be.”

—o—

“That ye may be *filled*.” Such, and nothing less, is the purpose of our Father in heaven. Let us see to it that we are content with nothing less.

*WE KNOW—BECAUSE.*

“WE know that we have passed from death unto life, because we love the brethren.” So saith the Scripture. And is it not wonderful to behold the prominence which the Spirit of God has given to our love one to another? There are other evidences, doubtless, that we have eternal life; and yet the Spirit seems to delight in bringing this one to the front, and in keeping it ever before us—“because we love the brethren.” And don't we love them?—every one who has been saved by the same blood—united to the same risen Head—born into the same family? Haven't we got a heart for them all? Surely we have. Members of the same family, and not love one another! Never! But some Christians are so crooked and self-willed, it is said. Yes: no doubt about it. (And you and I have given the Lord some trouble too, haven't we?) But, in spite of their crookedness, we are to love them, and be patient and tender-hearted towards them, and

let them have a place in our heart—and why? Because each one of them, in spite of all his crookedness, has a place in the heart that beats on yonder Throne. Your brother next door, there, may be as crooked as a Jacob, as impetuous as a Peter, as lame in his walk as a Mephibosheth, or as poorly instructed as was Apollos once on a time: but he is the Lord's; he is one of Christ's: and every one that loveth Him that begat, loveth him also that is begotten of Him. And not only do we know that we have passed from death unto life because we love the brethren; but by this shall *all* men know that we are disciples of Christ, if we have love one to another.

—o—

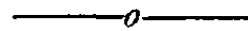
It has been well said that a careless reader of God's Word is never a close walker with God.

I may open my lips as often as I get the chance; but it is only when the Lord opens them that He is glorified. “Open *Thou* my lips, and my mouth shall show forth Thy praise” (Ps. 51 : 15).

“ONE.”

IN that memorable prayer of our Lord's in the seventeenth of John, when praying for “His own which were in the world,” it is wonderful how often He prayed that they might be *one*. Verse 11—“That they may be *one*, as We are.” Verse 21—“That they *all* may be *one*; as Thou, Father, art in Me, and I in Thee, that they also may be *one* in Us, *that the world may believe that Thou hast sent Me.*” Verse 22—“That they may be *one*, even as we are.” Verse 23—“That they may be made perfect in *one*; and *that the world may know that Thou hast sent Me.*” How dear to His heart this oneness must have been, when He so repeatedly besought His Father that they all might be one! Surely the seventeenth chapter of John is a sufficient answer to those who tell us this oneness is not very important. And that the Lord's dear ones should be together—that they should be *one*—has a greater bearing on what is called “the Lord's work” than many

suppose. The world is to see that we are of one heart and of one soul; for we read in immediate connection with it, “that the world may *believe*” —“that the world may *know*.”



Does the world take knowledge of me that I have been with Jesus? Does my speech bewray me?—for out of the abundance of the heart the mouth speaketh.

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THE

# Believer's Pathway.

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### THE TIME IS SHORT.

“THE time is short!” How swift the years are fleeting past! It seems but as yesterday when we stood on the threshold of 1880; and lo! we are at its close. The years seem to be hurrying on faster and faster in their onward flight. Each one seems to be shorter than the one that went before. The poor world around is reeling madly on to eternity, as if eager to anticipate its terrible doom. But the cry of its Christless multitudes has only one voice to us; and it is this: “*The time is short.*” Abounding wickedness, and the love of many waxing cold, alike proclaim “*the time is short.*” The sickle of death, on the right hand and on the left, is telling us with startling rapidity “*the time is short;*” for down the vista of the year that is closing we seem to see

the loved ones who sojourned with us for a time. But their place is vacant now; the circle has been broken; their gentle smile no longer greets us as of yore. They heard the Master calling “Come up higher”—that was all. But His message for us was this: “*The time is short.*”

And that dear brother with whom you were “at a variance” has gone to be with the Lord; and if you had but *known*, you would have confessed it all to him. But it is too late now—too late for ever! Surely not in vain the Spirit of God hath said, “*The time is short.*”

Ah! beloved, such are but a few of the voices that we seem to hear coming up from the dying year. But it has many voices, if we had only ears to hear. This was to be done, and that other thing was to be done; and yet they have never been

done. And there was that arrangement for having more time with the Lord Himself, and more time at His word: but then the newspaper had to be studied (alas!), and "good books;" and household work had to be done, and company had to be attended to, for "one's not in bondage, you know." But the result of it all is this, that "the Lord" and "His Word" had to take what was *left*—the *dregs* of the time, instead of getting the first-fruits! Surely, beloved, it is high time to awake out of sleep and to "redeem the time," seeing the days are evil. It becometh us to live as men and women who stand on the very ends of time—on the very edge of the glory that's to be revealed. For at this hour we are nearer—nearer than ever we have been, to that supreme moment when time for us shall be no more—when, at the sound of the trump of God, we shall "mount and soar away" to meet our absent Lord and be with Him through the undying ages. Any day—any moment,

He may come. At the brightness of mid-day, or the twilight of evening, the darkness of midnight, or the dawn of morn, swift as the lightning's flash, He shall come; and, "in the twinkling of an eye" we shall be "for ever with the Lord." What manner of people ought we to be? O, then, to have our "house in order;" to be as men that wait; abiding in Him, that we may have confidence, and not be ashamed before Him at His coming.

—o—

### THE FIRE.

THE fire shall try every man's work of what *sort* it is (1 Cor. 3 : 13). I used to think that the fire would try every man's work of what *quantity* it is; but one day the Lord refreshed my memory with the passage as it is in His Book, and it well-nigh upset me. It is *quality* God looks at, not *quantity*. In this day of so much *working*, we do well to pause and inquire if we are building up wood, hay, and stubble, for the burning (1 Cor. 3 : 12)—very

bulky and imposing-looking things, but materials that will not stand the fire. It is well to honestly ask ourselves the question when "so busy" for God, "Is this really done *for Him?* or is it because I *like to do it?* Can *my soul* afford it? Does my private life keep pace with my public profession? Am I the saint in the family circle which I seem to be in the Believer's meeting; Do I carry my godliness into the workshop?—into my business? Is there a savour of Christ about all my actions and transactions; Am I in as great a state about the perishing in my daily contact with them, as I seemed to be when I gave you last gospel address? In short, is the *work of God* in *my own* soul keeping clear ahead of *my work* for Him?" If not, with all my appearance of zeal and work, I am simply piling up fuel for the burning. These are solemn considerations, beloved. Let us ponder them well. The fire shall try the *quality* of our work. The question will be, How was it done?

The popular idea is, "get God's work done, no matter how it is done, or who does it." Such an idea gets no countenance from the Word of God. Is my work for God done *in communion with Him?*—that's the point; and that will be the testing question. Was it the *fruit* of walking with Him—the *running over*, so to speak, of the joy I found in His presence? The great point is not what we *do*, but what we *are*. Are we walking with God?—are we delighting ourselves in Him? If so, the *doing* will come all right; and there won't be laziness, nor idleness either. It was after the joy of God's salvation had been restored to David that he taught transgressors God's law (Ps. 51 : 12, 13). It was when Isaiah's lips had been touched with the live coal that he cried "Here am I, send me" (Isa. 6 : 8). Of such an one it is written, "He bringeth forth his fruit in his season," and "whatsoever he doeth shall *prosper*" (Ps. 1 : 3). In communion with God, all is right. But don't let us begin at the wrong

end. It is communion first, then work. Let work be the fruit of communion; but let not work be the vain artifice by which we would try to get upon better terms with God. He will neither be mocked nor robbed. If we would water others, we must *first* ourselves be watered. If we would wash another's feet, our own must first be clean. And it is to be noted that we are not left in the dark as to what the fire is. He whose *eyes* are "like unto a flame of *fire*" (Rev. 2 : 18), hath declared that His *Word* is "like as a fire" (Jer. 23 : 29). The Lord give us understanding in all these things, that we may test ourselves and our ways by that *Word now*, that ours may indeed be fruit unto the praise of His glory—the fruit of abiding in Him—much *gold*, *silver*, and *precious stones* (little in *appearance* though they be), to *stand* the fire at the judgment-seat, and bring glory unto the risen Christ of God. "*Man* looketh on the outward appearance; but *the Lord* looketh on the heart."

### ALL TOGETHER STILL.

AND so here we are all together, as we were fondly supposing in last *Pathway*; or rather as we were showing was the will of God in Christ Jesus concerning us; for it is His will we should be all together—gathered unto His name, and to none other. But what next? That is the question; and it is not a hard one. Well, here we are, the Lord's people in the town of So-and-so, or in the city district of So-and-so, about noon on Lord's-day. We have allowed our Lord Jesus Christ to draw us to Himself; and so we find ourselves all together. We have been gathered together for the first time, let us suppose, and we are wanting to find out the Lord's mind about things. And to find out the *Lord's mind*, where else would we go than to the *Lord's Book*? We therefore sit down with our open Bibles, to see what the Lord would have us do. And lo! we find out, and very quickly too, that the Lord's people came together on the first day of the week to break



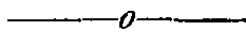
bread in remembrance of their Lord (Acts 20 : 7); and continued steadfastly in the same (Acts 2 : 42). Then, if this is the first day of the week, what is to hinder *us* from breaking bread in remembrance of Him? Nothing in the world to hinder: on the contrary, there is our Lord's express command to *do it*; and as often as we do it in remembrance of Him, we show forth His death till He come. And so we just do *what He tells us*: we break bread in remembrance of Him.

But how did we get on? We got on all right. But we had no person appointed to give out the hymns, and say the prayers, and do the speaking? O no: the One who invited us there *looked after that*; and that One was our Lord Jesus Christ. He was "in the midst;" and we just *looked to Him* to do as He pleased; and so, by the Holy Ghost, this brother here, and yon brother over yonder, were led to pour out their souls before God; and we had a very good time. I have no doubt that some would

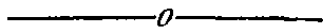
have thought it dull work, "waiting" on the Lord; but we renewed our strength. The *flesh*, you know, must have the machinery continually going, and, like Sarah of old, gets impatient, and would bring in the bondwoman to have things put right. But things are all right when *the Lord is in the midst*. Some would prefer a *service* and have everything cut and dry beforehand. But we read of one who was "cumbered about much serving" (Lu. 10 : 40), while her sister had the "good part," which was sitting at the Master's feet.

And next Lord's-day we just did the same; for it is "on the first day of the week"—"as often" (1 Cor. 11 : 26); and when Paul came to Troas, you remember, he had only to wait seven days (Acts 20 : 6, 7) for an opportunity to "show the Lord's death" in the breaking of bread. He had not to wait a month, or six months, as he would have to do now in many places. Ah! no. Our blessed Lord would have us

continue "steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2: 42), until He come. May each reader of these lines have grace so to do, and be able to say, like David of old, "I made haste, and delayed not to keep Thy commandments" (Ps. 119: 60); for "whoso is wise, and will *observe* these things, even they shall understand the loving-kindness of the Lord" (Ps. 107: 43).



While we stand up boldly for the unadulterated truth of God's Word respecting the *unsaved*, let us act up to the precepts of that same Word regarding the *saved*.



#### THE 1880 VOLUME REPRINTED.

SINCE sending out the circular referred to on last page, we have received orders for a sufficient number of Volume I. to encourage us to reprint it. We have therefore done so; and this is the *reprint* which you now hold in your hand. These volumes are still to be had, price One Shilling, post free, direct.

#### "NO."

It is a sure sign of growth when the believer can say "*No*" to the world, and even to the Christian who is acting in the flesh. What might have happened had a *no* been given in Eden? Abraham said *no* to the world (Gen. 14: 23); so did Joseph (Gen. 39: 9). Mordecai the Jew said *no* (Esth. 5: 9); and so did Daniel (Dan. 6: 10); and to Satan's allurements our Lord answered *no* (Matt. 4). A decided *no* in the energy of the Spirit saves a world of trouble; whereas an easy "yes," for the sake of peace, to any one who waves his finger for you, may pave the way for as great difficulties as crowded upon poor Jehoshaphat, that time he failed to say *no* when the worldly-minded Ahab asked his help (2 Chron. 18: 3). "The wisdom that is from above is *first* pure, *then* peaceable" (Jas. 3: 17).



The world must see before it believes; but blessed are they that have *not seen*, and yet *have believed*.

*TO SUBSCRIBERS.*

THE present number completes the first year of the *Pathway*. We are glad to say that it has found a more extended field than we had expected when it was set on foot twelve months ago. The circulation has been slowly but steadily increasing, although it is not a large one yet, the bulk of our subscribers being for small quantities, such as one copy, two copies, six, twelve per month, and so on. But we have as much pleasure in sending out the small parcels as the large, for who knoweth which shall prosper, this or that?

We have been much cheered and encouraged to learn from letters and otherwise, from time to time, that our labour has not been in vain in the Lord. To His name be the praise.

God willing, we shall continue to send out the *Pathway* during the incoming year, on the first of every month, as heretofore. We shall expect the Lord's people to remember us in prayer, that through these pages may flow streams of blessing. And we would ask those to whom the little paper commends itself, to co-operate with us in letting it be as widely known as they can.

*ANNUAL SUBSCRIBERS.*

WHILE glad to send the *Pathway* out in as large quantities as may be required, we would like to see a goodly number of subscribers for

## A SINGLE COPY

for one year. Many don't care to trouble us with such a small order; but it is no trouble. Put 12 penny stamps in an envelope, and say, Send *Pathway* for a year, and you shall have it (D.V.) on first of every month. The annual subscription for two copies is 1s 3d; 1s 6d for three copies; 2s for four copies, and so on.

*THE EVANGELIST.*

WE beg to call the attention of the Lord's people to this little monthly for broadcast distribution. One shilling per 100 copies. Published on same day as the *Pathway*.

For next year, if we do not hear to the contrary, we shall just continue sending to our subscribers the same quantities as heretofore.

*PAYMENT OF ACCOUNTS.*

WE usually render accounts at end of every six months; but subscribers who wish to pay earlier, or in advance, can do so.

HALFPENNY EDITION OF THE  
PATHWAY HYMN BOOK.

WE have resolved to issue an edition of the Pathway Hymn Book, containing the *words only*, price a halfpenny. For general use in the gospel, it is believed this arrangement will be found very suitable. The price will afford every facility for all having the Book who wish to use it, while those who desire the music edition (*sol-fa notation only*) can easily have whatever number of copies they require.

It will be obliging if orders reach us *early*.

Please note that all editions of the Hymn Book are sent *post free* to any place in the United Kingdom, Canada, United States, &c.

W. SHAW, Maybole, Scotland.

 Please observe,

that we have very few

ANNUAL VOLUMES (1880)

of the *Pathway*. You may get one by writing us *direct*, and by *first post*, as we shall enter orders *as they are received*, and supply them accordingly. The price of the volume is one shilling, post free.

*Note.*—Since the first part of our December edition appeared, the annual volume has been sold out; and, as orders are coming in which we are unable to supply, we have sent out a circular to subscribers saying we shall *reprint* the volume, provided we get orders for a sufficient number of volumes to warrant us in doing this. So please let all orders reach us early.

THE FAMILY LIKENESS.

“WHAT manner of men were they whom ye slew at Tabor?”—“As thou art, so were they; each one resembled the children of a king” (Judges 8 : 18). Ah! there was the family likeness. They resembled the children of a king; and at once Gideon recognised them to be his brethren (19th verse). There was no mistaking the family likeness. Is it so with us, beloved? Do we resemble the children of a king? Is it easy to identify us by our likeness to Him who is not ashamed to call us brethren?

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