



THE  
BELIEVER'S PATHWAY.

---

VOL. II.

---

Price ONE SHILLING (post free).

---

GLASGOW:  
THE PUBLISHING OFFICE, 40 SAUCHIEHALL STREET.  
LONDON: JAMES E. HAWKINS, 17 PATERNOSTER ROW, E.C.  
DUBLIN: DUBLIN TRACT REPOSITORY, 10 D'OLIER ST.

THIS, the Second Volume of the PATHWAY, has been out of print for some months. It has been often asked for during that time ; and we have been as often reluctantly obliged to say we were unable to supply it. In order, therefore, to prevent all such disappointments, we have re-set the type of the whole book, and are glad to say that it is on sale once more. *All* the Volumes from the beginning can thus now be had.

*September, 1884.*

# INDEX.

---

	PAGE.		PAGE,		PAGE.
A bad Argument, -	64	It matters little where		Revival begins at the	
A few Fragments, -	31	we go, - - -	13	House of God, -	34
A Happy New Year, -	1	Joining the Union, -	54	Sensationalism in the	
A Knotty Question, -	3	Just in time, - - -	15	Lord's Work, - - -	81
A little while, - - -	20	Keep very quiet, -	55	Something wrong here, -	47
A mark of true Con-		Large-print Bibles, -	87	Spiritualising Scripture, -	73
fession, - - -	78	Lifted up, - - -	35	Talkative Christians, -	68
A New Nature, - - -	93	Members one of an-		The Flesh not to be	
Agreed first — then		other, - - -	45	Trusted, - - -	80
Walk, - - -	7	My first prayer before		The form of Sound	
And why not there? -	62	People, - - -	94	Words, - - -	43
As God sees them, -	65	Never made a Mistake, -	12	The Great Lack, - - -	39
Broken Communion, -	76	Nothing but the Bible, -	51	The Knees that were	
Christ, all and in all, -	33	Outside and Inside, -	6	Hard, - - -	14
Consider Him, - - -	63	Past already, - - -	72	The Only Remedy, - - -	41
Divide the Child, -	19	POETRY—		The Sword of Samuel, -	25
Faith in God, - - -	57	Hereafter thou shalt		The Testing Question, -	70
Fast Asleep, - - -	85	know, - - -	61	The Two Interpreta-	
Freedom, then Service, -	38	Poor of this world, -	88	tions, - - -	86
Going to do, - - -	48	Practical Conversion, -	69	The Whole Truth, - - -	40
Grace to end well, -	89	Proposal to Reprint		The Work of the Lord, -	9
Have I followed Him		First Volume, - - -	6	These Last Days, - - -	17
there? - - -	21	Pure Religion, - - -	94	To our Readers, - - -	7
In the Presence of the		Resurrection ones, -	22	To please Him, - - -	92
King, - - -	30			To remember Him, - - -	60
Is there not a cause? -	49			Two remarkable Days, -	36
				What is the Church? -	28
				Where do I go? - - -	52
				Yieldingness, - - -	29



THE  
Believer's Pathway.

No. 13.

JANUARY, 1881.

Vol. 2.

A HAPPY NEW YEAR.

**P**ERHAPS we cannot better begin our new year's number of the *Pathway* than by wishing our readers a Happy New Year. Of course everybody does that. But never mind. Everybody does not know what a happy new year really means; and we have no doubt the "wish" will be easily understood by those unto whom it is given to understand the mysteries of the Kingdom.

A happy new year! What a world of meaning lies hidden beneath these words, often so lightly uttered! But what does the expression mean? With the *world* it can mean nothing, for there is no real happiness *out of Christ*; and, when we wish an *unsaved* friend a happy new year, it can only mean that we wish the new year to be

1

one that shall witness that unsaved friend's conversion unto God. But, to the child of God, the words "a happy new year" carry with them a world of meaning little dreamt of by many who utter them so lightly. It is a blessed thing to be saved from wrath to come; but to be saved from wrath to come—to be a child of God—blessed though it be, is not *sufficient* to make a happy new year. *More than that* is needed. Israel of old were a redeemed people; yet how often in their sad experience do we behold them anything but a *happy* people! At one time disobedient and grumbling; at another time self-satisfied and "independent" of God; while over and over again we behold them groaning under the yoke of the enemy. Surely in such circumstances it would have been a mere mimicry of hap-

piness to have sat down and said, "We are the people of God, you know: we are redeemed, and we know it." Now, beloved, the things that happened to Israel aforetime are for *our learning*. The mere fact that we are children of God cannot in itself bring a happy new year. By all means let us have sound doctrine, and a position which is according to the Word of God. But something more is needed. What is it? Well, we want to be very simple; and, when we turn to God's Word for an answer, we find it very simple. A single instance will suffice. On turning to God's Word, we find there the case of a man who had no less than *three hundred* happy new years! Every one of them was a happy new year—not a single exception. What was the secret of it all? What made them happy new years? Simply this: "Enoch *walked with God*." Yes, Enoch was the one who had three hundred happy new years; for the Holy Spirit has expressly recorded that Enoch walked with God three

hundred years (Gen. v. 22). And they were three hundred happy years: they could not have been otherwise; and no doubt they would get happier and happier till the day that "God took him" (Gen. v. 24); and, in a moment, he was away, nobody knew where; but we know that it was to be "for ever with the Lord."

And so, beloved, it must be with us, if we would see a happy new year. A *walk with God*—in communion with Himself, and in subjection to His Word—such alone can make a happy new year.

Methinks I behold that one, the "seventh from Adam," standing alone for God in that evil day. Abounding wickedness on every hand: yet he walked with God! And for what a period—three hundred years! The question is sometimes asked, "How long is it possible for me to walk with God?" Let the Holy Spirit answer the question: "Enoch walked with God three hundred years."

We are also told that Enoch *pleased* God (Heb. xi. 5). Walk-

ing with God and pleasing God always go together. But there was more: Enoch *testified for God* (Jude 14); for a walk with God is not a hermit life, or a dreamland existence: it is a vigorous, aggressive thing, and bears fruit in a *bold, unflinching testimony for God*.

And so, walking with God, and pleasing God, and testifying for God, it is little wonder that Enoch had three hundred happy new years. But how is it to be with us, beloved? Is such to be our walk and testimony during 1881?—for who knows but some fine day in the year 1881 there shall take place a “translation” of which Enoch’s was but the type. Who can tell that there shall be an 1882 for the church of God? And if, during the year 1881, our absent Lord should return to take his loved ones to Himself, surely all who long for that day will say with one voice, “This 1881 would be then the happiest of all happy new years.”

“Even so, come, Lord Jesus.”

### A KNOTTY QUESTION.

THE question of “the denominations” is to many a very knotty one. Our dear friends *in* the denominations find, in speaking about it, that they are on slippery ground, and that it is a thing which does not do to be much looked into. Nevertheless, every now and again, some one is taking up the subject, and trying to justify or excuse “so many denominations.” But in every case it is evident that the one who takes up the subject is only too glad to lay it down again. Now there is something seriously wrong here. If the denominations are *of God*, and according to *His Word*, let the subject be thoroughly gone into, and let it be proved conclusively that the denominations are right, and that they are according to God’s Word. Many of His dear ones are not clear about the matter, and are wondering whether they are in a thing that is of God at all. And surely, if only for their sakes, it ought to

be clearly shown that the denominations are God's order and God's arrangement. If a thing is of God, it need not fear the light; and if it is not of God, we need not fear to let the light into it.

This is not at all a subject of little importance. Many of us know from sad experience how, for long, our spiritual life was stunted and dwarfed, by our remaining in a thing that had not a "Thus saith the Lord" to stand upon. It was the "place of worship" we had been "brought up to;" and, on being converted to God, we simply remained where our lot happened to be cast, without going apart into a desert place to ask God, with open Bible before us, *what* we were to do, and *when* we were to do it; *where* we were to go, and *with whom* we were to be gathered. This is a subject that is exercising not a few of God's people; and it is only the simple unadorned truth to say that no one can be found to show from God's Book that the denominations are of God, if indeed any one has ever *attempted* to

prove such a thing. There have been many *excuses* for the denominations; but, as the old proverb says, "He that *excuseth* himself *accuseth* himself." Proofs there have been none; and, as for the excuses, they are only "proof that proof is wanting."

Now, when we look honestly into the subject, in the light of God's Word, what do we find? We find it is the mind of God that we, His people, should be *together* (Psa. i. 5); *likeminded*, of *one* accord and *one* mind (Phil. ii. 2); perfectly joined *together* in the *same mind*, and in the *same judgment* (1 Cor. i. 10); that we all may be *one* (John xvii. 21); seeing it is the purpose of God to *gather together* in *one* all things in Christ; while He beseeches us that there be no divisions among us (1 Cor. i. 10), and tells us to mark them which cause divisions "contrary to the doctrine which ye have learned," and to avoid them (Rom. xvi. 17); and, as if to put the matter in its strongest light, the Holy Spirit asks the question, "*Is Christ*



*divided?*" (1 Cor. i. 13). Even in the gospel this oneness is to be apparent, for we are expressly enjoined to "stand fast in *one* spirit, with one mind, striving *together* for the faith of the gospel" (Phil. i. 27). But we need not multiply passages of scripture. With the *same* Word of God in our hands, and guided by the *same* Spirit, *can* we be taught anything else than the *same* thing? Impossible. And yet is it not painfully evident that many of our brothers and sisters in Christ seem to have been taught ever so many different things? and that division—the thing which God condemns—is the very thing that has got to be "popular," and the very thing that suits the world? The question therefore arises: What is to be done? How are the children, scattered abroad, to be gathered together unto Him? Simply by *each one* taking *God's Book* as his guide, and *the Holy Spirit* as his Teacher. Shall *He* teach them to remain apart? O, no. He will *gather* them. God always *gathers* His people. It is

only the *wolf* that "*scattereth* the sheep" (John x. 12). But to whom will the Spirit gather the saints? To the One whom He delighteth to honour—"Our Lord Jesus Christ"—not to Him *and* something else; but to *Himself* alone.

It may be objected that we need never expect to see all God's people together down here. But, in answer to such a statement, the Lord says, "What is that to thee? follow *thou Me*" (John xxi. 22). My dear brother or sister, what do you say then to these things? Have you *gone forth* unto *Him*—the despised and rejected One, bearing *His* reproach? (Heb. xiii. 13)—a member of no denomination, but simply identified with the rejected Christ, and, of course, with those gathered in like manner unto His name? Such, in these days, will be a path of trial; but, if it were not so, would it be *His* path? Do you gather with Him? "He that *gathereth not with Me*, scattereth abroad" (Matt. xii. 30). May you be indeed one (though with only "a little strength") to

whom the Lord can say, thou "hast kept *My Word*, and hast not denied *My name*" (Rev. iii. 8): and may we behold, even in this day, a growing fulfilment of that which is written in Isa. lvi. 8, "The Lord God which *gathereth* the outcasts of Israel, saith, yet will I *gather others* to *Him*, beside those that are GATHERED UNTO HIM."

---

#### PROPOSAL TO REPRINT

THE 1880 VOLUME OF

#### THE BELIEVER'S PATHWAY.

---

THE small number which we had of our first annual volume is already sold out, the local demand itself having taken them nearly all up. The result is that orders are coming in which we are unable to supply. We are very sorry to disappoint any of our friends, but there is only one way to get over the difficulty, and that is to reprint the volume. This would be attended with some expense: but we are willing to attempt it, provided we see our way to dispose of a sufficient number of volumes to warrant us going on with the matter.

#### OUTSIDE AND INSIDE.



OUR place down here is *outside the camp*, at the same time that it is *inside the vail*. "Outside the camp" is our place of testimony: inside the vail is our place of worship. We are found "outside the camp" as witnesses: thither we have gone forth unto *Him*—unto the rejected One, bearing His reproach. We are found "inside the vail" as worshippers: thither we have boldness to enter by the blood. While we rejoice in being inside the vail as worshippers, let us not fear the reproach of being outside the camp as witnesses. "If ye be reproached for the name of Christ, happy are ye." Of his faithful ones of old, we read that "they departed from the presence of the council, *rejoicing* that they were counted worthy to suffer shame for His name."

—:o:—

"The word of the Lord tried him" (Psa. cxv. 19). So let it try us and our ways."

### AGREED FIRST—THEN WALK.

“CAN two walk together except they be agreed?” This is just another way of saying, “they cannot.” They must be agreed first; then they walk together. This holds good of any two; and it is primarily true of *God* and the *saint*. So long as there is *anything standing* between God and me, it is simply *impossible* to walk with Him. God Himself asks the question, How *can* it be done? Let this be a settled matter; and it will save a deal of darkness and failure. Am I content to take *God's* thoughts about *Christ*?—about *His word*—about corrupt *self*—about the *world*—about my place in it, or rather outside of it, *in Christ* the risen, though the rejected One? If so, we walk together, for we are agreed. If not, how *can* we walk together?

—o—  
ALWAYS take the low place; and you will never have far to come down. God-given honour is always preceded by humility.

### TO OUR READERS.

THIS is the first number of Volume II. of the *Pathway*; and it is with joy and thankfulness we now put it before our readers; for, touching the year that is past, we can say with the apostle, we were “with you in weakness, and in fear, and in much trembling” (1 Cor. ii. 3). Yet, withal, each month's number duly appeared; and so has the one you now hold in your hand; and our message is not all delivered yet. God willing, we shall still continue this humble ministration to the saints, “as of the ability which God giveth” (1 Pet. iv. 11). We have endeavoured to keep to simple, practical truth, and to catch the message which we believed the Lord wished us to deliver, as suited for the times. We intend to go on in much the same line of things; and we hope to bring forth out of our treasure “things new and old” (Matt. xiii. 52). We only wish to say, concerning *Pathway* and *Evangelist*, that it is our intention (D.V.) to continue both papers vigorously and heartily during the year that is commenced, one of our mottoes being, “Whatsoever thy hand findeth to do, do it with thy might.” And, believing this is a work with which we have been put in trust of God, we would respectfully, yet earnestly, ask the saints to scatter and introduce the papers, in however small a measure, as we feel certain that in many quarters they have only to be known to find an open door. Finally, brethren, pray for us, that ours may be the pen of a ready writer in speaking of the things that touch the King (Psa. xlv. 1); and that the word of the Lord may have free course and be glorified (2 Thess. iii. 1).

**CORRESPONDENCE, &c.**

A well-known servant of Christ, presently on the other side of the Atlantic, writes:—  
 "Go on. We do need to be exhorted and admonished to walk worthy of our calling, with all lowliness and meekness, esteeming each other; and, above all, cleaving to the Lord and His word. The *Pathway* is being used of God to stablish, strengthen, and encourage many. May its circulation be trebled."

We echo his desire to see our circulation trebled. Will our friends try? We don't see why it should not go into the hands of the Lord's people far and near.

*Another brother writes*:—"Send me three volumes of the *Pathway* as soon as ready. I value it so much that, if I could afford it, I would order a hundred, and put them into the hands of my Christian friends."

**IF YOU WISH**

the *Pathway* regularly for a year, put twelve penny stamps into an envelope, with your address, and send on to us. The annual subscription for two copies monthly is 1/3; and for three copies, 1/6.

**REMITTANCES**

for sums under two shillings may be made in penny stamps. For larger sums, please send P.O. Order.

*Remittances from America.*

United States and Canadian paper currency is taken in payment of accounts—the dollar note being considered equal to four shillings.

PLEASE ORDER as *early* as you can. We would have cleared out many hundreds of December *Evangelist*; but type was down when orders reached us. We would have disappointed some friends with the *Pathway* too; but type happened to be still standing.

ALL BACK NUMBERS of *Pathway* and *Evangelist* are sold out, except some of *Pathway* for December.

*With each number of "Pathway"*

for this month, we enclose a copy of the *Evangelist*, free of charge; as we wish to bring this little gospel paper before *all* our readers.

**The Believer's Pathway**

is published at the beginning of each month,

PRICE ONE HALFPENNY.

Its pages are devoted entirely to the great truths of God's Word for His people; and it is humbly intended that the articles appearing in its columns should be the message of God to His people in a dark and evil day.

The *Pathway* is sent, *post free*, to any place in the United Kingdom, the Continent of Europe, Canada, the United States, and all countries in the Postal Union, at the following rates:—

*For One Year.*

1 copy monthly, - 1/	5 copies monthly, 2/6
2 copies " - 1/3	6 copies " - 3/
3 copies " - 1/6	and so on.
4 copies " - 2/	50 copies " - 24/
100 copies monthly, 45/.	

**The Evangelist,**

for broadcast distribution, published monthly.

ONE SHILLING PER 100 COPIES, *post free*.

All orders, communications, and remittances to be sent to

THE PUBLISHING OFFICE, 40 Sauchiehall Street, Glasgow (WILLIAM KYLE, Manager).

THE  
Believer's Pathway.

No. 14.

FEBRUARY, 1881.

Vol. 2.

THE WORK OF THE LORD.

**I**N these times, how much is written and spoken concerning "the work of the Lord"! It forms the most frequent subject of conversation whenever two Christians meet. "How is the work of the Lord progressing?"—"Are you having a good time?" Such and suchlike are the questions asked. Now, we do not wish to undervalue the work of the Lord: on the contrary, we wish to show that the real work of the Lord is a subject far too little considered by many of God's people. We will not pause to look at the vast amount of work that is called "work of the Lord;" which one, with even very little spiritual discernment, can easily see has neither the stamp of God nor of His word. Neither shall we stay to consider

the work of the Lord in the gospel, important as that is. We wish to strike deeper, and to speak of what we humbly consider *the* work of the Lord: not that we think it the only work of the Lord; but because it is of such primary importance that, *without it*, all so-called "work of the Lord" is an empty show—a mere pretence. The work we refer to is summed up in the pithy question of an esteemed brother in Christ—

*"And how is the work of the Lord in your own soul?"*

That's it, beloved saints. How is the work of the Lord going on there? That is where God looks to see how the work is progressing. He does not look at the size of the gospel meeting, or at the so-called "success" of the conference. That is where man looks; but the Lord looketh on the heart. What does

*He see there?* What does God see in the inner court, where no human eye can penetrate? Does He see the work of the Lord going on briskly there? Ah! beloved, if we would see the work of the Lord abounding *around*, let us see *first* that it abounds *within*. And if we would see that, we must find that there is no place like the desert place alone with God—*there* to be taught of Him—to have the will broken—the impatience of the flesh mortified, and to be filled out of His fulness: *there*, alone with Himself, to get the true measure of ourselves—*there*, quietly to behold our blessed Lord, and be conformed to His image—*there*, to get rid of our own thoughts and men's thoughts, and be able to say, like David, How precious are *Thy* thoughts unto me! (Ps. cxxxix. 17). But this work of the Lord—this heart work—is a manifested thing. It is written of Christ that He could not be hid; and so it is when He is the ruling One in the heart of the believer: He cannot be hid. The work of the Lord in the soul

of such a believer is manifest in his whole conduct and demeanour; in his godly, separated walk, in his circumspect behaviour—in his honest dealing, in his mortified temper; in short, in his manifestation of Christ in the kitchen as much as on the platform, and in his gracious words to the "wretch" at the gate, as well as to the fashionable audience up yonder at the hall. Such appears to us to be the work of the Lord for which our cry should go up unto God. What concern there often seems to be about the work of the Lord in the gospel, when, if there was the same concern for the Lord's work in our own souls, we would see a revival we little think of. God's thoughts have for the most part been set aside in these things, and the result is that we have been acting on our own thoughts and doing what is "customary." And so when a company of believers get "sickly," and things get "out of order," some gifted evangelist is sent for to have a gospel campaign to put things right! Why not "send for" the Lord?

Why not go to headquarters at once, and get down on our faces before God, and let *Him* put things right? And, when *He* puts things right, how the saints shall *stand fast in one spirit with one mind, striving together* for the faith of the gospel! (Phil. i. 27). Then is the time for the gospel campaign. But to have a gospel campaign as a remedy for all the ills that may afflict the saints is as if you prescribed double work for a poor horse that needed only the corn-crib or some special treatment. God's order is first to be right with Him: then to go where He directs. If Ai is to be taken, Israel must be right with God first, else failure is the result. God's order cannot be reversed with impunity; and, if it is reversed, the result, at best, can only be that the hurt of the daughter of My people is healed slightly. If there is a short-cut to an awakening among the unsaved, it can only be by getting right before God ourselves. Popular opinion is of course against this; and, even when admitted in theory, it is often utterly denied in

practice. But God's truth remains the same; and He is not going to allow us to dwell at ease—even carnally, it may be—and at the same time hear our cry for the work of the Lord around. It is true we may see fruit, as Sarah did; but, like Ishmael, it will be merely the fruit of fleshly impatience. Let us get our eye off the fruit, and let us wait only on the Lord. Let nothing deter us from thus dealing with our own souls. *Crowds* elsewhere may suggest to our minds that we are losing time; but there is no time lost in waiting on God. Let others seek what they may, let it be ours to *seek God*, and to see that the work of the Lord flourishes *in our own souls*. "For thus saith the Lord . . . . *seek ye ME*" (Amos v. 4).

—:o:—

"SHALL yet again take root downward, and bear fruit upward" (2 Kings xix. 30). God's order again, you see, beloved—1st, take root downward; 2nd, bear fruit upward.

## NEVER MADE A MISTAKE.

**A** CERTAIN great preacher is reported to have said, "Of all people in the world, save me from the person who has never done anything wrong, and knows it." It is to be feared that some of the Lord's dear children are of this kind. No doubt you have fallen in with them. Confessing a fault does not seem to be in their list of virtues. From June to January you never hear them say they are sorry—they were so stupid—so short in the temper, and so on. As for making mistakes, they never seem to have made any; and so you never find them retracing their steps. When they *have* to "come down," it is done softly and with due dignity, so that nobody will observe that a change is taking place; and when a confession *has* to be made, it turns out to be a mere *explanation*, showing that the failing "leaned to virtue's side." A thousand times rather give us the plain blunt brother, who, when he loses his temper, comes to you

honestly and says, "I beg your pardon—I lost my temper—Satan got an advantage, and no mistake about it." How much blessing is lost through failing to confess our faults one to another; and, when we neglect that, how easy it is to neglect the injunction that follows, "and *pray* one for another" (Jas. v. 16). Then, as to making mistakes, how refreshing it is to hear a brother admit, "I was wrong in this matter, and you are right." Where there is true greatness, you will always find this; and where grace reigns, you will always find a readiness to confess a fault, and to call it by its right name, too.

—:o:—

MANY, who shone brightly for God while persecuted for His sake, have found the day of prosperity too much for them. Adversity is a good soil for a Christian to flourish in. Many of God's people, who withstood the world's scorn, have been hugged to death by its caresses. Marvel not, my brethren, if the world hate you. Woe unto you when all men shall speak well of you.



“IT MATTERS LITTLE  
WHERE WE GO.”

**S**IMPLICITY—the simplicity that is in Christ—that is what is wanted in these apostate days. Some Christians—and dear Christians too—tell us that “it matters very little where we go—the great thing is spirituality.” Certainly, the great thing is spirituality; but where do we ever read in God’s Word that it matters very little where we go? Chapter and verse for such a statement there is none. On the contrary, we are distinctly told with whom we are to have fellowship; and God as distinctly says concerning others, that on no account are we to have fellowship with *them*. Would it be *spiritual* in me to throw God’s book aside, and say, “It is of very little consequence with *whom* we have fellowship”? Certainly not. God says, “If we walk in the light as He is in the light, we have fellowship one with another” (1 Jno. i. 7). That is,

we *Christians* have fellowship one with another when walking in the light. But there can be no fellowship in the world between a Christian and an unconverted sinner. God has plainly said to us, His people, “Be *not* unequally yoked together with unbelievers.” I have therefore no more right to violate that precept, than I have to violate the command, “Thou shalt not steal.” And then God asks the question, “What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an unbeliever?” (2 Cor. vi. 14, 15). It would seem that the Holy Spirit has been careful to put the matter in its strongest light, so that the simplest believer may make no mistake. It is therefore clear that you, dear fellow-believer, and I, are *not* to have *fellowship with the unconverted*. Whether it be church fellowship or any other fellowship, we are to have *no* fellowship with the unfruitful works of darkness.

Now, we know well that this subject is not cared for in many quarters. And why? Simply because the truth of God has been set aside by man's religion; and children of God and children of wrath—the Lord's friends and the Lord's enemies—are huddled together in so-called worship; but all the while in utter disregard of what God has declared! Little wonder, then, that God's Word on the subject is treated as a thing of no consequence. But do not be deceived, beloved. Let it be no part of *your* spirituality to neglect or violate the plain precepts of God's Word. Let no amount of "reasoning" keep you from doing what God tells you. Let not the crowd lead you away and have you sitting alone with the *unconverted* as worshippers, and passing the cup of communion to the *enemies* of the Lord. Follow the Word of God in the matter; and *if you do*, you will find yourself outside the world's religion, but gathered unto the name and person of our blessed Lord—praise His name!

## THE KNEES THAT WERE HARD.

(*Jotting from New-Year's-day Night Tea Meeting.*)

**I** COULD tell you of a Christian (said dear old Captain —), and the time was in his life, when he was a man of prayer. He loved to be alone with God; and no place was so dear to him as that little spot "within the veil;" there to bow the knee and heart before God. And so much did that Christian love to be there, that, by being so much on his knees, the knees grew hard. Ah! these were the days when he had power with God and prevailed. But alas! he got mixed up with worldliness of one kind and another, and departed in soul from God; and the hour of prayer was not so sweet as it used to be; and the knees were not so hard. (The captain's voice faltered as he proceeded). And that Christian is the worm of the dust who now addresses you. Yes, I was that one. But the Lord, by one affliction after another, brought me back to Himself; for *one*

affliction did not do it. But He brought me back, praise His name; and now the hour alone with God is sweet once more; and I am tasting anew the joys of that time when I loved to kneel before Him. Fellow believers, if you would be men of God, be *men of prayer*: if you would have power with God and prevail, let it be your joy and privilege to be *much on your knees before the throne*.

#### JUST IN TIME.

DEAR Brother in the Lord,—  
The first article in the December *Pathway* has brought very forcibly to my remembrance a little incident in my own experience regarding *Confession*. Many years ago I was in a certain village saying a word for the Lord. While there, a brother and I differed in opinion about something, and I spoke to him in a way I should not have done—I answered him *in the flesh*. I left the place; but there was no peace for me. I felt that the Lord would accept no service

at my hand until I had confessed the matter to my brother. Communion was broken: sin lay at the door. It was not enough to confess my fault to God, which I had already done: I must confess it to the *brother himself*. The old Adam does not like to be brought down; but confession must be made before communion can be restored. So off I went to the village where the brother lived, and I there confessed to him how I had trespassed against him. He received the confession most graciously; and at that moment I felt as if we had never been such friends before. Shortly after that, I was saying a little word in that same village, on the Lord's coming, and on the uncertainty of the moment He might come for us, or we might go to Him. The brother I have been speaking of was present, and, to all appearance, you would have thought him the strongest man in the meeting. But wonderful are the ways of God. In a few days I got word that he had gone to be with the Lord—struck down in a moment! And

as I mused on the paths of the Lord being in the great deep, I praised His name that the "variance" between my brother and myself had been put right by confession *in time*; for now he was in *eternity*! I have never forgotten the lesson I learned then, viz.: keep short accounts with sin of every kind; and, if against a brother, *confess it to him at once*, and so have restored communion and a conscience void of offence toward God and toward men.

Trusting this will be helpful,  
Yours &c.

THE ANNUAL VOLUME FOR 1880.

Subscribers will be glad to learn that we are going on with the reprinting of the Volume. It is in the printer's hands; and no time will be lost in pushing it forward. A little patience must, of course, be exercised till it is ready.

THE NEW POSTAL MONEY ORDERS.

The Post Office has issued a new kind of Money Order, which renders the remitting of money, for small amounts, a very simple matter. The new orders are issued for fixed sums as follows:—

1/ and 1/6 . . . . .	commission, 1/4d.
2/6, 5/, and 7/6 - - - .	" 1d.
10/, 12/6, 15/, 17/6, and 20/	" 2d.

Seeing we are overstocked with postage stamps, perhaps our friends (if convenient) will kindly use these postal orders. They are the very thing that was wanted, at least in our little undertaking.

*Remittances from America.*

United States and Canadian paper currency is taken in payment of accounts—the dollar note being considered equal to four shillings.

ALL BACK NUMBERS of *Pathway* and *Evangelist* for last year are sold out, except some of *Pathway* for December.

To secure the *Pathway* regularly every month by post, you have only to send a shilling Postal Order, or (if in Canada or United States) a 25 cent note, stating how to be addressed. So there need be no difficulty at all, if you wish to have the little paper.

The Believer's Pathway

is published at the beginning of each month,

PRICE ONE HALFPENNY.

Its pages are devoted entirely to the great truths of God's Word for His people; and it is humbly intended that the articles appearing in its columns should be the message of God to His people in a dark and evil day.

The *Pathway* is sent, *post free*, to any place in the United Kingdom, the Continent of Europe, Canada, the United States, and all countries in the Postal Union, at the following rates:—

*For One Year.*

1 copy monthly, - 1/	5 copies monthly, 2/6
2 copies " - 1/3	6 copies " - 3/
3 copies " - 1/6	and so on.
4 copies " - 2/	50 copies " - 24/
100 copies monthly, 45/.	

The Evangelist,

for broadcast distribution, published monthly.

ONE SHILLING PER 100 COPIES, *post free*.

All orders, communications, and remittances to be sent to

THE PUBLISHING OFFICE, 40 Sauchiehall Street, Glasgow (WILLIAM KYLE, Manager).

THE

# Believer's Pathway.

No. 15.

MARCH, 1881.

Vol. 2.

"THESE LAST DAYS."

"IN these last days" it has pleased God that there should be a revival of His truth—a revival which has aroused most unexpected opposition; and yet a revival for which we think we shall never cease to give thanks unto our God. We refer to the revival of His long neglected and forgotten truth concerning the person and name of our Lord Jesus Christ. Not a great number of years ago, it was a rare thing, in one's travels, to fall in with a company of God's people gathered simply unto the name of the Lord, looking to *Him* for ministry, coming together on the first day of the week to break bread, and giving *Him* His place as *Lord* in the midst. But now, thanks be to God, over the length and breadth

2

of the land, there are to be found not a few "twos" and "threes," and so on, thus gathered by the Holy Spirit unto the Christ of God, and taking His word only as their guide. And dear saints of God, here and there, are constantly having their eyes opened to these wonderful things out of His law. Yes, many who have been groaning for long, and not knowing well what was wrong, have found their place to be—not with the worldlings, whose mind is enmity against God, but—with *Christ*, at His table, with His people, on the first day of the week. And now they are able to say—

"I joy when to the Christ of God  
Go up, is said to me."

Let us praise God for this, and look unto Him that many more may be gathered unto the "Man

whom the King delighteth to honour." It may be true that many, professedly gathered to the name of the Lord, are not walking and acting as they ought; and this is made use of, by some, to hinder God's people from following the Lord according to His Book. But we do well to be on our guard. That is exactly the same argument as the unconverted use for not coming to Christ. "So-and-so professes to be converted; and you know what *he* is—I'll have none of it." So the world says. But you would never conclude that the gospel is a failure, because some of its advocates are mere empty professors! Never. God abideth faithful, and His gospel is still "the glorious gospel"—"the power of God." And, in like manner, God's truth for you and me, saved reader, remains the same, no matter how some may fail to commend it in their lives. That it is the will of God we should be gathered together unto His Son, and have no fellowship with the world or its religion, is clearly and imperishably

recorded in the Word of God. And, praise His name, His truth is like Himself; it changes not. Let us, then, not be ashamed of the testimony of our Lord. Standing on the rock of truth, we need neither fear nor be confounded. We do not need to be half-hearted, when doing as our Lord has told us—nay, we can afford to be bold, knowing that the mouth of the Lord has spoken it. We may well say with John, "Little children, it is the last time." As the hour of the world's doom draws nearer, the days are getting darker. But "fear not, little flock." These things are only the signal for us to get nearer to our God and to each other, just as the approach of night but serves to bring the sheep the closer together. Let us praise His name that unto us it has been given, at least in some measure, to understand the mysteries of the Kingdom. But let us not fancy that "we are the people." We are but a few called-out ones, feebly endeavouring to carry out God's will as we find it in His Book. We are but

a "feeble folk;" but we have our dwelling in *the Rock*. Ever there, let us abide; and, while taking our place "outside the camp" with the rejected One, and identifying ourselves with Him in *death* and *resurrection*, let us see that these are no mere forms of speech; but that, in each one of our lives, we are manifestly dead to the world and risen with Christ—*adorning* His doctrine in all things, and giving no occasion to any one to speak evil of that "beautiful name" by the which we are called.

—:o:—

In every difficulty and perplexity, see what the Word of God says. Consult it in everything; and let *His word* be a lamp to your feet. Do not let "reasonings" come in; for the word of God is mighty to the casting down of reasonings. Worldly wisdom is quite a different thing from the wisdom that cometh from above. "I have given them Thy word," said our Lord ere He went away; and that same word is as all-sufficient now as it was then.

### DIVIDE THE CHILD.

"**D**IVIDE the child." So said the heartless mother as she stood before Solomon the king (see 1 Kings iii. 16-28). But the woman whose the child was, yearned upon her son; and she said, "O, my lord, give her the living child, and in no wise slay it." She would rather be childless than see the child divided. And why was this? Because her heart yearned upon her son. Ah, beloved, is there not something here for us? How the "Holy Child Jesus" has been divided, if we may so speak. How many sects and parties profess to know His name, and yet feel no pang in beholding the terrible divisions around. Is not the cry of Christendom, "Divide the child"? But, to come nearer home. How fares it with us who profess to walk in "the ways that be in Christ"? Have we such a heart for the Christ of God, that we feel division of His members as something terrible even to contemplate? Or, when

anything unpleasant turns up, and things are not just to *our* mind, are we ready to run away, virtually saying with the heartless mother, "Divide the child"? Or, it may be, when godly forbearance and waiting on the Lord are needed, we hear the words whispered, "We'll have a meeting of our own." Surely in such language it is not hard to discern the words of the heartless mother—"Divide the child." It is true there are divisions which God's word enjoins upon us, such as His people separating themselves from the unconverted. And is it possible, even among believers, that God's truth and honour may demand our withdrawal; for where there is no room for *my Lord and His word*, there can be no room for me. At the same time we need to beware of the tendency, too common in these times, to "divide the child," when, perhaps, self-gratification, rather than God's honour, is the motive at work. Why not be content to wait? Was any time ever lost in waiting upon God? O for the tender-hearted-

ness of Eph. iv. 32. O for bowels of mercies—for the love that thinketh not of self at all—for a heart to yearn over Christ and His loved ones, as that mother (the real mother of the child) yearned over her son. O for the "meekness and gentleness" of Christ—O for but a spark of the surpassing tenderness of the Man of sorrows! And surely, methinks, beholding our brethren and ourselves "bound in the same bundle of life" with Christ Jesus, the cry furthest from our hearts would be—"Divide the child."

#### A LITTLE WHILE.

"**Y**ET a little while, and He that shall come, will come, and will not tarry." Such is the measure of our pilgrimage here—"a little while." Our light affliction is but for *a moment* compared with the *eternal* weight of glory. Yes, the Lord is coming; and He will not tarry. The "little while" is fleeting fast away. The dawn of the morn is nigh. And we shall be with Him; and behold His glory, and be satisfied for evermore.



### HAVE I FOLLOWED HIM THERE?

“AND it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God” (Luke vi. 12).

As I read these words I paused and pondered, and asked myself the question, “Have I followed the Lord?” I have followed Him in this thing, and in that other thing, it may be; but have I followed Him *into the mountain to pray?* How comparatively easy it is to follow Him in ministering to others, and in doing many things which the perfect Servant did. But it is a far more searching test of our devotion to His person, to be found in the solitude of the mountain all alone with Himself. Is it our joy to follow Him thither? Do we “make our arrangements” so as to meet Him there? Or do we prefer an hour with some entertaining visitor, or to be doing something *we like?* Alas if such be the case. We hear, by a time, of faithful ones, and how they are

“strong” and “do exploits.” But the secret of their strength comes out. It is because they *know Him* (Dan. xi. 32); and their frequent resort to the lonely hillside or the silent glen, tells that they have been following the Master into the desert place—their one desire, “that I may know *Him*” (Phil. iii. 10). And such shall ever be the case where there is a *heart* for the Christ of God. They that thus know Him shall be strong—undisturbed by the changing influences around, and unmoved by the popular current, even in the things of God. They are accustomed to deal directly with God about everything. They are above all popular currents—their eye is on Him who doeth according to His will in the army of heaven and among the inhabitants of the earth. In a word, they have found out by experience that to be in fellowship with the Man of sorrows, is to be in fellowship with a *Man of prayer*. Beloved, have you and I found this? Is it our joy to follow Him to the secret place alone with God?

## RESURRECTION ONES.

“**L**AZARUS was one of them that sat at the table with Him” (Jno. xii. 2). Lazarus was a “resurrection man.” The first verse tells us that he had been *dead*, and that he was *raised* from the dead; while the second verse tells us that he sat at the table with the Lord. Now, Lazarus there, and indeed through the whole chapter, is a remarkable illustration of the *resurrection ones* of this day in which we live. Lazarus was first dead; then he was raised from the dead; then he sat at the table with his Lord. So with us. We were once dead in sins (Eph. ii. 1); then we were raised from the dead (Eph. ii. 6)—the very moment we believed on the Son of God (Jno. v. 24); and then we found our place to be at the table with Him. So you see, beloved, that, from the hour of conversion unto God, we are down here as resurrection men and women: not as *if* we were such, but as real resurrection men and women. Now, just suppose for a

moment that some one were literally raised out of the graveyard and walking about among the people. Why, the people would take note of him, and call him the man who had been raised up: they would say he was *a resurrection man*. Beloved, are *we* known as resurrection men and women? Are we thoroughly alive to the fact that such is our calling? How Satan does try to cloud this truth of resurrection. He tried hard to deny that our Lord was risen, by bribing the soldiers to say that His disciples stole Him away. But, foiled in that, it would seem the adversary is now bent upon denying that *we* are risen ones. Many of the Lord's dear ones cannot understand about being resurrection men and women; but it is to be feared that some at least don't want to understand about it. Why? Because resurrection leaves *no provision* for the old man: seeing the old man is crucified with Christ (Rom. vi. 6). We are *dead* with Christ (Col. ii. 20); *buried* with Christ (Rom. vi. 4); *raised* with Christ (Col. ii. 12). It

is nothing less than death to everything connected with the flesh. So here we are, resurrection men and women, waiting and ready to be away to the glory at any moment. What position, then, have we in the world? We have none, except it be as witnesses—men and women who were once dead, but are now alive in Christ, and whose testimony concerns *Him*. This does not interfere with our earthly occupation, any more than it interfered with Paul's tent-making. While making his tents, he looked for the Son from heaven. What, then, have we in common with the world? Nothing. The world waits for judgment: we are waiting for the Son from heaven (1 Thes. i. 10). While subject to the world's kings and rulers, we are merely "biding our time." With its politics and its governments, we have nothing to do. Its strife for power, and its competition for honour, have no concern for us. Our citizenship is *in heaven* (Phil. iii. 20). Our conversation is about *home*, and the absent, rejected One. What cares

the world about the rejected One? They are *of the world*; therefore speak they *of the world*; and *the world* heareth them (1 John iv. 5). The world loves its own. But ye are not of the world, *even* as Christ is not of the world (John xvii. 16). How clear it is in God's word that our all is *up yonder*. Is it our hope? *He* is our hope (1 Tim i. 1); and He is up yonder. Is it our citizenship? It is *in heaven*. Is it our place of worship? It is *up yonder* in the Holiest (Heb. x. 19). Is it our treasure? We are to lay it up *in heaven* (Matt. vi. 20). Is it our inheritance? It is reserved for us *in heaven* (1 Pet. i. 4). Everything proclaims us a heavenly people—resurrection ones. Do we walk down here as such? Are we easily identified as "not of the world"? Or does the world's gossip interest us? Does its display attract us? Do we find ourselves helping the unconverted with their worldly conversation? Have we forgotten our character as witnesses? Has it *slipped our memory* that we are *resurrection* men and

women? The Lord forbid. We have only one theme—our testimony concerns but one; and that One is *Christ!* The *dead* around have many themes; but these are all contained within the dismal confines of a doomed world. With the risen ones in Christ, how different! They speak of things that touch the King; their theme is Christ, the world's rejected One—their place, their home, is heaven; for where Christ is—there is heaven.

LAST YEAR'S VOLUME OF THE  
PATHWAY

is just about ready. We expect to send it out during the month now commenced. We have made a few very slight corrections, which we found needful. We regret that we have been unable to get it out sooner; but, as we did not wish the reprinting of the volume to suffer by being hurried over, we thought it desirable to take a little time and have it carefully done, even at the risk of trying the patience of subscribers.

For the information of any others who may wish the volume, we may say that it is sent post free for one shilling.

REMITTANCES

may be made in penny postage stamps for sums under three shillings; although, if convenient, it is better to use the new Postal Orders referred to in our last number.

*Remittances from America.*

United States and Canadian paper currency is taken in payment of accounts—the dollar note being considered equal to four shillings.

To secure the *Pathway* regularly every month by post, you have only to send a shilling Postal Order, or (if in Canada or United States) a 25 cent note, stating how to be addressed. So there need be no difficulty at all, if you wish to have the little paper.

The Believer's Pathway

is published at the beginning of each month,

PRICE ONE HALFPENNY.

Its pages are devoted entirely to the great truths of God's Word for His people; and it is humbly intended that the articles appearing in its columns should be the message of God to His people in a dark and evil day.

The *Pathway* is sent, *post free*, to any place in the United Kingdom, the Continent of Europe, Canada, the United States, and all countries in the Postal Union, at the following rates:—

*For One Year.*

1 copy monthly, - 1/	5 copies monthly, 2/6
2 copies " - 1/3	6 copies " - 3/
3 copies " - 1/6	and so on.
4 copies " - 2/	50 copies " - 24/

100 copies monthly, 45/.

The Evangelist,

for broadcast distribution, published monthly.

ONE SHILLING PER 100 COPIES, *post free*.

All orders, communications, and remittances to be sent to

THE PUBLISHING OFFICE, 40 Sauchiehall Street,  
Glasgow (WILLIAM KYLE, Manager).

THE

# Believer's Pathway.

No. 16.

APRIL, 1881.

Vol. 2.

## THE SWORD OF SAMUEL.

“AND Samuel hewed Agag in pieces before the Lord in Gilgal” (1 Sam. xv. 33). These words occur in one of the most intensely interesting of the Old Testament narratives. Thousands of years have passed away since these scenes were enacted; and yet, each time we travel o’er them in the sacred page, they appear with a freshness as of yesterday. And when we remember that, while Israel was an earthly people, we are a *heavenly*—with hope, and treasure, and country, all in heaven—these records of by-gone times are fraught with lessons of the deepest moment for us on whom the ends of the world are come. It is not difficult to see in Saul the type of fleshly rule in the church of God. Saul is the

“people’s man.” Although he is the one whom God gave, it was in His anger; and He is now about to “take him away in His wrath” (Hos. xiii. 11). In Amalek we have a type of the flesh itself; for we find in Exodus xvii. 16 (margin) that the hand of this Amalek is against the throne of the Lord. In Samuel we see the faithful servant of God, carrying out the command of the Lord at all hazards; while, in his sword, we find a type of *the word of God*, which is sharper than any two-edged sword, and a discernor of the thoughts and intents of the heart (Heb. iv. 12). Remembering these things (needful for us as a heavenly people to remember), all the rest is clear. Saul is commanded by God to smite Amalek, and *utterly destroy* all that they have. He sets out on his mission, and returns, professing to

have done as he was commanded. But, from Sam. xv. 9, we learn that he *spared* Agag the king of the Amalekites, and the *best* of the sheep and oxen, &c. It availed him nothing that the sheep and oxen had been spared professedly to "sacrifice unto the Lord." God had said they were to be *utterly* destroyed; and His word ought to have been sufficient. Hence the searching question, "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (ver. 22). Then comes the terrible sentence, "Because thou *hast rejected the word of the Lord*, He hath also rejected thee from being king" (ver. 23); followed by the hewing of Agag in pieces.

In such a history, the anointed eye can behold truths of the highest practical importance. What the sword of Saul failed to do, the sword of Samuel was ready to accomplish. God ever has His faithful ones. If the eyes of Eli

are getting dim, and the lamp of God is about to go out in the temple of the Lord (1 Sam. iii. 3), a Samuel can easily be got to attend to it. And if Saul refuses to hew Agag in pieces, the Lord will get a faithful one to do the work; and a man, after His own heart, to rule His people Israel, whom Saul now ruled only in name. My dear brother, it matters not what opinion we have of ourselves, or what great work we are supposed to be doing: *God can easily do without us*. And if we are not living in the power of the Holy Ghost, and acting faithfully for God in the position we have taken, then He can, and sooner or later will, *remove the candlestick*. We may continue to keep up the appearance long after the power has departed, as Saul did. But we may be sure of this, that God all the while, has, His anointed ones in the wilderness somewhere (1 Sam. xvii. 28), ready to come forward at the right moment to carry out His will. This is solemn. May it have its due weight on our souls.

Then in Saul we see a clear illustration of mere *fleshly compassion*. If we are walking in the flesh ourselves, how compassionate we are to the flesh in others! And, in lukewarm days such as these, one need not wonder that there is scarcely any denunciation of the popular sins of the day. "Prophecy unto us smooth things" is the cry: and smooth things are preached. "Let us hear about the heavenly places, and our place there; but don't come down to the practical details of every-day life." Such is the preaching that is in demand. But, beloved, it is the truth of God regarding the practical details that we need, as well as the truth of the heavenly places, blessed as that is. We want faithful witnesses for God, living in the power of the truth—men of God, with the sword of the Lord in their hand, and finching not to hew every spiritual Agag in pieces. There will doubtless be some to say that "such plain speaking would not be desirable." But it matters not. Be it yours and mine to bend

to the word of God in everything—not making our boast in obeying this precept or that one; but esteeming *all* His precepts concerning *all* things to be right (Ps. cxix. 128). And, when we see some faithful "Samuel" laying the sword of the Lord to the fleshly indulgence, the disorderly walk, the "little foxes," or the things that are "not convenient," let us not be as Saul, who rejected the word of the Lord, and was in turn rejected from being king. But we need not wait till some messenger from God reveals to us the true state of our souls. Saul had in his own hand the weapon with which he could have done what Samuel did. And, in your hand and mine, beloved, we hold the weapon (the sword of the Spirit, which is the word of God), with which to hew in pieces everything about us that is of the flesh. Do we thus prove ourselves—our walk—our ways? Do we give Amalek (the flesh) the place of death? Or do we *spare* it, and reserve for ourselves what of the flesh the world reckons "good"?

God forbid: for, as Saul, by so doing, left the work for Samuel to do; so, if we neglect to try ourselves by the word of God, we shall necessitate its being done by Samuel's Lord at the judgment seat. If we will not allow God's word to try us *here*, it shall assuredly try us *yonder*.

And let us not forget that Agag was hewn in pieces *before the Lord* in Gilgal. This "hewing" is an individual matter. It is in the *presence of God* that Agag must be slain. It is when alone with God that we find out what "death to the flesh" means. And it was "*in Gilgal*." That was where the reproach of Egypt was rolled away, and where Israel was circumcised the second time. Let it be ours to shrink not from the knife of spiritual circumcision; but to let God's word search us and cut us—"painful though the humbling may be"—so that we may be truly His witnesses in this evil age, and rejoice in the day of Christ that we have not run in vain, neither laboured in vain.

## WHAT IS THE CHURCH?

**I** HAPPENED to see a leaflet some time ago, which said that the church was a building used for the worship of God. When I saw that, I could not help saying to myself, "How strange it is that people won't go to the Bible, and find there what *God* says about it." How simple and easy to open God's book, and see there what *He* says the church is. Then one can confidently affirm: this is true, for God says it. What, then, *is* the church? God says the church is Christ's body; or, to give you the exact words of scripture—"the church which is *His body*" (Eph. i. 22, 23). Surely vastly different from a stone-and-lime building. Scripture never calls the church by such a name. The church is His body. The Holy Ghost has declared it; and that is surely enough for every child of God. Christ is the *Head* of the church (Eph. v. 23). But where are the members? Those who are saved are members of His body (Eph. v. 30). We be-



came members the moment we were born again. Before that, we were dead in sins, and children of wrath (Eph. ii. 1-3); and it was thus impossible for us to be members of the church which is His body; for there is not a single *dead* member in the body of Christ. No unconverted person can be a member of the body of Christ. It is simply impossible. *How can a dead man be a member of the living Christ?* The church of God is composed of "living stones"—not a single dead one among them. And they are built together for an habitation of God through the Spirit. It is thus clear that we, saved ones, are members of the church which is His body. And, this being so, how *can* we go away and become members of any other so-called church? How *can* we *worship* among the *dead*, and thus virtually deny that the church is a building of *living stones*? How can we thus refuse to own our heavenly calling? How can we do otherwise than gather unto the risen One with those who are alive

from the dead, as members of His body—to wait, to worship, and adore, in the presence of Him whom our soul loveth?

#### YIELDINGNESS.

“**L**ET your moderation” (literally your yieldingness) “be known unto all.”  
 “But, if it is something in which my honour or my rights are concerned, I say, ‘What is to become of me if I yield? Why, it will look as if I had the worst of it.’” Well, suppose it does. The question is, “How will it look in the eyes of the Lord?” The Lord looketh on *the heart*. Let your yieldingness be known.

—:o:—

WHEN we find a person not very particular in doing little things, we may well question his motives for doing great things.

—:o:—

THE greatest Christian in the world has Christ and nothing more. The weakest one has Christ and nothing less.

IN THE  
PRESENCE OF THE KING.

**S**OME of the Lord's dear ones wonder how they can best serve the Lord, and are disappointed because they cannot do "some great thing" for Him or for His people. But there need be no such disappointment. A dear brother in the Lord lately asked the question, "Where was Esther of most service to her people?" and he answered it by saying, "*In the presence of the king*" (Esth. v. 1-3). That was the spot where the greatest service was done. And it is in the presence of our Lord the King that you and I can be of greatest service in our day and generation. This is a service to which every one is called. The brother who "never speaks," the sister "who can't do anything," need not say "Of what use can I be?" The presence chamber of the King is yours, feeble one. He waits to hear your voice. And when thou hast shut-to thy door, methinks I hear Him say, "What

is thy petition? and it shall be granted thee: and what is thy request? and it shall be performed" (Esth. vii. 2). Say not then, "There is nothing I can do." You can plead with God and prevail. You can pray for that brother whom God hath sent to preach Christ to the perishing. You can "hold up the hands" of those who seek to guide the flock. You can tell your Father in heaven of that wayward brother, and that worldly-minded sister, and that unconverted friend. You can remember them all by name in the presence chamber of the King. In a word, you can "move the arm that moves the universe." And the Lord, who seeth not as man seeth, shall reckon up the service: and the judgment-seat alone shall declare it.

—:o:—

WHEN one is not taking care of his own soul, he has no care for the souls of others. But, if walking in fellowship with Him who gave His life for the sheep, there is then a healthy concern for those around.

## A FEW FRAGMENTS.

*Picked up at Believers' Meeting at  
Greenock on 24th March.*

## TAKE IT TO THE LORD.

We may try to settle a difficulty among ourselves by crying "peace, peace," while there is none. But, if we would have it put right, we must take the matter before the Lord and keep it there, and then wait for weeks if need be. And the Lord will settle it, perhaps in a way we have no idea of.

## EAT TO LIVE.

A learned heathen once said, "Some men live to eat; but I eat to live." Let us who are God's children so *eat*—that is, feed on God's word, that we may *live* in the power of the truth we get there.

## EVERY DIFFICULTY ANTICIPATED.

The word of God has anticipated every difficulty we may be in. So go to *the word* about everything. And go, more than half expecting you are *wrong*. How often this would have saved a world of trouble.

## SAY AMEN.

Don't go to the Bible to find your opinions in it; but go to it to find out God's mind; and when you have found it, say "amen."

## A MESSAGE TO ME.

God has a message to me in everything. If there is trouble in my body, God makes it a message to myself: and perhaps I make it only a message to the doctor. If it is trouble in the church, God means it to bring us down as one man, on our faces, before Him.

## SLAVES.

Servants of Jesus Christ—literally *slaves* of Jesus Christ. Do we remember that, although sons of God, we are *slaves* of Christ? Surely that ought to keep us from getting up on our dignity.

## FEEDING AND WASHING.

There is a little girl with us at home just now; and she very much reminds me of not a few of God's dear children. She is always glad and happy at *meal-time*, but not at all satisfied at *washing-time*. She does not like to be washed. This is just the case with many of the Lord's people. They are so glad to be fed—to listen to some comforting and building-up address; but they are not at all satisfied when God's word is brought to bear on their ways in the way of *washing* them from everything not in accordance with that word. But the *washing* is as needful as the *feeding*. Indeed, if we will not allow God's word to *wash* us, we need not expect that He will feed us.

*Now Ready,*  
**VOLUME I. (1880)**  
 OF  
**THE BELIEVER'S PATHWAY.**

The above is the reprint of the 1880 Volume. Both printer and binder have turned out fully as neat a little volume as we had led our readers to expect; and we are glad to find, from many letters already received, that our friends are so well pleased with it.

All orders, previously received, were despatched on 16th March. So, if any volumes have not reached, kindly let us know.

*Published this day,*

**"IN THE DESERT WITH GOD,"**

a sixteen-page little book for distribution among the Lord's people. It is a reprint from the *Pathway* of September last; and has been put into the shape of a little book to supply the demand that has arisen for its appearance.

Price two shillings per 100, post free. Any lesser quantity sent at same rate.

**ORDERING THE MONTHLY PAPERS.**

Orders reach us often for quantities of the *Evangelist* or the *Pathway* for the current month. We are delighted to supply such occasional orders, when it is in our power to do so. But, although we always print a reserve supply, it is sometimes exhausted before the month is well begun. We cannot afford to print a large reserve. So friends who see their way to order *to end of year* would avoid all disappointment by so doing; and those who cannot do this might order as *early* as possible. The *Evangelist* for March, for instance, was entirely sold out when quite a number of orders came in.

The *Pathway* for March is still to be had.

If you are not near a Post Office, and the sum to be remitted is small, just send penny stamps. We wish to save our readers all the trouble we can.

*Remittances from America.*

United States and Canadian paper currency is taken in payment of accounts—the dollar note being considered equal to four shillings.

To secure the *Pathway* regularly every month by post, you have only to send a shilling Postal Order, or (if in Canada or United States) a 25 cent note, stating how to be addressed. So there need be no difficulty at all, if you wish to have the little paper.

**The Believer's Pathway**

is published at the beginning of each month,

PRICE ONE HALFPENNY.

Its pages are devoted entirely to the great truths of God's Word for His people; and it is humbly intended that the articles appearing in its columns should be the message of God to His people in a dark and evil day.

The *Pathway* is sent, *post free*, to any place in the United Kingdom, the Continent of Europe, Canada, the United States, and all countries in the Postal Union, at the following rates:—

*For One Year.*

1 copy monthly, - 1/ 2 copies " - 1/3 3 copies " - 1/6 4 copies " - 2/		5 copies monthly, 2/6 6 copies " - 3/ and so on. 50 copies " - 24/ 100 copies monthly, 45/.
---------------------------------------------------------------------------------	--	---------------------------------------------------------------------------------------------------------

**The Evangelist,**

for broadcast distribution, published monthly.

ONE SHILLING PER 100 COPIES, *post free*.

All orders, communications, and remittances to be sent to

THE PUBLISHING OFFICE, 40 Sauchiehall Street,  
 Glasgow (WILLIAM KYLE, Manager).

THE

# Believer's Pathway.

No. 17.

MAY, 1881.

Vol. 2.

## CHRIST, ALL AND IN ALL.

HOW changed everything has become since the day we trusted in Christ, and were born of God! Old things are passed away: behold, all things are become new. We now see Christ in everything. Is it the past?—We see but One there, and that is *Christ*, in the great transaction of Calvary. Is it the present?—“We see Jesus,” as it is written: with faith’s eye we behold Him at the right hand of God for us. Is it the future?—It has but one object; and that is *Christ*: we wait for the Son from heaven. We look around: we behold creation groaning and travailing in pain. What does it need? It needs only its absent Lord: it waits but for *Christ*. We see the world’s crowds rushing here and

there. They seek for joy; but they seek in vain; for they seek everywhere but *in Christ*. How strange it seems to us who are *in Him*! With feverish anxiety they run, perchance, for the latest news about some of the world’s great men, or the world’s great events. But all the while we muse on the rejected One and what the world did with *Him*. And “some new thing,” next day, has the world rushing off elsewhere to kill time’s little hour. How different with us who are *in Him*! This world seems a different world now, since the happy day when we found that we were *in Him*.

“Brighter suns above me wheel;  
Brighter stars around me shine;  
All around I only feel  
I am His and He is mine.”

Mine for ever! O haste, thou happy day, when I shall behold

Him! The world speaks of its coming man: but I know only One who is coming, and that One is *Christ!* The world advertises its great days: but I look only for one great day, and that is the day when I shall see *Him* as He is. The world has its banquets: but they have no charm for me; for He has brought me to the banqueting-house, and His banner over me is love. The world has its reformation schemes, and its plans for improving the poor lost ones: but we have only one remedy, and that is *Christ.* We have only one story to tell, and that is the story of *Christ.* And we never tire of telling about *Him.* The world thinks it so strange. They can't understand it. But how *can* they, seeing the things of God are spiritually discerned? And when the din of nations is heard around, it causes us no alarm—no impatience to learn the world's affairs; for we know that God is over-ruling all for the glory of One, and that One is *Christ.* And, in this little while, if we testify, it is of *Christ;* if we

shine, it is for *Christ;* if we are ambassadors, it is for *Christ;* if we are epistles, it is of *Christ.* If we are gathered together, it is only *unto Christ;* for the Spirit gathers to none but *Christ,* and shows us nothing but the things of *Christ.* And thus we long to know *Him,* and to win *Him,* and to please *Him,* and to be with *Him;* “for of *Him* and *through Him* and *to Him* are all things: to whom be glory for ever. Amen.”

---

#### REVIVAL BEGINS AT THE HOUSE OF GOD.

**I**F there is to be a resurrection of souls in the place, it will have a similarity to the coming resurrection, in which the dead in Christ shall rise *first.* God's people, you find, are awakened *first.* When the joy of God's salvation has been restored to them, it is *then* that they teach transgressor's God's law, and the result is that sinners are *converted unto Him.* Then, is it not clearly our first and highest

care to see that our own souls are right before God, and that we are in a condition in which He can make us a blessing? This reminds us of a servant of Christ who had been asked to go to a certain place to have gospel meetings. When he arrived, he felt that spiritual life among the saints was at a low ebb. Like a skilled physician, he struck at the root of the disease, and, instead of preaching to sinners, he confined his labours to the saints, boldly declaring that judgment must first begin at the house of God, before the question could be asked, "Where shall the ungodly and the sinner appear?" Although "divers humbled themselves," yet many refused to suffer the word, and thus blessing was hindered. And is it not often so? We try to conceal the nakedness of the land, and make it appear as if we were rich and increased with goods; when, if we took the Lord's way, we would get *down on our faces before Him*, that He might set us right, and cause the living water to flow around.

### LIFTED UP.

**W**E would get far more from the Lord than we do get, if we did not get so lifted up with what the Lord gives us. No sooner has He taken us up to the Mount with Himself, than we begin to fancy we are some great one; and, very often, we commence at once to do something on our own account, without waiting to see what God's mind is about it, and hurriedly say with Peter, "Let us make here three tabernacles" (Matt. xvii. 4). The flesh, you see, is just as ready to come in *on the Mount* as anywhere else. How important, then, to keep it at all times in *its own place*—the place of *death*. And when the joy of God is filling our soul to overflowing, let us see that it is a joy that *humbles* us. We do well not to forget the case of Uzziah, who "was marvelously helped till he was *strong*; but, *when he was strong*, his heart was lifted up" (2 Chron. xxvi. 15, 16). It is "he that *humbleth* himself" that shall be exalted.

## TWO REMARKABLE DAYS.

**T**HERE have been two peculiarly happy days in my life. The first was the day I was born again: the second was the day the Lord opened my eyes to see wonderful things out of His law concerning my place and privileges as a child of God. You may think this was a small matter; but to me it was a great event. I had been attending a place of worship since my conversion; and some very dear children of God were there. I say "some," for we were out-numbered by the world altogether. I should say there were present at least five unconverted "worshippers" to every child of God; and that is taking every person on his own profession. Now, as I sat there from Lord's-day to Lord's-day, I felt the question come up before me, "*Is this where God desires me to be?*" I was worshipping with the unconverted, without a doubt. I had them on the right hand and on the left; and, as communion day came round, I would have to hand them the bread and the cup. This was something terrible to think of. "But," I said, "*if this is God's order of things, I am quite content.*" This satisfied my conscience for a short time. But

still the question arose, "*Is this where God desires me to be?*" I looked around. I saw decent respectable people all about me; but only the merest handful were children of God: the great bulk were *not converted at all*; and when you asked the question, "*Is it long since you were born again?*" you either got no answer, or you were told that it was none of your business! Yet here we were all together every Lord's-day to worship, and every six months to have the communion. Something serious was wrong somewhere: that was clear. But how was I to find out what was wrong? I resolved to search God's word, and see what I found there. If my denomination was according to God's order of things, I would find it *in the Book*. And thus I searched, beginning with that great record of early church history, "The Acts of the Apostles." I there found that God's people were *together* (Acts ii. 44). But where were the unconverted? They were *outside*. "Of the rest durst no man join himself to them" (Acts v. 13). The ungodly did not even dare to join themselves to the Lord's people! How different from what I had been accustomed to. And the disciples came together on the first day of the week to break



bread (Acts xx. 7) : they were gathered together to show forth the Lord's death. But how were they gathered together? Matt. xviii. 20 told me they were gathered to the name of the Lord. Christ drew them ; and they yielded to His attractive power, and so found themselves together, with *Him* in the midst. In all the New Testament I found not a word of any person being chosen to preside, or be "the minister." Christ was in the midst as Lord—a place He has never resigned. And, instead of one man doing all the speaking and praying, &c., I found in God's book that *any* brother might pray or minister as the Lord led him. That is, there was liberty for *the Lord* to do as *He* chose, and speak through whomsoever *He* pleased. It was so beautiful—even to look at the order of things laid down by the Lord in His word ; and I could not help praising God for "the simplicity that is in Christ." When I looked at my denomination, I saw no likeness whatever to the picture of "the church" in God's book. Indeed (I say it in all love) I saw, in the denomination, that God's order of things had been *turned upside down*. In the denomination the world was in the majority and ruled everything. In Acts v. 13, the world did not even

dare to join the blood-bought company. In the denomination, I was compelled to have fellowship with hundreds of unconverted sinners, thereby helping them on in the terrible delusion that they were worshipping God, while He declares, their mind is enmity against Him, and that His people are to have no fellowship with the unconverted. In the church according to God's word (see 1 Cor. xii. and xiv. chaps.) I found that there was liberty for the Spirit to speak through whomsoever He chose (1 Cor. xii. 11). And so this brother might have a word of exhortation, that brother a word of praise, and so on, that all may learn and all may be comforted (1 Cor. xiv. 31) ; for the body is not *one* member, but *many* (1 Cor. xii. 14). In the denomination, there was nothing of this ; for one man, *chosen by the people*, did everything. In a word, *the people* chose the channel through whom alone the Holy Ghost was to speak ! The man, chosen by the people, might be "in the spirit" or "not in the spirit." But he must speak, and no other person. What a contrast to what I found written in the Book—that *God* hath set the members, every one of them, in the body, *as it hath pleased Him* (1 Cor.

xii. 18). Such was the state of things I beheld, and the discoveries I made. I was grieved—I was astonished. It was only too clear that, in my denomination, there was no room for my Lord. He could not do as He pleased there. The Holy Ghost was not allowed to distribute to each one severally as He chose. And I felt myself saying, like Mary of old, "They have taken away my Lord, and I know not where they have laid Him." And, my dear brother, or sister, you may be wondering what I did. Well, I just did *what the Lord told me to do*: and that was, to gather *to His Name alone*; or rather to allow Him to draw me to where He is *Himself* in the *midst* as *Lord*. And what was the result? The result was that next Lord's-day I found myself with a few of His blood-bought ones, gathered together to our Lord Jesus Christ—none seen in the midst but Himself alone. I can tell you I never tasted anything like it before. We have had our trials, and our difficulties, no doubt; but the Lord has kept us wonderfully, and has saved and added too. We have found *great reward* in keeping His statutes; and although we have still much to learn and to obey, we can praise the Lord for being taught the simple truth, that "*unto Him shall the gathering of the people be*" (Gen. xlix. 10).

### FREEDOM, THEN SERVICE.

“**L**ET My people go that they may serve Me” (Ex. viii. 1). There must be freedom before there can be service. You must be “let go” before you can “run” in the way of God’s commandments. So long as you are held captive by something—so long as some “little” sin is allowed to lord it over you—there can be no service for Christ. So long as you are indulging in worldliness—be it “the lust of the flesh,” “the lust of the eyes,” or “the pride of life”—God will accept no service at your hand. ’Tis the bowed will, and the broken heart, that He delights in—truth in the inward parts. Only thus are we ready to run His messages; and only thus *can* we run them. We may run many, it is true, while walking in companionship with some fleshly desire; but we run *unsent*; and the word of the Lord to such is, “Who hath required this at *your* hand?” “Be ye clean that bear the vessels of the Lord.”

### THE GREAT LACK.

**Y**OU see yon locomotive at the station there, with a train of carriages attached. Everything is in order about it, except one thing: it lacks power: there is no steam. It does not move. What is to be done? You procure a hundred horses, and you get the train in motion; but when the horses stop the train stops. Ah, you say, I would get a *fire* into the engine. This is done. Steam rises. The engine has now an *inward power*; and in a little while it is rushing onward with a speed which all the horses in England could not have enabled it to accomplish. And, beloved, that is the secret of power, so far as each one of us is concerned. It is the power of God in each of our own souls we need. How many there are who "stop" whenever the special meetings stop, or as soon as the gifted Mr. So-and-so has left. Borne on with the crowd, they seem to run well; but the power of God is wanting in their own souls, and

whenever there is nothing special they come to a stand-still. Or it may be the case of a company of believers. Everything is in order *outwardly*. But one thing is wanting; and it is the *power of God in the midst*. And what a lack this is!—a lack which nothing can supply. All the gold in the world cannot make up for the lack of power. We may have everything so far as outward circumstances are concerned; but what avails the most perfect machinery if the power of God is not there? And when the power of God *is* there, do we lack anything? Are we not constrained to say, "We have no lack"? When God is dwelling in the midst, there is nothing left to desire. And thus we go forward with the Lord, in a way that all the outward appliances, in the world could not have accomplished. Then is it not clear that our sole need is *the Lord Himself*—the power of the Holy Ghost manifest in our midst—God dwelling in us and walking in us—Himself alone the source of our power and influence.

THE WHOLE TRUTH.

“THE truth, the whole truth, and nothing but the truth.”

These words used often to be heard by the writer when he attended the police court as a lawyer's apprentice; and they somewhat aptly describe the line of things which we endeavour to follow in these pages. We do not confine ourselves to one department of God's truth: neither do we wish to suppress any of it, nor to exalt one part of it over another. We esteem *all* God's precepts concerning *all* things to be right. This may not be exactly what some would like. But you know it is required in stewards that a man be found faithful; and it is written, “He that hath My word, let him speak My word *faithfully*.” “If the trumpet give an uncertain sound, who shall prepare himself to the battle?” And if there ever was a day when no uncertain sound was needed, surely that day is the present.

The 1880 VOLUME  
OF  
THE BELIEVER'S PATHWAY

is still to be had.  
Price ONE SHILLING, *post free*.

*Remittances from America.*

United States and Canadian paper currency is taken in payment of accounts—the dollar note being considered equal to four shillings.

To secure the *Pathway* regularly every month by post, you have only to send a shilling Postal Order, or (if in Canada or United States) a 25 cent note, stating how to be addressed. So there need be no difficulty at all, if you wish to have the little paper.

The Believer's Pathway

is published at the beginning of each month,  
PRICE ONE HALFPENNY.

Its pages are devoted entirely to the great truths of God's Word for His people; and it is humbly intended that the articles appearing in its columns should be the message of God to His people in a dark and evil day.

The *Pathway* is sent, *post free*, to any place in the United Kingdom, the Continent of Europe, Canada, the United States, and all countries in the Postal Union, at the following rates:—

*For One Year.*

1 copy monthly, - 1/	5 copies monthly, 2/6
2 copies " - 1/3	6 copies " - 3/
3 copies " - 1/6	and so on.
4 copies " - 2/	50 copies " - 24/
100 copies monthly, 45/.	

The Evangelist,

for broadcast distribution, published monthly.  
ONE SHILLING PER 100 COPIES, *post free*.

All orders, communications, and remittances to be sent to

THE PUBLISHING OFFICE, 40 Sauchiehall Street,  
Glasgow (WILLIAM KYLE, Manager).

THE

# Believer's Pathway.

No. 18.

JUNE, 1881.

Vol. 2.

## THE ONLY REMEDY.

**I**T has been remarked that if you take a perfect apple and cut off the smallest particle of its surface, no power of man can replace the part you have taken away. The only remedy is for the apple to go into the ground and *die*, and then, through *resurrection*, you will in due time find again a perfect apple. So it has been with man. The perfection of Eden has been marred by sin; and all the wisdom of the world has been brought in to undo what sin has done; but in vain. And so we find ourselves surrounded by vast machinery of every kind, intended to *raise* the sinner up to God. Some are busy getting man to sign the pledge. Societies are formed, and names are enrolled; and then the numbers are published to show

the success of the work; but, all the while, the Adam nature remains the same. The whole affair is a failure from God's point of view; because *His* remedy for the sinner is *death and resurrection*. How blind the world is to this great truth! They grope about in the dark, devising means for "doing good," and for *lifting up* the sinner, while God's plan is *to bring the sinner down*, even through the waters of death, and raise him up to newness of life in Jesus Christ. Then there are others who spend time and money in providing *amusements* for the sinner, on the plea that it keeps him from something worse. How sad to see a child of God providing amusements for a sinner who is standing on the brink of a lost eternity! Yet such goes on around; and on the plea of *improving* the flesh—that is, on the

plea of improving the very thing which God has *condemned* (Rom. vii. 18; and viii. 3); and for which He has said there is nothing but *death* (Rom. vi. 6; Gal. ii. 20). Thus God's remedy of *death and resurrection in Christ* is kept out of sight. What gigantic mistakes many of God's children would have been saved from, had they simply gone to the word of God, and said, "I'll look here and see what *God's remedy* is for the sinner." Everything would have been simple in a moment. But, instead of doing this, many have adopted "the most popular methods of doing good." Something to please the people has been devised—something suited to the "wisdom of the world," as if scripture had not declared that "the wisdom of this world is *foolishness* with God" (1 Cor. iii. 19). Beloved, we need to be on our watch against all such efforts to improve or *elevate* a doomed world. What are all such attempts but a direct denial that the gospel—and the gospel alone—is the power of God unto salva-

tion? Do not all such schemes plainly say, "The story of the Cross has been a failure: we must try something else"? Such schemes may profess to be "helps" or "stepping-stones." But where are the stepping-stones in God's word? Had Paul any? Had the Lord Jesus any? Has it been written in vain, "Add thou not unto His words, lest He reprove thee, and thou be found a liar"? (see Prov. xxx. 6). What are such stepping-stones but another gospel? and you have only to turn to Gal. i. 8, 9, to find what God has said of such a gospel. Beloved, let us keep to our marching orders—to our theme: "Christ crucified, unto the Jews a *stumbling-block* and unto the Greeks *foolishness*" (1 Cor. i. 23). Let us not be surprised though we find the simple theme a stumbling-block to the *religious* world, and foolishness to the *wise* of the present day. God has said it is the "*the power of God.*" That is enough for us. We leave results with Him, satisfied that if, in fellowship with Him, we have told

one poor sinner the story of Calvary, our labour shall not be in vain, whether man account it successful or not; while it is abundantly clear that although we should enrol ten thousand on some reformed society, our pains would be in vain, for the Lord *never required such at our hand*. Let us not forget that the Holy Ghost shows *only the things of Christ*, and that His great—His *only way of bringing the sinner to Himself, is death and resurrection through hearing and believing the story of the Son of God*.

#### THE FORM OF SOUND WORDS.

**W**HENEVER man begins to add to God's word, he is sure to spoil it. Take the heading of the book of Revelation, for instance. Man has named it, "The Revelation of Saint John the Divine." It may be asked, "But what's in a name?" We answer, "much every way" (Rom. iii. 2). Scripture lays great

stress upon names. Great truths are often contained in a single God-given name: and, in man-given names, we need not be surprised to find great errors taught. In the heading of The Revelation, John is called "*Saint John*." Now, this would teach that only *some* of God's people are saints—a select few, such as Saint Peter, Saint John, Saint Paul, &c., while the greater number of God's people are not so far up as saints. Thus, in the Church of God, man would have two classes—one class called saints, and another class called ordinary Christians. But God's word has *no such distinctions*. If Peter is speaking of Paul, he never calls him "*Saint Paul*;" but he does speak of him as "our beloved *brother Paul*" (2 Pet. iii. 15). No doubt Paul was a saint; and so was Peter; but so is *every* child of God; for God calls *all* His people "saints." Paul, in writing to the Ephesian believers, calls them "*the saints*" (Eph. i. 1). When writing to the Philippian believers, he writes to "*all the saints*" (Phil. i. 1).

Then, in Rom. xii. 13, we are told to minister to the necessity of *saints*—surely a very difficult matter, if saints are the select few which some would have us believe. So it is clear that old Susan, who lives down the street there, is as really a saint as Paul was. Yet you would never think of calling her “Saint Susan.” Then why call John “*Saint John*”? It is simply one of man’s inventions, and carries, as you see, an error on the face of it—an error similar to that which teaches that only a privileged few of God’s people are priests, while Scripture plainly declares that every child of God is a priest (1 Pet. ii. 9, &c.).

Then, in heading of The Revelation, John is not only called “*Saint John*,” but he is called “*Saint John the Divine*.” And thus in these days there are what are called “divines.” But this is simply another of man’s distinctions, of which Scripture knows nothing; for we are all made partakers of the divine nature (2 Pet. i. 4); and the young convert, born again last

week, is as really a partaker of the divine nature as the greatest teacher of the day. If a “divine” is held to be “one skilled in divine things,” any one can see how poor brother Archie the navy, *who walks with God*, has very likely far more skill in divine things than many a learned professor; and yet if you were to call Archie a “divine,” it would be considered absurd. But all this only goes to show how Satan’s aim has been to establish two classes in the Church of God—an upper class of “saints” or “divines,” and a lower class of something else; or, it may be, an upper class called the *clergy*, and a lower class called the *laity*. The effect of this can only be to blind the saints of God to their true calling and privileges, while it exalts a few into a position entirely opposed to the word of God. Beloved, let us see that no man corrupt us from the simplicity that is in Christ. And while we hold fast what we have, let us “hold fast the form of sound words” as well (2 Tim. i. 13), that our speech may not be



“in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth.” We may just add that in the heading of the Revelation, how simple and beautiful the whole matter would have been, if *the heading which God gave to the book* (Rev. i. 1) had been used, viz., “*The Revelation of Jesus Christ.*”

#### MEMBERS ONE OF ANOTHER.

**A** BROTHER stood up in a meeting one night, and held up his maimed right hand, and said that for many years that hand had been quite unable to serve itself. “But,” he said, “during all that time my left hand here has not only served itself, but has ministered to its disabled companion; and the two have never had the slightest fall-out by the way.” The illustration was a homly one, no doubt; but we must bear in mind that the body, with its members, is a figure which, above all others, God has selected to show that we are members of one body and of one another. Now, this is one of the truths of God’s word which it is the easiest thing in the world to hold as a theory. But if

we have never learned more than theories out of the Bible, we have learned nothing as yet. God’s word has to do with *realities*—grand truths, which become soul-purifying and God-glorifying only as we obey and manifest them in our lives. And so with this wonderful truth that we (every child of God) are members of one body—the body of which Christ is the Head. It is easy to hold the mere doctrine that we are members one of another. But let the doctrine be put into practice—say in regard to our care one for another—and it becomes a different matter. Let us take an instance. There’s dear brother Jones in the gathering. He is wasting away in consumption, and is unable to work. What’s to be done? “Ah,” say some, “that’s just where the difficulty lies.” But, so far as we understand God’s word, we would say that is just where the privilege lies; that is the privilege *we* have of ministering to the wants of our sick brother. Some one says, Apply to get him upon the parochial board. But how *can* we think of such a thing *so long as there is a sixpence among the whole lot of us.* We find we are as closely related to brother Jones as his right hand is to his left; and, instead of finding his

case a difficulty, we find it affords us the unspeakable privilege of ministering to his wants. You surely could not conceive of your left hand suffering for want of a doctor, while you had a pound-note in your right hand ready to pay for one. And shall brother Jones want for anything so long as there is a sixpence in the little company? O no. Is he not a member of the family? Yea, he is nearer: he is a member of the body. And how joyfully we minister to him, praising the Lord all the while for what little we understand of that wonderful truth, that we are members one of another.

"*But.*" Yes, unbelief has its "buts" and its inventions. Unbelief says, "Would it not be better to join some society?—and then, when you fall sick, you would get so-much a week." And (sad to say) some of the Lord's people have given heed to these carnal reasonings, and gone down to Egypt for help. But is a society not a good thing? it may be asked. A very good thing, we answer, *for the world*. But the child of God is strictly forbidden to have any part in such a society, composed as it is of the unconverted, with some few, it may be, of the Lord's children, mixed up in the affair. The only society we read of in God's word is

"*the Church of Christ;*" and we dare not join any other society. If we did, it would be virtually saying that the society of the Church of Christ had been a *failure*, and that *God's way* will not do. But has God's way failed? Nay, verily. Individuals may have failed to bring in their tithes and offerings; but God abideth faithful. His word is still the same; and, if poor brother Jones, or whoever he may be, looks to *the Lord*,\* he shall not lack any good. If the silver and gold refuses to come out of some pockets, the Lord will get it cheerfully out of others. The Lord is never in a strait; and He who could command the ravens to feed His prophet, can command what is good for His sick and needy ones. This truth of the one body is a testing one when it comes to affect our pockets; but if the truth has not affected our pockets, we may well inquire if it has affected our hearts.

\* No saint of God should look to "the church" if in need. It is an evil thought when a believer says to himself, "The church should look after me—I'm entitled to have help." God would have us to lose sight of everything, and look only to *Him*. We have drawn an extreme picture in brother Jones, for this reason, that many, who are sometimes in need through their own prodigality or want of effort, are ready to look to the church for support whenever a rainy day comes. But in these and similar cases we must temper our liberality with scriptures such as this: "If any man will not work, neither shall he eat."

### SOMETHING WRONG HERE.

**I**T is something altogether beyond us to understand how a gathered company of saints can be at their wits' end to pay a £20 rent, when one of those considering the matter has a £100 deposit receipt in his pocket. Is that brother *in the body*? Why, then, is he at his wits' end? Of course no one must conclude that a brother's money belongs to the church. No money belongs to the church until it has been given as an offering. What we are contending for is this, that a brother should consider that his money belongs to the Lord. Then why is the needful amount not forthcoming at once? It may be that that particular church of Christ is considered poor. But even supposing that no one in it has a halfpenny except the brother referred to, it is clear that the gathering is worth at least £100. And yet they wonder how they will meet the £20 rent! There is something wrong here, assuredly. And that brother sings as heartily as any one—

“Were the whole realm of nature mine,  
That were an offering far too small.”

But the Lord does not ask the whole realm of nature. In the meantime

He wants only £20 for that rent, or it may be £5 for the Lord's labourers, or £1 for that sister who has fallen sick. Why, then, is not the needed sum found in the little box on the next Lord's-day morning? It is true that a brother may have what he considers good reasons for *not* giving in the particular circumstances. Perhaps things have not been “going right,” and fellowship is at a low ebb. But, unless something serious is wrong, does not the explanation seem to be that the brother in question holds the doctrine of the one body only as a theory? It has never reached his heart. No doubt he may reason it out that at this rate his £100 would soon take wings. Certainly. And why should it not? Is it not the Lord's? But if the Lord cannot get £10 or £20 of it *when He wants it*, is it not clear that the brother calls that £100 *his own*, and denies that it is the Lord's? And what applies to the brother with a hundred pounds, applies in the same way to a brother with a hundred pence. When we come to put the truth into practice, it is then that we find out what power it has over us, if it has any. Once on a time we took our place trembling as lost sinners. Then, after passing from death to

life, we took our place joyfully at the table around the Risen One, and with the resurrection ones. Let us see, then, that we take our place no less joyfully as *members one of another*, that it may be true of us, as of the early disciples whom we profess to follow—"Neither said any of them that aught of the things which he possessed was his own."

GOING TO DO.

**T**HERE are believers who are always *going to do something*; but somehow it is never done. They run a long account with the future, while they forget the "little things" of the present. The broad way that leads to destruction is said to be paved with good intentions; and we fear the same might often truly be said of the narrow path that leads to glory. But what we are always *going to do*, will have no reward at the judgment-seat. The commendation will not be, "*well-intended*," but "*well done*."

—:o:—

GOOD and bad self are alike forgot in considering Christ.

The 1880 VOLUME  
OF  
THE BELIEVER'S PATHWAY  
is still to be had.

Price ONE SHILLING, *post free*.

*Remittances from America.*

United States and Canadian paper currency is taken in payment of accounts—the dollar note being considered equal to four shillings.

To secure the *Pathway* regularly every month by post, you have only to send a shilling Postal Order, or (if in Canada or United States) a 25 cent note, stating how to be addressed. So there need be no difficulty at all, if you wish to have the little paper.

The Believer's Pathway  
is published at the beginning of each month,  
PRICE ONE HALFPENNY.

Its pages are devoted entirely to the great truths of God's Word for His people; and it is humbly intended that the articles appearing in its columns should be the message of God to His people in a dark and evil day.

The *Pathway* is sent, *post free*, to any place in the United Kingdom, the Continent of Europe, Canada, the United States, and all countries in the Postal Union, at the following rates:—

*For One Year.*

1 copy monthly, - 1/	5 copies monthly, 2/6
2 copies " - 1/3	6 copies " - 3/
3 copies " - 1/6	and so on.
4 copies " - 2/	50 copies " - 24/
	100 copies monthly, 45/.

The Evangelist,  
for broadcast distribution, published monthly.  
ONE SHILLING PER 100 COPIES, *post free*.

All orders, communications, and remittances to be sent to

THE PUBLISHING OFFICE, 40 Sauchiehall Street,  
Glasgow (WILLIAM KYLE, Manager).

THE


# Believer's Pathway.

No. 19.

JULY, 1881.

Vol. 2.

## IS THERE NOT A CAUSE?

NE often stands still in amazement at the worldliness that goes on among professing Christians. Even in the midst of high profession, one is startled to find worldly conformity to an alarming degree. With many, alas! the line between the church and the world has got so faint that it can scarcely be seen. There may be an appearance of activity and work, or there may not. But, on going a little below the surface, you start back on finding that the disease is an *inward* one. There is something wrong *at heart*. But could it be otherwise? We are convinced that this is where to look for the cause of all the worldliness that abounds among the saints. Joshua wondered how it was that Israel fled before their

4

enemies in the attack upon Ai; but, when the Lord showed him the accursed thing *in the midst* of Achan's tent, Joshua ceased to wonder. And we may be sure of this: if spiritual life is low and worldliness on the increase, there is something wrong *in the midst*. You may commence by an outward trimming to get up the appearance of godliness: but all is vain so long as there is something wrong *in the midst*. There has been departure in heart from God. Yet how often is this denied, and the worldliness of the saints *explained* and *justified*; and too often, alas! is some leading brother pointed to and the remark made, "Mr. So-and-so does it, you know." Simple inquirers after God's ways are thus stumbled, and, in many cases, put asleep. The disease is cloaked over for a time. Thus

many go on "rich and increased with goods," and like Samson, shorn of the locks of his separation, they *know not* that the power has departed! Ah! beloved, it is surely time we called things by their right names. It is surely time we called worldly conformity by the name which God gives it, and traced it to its proper source—departure from the living God. And when there is departure from Him, we need not be surprised to find departure from His word, although there may be (as in Saul's case) a great profession of having obeyed the voice of the Lord. Let us be imitators of a leading brother, or any one, *provided he is following the Lord*, as it is written, "Be ye followers of me, as I also am of Christ." Let us not *excuse* the spiritual coldness we may find around or in ourselves. Let us not *reason out* our worldly ways to be right after all. "Is there not a cause?" We have feebly tried to point it out. Why should not the power of the Holy Ghost be flowing through us like a river?

Why should not the word of God have such power over us, that His smallest precept would only have to be known to be obeyed? Why should not the word spoken be indeed the ministration of the Spirit? Why should God's dear ones be often wearied by ministry in the flesh, when theirs should be a goodly portion? Why should the world be able to point to us and say, "These are the people who are going to heaven, and they have as much display and as much of the world about them as we have"? Why should they not rather be won by our heavenly manner of life? These are practical and solemn questions, beloved. But another question answers them all: "*Is anything too hard for the Lord?*" God is able: are we willing?

—:o:—

OUR Lord delights to be trusted. How often we are "fearful," and almost fancy He is an "austere man." Ah! we need to know Him more. "They that know Thy name shall put their trust in Thee."

“NOTHING BUT THE BIBLE.”

“**R** READ nothing but the Bible.” If a brother sees fit to come to such a conclusion, we have no objections, especially when we remember how little desire is manifested for the sincere milk of the word. Yet there is an *extreme* in this, which we must guard against. To read nothing but the Bible is not a thing which could be *taught* to the saints. God has set in the Church *Teachers*; and if it is right for me to hear a teacher *speaking* God's mind, how would it be wrong to read that teacher's words if committed to *writing*? It may be argued that his words would lose their power; but you might as well say that Paul's epistles lost their power by being in writing. We must remember that God has not only given us His Word, but He has given us Evangelists, Pastors and Teachers, for the edifying of the body of Christ (Eph. iv. chap.); and, in rejecting any of these, we reject our own

mercies. If one of such teachers delivers a message in the power of the Spirit to *ten* persons, on what principle would you prevent me writing down his message and sending it to *ten thousand* of the saints? Are these ten thousand to be denied the privilege of having such a message, simply because they could not be on the spot to hear it spoken? By all means let us take heed what we *read*, as well as what we *hear*; but don't let us get into bondage by making vows which the Lord does not ask us to make, and vows, withal, which we might find it very hard to keep.

—:o:—

“THEN were the disciples glad when they saw the Lord.” And how glad we shall be when we shall see Him!

“With what joy shall I behold Him!—  
Face to face my Saviour see!”

And has He not said, “I will see you again, and your heart shall rejoice, and your joy no man taketh from you”? Such is the day we wait and long to see. Nought but Himself can satisfy us. But “Himself” shall abundantly satisfy.

## WHERE DO I GO?

“**I** GO where I get best food.” This is what many of the Lord's dear ones say. The question arises, “Where am I to go on the first day of the week, and on other days? What company of Christians am I to be associated with in Church-fellowship?” And at least one answer is ready to hand—“I go where I get best food.” But surely that is very low ground for a child of God to take. Is the motive not a selfish one altogether? “*I go where I get best food.*” There is One not mentioned there at all: and that One is *Christ*. Now I wish you to see this, beloved; so that no man may beguile you from the simplicity that is in *Christ*. Let *Him* have *His* place; and all is well. A faithful servant never makes his *food* his first concern. His master, and his master's wishes, are his first care; and the *food* comes all right. Ittai of old thought not of self at all, nor of the danger and even famine, that might be his lot,

as he followed the exiled king, saying, “In what place my Lord the king shall be, whether in death or life, even there also will thy servant be” (2 Sam. xv. 21). Ittai loved David; and nothing less would satisfy him than to be wherever his Lord the king should be. So it was with Mephibosheth. While another was concerned about the share of *the land* that would fall to him, Mephibosheth could say, “Let him take all, for as much as *my Lord* the King is come again in peace.” Ah! he only desired David: Mephibosheth loved his person, and counted his presence more than a share of the land. But did Mephibosheth want for food by preferring his Lord to a possession in the land? O no. He had no lack—“*he did eat continually at the King's table*” (2 Sam. ix. 13). Thus, beloved, are we to follow the Lord, and thus we shall be fed. And there need be no difficulty as to where we shall go. *We go where Christ is in the midst as Lord*. As He drew us to Himself while lost ones, so He still draws us to Him-




self as found ones—to His name—to His person. We have no choice in the matter. He invites—can we refuse? He attracts—can we resist? If the hour draws nigh when *two or three* are to be gathered to His name, it may be to “remember Him,” and if, at that hour, the greatest preacher in the world were announced to preach in the building on the other side of the street, where would our place be, beloved? *Our place would be where two or three would be gathered unto the Lord.* How could it be otherwise? How could we prefer any *servant* (however gifted) to the *Master*—the Lord Himself? Is there not a *joy untold* in the silent calm of His presence, where He is owned as *Lord* in the midst? In sitting at the table *with Him* (Jno. xii. 2), is there not meat to eat which the world and many of His dear ones know not of? Let us praise God, for even the little measure wherein we have found that our “meat”—our “*food*”—is to *do the will* of Him that sent us (Jno. iv. 34), and that *in keeping* His statutes there

is *great reward* (Psa. xix. 11). Disciples may wonder how we are fed, as they wondered from whence the Master had ought to eat while He sat by Sychar's well. But, following the rejected One, we shall not wonder. And, fed as with the hidden manna (Rev. ii. 17)—yea feeding on the Lord Himself—we shall be “abundantly satisfied;” for “they that seek *the Lord* shall not want any good” (Psa. xxxiv. 10). “Them that honour Me, I will honour,” saith the Lord (1 Sam. ii. 30). “In the days of famine they shall be satisfied” (Psa. xxxvii. 19). Then teach us, Lord, evermore to prefer *Thee* above our chiefest joy.

—:o:—

WHENEVER a man gets *born again*, he is spoiled for enjoying the world. One who has merely *professed* may go back and enjoy it, for it is natural to him. But the real child of God who has departed from the Lord finds the old joys a sorry portion. To such the Lord has only one message: “Return unto Me, for I have redeemed thee; I have called thee by thy name: thou art Mine.”

### JOINING THE UNION.


**WHEN** we take the Word of God as our guide in everything, it saves us from a thousand perplexities; and the wonder is that the Lord's people do not inquire there about everything. Take, for instance, the matter of joining unions and associations. There are prayer unions and Christian unions of many kinds; and we are occasionally asked by dear brethern to join one of these. We would gladly be helpful in such a way; but there is one thing that prevents us: *the Word of God will not allow us to join any of these unions.* The reason is that God Himself *has already formed a Union*, of which Christ is the head; and into which the Holy Ghost gathers every child of God on the face of the earth. The moment I was born again, I became a member of that union, of which every child of God is a member. That is the only Christian union I can find in God's book; and therefore I dare not join

any other union. If I did, I would be causing a schism in the body; for any other union would contain only a *section* of God's people. So, when I am requested to join any union, I ask the simple question, "*Where is it in the Word of God?*" If I am asked to join a "prayer union," I reply that I am already in the largest prayer union in the world; in which, instead of praying for a few, I am exhorted to pray for "*all saints.*" If I am asked to join a "Christian union," I reply that I am already in the only Christian union authorised by the Word of God; and I cannot dishonour Him by joining a union which is not in that word.

How strange it is to see Christians taking so much interest in unions, which are *not* in the Word of God, while quite indifferent to the Union so clearly revealed in that word! It is beyond us to explain it. The unions we refer to may profess to *unite* God's people; but their effect can only be to divide them, because God is gathering people into His Union

on quite a different principle. In other words, if some Christian union comes into a place, it gathers saints to the name of the union; while the Holy Ghost is gathering saints to *the name of Christ*. There is therefore division at once; and thus the union defeats the very object it professes to have in view, because the Holy Ghost gathers to one name, and the union to another name. Indeed, some of the unions referred to will not receive you as a member unless you take with you the name of a denomination: *the name of Christ is not enough!* Such things can only make us sigh and cry for the desolations around, and put God in remembrance of the *scattered* ones, that He may gather them to *the Name*, which is above every name, that His people may strive to gather only *unto Christ*, and into that Union of *living* stones—the only union known to the child of God on earth—*the Church of Christ*. What terrible departures there have been from the simplicity that is in Christ! But that simplicity is

ours, beloved, to rejoice in—to abide in—and to praise God for, to-day. See that no man beguile you from it with enticing words of man's wisdom. You may have to suffer in the path of testimony for the truth of God; but fear not: great is your reward *in heaven*. If any man suffer as a Christian, let him not be ashamed, but let him glorify God in *this Name* (1 Pet. iv. 16—Revised Version).

#### KEEP VERY QUIET.

“**I**F a brother is given to worldliness and “doubtful things,” which cause the saints to grieve and stumble, one thing at least is clear: *that brother should keep very quiet*. It would be most unseemly as well as unscriptural for him to stand up and *teach* the saints. Many of the Lord's dear ones are grieved in this way; for it often happens that such a self-willed brother is the very one who makes himself very prominent. We must remember that it is not every one who can talk for a quar-

ter of an hour, that is qualified to stand up and teach the saints. And if a brother is walking in such a way as to stumble his brethern, he has need that some one *teach him*, instead of himself becoming a teacher. You must *live* the truth before you teach it; and you must enjoy the confidence of the saints before your teaching will be received by them. Making every charitable allowance, it is sad to see the eagerness of some brethern to teach, whose ministrations are only a weariness to the flesh; while some of the Lord's anointed ones are almost crushed into a corner—these, however, being the very ones whom the spiritual long to hear. In our prayers for deliverance from various things, we surely would do well to remember the prayer: "Lord, deliver us from fleshly ministry."

—:o:—

IF we are but little subject to God, we will be but little taught of God. The first thing He teaches is subjection. Where there is no subjection, there can be no progress in learning His mind.

**REPORTING PROGRESS.**

We are glad to say that both papers are making continued progress. They exist in order to deliver what we believe is God's message for the times. Many are falling in with the papers only now for the first time. We would therefore desire to see them scattered—the "*Pathway*" wherever a child of God is found; and the "*Evangelist*" over the whole gospel field. If the papers do not go to your district, we will send you a sample packet free, on your letting us know.

*Remittances from America.*

United States and Canadian paper currency is taken in payment of accounts—the dollar note being considered equal to four shillings.

To secure the *Pathway* regularly every month by post, you have only to send a shilling Postal Order, or (if in Canada or United States) a 25 cent note, stating how to be addressed. So there need be no difficulty at all, if you wish to have the little paper.

**The Believer's Pathway**

is published at the beginning of each month,  
PRICE ONE HALFPENNY.

Its pages are devoted entirely to the great truths of God's Word for His people; and it is humbly intended that the articles appearing in its columns should be the message of God to His people in a dark and evil day.

The *Pathway* is sent, *post free*, to any place in the United Kingdom, the Continent of Europe, Canada, the United States, and all countries in the Postal Union, at the following rates:—

*For One Year.*

1 copy monthly, - 1/	5 copies monthly, 2/6
2 copies " - 1/3	6 copies " - 3/
3 copies " - 1/6	and so on.
4 copies " - 2/	50 copies " - 24/
100 copies monthly, 45/.	

**The Evangelist,**

for broadcast distribution, published monthly.  
ONE SHILLING PER 100 COPIES, *post free*.

All orders, communications, and remittances to be sent to

THE PUBLISHING OFFICE, 40 Sauchiehall Street,  
Glasgow (WILLIAM KYLE, Manager).

THE

# Believer's Pathway.

No. 20.

AUGUST, 1881.

Vol. 2.

## FAITH IN GOD.

WHEN a merchant "takes stock," he sometimes finds he is almost out of something of which he thought he had a good stock. And when we sit down to "take stock"—say of our faith in God—one is startled to find how little of it many of us really possess. "Faith in God" means exactly what it says. It is simply trusting God for everything and in all circumstances. It does not mean trusting in God *and means*, or trusting in God *and somebody else*. It simply means, trusting in the living God alone. It would be difficult to estimate how much God has been dishonoured by this lack of confidence in Himself alone. We are often like the man who is said to have started on a journey, to live, as *he* said, by

*faith*; and, when asked the meaning of the gold pieces concealed about his person, he replied, "O, these are just *in-case-be*." That is in case the Lord failed him; and then he would have his gold pieces to *fall back upon*. This is surely not an extreme picture of much of the "faith" of these days. But, beloved saints, our calling is to a walk of faith—a life of faith *in God*—the appeal *to God* in every difficulty—the cry *to Him* in every trial. The tendency to mere reasoning, and the flood of worldliness all around, would fain stamp out such a thing as faith in God, except in name. The bustle on every hand is not a congenial soil for faith in God. And yet, in the midst of that very bustle, it is our happy privilege to hear—to often hear—the Master's voice saying, "Come ye yourselves apart into a desert

place" (Mark vi. 31). And such will ever be the favourite resort of the man of faith. He will be often in the "presence chamber of the King;" and, while others are content with the counsel of those in the servants' hall (valuable as that may be), he shall be pleading and prevailing with his God in the heavenly places. The book of God abounds with illustrations of this faith—this thing without which it is impossible to please God—this thing which is unknown to the wise and prudent in their own eyes, and which is directly opposed to all the reasonings of men. We see it in a *Moses*, who refused to be called the son of Pharaoh's daughter, and forsook Egypt, not fearing the wrath of the king. Why? Because he had his eye on the living God. He endured as *seeing* Him who is *invisible* (Heb. xi. 27). We see it in an *Abraham* who raised the knife to slay that only son through whom blessing was to flow to all nations. And the knife would have descended. Why? Because he was trusting in his God,

and reckoned that *He* was able even to raise Isaac from the dead (Heb. xi. 19). The simple reckoning of faith—how pleasing to God! We see it in a *Joseph*, who, under false accusation, could trust his God during two years of darkness in Pharaoh's dungeon, knowing even then what Gideon had afterwards to learn (2 Cor. iv. 6; Jud. vii. 20), that God is He who *commandeth the light to shine out of darkness*. Thus Joseph was exalted in due time. Why? Because he trusted only in God, and allowed *Him* to plead his cause. We see this faith in a *David* who *waited upon God* for the throne; and, in the face of all human counsel, refused to hurry by a single hour that day when he should be proclaimed king. How often Saul was in his power; and yet by no act of his own would David take a "short road" to the kingdom. Faith in God can afford to be patient, because it partakes of the nature of Him of whom it has been said, "He can be patient because He is eternal." We see this faith

in a *Gideon*. Human reason contended that his family was poor in Manasseh, and he the *least* in his father's house (Jud. vi. 15). Yet he was chosen of God for the deliverance of His people Israel. And how was it all done? Heb. xi. 33 replies, "Through faith." We see it in a *Hezekiah*, when the Assyrian hosts were almost at the gates of the city in which the Lord had set His name. And when Hezekiah heard it, he rent his clothes and went into the house of the Lord (Isa. xxxvii. 1). In other words, he put the case *entirely* into God's hand. And what was the result? Nay, let it rather be asked, How *could* the result have been anything else than what it was—a great victory for the Lord, in which the Assyrian, with the Lord's hook in his nose, had to return to his own land, leaving 185,000 slain on the field (Isa. xxxvii. 26, 36). Such is the faith God desires of us; and such is the faith that honours Him. It is in the darkest hour that faith shines brightest. If things have been quiet in the gospel, and there

are *signs* of a moving, it is easy for many to seem to have faith in God. But such is only faith *in circumstances*. Faith in God takes no reckoning of circumstances; and staggers not at the promise of God through unbelief (Rom. iv. 20). Faith can look for a revival although spiritual death reigns around. Faith delights to "launch out into the deep" of the promises of God. Faith can expect an awakening, although there may be no visible instrumentality. When labourers for God's work are wanted (and when are they not wanted?) faith goes to the *Lord of the harvest* and says, "O Lord, send labourers into Thy harvest" (Luke x. 2), knowing that when *He* sends them they *lack nothing* (Luke xxii. 35). Faith always puts the case into God's hand and *leaves it there*. Faith can wait. Faith is never in a hurry. Faith knows that no time is lost waiting on God. A Sarah, impatient for the promised seed, may be at hand with fleshly counsel. An Abishai—perhaps many of them—impatient for the promised

kingdom, may be eager to put an end to the suspense by some deadly thrust (1 Sam. xxvi. 8). But the anointed of the Lord leaves all in *His* hand. Faith sees through the darkness, and dwells in the sunshine beyond. Faith has got a very short "confession of faith;" but it is this; "*God is able.*" Faith can afford to be calm and unruffled in the midst of the storm; and fears not want in the time of famine. Whether it be in the church, the family, or the workshop, faith surmounts every difficulty; and, in what may seem the darkest hour, faith can hear the Master saying, "What I do thou knowest not now; but thou shalt know hereafter." Faith is not popular with the world; and is reckoned by the flesh to be absurd—unreasonable—impracticable, and so on. But in God's reckoning it is precious (2 Pet. i. 1). That is enough for us, beloved. It is our privilege to trust our God in everything—to appeal to Him in all circumstances—to wait on Him to shine forth—and that not by our "acts of faith"

at rare intervals; but, like His servant of old, to live a "*life of faith* upon the Son of God." And they who thus live and wait, "shall renew their strength." They may be considered "behind the age;" but, whatever may be the opinion of men, they shall have this testimony—that they "please God."

---

#### TO REMEMBER HIM.

---



**N** the first day of the week we come together to break bread in remembrance of Christ. Scripture does not say that we come together to remember the Lord's death, as is sometimes said (thoughtlessly no doubt). Scripture teaches that we come together to break bread *in remembrance of Him*; and that we *shew* His death (see 1 Cor. xi. 24-26). You see we do not come together at the Lord's Table to hear some gifted speaker, as some may suppose, nor to remember one another. Some of the Lord's dear ones, not understanding this, would bring themselves and gospel work and



other things into prominence. But, at the Lord's Table, the Lord desires us to be taken up with Himself. We have many opportunities for being taken up with His people and His work. At His Table the Lord seems to say to us, "Now I want you to be occupied with *Me* for a little." We may have many sorrows; but we are invited to drink and forget our sorrows, and only remember Him.

"For oft with burden'd spirits, Lord,  
We come Thy face to see;  
But now, our sorrows all forgot,  
We would remember Thee."

Yes, we would remember His own self. We would forget our kindred and our father's house, and remember only Him. We would call on our souls and all that is within us to bless and magnify His holy name: we would pour out our hearts before Him: we would cheerfully accord Him His place in the midst, and admire the beauty of the Lord, as we shew forth His death. And His work will not suffer, nor His people have any lack, while forgetting all, to *remember Him*.

## HEREAFTER THOU SHALT KNOW.

JOHN XIII. 7.

**L**ORD Jesus, I have heard Thy voice,  
So passing sweet to me,  
When on affliction's pillow toss'd  
The message came from Thee:  
"What I do thou knowest not now;  
But hereafter thou shalt know."

Lord Jesus, I have heard Thy voice,  
When trying times were near,  
And wond'ring "what this meaneth, Lord,"  
I heard or seemed to hear:  
"What I do thou knowest not now;  
But hereafter thou shalt know."

Lor' Jesus, I have heard Thy voice  
Amid the scorn and shame,  
When Thou hast called me to rejoice,  
Reproached for Thy blest name—  
"What I do thou knowest not now;  
But hereafter thou shalt know."

Lord Jesus, I have heard Thy voice,  
When dark was all around,  
And, when no ray of light appeared,  
These precious words I found:  
"What I do thou knowest not now  
But hereafter thou shalt know."

Then let me ever hear Thy voice,  
My Lord, since it be so,  
That Thou hast said of darkest hour  
In all my lot below:  
"What I do thou knowest not now;  
But hereafter thou shalt know."

MAYBOLE, 4th July, 1881.

### AND WHY NOT THERE?

**A**ND you say you were not at the prayer meeting. And why not, may I ask? Perhaps you could not manage it: there were things that *had* to be done. If so, I have nothing to say; for "if there be first a *willing mind* it is accepted according to that a man hath, and not according to that he hath not." But perhaps you *might* have been at the prayer meeting; and yet you were not there. And why was this? You may say you can meet with the Lord anywhere. Quite true. But, when your brothers and sisters are going to meet with the Lord at a special place and at a special time, it behoves you to be there, if you can. If you carelessly stay away, you *cannot* claim the Lord's presence in the same way as those at the prayer meeting; for it is written: "*Not* forsaking the assembling of ourselves together, as the manner of some is." Mark that "some." And are you really among the *some*? You must be, if you are

deliberately absenting yourself from the prayer meeting. You are quite ready to go and hear the gifted Mr. So-and-so. But at the prayer meeting it is "only the Lord." "Only the Lord!" You would not say these words about the prayer meeting. No; but you *act* them, if you don't say them. Now if some one called on you after the prayer meeting was over, and asked why you were not there, what would you say? To be honest, you would have to say, "I was forsaking the assembling of myself together, as the manner of some is." But perhaps you are one who really could not manage it. If so, you made a determined effort to get, did you not? And when you saw you were unable to go, you said, "Well, I'll be at the prayer meeting in spirit." But if you carelessly absent yourself from the prayer meeting—if you have no heart for it—it is surely time you were seeing the great Physician about the matter; for there cannot be a worse "symptom" than the loss of appetite for the hour of prayer.

## CONSIDER HIM.

“**M**ASTER, carest thou not that we perish?” (Mark iv. 38). How soon the flesh comes to a conclusion, and passes a hasty judgment. The Master, wearied with His labours, was asleep on a pillow. The storm was rising, but still He slept. The little band of disciples got afraid. They could not understand how *He* could sleep in such circumstances; and they at once concluded that He did not care for them. Ah! brethren, how prone we are to pass a hasty judgment from mere appearances. The disciples had it all settled that the Master did not care for them. How His tender heart must have been wounded by their rebuke! But their hard words brought forth no rebuke from Him. He had a rebuke, it is true; but it was only for the wind and the sea! Nor does He seem ever to have reminded His disciples of their unkind words. O the matchless grace that shines there! This is

the One, beloved, whom we are called to *consider*—to *behold*—to *follow*. Are we drinking in of His spirit? Are we letting *His* mind be in us? Can we bear to be misunderstood, to be harshly judged, and yet commit our way unto the Lord—our only answer being the meek and quiet spirit? Such was the patient, spotless One. When He was reviled, He reviled not again. Rebuke, even by His brethren, served only to draw out the wonderful grace of the Man of Sorrows. The prince of this world came, but found nothing in Him. And this is the One, beloved, to whose image you and I are predestinated to be conformed. Are we *being* conformed to His image? Is the desire of our souls,

“More like Thee each day, Lord,  
More like Thee each night?”

—:o:—

“SEARCH THE SCRIPTURES.”—It is instructive to note that the word “search” here signifies “to trace or track the scriptures, as a dog does in hunting game.” Thus seeking as for silver, and searching as for hidden treasures—only thus shalt thou “understand the fear of the Lord, and find the knowledge of God” (Prov. ii. 4, 5).

### A BAD ARGUMENT.

**A** DEAR brother in the Lord once said, "But you have not all the Lord's people in the town together yet;" meaning that our gathering to the name of the Lord had been in vain, because a number of the saints were still scattered. But the dear brother forgets that the same thing might be said of the gospel, and indeed of any of God's truth. Because everybody does not believe the gospel, am I to cease testifying for Christ? Because I can't get all the Lord's people to walk circumspectly, am I myself to be a crooked walker? And if a number of His blood-bought ones refuse His call to gather round Himself, am I to do the same? O no. It may be that only an aged sister and myself have responded to the call. Very well. We have a goodly portion; for the Lord is in the midst, according to His promise. It is a pity the absent ones don't come—a great pity. But the loss is theirs, not ours; and we can only pray that we "all may be one."

### *Remittances from America.*

United States and Canadian paper currency is taken in payment of accounts—the dollar note being considered equal to four shillings.

To secure the *Pathway* regularly every month by post, you have only to send a shilling Postal Order, or (if in Canada or United States) a 25 cent note, stating how to be addressed. So there need be no difficulty at all, if you wish to have the little paper.

### The Believer's Pathway

is published at the beginning of each month,

PRICE ONE HALFPENNY.

Its pages are devoted entirely to the great truths of God's Word for His people; and it is humbly intended that the articles appearing in its columns should be the message of God to His people in a dark and evil day.

The *Pathway* is sent, *post free*, to any place in the United Kingdom, the Continent of Europe, Canada, the United States, and all countries in the Postal Union, at the following rates:—

#### *For One Year.*

1 copy monthly, - 1/	}	5 copies monthly, 2/6
2 copies " - 1/3		6 copies " - 3/
3 copies " - 1/6		and so on.
4 copies " - 2/		50 copies " - 24/
100 copies monthly, 45/.		

### The Evangelist,

for broadcast distribution, published monthly.

ONE SHILLING PER 100 COPIES, *post free*.

All orders, communications, and remittances to be sent to

THE PUBLISHING OFFICE, 40 Sauchiehall Street,  
Glasgow (WILLIAM KYLE, Manager).

THE

# Believer's Pathway.

No. 21.

SEPTEMBER, 1881.

Vol. 2.

## AS GOD SEES THEM.

**I**F we would see the Lord's people aright, we need to see them as *God* sees them; and if we would see them as *He* sees them, we must be in spirit, *where He is*. So it comes to be altogether a question of *where are we?* If you are viewing a town, you will be impressed favourably or unfavourably just according to where you are standing. And, in viewing God's saints, the first thing to find out is, where are you standing? If you are in spirit where *Christ* is—in the heavenly places—you will behold "a glorious church." You then have *His* mind about His people. You see them in beauty not their own, even "the beauty of the Lord"—members of the same body of which *you* are a member; loved with the same everlasting love

5

with which *you* are loved—dear as *you* are to Him who sits on yonder throne. O to have the Lord's thoughts about His own dear ones! And it is His desire we should have *His* thoughts, and *only* His thoughts, about His people. How many, alas, lose a joy they little dream of, by cherishing *their own* thoughts about fellow-believers. And the result is that they begin to see ever so many faults in their brethren; and "nothing is right at all;" and the faults seem to grow; and "stories" are listened to with eagerness. The bad points of some brother are carefully gone over; and as for his good points, he is not supposed to have any, for these are never referred to. Other believers are talked of in the same way, until the saints generally are reckoned a "miserable lot," and the meeting "dead." A soured condition of

soul is brought on, which sees everything with a jaundiced eye. O the baneful effect of nursing our own discontent instead of mortifying it! To what a terrible pass we have been brought when we sit down in fellowship with some kindred fault-finder, and find ourselves feeding the "old man" in hearing and telling the faults of others! But such is simply the fruit of living in the *worldly* places instead of in the *heavenly* places; for we must trace the disease to its proper source, and call it by its right name. Nor have we to walk with the worldling in order to get into the fault-finding spirit. We may carry with us as much of the spirit of the world as will make us miserable enough. Have you not found it so, beloved? I often think of Balaam when he was hired to curse Israel, and when the ungodly were eagerly waiting to hear God's people cursed. What did Balaam say of perverse, murmuring Israel? "How shall I curse whom God hath not cursed? or how shall I defy whom the Lord hath not defied? For from the top

of the rocks I see him, and from the hills I behold him" (Num. xxiii. 8, 9). Ah! Balaam was in the right place from which to view God's people—"the top of the rocks." Is that where *you* are, beloved, when you are looking at your brethren—when you are speaking about them? Nay, let it rather be asked, is that where you *dwelt*? If so—if you are dwelling in spirit where Christ is—your thoughts of God's saints will be similar to His thoughts of His ancient people, spoken through Balaam of old: "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord His God is with him, and the shout of a king is among them" (Num. xxiii. 21). How dear to the heart of God His Israel must have been. And how dear to the heart of Christ His Church must be—how dear the weakest member—how precious the most perverse one! God beholds them *in Christ*. In the face of His Anointed He sees them. In the Risen One He beholds them, all risen ones, accepted and com-

plete *in Him*—"a glorious church." How fleshly animosity withers, and old grudges sink into forgetfulness, as we behold the dear saints of God from "the top of the rocks." Dwelling on the mount with the Lord Himself, what a goodly company His saints appear! We seem to see, with different eyes, every one who loves His name, and we would fain say, in the words of Balaam, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters" (Num. xxiv. 5, 6). Crookedness and waywardness are to be found—nay, they may abound. But shall they be slain by closing our bowels of compassion—by *coming down* from the place where our Lord would ever have us dwell? Surely not. Then let us have done with *our* thoughts, seeing the Lord's thoughts are *not* our thoughts, neither are His ways our ways (Isa. lv. 8). Letting that mind be in us

which was also in Christ Jesus (Phil. ii. 5), we shall gratefully declare, "How precious also are *Thy thoughts* unto me, O God!" (Ps. cxxxix. 17). And, instead of finding a gathered company of God's saints a "poor lot," we find them to be brethren in Him; and that as He is, so are they (see Jud. viii. 18; 1 Jno. iv. 17)—each one of them resembling the children of a king; and, in spite of all failure and crookedness, we find in the secret of our souls, waiting in the hushed calm of His presence, that "*the excellent of the earth*" are here.

—:o:—

"My God shall supply all your *need*" (Phil. iv. 19)—not all your *wants*. He knows what we really *need*. Often — very often — we would ask things that would not be good for us. But our Father knows what things we have *need* of; and it is the *need* that He attends to. Shall we not adore the God of all grace?

## TALKATIVE CHRISTIANS.

**A** talkative Christian is rarely, if ever, a heavenly-minded Christian. "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise" (Prov. x. 19). We read of astonishment at our Lord's silence, but never at His "much speaking." If we are walking in fellowship with Him, we will not make ourselves conspicuous by our many words; and those whose tongues seem to go unceasingly will very likely wonder why we have not more to say. But we would not desire to see a mere affectation of heavenly-mindedness—the quiet reserve of hypocrisy. Neither would we look with suspicion on the counsel of some godly brother although, like Paul, he should continue his speech until midnight. At the same time, we believe there is something for us in that scripture, "A fool's voice is known by multitude of words" (Ecc. v. 3). Like those young in an earthly family, so those young in the heavenly family are often

prone to indulge in much speaking, unless, indeed, they are the more rapidly drinking in of the Spirit of Christ: and I daresay you have observed how some young convert, with a great tendency to talk *at the first*, has soon *lost* it, because he was learning to prize the hour of communion with his God far above the multitude of words in which he was wont to indulge. How refreshing to turn from such giddy conversation, and find in some ripe old saint that thoughtful demeanour, more eloquent than words, whose very silence is a rebuke to the levity around. Of such it is written, "Whose faith follow, considering the end of their conversation, Jesus Christ;" and of Him, some one has said that "*every word* He spoke was *spoken for God.*"

—:o:—

AN old writer has well said that "to work our own contentment, we should labour not so much to increase our substance, as to moderate our desires."



### PRACTICAL CONVERSION.

**L**ET me see a conversion that goes right into the duties of every-day life, and leaves its mark *there*. Conversion is a grand testimony to the world; but *only* in so far as its fruits can be seen by the world. "Practical conversion" is the one that has weight, although there is really no other kind, if it is conversion unto God at all. There's a man, for instance, and he says he is a Christian—that is, that he is born again. What *fruits* are visible? A tree is known by its fruit, and so is a Christian. Go into the family circle and see if you find a savour of Christ *there*. That is the place to begin, although you need not end there. Do his family see that he is converted? Is it so easily observable that they would have known some great change had taken place, although he had not told them? Does the family machinery now go as if it had been *oiled*—at least so far as *he* is concerned, or *she*, as the case may be? Is there a denying of *self*, a mani-

festing of the spirit of Christ, where formerly there was a loss of temper? If there are servants, do *they* see the change, and feel the effect of it? Do they see from your tender consideration for their comfort at every turn, that you are a follower of the meek and lowly One? Are *they* constrained to confess that however many doubtful conversions there may be, there is no doubt that *you* are going to heaven? By all means let us apply the test at home. Let us make full proof of our ministry *there*, before we think of going *from home*. Then when we do go from home, we shall do so with a good conscience, and not fearing to hear some one say, "Go home to thy friends, and tell *them* how great things the Lord hath done for thee."

—:o:—

IF we pray little for others, it is a sure sign that we pray very little for ourselves.

THE world will allow you to manifest an energy, reaching to enthusiasm, in anything but the great concerns of Christ, the soul, and eternity.

### THE TESTING QUESTION.

IT was the "fast-day" some few years ago in a small town in the south of Scotland; and, in the afternoon, a few of us "young converts" went up to a dear old brother's house for prayer and fellowship together. While waiting on the Lord there, a knock was heard at the door, and two strangers entered. They were young men. They said they were Christians—that the Lord had saved them. What did they do? we asked. O they just went up and down the country preaching Christ; and they had dropped in here to tell the old story, if that could be managed. "Managed!" we exclaimed; "why, there is no difficulty in the world;" for we were only too glad at the prospect of the glorious gospel sounding from one end of the place to the other, "There's the —— School," we said, "and that other one, ready for meetings; and we can just begin on Saturday night." We asked the two strangers if they belonged to any Society of Evangelists, or to any association. They said "No." How were they supported? They just looked to the Lord in everything: they took their marching orders from *Him* as to where they should go and

what they should do; and *He* attended to them. It looked so simple; and seemed the very way in which God's servants should go about their work. Indeed we were quite enthusiastic over the whole matter; and it was arranged that the two brethren should be back on Saturday night to proclaim Christ to the perishing. We had prayer; and the two strangers then left. But we soon found that our enthusiasm was to receive a check. No sooner were the two visitors out, than the old brother, in whose house we were, said, if he mistaked not, he observed something in the strangers' prayers, to cause him to suspect they were "brethren;" and we would need to be cautious what we did. We had not observed anything wrong; nor did we exactly see yet what was wrong, although we had heard of "brethren" before, and were "alarmed," I must confess. But then we were only "young converts," and did not know much at all. The old brother explained to us something of what Christians called "brethren" were reported to be. "But," said he, "to set the matter at rest, let some one go after them and ask *what denomination they belong to,*" adding that such a question would soon determine whether they were "breth-

ren" or not. I was deputed to go on this errand. So off I went. I found the two strangers in the waiting room of the railway station. "I have been sent up," I said, "to ask what denomination you belong to." "O, we don't belong to any." "But you must belong to some one," I said; "you must be a member of some church." "O yes," they replied, "we belong to the *church of Christ*. We are Christians: we take no sectarian name: God's word forbids us:" and they turned me up 1 Cor. iii. 4, while they were speaking. But by this time I was getting impatient. "Now," I said, "if I were asked what I was, I would say at once, 'I am a member of the Free Church of Scotland:' why can't you be candid too?" They replied they could not say they were members of what they were not: they were members of the body of Christ—they were "Christians"—simply "Christians;" and the Lord was not ashamed to call them "brethren." "Very well then," I said, "the Lord's work here is conducted by a committee composed of all denominations; and so we can have no open door for your beginning gospel work, as intended (for it had been arranged that I was to say this). The two brethren said "Very well;" and I left

them, and reported in the old brother's kitchen how I had got on. There was a sense of "relief" all round, in which I am sorry to say I had a good share. Yet that matter troubled me. I shook it off for a time. But it would come up in my memory every now and again, and with a freshness as of yesterday. We had cast the two brethren out: that was clear; and the charge against them was that they would take no name but the name of Christ. Surely they were cast out for *His name's sake!* I could never forget that meeting. In the course of a year or two, the Lord graciously opened the eyes of a number to see—or rather gave them grace to obey—some of the things plainly recorded in His word, concerning the Name of Christ, and our gathering together unto Him; and I was among the number. My misgivings about the treatment of the two strangers then gave place to the deepest regret for my share in that matter—almost every detail of which I can remember to this day. One of the two was never here again. But after years had passed away, his fellow-labourer returned, and was privileged to preach Christ for weeks, during which we had a stirring time, the Lord saving souls, and gathering them unto *the NAME* which is above every name; and to Him be "glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

PAST ALREADY.

“**S**HALL not come into judgment.” Such are the words addressed by the Spirit of God to you who have trusted Christ. I know that Satan would try to rob God’s children of their birthright. But your acceptance in Christ is a settled matter. God says, “Shall not come into judgment.” And why shall you not come into judgment? Simply because your judgment on account of sin is *past* already. Your sin has been judged and punished in the person of the Righteous One. *He* came into judgment; and that is why *we* will *not* come into judgment. Is it not wonderful to see the righteousness of God in this; Sin must be punished—God must be just. But sin *has* been punished. God has been a just God? and now He is the *justifier* of him that believeth in Jesus. It is God that justifieth: who is he that condemneth?—words which apply to the convert of yesterday as truly as to the aged pilgrim to the glory.

*Remittances from America.*

United States and Canadian paper currency is taken in payment of accounts—the dollar note being considered equal to four shillings.

To secure the *Pathway* regularly every month by post, you have only to send a shilling Postal Order, or (if in Canada or United States) a 25 cent note, stating how to be addressed. So there need be no difficulty at all, if you wish to have the little paper.

The Believer's Pathway

is published at the beginning of each month,

PRICE ONE HALFPENNY.

Its pages are devoted entirely to the great truths of God’s Word for His people; and it is humbly intended that the articles appearing in its columns should be the message of God to His people in a dark and evil day.

The *Pathway* is sent, *post free*, to any place in the United Kingdom, the Continent of Europe, Canada, the United States, and all countries in the Postal Union, at the following rates:—

*For One Year.*

1 copy monthly, - 1/	5 copies monthly, 2/6
2 copies " - 1/3	6 copies " - 3/
3 copies " - 1/6	and so on.
4 copies " - 2/	50 copies " - 24/
100 copies monthly, 45/.	

The Evangelist,

for broadcast distribution, published monthly.

ONE SHILLING PER 100 COPIES, *post free*.

All orders, communications, and remittances to be sent to

THE PUBLISHING OFFICE, 40 Sauchiehall Street, Glasgow (WILLIAM KYLE, Manager).

THE

# Believer's Pathway.

No. 22.

OCTOBER, 1881.

Vol. 2.

## SPIRITUALISING SCRIPTURE.

IT has been said that "the errors of godly men are the greatest." It is a pity they should have errors at all; but we have only to read the history of eminent believers, either in the Old or New Testaments, to discover how terribly they have gone astray in some things; while our own experience would furnish us with many more examples, if such were needed. It becomes us therefore to be all the more watchful in receiving teaching that comes to us under the guise of spirituality, but which we *do not find to agree with the Word of God*. We refer to the tendency of some dear brethren to spiritualise almost everything in God's word, and to do away with outward forms alto-

gether. Such believers mean well, no doubt. They want to have the real thing, if it can be got at all. Their aim is *spirituality*; and surely such should be the aim of every reader of these pages. But when, alongside professed spirituality, we find teaching that spiritualises the plainest passages of scripture, we would fain drop a word of counsel for those concerning whom we have no greater joy than to know that they "walk in truth" (3 John 4). It is quite possible to aim at a right thing, and yet to go after it in a wrong way. In our endeavours to be spiritual, it is quite possible to go *beyond* God's word; and if we find, in our search after holiness of life, that we require to "shut our eyes" to a considerable portion of scripture, we may rest assured we are after a holiness of our own devis-

ing; for who is the holiest—the most spiritual—but he who is most in subjection to the word of God? We find then that, on the plea of spirituality, there is a tendency to spiritualise the truths of “Baptism” and the “Lord’s Supper,” as well as kindred truths. “The baptism of the Spirit” is said to be the great matter; and water baptism is either denied or treated with indifference; while “Breaking of bread in remembrance of the Lord” is explained as a spiritual thing—that we are remembering Him every day, and feeding upon Him at all times. This is most misleading. We willingly admit that “the baptism of the Spirit is the great thing.” But to deny or make light of water baptism, is entirely opposed to the word of God. A single passage of scripture will suffice to prove this. In Acts x. 44-48, you find people who had manifestly the baptism of the Spirit, and who spoke with tongues; and yet Peter said, “Can any man forbid water that these should not be baptised, which have received the Holy Ghost as well as

we? And he commanded them to be baptised in the name of the Lord.” You could scarcely conceive of any one saying to Peter on that occasion that there was no need for water baptism, seeing Cornelius and his friends had already received the baptism of the Spirit. Yet that is exactly what believers are often told now. But any one can see how contrary such teaching is to the word of God, and that the baptism of the Spirit does not at all set aside baptism in water. And seeing the Lord has arranged it so, let us say “Amen” heartily, and abide by what *He* says in this as in all matters.

Then we cheerfully admit that we are to remember the Lord every day, and to be ever feeding on Him. And yet is it not clear that the bread which the Lord brake (Matt. xxvi. 26; 1 Cor. xi. 24) was *real* bread, and the cup a *real* cup, of which he said “Drink ye all of it”? Surely no one will say that it was *spiritual* bread and a *spiritual* cup? And if we are to obey the command, “This do in remem-

brance of Me," it must be with *literal* bread and a *literal* cup. It was so with the Corinthians (1 Cor. xi. chap.); and where do we read that it is to be different with us? Paul did not praise them for *spiritualising* the bread, but for keeping the ordinances as he had delivered them. It is true that we can remember the Lord at all times. But there is only one way in which we can fulfil His command to "do this" in remembrance of Him. But if breaking of bread is purely a spiritual matter, it might well be asked of many dear brethren who say so, why they practise "breaking bread" when "favourable opportunities" occur? And if there is no such thing as water baptism, why do they practise water baptism in the case of infants? We mention this merely to show that while those who teach these things have no scripture for what they affirm, their own practice, in many cases, contradicts their teaching. By all means let us have a deepened spirituality—a behaviour becoming the gospel—a walk with God—a

life of power in the risen Christ. But in our search for these, the Lord will not teach us to make light of any of His truth. Nay, the nearer we get to Himself, the more joyfully shall we exclaim, "I esteem *all* Thy precepts concerning *all* things to be right" (Psa. cxix. 128). Let us by all means beware of the extremes to which men have gone in the matter of "forms" in the things of God; for truly in many quarters "the Lord has been lost in the form," the reason being that such forms are utterly opposed to scripture. But if the Lord has given us a form—however simple—if such form is *clearly revealed* in scripture, let us praise God for the form, and keep the ordinances as he has delivered them to us. It is while we are in the way that the Lord leads us (Gen. xxiv. 27). And if we are *led by the Spirit*, we shall never be led in opposition to God's word, nor to deal lightly with any of His precepts. Nay, the Spirit shall guide you into *all* truth (John xvi. 13), and bring *all* things to your remembrance whatsoever

the Lord has spoken unto you (John xiv. 26). If we would be blessed, even with the fulness of the blessing—if we would have a more abundant life, and mount up with wings as eagles, it shall surely be in waiting on Him, *according to His word*. “Yea in the way of Thy judgments, O Lord, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee” (Isa. xxvi. 8).

—:o:—

“BEING let go, they went to their own company.” This is where the Lord’s dear ones always find themselves, unless there is “something wrong.” “Their own company” is quite different from the world’s company—just as different as light is from darkness. So God’s Word says. And these faithful ones of old were in no doubt as to where they should go when they got out of prison. They went straight off to their own company.

### BROKEN COMMUNION.

YOU may have a house stored with untold treasure; but if you have no means of communication with that house, the treasure profits you nothing. And so it is with Christ. In Him are “unsearchable riches”—in Him “all fulness” dwells; and, mark you, believer, everything that is *in Him* is yours *in Him*. All this is true—blessedly true. But all this will profit you nothing—absolutely nothing—if you are *not in communion with Him*. If you have allowed the communication to get broken, there is at once a stoppage of the supplies. The whole resources of the risen Christ of God are yours, but only yours *in Him*. It is not while following afar off, or while walking in the flesh. How could it be so? Hence the command to abide *in Him*—to walk *in Him*. But if communion is broken, if sin has been allowed to lie on the conscience, you are at once out of communion, and therefore *out of communication* with the great store-



house—Christ. And there is not a weaker, a more helpless creature on the face of the earth than a Christian thus cut off from communion with his God. We are told that on the night the Tay Bridge fell with its living freight, the signalman observed, with terrible alarm, that the messages he would fain send refused to go. He saw from his instrument that something was wrong, that the wires were broken somewhere, and that there was no communication with the other shore. And well would it be if we children of God would awaken up with as terrible an alarm when we find that the wires of communication have been broken between our souls and God. What a lamentable condition for a child of God to be in—sitting at ease, out of fellowship with God; messages going it may be, but none coming, as it is written, “Thou hast covered Thyself with a cloud, that our prayer should not pass through (Lam. iii. 44). Our God is the God of truth as well as of mercy. The Lord looketh on the

heart; and He delights in truth in the *inward* parts (Psa. li. 6). “If we walk in the light as He is in the light, we have fellowship one with another” (1 John i. 7). Fellowship with God is, you see, a conditional thing, as it is written, “If I regard iniquity in my heart, the Lord will not hear” (Psa. lxvi. 18); and again, “Shall the throne of iniquity have fellowship with Thee?” (Psa. xciv. 20). Beloved child of God, let nothing break the communion between you and your Father in heaven. Remember that we have been called unto *the fellowship of His Son*, Jesus Christ our Lord (1 Cor. i. 9). Such is your calling. Satan and the world would fain drag you down from it and make you content with something *less*. But be it yours joyfully to take the place of nearness and fellowship to which *God* has called you—there to abide, messages coming as well as going; that you may be of those who can say, “*Truly* our fellowship is with the Father, and with His Son Jesus Christ.”

### A MARK OF TRUE CONFESSION.

**I**T is one thing to confess you have taken a wrong step; but it is quite another thing to retrace that step. Many are quite willing to say, "I have done wrong," while they are not at all willing to *undo* what they have done. But *real* confession always carries with it a willingness to make restitution. If you have taken a wrong step in anything, it may be easy to say, "O Lord, I have taken a wrong step;" while you will not humble yourself to *retrace* that step. That is the difficult part of it; but it is the very part in which true confession makes itself manifest. Look at Abraham, for instance, when he went down to Egypt (Gen. xii. 10). That was a wrong step, as we all know, and as Abraham found out to his cost. But what would it have profited him if he had merely confessed, "I have taken a wrong step in coming down here into Egypt"? It would have profited him nothing. He had to *retrace*

his step: he had to go back to where he "had been at the beginning"—"unto the place of the altar which he had made there *at the first*" (Gen. xiii. 3, 4). Such is God's order of things. His work is always real work; and where there is real *confession*, there will be real *humbling*. Now suppose you have acted in the flesh towards some brother—spoken unadvisedly with your lips, it may be. You see you have done wrong; and you are willing to confess *to the Lord* that you have done wrong. So far, good. But do you go at once to that brother and confess to *him* that you have done wrong? If not, then the confession to the Lord counts for nothing. Scripture is clear as to this. The command is, "First be reconciled to thy brother" (Matt. v. 24). Yet many of God's dear children can act in the flesh and speak in the flesh towards their brethren; and no one ever hears any more about it. There is no confession made. They join quite coolly in conversation as if nothing had happened;

and they seem, alas! to get on wonderfully well so far as appearances go. It may be they think that "God hath forgotten" (Psa. x. 11). But the Lord has not forgotten; and He will not have things passed over in that way. Beloved, let us beware of this superficial work in our intercourse one with another. God's order of things may not be thus lightly set aside. Zaccheus could say, "If I have taken anything from any man by false accusation, I restore him fourfold" (Luke xix. 8). That was *restitution* as well as *confession*. The two things *must* go together; for surely idle would it have been for Zaccheus to have *confessed*, if he had not *restored*. These things have a voice, even the voice of the Lord, for us. If we have taken a wrong step let us retrace it without delay. God's word enjoins this, whether it be in church matters, or in family matters; in contact with the world, or with one another. Some may say it is very humbling to go backwards, and thus confess we are wrong. Very true; but

if we would *walk as pleasing God*, some very humbling things have to be done; and it is only "he that humbleth himself" that "shall be exalted" (Luke xiv. 11). If a Christian has not grace to go "backwards" when God requires it, it may well be asked if he has grace to go forward. Then, beloved, let us keep "short accounts" with the Lord in these matters. If we have taken anything from any one falsely—be it his gold or his good name—let us restore it, if need be, "fourfold." Wherever God's Word demands confession, let there be confession, else God will have a controversy with us; and though we "make many prayers," He will not hear. If we despise His Word concerning confession, we need not be surprised if we be "lightly esteemed" (1 Sam. ii. 30), and find the result to be barrenness of soul, broken communion, and loss—untold loss—in the day of Christ.

—:o:—

"HUMILITY is the secret of fellowship, and pride the secret of division."

THE FLESH NOT TO BE TRUSTED.

MANY go as near to the world—as near to sin—as they can go without going into it. But the Spirit-taught Christian keeps as far away from temptation as he can get. He takes care to give the devil as few chances as possible. Some may think he is too particular; but none will think so who have God's reckoning of the flesh. It is not to be trusted; and those who worship God in the Spirit, and rejoice in Christ Jesus, have *no confidence* in the flesh. The carnal-minded believer is not careful to avoid the appearance of evil. He is always doing things of questionable propriety, and stumbling weak believers, by his sailing near to the world. But this can only go on for a time; for, sooner or later, he finds that the way of transgressors is hard—be they believing or unbelieving transgressors. “Can a man take fire in his bosom, and his clothes not be burned?” (Prov. vi. 27).

*Remittances from America.*

United States and Canadian paper currency is taken in payment of accounts—the dollar note being considered equal to four shillings.

To secure the *Pathway* regularly every month by post, you have only to send a shilling Postal Order, or (if in Canada or United States) a 25 cent note, stating how to be addressed. So there need be no difficulty at all, if you wish to have the little paper.

The Believer's Pathway

is published at the beginning of each month,

PRICE ONE HALFPENNY.

Its pages are devoted entirely to the great truths of God's Word for His people; and it is humbly intended that the articles appearing in its columns should be the message of God to His people in a dark and evil day.

The *Pathway* is sent, *post free*, to any place in the United Kingdom, the Continent of Europe, Canada, the United States, and all countries in the Postal Union, at the following rates:—

*For One Year.*

1 copy monthly, - 1/	5 copies monthly, 2/6
2 copies " - 1/3	6 copies " - 3/
3 copies " - 1/6	and so on.
4 copies " - 2/	50 copies " - 24/
100 copies monthly, 45/.	

The Evangelist,

for broadcast distribution, published monthly.

ONE SHILLING PER 100 COPIES, *post free*.

All orders, communications, and remittances to be sent to

THE PUBLISHING OFFICE, 40 Sauchiehall Street, Glasgow (WILLIAM KYLE, Manager).

THE  
**Believer's Pathway.**

No. 23.

NOVEMBER, 1881.

Vol. 2.

**SENSATIONALISM IN THE  
WORK OF THE LORD.**

**A**T a large gathering of Christians lately, we were startled to hear that, at some religious meetings, scenes of hilarity were the rule—scenes which had now reached such a pitch that three cheers were given for one “leader” after another. We daresay that to many readers this will be scarcely credible. Yet such is only a sample of the work carried on by a religious system, easily identified, wherever it goes, by its practice of carrying on “God’s work” in the most sensational and unscriptural manner. We are not afraid to make such a statement; and we would thus sound a note of warning for the sake of the Lord’s dear ones, some of whom are apt to be “carried away” by the boldness and seeming

6

success of this new movement. It may be thought that we have no right to find fault with such things. But we have a duty to our readers, many of whom are young, and some doubtless weak in the faith; and in this we desire to be faithful. Moreover, the Lord has told us to “prove all things” by that infallible standard, His own blessed Word.

That there are earnest, well-meaning men in the system we cheerfully admit. Their zeal, at least, is worthy of emulation. Yet, even for *their* sakes, we cannot refrain from speaking what the Lord hath given us to speak on this subject. We have remarked that everything must be tested by the Word of God. When we look at the book of “Rules and Regulations” issued by this new system, one is amazed to find that there is scarcely a “*Thus saith the Lord*” in

it from beginning to end. Human wisdom and expediency shine on every page of that Book of Rules; and the practical outcome of the system is simply the fruit to be expected from such rules. Not a few of God's people espoused the cause of the new system when they saw that it promised to be successful, as, alas! many are ever ready to run at the mere appearance of success, without pausing to inquire, "Will this stand the light of the Word of God?—is it according to Scripture?" Some of these friends are now turning their backs on the movement; but if it is only circumstances that have caused them to change their minds, circumstances can change their minds *back again*. The WORD OF GOD never changes; and if we try things by that Word, it will deliver us from being carried about by every wind of apparent success in the things around. We could tell of those who were espousing this new system, when it was shown to them that it would not bear the light of Scripture—that it did not

even profess to be according to God's Word—that the pillars on which it rested were human wisdom and expediency, with money got in great measure from the reluctant pockets of ungodly sinners. They thought otherwise; but, after a time, they were taught by dear-bought experience what they might have learned *from God's Word at the beginning*. What a marching up and down the desert we are saved from, when we calmly take any "new thing" to *God's Word*, and see if it will bear the light of that Word!

But the extravagances of this new system have perhaps a deeper lesson for us than what lies on the surface. That system is simply the development of "sensationalism" in carrying on God's work. And it is for us to know what lesson these things have for us. May there not be found even among ourselves a tendency to sensationalism in gospel ministry and in carrying on God's work? While we would not think of having trumpets and fiddles, and uniforms

with brass buttons, to attract the people, may we not be drifting into the attractiveness of more refined music, be it instrumental music or the well-adjusted concord of human voices? In the endeavour to catch the people, is there not a proneness to avail ourselves of mere human eloquence, believing that *it* will draw the people? In a word, in our eagerness for fruit, is there not a readiness to resort to something that shall be attractive to the flesh?—something that will make a stir and draw a crowd? But do not misunderstand us here. We do not doubt the power of God to shake saint and sinner and make a mighty “sensation,” through whomsoever He will. By all means let us look to God for a shaking among the dry bones—a tide of power from His own presence; and let people call it what they will: sufficient for us to know that it is the doing of the Lord. But we do make bold to say that it is quite possible for gospel preaching to have so much in it

to attract the flesh, that the flesh can *enjoy it*. In so-called work for the Lord, there may be an atmosphere with so much to please the flesh that, in it, people can profess conversion whose hearts have never been furrowed by the mighty Spirit of God; and in such meetings people, who have never experienced the pangs of the new birth, can live and pass as children of God. Unskilled labourers hurry souls into a profession—souls in whom there has been no conviction wrought by the Holy Ghost. Thus the ranks are swelled; and little wonder an experienced labourer could tell of a hundred professions in one place, where, in a short time, scarcely a soul of that great company was to be found! God is speaking to us in all these things. He will not give His glory to another. We may not lightly set aside the directions plainly set forth in His Word concerning the solemnity and responsibility of His work. If we substitute human power for the power of the Holy Ghost—if we have recourse to the

attractiveness of the flesh instead of the drawing power of *Christ lifted up*, God will not be with us. We may get what we want—we may draw crowds—we may even have many professions; but verily we have our reward. Beloved, it is the power of God we want. It is not new inventions for making a stir, but the same Holy Ghost who shook the sinners at Pentecost. We need no drawing power beside that of Him who said, “*I, if I be lifted up, will draw all men unto Me.*” While we praise God for “gift,” let us remember that it is in *the gift of the Holy Ghost* that the power lies. In looking at one remarkably gifted, we find that he did not come with “excellency of speech or of wisdom” declaring the testimony of God. “My speech and my preaching,” he says, “was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.” The power which the gospel had in days gone by consisted in this, that it was preached with the *Holy Ghost sent down from heaven*. We

need no other power in this day; and even in dearth of that power, let us be delivered from offering “strange fire” before the Lord.

And the *manner* in which God’s work is to be gone about is abundantly clear to every one who has any desire to be guided by God’s Word in the matter. In this we may well quote the words of an aged and esteemed brother, that “we need more of the *solemnity of eternity* in our gospel ministry.” The light and flippant way in which much of the “work of the Lord” is gone about in this day, finds no encouragement from the Word of God. There is a sobriety enjoined upon us by the Lord, which is opposed to all lightness in holy things, while at the same time it is quite a different thing from the affected sanctity of the hypocrite. There is a “solemnity of eternity” which is quite in keeping with the “oil of gladness” and “joy in the Holy Ghost.” The manner of our service for God is clearly stated in Hebrews xii. 28, 29—so clearly that no one need



be in darkness as to what *the Lord* hath spoken concerning the matter—"Let us have grace, whereby we may serve God acceptably with *reverence* and *godly fear*: for our God is a consuming fire."

#### FAST ASLEEP.

**W**HEN a Christian gets away in heart from God, there is no telling how far he will go. Israel, God's chosen people, in departing from God, went into greater excesses than the heathen nations around them. "Hath a nation changed their gods?" was the question the Lord asked of Israel; and unto them He had to say, "for according to the number of thy cities, are thy gods, O Judah." Then look at Jonah, the prophet of the Lord, fleeing from the presence of the Lord, and fast asleep in the ship bound for Tarshish. Every man was crying "unto his god." But the child of God was insensible to danger. Jonah was fast asleep. The very heathen who were on

board were at least in earnest and alive to their peril. But Jonah lay "fast asleep." At last the shipmaster's voice was heard, "What meanest thou, O sleeper? arise, call upon thy God." Alas for the child of God when the worldling has to wake him up to a sense of his duty, and, perhaps, of his danger; for there is no sleep so deep as that of the Christian who has departed from the living God. Let us watch against the beginnings of evil. Let us guard against the first appearances of departure from God. Once out of His presence, a judicial blindness will come upon us—for only in His light shall we see light. A deafness—an insensibility—will overtake us, until, it may be, the ungodly have to turn round and remind us of our profession, and that it is high time to call upon our God. Such cases are not rare; and well for us if, as in Jonah's case, the taunt of the worldling prove to be the arrow of the Lord, and we return unto Him from whose presence we had fled.

THE  
TWO INTERPRETATIONS.

---

**B**ROTHER R—discovered in God's Word that he was to come out of the denomination in which he found himself, and to gather simply in the name of the Lord Jesus. But he delayed. We have heard it said that "he obeys twice who obeys quickly;" and although you do not find these exact words in Scripture, yet you find those who *ran* in the way of the Lord's commandments. It was not so with Brother R—. He knew what God had told him to do, and he had not done it. He got uncomfortable, and grew more so, until at last he resolved to obey the Lord in this matter of gathering to His name. But just when he was about to take the step, he took ill. This was a trial to his faith, for "reason" would point to his illness as a proof that God did not want him to come out at all. But the dear brother interpreted the Lord's hand in another way; and, when speaking to me of the

matter, he said, "You see I would not go when the Lord wanted me to go; and then when I wanted to go, the Lord just said, 'Stay for a little till I speak to you for your disobedience.'" This brings to our recollection the case of another dear brother who was exercised about coming out to "the Name." But he, likewise, took ill. When he got better, there was no more word about coming out. He concluded that the Lord did not want him to come out, else He would not have permitted the illness. In what diverse ways these two brethren interpreted the hand of the Lord! But surely no one can fail to see which one interpreted it aright. Their illness could not change what the Lord had written in His Word. The one who "did not come" allowed himself to be guided by circumstances. But circumstances cannot alter what God has said; and, if we attempt to interpret circumstances, let us be sure that we interpret them in accordance with Scripture, and not in opposition to it. Look, for ex-

ample, at God's ancient people, when called to go into the land of Canaan. They hesitated: they "would not go" when God called (Deut. i. 26); and, afterwards, when they wanted to go, the Lord hindered them (ver. 41, 42). But their true place was in Canaan all the while: it was the goodly land. And no matter what circumstances may arise, our place is with the rejected Christ—gathered to His name, and to no other. We would not willingly grieve a single child of God in speaking thus; but we must speak, not as pleasing men, but God, who trieth our hearts. If the message of God grieves, it grieves not the new man but the old. "Faithful are the wounds of a friend." Let us beware of allowing circumstances to usurp the place of the Word of God.

—:o:—

ONE special mark of a sound mind is a readiness to take counsel of God, and a bringing into subjection to His revealed will all notions of our own or of others.

### LARGE-PRINT BIBLES.

**N**EVER be ashamed to use a large-print Bible, if you find any difficulty in reading from a small-print one. For our own part, although blessed with wonderfully good eyes, we find it desirable to use a Bible with good clear type. We can thus read it comfortably, without the distraction of "looking in close" to see what the Lord is saying; and if we are showing a passage to saint or sinner, the good type gives them every chance to read it too. Such a Bible may not go into the pocket, as the world's respectability would desire; but it can go under the arm easily. There is a deal of mis-naming of words which might easily be avoided by using such a Bible; and surely we cannot expect the Lord to bless errors which can easily be avoided. Then, whatever book we would have in good type, let the Bible be one (if we can afford it). It may be said that a big Bible below your arm makes too great a display. But, over that, the Lord has written, "Whosoever shall be ashamed of Me *and of My Word,*" &c.

## POOR OF THIS WORLD.

LET us not forget that the Lord Jesus was reproached for the company He kept (Luke xv. 2), because they were despised and poor. And if we find our lot to be cast among the poor and despised of this world, and that with such we are associated in the fellowship of the church of Christ, let us rejoice. We are in the very company the Master had while on earth. His was a poor family, as we see from the pair of turtle doves (Luke ii. 24; Lev. v. 7). He sat at a poor man's table. From beginning to end of that wonderful life, we find him associated with the poor of this world. And it is enough for the disciple that he be as his Master. We praise Him for those, though "not many," of the mighty and noble whom He hath called. But we ask no better company than those of His saints who are not reckoned great in this world—sons of toil, like Him of whom they said, "Is not this the carpenter?"—though unknown to "society," yet "sons and daughters of the King"—the poor of this world, rich in faith, and heirs of the kingdom.

### *Remittances from America.*

United States and Canadian paper currency is taken in payment of accounts—the dollar note being considered equal to four shillings.

To secure the *Pathway* regularly every month by post, you have only to send a shilling Postal Order, or (if in Canada or United States) a 25 cent note, stating how to be addressed. So there need be no difficulty at all, if you wish to have the little paper.

### The Believer's Pathway

is published at the beginning of each month,

PRICE ONE HALFPENNY.

Its pages are devoted entirely to the great truths of God's Word for His people; and it is humbly intended that the articles appearing in its columns should be the message of God to His people in a dark and evil day.

The *Pathway* is sent, *post free*, to any place in the United Kingdom, the Continent of Europe, Canada, the United States, and all countries in the Postal Union, at the following rates:—

#### *For One Year.*

1 copy monthly, - 1/	5 copies monthly, 2/6
2 copies " - 1/3	6 copies " - 3/
3 copies " - 1/6	and so on.
4 copies " - 2/	50 copies " - 24/
100 copies monthly, 45/.	

### The Evangelist,

for broadcast distribution, published monthly.

ONE SHILLING PER 100 COPIES, *post free*.

All orders, communications, and remittances to be sent to

THE PUBLISHING OFFICE, 40 Sauchiehall Street,  
Glasgow (WILLIAM KYLE, Manager).

THE

# Believer's Pathway.

No. 24.

DECEMBER, 1881.

Vol. 2.

## GRACE TO END WELL.

**A**N aged saint once said, when nearing the close of his pilgrimage, "Now, Lord, for grace to *end well*." We do not wonder at his prayer. Indeed his desire only shows that he had not read his Bible in vain. When we turn to the page of scripture, there is one thing which must strike the careful reader, and that is the great number, even of eminent saints, who did *not* end well. This is significant. It is for our warning; and yet, for our encouragement, we are not without examples of those who finished their course with joy, and *did* end well. We all know the sad history of Lot; and although we read in the New Testament that he "vexed his righteous soul" (2 Peter ii. 8), we cannot see from scripture that he

had ever even *commenced* well. Certainly he did not *continue* well; and his latter end is a solemn warning to the child of God in every age. Noah "walked with God" (Gen. vi. 9), and was "seen righteous" before Him (Gen. vii. 1). Yet, after running well for a long time, he went astray; and the same chapter ends his history; for the Holy Ghost does not dwell on the history even of a Noah, after departure in soul from God has set in. Moses, the meekest man (Num. xii. 3), spake unadvisedly with his lips (Ps. cvi. 33), and, failing to sanctify the Lord in the eyes of the people (Num. xx. 12), he was not one of the two who were privileged to set foot on the promised land. After the great victory over Midian (Judges vii.), Gideon made a bad ending, having almost repeated the sin of Aaron

(see Ex. xxxii. 4; Jud. viii. 27); and "the thing became a snare to Gideon and to his house." The history of Samson has its message for us; and we all know the salutary lessons in the life of David; while his son Solomon, who commenced so well, manifested in his last years how greatly he needed grace to *end well*. But we cannot dwell on these dark pages in the histories of eminent saints. We refer to them merely to shew the danger of our *presuming* anything upon what we have been or upon what we are. They teach us the salutary lesson to "rejoice with trembling" (Ps. ii. 11), and to feel our dependence on the living God *every step* of our pilgrim journey. Let us beware of building anything on our position in the church, or of thinking that "there is surely no fear of me." As we needed grace to begin, and daily grace to continue, no less, nay all the more, do we need grace to finish our course. We cannot warm ourselves at the fire which burned in yesterday's grate; and neither can we live upon

the power which has been ours in the past. Nothing less shall suffice us than an ever-present God ministering to our souls ever present grace and truth. How fitting then the exhortation to lay aside every weight, and to keep the body under. How needful the caution, "Be not high-minded but fear"!

But we turn to those from whose history in the sacred page we learn that they "ended well." Like the Perfect Servant, they had the dew of their youth (Ps. cx. 3). "Forty years old was I," says Caleb, "when Moses the servant of the Lord sent me from Kadeshbarnea to espy out the land; and I brought him word again as it was in mine heart . . . and now behold the Lord hath kept me alive, as He said, these forty and five years . . . and now, lo, I am this day fourscore and five years old. And yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now" (Josh. xiv. 7-11). Caleb's was a "green old age;" the vigour of youth was with him to the last;

he had "followed the Lord fully," and he "ended well." We might speak of an Abraham, a Joshua, and others. But we hasten on to Paul the "pattern man" as he has been called (see 1 Tim. i. 16); and we behold one who had an abundant entrance ministered unto him—we see one who ended well. Witness his testimony: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness" (2 Tim. iv. 6-8). Wonderful testimony!—we would say. Yet the same grace that availed for Paul, avails for us. It is still "exceeding abundant, with faith and love which is in Christ Jesus" (1 Tim. i. 14). With such records in the book of God which we hold in our hands, we are fore-warned: let us be fore-armed. At the close of another year one cannot but feel that the darkness is only deepening. Wicked men are waxing worse and worse; and, in the things of God, man's inventions

would fain do away with the "simplicity that is in Christ." Testimonies, once bright, have become dim: many have gone out altogether. The natural tendency of everything around is *downward*. Artificiality and worldliness are finding their way even among the saints of God: for the saint cannot stand still; and if he is not "mounting up," he is "settling down." These things tell us it is high time to awake—to be as lights in the surrounding darkness—to be "buying up opportunities," seeing the days are evil. If there is one thing the word of the Lord would press home upon us more than another it is this—*our never ceasing need of Him*. And if we would escape being dragged into the current of things around—if we would finish our course with joy it can only be in abiding communion with Him, taking heed unto our way according to His Word, and making His statutes our songs in the house of our pilgrimage.

—:o:—

"THY testimonies are my meditation."

## TO PLEASE HIM.

“**W**HEREFORE we make it our aim, whether at home or absent, to be well-pleasing unto Him” (2 Cor. v. 9—Revised Version). This is our aim—our ambition, to *please the Lord*. In thus endeavouring to please Him, the first place we go, in order to find out what will please Him, is *His own word*, as it is written, “Thy word have I hid in mine heart, that I might not sin against Thee.” “He that hath My commandments and keepeth them, he it is that loveth Me.” At the same time there are many little things for which we shall find no distinct command in scripture. But from the general tenor of His word it will not be difficult to pick up *His mind* if we are willing to know it; and *His mind* will never be found to be contrary to *His word*. When David longed for a drink out of the well by Bethlehem’s gate, three of his mighty men at once went off, at the peril of their lives, to get the longed-for draught for

their beloved master. They did not need the direct command, “Thus saith the king, you are to go to Bethlehem’s gate and fetch him to drink of the well that is there.” The *wish* of David was to them a *command*. It was a simple question of “what will please the king?” And so it is with every one that loves the Lord. From His blessed word they pick up the line of things that will please Him. In looking into that word, they, as it were, *overhear* His longings, as did David’s mighty men the longings of their king. Thus waiting on the Lord the child of God *runs* in the way of His commandments, and is not “weary.” Love does not need a catechism hanging over her head to compel her to do the things that shall please God. Love finds herself doing many “little deeds of kindness,” many “little acts of love,” which nobody knows anything about, save Him under whose eye they are done. If we really desire to *know* Him we shall have proof of that desire in this, that we desire to *please* Him.



## A NEW NATURE.

**T**HE child of God has got more than mere forgiveness. He has got a new nature. He gets this new nature by being born a second time—a birth which is “not of blood, nor of the will of the flesh, nor of the will of man, but *of God*” (John i. 13). Being born again, he finds himself in a new family, even the heavenly family of God, and that he has got a nature, the very nature of which is to hunger and thirst after the things of God, and to enjoy communion with Him. This is a thing utterly beyond the capacity of one who has never been born the second time. Without the new birth there is no new nature. And that is why so many “religious” people find it so hard to enjoy God. “Rejoicing in the Lord” is to them an impossibility, for the simple reason that they are dead; “and the dead praise not the Lord” (Psa. cxv. 17). But “in Christ Jesus” the believer finds himself in *the new creation* (2 Cor. v. 17)—old things passed

away—dead with Christ, and now alive in Him. Into what a blessed place we have been brought by the death and resurrection of our Lord Jesus Christ! What a place of liberty, and joy in the Lord! In that “new creation” there is no condemnation. The curse has passed away. I look around me in wonder and say, “Behold what manner of love the Father hath bestowed upon us *that we should be called the sons of God*” (1 John iii. 1). Little wonder that the world knoweth us not. Truly He hath brought me into a large place. And am I dead? Yes, God says it—dead (Col. iii. 3); and buried too (Col. ii. 12). My old nature, inherited from Adam, has been condemned and “executed” as an utterly worthless thing (Rom. vi. 6). “How?” you ask. I reply, it was *with Him*. I am crucified *with Him* (Gal. ii. 20); dead *with Him* (Col. ii. 20); buried *with Him* (Rom. vi. 4). But it does not stop there—praise His name. I am *risen with Him* (Eph. ii. 6; Col. iii. 1). The life I have now is

resurrection life in Him. I am one with Him. "As He is, so are we in this world." Rejoice, ye saints, in such a salvation. Make it no less by saying, "But I am so poor and so weak and so unworthy in myself." But *are you in yourself?* Nay, verily. God says you are *in Him*. Your standing is in the Risen One—the man-rejected, but the God-accepted One. Then rejoice in *Him*; and as you have received Christ Jesus the Lord, let it be your joy and privilege to *walk in Him*, that the new—the resurrection life, may be manifest in these mortal bodies.

### PURE RELIGION.

THIS is a day of abounding *religion*. But although what goes by the name of religion is a very sorry affair, we must not despise "pure religion and undefiled before God and the Father," which is "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. i. 27). This is a thing no mere professor can do.

### MY FIRST PRAYER "BEFORE PEOPLE."

WHEN I was newly converted, a dear old brother thought I was a little long in beginning to pray "before people." He spoke to me about it; and I told him candidly that I could not pray for ten minutes, as the other brethren did—some of them being even longer. The old brother at once saw that he and others had been unwittingly hindering us young believers by their long prayers—for these had been very long; and he at once set to putting the matter right. He dropped a word of friendly counsel to his brethren on the subject, and, what was better, he set an example by simply and *briefly* asking the Lord for what he wanted. I felt now that my short prayers would not be so peculiar for their shortness, for I would have my esteemed brother with me in the "same condemnation." The first night I prayed before people was in his own kitchen. He and his wife and myself were all that were present. He said, "We'll better have a word o' prayer; and," addressing me, he continued, "don't be fear't tae pray: you'll find it a mean's o'

great blessing tae your soul." He then led in prayer; and it was a remarkably short one. I found no difficulty in following him and pouring out my soul before God. That was the first "prayer meeting" in which I took part. Ever since that night I have opened my mouth wide, and the Lord has been as good as His Word—He has filled it. Other young converts, emboldened by the old brother's example, began to open their mouths too, until, in the kitchen meeting, it was often prayer all round. That was a quiet work the old brother was the means of doing—a work which might not have a great appearance before the church, and yet a work which may leave its mark upon the church for many years to come. The old brother used to speak often on the subject of prayer. He said there was a kind of praying that "prayed people cross." This was when a brother prayed a long time, and caused every person to believe he was just closing, when, all of a sudden, he got a new start and went on again. Then he would be about finished, and have just one request more, when on he would go, picking up every stray thought he could get hold of, till everybody was fairly tired out. The old brother declared,

"there's nothing kills a meeting like that." "Whatever you are led to pray for," he would say, "pray for it, and then stop." No doubt many will agree with him in this. Let our prayers be what they profess to be—real desires which we expect the Lord to answer. Let us avoid a *general* kind of prayer for everything, and be very simple and very definite. There is no need to pray as if we were delivering an address before a great crowd of people. But the manner and matter of our praying will come right if we are "praying in the Holy Ghost," and "lifting up holy hands." Such prayer will not weary those who are in the Spirit. But we must stop; for we intended to give only a little sketch from conversion's early days. We trust that not a few may pick up something from the old brother's plan for helping the young believers to be  *fervent labourers in prayer*. Such work may be humble work; but, if we have done what we could, it will not be in vain in the Lord.

—:o:—

●"IN Thy presence is fulness of joy." We must not hand this precious passage over to the future, and say it applies to heaven; for such is the joy of every one that walks with God.

**ENLARGEMENT OF THE "PATHWAY."**

God willing, we intend to increase the size of the *Pathway* to 12 pages monthly, instead of 8 as at present—the price still to be one halfpenny. We have been encouraged to do this by the increase in the circulation during the present year. The change will commence with the January number. We trust that many new doors will be opened of the Lord for His truth through these pages. Let all orders for the coming year reach us as early as possible.

*To Regular Subscribers.*

During next year we shall continue to send you the same monthly parcel as we have been sending this year, unless we hear from you, before middle of December, instructing us otherwise.

*Penny Postage Stamps*

will do for all remittances of a few shillings, where there is the slightest difficulty in getting a postal or post-office order.

*Annual Volume for 1881.*

This (the second annual volume) is almost ready. Kindly send in your orders as soon as you can.

*Price as before—*

ONE SHILLING (Post Free).

Binding uniform with previous volume.

*The 1880 Volume.*

We may mention that this volume is still to be had.

*Names and Addresses.*

In sending orders, let your name and address be written very plainly; and, if at present there is any inaccuracy in the addresses of parcels going out, please point out the same to us.

*Remittances from America.*

United States and Canadian paper currency is taken in payment of accounts—the dollar note being considered equal to four shillings.

To secure the *Pathway* regularly every month by post, you have only to send a shilling Postal Order, or (if in Canada or United States) a 25 cent note, stating how to be addressed. So there need be no difficulty at all, if you wish to have the little paper.

**The Believer's Pathway**

is published at the beginning of each month,

PRICE ONE HALFPENNY.

Its pages are devoted entirely to the great truths of God's Word for His people; and it is humbly intended that the articles appearing in its columns should be the message of God to His people in a dark and evil day.

The *Pathway* is sent, *post free*, to any place in the United Kingdom, the Continent of Europe, Canada, the United States, and all countries in the Postal Union, at the following rates:—

*For One Year.*

1 copy monthly, - 1/	5 copies monthly, 2/6
2 copies " - 1/3	6 copies " : 3/
3 copies " - 1/6	and so on.
4 copies " - 2/	50 copies " - 24/
	100 copies monthly, 45/.

**The Evangelist,**

for broadcast distribution, published monthly.

ONE SHILLING PER 100 COPIES, *post free*.

All orders, communications, and remittances to be sent to

THE PUBLISHING OFFICE, 40 Sauchiehall Street, Glasgow (WILLIAM KYLE, Manager).