

THE  
BELIEVER'S PATHWAY.

VOLUME V.

---

1884,

---

Glasgow:

THE PUBLISHING OFFICE, 176 BUCHANAN STREET.



THE

# Believer's Pathway.

No. 49.

JANUARY, 1884.

Vol. 5.

## A THREEFOLD MOTTO FOR THE NEW-YEAR.

*Not of double heart* (1 Chron. xii. 33).

*Not of double mind* (Jas. i. 8).

*Not of double tongue* (1 Tim. iii. 8).

**A**NOTHER year has rolled past into eternity! The record of our service is before the Master; and we shall meet it again at the judgment seat of Christ. Upon the threshold of another year it is surely well to reflect upon the past. How much there is that meets our gaze in the by-gone year, calculated to stir the deepest emotions of our nature. The changeless love of God! His faithfulness — His compassions! What cause there is to bow before Him, and acknowledge all this with grateful and adoring hearts. On our part what coldness there has been—what instability of pur-

pose—what ungodly use of these ransomed tongues! Greater debtors to His grace than ever, we can but magnify the God of our salvation, and praise Him anew for that “precious blood” which brought us nigh to God, and for that power which has kept us and shall keep us, through faith, unto salvation ready to be revealed in the last time (1 Peter i. 5). Another year has begun; and, with it, ever deepening responsibilities. The blessed Lord is yet at the Father’s right hand, “a Prince and a Saviour,” and “the longsuffering of our Lord is salvation” (2 Peter iii. 15). Meanwhile it pleases God still to keep His saints upon the scene of earth that they may show forth His praises. The “little while” ere we behold His face and share His glory will rapidly pass by; and all opportunity to do His bidding here shall

then have ended. The darkness thickens ; and, as it becomes more and more dense, how great is the need for us to shine as lights in the world. Perils increase on every hand ; and none of us are safe except as we abide in the presence of the Lord. Well may we pray earnestly : " Hold up my goings in Thy paths, that my footsteps slip not " (Psa. xvii. 5). Thus, amid abounding difficulties and departure from God, shall we be preserved, and be vessels " unto honour, sanctified and meet for the Master's use " (2 Tim. ii. 21). God grant that our sympathies and our love for each other may expand and increase, and have more and more that stamp of reality referred to by the apostle when he says, " Let us not love in word, neither in tongue ; but in deed and in truth " (1 John iii. 18). May we be enabled of God continually to minister grace one to another. Then, as we behold the masses of perishing ones all around us, may the Lord direct our hearts into the love of God ; for our attitude is a two-fold one.

It is ours to respond to the voice of Christ as He whispers, " Behold, I come quickly ; " and to exclaim from the depths of our soul, " Even so, come, Lord Jesus. " But it is ours also to obtain help of God to continue steadfast in gospel testimony. It is our deep privilege and responsibility to dwell in the freshness and power of Calvary's scene ; and, as heralds of the Cross, to shout to those who are hastening on to the blackness of darkness, " Come, for all things are now ready. "

#### PUTTING OFF AND PUTTING ON.

**I**N the early spring-time, when the trees are just beginning to bud, we have sometimes noticed a branch on which last year's dead leaves were still hanging. We had no difficulty in settling in our own mind that that was a dead branch. In every living branch, the power of the new spring-life first casts off any old leaves which may have survived the winter's wind, and then



JAN., 1884.

## THE BELIEVER'S PATHWAY.

3

buds out afresh. We do not need to go and pick off the dead leaves any more than to fasten on fresh ones. The power of the life within does both the one and the other. Just so with the Christian. It is by no laborious effort that he puts off the old man and puts on the new. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. v. 17). And if you look back to the 15th verse, you will find that it is "they which *live*" of whom this is said. Consequently "all things," the new things we have just been told of, "are of God" (ver. 18). Every spring-time is a witness from God as to the new birth and all its precious results. The dead leaves of the past year, like the dead works of the old life, are cast off; and the new life puts on a new dress. This should ever be going on with the child of God. It is true that when we first believed, we died with Christ and were raised again with Him. We put off the old man with his deeds,

and we put on the new man which is renewed in knowledge after the image of Him that created him (Col. iii. 9, 10). But for this very reason we are exhorted to put off all these; anger, wrath, malice, blasphemy, filthy communication out of our mouth; and not to lie one to another, *seeing we have put off* the old man (ver. 8, 9). And, in the same way, because we *have* put on the new man, therefore, as the elect of God, holy and beloved, we *are to* put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another and forgiving one another (ver. 12, 13). The trees put off and put on every year, but the Christian should always be putting off and putting on; and that because he is dead with Christ and risen with Christ. If the sap, the life of the tree, ceases to flow into the branch, the putting off and the putting on will both cease. And children of God have no power either for putting off or putting on, except as they are abiding in Christ.

### "ABIDE IN ME."

**Y**ET there is a great difference between the Christian and the tree. The branch abides in the vine, and so bears fruit; and it is quite true that the believer bears fruit only through abiding in Christ (John xv. 4). But when we come to ask, "How does the believer *abide* in Christ?" we find that the figure of the vine does not help us any further. "Seek those things which are above" (Col. iii. 1), "Set your affection on things above" (ver. 2), are words such as no one ever spoke to a branch of a tree. For the branch has no mind, no affection, to set on anything; and it is of no use therefore to exhort it. The vine may repay the care and attention of the husbandman by yielding much fruit; but the vine cannot enter into the love of the hand that tends it. "As the Father hath loved Me, so have I loved you: continue ye in My love" (John xv. 9). Does not this tell us the difference between us and the branches? The whole

secret of abiding in Christ lies in this. Mind it is not so much our loving Him. "*I have loved you,*" He says, "and you must abide in *My love.*" That is, every day and every hour I must believe that He loves me, and must first let His love satisfy my heart. The branch has not got a heart to be satisfied, and therefore its abiding is quite a passive thing; most instructive as far as it goes; but, when we have learned its lesson, the Lord will lead us a step further. "Herein is love, not that we loved God, but that He loved us" (1 John iv. 10). It is not, "*herein was love,*" but "*herein is love.*" It is so to-day as much as when we first trusted in Jesus; and we are abiding in Him just as far as that is the actual experience of our souls. But then His love calls out our love, and love expresses itself in obedience. "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love" (John xv. 10). But as soon as we become disobedient, we lose the

sense of His love. He does not love us any less, but we are not abiding in His love. Baby can teach us something here, though he is only just beginning to talk. Look how his little beaming face turns to mother every moment. Is it some new pleasure? His looks, if not his words, ask mother to share it. Is it some fancied danger? A closer nestling still in mother's bosom tells that he knows there is nothing to fear there. He is abiding in his mother's love. He believes in it every moment. But presently some little temper rises. Baby will not say some word mother asks him to say; and see what a dark shadow has come over his face. Mother's tenderest looks and words get no answer. He draws away from her instead of nestling close to her. He is no longer abiding in her love; and perhaps not until she has had to use some sharp correction is the rebellious little will subdued. But the moment it is subdued, baby believes in mother's love again. He draws closer than ever; and

the beaming smile, that is sweeter to her than aught beside, greets her once more. Her correction of him did not make him doubt her love; but the disobedience in his own heart did, as long as it lasted.

### REWARDS.

**M**ANY believers seem to find great difficulty in the thought that the Lord will give rewards to His people for their service on earth. One thinks it is contrary to the spirit of the gospel. "If eternal life is a gift," he says, "how can there be any reward about it?" while another fears that it is putting a low motive before us, and declares that it is a far nobler principle to do everything out of love to Christ, without any hope or expectation of gain. Now, in all these objections there is a good deal of confusion of ideas, and sometimes, we fear, there is a little pride of heart as well. Our first business is to find out what *the Scriptures say on the subject.* Whatever they say is certain to

agree with the spirit of the gospel, and is equally certain to be based upon the very highest principle. So, if the Scriptures teach us that Christ gives rewards, let us be ready to drop our notions, for they can be nothing else, and bow at once to the one Supreme authority. We will take a few passages from among many. To those who are persecuted and reviled for His sake, the Lord Jesus says, "Rejoice, and be exceeding glad; for great is your *reward* in heaven" (Matt. v. 12); and He even declares that whosoever shall give a cup of cold water only in the name of a disciple, shall in no wise lose his *reward* (Matt. x. 42). Again, the apostle Paul, speaking of the labours of himself and Apollos, says, "Now he that planteth and he that watereth are one: and every man shall receive his own *reward*, according to his own labour" (1 Cor. iii. 8). And he further explains that the reward will depend upon whether his work is able to stand the test of fire when the Lord shall come (com-

pare verses 13, 14, with chapter iv. 5). Moreover, one of the last promises that the Lord Jesus has left us is, "Behold, I come quickly; and My *reward* is with Me, to give every man according as his work shall be" (Rev. xxii. 12). There can be no sort of doubt, then, that the Lord will give rewards to those who have done His will, whether by patient suffering or by active labour. This being settled, we may now look for an answer to the difficulties that have been raised. And, first of all, nothing that Scripture says about rewards can contradict the all-important truth that eternal life is the *gift of God*. The *reward* may be won, and then lost again. "Hold that fast which thou hast, that no man take thy crown" (Rev. iii. 11). But not so with *eternal life*. Speaking of His sheep, Christ says, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John x. 28). The crown may be plucked away from us; but we cannot be plucked away from Him. The life

is indeed the free gift of God's grace ; but the reward is just what its name expresses—the prize for faithful service. But, then, some say that our motive is a low one, if we serve only for what we can gain. And so it would be, no doubt. That would make us “hired servants ;” and God does not want any such. But there is no need to suppose that because the Lord sets a prize before us, we can therefore have nothing but a selfish motive in serving Him. “For the love of Christ constraineth us” must be the spring of all our service, or it is nothing worth. But the same chapter reminds us of the “judgment seat of Christ,” where every one of His people shall receive “the things done in his body” (2 Cor. v. 10). We are not afraid to give our children rewards for diligent service ; for we know that the sweetness of the reward consists in this, that “father gave it to me.” But we may look at an infinitely higher example. To encourage us to run with patience the race that is set before

us, we are reminded of Him “who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb. xii. 2). Does not Phil. ii. tell us that it was because He humbled Himself, and became obedient unto death, *therefore* God also hath highly exalted Him? And do we think that His obedience was any less precious to God because He knew and cherished in His heart all that was written “in the volume of the book” about the “glory that should follow” as well as about the sufferings? Oh no ! for where love is the spring of service, the one who bestows the reward is even more blessed than the one who receives it. “What shall be done unto the man whom the king *delighteth* to honour?” (Esth. vi. 6). Ahasuerus was happier even than Mordecai that day, because he *delighted* to honour his faithful servant. “Because He hath set His love upon Me, therefore will I deliver Him : I will set Him on high, because He hath

known My name" (Psa. xci. 14). Who can measure the infinite delight of God in thus honouring the Son who loved and obeyed Him? We shall surely never think again that service must have something selfish about it because there is a crown at the end of it. He who died and is alive again will give the "crown of life" (Rev. ii. 8-10); the "righteous judge" will bestow the "crown of righteousness" (2 Tim. iv. 8); and the "Chief Shepherd" will place the unfading "crown of glory" upon the brow of each one who was willing to be least of all that he might serve his brethren (1 Pet. v. 4). The greater the reward and the more the crowns to be bestowed, the greater the joy of Him who bestows them; for did not He say Himself that "it is more blessed to give than to receive"? (Acts. xx. 35).

—:0:—

"If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him" (1 John ii. 29). God's children prove their parentage by holiness of life.

## SOUTH AFRICA.

*Letter from WILLIAM BLANE.*



OUR brother WILLIAM BLANE left Galston, Ayrshire, for East London, South Africa, about the middle of July, 1883, to join his friends there, and pursue his earthly vocation. A long letter has been received from him. As it contains (besides other information) much interesting matter concerning one of the dark places of the earth, we have made copious extracts, and now present them to our readers, if haply some fresh interest may be thereby stirred up in the hearts of God's people concerning that great continent.

(Lines from our brother's pen have occasionally appeared in this paper. See "Love," page 122, Vol. iv. &c).

BUFFALO STREET, EAST LONDON, E.,  
SOUTH AFRICA, 19th October, 1883.

We had a good passage, and arrived here on 17th August—a month and a day after leaving Galston. East London is divided into two parts by the Buffalo river. We live on the east or business side of the town. The population on this side is composed chiefly of English, Dutch, and Germans; but the English are the most numerous, and consequently their language predominates. On the west side live the fishermen and surf-boat workers. These are of all

JAN., 1884.

## THE BELIEVER'S PATHWAY.

9

nationalities and of every shade of colour. They are principally Italians, French, and Portuguese, while a good few are half-castes. The whole population on both sides numbers about ten thousand. Accompanied by a brother in the Lord, I went round the west side one Lord's-day morning with tracts; and it was then I began to see that I was in a *great* world. Only then did I seem to understand some little of what a world it was for which God gave His Son. We were well received; and there is an open ear for the Gospel there.

On this side we have the "Churches"—the Church of England, and the Church of Scotland, besides Methodists, Baptists, Lutherans, Roman Catholics, &c.

On my arrival here I found a few Christians trying to keep up a gospel meeting on Sunday nights; but, having no preacher, they were about to give up. They invited me to speak, which I did, and the meeting is now put entirely into my hands. It is held in the Railway Institute out of town, a little way among the railway cottages. I may say that the attendance has steadily increased since I came, and now on a Lord's-day night we have a good open-air meeting,

after which some forty or fifty come inside. I have had the joy of seeing two of my sisters led to the Lord. "Rejoice with me."

Eight of us meet in my father's house on the Lord's-day to remember the Lord. There is a hall advertised in a central part of the town, and we are thinking of taking it, but have not yet decided. A hall is a serious item out here.

There is a great number of backsliders here; and we need the pastor perhaps fully as much as the evangelist. Among the unconverted a reckless, godless, third-of-second-Timothy sort of spirit seems to prevail. Sunday is set part for shooting and fishing. I can assure you, brother, that I could occupy my time here without going to the "heathen" (so-called) at all. There is a mighty work to be done in this country, and no one to do it—that is, to go into the farm districts among the Dutch, German, and English farmers, who have never heard of the Saviour since they left their native homes. Let me give you an instance. Last Sunday in the Roman Catholic Convent where special services are being conducted, the priest asked a girl, "How many Gods are there?" "Five," she replied. The priest, seemingly

shocked at such ignorance, said, "We must see her mother." The mother was accordingly called, and the same question was put to her, when she replied: "Sir, you know that we live away out in the bush and know nothing of these things; so I do not know!" This is a sample of the gross darkness that prevails.

Now about the natives. On the outskirts of the town is what is termed "the Kaffir Location." It is half a mile from our house, and is a wonderful sight. There are several hundred huts, all close together, made of wands and mud. This spot of ground has been set apart for them. Hence the term "location." The Kaffirs are not allowed to live in the town, or to be in it after 8 o'clock in the evening; else they are locked up. There are many different races of black people represented; but the principal are the Kaffirs, Zulus, Fingoes, Hottentots, and Basutos. The largest proportion however is Kaffir, this being Kaffir-land. Those who live about the towns are, I understand, far from being a fair representation of their several tribes. Some come to the towns to see civilized life, others to make money to buy "frous" (wives), which are sold at from seven to twelve oxen each; and, when a Kaffir has

got as many as three "frous," he needs to work no more. The dark races however come to the towns chiefly to get Kaffir beer—a liquid made up of the refuse of other beer. Your heart would be sore, dear brother, if you could see a Kaffir canteen. Every hotel has one attached to it. The canteen is opened at six in the morning, and even at that early hour the poor blacks may be seen waiting outside. It is literally crammed all day—many having to stand outside the door—and the noise is terrible. The women frequent it with their poor little babies (pigininies) tied on their backs. Morals among this class are very low. They call the keeper of the canteen, "Father." Think of an Englishman in the midst of such a scene all day!

The natives all over the land are willing to listen; and I can confidently say that "the fields are white." But where are the reapers? I am told by reliable parties (one of them a missionary) that a Kaffir in his native state, or what is known here as a "raw" Kaffir, is much more easily reached with the gospel than one who has had contact with Europeans!

For learning the language, I could not be in a better school than here.



JAN., 1884.

## THE BELIEVER'S PATHWAY.

11

What I learn I learn perfectly, for I hear it spoken all around me every hour. There is a young brother in the meeting here who is learning Kaffir with me. He is making rapid progress. He seems to have a gift for learning languages. In a month or two he will be quite able to make himself understood to Kaffirs. I may mention that, after he read "From Natal to the Upper Zambesi," he was fired with new zeal toward the natives. He wrote Mr. Beaumont of Natal three weeks ago asking if he had any later news from Mr. Arnot, but Mr. B. replied that there was no word. He gave us information as to how to send letters to Lealui; so we are going to send our beloved brother Arnot a little word of encouragement.

I am sure a great work for the Lord could be done by simply stirring up the hearts of the Lord's people about this dark continent; and I shall think myself happy indeed if my coming to Africa should in any way promote this end. Let me say to any one who may think of taking up the work, that he may be prepared to lay his life on the altar, and be indeed "in deaths oft;" for the people are fierce and warlike, and, above all, most treacherous. But this need not discourage us, but rather cast us more

on the Lord. And I would say to those whom God in His grace has enabled to support such, that if they knew the trials which, among these tribes, must attend the Lord's servants, they would be glad indeed to have them without care for temporal things.

Since commencing this letter, we have taken the hall mentioned before, for Lord's-days. The Breaking of Bread Meeting and the Gospel Meeting at night are advertized in to-day's newspaper.

My love in the Lord to all the saints,

Yours &c.

---

"I AM MY BELOVED'S."

"SOMETIMES while I'm at my work I hear Him say, 'Thou art mine;' and I just look up and answer Him, 'Yes Lord, I am thine.'" This was said to us lately by a dear sister who has little opportunity to get to meetings; for, between earning her bread and waiting on a sick relative, she is very closely confined. Ah, we thought, is not that real fellowship? The miser clutches at his gold, and

says, "Thou art mine." But the gold never whispers back again, "Yes, I am thine." The rich landowner looks with pride at his vast estate, and says, "Thou art mine." But did his broad acres ever answer him, "Yes, we are thine"? Then I will show you some one richer than the miser or the landed proprietor. Do you see that poor woman, bending over her babe? She has not another earthly treasure; but she does not feel the want of one as she says to her darling, "Thou art mine." And oh, how rich she is, as the little one's responsive smile answers, "Yes, I am thine." Is it not this that makes the poor woman's child worth a thousand times more than gold and lands? The Lord could say of all the earth, "It is Mine." But to those who would own His claim, by indeed obeying His voice, He says, "Ye shall be a *peculiar treasure* unto Me above all people" (Ex. xix. 5).

—:o:—

"He best knows himself who best knows the Word."

## ALONE WITH THEE.

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day" (Gen. xxxii. 24).

"And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed" (Mark i. 35).

ALONE I'm left, Thee would I hear—  
To all earth's sounds would close  
mine ear;

Of service e'en forgetful be,  
And all besides, O Christ, but Thee.

O close these eyes—this mind and heart  
To everything but what Thou art;  
Thyself alone, O may I see  
And be apart, my Lord, with Thee.

Calm would I rest before Thee, Lord—  
Sit at Thy feet and hear Thy Word—  
By faith behold, with joy divine,  
The glories that around Thee shine.

Alone with Thee! Ah, Lord, 'tis here  
The boasting flesh dare not appear;  
Where'er Thy presence doth pervade,  
Flesh and its glory—all must fade.

Beholding Thee, I self abhor,  
And seek to know Thee more and more;  
Sweet to my soul the moments be,  
Which thus I spend alone with Thee.

GALSTON, 16th April, 1882.

**"THERE CAME OUT THIS CALF."**

**A** ARON professed to be greatly astonished that the calf should come out. But, of course, the calf took its shape from the mould in which it was cast; and who prepared that mould except Aaron himself? Do we not see just the same thing to-day? Hear how that father laments over his son. "I could not have believed he would turn out so badly. He takes no notice of anything I say to him." But when he was a child he was allowed to have his own way if he only cried and teased long enough. It was much easier to give the child the sugar he cried for, than patiently to teach him that he would never get any thing by crying for it. Much easier, a few years later, to let him choose his own companions and follow his own pursuits, than to take some care about these things; so as, at the same time, to keep his affection and maintain a wise and firm control over him. The mould was made, and the result might have

been expected. Look at that mother, who is breaking her heart because her daughter is obstinately bent on marrying a godless young man. Yet the mother suffered her child to go where she would not have thought of going herself. True the girl had professed conversion, but she was not taught how the Lord loves obedience, and how there can be no fellowship between light and darkness. "You know young people must have a little pleasure," was made the excuse for all sorts of worldly frivolity; and what has come out of the mould is nothing more than might have been looked for. When Eli was very old, he feebly remonstrated with his ungodly sons; and they did not heed him. But God's charge against Eli was that he did not restrain them when he might have done it (1 Sam. iii. 13). How different what God could say about Abraham: "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. xviii. 19).

## CONFERENCE NOTES.

1st Corinthians ii.

THE searching minuteness of Scripture proves that all is God-breathed. "The things of God knoweth no man but the Spirit of God." "The natural man receiveth not the things of the Spirit of God . . . because they are spiritually discerned." The spiritual man is a riddle to the carnal man, but not to God or to himself. "Who hath known the mind of the Lord that he may instruct Him?" The post-pentecostal answer is "We have the mind of Christ," through the Scriptures by the Spirit; for the Holy Spirit unveils and reveals *all*, and the spiritual man discerns *all*. He imparts spiritual things by spiritual means—by Spirit-taught word, and appealing to the spiritual understanding (verse 12). "Now we have received, not the spirit of the world," etc. We have received this Book and this Spirit—not the spirit of the literary world which edits filthy Greek plays as well as

divine manuscripts. Verse 13—"Which things also we speak, not in the words which man's wisdom teacheth," etc. They drank of the Spiritual rock and did not give out words of college education. They spoke in God-given language. The vehicle was given by God, as well as the matter itself. The more we have of this kind of speakers, the less the natural man will like them. In verse 6, we have "the princes of this world"—the learned men of the day, who could show their scholarship by writing in three languages on the cross, while they knew not Him whom they crucified—"Christ the power of God and the wisdom of God;" and that is the spirit of the literary world of to-day. Remember the *two* lamps in the book of Proverbs, ch. vii. 23 ("The law is light"—the five books of Moses), and ch. xx. 27—The spirit of man is the Jehovah Lamp searching all. When they want to steer a vessel into harbour on a dark night, they cannot do so with only one lamp. They must have a lamp on board and a lamp on

shore; then they steam ahead. So it is with the lamp of the Word on shore, while the lamp within gives us holy reverence when we read: and thus we need not fear shipwreck.

Job xxxii. 8, "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." A young man put Job to silence. I Cor. i. 14-31 and ch. ii. 1-10, "The deep things of God." Do not they stand in contra-distinction to what we read of in Rom. i. 19, 20, which we may call the shallows of God? These are now more than ever searched into by "the princes of this world;" and it is the shallowest things of those shallows that they waste their lives upon—the things of mere creation. The depths of God are the secrets of His bosom—the nature and the ways of Christ; of these they know nothing.

It is not a little matter for the young disciples of Christ to learn that they are in more danger from the men that are called "philosophers" than from any one set of enemies whatever, except

those we have within. Next to the philosophers come the "religious" men; but the first of our enemies are the wise men. It is a great thing to be able in lowliness to look down on them, as they look down upon us. Let us fear the patronage of the world more than its persecution.

---

COMMUNICATIONS FOR THE EDITOR

should be addressed to

ALFRED J. HOLIDAY,

12 WHETLEY GROVE,

BRADFORD,

ENGLAND.

---

ALL THE VOLUMES

Of the "*Pathway*" (four in number) from the commencement are now on sale, as follows:—

1880—Bound in Cloth,	-	ONE SHILLING.
" —Paper Covers,	-	SIXPENCE.
1881—Bound in Cloth,	-	ONE SHILLING.
" —(No Sixpenny Edition of this Volume.)		
1882—Bound in Cloth,	-	ONE SHILLING.
" —Paper Covers,	-	SIXPENCE.
1883—Bound in Cloth,	-	ONE SHILLING.
" —Paper Covers,	-	SIXPENCE.

All *post free* at these prices, from Publishing Office, 40 Sauchiehall Street, Glasgow.

---

LETTERS FROM ABROAD.

In sending letters from Canada and the United States, please note that the postage is 5 cents, if not over the prescribed weight. Kindly see that the proper postage is affixed, as any deficiency is double charged to us at this side.

NOW READY,  
**THE ANNUAL VOLUME**  
 OF  
**THE BELIEVER'S PATHWAY**  
 For 1883.

Bound in Cloth as before,  
 Price **ONE SHILLING** (*Post Free*).

**CHEAP EDITION,**  
 In Paper Covers,  
 Price **SIXPENCE** (*Post Free*).

This Volume is the largest that has yet appeared. It contains 192 pages, being exactly double the size of the early Volumes. The price, however, remains the same as before. It will be sent, post free, at above prices to any address in the United Kingdom, the Continent of Europe, Canada, the United States, &c.

PUBLISHING OF *PATHWAY* AND  
*EVANGELIST*.

These two papers are now published entirely in Glasgow, as are also the *Pathway* Volumes.

is  
**OUR ADDRESS**  
**THE PUBLISHING OFFICE,**  
 40 Sauchiehall Street  
**GLASGOW**

In writing from abroad, add the word *Scotland*.

ADDRESSES.

In sending orders, kindly let your *address* be plainly written, and say if Mr., Mrs., or Miss.

If there is any error in the address on your monthly parcel, please point it out to us as soon as you can.

If at any time you *change* your address, kindly let us know at earliest opportunity, and at same time mention what your old address was, as there may be more subscribers of the same name.

TO SUBSCRIBERS.

We shall continue to send out all the usual monthly parcels, during this year, unless we hear to the contrary.

*Remitting Money.*

Kindly send post-office orders or postal orders for all amounts above three shillings.

Remittances from America may be made by dollar bills value four shillings each, or by post-office order. United States or Canadian postage stamps, and all foreign postage stamps, are of no use to us whatever.

**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 saints 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:—

<i>For One Year.</i>	
1 copy monthly, - 1/	5 copies monthly, 3/
2 copies „ - 1/6	6 copies „ - 3/6
3 copies „ - 2/	7 copies „ - 4/
4 copies „ - 2/6	8 copies „ - 4/

and so on, sixpence being added for each additional copy for one year.

50 copies monthly for one year, 24/.

**The Evangelist,**

for broadcast distribution, published monthly.

**ONE SHILLING PER 100 COPIES, *post free*.**

Any less number at same rate.

All orders, communications, and remittances to be sent to

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

THE

# Believer's Pathway.

No. 50.

FEBRUARY, 1884.

Vol. 5.

## "FORGET NOT."

**T**HE thirteenth chapter of Hebrews tells us of two kinds of sacrifices with which God is well pleased. The one is, "the fruit of our lips, giving thanks to His name" (ver. 15). The other is, doing good and communicating; that is, sharing with others what God has given to us. And it is as to this last that the words "forget not" are particularly added (ver. 16). We suppose this is because saints are very apt to forget that these two things should always go together. We may take notice, also, that God has been pleased, in a marked way, to connect these two things with "the first day of the week." "Upon the first day of the week, when the disciples came together to break bread" (Acts xx. 7), reminds us

how that day never failed to witness the gathering of the ransomed ones around their blessed Lord, to show His death "till He come." But, if poor fellow-saints need to be remembered and cared for, the same day is pointed out as the suitable one for setting apart some of our substance for that purpose. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. xvi. 2). We have sometimes thought that it might be a great help to those dear children of God, who are often hindered from coming out to "the breaking of bread," if they were to think a little more of the connection between these things. Perhaps, almost without knowing it, they have allowed small things, that might, after all, have been overcome, to hinder them from taking

their place with the happy gathered ones. Those who are often really unable to be present, are more liable than others to this temptation. That brother, who has the Lord's-day altogether free, or that sister with no domestic responsibilities to keep her at home; why, if either of them were to be absent, every one would be asking the reason; for their place is never empty, and for them to be away would mean something very serious. But that dear young sister, in service, who has leave to go out every second Lord's-day, "if the work is all done;" or that mother, who takes turns with father when baby is all right; they would not be so readily missed, because they are necessarily often absent. And it is in such cases that unreadiness of heart finds an easy excuse, under cover of some difficulty that might have been got over, if there had been a real purpose to get over it. Now, it is just here that we have thought saints would be helped if they were to keep the "laying by in store" and the "breaking of

bread" very close together in their hearts. Our experience is, that a real delight in gathering around the Lord to eat the bread and drink the wine, always goes along with a conscientious care to please Him well about the other kind of sacrifice. If we are compelled to stay at home on the Lord's-day morning, we can, none the less, put by the Lord's portion. And how much sweeter to Him and to our own souls this would be, if it were thus presented because He loves it and asks for it, instead of merely being put in the box in a formal manner when we are out, while it is omitted altogether at other times. And if some mere excuse was being suffered to blind the mind as to a growing carelessness, would not this be more likely of detection when we came to present to the Lord the portion we were laying by at His bidding? Thus if we had been hindered from taking our place for three Lord's-days, nothing would have hindered our laying by; and when the fourth week we had the joy of



FEB., 1884.

## THE BELIEVER'S PATHWAY.

19

presenting ourselves at the Lord's table, there would be a four-fold portion to place in the box. Of course the principle given for our guidance in 1 Cor. xvi. does not apply only to what we give for one purpose. "That there be no gatherings when I come," tells us that God loves forethought and patient continuance in giving, as well as in other things. The want of this necessitates spasmodic efforts and a great push at the last moment; and that is the very thing the apostle wished to avoid. What was the secret of the abounding liberality of the poor churches of Macedonia? (2 Cor. viii. 2.) Just this, that first of all they gave their own selves unto the Lord (see verse 5). After that, we are not surprised to find that, poor as they were, they gave not only liberally, but constantly. Indeed, whatever and wherever the need might be, these poor Macedonian saints were always ready. It might do us good to remember a little of what we are told about them in regard to this matter. In Acts xviii. we find Paul

at Corinth. He had just come from his first visit to Macedonia; and at each place where he had preached the gospel—Philippi, Thessalonica, and Berea—there had been bitter persecution. While at Corinth, he worked at tent-making, to support himself (verse 3); and presently he was joined there by Timothy and Silas, whom he had left behind for a little while at Berea. When these brethren arrived, they were the bearers of the love-gifts of the Macedonian Churches; and, long afterwards, Paul wrote to the Corinthians that when he had been in want at Corinth, it was what these brethren brought from Macedonia that had supplied the lack (compare Acts xviii. 5, and 2 Cor. xi. 9). The Philippians had even begun before that, for ten years later, he loves to call to mind how they had ministered once and again to his necessity while he was still at Thessalonica, as well as sending after him when he had left their country (Phil. iv. 15). "Oh," you say, "but that was the zeal of their first love; perhaps they would not always go

on like that." Well, stop a bit, and let us see. It might be some four years after this that Paul was at Corinth again; and, writing to the saints at Rome, he said, "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem" (Rom. xv. 25, 26). He just put Macedonia and Achaia together, for he did not care to tell the believers at Rome how much stirring-up the wealthy Achaian saints had needed, while the poor churches of Macedonia had abounded in liberality, and had pressed him to receive their gift and carry it to Jerusalem. But, if Paul would not let the Romans know of this, we can learn all about it by reading what he wrote "to the Church of God, which is at Corinth, with all the saints which are in all Achaia" (2 Cor. i. 1), in the letter he sent them, just before going to see them at the time we are referring to (see chaps. viii. and ix. of this Epistle). But we may travel on several years

further, till we find Paul a prisoner at Rome. And who is it that thinks of him now, and sends a brother across the seas to carry a gift to him? Who, but the same Macedonian saints (read Phil. iv. 10-19). And if these expressions of their love had ceased for a while, it was only because they "lacked opportunity," for there were no Post Office Orders or Banker's Drafts in those days; and it added not a little to the cost of their gift when they had to send a messenger a long and expensive journey, by land and by sea, before they could place it in the Apostle's hands. No wonder that he tells them that the things they sent were "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." And what a beautiful ending we have to this fragrant history. We were told at the beginning that they "first of all gave their own selves unto the Lord;" and see what winds it all up—"But my God shall supply all your need, according to His riches in glory by Christ Jesus." If that assurance dwells in our hearts, poverty will

not hinder our gifts. But if it be wanting, we shall probably be more anxious to lay by in an earthly savings' bank, than to be channels through which His riches may flow out to others.

### DEBTORS.

**W**HEN we were lost sinners we owed God a great debt, because of our sins; but since He saved us, we owe Him far more, because of His gift. Moreover, since we became debtors to the grace and mercy of God, His claims upon us have reached much further than ever they did before. We often sing together,

"Love so amazing, so divine,  
Demands my life, my soul, my all."

and we never sing a truer word. We can all feel the force of this even in regard to an earthly debt. If we owed a friend a large sum of money, we should feel that this was an obligation that we could measure, and that every penny we were able to pay would reduce the

obligation. But if we were unable to pay him at all, and in his love to us he freely forgave us the whole debt, we could not measure the obligation now. And, even if we were ever able, after all, to repay him the money, we could not do away with the obligation that his love had put us under. Then, too, God's first mercy to us has only made opportunity for Him continually to be giving more. Grace, mercy and peace have indeed been multiplied to us since first we received the gift of eternal life; and still it is true that "whosoever hath, to him shall be given" (Luke viii. 18). So that we are daily becoming greater debtors to God; and as long as there is "more to follow" of His love and grace and power, so long will our debt be growing larger and larger. It is quite plain, therefore, that we can never expect to be able to repay Him anything of what we owe Him. But if we cannot repay it, we can acknowledge it; and this He looks for from each ransomed one. What will the very worship of

heaven be but the owning of what His grace has done for us? So, too, when we gather around the Lord Jesus every first day of the week, our presence at His table declares that we are redeemed with His precious blood, and so confesses how deeply we are in His debt. But there is another, and a most important way, in which He would have us own how much we are His debtors. He has surrounded us with fellow-creatures who are needy and suffering; and His word teaches us that the abundance of His gifts to us just makes us debtors to all the needy ones about us. First of all, this is true as to poor lost sinners. Paul owned it when he said, "I am debtor both to the Greeks and to the barbarians; both to the wise, and to the unwise" (Rom. i. 14). And how careful we need to be in all our dealings with perishing sinners to let this be seen, "I am debtor." Yes, there is nothing for me to be boastful about. When a man is paying a debt, he is apt to feel a little proud; but when he is simply acknowledg-

ing a debt that he cannot pay, there is no room for pride in such a case. The thought of the natural man is that the more he has of wealth, power and position, the more people owe him respect and honour. But God tells us that whatever His grace has bestowed upon us, has made us debtors to those who have nothing. Then, as to our brethren, the same thing holds good. Our behaviour to one another is ever to be a confession of how much we owe to God. "Beloved, if God so loved us, we OUGHT also to love one another" (1 John iv. 11). "Hereby perceive we the love of God, because He laid down His life for us: and we OUGHT to lay down our lives for the brethren" (1 John iii. 16). "If I then, your Lord and Master, have washed your feet; ye also OUGHT to wash one another's feet" (John xiii. 14). In each of these passages the word "OUGHT" is literally "owe it," or "are debtors," just like the "I am debtor" of Rom. i. 14. We think we have done such a great thing when we have shown some little

kindness to a fellow-saint or forgiven a brother or a sister's transgression against us. Peter's question is so often in our hearts, if not on our lips—"Lord, how oft shall my brother sin against me, and I forgive him?" And this is because we so little remember that the ten thousand talents He has forgiven us, have made us *debtors* to forgive our brother. Again in Rom. xv. 1, we are told: "We then that are strong OUGHT (are debtors) to bear the infirmities of the weak, and not to please ourselves." In the world, the strong push the weak out of the way; and have we not need to humble ourselves that we are so ready to do the same thing? If our strength were of God it would show itself in forbearance. God's forbearance is infinite because His power is infinite. But we very easily mistake knowledge, which of itself only puffs up, for strength; and then, O what a sad sight for God to look upon. We cannot carry the infirmities of the weak ones, for it needs the love that builds up (see 1 Cor. viii. 1) to

enable us to do that; and, instead, we are found thrusting with side and shoulder, and pushing with our horns, till the fat cattle have scattered the lean abroad (Ezek. xxxiv. 21). May God ever work in our souls the experience of the blessed Master, when He said: "Thy gentleness hath made me great" (Psa. xviii. 35); and then the greatness that He gives will enable us to stoop, and His strength will make us strong to bear.

"Chosen, not for good in me;  
Wakened up from wrath to flee;  
Hidden in the Saviour's side;  
By the Spirit sanctified;  
Teach me, Lord, on earth to show,  
By my love, how much I owe."

—:o:—

JACOB "fainted, for he believed not." And what else can be coupled with unbelief but fainting? "I had fainted," says David, "unless I had believed." And why are we often so fearful, so agitated, and down-cast? It is because of our *no* faith, or our *little* faith, in the promises of God.

### "THE APPLE OF HIS EYE."

**I**F there is one part of our body that we are more jealously watchful over than another, it is the eye. How instantly the lid closes over it to protect it from even a particle of dust; and how acutely the whole body feels the smallest injury done to it. God could not therefore express more strongly how deep and tender His care for Israel had been than when He taught Moses to sing: "He kept him as the apple of His eye" (Deut. xxxii. 10). But then he had just declared in the verse before, "The LORD'S portion is His people; Jacob is the lot of His inheritance." So that the Lord's care for His people was the sort of care with which we watch over something exceedingly precious to us, and which yields us great delight. And His care is always the same, because His love never changes. Nearly a thousand years later the angel of the Lord, speaking to Jerusalem and its down-trodden inhabitants, was bidden to

say, "He that toucheth you toucheth the apple of His eye" (Zech. ii. 8). Perhaps during those seventy years of captivity, just ended when Zechariah heard these words, many of the people had thought that God had forgotten them, and cared nothing for all their sorrows. But what a mistake they made. It was true then, as it had been from the first, that "in all their affliction, He was afflicted" (Isa. lxiii. 9); and while His love to us will not allow Him to leave our sinful ways unpunished, we do well to think what it costs God when He gives leave to Satan or to earthly foes to lay hands upon us, seeing that he that toucheth us toucheth the apple of His eye. But God's promises to His people belong to each individual saint, as well as to the whole collectively; and so faith can continually turn these assurances of His watchful love into prayer, and say with the Psalmist, "Keep me as the apple of the eye; hide me under the shadow of Thy wings" (Psa. xvii. 8). But while God thus tenderly guards us from

hurt, there is something that He asks us to guard with the same jealous love. In Prov. vii. 2, He says, "Keep My commandments and live; and My law as the apple of thine eye." So while we are learning how tender is His care, let us also learn to delight in His law. Do we ever make an excuse for letting something get into our eye? Or, if it has got in, do we ever say, "Oh, it does not matter"? Why, no; we cannot rest a moment till we have got rid of it; and that is just the way we want to act with regard to God's commandments. Let each one of us ask himself—"Am I as careful not to slight one word that God has spoken to me, as I am not to let anything injure my eye?" And, just in proportion as we cultivate tenderness of conscience concerning God's commandments, we shall have holy boldness in prayer; for is it not written, "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight"? (1 John iii. 22)

## "A P A R T."

MARK vi. 31.

"**A**PART with Him" for a little while,  
To hear His voice and to see His  
smile,

To know the peace of unbroken rest,  
Reposing there on His gentle breast.

"Apart with Him" for communion sweet  
And teaching blest at the Master's feet;  
With a heart set free from earthly care,  
I am come to meet with Jesus there.

"Apart with Him," though it lay me low,  
And the reason *why* I cannot know;  
But the "great hereafter" will reveal  
What a Father's love would now conceal.

"Apart with Him" in the silent hour,  
That He may work by His wondrous power,  
That the gold, when tried, may be made to  
shine  
With a lustre bright by a hand divine.

"Apart with Him," so that I may know  
More of His love whilst here below;  
Reveal Thyself, O my Lord, to me,  
Till Thy *hidden* beauty I shall see.

GLENVAR, Nov., 1883.

—:o:—

PRESERVE that child-like simplicity  
that takes you to the throne of grace  
about little things.

### A PLUMB-LINE.

**T**HE builder who is using dishonest materials is never afraid to see the clerk of the works; and the mason who has diligently used line and plummet is in no fear when the architect comes to test what he has done. But if the builder is trying to pass off inferior materials to what are named in his specification, or if the workman is scamping his work, neither the one nor the other cares about too close an examination. "We are labourers together with God" says the Apostle in 1 Cor. iii. 9, or more strictly "of God" (Revised Version, "We are God's fellow-workers"). For he does not mean that we work along with God, but that being all God's servants, we are fellow-workers one with another, to carry out His work; and so the building is "God's building." And, just because it is God's building, He will test every part of it, and nothing will escape that testing. The line of judgment and the plummet of righteousness shall prove whether

the work was true and straight; and the fire of the day that is coming shall try what sort of materials were brought into the building. In earthly building, a dishonest contractor cares nothing about the future. If he can only get a certificate from a too trustful architect, and so draw his money, he heeds little what imperfections may afterwards be brought to light. "There was a lot of rubbish put into the building of that stack," said a mason's labourer to us one day, pointing to a tall factory chimney; "the specification said it was to be built solid right through; but the foreman knew what time the architect used to come round, and he'd make the men tip in whole barrow-fuls of stuff, with just a little wet mortar among it, and then it would get nicely covered over, and several courses laid above it, and when the architect came, he was none the wiser." And is there not plenty of that sort of building going on now-a-days? It professes to be for God; but God owns neither the builder nor the building,



though for the time being a fine show is made. Builders of that class, unconverted preachers and teachers, hate us for daring to remind them of the day that shall reveal the terrible truth about them and their work. Just as Amaziah, the priest of Bethel, hated Amos (See Amos vii. 7-13). Amos had seen in a vision the Lord standing upon a wall made by a plumb-line, and with a plumb-line in His hand; and the Lord had commanded Amos to tell Israel that He was going to set a plumb-line in their midst. That was quite enough to fill Amaziah with rage. Is this fellow to come here and presume to question what we are doing? I'll have him to know that this is the king's chapel (sanctuary) and the king's court. Long years before, weary Jacob at that very spot, saw a ladder, with its foot upon earth and its top in heaven, and the angels of God ascending and descending on it. And there he heard the voice of Jehovah, saying, "I am with thee, and will keep thee" (Gen. xxviii. 15). There was no

king's court there then, and no religious building. Jacob had only the ground for a bed, and a stone for his pillow; but he knew that the Lord was there, and he called the place "Beth-El" (the house of God). Alas, all that had been long forgotten; or only remembered in the way in which people now attach sacred names to certain days, and then give themselves up on those days to more than usual of worldly and sensual gratification. Bethel still signified "the house of God," but Amaziah in his anger, forgot that God had anything to do with it, and drove away God's servant and God's plumb-line, because they would interfere with the ways of the king and the king's priest. But we must not think that unconverted professors are the only persons who need to learn a lesson from Amos and the plumb-line. If we want a wholesome test for our own service and ways, here it is. How do I bear it when any one wants to try me or my work by the Word of God, the true plumb-line? Do I get angry, if they seem to show that I

am out of the straight? Do I want to bring in some other way of testing it? "Oh take away that line, I am sure my eye is true and won't deceive me, and the wall looks as straight as possible." Or am I *ashamed to think how little I had used the line myself, and truly thankful that I have not been allowed to go on in my mistaken way?* "But then," some one says "they do not use the line fairly. They do not let it hang free, but pull it on one side, and then pretend my wall was not plumb." Suppose they do, there is no occasion to be angry. Let all they do and say only lead us to more diligent testing of ourselves, and then it can only work for our profit. As we said before, the dishonest builder builds for the present moment and looks for his gain immediately. But the servant of God wants always to keep before him the judgment seat of Christ; and the thought of how we shall all be made manifest then, will cause us even now to be constantly using the line and plummet of the Word of God.

### "ALL AUTHORITY."

**I**T is not only wilfully dishonest workmen who fail to carry out their master's intentions. We learned a valuable lesson from a Christian blacksmith lately. "My master" said he "had given me detail drawings of some iron work he wanted made. The drawings showed all dimensions and other particulars; and I carefully looked them over before I began. Now, I reckon to understand my trade pretty well, and I saw two or three points where I thought I could improve on the drawings; and accordingly, instead of working exactly to the instructions, I carried out my own thoughts, and expected to get praised for what I had done. Presently the master came and looked first at my work and then at the drawings. 'What is the meaning of these alterations?' said he, and of course I explained my ideas to him. 'But that will not do at all' was his answer. 'When you get drawings you must work exactly to them, or else your work is no

use.' I shall not forget the lesson in a hurry," added the brother; "it has set me thinking how the Lord will judge all our works by the same rule." Now may the Lord help every one of us to apply the lesson in like manner. The longer the time since the Lord first gave His instructions the greater the danger that His servants will begin to think they need not keep so very close to them. On all sides we hear it said, "O yes, but things were very different then. Circumstances are so changed since the apostles' days; and we could not carry things out now just as they commanded." Is this an argument we ought to listen to? Or does the lapse of time make no difference as to the obedience He expects from us? Let us look at the last three verses of Matthew's gospel for an answer (see Revised Version). The Lord was just about to ascend into heaven, and He was instructing the eleven to make disciples of all the nations, to baptise those who were thus disciplined, (no word about baptising any others, mind) and to teach them to observe

all things whatsoever He had commanded. But notice particularly what He puts before and after His instructions. Two precious words about Himself. First He says "All authority hath been given unto Me in heaven and on earth." All the time He occupied the servant's place, He never spoke His own words, or did His own works, but was obedient in all things to the Father who had sent Him. But now He is declared to be the Son of God, with power, by the resurrection from the dead; and He claims the authority that the Father has given to Him. And then He finishes with the blessed promise, "And lo, I am with you always, even unto the end of the world (age)." Now we want to look upon all His commandments as shut in between these two declarations about Himself. We need to see that we cannot tamper with one of them, we cannot alter or set aside the least part of what He taught those eleven to teach us, without lessening His authority. And when we are inclined to talk about altered circumstances as a reason for not

carefully carrying out all His commandments, we need to be reminded that we are robbing ourselves of the power of His promise, "Lo, I am with you always, even to the end." If His authority is unchanged, and He Himself remains with us to the end, surely He looks for the same obedience now as at the first. And, if every day is taking us further from the time when He gave us His commandments, do not let us forget that every day is bringing us nearer to His coming back again. Our every-day obedience, just like our eating of the bread and drinking of the cup, should show the Lord's death till He come. So when we are tempted to let this thing slip or to alter that, the answer of our hearts would ever be: "He came to die for me; He is coming again to take me to Himself;" and the simplicity of our obedience would declare how reverently we own His authority, and how joyfully we wait for His appearing.

—:o:—

HE hath nothing left to desire, who finds his all in Christ.

### "UNTO THE END."

WHEN Jesus knew that His hour was come, that He should depart out of this world unto the Father, having loved His own, which were in the world, He loved them *unto the end*" (John xiii. 1). Then follows that wonderful scene, which we never tire of thinking about, when the Lord washed His disciples' feet. And does not this verse at the beginning of the chapter teach us that what He did that night is just what He will go on doing "*unto the end*"? Oh the wonderful patience with which He still gives Himself to this lowly service of washing the feet of His saints. But then He is thinking of the day when our feet will never be defiled again, and when He will no more need to stoop to wash them. And what tenderness this gives to all His washing of us. He can be infinitely patient, infinitely merciful; for however often the washing has to be repeated, His eye is on the time when He will present us "faultless before the

presence of His glory with exceeding joy" (Jude 24). Do we find our patience giving way very often as we try to follow His example in this matter? Then we must ask Him to keep our eye on the same blessed time. The more we are sharing with Him the joy with which He looks forward to presenting us to Himself "without spot," the more of His patience we shall have in washing one another's feet.

### CUTTING OFF THE RETREAT.

**I**T is for the believer's safety as well as his edification to commit himself to God in a public and formal manner. We are the better of having no way of retreat left to us but that of dishonour and loss. In ancient warfare, we read of invading armies burning the ships which brought them, so as to leave no means of turning back. And by openly proclaiming ourselves to be the Lord's, we, as it were, burn our ships, and are fairly committed to go forward and take possession in the name of the Lord.

#### COMMUNICATIONS FOR THE EDITOR

should be addressed to  
ALFRED J. HOLIDAY,  
12 WHETLEY GROVE,  
BRADFORD,  
ENGLAND.

#### ALL THE VOLUMES

Of the "*Pathway*" (four in number) from the commencement are now on sale, as follows:—

1880—Bound in Cloth,	-	ONE SHILLING.
" —Paper Covers,	-	SIXPENCE.
1881—Bound in Cloth,	-	ONE SHILLING.
" —(No Sixpenny Edition of this Volume.)		
1882—Bound in Cloth,	-	ONE SHILLING.
" —Paper Covers,	-	SIXPENCE.
1883—Bound in Cloth,	-	ONE SHILLING.
" —Paper Covers,	-	SIXPENCE.

All *post free* at these prices, from Publishing Office, 40 Sauchiehall Street, Glasgow.

#### LETTERS FROM ABROAD.

In sending letters from Canada and the United States, please note that the postage is 5 cents, if not over the prescribed weight. Kindly see that the proper postage is affixed, as any deficiency is double charged to us at this side.

#### VOLUME II. OUT OF PRINT.

The second volume of the *Pathway* is, we may say, out of print. The cost of re-setting the type is considerable. Nevertheless, we have resolved to go on with a reprint, so as not to disappoint any who may wish to have complete sets of the Volumes. It is already in printer's hands; but may take some little time. So our friends will kindly understand that all orders for Volume II. will necessarily be somewhat delayed in sending out.

Packets of assorted *Evangelists* for 1883—  
One Shilling per 100, post free.

NOW READY,  
**THE ANNUAL VOLUME**  
 OF  
**THE BELIEVER'S PATHWAY**  
 For 1883.

Bound in Cloth as before,  
 Price **ONE SHILLING** (*Post Free*).

**CHEAP EDITION,**  
 In Paper Covers,  
 Price **SIXPENCE** (*Post Free*).

This Volume is the largest that has yet appeared. It contains 192 pages, being exactly double the size of the early Volumes. The price, however, remains the same as before. It will be sent, post free, at above prices to any address in the United Kingdom, the Continent of Europe, Canada, the United States, &c.

PUBLISHING OF *PATHWAY* AND  
*EVANGELIST*.

These two papers are now published entirely in Glasgow, as are also the *Pathway* Volumes.

OUR ADDRESS  
 is  
**THE PUBLISHING OFFICE,**  
**40 Sauchiehall Street**  
**GLASGOW.**

In writing from abroad, add the word *Scotland*.

ADDRESSES.

In sending orders, kindly let your *address* be plainly written, and say if Mr., Mrs., or Miss.

If there is any error in the address on your monthly parcel, please point it out to us as soon as you can.

If at any time you *change* your address, kindly let us know at earliest opportunity, and at same time mention what your old address was, as there may be more subscribers of the same name.

TO SUBSCRIBERS.

We shall continue to send out all the usual monthly parcels, during this year, unless we hear to the contrary.

*Remitting Money.*

Kindly send post-office orders or postal orders for all amounts above three shillings.

Remittances from America may be made by dollar bills value four shillings each, or by post-office order. United States or Canadian postage stamps, and all foreign postage stamps, are of no use to us whatever.

*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 saints 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:—

		<i>For One Year.</i>	
1 copy monthly,	- 1/	5 copies monthly,	3/
2 copies "	- 1/6	6 copies "	- 3/6
3 copies "	- 2/	7 copies "	- 4/
4 copies "	- 2/6	8 copies "	- 4/

and so on, sixpence being added for each additional copy for one year.

50 copies monthly for one year, 24/.

*The Evangelist,*

for broadcast distribution, published monthly.

ONE SHILLING PER 100 COPIES, *post free*.

Any less number at same rate.

All orders, communications, and remittances to be sent to

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

THE

# Believer's Pathway.

No. 51.

MARCH, 1884.

Vol. 5.

**“AND SO LET HIM EAT.”**

**J**UDGING from the way in which many children of God act, it might have been written, “And so let him stay away.” For when we try to lead them to the exercise of self-examination and self-judgment, it is no uncommon thing to receive as an answer: “Oh, if you think I’m as bad as that, I had better stop away altogether.” Now God never presses the need of self-judgment upon us in order to keep us away from Himself, but to bring us and keep us near to Him. Sin keeps us away from God, but the judgment of sin brings us near. It was so at the first. Sin was between us and God, and must have separated us from Him eternally. But when God dealt with sin and judged it at the cross of Christ, it no longer

remained as a barrier to shut us out from His presence. He could now send us the message of reconciliation, inviting sinners to come near. “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them” (2 Cor. v. 19). And, when we believed in the Lord Jesus, and just took in the blessed fact that God had completely dealt with sin, and that it was no longer between our souls and Him, did it not bring us near to Him? Not only were we, as a matter of fact, “made nigh by the blood of Christ” (Eph. ii. 13); but consciously we drew near to God, for we knew that the barrier was gone. So the man who gets his sins forgiven has the guileless spirit imparted to Him at the same time (see Psa. xxxii. 1, 2). There is nothing to hide, nothing to cloak-

over any more. He dares to tell the whole truth about himself, for he knows that God has righteously dealt with it all; and, instead of pretending that he is not so bad as many, or that he is doing his best, his simple testimony is—"I was a guilty sinner, but Jesus died for me." Now, we have dwelt at some length on this, though every child of God knows it so well, because we are very sure that, in thinking about their sins as Christians, many of God's dear children forget that the same thing holds good. When we were lost sinners, God could *call us near*, because He had judged sin at the cross. But we only *drew near* when we believed that He had done so; when by faith we were enabled to connect ourselves and our sins with that Cross. Just so, as believers, God calls us to fellowship (abiding nearness) with Himself for exactly the same reason. That same blessed One, who hung upon the cross, is now in the presence of God. Just as in the old time, the blood upon the mercy-seat in

the Holy of Holies was the blood of the goat whose body had been burned outside the camp. God looked at that blood, as once He had looked upon the blood of the Passover lamb. Then He said, "I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt" (Ex. xii. 13). But of the blood-sprinkled mercy-seat He could say, "There will I meet with thee, and I will commune with thee from above the mercy-seat" (Ex. xxv. 22). Though there were many types, it was only one blood with God; whether seen as sheltering the first-born in Egypt from judgment, or as bringing the ransomed people near to Himself for blessed communion with Him. But while God always looks upon Christ, and so always calls us to abiding fellowship with Himself, we can only obey that call, as we are ourselves seeing what God sees. We want daily, by faith, to connect all the unbelief and carelessness and rebellion of our hearts, as well as every act of sin, with the cross



of Christ. We want, in the presence of the Cross, to see and own the true character of the sin of our heart, as well as of our outward transgressions. It is impossible to do this unless we honestly confess it all to God. Therefore, self-examination and self-judgment must go before communion with God; or, perhaps, we should rather say, they must be kept up continually, if our communion with God is to be kept up. Now the Lord's table is a most blessed expression of our communion with Him. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. x. 16). But for that very reason, God takes occasion from our coming to His table to call us to examine ourselves, and to judge ourselves (1 Cor. xi. 28-32). If we have been careless about examining ourselves, we may well be thankful to any brother or sister who would help us in so needful a work. They do not make us unfit

for the Lord's-table by pointing out how dirty our hands and feet have been getting. It is the dirt that makes us unfit; and if we have failed to observe it, they are helping us greatly by opening our eyes to the truth. When mother says to her boy, who has just come in from play, "You cannot sit down to table with those dirty hands," she is not wanting to keep her child from his dinner, but to impress on him the need of washing himself. She has provided soap and water and towel, and she wants him to use them. So when our gracious God calls our attention to our transgressions, it is not to hinder us from fellowship with Himself, but to the end that we may be the better fitted for the enjoyment of that fellowship. He would have us make use of His infinite provision for all our defilements, so that our communion with Him may be a reality, and that our sitting down to eat and drink at His table may express that reality. "Let a man examine himself, and so let him eat."

### THE JUDGMENT SEAT AND THE SUPPER.

**B**EFORE we sit down at the marriage supper of the Lamb, we shall all appear before the judgment seat of Christ. The Lord will not need to deal with any of us about unconfessed sins and faulty service when we sit at that blessed feast-table, for He Himself will have dealt with it all at the judgment seat. Remember that the judgment seat of Christ is for saints only. No unbeliever will stand there. No goats will be separated from the sheep there; for none but the sheep shall ever appear there. Remember, too, that that judgment seat is for the judgment of our works, not of our persons. It has long ago been settled that there is "no condemnation to them that are in Christ Jesus" (Rom. viii. 1). But unconfessed sin of every sort must be dealt with before we can sit down to the unbroken communion of eternity. So everything will be brought out at the judgment seat.

"We must all appear" (see 2 Cor. v. 10), should be, as in the Revised Version, "We must all be made manifest;" or, as one has well put it, "We must all be turned inside out." Again, in 1 Cor. iv. 5, we read, "Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God" ("have his praise from God"—Rev. Ver.) And again, in Rev. xxii. 12, we hear the voice of the Lord Jesus Himself saying, "Behold, I come quickly, and My reward is with Me, to give every man according as his work shall be." Oh, what care He will take that there shall be no hindrance to the perfect joy of that eternal feast. Nothing that can come up in our minds to make us think, "Oh, He has never spoken about that yet. What will He have to say about it?" No; He will have gone into everything, and so gone into it that He will never need to bring up one thing

again. And, while we shall fully own the righteousness of His judgment of our works, we shall have such a sense of His grace and of the cleansing power of the precious blood of Christ as we never had before. So the joy of the feast will be an unclouded joy, and oh! with what rapture shall our hearts praise Him there. Now, let us think for a moment how the weekly feast of this our waiting time should remind us of that coming eternal feast, and remind us, too, that the judgment seat goes before the marriage supper. We have seen that the joy of the eternal feast will be unbroken, because the Lord Himself will take care that the work of the judgment seat is fully carried out. We often ask that the joy and fellowship of our gathering together here may be a foretaste of the bliss of the heavenly supper. Then let us see to it that our judgment of ourselves beforehand is a foretaste of the judgment seat of Christ. The sweetness of the feast will certainly be according to the reality of the

self-judgment. And, as we never truly judge ourselves and our ways, without learning more deeply the power of the atoning work of Calvary, so not only will our joy be greater, but our praise and worship will flow out more abundantly.

#### EVIL SPEAKING.

RECENTLY at a railway station we heard a news-boy shouting out, "This week's Tattler! only a penny." The word "Tattler" caught our ear; and, as the train rushed on to its destination, we sat and mused upon it. One fears that even among God's ransomed saints, there are not a few to whom the term could truthfully be applied. If Satan can get a believer to become an idler, he will soon make him a tattler, and the tattler almost invariably becomes a backbiter (1 Tim. v. 13); and who can tell the terrible amount of evil that such persons work among God's saints; or how great a hindrance they are to

gospel testimony? Ah, fellow-saints, it is time to awake and cry aloud against this growing evil. "Confidential whispers" should be shunned like the plague. "He that doeth truth cometh to the light" (John iii. 21). "Did you hear that brother So-and-so had been seen coming out of a public house? I understand it's a fact, but perhaps you had better say nothing about it. At any rate you must not mention *my* name, as I don't want to be mixed up with any bother." Who among us but has heard such things said? And very often the speaker does not think he is doing any harm, while all the time it is the fire of hell that has set his tongue going. There is no concern for God's glory, and no love for a brother's soul in such a speech as that. Both motives alike would lead us to the brother himself, to ascertain if the report was true; and to warn him and remonstrate with him, if warning and remonstrance were found to be needful. Or possibly a young brother or sister may become aware of sin on the part of an older one,

and may feel conscious that they are not the suited person to speak to them about it. Then let such tell what they know to one of those who watch for souls in the assembly, and take care that they speak to no others about it. This is not tattling, but the very opposite. And if this is done really for God's glory, there will be no need to add "but you mustn't mention my name." God will take care of us when we act for Him; and if our testimony is needed, even as to the wrongdoing of a fellow-saint, we must not shrink from giving it. When Paul wrote to rebuke the Corinthians about their party divisions, he let them know who had told him of them. "It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you" (1 Cor. i. 11). And it is exactly the same selfish spirit that, on one occasion, repeats far and near some unproved scandal; and, on another, says "I'll never tell of anything again, as long as I live. It doesn't matter what I see,

I shall hold my tongue; for I got myself into too much trouble the last time." Love would correct both errors. "Love thinketh no evil, rejoiceth not in iniquity" (1 Cor. xiii. 5, 6); and so it would never have believed an unproved report against a brother, and would never have helped to spread the report, if it proved to be true. On the other hand, love will not leave sin on a brother to save ourselves trouble. "Open rebuke is better than secret love. Faithful are the wounds of a friend" (Prov. xxvii. 5, 6). The two things are put side by side in the 19th chapter of Leviticus. "Thou shalt not go up and down as a tale-bearer among thy people" (verse 16). "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him" (verse 17). But it is only the grace of God that can enable us to keep from the one and to carry out the other.

—:o:—

WHEN the Lord opens the lips, they show forth His praise.

## CONSCIENCE.

“WELL, my conscience tells me that I am right, and I don't think I can have a better guide.” Such is the confident answer that often meets us when trying to point out to children of God something in which their ways are not according to the standard of the divine Word. Sometimes there is a terrible amount of hypocrisy in the answer, for conscience is protesting loudly all the time, and the obstinate wrong-doer is refusing to listen to it. But, in many cases, it is quite true that conscience is quiet enough, or even approves what we are doing; and yet, if we would test our ways by Scripture, we should find ourselves very far wrong. The fact is, conscience was never intended as a guide to show us the way; but as a warning voice, continually reminding us to walk in the way God has taught us. Conscience is like a clock, of the greatest value when it is set right and working truly, but altogether misleading if

not correctly set and regulated. When we are anxious to keep an appointment, or to catch a train, we are not satisfied to know what time our clock says it is; we want to be sure that the clock is right. And if we are really concerned to do the will of God, we shall never be content to take conscience as our guide, but shall want to be sure that we have the mind of God, as declared in His Word. We are not making light of conscience. God forbid. We do not make light of the clock when we desire to be sure that it is keeping true time. But the clocks must all be regulated by the sun, for it is quite certain that the sun will never accommodate itself to the different clocks. And this reminds us that we must not take the consciences of any number of believers for our guide any more than our own. It sometimes used to happen, before every place had the exact time flashed by electricity from Greenwich every morning, that the leading clock of a place would get wrong, and then all the smaller

clocks, that were set by the big one, got wrong too. Everybody thought they were all right; but the first person who drove four miles to catch a train at the neighbouring town, would find it out, to his cost, when he saw the train steaming out of the station just before he reached it. But in the things of this life, people are too wise to let such mistakes continue long, and the clocks would very soon be put right. Alas, that in the things of God there is such indifference and blindness. If we keep our clock wrong, and persist in acting as if it were right, we shall suffer for it every day, and many times a day. But the loss we are suffering, through taking so little heed to have our consciences set by the Word of God, may never appear till the judgment-seat of Christ. Consequently, Christians give answers like the one at the beginning of this article, and do not see that it is just as foolish as though they were to say, "I think every one should go by his own clock. Of course, our clocks do not all go alike; but if each one goes by his own, we can't be wrong." If the Lord will, we shall have something to say next month about keeping a good conscience.

**"ONE OF THESE LITTLE  
ONES."**

**I**T is a good thing that we should be very careful to follow closely the directions given in Matt. xviii. 15, etc., when we have to deal with a brother who has sinned against us. But we much fear there is often plenty of zeal for the exact order of action in Matt. xviii., and very little of the needed state of heart in ourselves, that the Lord takes such pains to instruct us about in this same chapter. "I first went to see him alone," says a brother, "so that I might carry out the rest of Matt. xviii." But the object of going to see the erring one alone should be *to gain thy brother*. Carrying out the other steps is the sad alternative when we have failed to gain our brother. And if ever we need to be humbled before our God, it is when we have to resort to these other steps, because we were powerless to gain and to restore. Now, all the earlier part of the chapter is the preparation for

this deeply important matter of how to act towards a brother who has sinned against us; and, if we neglect the preparation, no wonder if we only succeed in hardening instead of gaining our brother. God speaks of His people under many different characters, but in this chapter they are specially set before us as His "little ones." From this point of view we are reminded how precious they are to Him, and consequently how ceaseless and how tender His care of them is. "In heaven their angels do always behold the face of My Father which is in heaven" (verse 10). And the 103rd Psalm tells us how these angels excel in strength, and do His commandments, because they hearken to the voice of His word (see verse 20). But, if God takes such jealous care over His little ones, He cannot be indifferent as to the way in which others act towards them. "Whoso shall receive one such little child in My name, receiveth Me," says the Lord Jesus; "But whoso shall offend (cause to

stumble) one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. xviii. 5, 6). First of all, the Lord Jesus seems to speak of believers as little ones, because it was only in learning our littleness that we ever believed on Him at all; and it is only as we are kept lowly in heart that we can be great in the kingdom of heaven. All this was in complete contrast to the thoughts of the disciples, when they asked (verse 1), "Who is the greatest in the kingdom of heaven?" But there is another way in which we are also seen as little ones. When we have forgotten our true character, and begun to think ourselves big, then we get astray at once; and how soon we are manifested as "little ones" by our utter helplessness. Left to ourselves, we should only wander further and further; but the grace that delighted to keep us in safety, when we knew we were little ones and held fast to Him, sees us still

as little ones, notwithstanding our pride and rebellion. So the owner of the hundred sheep leaves the ninety and nine, to go after the one that is gone astray (verse 12). The figure used here closely resembles the one in Luke xv.; but there the Lord was illustrating His compassion for lost sinners (see verses 1, 2), while here it is His care for straying saints. So, in Luke the sheep is always spoken of as *lost*, and the end is "joy in heaven over one sinner that repenteth" (verse 7). But here the sheep is mentioned each time as *going astray*, and the lesson taught us is—"Even so, it is not the will of your Father which is in heaven that *one of these little ones* should perish" (verse 14). Now, it is just here that we want to learn from God Himself to see our brother at all times as one of the Lord's little ones. And we cannot learn this about our brother unless we are learning it about ourselves. So the 8th and 9th verses teach us how jealously we must put away the stumbling blocks from our own



path, even though we need to cut off a right hand or a right foot, or to pluck out a right eye. For are not we ourselves His little ones, to be kept and guarded for Himself? All this leads us up to verse 15; and, if we have learned the lesson of it all, we shall see in the words, "thy brother," how God is making us sharers with Himself in His care of His little ones. What a difference this would produce in our thoughts about the sin. If we have started only with verse 15, then our chief thought will be of the trespass against ourselves. Our rights and the injury done to us will be very prominent before our eyes. Perhaps the brother has said something injurious about us; and we are greatly concerned that he should be made to own that it is false, so that we may be set right in the eyes of others. Then we are going for ourselves, not for God: we are anxious about our own injured honour, not about God's straying little one. We had far better stay at home and ask God to teach us the difference be-

tween the ten thousand talents that we have had forgiven us and the hundred pence we are going to claim. And if we are honest in the prayer, and willing to have our hearts searched in the presence of the cross of Christ, when we do go to our brother, we shall be ashamed to think that we had ever a thought of any claim of ours; and our whole longing will be that God's precious little one may be restored and healed.

#### KNOWING TRUTH.

**I**N the present day, among believers, there is a great searching for *truth*. This is so far good; but it is to be feared that much of this searching goes on merely for the purpose of *knowing truth*, and being well up in doctrine. Let us judge our motives, and see that we search the Scriptures in order to know more of *Christ*. All Scripture testifies of Him. What shall it profit us if we "know truth," and yet fail to know and learn of the God of truth?

### "I PROMISE."

**H**ERE is a piece of paper. Perhaps you think there is nothing very valuable in that. But it has a promise written on it. It is a five pound Bank of England note, and on it are written the words "I promise to pay bearer five pounds on demand." You know you can rely on that promise. You are quite sure that at any time you can go and get five pounds in gold in exchange for the piece of paper; so you put the note into your purse and say, "I have got five pounds," just as though you had already handled the golden sovereigns. If we treated all God's promises as we treat those of the Bank of England, how rich we should be. But we are too ready to treat God's promises in the same manner in which we would treat those of a man who had long ago borrowed a few shillings of us, and every time he met us promised to repay them, but never attempted to keep his word. We should be very much surprised if that man ever

did fulfil his promise; and are we not too often taken by surprise when God makes good what He has promised? It would be a grand thing for us if we could just take all God's promises as being absolutely true: in other words, if we could *realize* them. When we *realize* a Bank of England note, it means that we receive gold or silver in exchange for it. When we *realize* God's promises, it means that we change them into blessing, and instead of being just words upon paper, they are joy, and peace, and strength, and wisdom, and all that we need. We have no idea how rich God is, nor how He delights to bless us. When the governors of the Bank of England have once fulfilled their obligation, and given us gold in exchange for the note, they keep the note. Their responsibility is at an end, and they will never pay anything more on that note. But we may realize God's promises over and over again. He never draws them back, and He never gets weary because we claim their fulfilment too often.

## THINKING ON MY FRIEND.

**I**F I am travelling, and I arrive in a town where I am a stranger, I go to an hotel. On my way there, I am thinking on what I shall have to eat—on what I shall have for my dinner. But if I have a friend in that town, I go to that friend. He is expecting me; he is longing to see me. And so, as I go to his house, I am not thinking of my dinner at all: my dinner never enters my thoughts. I am not going for my dinner: I am going to meet my friend. *I* am thinking on *my friend*; and *he* is thinking on *my dinner*. And so, when I arrive, there is no lack. I enjoy fellowship with my friend, and *he* sees to it that I do not lose my dinner. And so on the first day of the week, when the Lord invites me to gather unto His name, I go to meet with *Him*: it is to see “my Friend” I go—to enjoy fellowship with Him. It is not a question of food at all. I am not thinking on what I’ll get to eat; I am thinking on the Lord;

and He thinks on me. As for food, there is no lack; for “they that seek *the Lord* shall not want any good” (Psa. xxxiv. 10). How simple everything becomes when we just keep our eye on the Master—when we allow our heart to become occupied with Him. We remember when we used to be concerned about what we were going to get. A “good dinner”—that is, a “good discourse” on the Lord’s-day—was the sum-total of all our desires. Perhaps we heard what we considered a very fine discourse, and yet Christ was not to be seen. His place in the midst was empty; or, rather, it was filled by some other one. Yet, if a fine address was going, it made up for all. But this could not last. Where is *my Lord*? was the question that came up every now and again. Even the best of dinners failed to satisfy me. By His grace and by His Word, I was taught to go forth *unto Him*; and now His approving presence is meat indeed. May the Lord give us all an increasing desire after *Him*.

## ON CONTINUING.

## I.

## "CONTINUE IN MY WORD."

(Read John viii. 28-32.)

THESE words were addressed to a company of Jews who had believed in Christ. He had spoken in their hearing of being lifted up, referring, in anticipation, to His cross. By faith they had made Him their Saviour, and the one act of faith in Him had made them the blessed possessors of "eternal salvation."

This they knew from Himself, and nothing could alter His Word. In this respect they were like a little lad in A——, who had received the gospel, and was consequently very happy. Some one remarked to him, "Well, J——, you appear to be very joyful!"

"Yes, sir, I've got forgiveness of sins, and I am joyful."

"But, J——, supposing you awoke from sleep very miserable on the morrow, would you be saved then?"

"Yes, sir, because John iii. 16

would remain unaltered in my Bible; and I rest on that!"

But, while the salvation of the soul was an unalterable and blessed fact, yet, if they would be His disciples, they must *continue* in His Word. Discipleship involves two things:

- 1st. Drinking in the mind of the Lord while at His feet.
- 2nd. Obeying Him implicitly in all His commands.

Reader, you may be saved; but are you a disciple? It is blessed to be delivered from the power of the devil at conversion; but remember there are other aspects of bondage in which even saints may be. Hence the remark, "Ye shall know the truth, and the truth shall make you free." The traditions of men enslave many a true-born child of God. They entangle him so fatally that many a one never emerges into the glorious freedom of obedience to Christ down here. We beseech you to diligently peruse the Holy Scriptures—not to satisfy curiosity, but to obey

them in simplicity. Thus shall you tread the holy pathway of discipleship, and discover more and more of the hidden beauties of Scripture. Are you in perplexity as to baptism, or any other truth? "Continue in My Word" is His message to you. Whatever the circumstances may be, God has made ample provision in the Word of His grace; and those that seek shall find, and they that obey as they learn shall assuredly "know of the doctrine."

"ALL the people of Egypt were made to live daily and hourly by the hands of Joseph. He was their life. They must have died but for him. And he is just a type or living image of what Christ is to His people. All nourishment is garnered up in Him; to Him they apply for daily bread; and out of His fulness they all receive. The words that I speak unto you, they are spirit, and they are life."

"A gracious spirit loves the Lord, not because He *does* good, but because He *is* good."

---

COMMUNICATIONS FOR THE EDITOR

should be addressed to

ALFRED J. HOLIDAY,  
12 WHETLEY GROVE,  
BRADFORD,  
ENGLAND.

---

ALL THE VOLUMES

Of the "*Pathway*" (four in number) from the commencement are now on sale, as follows:—

1880—Bound in Cloth,	-	ONE SHILLING.
" —Paper Covers,	-	SIXPENCE.
1881—Bound in Cloth,	-	ONE SHILLING.
" —(No Sixpenny Edition of this Volume.)		
1882—Bound in Cloth,	-	ONE SHILLING.
" —Paper Covers,	-	SIXPENCE.
1883—Bound in Cloth,	-	ONE SHILLING.
" —Paper Covers,	-	SIXPENCE.

All *post free* at these prices, from Publishing Office, 40 Sauchiehall Street, Glasgow.

---

LETTERS FROM ABROAD.

In sending letters from Canada and the United States, please note that the postage is 5 cents, if not over the prescribed weight. Kindly see that the proper postage is affixed, as any deficiency is double charged to us at this side.

---

VOLUME II. OUT OF PRINT.

The second volume of the *Pathway* is, we may say, out of print. The cost of re-setting the type is considerable. Nevertheless, we have resolved to go on with a reprint, so as not to disappoint any who may wish to have complete sets of the Volumes. It is already in printer's hands; but may take some little time. So our friends will kindly understand that all orders for Volume II, will necessarily be somewhat delayed in sending out.

Packets of assorted *Evangelists* for 1883—  
One Shilling per 100, post free.

NOW READY,  
**THE ANNUAL VOLUME**  
 OF  
**THE BELIEVER'S PATHWAY**  
 For 1883.

Bound in Cloth as before,  
 Price **ONE SHILLING** (*Post Free*).

**CHEAP EDITION,**  
 In Paper Covers,  
 Price **SIXPENCE** (*Post Free*).

This Volume is the largest that has yet appeared. It contains 192 pages, being exactly double the size of the early Volumes. The price, however, remains the same as before. It will be sent, post free, at above prices to any address in the United Kingdom, the Continent of Europe, Canada, the United States, &c.

PUBLISHING OF *PATHWAY* AND  
*EVANGELIST*.

These two papers are now published entirely in Glasgow, as are also the *Pathway* Volumes.

OUR ADDRESS IS  
**THE PUBLISHING OFFICE,**  
**40 Sauchiehall Street,**  
**GLASGOW.**

In writing from abroad, add the word *Scotland*.

ADDRESSES.

In sending orders, kindly let your *address* be plainly written, and say if Mr., Mrs., or Miss.

If there is any error in the address on your monthly parcel, please point it out to us as soon as you can.

If at any time you *change* your address, kindly let us know at earliest opportunity, and at same time mention what your old address was, as there may be more subscribers of the same name.

TO SUBSCRIBERS.

We shall continue to send out all the usual monthly parcels, during this year, unless we hear to the contrary.

*Remitting Money.*

Kindly send post-office orders or postal orders for all amounts above three shillings.

Remittances from America may be made by dollar bills value four shillings each, or by post-office order. United States or Canadian postage stamps, and all foreign postage stamps, are of no use to us whatever.

**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 saints 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, 3/
2 copies " - 1/6	6 copies " - 3/6
3 copies " - 2/	7 copies " - 4/
4 copies " - 2/6	8 copies " - 4/

and so on, sixpence being added for each additional copy for one year.

50 copies monthly for one year, 24/.

The following are the rates for the *Pathway* to Australia and New Zealand, for one year:—

1 copy, 1/6.	2 copies, 2/.	4 copies, 3/6.
8 copies, 7/.	16 copies, 13/6.	25 copies, 20/6.
	50 copies, 41/.	

**The Evangelist,**

for broadcast distribution, published monthly.

ONE SHILLING PER 100 COPIES, *post free*.

Any less number at same rate.

33 copies of the *Evangelist* are sent post free for one year to Australia and New Zealand for 7/. 70 copies, 13/. 100 copies, 20/.

All orders, communications, and remittances to be sent to

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

# THE Believer's Pathway.

No. 52.

APRIL, 1884.

Vol. 5.

## CONSCIENCE.

### II.

**I**T will help us, in our search as to what the Scriptures teach about conscience, if we know exactly what the word itself signifies. Conscience means "a knowing together." That is to say, it is like a companion who knows just what we know. When we read in Acts v. 2 that Sapphira *was privy* to what her husband had done, it is exactly the same word which is used. She knew all that he knew. She knew what price he had received for the land, and how he was keeping *part back*, while he pretended to lay all at the apostles' feet. Now we could scarcely have a better illustration of what conscience is. For conscience is a voice within; a companion, as it were, knowing together with us all

that we know. And what is the effect of having such a companion? Let us suppose for a moment that, instead of this inward unseen companion, it is another person constantly by our side. Say two fellow-servants of one master; and, to make it as plain as possible, we will give them names—William and John. The master has given William certain instructions, and has gone away, leaving him to carry them out. John had no part of the work entrusted to him to do, but he was present when William received his orders, and therefore knows as well as William himself what should be done. Now suppose William wants to shirk part of the work, or to disobey some portion of his master's orders. He can talk to some of his other fellow-servants, and perhaps satisfy them that what he is doing is quite right.

But the moment John comes in, his mouth is shut. The mere presence of one who knows what the master had said, puts a stop to the false pretence that William was trying to carry on. William might say to others, "I think the master only meant so and so," or "I don't think he would mind such a thing;" and he might repeat it till he almost believed it himself. But he could not speak like that to John, for they had both listened together to the master's words, and both knew that William was disobeying them. So as long as John is faithful and honest, and keeps firmly to what they both know that the master said, William cannot feel any comfort in his presence if he himself is acting in disobedience. But if William only can deceive John, or make him forget what the master really said, or bribe him to give a false version of it, he will justify himself more in his wrong course, in consequence of John's agreeing with him, than he could by anything else. "John says I am right" will be his answer to every

one who might think of finding fault. And whereas before he wanted to get away from John, now he talks loudly of how John agrees with him. We scarcely think we need apply the parable. John is like our conscience; and, if conscience be regulated by the Word of God, and left free to speak, what a valuable monitor it is. But conscience can be misinformed and drugged and gagged, and then it is no guide at all, but too often only helps to quiet the mind in wrong-doing. The apostle Paul told Felix that he exercised himself to have always a conscience void of offence, toward God and toward men (Acts xxiv. 16). The word he used for exercising himself was a word used by the competitors in the athletic sports with regard to their training. When a man is training for a walking race, he has some one to walk beside him and time him all the way. He does not intend to deceive himself with the idea that he is walking seven miles in the hour, when he is covering only five and a half in reality.



Just so with the apostle. It was a genuine exercise of soul with him that his conscience should not have to accuse him of any shortcoming towards God or towards men. But even this did not satisfy him. In 1 Cor. iv. 4 (see Revised Version), we find him saying, "I know nothing against myself"—literally, "*I know nothing with myself.*" This is once more the same word we have been considering, and from which we get our word conscience. It is as though he would say, "I have been comparing notes with that hidden voice, that inner companion, and he has nothing to charge me with." "Yet," he goes on, "am I not hereby justified, but He that judgeth me is the Lord." So the apostle was ever "forgetting those things which are behind, and reaching forth unto those things which are before" (Phil. iii. 13). He was continually raising the standard of his conscience, as he learned, in true self-surrender, more of "that good, and acceptable, and perfect will of God" (Rom. xii. 2). And as the stand-

ard was raised higher and higher, through increasing knowledge of the word and will of God, so the blessed exercise to keep his conscience void of offence was kept up. But boasting was shut out, because he remembered all the time that more searching eyes than his own were upon him, those "eyes as a flame of fire," and that the judgment-seat would reveal much, very much, that his own searching had failed to detect. We hope to follow this important subject further in our next.

#### BLIND, DEAF, AND DUMB.

**W**HAT He hath *seen* and *heard*, that He testifieth" (John iii. 32). This was the witness of John the Baptist concerning the Lord Jesus. No wonder that He spake as "never man spake" (John vii. 46), for He could say, "The Lord God hath given Me the tongue of the learned . . . . He wakeneth morning by morning, He wakeneth mine ear to hear as the learned" (Isa. l. 4).

And again—"I speak that which I have seen with My Father" (John viii. 38). But, if His eyes and ears were ever opened to all that His Father would set before Him, they were equally closed to all other influences. And God, who delighted in "the hearing ear and the seeing eye" (Prov. xx. 12) of His faithful Servant, delighted no less to take notice how that same Servant could shut both eyes and ears to every sight and sound that would have drawn His attention away from God Himself. "Who is blind, but My servant? or deaf, as My messenger that I sent? Who is blind as He that is perfect, and blind as the LORD'S servant? Seeing many things, but Thou observest not; opening the ears, but He heareth not" (Isa. xlii. 19, 20). But then notice that if He spoke of that which He saw and heard, He was dumb concerning everything to which His eyes and ears were closed. So we find him saying, "But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus

I was as a man that heareth not, and in whose mouth are no reproofs" (Psa. xxxviii. 13, 14). Now, what important instruction there is for us in all this. Let us stop and ask ourselves the question: "What is it that we mostly talk about?" For "out of the abundance of the heart the mouth speaketh" (Matt. xii. 34); and our conversation is a sure guide as to what we are hearing and seeing. We cannot get up profitable conversation at will; and unless the Word of Christ is dwelling richly in our hearts, our speech cannot be "alway with grace, seasoned with salt" (compare Col. iii. 16 and iv. 6). Seeing and hearing always go before speaking. The child sees and hears from its infancy; and, as it grows older and begins to talk, its speech will be according to what it has seen and heard. What need, therefore, to listen to the exhortation, "Take heed what ye hear" (Mark iv. 24). Of course, we cannot live in this sinful world without being obliged to see and hear much that we would gladly have been kept from. So


it was with the Lord Jesus ; but God could say to Him, "Seeing many things, but Thou observest not." Too often, like Lot, we put ourselves in the way of that which can only be hurtful to our souls, and then we are grieved at what we are brought in contact with. Happily for Lot, he never learned to listen with pleasure, or even with indifference, to the "filthy conversation of the wicked." Yet "dwelling among them, in seeing and hearing, he vexed his righteous soul from day to day with their unlawful deeds" (2 Pet. ii. 8). Do not let us forget that he vexed his own soul, for he had chosen Sodom as a dwelling-place, and so could not escape seeing and hearing its revolting sights and sounds. And all this came about because, long before, he had lifted up his own eyes, and had chosen according to what he saw. Abram, on the other hand, waited till the Lord bade him lift up his eyes ; and so Abram got his soul filled with the promise of God, which made him content to be a sojourner, dwelling in tents

(see Gen. xiii.; compare verses 10 and 14). But there are other things which God's servant needs to be blind and deaf to, as well as the seductions of worldly gain. The approval and applause of men has been a fatal snare to many a one who did run well. "How can ye believe," asked the Lord Jesus, "which receive honour one of another, and seek not the honour that cometh from God only?" (John v. 44). But, perhaps, even a more common snare is the listening to things that are said against us, and allowing our souls to be stirred to anger by them. And we shall do well here to turn back again to the 38th Psalm. What was it concerning which the Lord said, "But I, as a deaf man, heard not"? We find it in verse 13: "They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long." To all this He could be deaf, at least so far as it touched Himself. And because He was deaf, He could be dumb also. No

word of reproach escaped His lips. "When He was reviled, He reviled not again; when He suffered, He threatened not" (1 Peter ii. 23). Peter goes on to tell us that "He committed Himself to Him that judgeth righteously;" and this exactly agrees with His own next word in the Psalm, "For in Thee, O Lord, do I hope; Thou wilt hear, O Lord my God" (ver. 15). And we may be quite sure that we cannot truly commit ourselves to God, or hope in Him, unless, through His grace, we can be deaf and dumb about the wrongs done to ourselves. "But he made me out a liar," says a brother, "I don't see that I can be expected to bear that." They called the Lord Jesus a liar, and a drunkard, and a blasphemer; and imagined their deceits and spoke to His hurt all the day long. But He hoped in God. He saw the face and heard the voice of God, and so He could be deaf and dumb; and, instead of words of reproach, He could say, "Father, forgive them, for they know not what they do."

**"THE LORD SHALL GIVE  
THEE REST."**

Isa. xiv. 3.

HILD of suffering and of woe,  
'Midst this troubled life below,  
Patient wait—dost thou not know  
"The Lord shall give thee rest?"

Oft in weariness and pain,  
When thou scarce canst bear the strain,  
Comes this, as a sweet refrain,  
"The Lord shall give thee rest."

Now he bids thy heart be still,  
That its longing He may fill,  
And *in learning* His blest will,  
"The Lord shall give thee rest."

Do the clouds hang dark above?  
Dost thou doubt His faithful love?  
In the end thou'lt surely prove,  
"The Lord *shall* give thee rest."

When at length this life is o'er,  
Time and change shall be no more,  
But in heaven for evermore  
"The Lord shall give thee rest."

There arrayed so spotless white,  
In those realms of glory bright  
Thou shalt know the pure delight  
*Of God's eternal rest.*

GLENVAR.

**"WHOM HE JUSTIFIED,  
THEM HE ALSO GLORIFIED."**

NOTES OF AN ADDRESS.

**I** WISH you to mark these words, "Whom He justified, them He also glorified." I do not know any truth throughout the whole of Scripture that is more comforting and soul-satisfying than this. God has linked these two things together; and what God hath joined together, let not man put asunder. Is it not marvellous that God should join these together—justification and glory? Much comes in between—many a trial, sorrow, failure, and also many a restoration. Nevertheless, in God's eternal purpose these two things are linked together.

Concerning justification, turn to Acts xiii. 39, "All that believe are justified from all things." In that scripture we have the simple, blessed statement that our hearts (some of us long ago, and others recently) rejoiced in, when we first discovered that every one who believed in the Lord Jesus Christ is "justified from *all* things." God has cleared us of every charge that could be made

against us. He did it in sovereign grace. In pursuance of His eternal counsels, He chose us in Christ Jesus before the foundation of the world; and He also predestinated us to be conformed to the image of His Son. He called us by His grace, and justified us upon believing in Jesus. He cleared us of every charge, and reckoned us righteous before Him. All that was against us was answered for by the precious blood of Jesus. Although it may be long since we first realised what it was to be justified in His sight, and although it may please Him to permit us to remain here longer still—even till He comes again—yet the Lord has put these two things together; and the one that is justified shall be assuredly glorified. God has prepared glory for every one whom He has justified by His grace.

There is another Scripture in this connection that I wish you to look at, Rom. v. 1—"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Observe that the "peace" spoken of here does not come and go. My experience or enjoyment of it may, and does come and go; but the peace that God has made is settled and eternal. Col. i. 20: "*He . . .*

made *peace* by the *blood* of His cross." As the familiar hymn reads—

" My love is oft-times low,  
My joy still ebbs and flows ;  
But peace with Him remains the same,  
No change Jehovah knows."

The blood has made peace, and nothing can come in to mar it. Our experience of it is quite another thing. I may not be in the enjoyment of it ; nor shall I, unless I am walking in the light of God's presence, and so realising in my soul His comforting love and sustaining grace day by day.

Turn, now, with me to another scripture, Phil. iv. 4—"Rejoice in the Lord alway ; and, again I say, rejoice." If it was not for such precious words as these, "Whom He justified, them He also glorified," how could we rejoice in the Lord? God having settled that for us, He calls upon us to rejoice in Him who hath justified us from all that was against us. "Let your moderation be known unto all men." That is, your "yieldingness"—not standing up for your own rights. We get an illustration of this spirit of yielding in the life of Isaac (Gen. xxvi. 15-28). We see how God gave Isaac blessing in yielding up one well after another to the Philistines, until they had to

confess, "We saw certainly that the Lord was with thee." "The Lord is at hand." He is not far off ; and it will not be long till He comes. "Be careful for nothing." That is, be not anxiously careful about anything ; "but in everything, by prayer and supplication, with thanksgiving let your requests be made known unto God." "Nothing" and "everything" go against each other. When we have made a thing known unto God, let us believe that God hears and knows it ; that we have not spoken unto a deaf God, but to One who has His ear open to our cry. Then, having made known to our Father what is on our hearts, let us believe that He will undertake about that matter. Observe, now, what follows. "And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus." That is, kept as in a garrison from all the assaults and fiery darts of Satan. What a blessed peace that is ! We have not only peace with God, settled and eternal, and which never changes ; but the peace of God keeping heart and mind through Christ Jesus. Now, you see this is a further stage. First, we have "peace with God ;" next, the "peace of God ;" and then the

“God of peace.” “Whatsoever things are true, honest, just, pure, lovely, of good report, think on these things.” We are responsible for the things that occupy our thoughts. Are these the things that we think and meditate upon? Or are they mean, low, dishonest, and unlovely things, in which there is no virtue or praise? Do you occupy your mind with God and His Word? for “out of the abundance of the heart the mouth speaketh.” “These things, which ye have both learned and received, and heard and seen in me, do, and the God of peace shall be with you.” Mark how practical God’s Word is. We are to *do* these things, and, after these things are done, the promise will be fulfilled in us—the God of peace shall be with us. Then, as God’s children, we have not merely “*peace with God*” which never changes, and the “*peace of God*” keeping the heart that has left it all with Jesus; but the “*God of peace*” is at the right hand of the one who has planted his foot on the Word of God. Has that been your experience? If not, it may be. Do not let us get down into despair, for He has said, “My grace is sufficient for thee.” “It pleased the Father that in Him should all fulness dwell;”

“And of His fulness have all we received, and grace upon grace.”

Let us now turn again to Rom. v. —“By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God,” &c. That very glory which we could not dare to think about, because we had come short of it, we can now think upon without fear; and more, we can rejoice in hope of that very glory. Wherever there is faith, God sends trial. This precious grace of patience grows in the soil of trial, and nowhere else. It is in seasons of trial and tribulation that we learn patience and submission to the will of our Father. It is in the trial that faith, patience, and hope are brought into exercise. It is blessed, when in trial, to be able to look forward to that blessed hope, the coming of our Lord Jesus Christ. Trial is the heritage of God’s children, and God has a blessing for His people in every trial. It may be that God has lessons to teach us that we can learn in no other school. Perhaps He has marked some of us for a year of trial. May we seek to learn to glory in tribulation, because tribulation worketh patience; and God delights to see this grace in exercise in

His beloved children. "Let patience have her perfect work." Many a trouble arises from impatience. We have no patience to wait on God, and we begin to try to put things right, and things go all wrong. God never loses time, and He is not in a hurry. We need patience to wait on Him.

"Patience worketh experience." What is the meaning of this? Experience of all that God has taught us in His Word. We know that God is love, for He has revealed it to us in His Word. But we want to experience it—we want to know this in our daily life. We know that all power is in the Lord Jesus for us; but we want to experience His power day by day bearing us up and sustaining us. By all the trials that God sends He means to enrich our souls with blessing; to bring us forth humbled and blest; having learnt more of Himself and His grace. Therefore, let us not be cast down or despair when God brings us into trial; rather let us lay hold upon Him and seek to learn the lesson that He has prepared for us. God is prepared to do mighty things for us. Let us wait upon Him; and, whilst waiting, let us search our hearts, and allow God to search us, that anything which would

keep us from experiencing His goodness and faithfulness may be taken away.

"And experience hope, and hope maketh not ashamed, because the love of God is poured forth into our hearts by the Holy Ghost which is given unto us."

There is a justified man. When was he justified? It may have been in the gospel meeting when he heard and received the gospel. The Holy Ghost was given to him the moment he believed, and he was made a temple of the Holy Ghost. Therefore, he is not his own, for he belongs to God. God has taken up His abode in him. He is sealed by the Spirit of God from the moment he was justified until he shall be wafted to glory. The Spirit's work is to pour into our hearts continually of the love of God—to take of the things that are Christ's and show them to us. Blessed work this is of the Spirit of God—to make Christ a living, bright reality to our hearts—to give us to see Christ's glory, to hear Christ's wisdom, to feel His love, and thus pouring into our hearts of the love of God, O, how we shall bless Him for temptation, trial, suffering, and sorrow which He has given unto us, that we might know more



and more of His love, through the power of the Holy Ghost!

We have justification on the one hand: glory on the other. We have also the Holy Ghost dwelling in us, to sustain, keep, and lead us on. Then we have God enriching us with experiences of His providential care and goodness day by day throughout the whole wilderness course till Jesus comes. Oh, how we should praise and rejoice in Him, and seek to put away and lay aside anything that would come in to hinder us in having sweet and blessed fellowship with the Lord.

### "FINDETH."

"**W**HATSOEVER thy hand *findeth* to do, do it with thy might." Finding is generally preceded by seeking; and he who would find work for God will likely have to seek for it. "What can the like of me do?" is not the language of one who seeks to serve the Lord Christ. Have you sought for something to do for Him? In this, as in many matters, "seek, and ye shall find."

### "BECAUSE YE BELONG TO CHRIST."

(Mark ix. 41.)

"For ye know the heart of a stranger, seeing ye were strangers in the land of Egypt" (Ex. xxiii. 9).

"Beloved, thou doest a faithful work in whatsoever thou doest toward them that are *brethren and strangers withal*" (3 John 5.—Revised Version).

**H**OW marvellous it is that "the eternal God" (Deut. xxxiii. 27), He who "taketh up the isles as a very little thing" (Isa. xl. 15), who "commandeth the sun, and it riseth not" (Job ix. 7), who "alone spreadeth out the heavens" (Job ix. 8), takes notice of the most trifling circumstance in the every-day life of His child. "If she have lodged strangers, if she have washed the saints' feet" (1 Tim. v. 10). And if these things are not too small for *His* notice, let us gather for our profit some of the things He thinks worth recording of the kindness *to strangers* of His people of old; remembering that they are written for our admonition, upon whom

"the ends of the world are come"  
(1 Cor. x. 11).

Let us look, then, first far away back at Abram, as he gets the calf and cakes, butter and milk, for the three strangers who had come to him (Gen. xviii. 6-8). Then you will remember Rebekah and Eliezer (Gen. xxiv. 25), Jethro and Moses (Ex. ii. 20); or, to pass over many others, Samuel reserving the shoulder for Saul (1 Sam. ix. 23, 24); Abigail carrying loaves, wine, sheep, corn, raisins, and figs to the outcast David (1 Sam. xxv. 18); David himself, when the dying Egyptian enemy was found, feeding him with bread and water, figs and raisins (1 Sam. xxx. 11, 12); old Barzillai and his friends with their beds, and cups, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentils, and parched pulse, and honey, and butter, and sheep, and cheese of kine for David, and for the people that were with him, to eat; for they said the people is hungry, and weary, and thirsty in the wilderness (2 Sam. xvii. 28, 29);

the widow's cake in 1 Kings xvii; the great woman in Shunem, *who constrained the Lord's servant "to eat bread,"* not once only, but "as oft as he passed by" (2 Kings iv. 8); and many more instances. Then, to turn to the New Testament, we find our Lord Himself feeding the tired multitude who were far away from their homes (Luke ix. 17); Mary and Martha entertaining Him (Luke x. 38); Zaccheus as he "received Him joyfully" (Luke xix. 6); the disciples, as they constrained Him, saying, "Abide with us" (Luke xxiv. 29). Again, in later times, Lydia, "Come into my house and abide there, and she constrained us" (Acts xvi. 15). "Phoebe" (Romans xvi. 1, 2). "Gaius, mine host, and of the whole church" (Rom. xvi. 23).

Are we as careful as these were? Have we always a kindly welcome for "the brethren who are strangers withal"? Perhaps some one comes into our meeting, bringing a letter of commendation from a distant town. The letter is read, the stranger breaks bread, and there

the fellowship ends. It may be a timid sister who has just left the church or chapel where she knew every one, and every one knew her. She has found the meeting-room with difficulty, having neither help nor sympathy from her own friends. She longs for a kind word and loving smile, but no one speaks to her. Next Lord's-day she goes again, only to meet with the same cold reception. This is no mere fancy picture, for we heard quite lately of exactly such a case, and we could add others. Happily, in most meetings it would not occur, as there is generally at least one house gladly opened for the stranger. Nor would we ignore the fact that there are many families (as, for instance, where there are several young children) who are unwillingly prevented from offering hospitality, while all the time it was in their hearts; and we know, too, that many are willing according "to their power—yea, and beyond their power" (2 Cor. viii. 3). As in an instance we heard of lately, when the mistress of the

house found herself, one Lord's-day, with *twelve* unexpected visitors to dinner. The welcome was hearty, but the dinner was not sufficient for so large a party. Accordingly, after it was finished, tea and bread and butter were quickly on the table, and a happy time was spent together. Sometimes, too, we are tried in another way. We rather like to choose our company. One stranger comes, and we *like* to have him. He knows friends of ours, he is an interesting companion, we enjoy a talk with him. But that other stranger—well, we really could have so little fellowship with him; he is so quiet and dull, we could not *get on* with him, we feel sure; we hope some one will ask him, etc., etc.; but—"Are ye not then partial in yourselves?" (James ii. 4). The Lord says, "He that receiveth you receiveth Me" (Matt. x. 40). "Be not forgetful to entertain (show love unto—R.V.) strangers, for thereby some have entertained angels unawares" (Heb. xiii. 2). "Use hospitality one to another

without grudging" (1 Pet. iv. 9). "Distributing to the necessity of saints, given to hospitality" (Rom. xii. 13). And this grace of hospitality is specially called for in those who take oversight. "A lover of hospitality" (Titus i. 8). "Given to hospitality" (1 Tim. iii. 2). And may we all ponder over these words, twice repeated in the 15th chapter of John's gospel—"If ye keep My commandments, ye shall abide in My love"; "*This is My commandment, that ye love one another, as I have loved you*" (verses 10 and 12); "*Ye are my friends, if ye do whatsoever I command you;*" "*These things I command you, that ye love one another*" (verses 14 and 17).

—:o:—

"ALL the events in our lives, and especially those which produce any marked change in our earthly condition, are all messengers from God. The sound of the Master's feet is behind them; and we should learn to hold fast these messengers, and to interrogate them about the divine will regarding us."

## ON CONTINUING.

### II.

"CONTINUE YE IN MY LOVE."

(John xv. 9).

THESE words, uttered by the blessed Lord to His disciples, do not imply that they could get outside the power of His love. The context proves this—"As My Father hath loved Me, so have I loved you." The infinite and eternal character of God's love to Christ declares to us, therefore, what is the marvellous standard of Christ's love to us. Shall God's love to Christ ever cease? Never! Then Christ's love to me can never cease. "Continue in My love" comes suitably enough after the declaration of the character of His love. As though He would say, My love is as the ocean—deep, unfathomable—bathe your weary souls ever in it! It is as the sun shining in its strength; keep in the sunshine of it! The 15th of John is not intended to teach relationship, so much as fruitfulness in service.

You would not expect the tender

vine to flourish in a cold foggy atmosphere. In order to have fruit, it must enjoy the rays of the sun. Just so with ourselves. If we would be fruit-bearing branches in the heavenly vine, we must of necessity abide in the sunshine of communion with Christ. How much service there is to-day that lacks this precious fruitfulness. Much of our work greatly resembles the condition of the people of old, who as they went about Jehovah's service, said, "Behold! what a weariness is it." Oh for more realization of the fervent love of Christ in all our efforts to do His will. Then all dreariness would depart, and we should not be barren as we are to-day. We need grace for self-examination in this particular. Shall our fruit remain? is a question that should constantly exercise our consciences. God deliver us all from mere routine in anything we seek to do for His glory, and may He create in our hearts such a sense of that love, which passeth knowledge, that, with holy zeal and increased fervour of spirit, we may do what our hands find to do with all the energy of our new man.

"Oh, how will recompense His smile  
The sufferings of this little while!"

---

COMMUNICATIONS FOR THE EDITOR

should be addressed to  
ALFRED J. HOLIDAY,  
12 WHETLEY GROVE,  
BRADFORD,  
ENGLAND.

---

ALL THE VOLUMES

Of the "*Pathway*" (four in number) from the commencement are now on sale, as follows:—

1880—Bound in Cloth,	-	ONE SHILLING
" —Paper Covers,	-	SIXPENCE.
1881—Bound in Cloth,	-	ONE SHILLING.
" —(No Sixpenny Edition of this Volume.)		
1882—Bound in Cloth,	-	ONE SHILLING.
" —Paper Covers,	-	SIXPENCE.
1883—Bound in Cloth,	-	ONE SHILLING.
" —Paper Covers,	-	SIXPENCE.

All *post free* at these prices, from Publishing Office, 40 Sauchiehall Street, Glasgow.

---

LETTERS FROM ABROAD.

In sending letters from Canada and the United States, please note that the postage is 5 cents, if not over the prescribed weight. Kindly see that the proper postage is affixed, as any deficiency is double charged to us at this side.

---

VOLUME II. OUT OF PRINT.

The second volume of the *Pathway* is, we may say, out of print. The cost of re-setting the type is considerable. Nevertheless, we have resolved to go on with a reprint, so as not to disappoint any who may wish to have complete sets of the Volumes. It is already in printer's hands; but may take some little time. So our friends will kindly understand that all orders for Volume II. will necessarily be somewhat delayed in sending out.

Packets of assorted *Evangelists* for 1883—  
One Shilling per 100, post free.

**NOW READY,  
THE ANNUAL VOLUME  
OF  
THE BELIEVER'S PATHWAY  
For 1883.**

Bound in Cloth as before,  
Price **ONE SHILLING** (*Post Free*).

**CHEAP EDITION,**  
In Paper Covers,  
Price **SIXPENCE** (*Post Free*).

This Volume is the largest that has yet appeared. It contains 192 pages, being exactly double the size of the early Volumes. The price, however, remains the same as before. It will be sent, post free, at above prices to any address in the United Kingdom, the Continent of Europe, Canada, the United States, &c.

**PUBLISHING OF PATHWAY AND  
EVANGELIST.**

These two papers are now published entirely in Glasgow, as are also the *Pathway* Volumes.

**OUR ADDRESS IS  
THE PUBLISHING OFFICE,  
40 Sauchiehall Street,  
GLASGOW.**

In writing from abroad, add the word *Scotland*.

**ADDRESSES.**

In sending orders, kindly let your *address* be plainly written, and say if Mr., Mrs., or Miss.

If there is any error in the address on your monthly parcel, please point it out to us as soon as you can.

If at any time you *change* your address, kindly let us know at earliest opportunity, and at same time mention what your old address was, as there may be more subscribers of the same name.

**TO SUBSCRIBERS.**

We shall continue to send out all the usual monthly parcels, during this year, unless we hear to the contrary.

*Remitting Money.*

Kindly send post-office orders or postal orders for all amounts above three shillings.

Remittances from America may be made by dollar bills value four shillings each, or by post-office order. United States or Canadian postage stamps, and all foreign postage stamps, are of no use to us whatever.

**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 saints 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, 3/
2 copies " - 1/6	6 copies " - 3/6
3 copies " - 2/	7 copies " - 4/
4 copies " - 2/6	8 copies " - 4/

and so on, sixpence being added for each additional copy for one year.

50 copies monthly for one year, 24/.

The following are the rates for the *Pathway* to Australia and New Zealand, for one year:—

1 copy, 1/6.	2 copies, 2/.	4 copies, 3/6.
8 copies, 7/.	16 copies, 13/6.	25 copies, 20/6.
50 copies, 41/.		

**The Evangelist,**

for broadcast distribution, published monthly.

**ONE SHILLING PER 100 COPIES, *post free*.**

Any less number at same rate.

33 copies of the *Evangelist* are sent post free for one year to Australia and New Zealand for 7/.

70 copies, 13/.

100 copies, 20/.

All orders, communications, and remittances to be sent to

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

# THE Believer's Pathway.

No. 53.

MAY, 1884.

Vol. 5.

## CONSCIENCE.

### III.

**W**E have already pointed out that, as a clock, which is not correctly set and regulated, only misleads; so conscience cannot guide us aright, unless informed and regulated by the Word of God. Let us look, therefore, at some instances of perverted conscience, as shewn us in the Scriptures, asking help of God that we may profit by the warning they afford. In Acts xxvi. 9, we find the apostle Paul saying, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." He goes on in verse 11 to tell what some of these things were. He ill-treated the saints oft, he compelled them to blaspheme; and being exceedingly

mad against them, he persecuted them unto strange cities. And take particular notice, that he *thought with himself* that he *ought* to do these things. Here then we have an instance of a conscience blinded through unbelief. "I did it ignorantly in unbelief," he says in 1 Tim. i. 13. He was not as many of the Pharisees had been, whose consciences condemned them, but who still went on refusing the light and violating their conscience. For instance, after the Lord had raised up Lazarus from the dead, "the chief priests and the Pharisees gathered a council, and said, What do we? for this man doeth many miracles. If we let him alone, all men will believe on Him; and the Romans shall come and take away both our place and nation" (John xi. 47, 48). Again, after the lame man had been healed at the beau-

tiful gate of the temple, the rulers and elders and scribes, with the chief priest and all his kindred, assembled in council, and said to one another, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it" (Acts iv. 16). In both these cases we see that the men who spoke in this way knew that they were resisting God. Saul of Tarsus, on the other hand, thought with himself that he ought to do all that he was doing. But while they acted in defiance of conscience, and he felt his conscience justifying him all the time, they were both engaged in exactly the same guilty deeds. Could anything more clearly show how vain it is to say, "My conscience tells me I am right," unless we are learning to submit ourselves to the one unfailing guide, the Word of God? It is in this way that earnest men, "having a zeal of God, but not according to knowledge" (Rom. x. 2), are found acting together

with the most brutal and debased. It was thus that Jerusalem killed the prophets, and stoned them which were sent to her (Matt. xxiii. 37); and it is thus that the blood of prophets and of saints is found in the Babylon of a professing Christianity (Rev. xviii. 24). But we may turn with profit to an instance of another kind of ignorant conscience. In the 17th chapter of Judges, we read of a man named Micah. He had secretly stolen eleven hundred shekels of silver from his mother; but hearing his mother pronounce a curse on the unknown thief, his conscience troubled him, so that he confessed what he had done, and restored the silver to her. Now it seems that his mother had previously purposed to make two idolatrous images with this silver; and the mother and son now joined together to carry out the idea. But instead of thinking that they were doing anything wrong, they imagined that the Lord would be pleased with their plan. For, according to their notion, the silver



images were not to be instead of Jehovah, but as a sort of help in worshipping Him. So we find the mother saying in verse 3, "I had wholly dedicated the silver unto the LORD . . . to make a graven image and a molten image." Accordingly the images were made, and the next requisite was a priest; so Micah consecrated one of his sons, who became his priest (ver. 5). This, however, did not quite put Micah's conscience at ease; and meeting after a time with a young man, a Levite, who was journeying, Micah persuaded him, by the tempting offer of ten shekels of silver by the year, and a suit of apparel, and his victuals, to stay and be his priest. And thus Micah's conscience was completely satisfied. "Now know I," he said, "that the LORD will do me good, seeing I have a Levite to my priest" (ver. 13). No wonder that we find the solemn comment of the Holy Spirit in verse 6, that in those days "every man did that which was right in his own eyes." Do not let us forget that they did that

which was *right* in their own eyes. In other words, they acted according to their conscience. But then their conscience was altogether blinded, through their indifference to the commandments of God. It was what was right in their *own* eyes that they did, and they never troubled themselves as to whether it was according to God's revealed will. Because it seemed right to them, they took it for granted that God approved. Is it not just the same to-day? How prone we all are to make our conscience the standard; and then, because a thing seems right to us, we take it for granted that it is pleasing to God. Some of us can see this plainly enough as we look around at the ecclesiastical systems, in which, as of old, the commandments of God are made of none effect through man's traditions. But are we equally willing to test all our own ways, in our family life, in our daily work, in our individual behaviour to fellow-saints, by the divine standard; instead of going on in a willing ignorance

so that conscience may be left undisturbed, though our faults remain uncorrected? Next month, if the Lord will, we shall refer to what the Scripture teaches us about a seared conscience.

### AN OPEN DOOR.

**W**E frequently hear remarks made about the lack of encouragement given to younger brethren by elder ones as to taking part in gospel work. We do not wish to weaken the force of such remarks, for we are sure they might be listened to with profit in many cases. It is sad, indeed, when one or two older brethren, very godly and estimable, but having no gift for preaching the gospel, persist in occupying the meeting every Lord's-day evening, with no other result than to empty the place of all but a few believers. There is another great mistake, however, that is frequently made, and we think perhaps it is more in danger of being overlooked than even the error we have just been noticing.

The gospel meeting in the room or hall, where believers gather on the Lord's-day, is apt to be looked upon as a sort of exercising ground, where every body is to have his turn, and try what he can do. Wherever this idea prevails, it is equally fatal to the gospel meeting, and to the brethren who come there expecting to be allowed their share of the speaking. The root of the mischief is that the work is not recognised as being the work of God, and that the individual does not realise that he is the Lord's servant. If the work be God's, then away with the notion that we have all a right to take our turn. On the other hand, if I be the Lord's servant, let me remember that He openeth and no man shutteth (see Rev. iii. 7), and I shall never again be heard to complain that I was not asked to speak. We are persuaded that nothing saps the life and energy out of the young believer's service in the gospel like this waiting for an invitation to preach. Let each one get his work from God, and when

that is done, there will be no occasion to complain that opportunity for service was wanting. If a young brother, with an earnest desire to preach Christ to perishing sinners, feels aggrieved because he is not invited to speak in the meeting room, let him ask himself—"Have I really waited on God to know where and how He would have me speak for Christ?" "Yes," says the brother, perhaps, "I did really pray about it, and I am sure God gave me a message, and it was His will that I should have delivered it to-night; but brother So-and-so took up all the time, and never gave me a chance." Then the Lord sent you to the door with a message, but could not open the door for you. Is that it? Ah, dear brother, what a valuable lesson may be learned here. Go home and tell the Lord all about it; and when you get into His presence, and begin to speak to Him, things will look very different. You will never think of telling Him that He had failed to open the door for the servant He had sent; and you will

begin to see that you had been mistaking your own anxiety to speak in a particular place for a message from God. How many unconverted people were there in the meeting, do you think? Perhaps you could have counted them on the fingers of your two hands. Now suppose, instead of sitting fidgetting on your seat, imagining yourself an injured person, and utterly unable even to help on by prayer, because you were so taken up with the thought that you ought to be speaking: suppose, we say, that you had been outside, twenty minutes before the meeting began, with a supply of gospel tracts, inviting the passers by to come in. Or, perhaps, there are few people passing the hall; in which case you might have begun earlier, and betaken yourself to the nearest block of houses, calling from door to door, your heart lifted up to God for right words to speak, as you handed in a tract, and asked all inside to come and hear the gospel. And when, as the happy result of your labours, you saw

three or four of those you had spoken to seated in the meeting, how you would cry to God to make His message to be a message of life to them that night. Then there are street corners to speak at, and lodging-houses to be visited, and many an open door for cottage meetings for those who will let God show them their sphere of work, as well as give them their message. And those who thus learn to get their work from God Himself, will just be equally ready for whatever He gives them to do. The self-seeking that makes us very anxious to speak to-day will, in all probability, lead us to refuse when we are asked on another occasion. May God fill us with His constraining love, making us ready for whatever is wanted, but never wanting anything for ourselves. Of all trying persons, a servant who picks and chooses his work, who has always to be considered and kept in a good humour, is one of the most trying. And what is it that will keep us from being of that character? Just one

thing: to have the mind that was in Christ Jesus, who emptied Himself to become a servant; and so was equally ready to preach to a multitude or to spend His time over one poor, sin-laden woman by the well.

### CONFIDENCE.



Oh! the *calm* of ever resting  
At the Master's feet,  
Living in the cloudless sunshine  
Of communion sweet.

Oh! the *peace* of wholly trusting  
His unfailing Word;  
Casting every weary burden  
On our gracious Lord.


Oh! the *joy* of daily proving  
Christ's unchanging love;  
Till we know it in its fulness  
With Himself above.

Oh! the *bliss* of only walking  
Where the Lord may lead;  
Always looking for His guidance  
In each time of need.

Oh! the *rest* of full surrender  
To His royal will;  
Just to find that we are nothing—  
Poor and needy still.

GLENVAR, Feb., 1884.

**"THOU HAST SEARCHED  
ME."**

 LORD, Thou hast searched me, and known me," said the psalmist (Psa. cxxxix. 1); and this was a matter for truest thankfulness to his heart. For the deeper the experience he got of his own heart's corruption, the more reason he had to be thankful that God knew it all, long before David knew it himself; and that, knowing it all, He had loved him notwithstanding. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil" (Jer. xxix. 11). And when we remember that He knows all about us, and yet thinks only thoughts of peace towards us, we may well say as David said in that 139th Psalm, "How precious also are Thy thoughts unto me, O God! how great is the sum of them!" (ver. 17). If there was one thought more terrible to us than another, in our unregenerate state, it was that every secret of our hearts lay bare before God. We did not know His thoughts

toward us, and therefore we did not like to think that there was not a word in our tongue but He knew it altogether. We did not know the riches of His pardoning mercy, and so we tried to cover up our sins, and make them look as few as possible. But when we learned that God had laid our iniquities upon His Son, what a source of peace it was to be assured that He knew them *all*. With what joy we could remind our soul:

"All thy sins were laid upon Him,  
Jesus bore them on the tree;  
God, *who knew them*, laid them on Him,  
And, believing, thou art free."

Why it would have spoiled all, if we could have imagined, "But God did not know of that secret sin: He never detected those evil thoughts lurking in my heart." No, praise His name, there was nothing hidden from Him; and so there is nothing left to spoil our peace. But now, as His children, we have still cause to thank Him, day by day, that He knows us through and through. For is He not Jehovah-Rophi "the Lord that

healeth thee"? (Ex. xv. 26). And what is the first thing necessary on the part of the physician who undertakes my case? Surely it is that he should know the true character of my disease. Among the multitude of His benefits, which we love to remember, is this, "who healeth *all* thy diseases" (Psa. ciii. 3). And there could be no healing of them all, if they were not all known to Him. Do we honestly want to be healed of them all? If we do, we shall not only be able to say with thankful hearts, "Thou hast searched me, and known me;" but we shall be able to join in David's prayer at the end of the Psalm, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (verses 23, 24). If God is to heal us of our soul-diseases, not only must He search them out and know their true character, but we must be made to see them in His light. We shall never get healed of sins that we make excuses for, or that

we seek to justify ourselves about. We must accept God's judgment about them, and our hearts must know the truth of that judgment, so that we can honestly and without reserve confess the sin to Him. When that is done, there is no difficulty with Him about the healing. "I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin" (Psa. xxxii. 5). Let us take note of that. God not only forgave the sin itself, the wrong thing done, but He forgave the iniquity of the sin. He went to the root of it, and dealt with it at its source. It was sharp work for David, when God searched him in this way. The fifty-first psalm tells us how deeply the knife had cut; but then the healing was as complete as the humbling. Indeed the healing was complete, because the humbling had been thorough. And if our souls are truly panting for more of communion with Himself, we shall not try to escape the pruning knife that is only used to make us more fruitful.

### THE GRACE OF GOD.

“Who, when he came and had *seen* the grace of God, was glad.”—Acts xi. 23.

**B**ARNABAS saw the grace of God in the conversion of those at Antioch who were not Jews. They were converted, not by the ministry of the Apostles, but by the ministry of those who were driven from Jerusalem on account of the persecution that arose about Stephen. He saw the grace of God, and was glad. The *grace* of God. The heavens declare the glory of God; they show forth His power and wisdom in their creation. But the grace of God is the glory of God exhibited in His ability to save a lost and self-ruined sinner. When Israel had so fearfully sinned in the matter of the golden calf, so that their case seemed hopeless, Moses pleaded with God in their behalf; and in his pleading was emboldened to say, “I beseech Thee, shew me Thy glory;” and God said, “I will make all My *goodness* pass before thee, and I will proclaim the name

of the LORD before thee, and *will be gracious to whom I will be gracious*, and will shew mercy on whom I will shew mercy” (Exod. xxxiii. 19). God’s grace could come in after all failure on the part of man. If man had sinned with a high hand, His grace could abound over their sin. Grace is an unmerited favour, coming forth from God, not because of any deserving in the sinner, but because of the good pleasure of God. To assert any deserving in man is to deny the very essence of grace, which is favour to the undeserving. The ministry which the Apostle Paul had received of the Lord Jesus was “to testify the gospel of *the grace of God*” (Acts xx. 24). In the epistle to the Romans, he sets forth the gospel *as the power* of God unto salvation to every one that believeth . . . for therein is the righteousness of God revealed in the way of faith (ch. i. 16, 17). If the grace of God can reach to the most undeserving, the power of God can reach down even to sinners dead in trespasses and sins,

and the righteousness of God is unto and upon all that believe, for there is no difference. In the second chapter of the epistle to the Ephesians, the apostle sets forth the grace and power of God as reaching down to the degraded sinners of the Gentiles, quickening them, raising them up and making them to sit in heavenly places *in* Christ. Salvation is of grace from first to last. "By grace ye are saved." And the end which God has in view, that by justifying us sinners *freely by His grace*, through the redemption which is in Christ Jesus, He might, *in the ages to come*, "show the *exceeding richness of His grace* in His kindness toward us through Christ Jesus" (verse 7).

—:0:—

"WE must beware of lending any colour of truth to that taunt of the infidel, that we are ever extolling heaven, and yet doing all we can to keep out of it as long as possible; affecting to be very heavenly-minded, and yet clinging to the earth with all the relish and tenacity of the veriest worldling."

## GOD'S FAITHFULNESS.

### NOTES OF AN ADDRESS.

"Come out from among them, and be ye separate, saith the Lord . . . and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. vi. 17, 18).

THESE Corinthian believers would have to suffer many things, because of their obedience to the Lord. They would probably be cast out and forsaken by their friends; persecuted and reproached by others; and many things they would be called to endure that would be hard for flesh and blood to bear; but the Lord says, "*I will receive you.*" Mark, that is not the receiving of a guilty sinner, but the welcome that the Father gives to His child when he steps out in the path of simple obedience, seeking to do the Lord's will.

I wish to show the faithfulness of God in doing a Father's part, in encouraging, nourishing, and providing for His children; and that is abundantly illustrated in God's dealings with Abraham. You are, doubtless, familiar with the story of Abraham, who, at the call of God, went out from his country,



his kindred, and his father's house, into a land that the Lord was to show him. When he had thus obeyed the Lord, taking his stand upon His Word leaving all and going forth as He had commanded him, and had got into the land of Canaan, then "the Lord appeared unto him, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him" (Gen. xii. 7). We may also remember his going down into Egypt, but we do not read of God appearing to him there. It seems as if the Lord had left him to forage for himself, and we find him resorting to one expedient after another to get out of his difficulties. Still God was caring for His child, and brought him back to the ground of the promise.

When Abram returned to the land, another trial awaited him in connection with Lot. See Gen. xiii. 5-8. "Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And the Canaanite and the Perizzite dwelt

then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Abram was jealous for the honour of God, and feared lest the Canaanite might see strife between the only two righteous ones in God's sight. It is a terrible thing for the children of God to be alienated from one another. Not only that, but it is a pity and a shame to let the world know it. If there be a strife between brethren, do not let the eyes of the world see it, nor their ears hear it. We ought to be jealous for the honour of God and His family. He has put His name upon us, and He is either honoured or His name is dishonoured by us. Abram said to Lot, "Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right: or if thou depart to the right hand, then I will go to the left" (ver. 9, 10). And so Abram left Lot to make his choice. Satan might have said to him, "You will suffer loss by this course; depend upon it that Lot will take the best part of the land." "Very well," he might reply, "my eye is upon God, and He will look after my interests, and will

care for me." So we find that Lot made his choice, and chose the well watered plains of Jordan. "Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom." After Lot made his choice, the Lord appeared unto His servant Abram, and said unto him, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. xiii. 14, 15).

As soon as Abram yielded and let Lot choose, leaving himself to God's care, then Jehovah appeared to him. At first, it would seem to Lot as if Abraham had got the worst of the bargain; although, indeed, he made no bargain about it. But at this special time God appeared to him. He knows when to make Himself known. If you look over the Scriptures and mark all the occasions when God has manifested Himself to His people, you will find that He always appears at the appropriate moment, and in a very special way makes Himself known to them. You will also find that the appearings are connected with the simple obedience of His children—the obedience of

faith. God delights to be trusted. Just as if a father would put his child to the test, and hide himself, to see whether his child would be true to him or not; and finding, to his joy, the child faithful, he, as it were, rends the veil and comes forth and says, "Here I am to undertake for you, my child." It is always on the ground of the obedience of faith that God comes to the help of His children. "Now," says the Lord to His child, "look from the place where you are, northward, southward, eastward, westward, for all the land which thou seest, to thee will I give it, and to thy seed for ever." There was the Father coming forth with His blessing to the child who had obeyed Him.

Turn now to another incident in connection with Abram (Gen. xiv). Abram, having heard that his brother Lot had been taken captive, went after him with his trained servants, and brought him back, together with all the persons and goods that had been carried off from Sodom. After having been met by Melchizedek, King of Sodom, who blessed him, we read (Gen. xiv. 21-24), "The King of Sodom said unto Abram, give me the persons, and take the goods to thyself. And Abram said to the King of Sodom, I have lift up mine hand

unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abram rich." This was another trial for Abram; but mark the power that he had. Before he went forth to the rescue of poor Lot, he had had a dealing with God about it. There had been a lifting up of his hand to God before he engaged in the conflict. It was not for himself, but for his erring brother who had been taken captive by the enemy, that he went forth. Abram would take nothing from the King of Sodom. Satan might have again sought to insinuate evil thoughts into his heart. He might have said, "Abram, this will give great offence to the King of Sodom, and make him your enemy, you have no idea what he may do to you." Satan is always busy; there was never a witness for God that he was not busy with.

"After these things the word of the Lord came to Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward" (Gen. xv. 1). There, again, we have the Lord doing the part of a father to his child. It seems as

though God would say, "Abram, you had a good offer, and you gave it up in order to obey ME, you would not break the vow you made to Me; but you shall be no loser. Fear not, for I am thy shield, and thy exceeding great reward." O the liberality and largeheartedness of God! What a Father to have! Well may we trust and obey Him. We need not fear; He may put us into the trial to test us, but though he may not seem to be near, yet he is close by, waiting to show Himself, alike to His own joy and to that of His obedient child.

We read further on (Gen. xvii. 23-28), "And Abraham took Ishmael his son, and all that were born in his house; . . . and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him." For God's commentary on this, turn to Romans ii. 28, 29: "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God." Again, Satan might have tempted Abraham by saying, "Abraham, this is a foolish thing: it will cause you and all your household a great deal

of suffering." I have no doubt but that Satan tempted Abraham not to obey the Lord in this matter. But God had told His child to do it, and therefore he did it as the Lord had commanded him.

Circumcision is a type of the inward circumcision of the heart. It is the keen edge of the Word applied to the flesh, cutting off that which is not according to the mind of God. "Abraham was ninety years old and nine when he was circumcised," and, doubtless, God had watched with delight the unswerving, unhesitating obedience of His child. Immediately following the circumcision, we read in chap. xviii. that the Lord appeared to Abraham again in the plains of Mamre. "He lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground" (ver. 2). The Lord talked with him as friend with friend. He says to him concerning the judgment of Sodom, "Shall I hide from Abraham that thing which I do?"—the one who would not receive anything from the king of Sodom, lest he should say that he had made Abraham rich, and so defraud God of the glory: and who also obeyed

God in circumcising himself and his household, received thereby the friendship of God. The Lord said to His disciples, "Ye are my friends, if ye do whatsoever I command you" (John xv. 14).

We are all familiar with the test that God put Abraham to in connection with the offering up of his son Isaac. It is remarkable that God keeps the severest test to the last. He knows how to lead His children on, bringing them into the greater trial, after they have undergone the lesser ones. Even so were God's dealings with Paul. At the end of his course, he was ready to be offered up for the testimony of Jesus Christ. He was hated by the world, forsaken by God's people; notwithstanding the Lord stood by him to encourage His servant. And such is ever the Lord's way with His people, giving them to know His presence and grace in the midst of all their tribulations and afflictions. So Abraham was called to offer up his only son, the child of the promise; but just as he was about to slay his son, "the angel of the Lord called unto him out of heaven . . . and said, Lay not thine hand upon the lad . . . for now I know that thou fearest God, seeing thou hast not withheld thy son,

thine only son, from Me" (Gen. xxii. 12). "And the angel of the Lord called unto Abraham out of heaven the second time" (this angel is none other than Christ, the Angel, Jehovah), "and said, "By Myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee . . . and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice" (verses 15-18).

These things serve to illustrate God's dealings with His people in bringing them into trial, and sustaining them whilst in it; and to show how God reveals Himself to His children in a special way, watching over them to reward, to recompense, and to bless them for their faith and their obedience towards Himself.

—:0:—

"FROM the proud shall be taken that which is given to the humble."

"WHERE there is no disposition to present to the Lord thank-offerings out of all that He has given to us, I cannot see upon what ground it can be maintained that such a one has been born again of the Spirit of God."

#### COMMUNICATIONS FOR THE EDITOR

should be addressed to

ALFRED J. HOLIDAY,  
12 WHETLEY GROVE,  
BRADFORD,  
ENGLAND.

#### ALL THE VOLUMES

Of the "*Pathway*," except Vol. II. (1881), which is reprinting, are now on sale, as follows:—

1880—Bound in Cloth,	- ONE SHILLING.
" —Paper Covers,	- SIXPENCE.
1882—Bound in Cloth,	- ONE SHILLING.
" —Paper Covers,	- SIXPENCE.
1883—Bound in Cloth,	- ONE SHILLING.
" —Paper Covers,	- SIXPENCE.

All *post free* at these prices, from Publishing Office, 40 Sauchiehall Street, Glasgow.

#### LETTERS FROM ABROAD.

In sending letters from Canada and the United States, please note that the postage is 5 cents, if not over the prescribed weight. Kindly see that the proper postage is affixed, as any deficiency is double charged to us at this side.

#### VOLUME II. OUT OF PRINT.

The second volume of the *Pathway* is, we may say, out of print. The cost of re-setting the type is considerable. Nevertheless, we have resolved to go on with a reprint, so as not to disappoint any who may wish to have complete sets of the Volumes. It is already in printer's hands; but may take some little time. So our friends will kindly understand that all orders for Volume II. will necessarily be somewhat delayed in sending out.

Packets of assorted *Evangelists* for 1883—  
One Shilling per 100, post free.

**NOW READY,  
THE ANNUAL VOLUME  
OF  
THE BELIEVER'S PATHWAY  
For 1883.**

Bound in Cloth as before,  
Price **ONE SHILLING** (*Post Free*).

**CHEAP EDITION,**  
In Paper Covers,  
Price **SIXPENCE** (*Post Free*).

This Volume is the largest that has yet appeared. It contains 192 pages, being exactly double the size of the early Volumes. The price, however, remains the same as before. It will be sent, post free, at above prices to any address in the United Kingdom, the Continent of Europe, Canada, the United States, &c.

**PUBLISHING OF PATHWAY AND  
EVANGELIST.**

These two papers are now published entirely in Glasgow, as are also the *Pathway* Volumes.

**OUR ADDRESS IS  
THE PUBLISHING OFFICE,  
40 Sauchiehall Street,  
GLASGOW.**

In writing from abroad, add the word *Scotland*.

**ADDRESSES.**

In sending orders, kindly let your *address* be plainly written, and say if Mr., Mrs., or Miss.

If there is any error in the address on your monthly parcel, please point it out to us as soon as you can.

If at any time you *change* your address, kindly let us know at earliest opportunity, and at same time mention what your old address was, as there may be more subscribers of the same name.

**TO SUBSCRIBERS.**

We shall continue to send out all the usual monthly parcels, during this year, unless we hear to the contrary.

*Remitting Money.*

Kindly send post-office orders or postal orders for all amounts above three shillings.

Remittances from America may be made by dollar bills value four shillings each, or by post-office order. United States or Canadian postage stamps, and all foreign postage stamps, are of no use to us whatever.

**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 saints 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, 3/
2 copies ,, - 1/6	6 copies ,, - 3/6
3 copies ,, - 2/	7 copies ,, - 4/
4 copies ,, - 2/6	8 copies ,, - 4/

and so on, sixpence being added for each additional copy for one year.

50 copies monthly for one year, 24/.

The following are the rates for the *Pathway* to Australia and New Zealand, for one year:—

1 copy, 1/6.	2 copies, 2/.	4 copies, 3/6.
8 copies, 7/.	16 copies, 13/6.	25 copies, 20/6.
	50 copies, 41/.	

**The Evangelist,**

for broadcast distribution, published monthly.

**ONE SHILLING PER 100 COPIES, *post free*.**

Any less number at same rate.

33 copies of the *Evangelist* are sent post free for one year to Australia and New Zealand for 7/. 70 copies, 13/. 100 copies, 20/.

All orders, communications, and remittances to be sent to

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

THE

# Believer's Pathway.

No. 54.

JUNE, 1884.

Vol. 5.

## “DECENTLY AND IN ORDER.”

**T**HE working of the Spirit, “dividing to every man severally as He will” (1 Cor. xii. 11), was never intended to set aside the use of the understanding which God has given us. “I will pray with the Spirit, and I will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also,” says the Apostle in the same letter (chap. xiv. 15). And the numerous instructions later on in this chapter, “let all things be done unto edifying” (ver. 26), “let the prophets speak two or three, and let the other judge” (ver. 29), “if anything be revealed to another that sitteth by, let the first hold his peace” (ver. 30), “and the spirits of the prophets are subject to the prophets” (ver.

32), besides others, all show us that, when we are gathered together, we are to consider one another and keep a watch on ourselves in our praying and singing as well as in the ministry of the Word. We fear that too often we try to cover over our own haste to speak, or our want of thought, by assuming that we are led of the Spirit. We always feel afraid when a brother begins by saying that the Lord has led him to give out a hymn or read a scripture. The saints will not fail to find out when God is really guiding a brother's lips; for their hearts will be refreshed and comforted, or searched and rebuked, as the case may be; and they will know who has spoken to them. Again, when God opens our mouth, whether it be in a hymn, or a scripture, or in exhortation, or thanksgiving, there can be no need

to jump up the instant another brother has sat down, as though we feared some one else might get in before us. It is well to make sure that we are not mistaking our own thought for the guidance of God, by giving God time to manifest whether, after all, He would not have another rise first. Often we should find that, though God had been truly laying some thought on our hearts for the help of His people, another's word was needed before ours; and we should have to praise God that our lips were kept closed until the right time came. There is the danger, on the other hand, of holding back in self-will. We do not want to be first, perhaps; whoever is thought to be too forward, they shall not have it to say of us; and so we persistently keep our mouths closed till near the end of the meeting. We do not consider that, in so doing, we are probably compelling some others to be always first, and causing them to appear to the very disadvantage we are determined to avoid for ourselves. How terribly

the selfishness of our hearts shows itself even in our holy things. "I never care to pray at the beginning of the prayer meeting," says one brother, "I like to wait till we have got warmed a bit." Oh, children of God, why is it we do not bring the warmth with us? Thank God that some do; and that, not only the brethren whose voices are heard, but sisters who have been waiting upon God, and whom God is using, notwithstanding their silence, as channels for His power to flow through. Then there are other matters that contribute not a little to general edification, though they may seem trifling in themselves. It is a remarkable thing in many assemblies how bent most of the saints appear to be on occupying certain seats, and how equally determined they are to leave others empty. Yet this is the cause of no little distraction at times, and especially when the bread and the wine are passing from hand to hand, and we most desire to have our thoughts fixed, without interruption, upon the Lord



Himself. A little attention to the arrangement of the seats will avoid much needless walking about and passing of the bread and the cup backwards and forwards. But to what purpose is it that care has been taken about this, if those present persist in crowding some of the seats uncomfortably, while they leave others vacant? Now we should surely make it a matter of conscience before God to consider the comfort and edification of all in such matters. What a common complaint it is that the saints who come in early will sit near the door, so that later ones are compelled to go right to the top after the meeting has begun, to their own great discomfort, and the serious interruption of whatever is going on. And this reminds us of the sad want of punctuality so frequently to be found in assemblies of God's children. We are well aware that there are many who are so little able to control the arrangement of their own time, that they cannot help occasionally coming in late. For such we should

all have sympathy; and by taking care to leave some of the back places vacant, so that these may slip in without causing disturbance, we should manifest our sympathy in a practical way. But these are the exceptions; and, though it is too common, when the matter of unpunctuality is mentioned, to treat it as a thing of no consequence, we do not hesitate to say that it is a matter for very grave importance. Perhaps we had better defer what we may have to say about it till next month, rather than crowd it in at the end of this article:

—:o:—

LET the day be begun with God. Let us seek His face in the morning; and then, with some little confidence, we can count on Him for deliverance during the day. An old saint says he makes a point, every morning, of seeing *God's* face before he sees the face of man. If that were not so, he would be "weak like other men" whenever he went out to the cold, bleak world.

## CONSCIENCE.

### IV.

**A**S a solemn example of a seared conscience, let us turn to the well-known history of Balaam. How fair-spoken he was. It seems almost difficult, when we first read his words to the Midianitish elders and princes, to detect where he was wrong. Of course his terrible after-history, and the comments of the Holy Spirit in the later scriptures, make it plain enough. But some important matters stand out quite distinctly in the original history in Numbers xxii; and we shall do well to take heed to the warning they convey. First of all, notice that Balaam never really asked counsel of God at all. The first time the messengers of Balak came to him, he desired them to tarry all night that he might learn what God would have him to do. But instead of Balaam going to God with his request, we find that God had to rouse Balaam up and ask him, "What men are these with thee?"

The second time it is still more marked; for though Balaam had said to Balak's messengers, "Tarry ye also here this night, that I may know what the Lord will say unto me more," he evidently went to bed without asking the Lord anything about it. So God came to him in the night and gave him leave to go with the men. How often we hear Christians saying that they have asked God to guide them as to whether they shall do a certain thing, though God's Word plainly forbids the very thing they profess to be seeking light about. We strongly suspect that, in most cases, they have not even gone through the pretence of praying about the matter at all. But even if they do pray, what answer do they expect? It was a terrible day for Balaam when God came to him and said, "Rise up and go with them." God would not be mocked. He had told Balaam once, "Thou shalt not go with them: thou shalt not curse the people, for they are blessed." But Balaam still wished to go. He "loved the wages of unright-

ousness" (2 Pet. ii. 15), and hankered after Balak's rewards, all the time he was saying, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." Surely then it was mocking God to pretend to ask for instruction a second time; and God, in solemn judgment, told him he might go. In the same way God told Ezekiel that when any came to enquire of Him, yet set up their idols in their hearts, He would answer them according to the multitude of their idols (see Ez. xiv. 1-4). Sometimes, when the Word of God forbids that which we have set our hearts upon, the excuse is made, "Well I can't see it; that's only your interpretation." Like those Israelites in Jeremiah's day, who had made up their minds that they would go to Egypt, and then came to ask the prophet what the mind of the Lord was. Jeremiah enquired of the Lord for them; but when they found that the answer was not what they wanted, they refused to believe

that God had spoken by the prophet (see Jer. xliii. 1-2). But what we have specially to consider in all this is, that when people pretend to seek the mind of God, while they are all the time determined to prove that their own way is right, the conscience gets more than hardened, it is seared. Persistent wrong-doing, when there is no attempt at justification of the sin, will harden the conscience. But this fraudulent pretence of asking the Lord's guidance, brings about a more terrible result still. We read of some in 1 Tim. iv. 2 who should come, "speaking lies in hypocrisy;" and we are told that their consciences are "seared with a hot iron." These are evidently teachers, assuming an air of authority; for they forbid to marry, and command to abstain from meats. They are not conscious of their own hypocrisy, for their seared conscience prevents their seeing that, when they assume that what they are saying is from God, this is nothing but a lie. How solemn to think that there are children of

God to-day who have overcome the scruples of conscience that once they felt, when they professed to believe that persons were regenerated, born again, through being sprinkled in their infancy. And now they can boldly teach it, without a tremor; and they persuade themselves that because they feel no uneasiness, it is all right. But it is not only in regard to the doctrinal lies of man-made teachers that the awful judgment of a seared conscience may befall a child of God. How many a believer has trifled with conscience and the Word of God in regard to the matter of his earthly calling; till, at last, he can practise, without the smallest compunction, things which, at one time, would have made him shudder. In the same way, small beginnings of worldly conformity are not only practised, but justified. And it is this justifying of sin that leads to a seared conscience. Balaam could actually say to God Himself, "Now, therefore, if it displease Thee, I will get me back again." So thoroughly

had he deceived himself into thinking that he wished to do God's will. Yet all the time the love of money was so completely in possession of him, that, when he could not pronounce the curse upon Israel that he would gladly have spoken, he sought their destruction in another way, counselling Balak, by means of the Midianitish women, to entice the Israelites into sin (Num. xxxi. 16). How solemnly all this teaches us to beware of tampering with conscience; lest, in time, it cease altogether to act, and we only get further and further deceived by mistaking the deadly silence of a seared conscience for a proof of God's approval.

—:o:—

IN knowing God we know ourselves. In considering the preciousness of Christ we are convinced of our own worthlessness. If we would have right thoughts about ourselves, let us be often considering the Man Christ Jesus. In proportion as He is exalted before the eye of our heart, so will self come down from its eminence; and, like John the Baptist, we will joyfully say: "He must increase, but I must decrease."

## THE THOUGHTS OF MANY HEARTS REVEALED.

### NOTES OF AN ADDRESS.

*"Behold, this child is set for the fall and rising again of many in Israel; for a sign which shall be spoken against (yea a sword shall pierce through thine own soul), that the thoughts of many hearts may be revealed" (Luke ii. 34, 35).*

**T**URN to the epistle to the Romans, ch. v. 6, 8, 10. Notice the three names which God gives us in these verses, "ungodly," "sinners," "enemies." Before the flood, and up to the time of Moses, God had given no law. The world was left to go according to its own will, all but unrestrained. The result proved that man was ungodly. But God wanted to test man further; therefore, He chose the people of Israel, and took them out of Egypt, and brought them to Himself in the wilderness. Then at Sinai He gave them the law. The way they treated the law proved man to be something more than ungodly—it proved him to be a law-breaker. Even although he knew the law, and had it put before his eyes, he went right against it, and broke it utterly, thus proving himself to be a sinner. God had a further test for man, in order that his

nature might be thoroughly manifested. God knew what man was all along: He knew that his heart was deceitful above all things, and desperately wicked (Jer. xvii. 9, 10). But God purposed that it should be thoroughly manifested, and so He sent His Son. God had left man alone till the law was given, that man's godlessness might be manifested. He put him under the restraint of the law, which brought out another manifestation of man's character—that of a sinner. Now, He says, "I will reveal Myself to man in all My beauty, grace, and holiness;" and so God was manifest in the flesh; Jesus came as a light in the midst of darkness. That thoroughly tested the heart of man, and brought out his *real* character. A deeper truth was now revealed than that he was ungodly or a sinner. Brought into contact with Jesus, man showed that he hated God, and was His enemy. We noticed in the 5th of Romans that we are called enemies by nature. Even the Apostle Paul, who could look back upon his past life, and say, "Touching the righteousness which is in the law blameless," was no exception. He classed himself with those Roman idolaters, and says, "We were ene-

mies." This is brought out further in the 8th chap. of this same epistle : "Because the carnal mind is enmity against God ; for it is not subject to the law of God, neither can be : so then they that are in the flesh cannot please God" (Rom. viii. 7, 8). This is the reason that man is not subject to the law, because his heart is enmity to God. Enmity against God is the root, and ungodliness is the fruit.

If you read through the narratives of the four Evangelists concerning what Christ suffered at the hands of sinners—the treatment that He received from the idolatrous Gentiles and the religious Jews—you will see that Christ was there as God's test of the heart of man. The thoughts of many hearts were being revealed. God was thus opening up the heart, and showing it out in all its blackness, vileness and enmity. Yet these are the very characters over whom God yearns. Let us then understand distinctly what we are as to our nature, the deceitfulness of our hearts ; that our whole nature, root and branch, is corrupt. We learn this at the cross of Christ ; and it is there that we find the grace of God to cover it all in righteousness. Sin cannot rest, and would never rest

until it dethroned God : that is what sin is. It is well for us to have a clear scriptural view of what our nature is, that we may be truly led to abhor sin, and have no confidence in self.

"We are the circumcision which worship God *in the Spirit*, and rejoice in Christ Jesus, and have *no confidence in the flesh*" (Phil. iii. 3). Knowing what our nature is, how deceitful and desperately wicked, are we prepared to take this ground, "*no confidence*" ? Mark, if we know what our own nature is, and the deceitfulness of our hearts, we shall not trust to our wisdom, but shall seek wisdom of God. We shall be cast upon Him alone for counsel and instruction. God would have us get all our thoughts concerning the world, ourselves, our path, our duties, our family, business and church life, from Himself. He would teach us that we have no wisdom, no strength ; and having learned this, we shall have no confidence in ourselves or our purposes. Peter did not know his heart when he said, "Though all men deny Thee, yet will not I." If we knew our own heart, we would not trust ourselves for one moment ; but only and at all times trust in the Lord. We would not even have

confidence in our own love to Him or to one another. God must pour His love into our hearts, else we cannot love. Unless in communion with God, and receiving of His love, we shall only give fellow-Christians the cold shoulder. On the slightest provocation, our selfishness will rise above every other consideration, unless we have God's love poured into our hearts.

Let us bring ourselves into the presence of the Cross, and see how *it* reveals the thoughts of our hearts.

Mark the weakness of the flesh. Peter denied Him, and the rest of the disciples forsook Him. I know there is that in each of us, by grace, that delights to do His will. Paul says, "I delight in the law of God after the inward man" (Rom. vii. 22). Nevertheless, even while gathered around our Lord, remembering His death, may not our hearts be wandering up and down the world, thinking of our business, and perhaps our service for Him—anything but remembering His precious love to us? Are we casting ourselves upon God, that our worship may be acceptable, that we may give Him real praise? It is only as our eyes are upon Christ, realising His all-sufficiency, that we can indeed rejoice in Him, and there-

fore have no confidence in the flesh. May God teach us what it is to have our thoughts revealed at the Cross. Let me bring myself to the Cross, my purposes, motives, conversation, and behaviour; bring it all into the light and see how it looks in God's presence. This is the only path to holiness, going into His presence and letting Him search us, and then minister His grace to meet our deep need.

If we make fellow-Christians the test, depend upon it we shall get up, *up*, in our own estimation, and by-and-by we shall think that we are better than them all. When we make the cross of Christ the test, then it is that we are brought down, *down*. How blessed to learn that not only do we see in the cross of Christ the fearful depravity and deep enmity of our wicked corrupt hearts, but we see also the intensest, deepest, fullest manifestation of God's love to us.

"The very spear that pierced His side  
Drew forth the blood to save."

It pleased God that the overflowings of the love of His heart should be met with the intensest hatred of man. "Where sin abounded, grace did much more abound" (Rom. v. 20). "For it pleased the Father that in Him should all fulness dwell; and,

having made peace by the blood of His cross, by Him to reconcile all things unto Himself. . . . And you, who were sometimes alienated, and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death" (Col. i. 19-22). O to be going on in His sight holy and unblameable, through continuing in the faith, and not being moved away from the hope of the Gospel! What a blessed truth!—to know that God hath reconciled us to Himself. There are two sides to reconciliation—Godward and manward. Before God could reconcile sinners to Himself, He must deal with sin—He put away sin by the sacrifice of His Son. In God's way of approach, the Altar comes first. The Altar was the place of blood and death. No access to God but by the way of the Altar. Sin must be dealt with first; hence nothing could be accepted by God except as coming to Him by the Altar. At the cross, the blood was shed that enables God to bring the sinner near to Himself, and never again to mention sin. At the cross, I see that love which melts my heart, and wins me for ever to God; the enmity is cast out, and I love Him because He first loved me. O the

goodness and wisdom of God in appointing a weekly feast, the sum and substance of which is Christ; His wounded hands and side, His resurrection; God's love unfolded, and our hearts manifested; this is the marrow of the whole circle of divine truth.

---

### FAITH.

---

Extract from a letter, in reply to the question, "Is faith the gift of God, and is the faith that man uses every day in the things of this life the same with which he receives God's salvation?"

---

**T**HE difficulty suggested by your question is, of course, no new one, and I would say that it becomes a difficulty, mainly because of the habit of grasping one side of truth, and failing to see the other side. Thus, when two brethren, or two parties, have each perceived one half of a truth, while ignorant of the other half, they mutually oppose, and too often denounce one another; though, in reality, both of them are right in a large measure. Another cause of difficulty is that people fail to see that



two things, which our finite understanding cannot reconcile, may, none the less, both of them be found in the scriptures; so that both of them should be accepted as equally true and equally binding upon us. What I have stated above is very specially true in regard to the matter you inquire about; for, while endless controversies have raged between the upholders of divine sovereignty and the defenders of human responsibility, both these things are to be found clearly set forth in the scriptures, and we should not be choosing between them, but owning them both. If you ask me to explain how they can both exist together, I can only answer that God has declared them both, but has not explained how they agree. Consequently I dare do nothing but believe them both, and wait to receive the explanation, when the present limits to my understanding are removed. Look how the Lord Jesus sets the two truths side by side, without offering the least clue as to how they can be reconciled

(John vi. 39, 40). The 39th verse sets forth God's sovereign grace, "All which He hath given Me;" while the 40th verse gives us man's responsibility, "Every one which seeth the Son and believeth." With regard to the verses you quote, two of them certainly will not bear the interpretation put on them. In the case of Eph. ii. 8, "And that not of yourselves, it is the gift of God," the word "that" is in the neuter gender; whereas faith, in Greek, is a feminine noun; so that the "that," and what follows, cannot be made to refer to the word "faith." It is the whole subject that is said to be God's gift—salvation, through grace, by faith. Then again, Phil. i. 29 does not raise the question of whether faith is a gift or not. Even if faith had been purely human in its source, the words might have stood just as they are; for the thing given is evidently that, having believed on Christ, we should also suffer for His name. In a certain sense it is undoubtedly true that we believe God in the same way that we be-

lieve men. The appeal in 1 John v. 9, "If we receive the witness of men, the witness of God is greater," proves this. But we must never forget that one of the greatest hindrances to believing even a fellow-creature is when there is enmity in the heart towards him. We have no difficulty in believing the word of one we love; but, if we have our minds turned against any one, we at once doubt the truth of what he says. Now this is the manifest cause of the unbelief of the natural heart. "The carnal mind is enmity against God" (Rom. viii. 7), and hence we cannot believe till the enmity is overcome. It is by the Cross that God breaks down the enmity (see 2 Cor. v. 19); and it is the Holy Spirit that brings home to the heart and conscience all the lessons of the Cross—man's sin, God's righteousness, and God's judgment of sin (John xvi. 8-11). Yet, none the less, man is held responsible to believe the testimony of God; so that Paul told the Athenian idolaters that, in raising Jesus from the dead, God had

"offered faith" to all men (Acts xvii. 31. See margin, which is the literal translation). Hence God appeals to man as a responsible being. "Now then we are ambassadors for Christ, as though God did beseech by us, we pray, in Christ's stead, be ye reconciled to God" (2 Cor. v. 20). And when man refuses God's appeal, he is held guilty as one who *would* not take what was presented to him. "How often would I have gathered thy children together, . . . and ye would not" (Matt. xxiii. 37). "And ye will not come to me that ye might have life" (John v. 40). Seeing that we cannot, by reasoning, show how these two things agree, we need to be very careful that we never go beyond what is written on either side. Whenever we find the gospel preached in the Acts, man is exhorted, nay even commanded, to repent and believe; and no apostle, when preaching, said, "You cannot do this of yourselves," Neither, on the other hand, did they say, "You can come if you like; you can believe God just

as you believe a fellow-creature." I am satisfied that when preachers say much to the unsaved about their need of the Spirit's help to enable them to believe, it often arises from the want of simple confidence in God, on the part of the preachers themselves. If 2 Cor. ii. 14-17 was the real confidence of our hearts, we should preach Christ, and count upon God to accomplish His own purpose. May the Lord save us all from taking a side in this matter. Rather let each one seek, in all humility, to apprehend both sides. Christ was filled with all the fervent zeal, the tender, pleading love, which, in some measure, ever mark those who long, with breakings of heart, after perishing sinners. He had also the calm confidence that the will of God should be done, which ought always to balance, but never to make less the fervour of our gospel labours.

—:o:—

WILFUL disobedience is pride in some form or another. It either says, "I know better than God;" or, "I shall do as I please."

## ON CONTINUING.

### III.

"CONTINUE IN GOSPEL TESTIMONY."

Acts xxvi. 22, 23.

**I**N this scripture, Paul narrates before Agrippa and Festus his conversion to the Lord. Of this theme he never tired! A quarter of a century had gone by since "the chief of sinners" had passed from death unto life; and, during the whole of that time, he had proclaimed to Jew and Gentile: "Behold the Lamb of God!" Nobody was more zealous of the holy doctrines of Scripture than Paul, or more careful in his adherence to them; yet he never allowed his zeal to cease regarding the "gospel of the grace of God." The secret of it all was, that he "obtained help of God." He was constantly drawing from an unfailling source the necessary power and succour. Is not this where so many of us fail? Paul could never have continued thus, with untiring energy, had he trusted to his own resources. Ah, brethren, where is

the ardour of soul we once possessed in this respect? Time was, in our own experience, when we made our chiefest business the winning of souls for Christ. In the railway train, watching a suitable opportunity, we dropped a word in season, or handed to fellow-passengers a little book that told "of Jesus, and His love." Have we become too respectable, and too worldly to stand at the street corner and preach of eternity and its momentous issues? God wake us up, and endue us with increased activity in the Holy Spirit. And, let us remember the character of Paul's preaching—"Saying none other things than . . . that Christ should suffer," etc. In his preaching there was no adaptation to the fancies of the people. He declared the message of God, concerning Christ, pure and simple; and, with no aids of human invention to make it "take." The living word and the living Holy Spirit sufficed him. Two brethren had a conversation a few months ago and the following is the gist of it:—

*A.* "I wish we could get the people as the army does! Might we not introduce similar tactics to theirs?"

*B.* "Well, I would not object to your using their tactics once, with one condition."

*A.* "What is your condition?"

*B.* "After you have got the people in with such means, preach over again Paul's sermon to Felix: 'Righteousness, temperance, and judgment to come,' and then try your band, etc., the next night."

*A.* "Do you think they would not come twice?"

*B.* "I do; for you cannot join God's sacred truth with such frivolity. If you get people in with such means, you must give them a corresponding entertainment inside to ensure their attendance."

And he was right. What we do need is divine power; and God will grant it to us if we diligently and prayerfully seek after it.

—:o:—

IF we are out of communion, there must be some idol occupying the heart, to our serious loss, and to the great dishonour of God.

JUNE, 1884.

THE BELIEVER'S PATHWAY.

95

## NOT THIS MAN.

“NOT THIS MAN, BUT BARABBAS.”

**T**HIS is the cry of the world. How different it is from the language of Paul, and of every true child of the kingdom—“*Not I, but Christ*”! The world puts man in the place of Christ; but the follower of the Lord sets Christ in the place where man, yea, where self, was wont to reign. He is preferred above “the chiefest joy” of the believer. The world sold the Righteous One. Not so the faithful: they count all things but loss for the excellency of the knowledge of Christ Jesus their Lord. They desire Him—their soul longeth for Him, in a dry and thirsty land where there is no water. “Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee.”

—:o:—

“MAN judges the heart by the outward deeds (no other way is available to him); but God judges the deeds by the heart.”

## COMMUNICATIONS FOR THE EDITOR

should be addressed to

ALFRED J. HOLIDAY,  
12 WHETLEY GROVE,  
BRADFORD,  
ENGLAND.

## ALL THE VOLUMES

Of the “*Pathway*,” except Vol. II. (1881), which is reprinting, are now on sale, as follows:—

1880—Bound in Cloth,	-	ONE SHILLING.
“ —Paper Covers,	-	SIXPENCE.
1882—Bound in Cloth,	-	ONE SHILLING.
“ —Paper Covers,	-	SIXPENCE.
1883—Bound in Cloth,	-	ONE SHILLING.
“ —Paper Covers,	-	SIXPENCE.

All *post free* at these prices, from Publishing Office, 40 Sauchiehall Street, Glasgow.

## LETTERS FROM ABROAD.

In sending letters from Canada and the United States, please note that the postage is 5 cents, if not over the prescribed weight. Kindly see that the proper postage is affixed, as any deficiency is double charged to us at this side.

## VOLUME II. OUT OF PRINT.

The second volume of the *Pathway* is, we may say, out of print. The cost of re-setting the type is considerable. Nevertheless, we have resolved to go on with a reprint, so as not to disappoint any who may wish to have complete sets of the Volumes. It is already in printer's hands; but may take some little time. So our friends will kindly understand that all orders for Volume II. will necessarily be somewhat delayed in sending out.

Packets of assorted *Evangelists* for 1883—One Shilling per 100, post free.

NOW READY,  
**THE ANNUAL VOLUME**  
 OF  
**THE BELIEVER'S PATHWAY**  
 For 1883.

Bound in Cloth as before,  
 Price **ONE SHILLING** (*Post Free*).

**CHEAP EDITION,**  
 In Paper Covers,  
 Price **SIXPENCE** (*Post Free*).

This Volume is the largest that has yet appeared. It contains 192 pages, being exactly double the size of the early Volumes. The price, however, remains the same as before. It will be sent, post free, at above prices to any address in the United Kingdom, the Continent of Europe, Canada, the United States, &c.

PUBLISHING OF *PATHWAY* AND  
*EVANGELIST*.

These two papers are now published entirely in Glasgow, as are also the *Pathway* Volumes.

OUR ADDRESS IS

THE PUBLISHING OFFICE,  
 40 Sauchiehall Street,  
 GLASGOW.

In writing from abroad, add the word *Scotland*.

ADDRESSES.

In sending orders, kindly let your *address* be plainly written, and say if Mr., Mrs., or Miss.

If there is any error in the address on your monthly parcel, please point it out to us as soon as you can.

If at any time you *change* your address, kindly let us know at earliest opportunity, and at same time mention what your old address was, as there may be more subscribers of the same name.

TO SUBSCRIBERS.

We shall continue to send out all the usual monthly parcels, during this year, unless we hear to the contrary.

*Remitting Money.*

Kindly send post-office orders or postal orders for all amounts above three shillings.

Remittances from America may be made by dollar bills value four shillings each, or by post-office order. United States or Canadian postage stamps, and all foreign postage stamps, are of no use to us whatever.

*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 saints 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, 3/
2 copies " - 1/6	6 copies " - 3/6
3 copies " - 2/	7 copies " - 4/
4 copies " - 2/6	8 copies " - 4/

and so on, sixpence being added for each additional copy for one year.

50 copies monthly for one year, 24/.

The following are the rates for the *Pathway* to Australia and New Zealand, for one year:—

1 copy, 1/6.	2 copies, 2/.	4 copies, 3/6.
8 copies, 7/.	16 copies, 13/6.	25 copies, 20/6.
50 copies, 41/.		

*The Evangelist,*

for broadcast distribution, published monthly.

ONE SHILLING PER 100 COPIES, *post free*.

Any less number at same rate.

33 copies of the *Evangelist* are sent post free for one year to Australia and New Zealand for 7/.

70 copies, 13/.

100 copies, 20/.

All orders, communications, and remittances to be sent to

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

THE

# Believer's Pathway.

No. 55.

JULY, 1884.

Vol. 5.

"IN THE MIDST."

“**I** DO not deny that much of what you say is very scriptural and true; but, I do not think these things are essential. I think that God means to leave us a good deal of liberty as to questions of church order and government. We have not all the same sort of mind, and what suits one does not suit another. I like to feel free to go wherever I can get good to my own soul, or help on in any good work.” This is the kind of answer we frequently receive when we are trying to help God’s children to see the privilege and responsibility of obedience in all things. We are quite sure that many who use such language are sincerely wishful to do what is right. They love their Lord, and they desire to please Him; but, they

have never yet seen how dishonouring such a line of action is to Him. They have not grasped the root principle of God’s government in the church; and, consequently, they do not know how to estimate, at its true value, subjection to the authority of the Lord Jesus in everything. Let us turn to the one sure guide then, and ask what this root principle is. In the fifth chapter of the Revelation, we are shown a vision of “a Lamb, as it had been slain” *in the midst* of the throne, and of the four living creatures, and of the four-and-twenty elders. That Lamb is set there as the object of universal worship, and to Him all power and glory are ascribed. The four living creatures and four-and-twenty elders first take up their new song and declare, “Thou art worthy.” Then myriads of angels add their testimony; and

lastly, every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them are heard saying, "Blessing and honour and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Let us now turn back to another scene, intensely solemn and most instructive, because of its wonderful contrast to what we have just been considering. Once again we shall find the blessed Son of God lifted up *in the midst* of a wide circle. And though that circle is composed of an infinite variety of beings, having the most opposite interests, yet on this occasion they are gathered together around the Son of God as a centre, by a power so mighty, that differences are all forgotten, and they speak with one voice. But this time it is the cross, and not the throne, on which Jesus is lifted up. It is His enemies who are surrounding Him on every side, and not His blood-bought church, His obedient angel hosts, and all the ransomed creation. And

it is the god of this world, and not the Holy Spirit, who is the gathering power. In Ps. xxii. ver. 16, the Lord Jesus, in His terrible lamentation on the cross, says, "For dogs have compassed Me: the assembly of the wicked have enclosed Me." And Psa. ii., with the comment upon it in Acts iv. 25-28, tells us how that assembly was made up—"Herod and Pontius Pilate, with the Gentiles and the people of Israel." Men who hated one another naturally were reconciled that day, in their common enmity against God and His anointed One. Yet even this twenty-second Psalm shows us how the lifting up on the cross is to lead to the exalting on the throne, and how the casting off of His authority by that devil-gathered congregation is directly to prepare the way for the complete establishing of His authority in heaven and on earth. "I will declare Thy name unto My brethren; *in the midst* of the congregation (church, see Heb. ii. 12) will I praise Thee" (verse 22), corresponds with the four living crea-



tures and four-and-twenty elders. While His later words, "My praise shall be of Thee in the great congregation" (verse 25), show Him in the midst of the yet wider circle of the whole ransomed creation. In this way it is God's purpose that the one lifting-up should answer to the other. Because the blessed Son of God humbled Himself so low, "God also hath highly exalted Him" (Phil. ii. 9), and blessed indeed are all they who, in the smallest measure, are learning, in fellowship with God, to crown Him "Lord of all." Now, let us look at another scene. In Matt. xviii. 15, etc., we have what may look like a very trivial matter. One child of God has trespassed against another, and directions are here given to the one who has been injured as to how he must act. He is no separate and isolated being, who can take any course that seems best to himself. He is one of a company, who, like himself, have all been redeemed with the blood of Christ. This company, though it may be very few

in number, is yet called by the same precious name—"the church"—that is given in Hebrews ii. to all the body of Christ. What the individual does, concerns them all. But much more than that. Their existence as a church is on the same divine footing as that of the blood-bought throng that will most nearly surround the throne above. They are gathered together by the power of the Holy Spirit around the Lord Jesus; so that whatever they do, or whatever each individual does, touches Him. Consequently, the owning of what God has made Him to be to them must be at the root of all they do—the spring of all their actions. Hence, whether they are called solemnly to deal with a rebellious one, or to unite in prayer for his restoration, the place that God has given to His Son is the first thing to be considered. So the whole of the instructions and promises in this important portion of Scripture are built upon the Lord's closing words—"For where two or three are gathered together in (Greek, unto) My name, there am I *in the midst* of them" (verse 20).

### "BOTH LORD AND CHRIST."

**I**T is a matter of surprise with many that the New Testament Scriptures do not contain a more elaborate scheme of church government than they find there. The very absence of what they would expect to find is pleaded as a justification for introducing all sorts of arrangements suggested by human prudence and wisdom. But all this only betrays that the place God has given to His Son is very little understood. When the Apostle Paul is about to enter upon the question of spiritual gifts and their exercise in the church, his starting-point is that we must have right thoughts about the place and authority of the Lord Jesus (see 1 Cor. xii. 1-3). Do we put Him in the place of the accursed one, or do we own Him as THE LORD? On the cross He was the accursed one, for He bore our sins and all the curse that belonged to them. But, raised from the dead, God has declared Him to be "both Lord and Christ" (Acts ii.

36); and He Himself claims all authority in heaven and on earth (Matt. xxviii. 18-20, Rev. Ver.) It seems startling to be asked—"Do you call Jesus 'anathema' (accursed), or do you call Him LORD?" We should all feel inclined to answer, with something like indignation, that, of course, we call Him Lord. But while we say so in words, and think we know what we are saying, we are bidden to pause and consider that no man can say so in reality, "but by the Holy Spirit" (1 Cor. xii. 3). This twelfth chapter tells us much of the character of the various gifts, and how they are set in the body, all being made mutually needful to one another. Chapter xiii. reminds of the love in which they must needs be exercised if they are not to become utterly worthless; while chapter xiv. goes on to show us these gifts in active exercise, and to give many important instructions in relation to ministry in the assembly. But as it all started with the absolute need of owning Jesus as the Lord, so it concludes with

this solemn appeal—"What! came the word of God *out from* you, or, came it *unto* you only?" (ch. xiv. 36). If you were the authors of it, of course you are at liberty to alter it or set it aside for something better. But, if it came *to* you, and not *from* you, then your place is that of unquestioning obedience. "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (verse 37). And yet, sad to say, these are the very things that the professing denominations of Christendom have, with one consent, set aside as unsuitable for this day. When an anxious soul is afraid to believe the wondrous good news of the Gospel that we are setting before him, for fear he should not be able to hold on afterwards, do we not tell him that the Lord Jesus is a living person, with power to save to the uttermost all that come unto God by Him? Christ crucified is a stumbling-block to the would-be religious ones, and foolishness to

the would-be wise ones, but, to those who believe, He is the power of God and the wisdom of God. But it is just the same with regard to the exalted Christ, and His place in His church. Unless we are taught by the Holy Spirit to own Him as Lord, and to count upon Him for everything we need, we are sure to be looking to some human device to supply the place that God intends to be filled by His Son. The one place, therefore, for those who have thus learned of God to honour His Son, is where two or three are gathered unto His name. They may be very ignorant; they may be making many mistakes; but they are gathered around Himself that He may teach them, shepherd them, guide them, correct them, and be their all in all. But there cannot be real dependence unless there is equally real subjection. Faith and obedience ever go hand in hand, and each helps to increase the other. Faith never says, "Oh, that will not do now-a-days; things are so different now," for it hears the Lord Jesus saying,

“Lo, I am with you alway, even unto the end of the age.” And as long as He keeps His promise, there should be no difficulty about our observing all things whatsoever He has commanded. Unconsciously we allow our unbelief to rob Christ of His place, because we dare not trust Him to fulfil what He has promised. Some time since, when travelling by rail, we were thrown into the company of a clergyman of the Establishment. We soon found him to be a simple child of God, and we enjoyed some happy intercourse together. In the course of conversation, he made the following remark: “I never try to drive people to church. I often say to my parishioners that they should do about spiritual things as they do about their groceries—go where they get the best served. If the Methodist parson does them more good than I do, let them go to him by all means.” We replied that, while that was certainly very liberal from his point of view, yet it appeared to us to be very wrong.

“If what you are doing at church,” we said, “is what the Lord has commanded, then they ought all to be there, if they are God’s children. But if it is contrary to Scripture, then, however much they might like it, neither you nor they have any business there.” “Oh,” he said, “I do not think God has given us any direct instructions as to such things. I believe He leaves us considerable liberty to follow what we find most suitable to our own particular case, and that we are quite justified in choosing accordingly.” We told him that, on the contrary, we found the Word of God just as explicit about these things as it is with regard to the way a sinner must be saved. “I should like you very much to show me where” was his answer; and most willingly we took out our Bible and turned from passage to passage. We saw how those who gladly received the Gospel were baptized, and how they continued steadfastly in the doctrine of the apostles, and in the fellowship, and in the breaking of

bread, and in the prayers (Acts ii. 41, 42); how the disciples came together on the first day of the week to break bread (Acts xx. 7); how, when the saints were gathered together, all might prophesy one by one, that all might learn and all might be comforted, and yet that all must be subject one to another (1 Cor. xiv. 31, 32); how elder ones in each assembly were to feed the flock and take the oversight thereof, looking for their reward when the Chief Shepherd shall appear (1 Peter v. 1-4), and much more. At last, as our journey was drawing to a close, he said, "I have been deeply interested in all you have been saying. It is very beautiful; indeed, as a theory, it looks perfect, but it seems to me that in practice it would need some sort of supernatural power to make it work." "Undoubtedly," we replied, "that is just what it does want; and what do you suppose the Holy Ghost was given for?" "Oh," he replied in astonishment, "I never thought of that." This incident made a deep impression

on us at the time, and that impression has never been weakened since. We are persuaded that all the variety of systems which divide the professing church, can be traced to the fact that Jesus, as the Lord in the midst, with authority and power, is not discerned. The presence of the Holy Spirit down here, "dividing to every man severally as He will" (1 Cor. xii. 11), is the direct consequence of the exalting of the Lord Jesus (Acts ii. 33; Eph. iv. 8, etc.). We own Him as the Lord, when we are willing to gather in simplicity around Himself, and to count on Him, by the Holy Spirit, to minister to all our need. When we adopt some other plan, we practically put Him back into the place of the curse; for, in refusing to own the consequences of His ascending up far above all things, we, in effect, deny Him His place. "No man can say that Jesus is the Lord but by the Holy Ghost."

—:0:—

"THOU canst not be in the highest place till thou hast been in the lowest."

“DECENTLY AND IN ORDER.”

II.

**W**HETHER we think of what we owe to God, or to our brethren, or to our own souls, we can scarcely make too much of the matter of punctuality in connection with our assembling together. We read in Luke xxii. 14, “And when the hour was come, He sat down, and the twelve apostles with Him.” Truly an important example of punctuality; but if we would get its full force, we must consider the next verse along with it. “And He said unto them, with desire have I desired to eat this Passover with you before I suffer.” It was the last time He would keep the feast with them on earth; His next feasting with them was to be in the kingdom of God. We take care not to be late for that which we desire intensely and have ardently looked forward to; and if we had the same deep desire after the memorial feast to which He calls us, that the Lord had in regard to

that Passover supper, we too should be found in our places when the hour is come. We go punctually every day to the duties of our daily calling, whether in the factory, the workshop, or the counting-house. We make a point of being in time when we have a train to catch, or an appointment with a friend to keep. But, alas, almost any excuse seems to satisfy our conscience for keeping the Lord and His saints waiting when we come to meet with Him. Do we profess to believe that HE is in the midst in an especial manner where His own are gathered together unto His name? and yet can we think it a matter of small consequence whether or not the appointed hour finds us quietly in our places? We always look upon unpunctuality as a very serious kind of dishonesty, even in relation to earthly things. It is breaking a bargain, and robbing others of their due; and whether it is money or precious time that we are defrauding them of, a child of God ought to see and own the sin of it, and

earnestly watch against any repetition of it. But surely this is doubly true when our engagement is to meet with the Lord Himself, in company with fellow-saints. How constantly the opening hymn, or prayer, or thanksgiving, is altogether marred by the coming in of late ones. The attention of those already present is distracted; and the oneness of mind and heart that should pervade the assembly from the first is impossible, if many were absent altogether when the first chord of the morning's worship was struck. But not only do we rob the Lord and our fellow-saints by late coming in; we grievously hinder our own souls also. Satan is always endeavouring to draw our attention from the Lord Himself, and to fill our minds with wandering thoughts. What an advantage we are giving him by hurrying in after the appointed time, instead of being quietly seated some minutes before the time, and able to look up to God with an undistracted heart for grace and power upon all His assembled ones. If we would

deal honestly with our want of punctuality, and humbly confess it as sin to God, it would soon be remedied; but as long as we think it a matter to smile about, it is no wonder we do not improve. Just a hint to some who say, "I want to be punctual, but I am so often hindered at the last moment." Make full allowance for those hindrances. If eleven o'clock is the hour of meeting, arrange to be at the meeting-place at ten minutes to eleven. If you are going to catch a train, you do not consider it sufficient to reach the station at the very moment the train is to start. You have luggage to stow away, a ticket to get, a seat to secure; and, if even coming late, you should just manage to get into the train before it departs, the whole comfort of the journey is often destroyed by the heat and hurry and scramble, arising from the want of a few spare minutes. We would not forget the consideration due to those who have long distances to come, and many duties to perform before they can possibly

leave home. But, according to our experience, it is not these that are generally the late ones. Because they have much to do, they take care to begin early; and we have often seen mothers of families, who have had two or three hours' work before they left the house, punctually in their places; while young brethren and sisters, who had done nothing but eat their breakfasts since they left their beds, were coming in ten minutes after the time. The Lord make this a matter of the heart and the conscience with every one of us.

#### ON CONTINUING.

##### IV.

*"CONTINUE IN THE FAITH."*

*Col. i. 23.*

**W**E are accepted in Christ; and, so far as relationship goes, are as holy as God can make us. But if we would be unreprieved at the judgment seat of Christ as servants, we must "continue in the faith." This involves a diligent perseverance in "all the counsel of God."

It was this "faith" that Jude exhorted believers to contend earnestly for. But, alas! how many saints there are totally indifferent to this solemn obligation. Others again, who did run well, have made shipwreck concerning "faith" (1 Tim. i. 19, 20), while many more, through the seducing influences of Satan, have been overthrown (2 Tim. ii. 18). Already, as in Malachi's times of old, we hear some asking, "What profit is it that we have kept His ordinance?" and many a one has stepped aside. It is not an easy thing to follow the Lord fully; and it never was. And yet, God is able to make all grace abound toward us.

In Nehemiah's time the remnant that had got back to a right position soon began to show signs of declension. It was this that stirred up the godly zeal of Nehemiah, and caused him to contend with the people. In chapter 13 of the book that bears his name we have three illustrations of this, which are very instructive. Read verses 10, 11; 15-17; 23-28.



1st. God's house was being forsaken.  
 2nd. God's rest was being profaned.  
 3rd. God's separate people were mingling with the unclean.

All these things have a spiritual significance for us, and show us how soon we may become indifferent to the faith once delivered to the saints. Why should we rest content with conversion? Clearly enough this gives a divine claim to glory; but are we satisfied with that knowledge? Why, the great ocean of God's everlasting truth lies before our gaze; and it is our responsibility to explore it and practice it.

In Acts ii. they continued in the Apostle's teaching, went on uninterruptedly; and so should we. Surely it is most necessary for us to remember that, while in 2 Tim. 3, the Apostle declares that evil men and seducers shall wax worse and worse, he exhorts Timothy to *continue* in the things he had learned and been assured of.

God give us this continuing grace and power even until the Lord comes. Amen!

## CONSCIENCE.

### V.

**B**EFORE we conclude our remarks on this important subject, it will be well to point out the difference between a *good* conscience and a *purged* or *perfect* conscience. A *good* conscience is the result of walking in obedience to the known will of God; but a *purged* conscience comes from apprehending that the blood of Jesus Christ has completely answered for our sins, and has met every claim of God upon us.

In order to understand more fully what is meant by a *perfect* conscience, let us read carefully Heb. ix. 9-14. The whole service of the tabernacle could not make the man who carried it out "perfect, as pertaining to the conscience" (see ver. 9). The reason is very plain: the service itself was imperfect. The "meats, and drinks, and divers washings, and carnal ordinances," could not put away sin. They could not settle

the question of sin in such a way as to satisfy the claims of God's holiness. The fact that they were always going on was proof enough of this. By their continual repetitions they were ever bringing sins to remembrance, but it was not possible for them to put away sins. If they could have done this, they would have ceased at once, because the worshippers, once purged, would have had no more conscience of sins (see chap. x. 1-4). But when Christ came, He put away sin by the sacrifice of Himself; He obtained *eternal* redemption for us; by His own blood He entered in once (that is, once for all) into the holy place (see chap. ix. 11, 12). Aaron went into the holy place, and sprinkled the blood on the mercy-seat, but he could not remain there. The Israelite could never say, "The whole question of sin has been settled to God's satisfaction, and my high priest is now abiding in the sanctuary of God." But the believer in the Lord Jesus Christ can say, "When He had by Himself purged

my sins, He sat down on the right hand of the Majesty on high" (see Heb. i. 3). As regards our standing before God, therefore, our conscience should be just as perfect as the work of Christ is perfect. When the accuser would make us afraid once more, by bringing our sins to view again, we can simply say to him, "The One who answered for my sins is sitting at the right hand of God." That settles everything as to our security, as to our standing. But then God has given us that secure position, that conscience purged from dead works, in order that we may serve Him. Old Zacharias, filled with the Holy Ghost, prophesied, saying, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people; and hath raised up an horn of salvation for us, . . . that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life" (Luke i. 67-75). And that is just as it should be with us. We are responsible to

keep a *good* conscience, because God has given us a *perfect* one. We are to see that we get our feet washed continually, because we have been once bathed from head to foot. Paul exhorted Timothy to hold "faith, and a good conscience" (1 Tim. i. 19). Some had put away the good conscience, and so had made shipwreck concerning the faith. In the same way, if we neglect to put in practice Peter's addition sum, as it has been called, (2 Pet. i. 5-10) which is the only way to keep a good conscience, we shall before long lose the purged conscience. We do not mean that our actual standing before God will be touched; but we shall lose our apprehension of it, and, consequently, our boldness of entering into the holiest will be gone. A little word, before we finish, as to a weak conscience. A weak conscience is a conscience that makes much of things of which God makes nothing. Weakness and obstinacy often go together; and while the weakness alone would be cured by a knowledge of

the real will of God, the obstinacy that accompanies it can only be remedied by learning to walk before Him in lowliness of heart and subjection of will. In the early days of the church, the question of meat that had been offered to idols was a common difficulty. A bullock had been presented at some idol shrine, and was afterwards handed over to the butcher, and its carcase offered for sale in the shambles. Some thought it sin to eat any of the flesh of such an animal, supposing that by doing so they were in some way sharing in the previous idolatrous ceremony. Dealing with this matter (1 Cor. viii. 4), the Apostle Paul says, "We know that an idol is nothing in the world." Hence he shows that the meat is in no way affected by what has been done. The meat cannot commend us to God, or the opposite. "For neither, if we eat, are we the better; neither, if we eat not, are we the worse" (ver. 8). But all have not this knowledge; consequently their conscience is weak, and if they eat under such

circumstances, their weak conscience is defiled. What is the responsibility of better instructed saints towards these weak ones? Of course, to try and show them the mind of God about the matter. But, meanwhile, to be careful not to wound their weak conscience, by doing in their presence what they still believe to be wrong. The tendency of knowledge is to puff up the one who has it; but love builds up our own souls, and leads us to seek to build up others also. For this reason love will not despise the weak ones, but will rather lead us to give up our own liberty, lest they should be stumbled by its exercise. We have no difficulties now-a-days about meat offered to idols. But there are brethren whose consciences are very weak in regard to the Lord's day, because they confound it with the Sabbath days under the law. We have seen such sadly stumbled by the inconsiderate use of the liberty practised by others with more knowledge. We shall do well, therefore, to

remember that "when we sin so against the weak brethren, and wound their weak conscience, we sin against Christ" (1 Cor. viii. 12).

### "SUCH WOULD I BE."



*VESSEL* cleansed and empty,  
For Christ alone to fill;  
That He both in and through me  
Might perfect all His will.

An *instrument* made ready  
For that great master-hand,  
To carry out the object  
Omnipotence has planned.

A *channel*, through which waters  
Of life and peace may flow  
From Him, the living fountain,  
To thirsty ones below.

A *servant*, only waiting  
To hear the needed word;  
And then with gladness hast'ning  
To labour for his Lord.

Such would I be, my Saviour,  
Ever and all for Thee;  
Though I live, yet 'tis not I,  
But Christ who dwells in me.

GLENVAR, 1884.

## LEARNING OF HIM.

**I**T is only in company with the lowly Jesus that we can learn the lowly mind and the lowly walk. "Learn of Me," He says, "for I am meek and lowly in heart." We may learn much—we may accumulate a vast store of information even in the things of God—but, if we are not daily learning the lowly mind, sitting at the Master's feet, it may truly be said of us, "We know nothing yet as we ought to know." The mind of Christ is a lowly mind; and just in proportion as we "consider Him," shall we partake of the meekness and lowliness that ever surrounded His path. The lowly mind will lead to the lowly place and the lowly walk, and bring us back again, and yet again, to consider Him, to watch Him, to learn of Him, the meek and lowly One.

—:o:—

TRUE humility does not so much consist in thinking badly of ourselves, as in not thinking of ourselves at all.

## COMMUNICATIONS FOR THE EDITOR

should be addressed to

ALFRED J. HOLIDAY,  
12 WHETLEY GROVE,  
BRADFORD,  
ENGLAND.

## ALL THE VOLUMES

Of the "*Pathway*," except Vol. II. (1881), which is reprinting, are now on sale, as follows:—

1880—Bound in Cloth,	-	ONE SHILLING.
" —Paper Covers,	-	SIXPENCE.
1882—Bound in Cloth,	-	ONE SHILLING.
" —Paper Covers,	-	SIXPENCE.
1883—Bound in Cloth,	-	ONE SHILLING.
" —Paper Covers,	-	SIXPENCE.

All *post free* at these prices, from Publishing Office, 40 Sauchiehall Street, Glasgow.

## LETTERS FROM ABROAD.

In sending letters from Canada and the United States, please note that the postage is 5 cents, if not over the prescribed weight. Kindly see that the proper postage is affixed, as any deficiency is double charged to us at this side.

## VOLUME II. OUT OF PRINT.

The second volume of the *Pathway* is, we may say, out of print. The cost of re-setting the type is considerable. Nevertheless, we have resolved to go on with a reprint, so as not to disappoint any who may wish to have complete sets of the Volumes. It is already in printer's hands; but may take some little time. So our friends will kindly understand that all orders for Volume II. will necessarily be somewhat delayed in sending out.

Packets of assorted *Evangelists* for 1883—  
One Shilling per 100, post free.

NOW READY,  
**THE ANNUAL VOLUME**  
 OF  
**THE BELIEVER'S PATHWAY**  
 For 1883.

Bound in Cloth as before,  
 Price **ONE SHILLING** (*Post Free*).

**CHEAP EDITION,**  
 In Paper Covers,  
 Price **SIXPENCE** (*Post Free*).

This Volume is the largest that has yet appeared. It contains 192 pages, being exactly double the size of the early Volumes. The price, however, remains the same as before. It will be sent, post free, at above prices to any address in the United Kingdom, the Continent of Europe, Canada, the United States, &c.

**PUBLISHING OF PATHWAY AND  
 EVANGELIST.**

These two papers are now published entirely in Glasgow, as are also the *Pathway* Volumes.

**OUR ADDRESS IS**  
**THE PUBLISHING OFFICE,**  
**40 Sauchiehall Street,**  
**GLASGOW.**

In writing from abroad, add the word *Scotland*.

**ADDRESSES.**

In sending orders, kindly let your *address* be plainly written, and say if Mr., Mrs., or Miss.

If there is any error in the address on your monthly parcel, please point it out to us as soon as you can.

If at any time you *change* your address, kindly let us know at earliest opportunity, and at same time mention what your old address was, as there may be more subscribers of the same name.

**TO SUBSCRIBERS.**

We shall continue to send out all the usual monthly parcels, during this year, unless we hear to the contrary.

*Remitting Money.*

Kindly send post-office orders or postal orders for all amounts above three shillings.

Remittances from America may be made by dollar bills value four shillings each, or by post-office order. United States or Canadian postage stamps, and all foreign postage stamps, are of no use to us whatever.

**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 saints 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, 3/
2 copies " - 1/6	6 copies " - 3/6
3 copies " - 2/	7 copies " - 4/
4 copies " - 2/6	8 copies " - 4/

and so on, sixpence being added for each additional copy for one year.

50 copies monthly for one year, 24/.

The following are the rates for the *Pathway* to Australia and New Zealand, for one year:—

1 copy, 1/6.	2 copies, 2/.	4 copies, 3/6.
8 copies, 7/.	16 copies, 13/6.	25 copies, 20/6.
	50 copies, 41/.	

**The Evangelist,**

for broadcast distribution, published monthly.

ONE SHILLING PER 100 COPIES, *post free*.

Any less number at same rate.

33 copies of the *Evangelist* are sent post free for one year to Australia and New Zealand for 7/. 70 copies, 13/. 100 copies, 20/.

All orders, communications, and remittances to be sent to

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

THE  
**Believer's Pathway.**

---

---

No. 56.

AUGUST, 1884.

Vol. 5.

---

---

“THE SAME MIND.”

**W**HEN the Apostle Paul wrote his first letter to the Church at Corinth, he had many grave matters to deal with. There was open immorality among them, and they were not even ashamed of it. Worldliness, with all the evils that follow in its train, was destroying the simplicity of their character as pilgrims and strangers. The very table, where they professed to commemorate the dying love of Christ, was made the occasion for carnal feasting and drinking. And, more terrible than all, the most deadly evil doctrine, doctrine that destroyed the very foundations of the faith, was being listened to and tolerated. But before the apostle attempted to say a word about all these serious matters, there was another subject

that he was constrained to deal with first of all. There was divisions among them. Many were calling themselves by various names of favourite teachers; while some claimed to be “of Christ” in a sense that implied that others were not. And it was this divided condition of the assembly that the Spirit of God led Paul to deal with first, before he mentioned any of the other matters. We do not suppose that these divisions were mentioned first, because they were actually a greater sin in God’s eyes than any of the things that come on later in the epistle. It would rather seem to be because, while they were in this divided state, they were powerless to deal with a multitude of other matters. When the apostle comes to speak of the wicked man in chapter v, he exhorts them to united action, “with the:

power of our Lord Jesus Christ" (verse 4). But what power could there be for united action in regard to others, when they were all divided amongst themselves? So the very first exhortation of the whole epistle is as follows; "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment" (chap. i. 10). One feels almost disposed to ask what could be the use of such an exhortation. How could they make themselves of one mind? Who was to teach them all to speak the same thing? But let us look at the previous verse; and may God put to shame the unbelief of our hearts as we read it. "God is faithful, by whom ye were called unto the fellowship of His Son, Jesus Christ our Lord." They had forgotten that the Son of God was the centre of their fellowship; they were not giving Him His place as Lord "in the midst," and so they knew little of the power

of a faithful, covenant keeping God, to fulfil in them "all the good pleasure of His goodness." Wherever divided minds and judgments are existing in an assembly of God's saints, they show plainly the lack of spiritual power. And it is well that, even at a painful cost, we should learn the truth about our condition. Man's way is to settle a thing by a majority. It does not need the power of God to do that, for the strong can put down the weak, without the help of the Holy Spirit. But God is not glorified, even though the right thing may be done, if it is done by some, who see it, forcing it upon others who do not. The power of the flesh can do that, but the power of the Spirit of God can do something far different. He can teach us all to speak the same thing, because He has perfectly joined us together in the same mind and in the same judgment. This is what God claims from us; and He never bids us do anything, without, at the same time furnishing the power to carry it out. If, then, there is division in an



assembly, let this all important principle be fully grasped. God wants oneness of mind, and will be satisfied with nothing less. No putting down of the few by the many, and no talking down of the many by the few, (for that is done sometimes) is in any degree what God would see among His saints. Neither will any compromise, by which each gives up a bit of what he believes to be God's way, meet the case. We may and should exercise great forbearance meanwhile, but forbearance is not compromise. The moment we agree to differ, we have ceased to be humbled about our differences, and we are no longer looking to God to make us one-minded. Let us act with our differences as Paul did with those in the Corinthian church. Let us own that till we are perfectly joined together in mind and judgment, the power of God is restrained among us. Let us therefore, first of all humble ourselves before God about the divisions that are separating us in heart, if not yet in body. Perhaps there has been so much

contention, that we cannot bear to hear the matters mentioned that have been the subject of dispute. Then let us give ourselves to prayer. We can come together for confession and prayer to God, when we can scarcely trust ourselves to come and discuss. Especially let those who seek to guide in the assembly remember this first necessity. They will rend apart instead of leading, if they have not one mind from God themselves. God lays upon us this responsibility to speak the same thing, and the more we realise that He does so, the more we shall be cast upon Himself to accomplish His own will in us. In the case of two individual saints in Phil. iv. 2, we get exactly the same thing. "I beseech Euodias, and I beseech Syntyche, that they be of the same mind in the Lord." Nothing less will satisfy God, and nothing less must satisfy them. Then God Himself must do it, and we must be cast upon Him for His own power. We are often humbled because our clearest statements of the gospel fail to reach the hearts

and consciences of sinners. Would to God that those of us who see furthest were more humbled, because our clear statements of other truths equally fail to bring conviction to fellow-saints. We should then better understand that the weightiest part of the much needed humbling and confession over divisions ought to be on our side. With lowlier thoughts about ourselves we might find that the real hindrance to unity of judgment was rapidly disappearing. It may be that we had spoken the right thing all the time, but our condition had not been such that God could use us to help our brethren; and while we, in our hearts, were accusing them of dulness or even wilfulness, God had all the time had a graver controversy with us than with them.

#### CHOOSING.

“**F**OR there must be also heresies among you, that they which are approved may be made manifest among you” (1 Cor. xi. 19). The apostle comes back in this eleventh chapter to

speak once more of the divisions among the Corinthian saints. But here he sets before us quite a different aspect of the subject. God can make His own use of our divisions even; but those who cause them are no less to blame on that account. “It must needs be that offences come; but woe to that man by whom the offence cometh” (Matt. xviii. 7). So here; when the apostle returns to this subject of their divisions, he does not any less than before consider them to be an evil thing, but he shows how God can turn them to account, by making manifest through them who are approved among His saints. If we read the two verses together, the 18 and 19, we shall find that there is a close connection between divisions and heresies; and we shall therefore do well to ask very particularly what this word “heresy” really signifies. Its exact meaning then is choosing; that is, making a choice between different things. Now the whole thought of a choice implies that there is a liking or preference which guides the choice.

But this is just what should not be on the part of God's children, in regard to His truth or His commandments. We are to believe what He says, because He says it: we must obey whatever He commands, because He commands it. The moment our likeing, and, consequently, our choosing, comes in, we have ceased to submit our thoughts and our wills to God. Then we begin to make Scripture support *us*, just turning to what we think will strengthen *our view*, instead of simply and honestly seeking to know what God says. And so the next step is, that we speak "perverse things" (see Acts xx. 30), that is, twisted or distorted things, seeking to draw away the disciples after ourselves. In this way divisions have their rise; and they are kept up by the same kind of working. We do not all start fresh heresies; but there are the disciples who are drawn away, as well as the perverse speakers who draw them away. These chose certain doctrines or certain precepts, and set others aside: while those

choose certain teachers, and follow them. "I am of Paul," "and I am of Apollos," is the sort of choosing that goes to build up the sect or heresy after it is once started. How sad all this is. And yet, as we noticed before, God can use it to make manifest who are approved. The exact opposite of the choosing or heretical state of soul is what we find in Psa. cxix. 128, "Therefore I esteem *all* Thy precepts concerning *all* things to be right; and I hate *every* false way." While the choosing spirit divides the saints, this love of *all* the truth, and hatred of *every* false way, will help to unite them again. How careful we need to be then, when endeavouring to instruct fellow saints in doctrines or precepts that they have not yet apprehended, that we do not slight one part of the will of God in order to exalt another part. We may gain converts to a party by so doing, but we have not helped them to obey God. It is possible to do the things that God commands, and yet not to be obeying God in what we do. Are we pre-

pared to obey *all* that He commands, as we learn it from His word? And do we honestly wish to learn all His will? If we are choosing those of His commandments that we like, or that we can carry out without too great a sacrifice, surely that is not obedience at all. What we are doing, we do because we chose it, and not because He commanded it, and we are still disregarding His touching appeal, "If then I be a father, where is mine honour? And if I be a master, where is my fear?" (Mal. i. 6.) How all this should deepen the lesson we were learning a little while back, as to the evil of forcing truth upon saints faster than they are able to receive it. There are self-willed, obstinate ones, who have made their choice and mean to stick to it. But there are others who may be slow to learn, yet who really desire to learn. How important that these two classes shall be clearly manifested. If we deal with the divisions of mind and judgment as a matter to be deeply humbled about before God; if we

are seeking to lead fellow saints to see the grief to God of these divisions, and to stir up their hearts and our own to lay hold upon God for His power to make us one-minded; all this will help to make manifest who are really godly among them in their desire to please Him, and who are obstinate and dogged in their determination to have their own way. But the opposite course will just gather round ourselves those who see with us; while it will too often drive into the arms of the perverse speakers, those who wish to know the mind of God, but have not yet learned it, as to the matters in dispute. While fervently pressing some particular truth, we may unconsciously be dividing the saints into two parties, in which the real desire to do God's will may by no means be confined to one side. But when we are seeking to bring the saints together, that we may humble ourselves about the divisions that are threatening to sunder us, and together seek grace of God to make us of one mind, we shall assuredly have with us all who

want to please Him, and those who want their own way will be made manifest by their standing aloof. God is faithful. Oh, what infinite assurance of help lies in those precious words. Do not let us give up one jot of this truth. Do not let us ever suffer ourselves to sit down contented to disagree with our brethren. But let us, on the other hand seek to exercise the forbearance that is only possible when we believe that God is able to make us of one mind. Then, in the case of obstinate evil-doers, we should oftener have to record, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (1 John ii. 19). Instead of this, assemblies are split in two, where none dare use such words of either part. And this in great measure, because there was a failure to begin where God, in this 1st Epistle to the Corinthians, teaches us to begin, by dealing first of all with the existence of division at all, and learning to trust God to give us one mind.

**"I WILL COME AGAIN,  
AND RECEIVE YOU UNTO  
MYSELF."**

**L**ORD Jesus we are yearning  
Thine own blest face to see ;  
And in Thy glorious presence  
For evermore to be.  
To rest with Thee, dear Saviour,  
Throughout long years to come ;  
And leave Thee, never, never,  
O'er earth again to roam.

Ah ! lone has been the waiting,  
And sad has been our lot ;  
Weary the midnight vigil,  
But still Thou comest not.  
*Why* is it, Lord, Thou tarriest,  
Wherefore this long delay ?  
Oh hasten Thy returning  
To bear us hence away.

Far from this vale of shadows,  
The gloom of earth's dark night,  
Into the radiant glory  
Of heaven's home so bright.  
Where we shall dwell for ever  
In perfect, perfect rest,  
And know no separation  
From Him who loves us best.

*Then* face to face with Jesus,  
Knowing as we are known ;  
Amongst the jewels numbered  
Which He has called His own—  
We'll learn in all its fulness  
His vast eternal love ;  
And share His endless glory,  
Made one with Him above

GLENVAR.

## GOD'S LOVE,

### As manifested in the Cross of Christ.

NOTES OF AN ADDRESS TO YOUNG CHRISTIANS.

*"We love Him, because He first loved us"*  
(1 John iv. 19).

*"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love"* (Gal. v. 6).



WISH to say something that might be helpful to those that have been recently converted.

There is nothing so hard for the unregenerate to believe as that God loves them. To some this may seem a strange statement; and yet I believe that those present, who have recently been converted, though now they are rejoicing in His love, will own how very slow they were to believe that God loved them. As this was our experience before we were converted, so it is all the way through, even after we have learned to know the love of God at the cross of Christ. We do not naturally believe that God loves us; and it is only as we are taught of God concerning His love to us, that we are enabled to believe it. Satan works on that old string from first to last. In the Garden of Eden he insinuated the thought into the heart of Eve, "Would God have kept you from

eating the fruit of that tree if He loved you?" When the soul, through the Spirit and Word of God, becomes awakened to see that God is light; to see His holiness; to see what Job saw, when he said, "I abhor myself;" what Isaiah saw when he said, "I am a man of unclean lips," it becomes harder still to believe that God loves us. "Such a wretch as I am, to think that God should love me—impossible!" Would to God that many more, thus realising God's infinite holiness, might be put down in the very dust, deeply sensible of their own sinfulness. While in the light of God's presence we see how sinful and unclean we are, O how blessed to know that God has anticipated and provided for it all! God has commended His love to us by one mighty transaction—"in that, while we were yet sinners, Christ died for us." I was speaking at one time to a young man, who said that he was trusting to the mercy of God. He didn't need a saviour to die for him, for he knew that through God's mercy it would be all right with him. As we were going along the wayside—it was the time of flowers—he pointed to some sweet blossoms, saying, "I am trusting in the God who made these flowers." "Is there

any evidence in all nature," I asked him in reply, "of God's mercy to one who has broken His holy law? If one of the laws in the natural world is broken, the result is inevitable. How then can you hope for mercy on the ground of anything that nature teaches you about God?" The poor man could not answer. He knew nothing really of God's mercy, for he was expecting God to be merciful without regard to His own holiness, and that can never be. But if I see God's infinite holiness and inflexible righteousness, and realise, in some measure, how I have sinned against Him, turning my eyes to the cross of Christ, I find God commending His love to me, just as I am, guilty, lost, and hell-deserving. There, in that cross, I see God's well-beloved Son laid on the altar for me. What is the result of seeing that love in all its fulness and preciousness? We love Him. This is the beginning of the life of God in our souls. We never truly love God till we see in the cross of Christ that God loved us. Having taken in that love, then we can really say, "We have known and believed the love that God hath to us." Even when we were dead in sins, God loved us, and gave His Son to die for us. O what love! What

unspeakable love! As I gaze on that wondrous sight, and drink in that precious, blessed love, love to God rises up spontaneously in my heart. That which I could not force before, flows forth as water from a fountain, both to God Himself and to those that are begotten of Him. I ask, in wonder, "Is this the love that is set upon me? Is this the God that I have to deal with? Is this God's Son—this lowly Man who bows His head in death on that cross? Is this God's love to me? Yes, to me!" Now I begin to love the God that formerly I hated and dreaded. Mark this, our love to God only comes from our sense of His love to us. We cannot love God except we know that He loves us. And we cannot go on day by day loving, rejoicing in Him, and serving Him, except we are in the enjoyment of that same love—the love we learned when we were first converted. As I said before, Satan always works on that old string. When the child of God has been overcome by his art, tempted, inveigled and dragged down into the mire of sin, then comes up the old question, "Does God love you now?" I want you to know and remember this. Whatever of sin comes upon your conscience, when-

ever you know that you have done anything contrary to the will and word of God, don't allow Satan to get the victory over you, and cause you to doubt God's love. With Jesus on the cross full in view, run away and tell it all out to your Father. This is the only way that you will get the victory over sin committed, and defeat your adversary, the devil. Soon after the child of God has been converted, he is brought into trial. After God had taken His people Israel out of Egypt, and, by His mighty power, had brought them through the Red Sea into the wilderness, we read in the 15th chapter of Exodus that they went three days in the wilderness and found no water; and when they came to Marah, they could not drink of the waters of Marah, for they were bitter (ver. 22, 23). Again, when He brought Abraham into the land of Canaan, there was a famine in the land very soon after. And so it is with the people of God now. When converted and saved, they are brought into trials that they never knew before. Satan gets the victory over the people of God when he gets them to doubt God's love to them. Israel murmured, and said hard words about God, when they were brought into

trial. When Abraham, to escape the famine, went down into Egypt, he got into trouble and sorrow. No altar, no communion with His God there. Let us keep in mind, in the hour of trial, difficulty and perplexity, that the God, whose love we learned at first at the cross of Christ, is still for us, and that He will cause all things to work together for our good. He will bring blessing out of them all. Remember that the very hairs of your head are all numbered, and that the hearts of your enemies are in His hands. If you only continue confiding in His love, He will sustain you in, and bring you out of, all your trials; teaching you by your trials still more of that love that you learned at the first. Who was ever tested like the Lord Jesus? When that cry came forth from the depths of His soul, "My God, My God, why hast Thou forsaken Me?" Think you not that Satan was there? That was his hour and the power of darkness. Would Satan not say then, "Your Father has forsaken you now"? But the answer that came from the Lord Jesus was this: "But Thou art holy, O Thou that inhabitest the praises of Israel." When the infinitely holy God forsook the One upon whom our sins were laid, did that blessed One



for a moment question God's love? Before He went to, and in anticipation of, the cross, He prayed to His Father, saying, "If it be possible, let this cup pass from Me ; nevertheless, not My will, but Thine, be done." He was willing to drink that bitter cup to the very dregs, but never for a moment would He question His Father's love. Whatever may be the trials it may please your Father to bring you into, never turn your eyes from Calvary, but see there the love of God, and learn to love Him, because He first loved you. In the hour of temptation, what is your strength? It is to know that God still loves you. What helped Peter after he had denied his Lord? Why, just the very look of love that broke his heart. Again and again turn your eyes by faith to His cross, and gaze on the wounded, bleeding, pierced Lamb of God, that you may never forget that the love of God is eternal and unchangeable. Mark these words that we read in Galatians : "Faith which worketh by love." There is no power for service, but love to God. If we are working from a mere sense of duty, and not constrained by love, God finds no delight in such service. It is the work of faith and the labour of love

that He delights in. If we are going on in our round of service and duties, and not realising God's love in our souls, what is the cure? Get right to Calvary, and see Jesus there, wounded, bleeding, dying for us. Just as we saw Him when we were converted, when love to God was begotten in our hearts by the Holy Ghost ; when we saw ourselves to be nothing but poor, worthless sinners. That was our "first love." That love which rose up from our souls to God, as we saw His infinite holiness, inflexible righteousness, and mighty love, in sparing not His Son, but delivering Him up to the death for us all. And thus getting back to your first love, and drinking it in, you will be comforted and blessed. God sometimes allows His children to get into the mire of sin, that they may find out the terrible bitterness of departure from Himself ; and that they may get their self-righteous thoughts purged out of them. Then they find that there is none but God to run to. As at the first, they gaze on Christ crucified, and drink in afresh God's love to them. When God found us in our sins, there was nothing in us that He could take pleasure in ; and there is nothing yet in any one of us except *what His*

*grace has wrought in us.* May God give us to realise anew that love, in all its freshness and fulness, at the cross of Christ. That is the only power for service to God and to fellow-saints. If that love is dwelling in our hearts, we shall love God's children, and shall seek to help them. Love worketh no ill to its neighbour. If there was more of God's love in our souls, there would be more love shown to His children and to poor sinners. The knowledge of what God's love is to me is the greatest thing my soul can know. May God give us to know more of Himself, as revealed in the cross of Christ.

—:o:—

THE world may despise your sermonising and oppose your opinions; but they have no argument against *love*. Love is the silent witness which they can neither gainsay nor resist.

BEWARE of going through prayer in a careless or perfunctory way, like a hireling doing his work in order to get done with it. Pray in the Holy Ghost (Jude 20). "Pray without ceasing." Pray with honest fervour and simple faith, as men who really want what they ask for, and expect to get it all.

## DECENTLY AND IN ORDER.

### III.

**B**EFORE leaving this subject, we would offer a few further hints to our brethren, praying that they may be helpful in leading to greater edification in the assemblies of God's people. Sometimes a brother will suddenly break out in prayer or thanksgiving. Doubtless his heart is full, and what his lips utter is what his heart had already been meditating upon. But a little consideration for our brethren and sisters would surely lead us to let them know what we are about to do before actually beginning. For want of this, the first sentence or two of a brother's prayer is often lost, and fellowship in what he is saying to God is greatly hindered. Many of God's children always desire to bend the knees when engaged in prayer, and are prevented from doing so, for want of the simple words, "Let us pray," "Let us give thanks," and a pause of a few seconds to enable all to prepare themselves. And,

while speaking of the attitude of the body when praying, we would suggest the profitableness of carefully looking through the Scriptures to see what God has put on record on this subject, with regard to His saints of old. Solomon kneeled down on his knees to pray in the sight of all the people (2 Chron. vi. 13). Ezra fell on his knees, and spread out his hands in prayer, also in the midst of a large company (Ezra ix. 5). Paul kneeled to pray among the elders of the Church of Ephesus (Acts xx. 36). At Tyre, also, the whole company of the disciples kneeled down with him on the sea shore and prayed (Acts xxi. 5). Or, if we look at instances of private prayer, we find Daniel, in his chamber, kneeling on his knees three times a day to pray (Dan. vi. 10); Peter kneeling in prayer, when left alone with the Lord and the dead body of Dorcas (Acts ix. 40); and the Lord Jesus Himself kneeling on the ground in Gethsemane (Luke xxii. 41). While in Eph. iii. 14, the Apostle uses the expression, "I bow my

knees," as just another way of saying, "I pray." Now, if we put alongside of this all the occasions on which we are told of any other position taken in prayer, we shall find they are few indeed. Is there not then instruction to be got here, and should we not be subject to the plainly revealed mind of God in such matters? Where one has to be heard by many, particularly in a large room, or if he has a weak voice, it is doubtless well for him to stand when leading the prayers or praises of the assembly. Solomon *stood* before the altar, and prayed in the presence of all the congregation (1 Kings viii. 22). But this is no reason for the rest of the company to abstain from kneeling. There are two sides to the subject, however. If the saints are to kneel in prayer, the seats must not be placed so close together as to prevent people from turning round. It is very desirable also to keep the floor as clean as is practicable, that clothes may not be unnecessarily soiled. We have sometimes heard rather hard re-

marks about sisters who were in bondage because of their dressess, or brethren who were afraid to dirty their knees. We are quite confident, however, that a little more help given, for Christ's sake, in scouring and sweeping, in order that the saints might feel freer to kneel down, would be a sacrifice of a sweet smelling savour to the Lord. And now a word about quite another matter. We notice in some assemblies a considerable amount of formality in connection with the passing round of the bread and the wine at the Lord's table. From the regularity with which the same thing is done week after week, it would appear, as if it was supposed to be a divine arrangement, that a brother (too often the same one on nearly all occasions) should leave his seat and advance to the table, lay his hands upon the bread, break it, and give thanks ; and then go through a similar routine before the cup could be passed round. We are perfectly satisfied that all this is done, in numerous cases, without a shadow of an intention

to assume an official or ministerial position. But let us ask ourselves the question, "Why do it at all?" If one is moved to give thanks for the bread we are about to partake of, why leave his place to do so? Any brother seated nearest to the table can pass the bread at the close of the thanksgiving. There is no special connection between the two things, and, of course, the same remark applies in connection with the cup. Moreover, if as a matter of convenience, the bread has to be divided into two or more parts, to pass different ways in a large gathering, would it not be far better to keep this quite distinct from the thanksgiving. For want of considering the effect of our actions, we may lead many to suppose that an official handling of the bread and the cup are a necessary part of the divine institution, and we can scarcely convey a more mischievous notion to the mind. The Lord never appointed any one to take His place at the table, for the best of all reasons, that He has never left it vacant.

All this remnant of the human institution, where an official person administers an ordinance, is calculated to weaken, if not destroy, the sense of the Lord's own presence. The first brother who lifts the bread from the table should be no more official than the next one who passes it on. The one who gives thanks before the bread is under no compulsion to do the same before the cup. Happier rather if it falls to another brother to do so. We have heard some contend for the sort of officialism we have referred to as a right and even a necessary thing. Such, we fear, have little understood the place the Lord occupies among His saints, and their consequent relationship to each other. But in most cases, we believe, these things are done through lack of consideration; and with such, we trust, the word of caution may not be in vain.

—:o:—

MEN may judge us by the success of our efforts: God looks at the efforts themselves.

---

COMMUNICATIONS FOR THE EDITOR

should be addressed to

ALFRED J. HOLIDAY,  
12 WHETLEY GROVE,  
BRADFORD,  
ENGLAND.

---

ALL THE VOLUMES

Of the "*Pathway*," except Vol. II. (1881), which is reprinting, are now on sale, as follows:—

1880—Bound in Cloth,	-	ONE SHILLING.
" —Paper Covers,	-	SIXPENCE.
1882—Bound in Cloth,	-	ONE SHILLING.
" —Paper Covers,	-	SIXPENCE.
1883—Bound in Cloth,	-	ONE SHILLING.
" —Paper Covers,	-	SIXPENCE.

All *post free* at these prices, from Publishing Office, 40 Sauchiehall Street, Glasgow.

---

LETTERS FROM ABROAD.

In sending letters from Canada and the United States, please note that the postage is 5 cents, if not over the prescribed weight. Kindly see that the proper postage is affixed, as any deficiency is double charged to us at this side.

---

VOLUME II. OUT OF PRINT.

The second volume of the *Pathway* is, we may say, out of print. The cost of re-setting the type is considerable. Nevertheless, we have resolved to go on with a reprint, so as not to disappoint any who may wish to have complete sets of the Volumes. It is already in printer's hands; but may take some little time. So our friends will kindly understand that all orders for Volume II. will necessarily be somewhat delayed in sending out.

Packets of assorted *Evangelists* for 1883—  
One Shilling per 100, post free.

NOW READY,  
**THE ANNUAL VOLUME**  
 OF  
**THE BELIEVER'S PATHWAY**  
 For 1883.

Bound in Cloth as before,  
 Price **ONE SHILLING** (*Post Free*).

**CHEAP EDITION,**  
 In Paper Covers,  
 Price **SIXPENCE** (*Post Free*).

This Volume is the largest that has yet appeared. It contains 192 pages, being exactly double the size of the early Volumes. The price, however, remains the same as before. It will be sent, post free, at above prices to any address in the United Kingdom, the Continent of Europe, Canada, the United States, &c.

PUBLISHING OF *PATHWAY* AND  
*EVANGELIST*.

These two papers are now published entirely in Glasgow, as are also the *Pathway* Volumes.

OUR ADDRESS IS  
**THE PUBLISHING OFFICE,**  
 40 Sauchiehall Street,  
**GLASGOW.**

In writing from abroad, add the word *Scotland*.

ADDRESSES.

In sending orders, kindly let your *address* be plainly written, and say if Mr., Mrs., or Miss.

If there is any error in the address on your monthly parcel, please point it out to us as soon as you can.

If at any time you *change* your address, kindly let us know at earliest opportunity, and at same time mention what your old address was, as there may be more subscribers of the same name.

TO SUBSCRIBERS.

We shall continue to send out all the usual monthly parcels, during this year, unless we hear to the contrary.

*Remitting Money.*

Kindly send post-office orders or postal orders for all amounts above three shillings.

Remittances from America may be made by dollar bills value four shillings each, or by post-office order. United States or Canadian postage stamps, and all foreign postage stamps, are of no use to us whatever.

**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 saints 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, 3/
2 copies " - 1/6	6 copies " - 3/6
3 copies " - 2/	7 copies " - 4/
4 copies " - 2/6	8 copies " - 4/

and so on, sixpence being added for each additional copy for one year.

50 copies monthly for one year, 24/.

The following are the rates for the *Pathway* to Australia and New Zealand, for one year:—

1 copy, 1/6.	2 copies, 2/.	4 copies, 3/6.
8 copies, 7/.	16 copies, 13/6.	25 copies, 20/6.
50 copies, 41/.		

**The Evangelist,**

for broadcast distribution, published monthly.

PRICE SIXPENCE FOR 50 COPIES, *post free*.

Any less number at same rate.

33 copies of the *Evangelist* are sent post free for one year to Australia and New Zealand for 7/. 70 copies, 13/. 100 copies, 20/.

All orders, communications, and remittances to be sent to

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

THE  
Believer's Pathway.

No. 57.

SEPTEMBER, 1884.

Vol. 5.

“THE END OF THE LORD.”

(JAMES v. 11).

“**W**HEREFORE doth a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord” (Lam. iii. 39, 40). We have God’s assurance that His chastening, however painful, shall yield the peaceable fruits of righteousness to them that are exercised thereby (see Heb. xii. 11). But what is it to be exercised by God’s chastening? We would say that the words of Jeremiah, at the head of this paper, give us an excellent example of a heart exercised by the dealings of God. We are always ready, naturally, to justify ourselves, and, consequently, to find fault with God when He chastens us. Like Job, we may perhaps

begin with words of deepest humility and subjection. “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord” (Job. i. 21). But alas, too often, as in Job’s case, the shallowness of our subjection to God soon becomes manifest, and we can fill pages with our complaints against God’s dealings. The foundation of Job’s patience at the first seems to have been no deeper than this, “Naked came I out of my mother’s womb, and naked shall I return thither.” But before God’s dealings with him are ended, we find him with his hand on his mouth, saying, “I am vile” (chap. xl. 4). And the cause of this judgment of himself, he tells us later on, when he says, “I have heard of Thee with the hearing of the ear, but now mine eye seeth Thee; wherefore I abhor myself, and repent in

dust and ashes" (chap. xlii. 5, 6). As soon as we get into the presence of God, we see our own vileness; and we so see it that we have no further complaint to make, whatever strokes He may lay upon us. Moreover, in God's presence, not only are the secrets of our own hearts laid bare before us, so that we are ready to acknowledge that we deserve all, and more than all, the chastening God sends; but we perceive that the afflictions themselves are but God's messengers of mercy. We can understand this more readily when afflictions come directly from the hand of God; but when God suffers men to deal hardly with us, how slow we are to own that this too is His doing. Hardest of all, perhaps, it is, when fellow-saints inflict the blows under which we are smarting. "I can bear anything from the world," says a child of God, "but I cannot stand it when Christians begin to accuse me falsely." But, dear brother, if you were not to think of it as from the world or from fellow-saints, but from the Lord

Himself, how different it would be. When Job stood, heart-searched and humbled in God's presence, he had nothing more to say against his three friends. God had something to say against them now, and Job is just ready to be used as an intercessor on their behalf. The completion of God's gracious work of humbling poor Job was reached when he could pray for his friends instead of accusing them; and this, therefore, was the moment when God could end his afflictions. "The Lord turned the captivity of Job when he prayed for his friends" (chap. xlii. 10). Do not let us forget that God's charge against Eliphaz and his two companions was not so much that they had falsely accused Job. "My wrath is kindled against thee," said God to Eliphaz, "and against thy two friends; for ye have not spoken of *ME* the thing that is right." It is true that they misunderstood Job's matters, but it was because they knew so little of God. Job's anger was kindled against them because, in their ignorance, they had falsely



accused him. But when he knows the truth about himself, he just finds that he and they alike have been misrepresenting God. Job was the first one to see his sin, and to abhor himself; and for that very reason, he was the first to be able to pray for his friends. The devil is the accuser of the saints; the Lord Jesus is at the right hand of God to make intercession for us. Satan sees our faults, so does the blessed Son of God; but, oh! what a difference in the action of each with regard to them. The Lord give us grace to see ourselves and our brethren as He sees us. The more we learn to condemn ourselves, the more He will be able to honour us as intercessors on behalf of others.

—:0:—

THE best answers to prayer are those we have to wait and trust for. If we are answered quickly, let us be thankful; but let us be assured that by-and-by God will change His method with us, and that we shall be often made to wait.

**“BLESSED IS HE  
WHOSE TRANSGRESSION IS  
FORGIVEN.”**

“**I** HAVE confessed my sin to the Lord, and He has forgiven me, and restored me to Himself. I do not see what business any one else has to say anything about it.” This is language that we often hear used, and we should like to test it by Scripture, and see if it really comes from a heart rejoicing in the restoring grace and power of God. Sin is never truly confessed, and, consequently, there has been no true restoration, unless we have seen how it affects God Himself. “Against Thee, Thee only have I sinned,” said David, “and done this evil in Thy sight” (Psa. li. 4). And if we follow on in this Psalm, we find that David has been led to judge not only the outward acts of sin that he had committed, but the corruption of His own heart, where they all had their source. The nearer we get to God, the better we understand how far-reaching

His claims are. "Thou desirest truth in the *inward* parts" (ver. 6) leads to a searching of our inward parts, and to a confession of the iniquity that we find there. But then if God leads us to a searching judgment of ourselves, it is that the forgiveness and restoration may be equally complete. Consequently, in Psalm xxxii., we find David telling how God has forgiven, not merely his transgressions, but also the *iniquity* of his sin (see ver. 5). We think that the 32nd Psalm should always be taken together with the 51st. The 51st is the outpouring of a heart humbled and broken because of sin; while the 32nd tells of the unhappy experience passed through before the grace of God had led to confession of the sin, and of the joy of the perfect restoration that followed. But, so far, we have only been tracing the experiences of David's soul in connection with his sin and its forgiveness. Let us turn now to look at how all this affected him in his behaviour before others. At the very moment that

the Lord, by the mouth of Nathan, had assured David of forgiveness, He had warned him that, because of his sin, the sword should never depart from his house. We are too apt to think that all the consequences of our disobedience and backsliding must come to an end, as soon as we have confessed the sin to the Lord and sought His forgiveness. But, alas! who can tell how far the effects of his sin may reach, in stumbling caused to others, and in reproach brought upon the Name of the Lord? Doubtless David perceived how grievously he had hurt all the people of God, and what trouble he had brought upon God's holy city. Hence, together with his prayer that the joy of God's salvation might be restored to his own soul, he joins the petition, "Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem" (Psa. li. 12 and 18). For this same reason, he never assumes that the forgiveness sealed home to his heart the moment he confessed his sin, was to set aside

the solemn judgment, "The sword shall never depart from thine house" (2 Sam. xii. 10). How deeply he had judged his own heart is made manifest by his godly humbling of himself under God's hand in all his after life, even when that judgment was having its bitterest fulfilment. We all know of the terrible things that took place in David's family. Of the guilty conduct of Amnon towards his sister Tamar; of how Absalom avenged his sister by murdering Amnon in cold blood; of how, later on, Absalom, suffered to return from the banishment into which he had fled after the murder, actually organised a rebellion against his own father; and how that rebellion had so far succeeded, that David was obliged to flee for his life from Jerusalem. Some twelve years had passed away since Nathan's visit to David, when we find the latter hurrying away from Jerusalem, with those that remained faithful to him; and most of us would be apt to think that, long before twelve years were ended, we might expect to have

seen the last of any dealings of God with us about sin confessed and forgiven so long before. But let us see whether David considered that he might expect to be free from further chastening. In 2 Sam. xvi. 5-13, we are told how a man of the house of Saul, Shimei by name, took advantage of David's weakness and trouble to come out and curse him, and to heap false and railing accusations upon him. David's nephew, Abishai, was filled with indignation against Shimei, and wanted to put him to death on the spot; but David restrained Abishai from his purpose, saying, "So let him curse, because the Lord hath said unto him, Curse David." Do we not see in this the fruits of true self-judgment, honest confession and complete restoration. To David, it was not a question as to whether what Shimei was saying against him was true or not. Shimei was indeed acting most wickedly, and his sin was presently to bring judgment down upon him; but David recognised that, to himself, all this was

the voice of God, and he submitted himself to God in it all. He was still bearing the judgment of God in regard to his own transgression, and he perceived that he was not the one to deal with those who took advantage of God's hand upon him, to add to his sorrow by their malicious or cruel deeds. "It may be," he adds, "that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." Even then, we see, he does not hint at God's requiting Shimei for his wickedness. Joab may slay rebellious Absalom, and Solomon, later, may deal with cursing, railing Shimei; but David says in his heart, "For me this is the hand of God; to me this is God's voice." It does not make Absalom's or Shimei's sin any less, but David cannot deal with them. Now to complete the lesson taught us in all this, let us turn to the 3rd Psalm, a psalm put into David's heart, and telling out David's experience at the very time when Shimei cursed him; for the inspired title of the psalm tells us

that it is "A Psalm of David, when he fled from Absalom, his son." What perfect peace of soul breathes through all that psalm! What confidence in his God! What communion! It is the experience of one who has truly humbled himself under God's hand, and has committed all his way to the Lord. Many may say of his soul, "There is no help for him in God;" but he knows better. "Thou art a shield for me; my glory, and the lifter up of my head," tells of a fellowship undisturbed by ten thousands of adversaries that have set themselves against him round about. Ah, brethren, could he have spoken thus to God, if he had been vindicating his own cause, or protesting against the injustice of bringing up against him sins long ago confessed and forgiven? Indeed, he could not; for the depth and reality of the self-judgment that had made such communion possible, caused him to own afresh his own sin and God's infinite restoring grace even when it was a Shimei's curses that brought all up to view again.

**"I WILL GUIDE THEE WITH  
MINE EYE."**

(PSA. xxxii. 8).

**T**HIS is a kind of guidance that is of no use to those who do not want to be guided. The horse can feel the bit and bridle whether he wishes it or not; but the horse can never receive any guidance from his master's eye, for the simple reason that he keeps his back to his master all the time. The children have taught us a lesson sometimes as to this matter. They have their own plate of bread and butter at the tea table, and they are not allowed to take any thing else, unless by special permission. When visitors have been at the table, we have seen one of the little ones looking intently at mother's face, waiting to catch her eye. Presently mother's notice is attracted, and the youngster casts an enquiring glance at the cake. This is answered by an assenting look from the mother, and the little one helps itself to cake, perfectly certain of its mother's

approval. But then we have at times noticed just the opposite of this. The child wants something that it does not expect would be given it. Taking advantage of the presence of a visitor, it stretches out its hand to seize the coveted morsel; but how carefully it avoids looking at mother. It may be the mother's eye is fixed upon it, full of disapproval; but the child has not the least intention of seeing what mother's eyes may be saying, for its one object is to get the thing it desires. How exactly like God's grown up children. If we really want to know His will, we shall be looking up to Him for guidance and direction, and we shall not fail to get them. But if we have set our hearts upon something, and are more concerned to attain our object than to please God, we shall take care not to see or hear anything that might show us that God cannot smile upon what we are doing. We argue that God has not forbidden the thing, but all the time we are conscious in our hearts that we dare

not ask him for it, or ask His blessing upon our effort to get it. If we will not suffer God to guide us by His eye, He can resort to bit and bridle, but he does not love to use such means. "Be ye not as the horse or as the mule," He says; for when we compel Him to drive instead of guiding, we rob Him of His joy in us, as well as ourselves of our delight in Him. But can we not go a little deeper down, and ask where this unwillingness to be guided by God comes from? Surely it is just from this, that we so little believe in His love. That child thinks in its heart that it is not very kind of mother to say "no" so often, when she is asked for different nice things. It has not sufficient confidence in its mother's love to be sure that she always gives it every thing that is best for it. The first act of disobedience came about through Satan's persuading Eve that God was keeping back the best thing from her. She looked at the fruit and she thought about it, till she longed for it; and she

never looked up to God all the time. But how did God answer Satan's lie? The devil whispered that God was holding back the best thing on earth; but God replied by giving the best in heaven. How can we ever doubt Him? "God so loved the world that He gave His only begotten Son." How often we repeat it to the unsaved, but how much we need to fathom its depths ourselves. If we realised and believed in God's love, it would draw our eyes up to Him, and that would set every thing right. The race after money, pleasure, honour, position and many other prizes that this world offers would be given up; and instead we should be seeking to press on in the heavenly race. And even in considering our soul's profit, we should no longer say "I go where I think I can get the most good." Eve took what she thought would do her the most good, and we know the result. Had she remembered God's love to her, she would never have expected to get any good, except

as she walked in obedience. To disobey was to shut herself out from the source of all real good. It is so still. Love trusts God and therefore obeys Him. Love desires guidance from God, and looking up into His face, hears Him say, "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye."

#### THE PATH OF OBEDIENCE.

**F**ELLOWSHIP with God is to be found only in the path of obedience. Two cannot walk together except they be agreed; and thus it comes that we cannot walk with God except we are agreed with Him. We may say to ourselves, "I'll do what I please, and go where I please, and yet enjoy the Lord as much as any one." But such is an evil thought. It is not in keeping with the lowliness of Christ: it savours rather of the spirit of the proud, whom the Lord knoweth *afar off*.

#### "CONFIRMING THE CHURCHES."

**T**HIS is a department of service to the Lord which seems to be very much neglected in these days. In Acts xiii. we are told how Paul and Barnabas were called and set apart for a special work; and then follows an account of their first evangelistic tour. But, in chap. xiv. 21, we read that they *returned* to some of the places where they had preached the gospel, "confirming the souls of the disciples." Then, in chap. xv. 36, we find Paul saying to Barnabas, "Let us go *again* and visit our brethren in every city where we have preached the word of the Lord, *and see how they do.*" In the end he chose Silas as his companion, and, we read (ver 41) that "he went through Syria and Cilicia *confirming* the churches." And the result of this was, as we find at chap. xvi. 5, that "the churches were established in the faith and increased in number daily." Now, there is great danger of overlooking

the real cause of spiritual barrenness among the churches. It does not lie in want of effort, but is rather a result of the *internal condition*. In chap. ix. 31 we read, "Then had the churches rest, . . . and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." That is, being in a healthy condition, they consequently grew. It does not say that there was no effort put forth to bring sinners to Christ, or to gather the saved ones together around the Lord. No doubt there was effort, but the effort was not the secret of their growth, it was rather the outcome of their *condition*. We are not writing, however, merely to point out the connection between health and growth. We wish to show that thus visiting the churches to see "how they do" is a distinct division of labour in the divine field, and a very important one. It was not merely to preach the gospel again that Paul visited the cities where he had previously proclaimed God's message. Nor was

it to give a course of lectures to christians; although preaching the gospel and teaching the saints would not be neglected, as opportunity presented itself, and as need required. But his main object was to see how the churches were getting on. It may often be helpful to churches for evangelists to visit them, and co-operate with them in gospel work; and, where the field is comparatively unwrought, this may even be necessary. But it is more in accordance with the tenor of Scripture for the evangelist to go to the "regions beyond." If we turn to Phillipians i. 27 we find Paul exhorting the saints to "stand fast in one spirit, with one mind, striving together for the faith of the gospel," and, again, in chap. ii. 15, 16, to be "blameless and harmless . . . without rebuke . . . holding forth the word of life." And, when he sent Timothy to Philippi, it was not to do all the preaching and teaching; but that he might "know their state" (ver. 19). It would seem to be the divine ideal that, when



a church has been planted in a city, or town, or district, it should go on growing in strength and numbers, and that this growth should be the natural result of a healthy condition; for we must always remember that, in the estimation of the Lord, a wrong condition of heart takes away its value from everything we do (Rev. ii. 4-5). Now the question arises: How is a right condition to be kept up? In the first place, it depends on individual *abiding in Christ* (John xv. 1-8); and after this, very much depends on the faithfulness and grace of those who take oversight in the churches (see Acts xx. 28, and Heb. xiii. 17). But, above and beyond these, there seem to have been in primitive times those who, like Apollos, were chiefly engaged in *watering* the churches, or who, like Paul and Timothy, paid occasional visits to the churches to see how they did, to confirm them, to establish them, and to know their state. From what Paul says of Timothy in Phil. ii. 20, 21, we learn that men fitted for such work

were few and far between, and if that was true then, how much more so now. Moreover, if the need for such men was great at that time, it is surely much greater in this dark day. One has only to move about a little among the churches of Christ in these last days, to see and feel the deep need for such labourers; and one has only to attempt such work, to be made conscious, often painfully so, of the grace needed to do it effectually, even in a little measure. It is one thing for a labourer to gather crowds; but it is quite another thing for him to leave a church in a healthier condition than when he came to it. This is what is so much needed among us—men of experience and genuine godliness, who have discernment to perceive the state of a church; and grace and wisdom to know how to handle the Word, so as to deal effectively with what needs strengthening or correcting. When we are praying the Lord of the harvest to thrust out labourers into His harvest, do not let us forget to ask Him to raise up some fitted by Himself for this deeply-important work.

"RENDER TO ALL THEIR  
DUES."

**W**E are often asked what is the duty of wives and children, when husbands or parents forbid them to do things which God's word commands, or insist upon their doing what the word of God forbids. We have heard it argued that, since the Scriptures say, "Let the wives be subject to their own husbands in every thing" (Eph. v. 24); and "Children, obey your parents in all things" (Col. iii. 20); this throws the responsibility of the right or wrong of what is done on the one to whom God has given authority, and the duty of the wife or child is simply to obey. But this is evidently a very one-sided manner of dealing with the Scriptures; and we need to compare scripture with scripture, if we would truly learn the mind of God as to this or any other subject. The Lord's answer when He was asked if it was lawful to pay tribute to Cæsar or no, goes to the root of the whole matter.

"Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's" (Matt. xxii. 21). There is a sphere where Cæsar (the powers that be) has rule given him by God; let us bow to his authority in every thing that belongs to his sphere. But there are things that God has reserved to Himself, and in regard to those things, God alone must have sway. This important principle limits every case where obedience is commanded to those set over us; whether as regards subjects to rulers, wives to husbands, children to parents, or servants to masters. The commandment to subjects to obey the powers that be, is quite as absolute as that to wives to obey their husbands, or children their parents (see Rom. xiii. 1-6). But the above principle is recognized in the 7th verse, "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." If rulers go outside their sphere, and claim obedience to their commands in

regard to the things that God reserves to Himself, Peter and John show us what our answer should be—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts iv. 19). Now there is no difference in principle here, whether it is a husband or father, or the state authorities, who venture to trespass upon God's prerogative. "Render unto all their dues" both commands implicit obedience up to the point where the things in question are those of the husband or father, and limits that obedience to those things. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be My disciple" (Luke xiv. 26), may seem to many a hard saying; but it surely teaches that the claims of the Lord rank above all others. Nowhere has the word of God given to husbands, parents or masters, any more than to kings, the smallest authority to interfere with what concerns His

own house and its divine order. The command to render obedience to certain ones in positions of authority over us is based upon the fact that God gave them that measure of authority. It is therefore a part of our obedience to God to obey them in that which is their due. But the moment we disobey God in order to obey them, the whole reason for obeying them has disappeared. If a husband attempts to free his wife from her responsibility to obey God, then he has no ground whatever to ask her to obey himself. If he claims her obedience because God has bidden her to be subject to her husband, he thereby admits that she owes God the first obedience; and that obedience to her husband follows after, and is because of, her obedience to God. As soon as he bids her do a thing that she believes to be contrary to the word of God, or forbids her to do that which she believes God has commanded her to do, he has destroyed the only foundation upon which her obedience to himself rests. Under the

law, a husband or father might allow or dis-allow, at pleasure, the *voluntary* vow or promise of wife or daughter (see Num. xxx). But no provision was ever made to let husbands and fathers take the responsibility of obedience to God's commandments upon themselves, so as to free their wives and children. Rulers have hailed men and women to prison and to death, in their ungodly usurpation of authority over the conscience, putting themselves in God's place. Husbands and parents have made use of physical violence, or deprivation of privileges and even necessities of life, for the same purpose. There is no difference in principle, and God will judge them. It is the privilege of the oppressed to obey God at all cost; or, when violence is used, not to strive, but stedfastly to refuse, even to death, to disregard God's commandments. All the more, because of the need of taking such a stand, should there be an implicit obedience to those in authority, where the claims of God are not interfered with. Too often,

the pretence that service is being done to God is pleaded as an excuse for not rendering what is due to parents, husbands, etc. Happy the wife or child who can say to husband or father "You can bear witness that I obey you in every thing that is within your province. I do it because God commands me to to it; and just for the same reason I must obey Him now, though you would step in between God and my soul." We should do well to remember that in the church, as well as in the family and in the nation, God has given a measure of authority to some, to be exercised for the well-being of all. But here, again, we find exactly the same limitation. It is true that the commandment "Obey them that have the rule over you, (margin: them that guide you) and submit yourselves" (Heb. xiii. 17), specifies no limit, as in other cases we have referred to. But a previous verse shows us clearly enough where the limit comes in. Verse 7 is really in a past tense (see Revised Version), and refers to

guides in the assembly who have passed away; but it shows us the character of their guidance and the source of their authority. "Remember them that did guide you, which *spake unto you the Word of God.*" If they went beyond or stopped short of that, their authority was at an end. They then are only drawing the disciples after themselves (see Acts xx. 30), and become makers of divisions, who should be avoided (Rom. xvi. 17). How solemnly all this applies to those who impose commandments of their own or of any man's making upon the professed children of God, whether it be pope or so-called "General" synod or conference. The exercise of all God-given authority, when used in His fear, will lead to more submission to God Himself in all things. But authority put between the soul of another and God, marks the anti-Christ character, which will have its full development, when, at last, the lawless one proclaims himself to be God, and claims for himself all worship and all obedience.

---

COMMUNICATIONS FOR THE EDITOR

should be addressed to

ALFRED J. HOLIDAY,  
12 WHETLEY GROVE,  
BRADFORD,  
ENGLAND.

---

ALL THE VOLUMES

Of the "*Pathway*," except Vol. II. (1881), which is reprinting, are now on sale, as follows:—

- 1880 (Vol. I.), Bound in Cloth, ONE SHILLING.  
" Paper Covers, SIXPENCE.  
1881 (Vol. II) Bound in Cloth, ONE SHILLING.  
1882 (Vol. III.) Bound in Cloth, ONE SHILLING.  
" Paper Covers, SIXPENCE.  
1883 (Vol. IV.) Bound in Cloth, ONE SHILLING.  
" Paper Covers, SIXPENCE.

All *post free* at these prices, from Publishing Office, 40 Sauchiehall Street, Glasgow.

---

LETTERS FROM ABROAD.

In sending letters from Canada and the United States, please note that the postage is 5 cents, if not over the prescribed weight. Kindly see that the proper postage is affixed, as any deficiency is double charged to us at this side.

---

VOL. II. BELIEVER'S PATHWAY.

As this Vol., which has been for a few months in the hands of the printer re-setting, is expected to be ready sometime during this month, we shall feel obliged to our friends who have ordered copies, if they would re-order them, and, as soon as they are bound, we shall despatch the Volume to their address.

Packets of assorted *Evangelists* for 1883—  
One Shilling per 100, post free.

**REPRINTS**

FROM

**"THE BELIEVER'S PATHWAY."**

Demy 32mo., 16pp., 4d. per doz., or 2/ per 100, post free.

**"DECENTLY AND IN ORDER."**

*Punctuality, &c.*

By ALFRED J. HOLIDAY.

**ON CONTINUING.**

- "Continue in My Word."
- "Continue in My love."
- "Continue in Gospel Testimony."
- "Continue in the Faith."

By F. A. BANKS.

Crown 32mo., 16pp., 4d. per doz., or 2/ per 100, post free.

**"FORGET NOT."**

*A Word on Giving.*

By ALFRED J. HOLIDAY.

Crown 32mo., 8pp., 2d. per doz., or 1/ per 100, post free.

**EVIL SPEAKING.**

**ADDRESSES.**

In sending orders, kindly let your *address* be plainly written, and say if Mr., Mrs., or Miss.

If there is any error in the address on your monthly parcel, please point it out to us as soon as you can.

If at any time you *change* your address, kindly let us know at earliest opportunity, and at same time mention what your old address was, as there may be more subscribers of the same name.

**TO SUBSCRIBERS.**

We shall continue to send out all the usual monthly parcels, during this year, unless we hear to the contrary.

*Remitting Money.*

Kindly send post-office orders or postal orders for all amounts above three shillings.

Remittances from America may be made by dollar bills value four shillings each, or by post-office order. United States or Canadian postage stamps, and all foreign postage stamps, are of no use to us whatever.

**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 saints 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, 3/
2 copies " - 1/6	6 copies " - 3/6
3 copies " - 2/	7 copies " - 4/
4 copies " - 2/6	8 copies " - 4/

and so on, sixpence being added for each additional copy for one year.

50 copies monthly for one year, 24/.

The following are the rates for the *Pathway* to Australia and New Zealand, for one year:—

1 copy, 1/6.	2 copies, 2/.	4 copies, 3/6.
8 copies, 7/.	16 copies, 13/6.	25 copies, 20/6.
50 copies, 41/.		

**The Evangelist,**

for broadcast distribution, published monthly.

PRICE SIXPENCE FOR 50 COPIES, *post free*.

Any less number, postage extra.

33 copies of the *Evangelist* are sent *post free* for one year to Australia and New Zealand for 7/. 70 copies, 13/. 100 copies, 20/.

All orders, communications, and remittances to be sent to

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

THE

# Believer's Pathway.

No. 58.

OCTOBER, 1884.

Vol. 5.

## MANY MEMBERS, ONE BODY.

“**I** AM fearfully and wonderfully made,” wrote the Psalmist (Psa. cxxxix. 14); and if we listen to but a very little of what surgeons can tell us about the bodies God has given us, we are ready to echo the words. The multitude of parts of which a human body is composed is perfectly bewildering; and these different parts have an infinite variety of duties to perform. Yet how easily and how naturally the whole wonderful mechanism works; what perfect harmony pervades it all. So that we think of it just as one whole, and not as a number of parts; as a body, and not as a collection of members. But it only works in this easy and natural manner while it is all in health. No member of the body can do its

duty, if it is not itself in a healthy condition; and, on the other hand, members, healthy in themselves, may lose much of their power through the general unhealthiness of the body. Again and again, as we know, the Spirit of God uses the figure of a body to teach us the relationship of believers to Christ and to each other; and the lessons thus set before us seem to be inexhaustible. How many of our mistakes the Scriptures correct, by simply asking what they would look like if the same thoughts were to be carried out in our own bodies. In this way our false humility is exposed, that says, “Oh, I can do nothing. I have no gift, and I have no time either. I am no use at all.” Just imagine some member of our body talking in this way; and we see the folly of the thing in a moment. “If the foot shall say,

Because I am not the hand, I am not of the body ; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body ; is it therefore not of the body?" (1 Cor. xii. 15, 16). There is as much self-will and rebellion very often in this false humility, as in the boastful pride that leads us to pretend to be something that God has never made us. In verse 18, we read, "But now hath God set the members every one of them in the body, as it hath pleased Him ;" and He has set none of them there for nothing. Real humility will lead us to accept just the place that God has given us, and to count upon Him for needed grace and power to occupy that place so as to glorify Him. But there is just the opposite danger to the one we have been considering, and we are reminded of it in the 21st verse. "And the eye cannot say unto the hand, I have no need of thee ; nor again, the head to the feet, I have no need of you." While a less prominent member of the body is

apt to think, "I am of no consequence, because I cannot do as such an one does," the one whose position has thrust him prominently forward, is just as liable to suppose that he is independent of his fellow-members, and has not the same need of them that they have of him. God has joined the members of the body together in such a way that they may all "have the same care one for another" (verse 25); and this is His own pattern of what should be in the Church. Of course, the great business of Satan is to upset all this, and everywhere he seems to resort to the mischievous devices we have been pointing out. In this way, in an assembly of believers, a large number will gradually persuade themselves that they have no special responsibility as to the well-being one of another. They shirk their share in everything, and so thrust far more than their share upon the others. For a while, perhaps, the more willing and diligent ones seek to stir up their slacker brethren to a truer understanding of their rel-



ative positions. Little by little, however, they become accustomed to the position they have been almost forced into; till, at last, brethren who used to mourn because their fellow saints took so little part in the care of God's house, begin to resent any sort of interference with what they have learned to look upon as a special right of their own. Here we see the effect of the two extremes of error we have been considering. The one says, "I am nothing, I am not responsible," or, in other words, "I am not of the body;" while the others say, in effect, "I am everything; all gift and all authority centre in me," which just answers to, "I have no need of you." In this way, gradually, the children of God have become divided into two distinct classes of clergy and laity, ministers and congregations; distinctions, we need hardly say, which are not to be found in the New Testament. We can readily see the evil of all this when it is full blown, so that the congregation engages a talented

minister, at so much a year, to minister regularly for its edification, or, alas, how often we might say, for its gratification. But we are very slow to detect the budding of the mischief in our own hearts, while we are as yet gathering together in scriptural form. In this, as in everything else, we need to get to the root of the evil, if we are really to obtain help from God to deal with it. And is not the unbelief of our hearts the cause of all this departure from the ways of God? Unbelief manifests itself in two ways—distrust of God, and confidence in self. "My people have committed two evils; they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. ii. 13). Very likely we should be shocked if any one proposed to engage some gifted brother to come and minister regularly to us. But let us ask ourselves how much our hearts are exercised before God, as to the ministry of His word among us, and all other service in connection with the care

and edification of the saints. How often we hear the remark, "We have no one amongst us able to speak so as to edify the church." But if our gathering around the Lord Himself was more of a reality, and less of a form and a theory, should we not oftener have to tell that indeed we had proved Him to be sufficient for all our needs? Brethren, this is what we want—to lay hold upon God Himself: and it is only as we are trusting Him all the time, that we can know what an abundant and never-failing supply we have in Him for every want.

—:o:—

By the mere natural understanding, men may learn much of the truth of God, and afterwards renounce and deny it. But if, by the Spirit's unction, we learn anything, we hold it fast. His true teaching carries with it assurance to the soul that it is God's truth we are learning. Of this assurance Satan has his counterfeit; and only by walking humbly with God shall we detect the fraud.

**"CAREST THOU NOT THAT WE PERISH?"**

(Mark iv. 38.)

**W**E sometimes think that the disciples were a good deal like children, in the way they spoke out just whatever was in their hearts. Nowadays, we do not pray, in so many words, that the Lord will give us something better than to any of our brethren, as James and John got their mother to do on their behalf. And when we are in difficulty or distress of any sort, we do not deliberately accuse the Lord of indifference, as the disciples did in the ship. Perhaps we have learned pretty well what sort of things we ought to pray for; and we may even have a critical ear, to detect where a less instructed brother asks for things that the Scriptures would scarcely warrant. But if the real wishes of our hearts were to be laid bare, we fear there would often be a wide difference between them and the very orthodox and scriptural words that we have uttered. How often

we say that God looks at the heart, and yet how little we are concerned to prepare our hearts before Him, so that there may be agreement between the inward desires and the uttered requests, and that our words may not be spoken more for our brethren's ears than for God's. But this question of the disciples "Master, carest Thou not that we perish?" and the gracious way in which the Lord replied to it, seems to tell us how far better it is to pour out the whole of our hearts to Him, than to cover up our unbelief with fine sounding words. Of course, we no more need to imitate the unbelief of the disciples, than to put on an appearance of faith when the reality is not present. We are not holding up as a pattern, their suggestion that the Master cared nothing about their danger. We are only pointing out that if we are truly to draw near to God in prayer, we must pour out all our complaint, all our burden, before Him; and not the least part of that burden, is the difficulty we have really to believe that He is

caring for us every moment. The precious book of Psalms furnishes many an example of what we are saying. There we find the out-pouring of David's soul, without any reserve, before God. Is he in darkness? There is no pretence of seeing the light. Is he brought to the verge of despair? His fears and dread are all told out. But, however near to despair he may seem to come, despair itself is impossible, as long as He can tell out everything to God. There is nothing more deadening to the soul, than the practice of expressing, in the form of prayer to God, sentiments or desires that are not the genuine out-pouring of our hearts. While, on the other hand, nothing is richer with blessing to the soul, than the honest emptying out of our hearts in His presence. When we are honest with God, God can make Himself known to us, and can show us His thoughts and His purposes. And then, how the light scatters the darkness. Because the path is difficult, we begin to think that God has forgotten us,

and the great remedy is to go straight to Him and tell Him all about it. In Psalm cxlii. 2, we find David (at that time an outcast in the cave of Adullam, while Saul was hunting for his life) saying, "I poured out my complaint before Him; I shewed Him my trouble." But the next verse tells us of the precious consolation that was ministered to him. "When my spirit was overwhelmed within me, then Thou knewest my path." God not only knew his path, but had appointed it all, and as soon as David could realize this, what could disturb his peace? Well may he pray, "When my heart is overwhelmed, lead me to the rock that is higher than I" (Psa. lxi. 2). Solomon tells us that "a man's heart deviseth his way: but the Lord directeth his steps" (Prov. xvi. 9). No wonder if there is little peace in the soul, while this state of things lasts. But if we make it our business to get direction from the Lord, instead of devising a way for ourselves, there will be nothing to hinder our communion; and instead

of trying to bring God into *our* ways, we shall be able to say, with the Psalmist, "Hold up my goings in THY paths, that my footsteps slip not" (Psa. xvii. 5).

---

**"FOR THIS CAUSE CAME I  
UNTO THIS HOUR."**

JOHN xii. 27.

**W**HEN our blessed Lord was made to pass through deep waters of sorrow and trouble, his soul was comforted, both with the certainty that the path He was treading was the one appointed for Him by the Father, and with the prospect of the joy to which that pathway was surely leading. The 102nd Psalm, as the inspired heading tells us, is "A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord." Now the afflicted One of this Psalm is the Lord Jesus Himself, in proof of which we may refer to the quotation from it in Heb. i. 10-12. This quotation is from verses 25 to

Oct., 1884.

*THE BELIEVER'S PATHWAY.*

151

27 of the Psalm, and shows us that these verses are God's reply to the outpouring of the heart of His afflicted Servant and Son. Doubtless it was thus that the angel from heaven strengthened Him (Luke xxii. 43), for this Psalm is a Gethsemane experience; and, thus strengthened, He never flinched when His enemies came to seize Him. From first to last, Jesus walked in a prepared path, and it was the meat of His soul to do the will of the Father who had sent Him, and to finish His work (see John iv. 34). When first He laid aside His glory to come to earth, He said, "Lo, I come; in the volume of the Book it is written of Me, I delight to do Thy will, O my God: yea, Thy law is within my heart" (Psa. xl. 7, 8); and He never for a moment belied that declaration. Whatever troubles might come, to Him they were but part of the fulfilment of the purpose and appointment of God concerning Him; and, consequently, they could never turn Him aside. "Now is my soul

troubled," we find Him saying in John xii. 27, "and what shall I say?" Shall I say, "Father, save me from this hour?" Ah no, He could not ask that, for was it not the very thing He had come for? "But for this cause came I unto this hour." What then shall He ask? "Father, glorify Thy name." And the answering voice from heaven told how the Father was well pleased in His Son. It was in this way that He enjoyed unbroken communion with His Father, all the time He was on earth. "He that sent Me is with Me," He could say. "The Father hath not left Me alone, for I do always those things that please Him" (John viii. 29). And it is in this way alone we also can walk in fellowship with God. We need to be on our guard against the sentimental substitutes for real communion, that God's people are being deluded with. A sure test for all professed holiness and enjoyment of God's presence is this—Does it lead to more reverence for all the Word of God, to more

unquestioning obedience to what is written? Too much of what passes for holiness now-a-days, is Satan's specific for quieting an uneasy conscience; and oh, how utterly unlike it is to anything that we find in the ways of our great Example. Whether we trace His footsteps in the Gospels, or learn His soul's experience, as told out in the Psalms, we always find Him magnifying the Word of God, which He had come to accomplish. May God give us to know that our pathway too, is traced out in "the volume of the Book," and may He also give us grace to walk in the way there laid down for us.

—:o:—

IF we honour God in the little matters of our daily life, He will prepare greater occasions for our faith, and so put honour on the obedience that was little known to any but Himself. Abraham had so dealt with God about all the daily little matters of tent and household, that when the great occasion comes (Gen. xxii.), the man of faith shines forth.

## THE COMING OF THE LORD.

(NOTES OF AN ADDRESS.)

**F**EAR that the reality of the coming of Christ is not what it used to be to many of God's people; and I would earnestly press upon gospel preachers particularly, that they seek by God, help and grace to make known what He has revealed on this important matter, as it affects the unsaved. There are many dangers connected with this precious truth of the coming of Christ, and we need to be on our guard against them. Satan is very busy preaching a coming of Christ; for imitation of God's truth has always been one of the devil's most successful plans for opposing it. As long as he could, he put the extinguisher upon this precious truth; but now, that he can no longer do that, he seeks to pervert it. I do not know one single delusion for the last fifteen years that has arisen in the Church that has not concentrated itself around false conceptions of the coming of our Lord. There is nothing that will so lift us above the difficulties that we meet with day by day, as this blessed fact, that Christ is coming, and that soon—aye, it may

Oct., 1884.

*THE BELIEVER'S PATHWAY.*

153

be to-day. Don't let us put it off, and think in our hearts that it will be a long time 'ere He comes. May God grant that our hearts may be exercised more about it. Brethren, He may come in the very midst of our church disputes. I sometimes think, if the Lord were to come in the middle of our wrangling, how ashamed we should be. "Let not your hearts be troubled; ye believe in God, believe also in Me." In the midst of Satan's malice, Peter's denial, Judas' treachery, and the forsaking of His disciples, He has one blessed remedy—faith in God. Is it not with special interest and comfort that the Lord brings in here that precious word, "Let not your hearts be troubled." The Lord knows how and when to give us comfort, and we have this to lay hold on in the midst of all our troubles and difficulties—faith in God. "I will come and receive you unto Myself." Let these words, "unto MYSELF," ring in our hearts. It is not unto heaven, but unto Christ. God would have these words written on our hearts, "unto Myself." He who gave Himself for us, to redeem us and make us His own treasure, is the One into whose presence we are to be gathered soon. "That where I am, there ye may be

also." May the Lord give us to know His mind on this subject, that we may understand His purposes concerning His church and the earth. Unless we are clear on this point, we shall be in danger of being led astray by delusions of all kinds. Rev. xxii : The last word that was ever heard on earth from the risen Christ was that word heard by John on Patmos Isle, "Surely I come quickly." These words are spoken also to us who are gathered here to-day. "I come quickly." It is as true to-day as when first uttered. If God waits, He waits in patience. If He tarry, wait for Him, for He will surely come. May God give us to realise what the patience of Christ is, as He waits on His Father's throne for that blessed nuptial day, when He shall claim His bride as His own, and present her faultless before the presence of His glory with exceeding joy. While He waits, He has purposes to accomplish. You and I can say, "I thank God that Christ did not come last century." Why? Because, by His grace, we are at this present time looking, waiting, and longing for His return; and we can, and I trust do, say from the heart, "Come, Lord Jesus, come quickly." Many of God's children have dear ones who are un-

converted, and some may ask, "How can I say, 'Come, Lord Jesus, come quickly,' when those who are dear to me are still unsaved?" You are told to say, "Come," therefore say it with your eye on God, and leave all in His loving, gracious hands, having asked Him in faith to save them. I remember a dear man in America, who had six unconverted sons. He was dying, and his friends, as they surrounded his dying bed, asked him, "Have you no concern in your heart for these six sons that you are about to leave behind you?" "No, I have none; I have perfect rest and joy, because I have committed them to Him in whom I trust; and I have no more doubt that these six sons of mine, who are now unconverted, shall meet me when the Lord comes, than that I am going to be with the Lord now." He had not been in his grave six years before God had brought all those six sons to Himself. While by faith we hear Him say, "Surely I come quickly," may we be enabled to respond again and again, "Amen, even so, come, Lord Jesus."

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecies of this Book" (v. 7). These words, "I come quickly," are here

linked with obedience, for the disobedient soul will not be ready to welcome the Lord. May the Lord stir up our hearts in matters of obedience, so that as obedient children we may be able to realise and delight in that word, "Behold I come quickly." There is not one single word in the whole of this blessed record, to which God has attached such signal blessings, as He has to the words and sayings of this prophecy. There may be things in it that few understand; but the more we read this Book in a childlike Spirit, seeking from God help and understanding, the better shall we understand it. It is not written for wise and learned men. The Lord Jesus said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight" (Matt. xi. 25, 26). He reveals His mind to the weaned ones. If we have weaned hearts, the Word will not be difficult to understand. The idea conveyed by our English word "weaned" is something unpleasant, and we do not like it. The word in the Hebrew is different. It does not present the thought of what we are weaned from,



but rather speaks of that with which we are satisfied. The weaned child in Hebrew is the satisfied child. I once said to a brother in a high position in life, "Have you given up much for Christ?" "No, I got everything," was the reply. He was not thinking of what he had given up, for that which he had got filled his mind. Paul counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord. If the Christian has lost anything, it is because it is not worth having. If it was worth having, God would have kept it for him.

"Seal not the sayings of the prophecy of this book, for the time is at hand" (v. 10). I trust that from this meeting God may send His children shouting, "Behold, the Bridegroom cometh." We almost hear the footfall at the door. Would to God our hearts were more alive to it. Would that we knew what it is to be as men waiting for their Lord; not in uncertainty, but in the certainty of a living hope. In the Bible, hope is always a certainty. On earth, all is uncertainty; but God's promises are all certainties, for they rest upon the mighty pledge of the mighty God. Therefore, when we say, "I hope," in the Scripture sense of the word, it

means, "I hope, and my hope is backed by the God of hope, on whom I rest and trust." "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still." Then there will be no more shams. The outward and inward will correspond. These dark days that are coming upon the earth, are days wherein God will show things to be what they really are; not as men may think of them, but as God Himself sees them. "Behold, I come quickly, and My reward is with Me, to give to every man according as his work shall be" (v. 12). In the 7th verse, His coming is connected with obedience, but here with reward for service. This at once takes us to the judgment-seat of Christ. "We shall all appear (be made manifest) before the judgment-seat of Christ." This does not refer to the judgment of our persons, but of our works. As persons we were judged in the person of Christ on the cross. May God prepare all His dear children for the solemnities of that judgment; for its unfoldings, revelations, and manifestations; for, as we have already read, we shall all be manifested there. The judgment-seat of Christ is closely connected with the advent of Christ, and we should not look at the one apart

from the other. His coming leads us to His judgment-seat. At His coming, the dead are raised, the living changed, and we are caught up together to meet Him in the air. Then follows the judgment-seat; and, after that, we shall find ourselves at the marriage supper of the Lamb. All this time, this dark world is rolling on to judgment. May you and I see to it that we are not carrying along with us to the judgment-seat a great deal of chaff. May God give us grace to burn the chaff now, and if it is burnt now, there will be none to burn then. Don't let us be carrying the chaff, and thinking that it is wheat. All that is not obedience to God's written Word is chaff. All Judas' life was chaff from beginning to end. He helped on the kingdom of God, but he was not of it nor in it. There are many men who may be useful to the church, but they are not in it. Never let us judge of things by their apparent usefulness. 16th verse: "I am the . . . bright and Morning Star." That which will manifest itself to Israel is the sun arising in its strength. We are waiting for the day dawn, when the Morning Star will come. "I will give unto him the Morning Star." "Surely I come quickly," and here is John's response, and the re-

sponse of the whole church of God, "Amen, even so, come, Lord Jesus." The Lord send us away by His grace with these words ringing in our hearts. And may we go forth to live and wait for Him.

### GIDEON AND HIS EPHOD.

JUDGES viii. 27.

**A**BOUT the time that Gideon's name appears on the sacred page, God's people, Israel, were in sore straits. They had sinned against the Lord, and their sin had found them out. They had sowed to the flesh, and now they were reaping corruption (Gal. vi. 8). But the Lord in His mercy heard their groaning, and appeared for their deliverance. The instrument chosen for this purpose was one of the weak and despised things (1 Cor. i. 27, 28). Gideon's family was "poor in Manasseh," and he was "the least in his father's house." But the eye of the Lord discerned in Gideon qualities that would suit the Divine purpose.

It would be most instructive to go over the whole narrative of Gideon's call, his training, and his complete victory over the enemies of the Lord. Such, however, is not our present purpose, but rather to glean some

Oct., 1884.

## THE BELIEVER'S PATHWAY.

157

lessons from the concluding passages in his history.

We find at chap. viii. 22, after his return from victory, that "the men of Israel said unto Gideon, "Rule thou over us, both thou and thy son, and thy son's son; *for thou hast delivered us from the hand of Midian.*" How like *man* this is. Although God had manifested His power in such a marvellous way, the men of Israel seem never to have discerned the Lord's hand. They saw only the instrument which He used; and now they wanted to put that instrument in the place of the Lord Himself! Man's heart is still the same, and often manifests itself in the same way among the saints. When the Lord, in abounding grace, comes in and takes up some very unlikely instrument, and makes a breach in the kingdom of darkness, how much the instrument is made of. His name is in everybody's mouth, and even the Lord's own people practically forget that the preacher is simply a tool in the hands of omnipotent grace: while there is often the desire, expressed or unexpressed, for the preacher to settle down and become "our minister," thus making him their centre instead of Christ. This temptation Gideon had grace to

resist. But, since Gideon's day, many a dear young servant of the Lord has been caught in that snare. If one has been manifestly used in the conversion of souls, he must needs give up the work to which he was called and for which he was fitted by God, and then go through a certain theological training in order to become *a minister*. But, in these days in which we live, many of the servants of the Lord have got beyond that. They would not allow themselves to be made a centre of gathering for the Lord's people; neither would they on any account assume kingly or priestly authority among the saints. Yet they may be caught in another snare as Gideon was. Gideon would not himself come in between Israel and Jehovah; but he made *something* which did so; and it matters little whether it be a *man* or a *thing* that takes the heart away from Christ—the enemy has gained his end. We read that Gideon took some of the trophies of his victory, and "made an ephod thereof, and put it in his city, even in Ophrah, and all Israel went a whoring after it, which thing became a snare to Gideon and to his house" (Verse 27). Why he did so, we are not told. He may have had the best

of motives. Perhaps the thing was designed as a memorial of the deliverance which the Lord had wrought; and withal, he copied a divine thing. The ephod was a very important part of the High Priest's garments; but it suited the devil's purpose as well, and perhaps better than a golden calf would have done. While many of us have got as far on as Gideon, so that we would not ourselves come in between the Lord and His people, nor knowingly allow any one else to do so, yet we have to beware lest anything that is itself divine be exalted out of its true place, and so become a snare to the Lord's people. And, among the various things the enemy uses, few things are more common, and certainly none more subtle, than "church order" according to the word. We prize church order, and rightly so; but it is quite possible so to exalt it as to give it the place of Christ Himself. It is most proper that believers be baptized and brought into the fellowship of saints gathered to the Name of the Lord. Yet at the same time we may manifest great zeal in getting Christians baptised and brought forward to break bread, while we utterly neglect piety at home, and practical godliness from day to day.

Baptism and breaking of bread and church order are important, and we esteem the Lord's precepts concerning these things to be right. *But they are not Christ.* To be baptised and brought into fellowship in a scriptural church is not the end of Christian conflict. Indeed it may but mark the beginning of a new order of trial. A young Christian thus brought in is as liable to be assaulted by the enemy as one living in ignorance of these blessed ordinances. It is painfully true that among many there is a sad lack of conscience as to the commandments of the Lord concerning "the church," and church ordinances. But it is not for such that we now write: it is rather to help those who are scripturally gathered to *The Name*, and yet have settled down and ceased to grow in grace, though all the while very zealous regarding church order and ordinances, so much so that they seem to have allowed these things to slip in between their hearts and Christ Himself! Many of us can look back to the time when first we gathered unto the precious name of the Lord Jesus, and remember what sweet times we then had. We knew little, but we had a clear realisation of the *presence of the Lord Himself*;

and we often feel how difficult it is in these days to preserve our early simplicity, to be gathered as really unto *a living person*; and how much we are in danger of being more concerned to have Christians brought into fellowship *with us*, than to have them led into fellowship *with Christ* and kept there. We are so apt to feel as if being in a right position is a guarantee that saints are in a right condition; and, as Gideon's ephod became a snare to him and to his house, so church truth in one or other of its aspects has become a snare to many and seduced them away from fellowship with a *living Redeemer*, until the tone of much of our literature, and the spiritual atmosphere of many of our meetings have become so *churchified*, that the blessed Christ of God is almost lost sight of. The consequence is, that a sad blight has come over many. Nothing will bring back the dew of our youth but a return to "the simplicity that is in Christ." We are not to undervalue or give up truth; but truth held and contended for, out of fellowship with God, is one of Satan's subtle snares; and, if once a Christian is fairly caught in that snare, he is incomparably more hopeless as to growth and usefulness than

if he had never known these truths at all. Oh, the wily enemy we have to contend with! And we are never safe one moment except when we are consciously feeling our own helplessness and so leaning on the arm of omnipotence. And we are never more in danger of being tripped up than after some signal victory. Instead of laying our trophies all down at His feet, we so often allow them to come in between our hearts and Christ. If the Lord has been pleased to use us even in a small measure, we do so much need to be on our faces before Him, lest the enemy overcome us and thus spoil all.

---

COMMUNICATIONS FOR THE EDITOR

should be addressed to

ALFRED J. HOLIDAY,  
12 WHETLEY GROVE,  
BRADFORD,  
ENGLAND.

---

ALL THE VOLUMES OF THE PATHWAY

*are now on sale, as follows:—*

- 1880 (Vol. I.), Bound in Cloth, ONE SHILLING.  
" Paper Covers, SIXPENCE.  
1881 (Vol. II.), Bound in Cloth, ONE SHILLING.  
" Paper Covers, SIXPENCE.  
1882 (Vol. III.), Bound in Cloth, ONE SHILLING.  
" Paper Covers, SIXPENCE.  
1883 (Vol. IV.), Bound in Cloth, ONE SHILLING.  
" Paper Covers, SIXPENCE.

All *post free* at these prices, from Publishing Office, 40 Sauchiehall Street, Glasgow.

REPRINTS

FROM

"THE BELIEVER'S PATHWAY."

Demy 32mo., 16pp., 4d. per doz., or 2/ per 100, post free.

"DECENTLY AND IN ORDER."

*Punctuality, &c.*

By ALFRED J. HOLIDAY.

ON CONTINUING.

"Continue in My Word."

"Continue in My love."

"Continue in Gospel Testimony."

"Continue in the Faith."

By F. A. BANKS.

Crown 32mo., 16pp., 4d. per doz., or 2/ per 100, post free.

"FORGET NOT."

*A Word on Giving.*

By ALFRED J. HOLIDAY.

Crown 32mo., 8pp., 2d. per doz., or 1/ per 100, post free.

EVIL SPEAKING.

ADDRESSES.

In sending orders, kindly let your *address* be plainly written, and say if Mr., Mrs., or Miss.

If there is any error in the address on your monthly parcel, please point it out to us as soon as you can.

If at any time you *change* your address, kindly let us know at earliest opportunity, and at same time mention what your old address was, as there may be more subscribers of the same name.

TO SUBSCRIBERS.

We shall continue to send out all the usual monthly parcels, during this year, unless we hear to the contrary.

*Remitting Money.*

Kindly send post-office orders or postal orders for all amounts above three shillings.

Remittances from America may be made by dollar bills value four shillings each, or by Post-office order. United States or Canadian postage stamps, and all foreign postage stamps, are of no use to us whatever.

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 saints 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, 3/
2 copies " - 1/6	6 copies " - 3/6
3 copies " - 2/	7 copies " - 4/
4 copies " - 2/6	8 copies " - 4/

and so on, sixpence being added for each additional copy for one year.

50 copies monthly for one year, 24/.

The following are the rates for the *Pathway* to Australia and New Zealand, for one year:—

1 copy, 1/6.	2 copies, 2/.	4 copies, 3/6.
8 copies, 7/.	16 copies, 13/6.	25 copies, 20/6.
	50 copies, 41/.	

The Evangelist,

for broadcast distribution, published monthly.

PRICE SIXPENCE FOR 50 COPIES, *post free*.

Any less number postage extra.

33 copies of the *Evangelist* are sent *post free* for one year to Australia and New Zealand for 7/. 70 copies, 13/. 100 copies, 20/.

All orders, communications, and remittances to be sent to

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

THE

# Believer's Pathway.

No. 59.

NOVEMBER, 1884.

Vol. 5.

## HE GAVE HIMSELF A RANSOM FOR ALL.

(1 Tim. ii. 6.)

**W**HEN we were still unsaved, how blessedly the breadth of John iii. 16 met our case: "God so loved the world, that He gave His only begotten Son." The work of the Holy Spirit, in connection with the Gospel, was not to show me that I was one of the chosen ones, but that Christ had made such a full satisfaction to God about sin, that the vilest sinner, even such a one as I, believing on Him, should be saved. What God's Spirit had to show me about myself, was that I was a sinner, not that I was one of the elect. The Spirit shows us nothing that is not in the Scriptures, and the precious Scriptures of truth contain no list of the names written

in the Lamb's book of life. "When He (the Comforter) is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged" (John xvi. 8-11). Consequently, it is a great mistake to press upon an unsaved sinner, "You must believe that Christ died for *you*. If you can believe that He died for *you*, then you are saved." God does not ask a sinner to believe for his salvation anything that is not to be found in His Word. His declaration is as follows: "For when we were yet without strength, in due time Christ died for the ungodly" (Rom. v. 6). The Gospel points out Christ to the sinner as the divinely-appointed refuge from

judgment; but it does not say, "If you can believe that that refuge was prepared for *you*, you are safe." On the contrary, it says, "That refuge is prepared for sinners; and if *you* come and hide there, you are safe." If the first of these statements was made, the sinner might answer, "But how am I to know that the refuge was specially prepared for *me*, seeing that the Scriptures say nothing about it?" But in the latter case, the sinner is rejecting God's witness about His Son, if he does not believe what is said to him. The whole testimony of God to the sinner is about His Son; and the work of the Holy Spirit is to bring home that testimony to the sinner's heart and conscience. I am standing on the platform of a railway station, waiting for a train for London. Presently the train draws up, and I ascertain from the officials that it really is the London train. Of course the train is there for all who want to go to London; and, as a consequence of my believing what the officials say, I take my

seat in it. The guard does not tell me that if I can believe that the train was specially provided for me, I shall be sure to get to London; but he does tell me that the train is going through to London, and he adds, "Get in there, and you will be all right." Is it not just so with the Gospel? Because the Son of God bore the awful penalty of sin, He has become a sure refuge for all who believe in Him. But to believe in Him is not merely to believe certain facts about Him; no, not even if I could believe that He died in a special sense for *me*. To believe in Him is to trust Him for myself. It is a personal transaction of my soul with Christ, consequent upon my believing the testimony of God concerning Him. It is just like my getting into the train, because I believe what I have been told about it. The notion that I must believe that Christ died for *me* especially, before I can be saved, is one of the many devices of the adversary for occupying us with ourselves and our own



feelings, instead of with "Jesus only." It is most true that, in a very special and individual sense, He laid down His life for the sheep (see John x. 14, 15); but that is no part of the Gospel message to lost sinners. In this, as in all other matters, we need understanding from God, rightly to divide the word of truth.

—————

*HE GAVE HIMSELF FOR ME.*

(Gal. ii. 20.)

AND now, perhaps, some will ask, "If the Scriptures do not contain the names of the elect, and the Holy Spirit reveals to us nothing that is not contained in the Scriptures, how can any one ever say, 'He loved *me*, and gave Himself for me'?" For this reason, beloved brother: The Scriptures tell us that those who hear the voice of the Son of God, and believe on Him, do so because the God who chose them and loved them, called them and mightily drew them. Let us turn again to our unfailing guide, and listen to its unerring

voice. Writing to the young converts of Thessalonica, Paul says, "Knowing, brethren beloved, your election of God. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. i. 4, 5). Neither they nor he knew anything as to their election of God, till their reception of His message made it manifest. Paul had not preached to them that they must believe that Christ died for *them* especially. He had reasoned with them out of the Scriptures, that the Christ (the Messiah that the Scriptures foretold) must needs have suffered and risen again from the dead, and that the Jesus, whom he preached to them, was indeed Christ (see Acts xvii. 2, 3). Some of them believed, and consorted with Paul and Silas, while some believed not. Thus it was manifested who were the called of God. Look again at the Lord's own words to the unbelieving Jews: "I said unto you, that ye also have seen Me, and believe not. All that the Father

giveth Me shall come to Me" (John vi. 36, 37). "No man can come to Me, except the Father which hath sent Me draw him" (ver. 44). "Every man, therefore, that hath heard and hath learned of the Father, cometh unto Me" (ver. 45). These, and many other similarly solemn sayings of Christ, show that we recognise the choice and call of God, by the effectual working of God's Spirit in leading men to believe in His Son. But we must add another precious word from Paul's second letter to the Thessalonians. He had been unfolding to them the awful end of those who would not receive the truth, but had pleasure in unrighteousness: how God Himself would send them strong delusion, that they should believe a lie, that they all might be damned (see chap. ii. 11, 12). And then, with what unfeigned delight, he turns to the blessed contrast, "But we are bound to give thanks for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through

sanctification of the Spirit, and belief of the truth; whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (verses 13, 14). So that when they believed Paul's preaching, and turned to Christ, he could at once trace back the whole wonderful chain, link by link, to the eternal purpose of God. "Beloved of the Lord." Surely they are words of unsurpassed sweetness, when they tell not only that He loves me now, but that He has loved me eternally, and will love me eternally, God has chosen us *from* the beginning and *unto* the glory, and the call of the Gospel reveals, because it brings to pass, the purpose of God. It is sweet, too, to see the beautiful accord of the desires of the heart of Christ with God's purpose. In John xvii. 2, we find Him saying, "Thou hast given Him power over all flesh, that He should give eternal life *to as many as Thou hast given Him.*" Then in verse 8, "I have given them the words which Thou gavest Me, and they have

received them ;” and again, in verse 22, “And the glory which Thou gavest Me, I have given them.” Oh yes, beloved fellow-saints, the love of God is a special, personal, individual love for each one of us. He chose us, and gave us to His Son. And the very Gospel by which the purpose of God is accomplished, world-wide as is its gracious message, tells us how special and individual the love of God is. “For God so loved the world”—what could be wider? —“that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life.” Yes, God loved the world; but I could know no part in that eternal life, unless I had had a personal transaction with the Son of God, unless I had come a lost, ruined sinner, to trust Him as my Saviour. It is something like an hour-glass. First we see a mass in the upper part, and presently we find the same mass in the lower half; but it all had to pass through that narrow connecting passage, grain by grain. The

upper part shows us the saints in God’s eternal purpose, the lower part in the everlasting glory; but the Gospel that is now fulfilling God’s purpose is the narrow neck that teaches us how individual the love of God is. From the moment when He brought me to Himself, I can look back to see that He chose me and loved me before the world was; and I can look on to see that that love will never change in its individual character. The patriot may love a down-trodden nation, the philanthropist may have compassion on a suffering multitude; and yet neither may have any special interest in one single individual. But a father’s love for his children is just his love for each one of them. If he have six children, he does not love the six with six times the love wherewith he loves any one. He loves each one with the whole love with which he loves the six. So it is with the love of God, and so with the blessed Son of God, “who gave Himself for our sins . . . according to the will of God” (Gal. i. 4).

Oh for grace and power, to be able to comprehend, with all saints, the breadth, and length, and depth, and height of that marvellous love, which we share with countless multitudes, and which is yet, all of it, individually our own. He "loved *me*, and gave Himself for *me*."

#### ACCORDING TO THY WORD.

"Quicken Thou me, *according to Thy Word*" (Psa. cxix. 25).

"Strengthen Thou me, *according to Thy Word*" (ver. 28).

"Let Thy mercies come also unto me, O Lord; even Thy salvation, *according to Thy Word*" (ver. 41).

"Be merciful unto me, *according to Thy Word*" (ver. 58).

"Thou hast dealt well with Thy servant, O Lord, *according to Thy Word*" (ver. 65).

"Let Thy merciful kindness be for my comfort, *according to Thy Word*" (ver. 76).

"Uphold me *according to Thy Word*" (ver. 116).

"Give me understanding *according to Thy Word*" (ver. 169).

"Deliver me *according to Thy Word*" (ver. 170).

#### "AN INDEPENDENT THOUGHT."

"**B**UT, then, I do not see how I am to distinguish you from other Christians."

So said a lady the other day to a gentleman, as they were walking together, having casually met in the house of a friend. "And I do not want to be distinguished from other Christians," he answered; "giving me and my friends here the title of 'brethren' in the way you did just now, takes it away from those who are just as much the Lord's children as we are, though mixed up in denominations." "But you must have a name, you know," replied the lady. "Oh, yes, any name you find in God's Word — saints, believers, Christians; but we gather in *the Name of the Lord Jesus Christ*." "Well, I should hope all God's children do that, whatever sect they are in." "But how can you think so, when you see outside the buildings in which they meet the name they take—Wesleyan Chapel, Con-

gregational Church, and so on. Can you tell me what sect God's Word would put me into? It puts me into none, does it? Then I go into none. If I took a name such as any of these, it would exclude some of God's children; but we would seek to exclude none." "There now," she added, "I disagree with you. You do exclude some, as I myself know. There is a very dear friend of my own, a really saved man, if ever there was one, and he used to meet in the room you go to, and just because he had *an independent thought* he was objected to, and withdrew, rather than cause division. Such a little thing as an independent thought, differing from those in the meeting; and he had to leave on account of it. Oh, yes, you do exclude."\* "It was a very little thing, was it not," said one, who had so far taken no part in the conversation, "a very little thing to touch a dead body or a bone?"

\* We learned afterwards that the independent thought in this case referred to the denial of the eternity of punishment.

(Numb. xix. 16). It was even a necessary thing to do the first sometimes. And yet it was enough to keep the Israelite who did it seven days outside the camp." "Oh! but there, that was different. You would not talk like that now; these are days of grace, you know." And a good deal more to the same effect. May God save us from independent thoughts, and give us grace always to exclude them from our own hearts first, and then from God's assembly. But how apt they are to appear. As early as the 3rd of Genesis, God spoke, but man thought; and so it has been ever since. The plain Word is neglected, and man's opinions are put in its stead. David said in the 119th Psalm, "I hate thoughts, but Thy *law* do I love" (ver. 113). Naaman had a thought, but he was obliged to come down to what God's prophet said before he could be cleansed. Paul had a thought, as he tells us in the 26th of Acts 9th verse, but the bright light on the Damascus road changed it entirely. We have all had thoughts,

each one of which, as we went on, we found out to have been wrong. As to salvation *first*, we thought we must do our best, try to get to heaven by being good, reading our Bible more, and praying more regularly. But we found God's way quite different; for His Word said, "To him that worketh *not*, but believeth" (Rom. iv. 5). Then set right as to salvation, we began to *think* again. We had been baptised as babies; our parents were Christians; far better people than we are believe infant baptism to be right—all our own thoughts again—until, like the little saved boy in Orkney, we were brought to a stand by a word from the Lord. He was reading the 16th of Mark, 16th verse, to his mother one day, and commenting aloud as he read, "He that believeth"—mother, that's *me*—'and is baptised'—mother, that's *no me*—'but he that believeth not shall be damned.' Well, mother, I won't be damned, for I do believe in Jesus; but I should like to be *baptized*. And so he was; and

soon after he went home to the One whose Word he had kept down here. Then we look round again, and we *think*, Well, I'm not very happy, sitting down eating bread and drinking wine once a month with many that I am in fellowship with. I know that if I ask them if they had enjoyed the Lord, and had had sweet fellowship with Him at His table, they would stare at me. I know that through the week they will be in all kinds of worldly scenes; and if I ask them if their sins are forgiven, and if they are waiting for the Son from heaven, they would laugh at me. I am not comfortable about it; but then, I think, I must not judge people, as I cannot alter it. And yet the Lord has said, "Be ye not unequally yoked together with unbelievers" (2 Cor. vi. 14). Last year, a lad about seventeen got into conversation about these things with a Christian in Scotland. The lad was not converted himself, but had been hearing an address on separation, on the sin of saved and unsaved sitting together at the

“Lord’s table.” “Well,” he said, “my faither aye gangs till the Sacrament.” “And is your father saved?” “Na, na, I could na say that (his father was sadly given to drink); but that way wad never dae here ava; there’s only three or four ow’re there converted, and they could never mak’ a sacrament oot o’ that.” No, indeed; God’s Word changes man’s ways entirely. “Just do as you like, my dears. Go wherever it pleases you best, and you think you get most good; I shall never hinder you.” So a mother told us the other day she had said to her children, evidently thinking how good and charitable she had been; not a mention of God’s Word, of what He wishes, or of His claims. How sad! Dear brother, dear sister, will you think of *Him* and of *His* will? “Blessed are they that hear the Word of God, and keep it” (Luke xi. 28).

—:o:—

LET us beware of murmuring in the time of trouble. Let us settle it firmly in our minds that there is a meaning, a needs-be, and a message from God in every sorrow.

## LOOKING UNTO JESUS.

**I** LOVE to look to Jesus,  
Amidst my daily life;  
With its many cares and duties,  
Its troubles and its strife—  
Away to Him who giveth  
All that I *need* each day,  
Pow’r in the time of weakness,  
Strength for my earthly way.

Who, who beside could help me,  
And whither should I flee,  
In every joy and sorrow,  
But, Jesus, Lord, to Thee?  
Thou art my soul’s sure refuge;  
Thou, *only Thou*, can’st know  
The secret, untold longing  
Of weary hearts below.

When all around grows darker,  
And clouds o’er-shade my sky,  
Thou, Lord, remainest faithful,  
Still *Thou* art ever nigh.  
E’en though I oft forget Thee,  
And wander far away,  
'Tis Thy great love, so changeless,  
That keeps me day by day.

I would not live without Thee,  
For Thou art *more* to me  
Than all the priceless treasures,  
Of earth, could ever be.  
And now I’m only waiting  
Till “waiting times” are o’er—  
When the need for looking upward  
Will *then* be known no more.

GLENVAR,

### ONLY OUR SUNDAY SCHOLARS.

**P**AUL said, "I am made all things to all men, that I might by all means save some" (1 Cor. ix. 22). The Revised Version, in putting "I am become" expresses better the exact idea—that of a complete action whose effect is lasting. "I am become;" as much as to say, "This humble condition of spirit is now, as it were, a second nature to me."

What was the end of all this willing lowliness of the apostle? "That I might save *some*." Yes, only "*some*" were saved by Paul's words; and Christian workers of to-day need to remember this lest they grow weary and down-hearted. But do we save these "some"? Do we become all things to all men? Do we, Sunday-school teachers, become all things to those young people whom we have undertaken to instruct? How many of them know the Lord Jesus as their personal Saviour? I fear that our dull hearts say, "One has not time to get to know very much about

the children. It is scarcely worth while to spend three quarters of an hour with that girl or that chattering boy." Dear fellow-teachers, it is worth while, a thousand times worth while. Comparatively few grown-up people are born again, therefore we *must* seek to win the children and young folk. It is a solemn thing to be a Sunday-school teacher. May we ask our great Teacher for grace to stoop, and stoop, and stoop to the children, for His sake. Our entrance into His kingdom will be none the less, yea, it will be all the more "abundant," because for a few years we "became weak," that we might lead some little ones to simple trust in the Son of God who died for them.

### OUR JUDGMENT AS SINNERS, SONS, AND SERVANTS.

(NOTES OF AN ADDRESS.)

“**H**E that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation (judgment), but is passed



from death unto life" (John v. 24). Here is a blessed truth for every one of our hearts to lay hold of. But I want to read with you other portions of the Word that seem to contradict this. First, then, we will look at 1 Cor. xi. 28 to 32—"Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgment) to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." There we read of judgment coming upon the believer for certain evil ways. Turn now to 2 Cor. v. 10: "For we must all appear (be manifested) before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This is another verse that apparently contradicts John v. 24. The Scripture is full of *apparent* contradictions. That is one reason why God's children, when they come to the Scriptures, should come to them as little

children, willing to be taught by the Holy Spirit. But, if we set the Scriptures at the bar of human reason, then we shall find, from our point of view, many faults, imperfections, and discrepancies. It is our business to come and sit at the feet of Jesus, and hear His Word, and ask Him all our hard questions; then we shall find that the Scriptures explain themselves. The queen of Sheba, hearing of the fame and wisdom of Solomon, came from afar to prove him with hard questions. "She communed with him of all that was in her heart. And Solomon told her all her questions: and there was not anything hid from the King which he told her not" (1 Kings x. 1 to 3). Solomon's wisdom was wisdom given to him by the Spirit of God. The Scripture is God-breathed, and, therefore, it is perfect; and apparent contradictions only turn out to be perfections. We see the beauty and perfection of Scripture the more we look into it with a humble, subject mind. We see how everything is perfectly harmonised. The Psalmist says, "I will sing of mercy and judgment" (Psa. ci. 1). Some may say, "I can well understand how the Psalmist could sing of mercy, but how can any one sing of judgment?"

What is there in judgment that could tune my heart to sing?" When we come really to understand God's ways in judgment, we shall bow before Him, and reverently worship and praise Him, as in the light of His presence we learn His will.

*OUR JUDGMENT AS SINNERS.*

BUT now turn back with me to John v. 24. None but those who believe on the God who sent Jesus have everlasting life. God never tells us that the unsaved have everlasting life. Life in God's estimate is something higher than mere conscious existence; it implies joy, glory and pleasure for evermore. Therefore, He never applies the term "life" to the everlasting existence of the wicked. He tells us that they shall exist in everlasting woe and torment. But, "He that believeth on Him, hath everlasting life." That is not a life you can have to-day and lose to-morrow. It is not like our natural life, which we may have for a short time, and then it is cut off, and the place that knows us now shall know us no more. Death cannot touch the eternal life of the believer, for it is hid with Christ in God. "When Christ, who is our life, shall appear, then shall ye also appear with Him

in glory" (Col. iii. 3, 4). And so Jesus said, "Because I live, ye shall live also" (John xiv. 19). Our life is bound up with His; we are one with Him; we are members of His body; therefore, the believer possesses the very life of the Head, Christ. "He that believeth on Me, hath everlasting life, and shall not come into judgment." Why? Because he has passed *out of death into* life. Each believer has passed (in the person of Christ on the cross) through what Christ passed through. Therefore Paul could say, and every believer can likewise say, "He loved me, and He gave Himself for me." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. ii. 20). We have been, in God's reckoning, crucified with Christ, and are now risen with Him, and seated in heavenly places with Him (Eph. ii. 5, 6). God reckons that the believer passed through the judgment that Jesus passed through. Just as Noah, and all his family with him, passed through the judgment that the Ark passed through. And so every believer in Jesus passes out of death into life, because he is in Christ. It is our privilege to look back to the cross of Calvary, and see there that judgment has passed over

us. Now, "Christ is the end the of law for righteousness to every one that believeth." On the cross, Christ bore the full penalty of the law. Just as a man may be sentenced to death, and whenever that sentence is carried out, and the full penalty of the law has been borne, nothing more can be done to him, as far as this world's judgment is concerned; so the believer in Jesus has been put to death, in the person of Christ, on the cross. He looks back to the cross, and sees the judgment passed. Every day the believer lives is bringing him further away from judgment; but the world is being brought nearer judgment every day. Is it not most blessed to think that the Word remains true, "He that *heareth and believeth hath everlasting life, and shall not come into judgment, but is passed out of death into life*"? If we were told in the Scriptures that we should have life for *a thousand years*, would that satisfy our hearts? No. A thousand years is a long time, but it will come to an end. And if the Scriptures said, "He that believeth on the Son of God hath life for *ten thousand years*," that is a long time indeed, but it would come to an end, and therefore could not satisfy us. Here is the blessed reality

of the Gospel, that it brings life and immortality to light! It brings that before us upon which our souls can rest fully and heartily, and which satisfies the utmost desires of our being, even "*life for evermore*"

"When we've been there ten thousand years,  
Bright shining as the sun,  
We'll have no less to sing His praise,  
Than when we first begun."

That is what God has given us—the gift of eternal life in Jesus Christ our Lord. You see how that verse settles for ever the question of judgment; it takes us back to the cross where Christ suffered for us, and where we suffered in Him. And now God calls the believer to reckon that he has died in Christ: to count that in the person of the Son of God he has died with Him, is raised also with Him, and seated in heavenly places in Christ Jesus. What a blessed place it brings us into? As the children of Israel stood on the banks of the Red Sea, the waters of judgment rolling between them and Egypt, and their enemies dead upon the sea-shore. There, they sang praises to Jehovah, as it were, on resurrection ground. They had passed out of death into life. Jesus risen out of the tomb is our passage out of death into life. We

have passed through death with Christ, and we are therefore linked with Him in life eternal. Christ is the corn of wheat that fell into the ground and died, and brought forth much fruit.

#### OUR JUDGMENT AS SONS.

Let us now consider another aspect of this subject ; that is, judgment as sons (Cor. xi. 27-32). The moment we believed on the Lord Jesus Christ, we became children of the family of God. We were born into His family, and to us belong the privileges of the household of faith. What is one of the special privileges of a well-ordered family? Its discipline. What form does judgment take in the family? We know what form judgment takes in the land : it takes the form of the prison, the sword, or the gallows. But you never find a gallows put up in a family ; you never find a father using a sword to his children. It is the *rod*, not the *sword*, that is used. Whilst as sinners, the judgment of the sword of justice is passed at the cross of Christ ; yet being introduced into the family of God, the judgment of the rod is there to be used in discipline upon God's own children. The Lord says, "As many as I love I rebuke and chasten" (Rev. iii. 19).

"When we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. xi. 32). That is the form that the judgment of God takes amongst His own children. "If we would judge ourselves we should not be judged." God would have us to be bringing ourselves to the light, to be allowing His word to judge us now, so that we may not come under His chastening. If we neglect to judge ourselves, then the Lord has to come in and judge us. The rod has to be used, and the discipline of the father has to be exercised. Here, amongst the Corinthian saints, many were weak and sickly. What was the matter? The apostle explains it ; there is a reason for it all, for nothing happens by chance. They were coming together not self-judged. They had been breaking the bread and drinking the wine, but they had not been discerning the Lord's body, and therefore His hand was upon them in chastening. Why was that so? Was it that they might be destroyed, and ultimately lost? Oh, no. We are chastened of the Lord that we should not be condemned with the world. The Lord deals with His children differently from what He does with the world.

Nov., 1884

THE BELIEVER'S PATHWAY.

175

The ungodly may go on prospering in their iniquitous ways ; but God will not allow His children to go on in sin unpunished. Just because they are His children, He exercises and disciplines them. Take, for instance, the life of Jacob : he was under discipline and chastisement all his life long. Then, again, look at the life of David : he also was dealt with of God in sore and long-continued chastisement. The portion of the heavenly family is chastisement here for sin committed. But the portion of the ungodly is eternal wrath in the world to come. The Lord's people may feel His hand heavy upon them, and they may look on the ungodly, and wonder that they prosper in their ways. But all the chastening for the child of God is in this life ; when he passes out of this world, it is to be for ever at rest in the presence of God. This is one aspect of judgment into which the people of God are brought ; but this judgment never touches the question of their salvation, because they passed out of death into life the moment they believed in Christ. And they are assured of God in His Word that, as sinners, they shall not come into judgment.

(To be continued.)

---

COMMUNICATIONS FOR THE EDITOR

should be addressed to

ALFRED J. HOLIDAY,  
12 WHETLEY GROVE,  
BRADFORD,  
ENGLAND.

---

ALL THE VOLUMES OF THE PATHWAY

are now on sale, as follows :—

- 1880 (Vol. I.), Bound in Cloth, ONE SHILLING.  
" Paper Covers, SIXPENCE.  
1881 (Vol. II.), Bound in Cloth, ONE SHILLING.  
" Paper Covers, SIXPENCE.  
1882 (Vol. III.), Bound in Cloth, ONE SHILLING.  
" Paper Covers, SIXPENCE.  
1883 (Vol. IV.), Bound in Cloth, ONE SHILLING.  
" Paper Covers, SIXPENCE.

All *post free* at these prices, from Publishing Office, 40 Sauchiehall Street, Glasgow.

---

THE PATHWAY VOLUME FOR 1884.

We are now receiving orders for THE BELIEVER'S PATHWAY VOLUME for 1884, which we expect to be ready sometime in November.

Bound in Cloth, 1/. Paper Cover, 6d,  
*post free.*

---

LETTERS FROM ABROAD.

In sending letters from Canada and the United States, please note that the postage is 5 cents, if not over the prescribed weight. Kindly see that the proper postage is affixed, as any deficiency is double charged to us at this side.

**REPRINTS**

FROM

**"THE BELIEVER'S PATHWAY."**

Demy 32mo., 16pp., 4d. per doz., or 2/ per 100, post free.

**"DECENTLY AND IN ORDER."**

*Punctuality, &c.*

By ALFRED J. HOLIDAY.

**ON CONTINUING.**

*"Continue in My Word."*

*"Continue in My love."*

*"Continue in Gospel Testimony."*

*"Continue in the Faith."*

By F. A. BANKS.

Crown 32mo., 16pp., 4d. per doz., or 2/ per 100, post free.

**"FORGET NOT."**

*A Word on Giving.*

By ALFRED J. HOLIDAY.

Crown 32mo., 8pp., 2d. per doz., or 1/ per 100, post free.

**EVIL SPEAKING.**

**ADDRESSES.**

In sending orders, kindly let your *address* be plainly written, and say if Mr., Mrs., or Miss.

If there is any error in the address on your monthly parcel, please point it out to us as soon as you can.

If at any time you *change* your address, kindly let us know at earliest opportunity, and at same time mention what your old address was, as there may be more subscribers of the same name.

**TO SUBSCRIBERS.**

We shall continue to send out all the usual monthly parcels, during this year, unless we hear to the contrary.

*Remitting Money.*

Kindly send post-office orders or postal orders for all amounts above three shillings.

Remittances from America may be made by dollar bills value four shillings each, or by Post-office order. United States or Canadian postage stamps, and all foreign postage stamps, are of no use to us whatever.

**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 saints 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, 3/
2 copies " - 1/6	6 copies " - 3/6
3 copies " - 2/	7 copies " - 4/
4 copies " - 2/6	8 copies " - 4/

and so on, sixpence being added for each additional copy for one year.

50 copies monthly for one year, 24/.

The following are the rates for the *Pathway* to Australia and New Zealand, for one year:—

1 copy, 1/6.	2 copies, 2/.	4 copies, 3/6.
8 copies, 7/.	16 copies, 13/6.	25 copies, 20/6.
50 copies, 41/.		

**The Evangelist,**

for broadcast distribution, published monthly.

PRICE SIXPENCE FOR 50 COPIES, *post free*.

Any less number postage extra.

33 copies of the *Evangelist* are sent post free for one year to Australia and New Zealand for 7/. 70 copies, 13/. 100 copies, 20/.

All orders, communications, and remittances to be sent to

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

THE  
**Believer's Pathway.**

No. 60.

DECEMBER, 1884.

Vol. 5.

**"TRULY GOD IS GOOD  
TO ISRAEL."**

(Ps. lxxiii. 1.)

**T**HE psalmist had passed through a painful experience, but it had been a very profitable one, and this first verse tells us what his soul had learned—or rather, had learned afresh, by means of the circumstances he goes on to describe. It is an old and oft-repeated story. The eye gets off God. We begin to think that there is something better for us than what God has given us. Then we doubt God's love and goodness, and we are on the verge of a terrible fall. It was so at the first. The woman got occupied with the forbidden tree—was persuaded to believe it was better than what God had given

her—and then God's goodness was questioned; and so the fall came. And how often the feet of God's saints have well nigh slipped—yes, have actually and grievously slipped—through just the same cause. In this case the psalmist had allowed envy to come into his soul because of the prosperity of the wicked. All God's mercies were lost sight of—he had forgotten that God Himself was his portion—and the perishing things of this life appeared, for the moment, to be the all-important things. At last, in the bitterness of his heart, he cries out: "Verily, I have cleansed my hands in vain, and washed my heart in innocency" (ver. 13). Indeed, is it in vain? For what then did you cleanse your heart, and wash your hands? Was it that you might secure such a portion as the wicked possess?

Was it for your own personal profit? How often the deceitfulness of our hearts is detected in this way. We throw up some service we had engaged in, never thinking that, in throwing it up, we are sadly manifesting how little it was done to God. "I don't seem able to please any one," says a brother who had undertaken to see to the cleaning and care of the meeting-room; "first one grumbles and then another. I shall give it up, and then perhaps they will find some one to please them better." Or perhaps it is a Sunday-school teacher, who cannot have a class she had set her heart on, or is asked to part with some of her own scholars to help in the arrangement of some new classes. "If I am to be treated in that way, they may get some one else. Every one seems to be considered before me." Yes; and our very strivings after holiness have too often something of the same sort in them. We think we shall be so happy and so free from trouble, and we endeavour to cleanse our hands and

hearts with this object in view. Now this language of this 73rd Psalm is Tabernacle language, and the 13th verse has reference to the laver. And what was the laver to be used for? For Aaron and his sons to wash their hands and feet thereat when they went into the tabernacle, or when they came near to the altar to minister. (See Ex. xxx. 19, 20.) The blood has opened the way into the holiest, but we cannot enter in by that new and living way, to commune with God Himself at the Mercy-seat, unless we are walking in separation from all that is unclean and defiling. But here we have one who has cleansed himself at the laver, and then has forgotten that the whole object of that cleansing was that God might have joy in his worship and service, and that he himself might have communion with God and minister to Him. He had got outside the court, and was gazing at the prosperity of the wicked, instead of going inside the tabernacle to behold the beauty and glory of Jehovah, as they were only to be



seen there. But grace leads him to retrace his steps, and as soon as he gets inside the sanctuary the delusion is ended in a moment. How deeply ashamed he is that ever he envied the wicked, as he realises the awful doom that awaits them. But how much more ashamed when he thinks of his own unspeakably blessed portion. The things that attracted him and filled him with envy before, are nothing now but perishing vanities. God is his portion, and with such a portion he is blessed indeed. "Whom have I in heaven but Thee?" his soul exclaims; "and there is none upon earth that I desire beside Thee." No wonder that he says of himself: "So foolish was I, and ignorant, I was as a beast before Thee (ver. 22). But what of the long-suffering grace, that bears with us through such worse than brutish dulness and ingratitude? We get a little glimpse now; but when the full light of eternity reveals the awful doom we have been saved from, and the endless blessedness secured

to us by the cross, how we shall adore Him, who is the strength of our heart and our portion FOR EVER.

---

**"NO NOT TO EAT."**

(1 Cor. v. 11.)

**W**E were speaking recently with a brother about the responsibility to put away one who was spreading evil doctrine, when we received the following reply: "The worst of it is that when we do put any one away, with the exception that the person does not break bread any more, it makes very little practical difference. The believers will receive him at their houses, or visit him at his own, just as if nothing had happened." Now this is by no means the first time that we have met with such a state of things, and we would seek help of God to say a warning word in reference to it. It is no light thing when an assembly of believers, gathered to the Name of the Lord Jesus Christ,

and acting upon the authority of His Word, have put one of their number away from amongst themselves. We are not now considering for what offences and under what circumstances the Scriptures command us thus to put any one away. The difficulty we are referring to is not that of a disagreement among the believers as to whether the person ought to have been put away or not. That, of course, would bring in other considerations of the gravest kind. But we are now thinking about cases where the whole assembly are quite agreed as to the need of the solemn act of discipline, and yet many could afterwards behave to the offender as if nothing had happened to alter their relationship towards him. We remember distinctly a case in point, which it may be well to name. Many years ago, we went one Lord's-day afternoon, by invitation, to take tea with a brother. When we got to his house, we were astonished and grieved to find, seated at the table, one who had been put away from the assembly

some two months before, for evil doctrine and unseemly conduct. We remonstrated with the brother at whose house we were, on account of his receiving into his house and at his table one who had been put away for sin. "Oh," said the brother, "I think you are wanting to carry things a great deal too far. I quite agree that J—— should have been put away from the Lord's table for what he did; but I do not see why I cannot have fellowship with him here, *on neutral ground*, as to all that he is right about." We have never forgotten that expression, "*on neutral ground*." It set us thinking, and we asked ourselves the question, "Is the Son of God, who loved me and gave Himself for me, to be any less *the Lord* in my house, than in the assembly of His saints?" May God give us all grace to ask ourselves the same question, and to have our consciences searched by it. But we must proceed with our story. For six years, the one who had been put away remained hardened and impenitent; but, at the

DEC., 1884.

*THE BELIEVER'S PATHWAY.*

181

end of that time, we received a note from him, begging us to call on him, and saying that he was keeping the house with a bad cold, or he would have come to us. We went to him without delay, and heard from him a truly humble confession of his sin, and an entire retraction of the false doctrine that he had previously given expression to. But when all this had been told out, he added, "Ah, dear brother, I should have been brought to this long ago, if it had not been for the mistaken conduct of many in the meeting, who treated me as if nothing had happened. They meant it for kindness, I don't doubt; but it was cruel kindness. I just took it in this way: They have put me away, but many of them don't think one bit the worse of me, and they wouldn't have done it at all, but just for a few, who took the lead about it. So I hardened myself against all that had been said to me, and thought I would not give in." Others visited the penitent child of God, and all who saw him thanked God for the hum-

bled, lowly spirit that he manifested. His desire to be received back to the fellowship of the assembly was duly announced, and all were looking forward to seeing him once more at the Lord's table. The Lord had purposed otherwise, however. The cold our brother was suffering from brought on bronchitis, and, after lingering for some weeks, he "fell asleep." The Lord graciously led him to repentance, and gave him opportunity to make his sorrow known; but he was never suffered to gather again on earth with fellow-saints, or to share with them in service for his Master. The kind of behaviour, that led to such sad results in the case above named, is simply the outcome of the pride of our natural hearts. We think ourselves both wiser and kinder than God, and the consequence is that the sinning brother is hardened in his sin, and the leaven of it remains and works in the assembly. We fear that much of this results from the mistaken notions that prevail as to the Lord's table. There is nothing in God's

Word about "*receiving to the table,*" or "*putting away from the table.*" The table, with its divine provision spread upon it, and surrounded by the redeemed children of God, is a beautiful expression of the fellowship of God's Son, Jesus Christ our Lord, unto which our faithful God has called us (see 1 Cor. i. 9). The command to the Corinthian saints was, "Therefore put away *from among yourselves* that wicked person." His vacant place at the table would give solemn and emphatic expression to the fact that he had been put away from among them. But if he was still to be found *among them* during the week, a visitor at their houses, and a companion in their walks, that which was expressed at the table would not be true in fact. Consequently, the leaven would not be purged out, but would go on working. Let us remember that the leaven is not a person, but an evil principle. In the case of Corinth, the puffed-up, unhumiliated state of the saints showed plainly that there was no abhorrence in their hearts

of the sin that the apostle was instructing them to deal with (see 1 Cor. v. 2). So, while they are commanded to deliver the wicked person to Satan (ver. 5), they are also exhorted to purge out the old leaven, that they may keep the feast with the unleavened bread of sincerity and truth (verses 7 and 8). If this is done, there will be no sort of fellowship with the wicked person, there will be no neutral ground, where we can meet him as if nothing had happened.

---

#### SATAN'S DEVICES.

(2 Cor. ii. 11.)

"BUT how are we ever to win back the guilty one?" we think we hear some one asking. "Was he not delivered to Satan for the destruction of the flesh, and are we not to be looking for his restoration?" Most true, and all that we have been saying is in full remembrance of this. But there is something else that we also need to remember. Putting away, when carried out according to the Word of God, is

the final act, after every godly effort for the restoration of the wrong-doer has been without avail. "Brethren, if a man be overtaken in a fault, ye which are spiritual *restore* such an one in the spirit of meekness" (Gal. vi. 1). Or, again, the patient, careful steps of Matt. xviii. 15-17 teach us the same thing. Until the occasion comes for the actual putting away, the sinning one is in our hands, so to speak: he is still in the place where God can use us for his restoration. But when the time comes that the commandment of God requires us to put him away, the whole circumstances are changed. That solemn expression "to deliver to Satan," tells us plainly that the guilty one is now in a new sphere altogether, where God uses other instrumentality. We are no less to wait upon God about him, but we must leave God to act now, only taking care to watch for the evidence of results from God's action. In the case of the man who had been put away at Corinth, Paul seems to

have been on the look out, and he was the first to be able to tell the church of the depths of sorrow in which the once hardened offender was now overwhelmed (2 Cor. ii. 6-8). There is nothing surprising in this. It was love and faithfulness to God, and love and faithfulness to the wrong-doer, that led God's true-hearted servant to stir up the indifferent Corinthians to put that wrong-doer away. But the same love and faithfulness made him the first to discern when the action he had commanded had taken effect. Yet even now, how careful he is to do nothing except in fellowship with his brethren. He had called them all to act together in the putting away, but assured them he was one with them in what they did (see 1 Cor. v. 4, "When ye are gathered together, and my spirit"). Now, in the same way, he calls upon them all to forgive the sorrowing one, to comfort him, to confirm their love towards him (2 Cor. ii. 7, 8); and also, in the same way, he assures them that he will be with them in

what they do. "To whom ye forgive anything, I also" (ver. 10). And all this care to maintain fellowship was "lest Satan should get an advantage of us; for we are not ignorant of his devices" (ver. 11). Yes, we all know that Satan can come as an angel of light; and he has no more successful guard to deceive the unwary with, than when he puts on the pretence of great love and pity. In the name of love, he persuades saints to disobey God's plain commandment to put away. And again, in the name of love, he would set some brother to work, by himself, at the restoration of one who had been put away, and all with the object of bringing about division. We think the following will be recognised in not a few places, though we are not speaking of any particular case, and we only use imaginary names to make it simpler. William has been put away for making slanderous accusations and railing. Presently John thinks that perhaps, after all, they have been rather hard with William, and that

it might be better to show him a little kindness and sympathy. Accordingly John calls on William, and asks him if he does not want to be back among his brethren again. To this William responds at once, and encouraged by John's sympathetic manner, pours into his ear a long story of self-justification and complaint against others; while at the same time he owns, in general terms, that he has not been altogether right himself. Carried away with the thought that he has been successful in restoring his brother, John goes and tells a few more of what has taken place, and quite a little group of sympathisers with William is formed, all disposed to think that he ought to be promptly received back among them. At last it comes, perhaps indirectly, to the ears of elder brethren, who had carefully dealt with the matter from the first, that several have been seeing William, and believe that he is restored. Meanwhile, William is so elated with all that has taken place, that he almost looks upon himself as

an injured person; and, when some of the overseers in the assembly call upon him, and endeavour to ascertain if he manifests any godly sorrow, and is willing to confess his fault to those of whom he had spoken falsely and maliciously, they are met by a repetition of almost all the former sad conduct. But the mischief does not end here; for, when these brethren report the result of their visit, they are not credited by the little clique that had made up their minds to champion William; and, in not a few cases, assemblies have been split in two out of just such a matter. If we have opportunity to judge of the state of soul of one who has been put away, and think we can discern tokens of a broken and contrite heart, let us at once communicate what we have learned to those who watch for souls in the assembly, and pray that God will guide them aright in further dealing with the one who has wandered from Him. The moment we listen to one-sided tales from one, whose case has already been fully gone

into, we become the ready tools of the enemy to cause division. We are so ready to think that we have succeeded where others had failed, and Satan can just foster the notion by flattering an impenitent one through our action, and causing him to speak to us very fair, while his heart has never been broken about his sin. Lowlier thoughts about ourselves, and, as a consequence, more subjection to the Word of God first, and to our brethren next, would save us from falling a prey to these devices of the enemy.

—:o:—

MUCH prayer for the ungodly is a sign of a thriving soul. Christ prayed for His enemies, "Father, forgive them; for they know not what they do" (Luke xxiii. 34). Paul prayed for the Jews: his heart's desire and prayer to God for Israel was, that they might be saved (Rom. x. 1). God's precepts (not His decrees) are the rule for our prayers. He would have us pray for all men (1 Tim. ii. 1).

## FAITH.



ONLY to walk beside Jesus,  
 Each moment of every day;  
 Thy hand fast held in the  
 Saviour's,  
 Lest thy wand'ring feet should stray.

Only to live in His presence,  
 'Neath the sunshine of His love,  
 Always rejoicing before Him,  
 As those who dwell above.

Only to know that He holds thee,  
 In the hollow of His hand;  
 To feel that each step before thee,  
 By thy Father's care is plann'd.

Only to leave in His keeping  
 The way that thou canst not see;  
 Calm in the blest assurance  
 That He orders all for thee.

Only to trust Him at all times,  
 With never a shade of care;  
 Bringing Him all Thy burden,  
 Peacefully leaving it there.

GLENVAR.

—:0:—

"'Twas love that sought Gethsemane,  
 Or Judas ne'er had found Thee;  
 'Twas love that went to Calvary,  
 Or iron ne'er had bound Thee."

## OUR JUDGMENT AS SINNERS, SONS, AND SERVANTS.

(Notes of an Address.)

### II.

#### OUR JUDGMENT AS SERVANTS.

**T**URN now to another aspect of judgment (2 Cor. v. 10), "We must all appear before the judgment seat of Christ: that everyone may receive the things done in his body, according to that he has done, whether it be good or bad." We shall all be dealt with at the judgment seat of Christ, not as sinners, but as servants. Verse 8 says: "We are confident, I say, and willing rather to be absent from the body and present with the Lord." There is no question in the apostle's mind as to his salvation. He says, moreover, "We are *always* confident." Then again he says: "We labour that, whether present or absent, we may be accepted of Him" (literally, "well pleasing to Him," see revised version). Read with me a verse that throws light on this one, Titus ii. 9, "Exhort servants to be obedient unto their own masters, and



*to please them well* in all things." "Please them well" is just the same as "accepted of Him." Mark that this is not a question of our acceptance with God. In the first chapter of Ephesians we read that, "He hath made us accepted in the Beloved." That is settled. We cannot be accepted of God in any other way than in Christ, and on the ground of the work of Christ. When we accepted Christ as God's gift to us, we were not only made His sons by regeneration, but we were called to serve Him, and He gave us work to do for Him. At His judgment seat we shall be made manifest, and all our service to Him will be tested, whether good or bad. As sinners, judgment is passed on us in the person of Christ on the cross; as sons, we are judged in this life by the discipline and chastening of the Father; and as servants, we shall stand at the judgment seat of Christ, and our life service will pass in review before us. My standing before the judgment seat of Christ never touches the question of my having eternal life—of being saved or lost. Turn with me to a scripture to show this (1 Cor. iii. 13-15): "Every man's work shall be made manifest: for the day shall declare it, because it shall be

revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Observe that this fire is not to try our persons, but our work. Roman Catholics speak of a purgatorial fire that is to try God's people after death; but that is not the interpretation of this passage. We read plainly that "The fire shall try *every man's work*," not every man's person. Mark this, "He shall suffer loss," if he has not been pleasing Christ; but "he himself shall be saved; yet so as by fire;" as Lot was saved. He had to be dragged out of Sodom, saved, as it were, by the skin of his teeth—just saved, and no more. Whereas Abraham had an abundant entrance ministered into the everlasting kingdom. Abraham came in with flying colours; Lot was as a poor brand plucked out of the fire. Those who will have served God acceptably, with reverence and godly fear, who have sought to please Him day by day, shall receive a reward. Oh, how blessed for those who have served Him well to hear Him say, "Well done, good and faithful ser-

vant, enter thou into the joy of thy Lord"! That is something worth looking forward to. That is "the recompence of the reward." But he himself shall be saved; yet as one who suffers eternal loss: the loss of the reward that we should otherwise have received for faithful service. In connection with that, I would ask you to search the New Testament, as to what the Lord says about the crowns that shall be given to the one who shall have served Him faithfully. There is the "crown of righteousness," the "crown of life," and the "crown of glory." Righteousness we have in Christ, but for practical righteousness, for righteousness that costs us something to maintain, there is a crown to be bestowed. The Lord shall bestow a crown of righteousness upon those who have "wrought righteousness." LIFE we have in Christ. This every believer has, even as he has RIGHT-EOUSNESS in Christ; but the CROWN of life is the special recompence bestowed upon those who live Christ. GLORY is also the portion of every believer in Christ, for "Whom He justified, them He also glorified;" but the CROWN of glory is promised to those who lay down their lives in service to the brethren. The Chief

Shepherd shall bestow the crown of glory upon those who, as under shepherds, serve Him well. No one can take from us the *righteousness, life, or glory* that we have in Christ, the common portion of every believer; but another may take our crown. "Behold I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. iii. 11). Remember this is a reality; we shall, each one of us, be manifested at the judgment seat of Christ; and there our works shall be tested; tested by the Book. The question will be, Was our service according to the will of God? "They which run in a race, run all, but one receiveth the prize. So run, that ye may obtain." (1 Cor. ix. 24.) "Wherefore . . . let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus" (Hebrews xii. 1, 2). We read in the Scriptures concerning this coming judgment, "Let no man judge his brother, but let each man judge himself," and so anticipate the judgment seat of Christ. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels

of the hearts : and then shall every man have praise of God" (1 Cor. iv. 5). This takes place when the Lord comes. What is the first thing that the Lord is going to do, when He comes for His redeemed people? In a moment, in the twinkling of an eye, we shall be changed, and He shall fashion our bodies like unto His own glorious body (1 Cor. xv. 52 ; Phil. iii. 21). Then we shall be caught up to meet our Lord in the air ; caught up into the embrace of the Bridegroom ; so that when we are manifested at the judgment seat of Christ, we shall already be in our glorified bodies. Do not you see that the question of our salvation never comes into it at all? What is brought up there is our service. If we have served our Lord faithfully, then we shall receive a reward. "The crowning day is coming by-and-by," when those who, at the cost of reproach and temporal loss, have not denied His name, but have kept His word ; those who have given up man's traditions and man's opinions, and have come to the feet of Jesus to listen to Him only, shall be rewarded. On that day there will be rewards given for small as well as great acts of service. There will be the reward given to the martyr who was burnt

at the stake, because of his allegiance to his Lord. There will also be a reward for the one who, out of love for Christ, gave to one of His disciples a cup of cold water, costing nothing at all, even it shall not lose its reward. It is worth serving such a Lord. Are we going to make it our business to try to please the Lord Jesus? How are we to please Him? Is it by doing what we like? Is it by trying to please our neighbour? Or is it simply by taking His Word and hiding it in our hearts, and seeking to apply it to everything in our life ; being sanctified through the truth? It is by His Word that we are to be sanctified, and conformed unto His image. It is by the Word that we shall be judged : the Word written and the Word made flesh. We shall stand before the Word of God, and be judged by Him at His judgment seat. I think it is a most blessed thought that everything in our life that He shall condemn will at last be burnt up, and not disgrace us any more. The Lord will make an end of all our naughty ways, and will pick out the little bits of good—of faith. He will surely find something that His grace hath wrought in us ; "and then shall every man have praise of God." Is this not wonder-

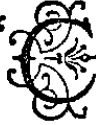
ful? It is not that every man shall praise God ; but that God will have something to praise in every one of His children. In the 11th of Hebrews God by His Spirit has some good thing to say about every one of those Old Testament saints. He finds a little bit of faith, and he picks it out, like so much precious gold. We cannot find grace very often in one another ; and the reason, in many cases, is that we have so very little grace in ourselves. I don't think you will find an instance in the New Testament where the Lord refers to a single fault of the Old Testament saints ; while, on the other hand, He delights to make much of whatever was commendable. For instance, the respect shown by Sarah to her husband in calling him "lord ;" the Spirit of God takes up this simple expression, and holds up Sarah as an example for wives to imitate. But Sarah's unbelief is not referred to in any way.

There is another judgment yet—"The great white throne ;" and there, before that spotless throne—that throne of righteous judgment—shall stand the wicked dead, small and great. They shall be brought forth from their graves to stand before that throne, to be judged

according to the things written in the Book. They shall be for ever cast into the lake of fire, from which there shall be no escape. What a blessing to know from the 24th verse of the 5th of John, that those who have believed on the Lord Jesus "*shall not come into judgment.*" They shall not stand before that great white throne. I bless God that He has made that plain in His Word for every one of His children.

---

#### CONSIDER HIM.

“ONSIDER Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds” (Heb. xii. 3). And we shall do well not only to compare ourselves with Him, for that is what the *consider* in this passage really means, but also to remember that He is the One who will sit upon the judgment-seat to give rewards for faithful service. There will be no self-justification before the judgment-seat, just as there will be none before the great white throne, and for the same reason.

The condemned sinner will own the justice of the sentence that consigns him to the lake of fire, for the wounded hands and feet of Him who sits on the throne, convict him of having despised God's salvation. Just so, when we see the Lord upon the judgment-seat, those wounds of His will remind us of what He endured, of all His long-suffering and compassion, and will stop our mouths as to any justification of our own impatience. We too readily forget that the cross will be the basis of all judgment. "I do not see that I am bound to submit to such treatment," says one, "I am not called upon to let myself be trampled on by any one." And so we justify an impatient, unforgiving spirit. But the hand that bestows a crown upon each one who has pleased Him well, will be a pierced hand, and how ashamed of our excuses the sight of Him will make us.

—:o:—

EVERY child of God prays, but all do not know what it is to labour in prayer.

COMMUNICATIONS FOR THE EDITOR

should be addressed to

ALFRED J. HOLIDAY,  
12 WHETLEY GROVE,  
BRADFORD,  
ENGLAND.

REPRINTS

FROM

"THE BELIEVER'S PATHWAY."

Demy 32mo., 16pp., 4d. per doz., or 2/ per 100,  
post free.

"DECENTLY AND IN ORDER."

*Punctuality, &c.*

By ALFRED J. HOLIDAY.

ON CONTINUING.

"Continue in My Word."

"Continue in My love."

"Continue in Gospel Testimony."

"Continue in the Faith."

By F. A. BANKS.

Crown 32mo., 16pp., 4d. per doz., or 2/ per 100,  
post free.

"FORGET NOT."

*A Word on Giving.*

By ALFRED J. HOLIDAY.

Crown 32mo., 8pp., 2d. per doz., or 1/ per 100,  
post free.

EVIL SPEAKING.

EVANGELIST ANNUAL VOL. FOR 1884.

We have resolved to issue an Annual Volume of the *Evangelist*, and the one for this year (1884) is now ready, and may be had for THREEPENCE, *post free*.

**NOW READY,  
THE ANNUAL VOLUME  
OF  
THE BELIEVER'S PATHWAY  
For 1884.**

Bound in Cloth,  
Price **ONE SHILLING** (*Post Free*).

In Paper Covers,  
Price **SIXPENCE** (*Post Free*).

This Volume contains 192 pages, being exactly double the size of the early Volumes. The price, however, remains the same as before. It will be sent, post free, at above prices to any address in the United Kingdom, the Continent of Europe, Canada, the United States, &c.

**ALL THE VOLUMES OF THE PATHWAY  
are now on sale, as follows:—**

- 1880 (Vol. I.), Bound in Cloth, **ONE SHILLING.**
- " Paper Covers, **SIXPENCE.**
- 1881 (Vol. II.), Bound in Cloth, **ONE SHILLING.**
- " Paper Covers, **SIXPENCE.**
- 1882 (Vol. III.), Bound in Cloth, **ONE SHILLING.**
- " Paper Covers, **SIXPENCE.**
- 1883 (Vol. IV.), Bound in Cloth, **ONE SHILLING.**
- " Paper Covers, **SIXPENCE.**
- 1884 (Vol. V.), Bound in Cloth, **ONE SHILLING.**
- " Paper Covers, **SIXPENCE.**

All *post free* at these prices, from Publishing Office, 40 Sauchiehall Street, Glasgow.

**ADDRESSES.**

In sending orders, kindly let your *address* be plainly written, and say if Mr., Mrs., or Miss.

If there is any error in the address on your monthly parcel, please point it out to us as soon as you can.

If at any time you *change* your address, kindly let us know at earliest opportunity, and at same time mention what your old address was, as there may be more subscribers of the same name.

**TO SUBSCRIBERS.**

We shall continue to send out all the usual monthly parcels, during this year, unless we hear to the contrary.

*Remitting Money.*

Kindly send post-office orders or postal orders for all amounts above three shillings.

Remittances from America may be made by dollar bills value four shillings each, or by Post-office order. United States or Canadian postage stamps, and all foreign postage stamps, are of no use to us whatever.

**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 saints 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, 3/
2 copies " - 1/6	6 copies " - 3/6
3 copies " - 2/	7 copies " - 4/
4 copies " - 2/6	8 copies " - 4/

and so on, sixpence being added for each additional copy for one year.

50 copies monthly for one year, 24/.

The following are the rates for the *Pathway* to Australia and New Zealand, for one year:—

1 copy, 1/6.	2 copies, 2/.	4 copies, 3/6.
8 copies, 7/.	16 copies, 13/6.	25 copies, 20/6.
50 copies, 41/.		

**The Evangelist,**

for broadcast distribution, published monthly.

PRICE **SIXPENCE** FOR 50 COPIES, *post free*.

Any less number postage extra.

33 copies of the *Evangelist* are sent post free for one year to Australia and New Zealand for 7/.

70 copies, 13/.

100 copies, 20/.

All orders, communications, and remittances to be sent to

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