



THE
BELIEVER'S PATHWAY.

VOLUME VII.

Completing this Series and Size.

(See December Number).

1886.

GLASGOW:

THE PUBLISHING OFFICE, 180 BUCHANAN STREET.

LONDON: JAMES E. HAWKINS, 17 PATERNOSTER ROW, E.C.

DUBLIN: DUBLIN TRACT REPOSITORY, 10 D'OLIER ST.

INDEX.

	PAGE
After Meetings,	102, 115
A joyful resurrection,	127
Am I my brother's keeper, - - -	113
Are we stronger than He?	17
Assuredly gathering, 59, 66, 87	
Call upon me in the day of trouble, - - -	38
Christ also suffered for us, - - - -	105
Divine Love,	124, 140, 157
Even so Father,	58
Extract from a letter,	39
Faithful are the wounds of a friend, - - -	65
Fault-finding, - - -	184
Faults, - - - -	123
Fellow Workers, - - -	7
From the end of the earth will I cry unto Thee, - - - -	22
God is Faithful, - - -	129
God's way and our way,	152
Grace and Glory, - - -	97
He hath not beheld iniquity in Jacob, -	180
Helps, - - - -	19
He will rest in His love, - - - -	3
How to get a blessing,	81
I could'nt help it, - -	45
If God be for us, - - -	118
I must afford it, - - -	147

	PAGE
In spirit and in truth,	101
Less than the least of all saints, - - -	15
Let this mind be in you which was also in Christ Jesus, - - -	33
Look not every man on his own things,	52
Love for God's Word,	111
Love one another fer- vently, - - - -	49
Misunderstood Texts, 36, 53, 75, 91, 105, 121, 138, 154, 169, 186	
New Year's Hymn, - - -	6
Not ashamed, - - - -	131
Notes of an address on Ezekiel, - - - -	61, 77
Now is our salvation nearer than when we believed, - - - -	1
Offences, - - - -	150, 163, 178
One man ministry, - - -	84
Only in the Lord,	167, 182
Our weakness, - - - -	181
Rightly dividing, - - -	21
Saul's sin and David's sin, - - - -	23
Serving Tables, - - - -	73
Should the Church ap- point her ministers? 93, 108	
Sitting at the feet of Jesus, - - - -	14

	PAGE
The Captain of the Lord's host, - - - -	159
The chastening of the Lord, - - - -	145
The close of the year,	185
The Cross and the world, - - - -	168
The Devil's Standard,	56
The faith that honours God, - - - -	133
The Heart, - - - -	10, 25, 41
The Kingdom of God, 172, 188	
The Lord thy God hath brought thee out, - - -	151
The pilgrim's song, - - -	72
The pleasant places of the Lord Jesus, - - -	99
The Prayer Meeting,	82
They shall see His face,	120
This also, - - - -	167
To our Readers, - - - -	177
To please God, - - - -	13
To Sunday School Teachers, - - - -	171
Trust, - - - -	69
Try me and know my thoughts, - - - -	28
What can servant girls do for Jesus? - - - -	89
When I see Jesus, - - -	89
Where shall we go to get married? 135, 148, 164	
Who shall go first? - - -	44

BOOKS FOR BELIEVERS.

- ~~~~~
- THINGS TO COME.** By JOHN R. CALDWELL.
Paper Cover, 6d.; Cloth, 1s.; Cloth gilt, 1s. 6d., post free.
- SEPARATION FROM THE WORLD.** By J. R. C.
Price 4d.; Cloth, 1s.
- FROM NATAL TO THE UPPER ZAMBESI.** Third Edition. By
F. S. ARNOT. Cap 8vo. Cloth, 1s.; Sewed Paper Cover, 6d.,
post free.
- AN EXAMINATION OF THE SCRIPTURES ON THE SUBJECT
OF MINISTRY.** By the late R. M. BEVERLEY. Cap 8vo, 96 pp.
Sewed Lined Paper Cover, 6d.; Cloth, 1s.
-
- LEAVEN.** By J. R. CALDWELL.
BRIEF MEMORIALS OF AGNES TEMPLETON, AYB.
THE LORD'S WORK AND WORKERS. By J. RITCHIE.
A BRIEF ANSWER TO A SERMON ON "P. BRETHRENTISM."
By G. STABLES.
Price Twopence, or 1ds. per 100, post free.
- THE FALL AND RESTORATION OF PETER.** By A. STEWART.
THE BUILDING OF THE WALL—NEHEMIAH. Do.
PLAIN WORDS FOR YOUNG BELIEVERS. By JOHN RITCHIE.
"THEY FOUND IT WRITTEN." By H. W. SOLTAU.
THE MINISTRY OF WOMEN. By A. O. M. Appendix by J. R. C.
HONESTY, HUMILITY, AND CHARITY. By JOHN R. CALDWELL.
Do.
- REPENTANCE.** By H. GROVES.
THE SCHOOL OF GOD. By J. L. HARRIS.
COMMUNION AND APOSTACY. By M. M. C.
THE OLD PROPHETS. By J. A. B.
THE TWO NATURES. By DENHAM SMITH.
COMMUNION WITH GOD. Do.
CHRISTIAN FORGIVENESS. By T. P. H.
A LETTER TO THE LAMBS OF THE FLOCK. By T. P. H.
DEVOTEDNESS TO CHRIST. By F. O. BLAND.
PLAIN PAPERS FOR THE LORD'S PEOPLE.
- | | | |
|-----------------|------------------|--------------------|
| I.—SERVICE. | III.—WALK No. I. | V.—NARRATIVE. |
| II.—FELLOWSHIP. | IV.—WALK No. II. | VI.—MISCELLANEOUS. |
| UNCLE JOHNSON. | | VII.—BAPTISM. |
- THE BLOOD.** By W. D. DUNN.
**THE PRINCIPAL ARGUMENTS IN FAVOUR OF INFANT
BAPTISM CONSIDERED.**
STEWARDSHIP.
"A GOOD SOLDIER." A MEMORIAL OF W. BALLANTYNE. By A. M.
THE LORD'S WORK IN THE FAROE ISLANDS. By T. M'LAGEN.
Price One Penny, or 7s. per 100, post free.
-
- THE LORD'S SUPPER.** By RICE T. HOPKINS.
PLAIN WORDS ON BAPTISM. By C. F. PERRIN.
THE CHURCH: ITS WORSHIP AND MINISTRY. By J. R.
CALDWELL.
Price Sixpence per dozen, or 3s. 9d. per 100, post free.

Quantities for Distribution may be had at Reduced Rates, direct from
THE PUBLISHING OFFICE.

THE
Believer's Pathway.

No. 73.

JANUARY, 1886.

Vol. 7.

“NOW IS OUR
SALVATION NEARER THAN
WHEN WE BELIEVED.”

(Rom. xiii. 11.)

THE apostle had been urging on the saints at Rome to love one another, because love is the fulfilling of law; and he adds, “And that, knowing the time (or rather, “and this, knowing the season,” see Revised Version), that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.” It is evident that each day that has passed by, gives greater weight to his argument; and as the record of another twelve months of our life here closes, and we are once again permitted to enter on a new year, with what peculiar force the words should come home to us.

“Our salvation”! Oh what unspeakable blessedness is contained in that joyful sound. The New Testament shows us salvation under different aspects; but, in whatever light it is regarded, blessed be God, faith can claim it as *our own*. We may look at salvation as past, present, and future. When we first believed in the blessed Son of God, we were saved from the hell that our sins deserved, and made the children of God. That is settled; nothing can touch it, either to add to it or to take from it. As the apostle writes to the Ephesian saints, “In whom (Christ) ye also trusted, after that ye heard the word of truth, the gospel of YOUR SALVATION” (Eph. i. 13). The moment they believed the word that they had heard, and trusted in Christ, it was their own salvation. That is salvation past.

Then we also receive daily grace, daily deliverance for each day's needs. Just as Israel were not only saved by the sprinkled blood over their doors, and brought through the Red Sea (that was salvation past to them), but they received daily bread from heaven, and the water from the smitten rock followed them; while over their heads the pillar of cloud spread out into a vast canopy, for a shade by day, and full of light by night. This was their salvation present. Unbelief distrusts God's resources, and falls into every kind of sin. But faith finds a present salvation in the grace and power of God, sufficient for all difficulties and temptations; and it does not receive that grace in vain. "Work out YOUR OWN SALVATION with fear and trembling; for it is God which worketh in you, both to will and to do of His good pleasure" (Phil. ii. 12, 13). And then, the salvation of the passage with which this paper commenced, is the future salvation. The redemption of our body; the seeing Him, Whom, not

having seen, we love; the being changed into His likeness; and what tongue can tell how much of blessedness besides; all this is summed up in those soul-cheering words, "Now is OUR SALVATION nearer than when we believed." Did we with any measure of diligence seek to serve God in the past year? Did we seek grace to serve our fellow-saints, not coveting present reward, but with an eye to the appearing of the Chief Shepherd? Did we ask help of God that we might declare the riches of His grace to lost sinners? Then every reason that urged us on in the past, every motive that constrained us before, should act with increased force now. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and put on the armour of light" (ver. 12). Has that blessed day-star indeed risen in our hearts? Are we truly waiting for God's Son from heaven? Do we look for and love and haste unto His appearing? Then what a mighty soul-stirring thought this

will be to us, as we mark another stage of our pilgrimage past : "Now is our salvation nearer than when we believed."

"Thou art coming ; at Thy table
We are witnesses for this ;
While remembering hearts Thou meetest
In communion clearest, sweetest,
Earnest of our coming bliss ;
Showing not Thy death alone,
And Thy love exceeding great,
But Thy coming and Thy throne,
All for which we long and wait."

"DRAW me nearer," we sing sometimes, "to the cross where Thou hast died." But how much are we realising what the answer to our petition will involve? To deny self ; to crucify the flesh, with its affections and lusts ; to die daily ; these are among the consequences of being drawn nearer to the cross of Christ. Thank God if we have a heart to ask for such things ; but, if we have not, then it is mere sentimental song-singing to use the words.

"HE WILL REST IN HIS
LOVE."

(Zeph. iii. 17.)

WHEN God rests, it is not because He is weary and cannot work any longer, but because His work is completed. We rest because we are unable to labour on continually. "Man goeth forth unto his work, and to his labour, until the evening" (Psa. civ. 23), and God has given us a night to rest in, as well as a day for work. But though we rest in the night, it is not because our work is finished ; and the rising sun calls us to take up anew the task which we had laid down the night before. But with God it is quite otherwise. In the 1st chapter of Genesis, at the end of the first stage of God's wonderful creation work, we read, "and the evening and the morning were the first day" (verse 5). And so on at each successive stage. Not from morning till evening, like man's working day ; but the evening and

the morning. For it was a continual development into fuller and fuller light and perfection; and God never ceased, till He could say of it all, that, behold, it was very good. Then God rested, for His work was finished and was perfect; and in this way we learn that, with God, rest is always associated with a finished work. Now we know how sin came in to spoil this beautiful creation work of God; and how, as soon as it was no longer "very good," God could no longer have any rest connected with it. We remember how the Lord Jesus answered the blind-hearted Pharisees, when they charged Him with breaking the Sabbath day. "My Father worketh hitherto, and I work," was His reply; implying, of course, that God could know no Sabbath, no rest, while His fair work was all defaced and ruined. We know, too, how God laid the foundation of a rest that never could be broken, in the atoning work of His beloved Son; and how God has called us to cease from our

own works, and enter into His rest, through simple faith in Christ. Here, again, God's rest is connected with a finished work; that new creation of which the Lord Jesus is the Head. But while the foundation is laid, and God finds His rest in the work done at Calvary, there is a sense in which He is still working. The good Shepherd is still going after lost ones; the Holy Spirit is still patiently toiling with stubborn hearts; the Father is still going out in His love to meet and welcome home returning prodigals. And not only in connection with the lost, but in all His gracious actings with His own people, God is still the great and untiring worker. But He waits for the time when His work *in* us shall be as complete as the work of the Cross is, even now, *for* us. Then, indeed, His toil shall be ended, as He once again beholds His own handiwork, and sees that it is "very good." Then we, too, shall fully realise the sweetness of the rest into which we have been called. Not only the peace with

God which results from the knowledge of justification ; but the perfect rest of heart and conscience, which are connected with perfect conformity to the will of God and to the likeness of Christ. Speaking of the time of Israel's blessedness, yet to come, it is said of the people, "They shall feed and lie down" (Zeph. iii. 13) ; and of God, that He will rejoice over them with joy ; He will *rest* in His love (ver. 17). How beautiful to see the connection between God's rest and His people's rest. They cannot be separated. When God told Adam that in the sweat of his face he should eat bread, God Himself was becoming a worker once more ; for man's sin had not destroyed man's rest only, but also God's. And all this holds good as to God's present dealings with the children of men. How the good shepherd toils after the lost sheep ; and it is not till the sheep is safe that the shepherd can rest. God's joy in the lost one found, is just in the moment when that lost one lays down his own works and rests in

Christ. So it is all the way through our life here as God's children. How many a toil and sorrow we occasion to our ever watchful Lord, by our wandering and rebellious ways. His love never varies ; but oh ! how infinitely happier for us when He can rest in His love, rejoicing over us with joy, than when our wayward feet are drawing Him once again to follow us and restore us from our backslidings. These are some of the thoughts that have risen in our heart, as we have looked back over the year that has fled, and have thought of what the new year has in store. Perhaps Adam thought only of his own hard lot, as he heard the words, "Cursed is the ground for thy sake." But how unspeakably pathetic these words become, when we think of them in connection with the saying of the Lord Jesus already referred to, "My Father worketh hitherto, and I work." Let us think of those 4000 years since God had spoken to Adam, and of the unceasing toil of His long-suffering and mercy. And as

we think of those years, let us look back on the year just completed, and seek help of God to consider it in the light of these thoughts. Have we suffered chastening? Have we had trials and sorrows? Doubtless we have; and, it may be, we have bemoaned ourselves, and thought that our portion was a hard one. But have we thought of all it has cost Him? How much have we given Him occasion to rest in His love? Israel will have a wonderful history to look back upon, of sorrows and sufferings. But infinitely more wonderful will be the opening up to them of the patient toil of their God, all through those long ages when they made Him to serve with their sins (see Isa. xliii. 24, 25). Truly it will be no small help to us, if we are enabled to look back in this way on the year 1885. What is true of the whole nation of Israel is true of the experience of each individual believer now. A saint happy, because obedient, implies a God at rest. An unhappy saint implies a toiling God.

NEW-YEAR'S HYMN.

—
LORD, I would dedicate this year,
 Alone to Thee;
 O waken Thou myslumbering ear,
 And speak to me.
 Teach me, Lord Jesus, day by day,
 With fervent love and faith to say—
 “Father, Thy will be done.”

If through deep waters I must go,
 Be Thou with me;
 The rivers shall not overflow,
 Nor cover me.
 If pain or sorrow Thou dost send,
 Thy love will keep me to the end,
 Father, Thy will be done.

I do not fear to trust in Thee,
 Thou knowest best;
 I know the road I cannot see
 Leads into rest.
 I do not dread the dark rough way,
 While I can look to Thee, and say—
 “Father, Thy will be done.”

Lord Jesus! keep me by Thy grace
 Living in Thee,
 Till I behold Thee face to face,
 Thy glory see.
 Then shall I in Thy likeness be,
 Thine image perfected in me,
 Thy will, my Father, *done*.

J. P.

FELLOW-WORKERS.

“**A**ND He called unto Him the twelve, and began to send them forth by two and two” (Mark vi. 7). In old Testament times, God’s servants were mostly sent out alone; but from the beginning of the Gospel we almost always find them sent in couples. As with the first twelve, so with the seventy who were sent out somewhat later. “After these things the Lord appointed other seventy also, and sent them two and two before His face” (Luke x. 1). In the same way, when the Spirit of God was sending forth the apostle of the Gentiles to the great ministry of his life, He chose a companion for him in Barnabas (see Acts xiii. 2). The New Testament abounds in instances of fellowship in service. Indeed, the word “fellow-worker” is of very frequent occurrence in the writings of Paul, though the authorised version often weakens its force by translating it simply “worker” or “labourer.” In Rom. xvi., Paul

calls Priscilla and Aquila, Urbane and Timothy by this honourable name, (see verses 3, 9 and 21). He uses the same word about Titus in 2 Cor. viii. 23, and of Epaphroditus, in Phil. ii. 25, and many more might be added to the list. Now, this very word “fellow-worker” helps us to understand the relationship in which the apostle stood to other servants of Christ, whether brethren or sisters, who might at any time be united with him in service. In 1 Cor. iii. 9, the same word occurs; but its meaning is not at all plain in the authorised version, where it reads “For we are labourers together with God.” The Revised Version much more correctly says: “For we are God’s fellow-workers.” The apostle is speaking of Apollos and himself as simple workers under God, who is the great architect and the great husbandman; and the verse just tells us, that they are two fellow-servants of the same master, and that master is God. Now, we have dwelt on all this because of the frequent forget-

fulness of this important principle that we see around us on every side. Perhaps we are quite alive to the evil when we look at some of the great worldly political establishments, with every possible gradation of title and rank among those who profess to be servants of Christ. But we do not need to go to them to find the same mistaken principle at work. How many earnest and true-hearted servants of the Lord, having been helped of Him in some special work He has called them to do, desire to enlarge their sphere of operations. They are not content to labour on to the utmost of their ability, or even to try and stimulate others to like service. They begin to organize a mission. Other workers are sought for, who are not to be directly responsible to the one Master, but are to work under the direction of the founder of the mission. It becomes known as *his* work, and the others are his workers. Then as servants generally look for their supplies to the one who gives them orders, these

under-workers mostly become more or less dependent on the director of the work for their support. He receives contributions from various quarters, and directly or indirectly guarantees an income to those who serve under him. What is the consequence of all this? The subordinate workers in great measure get their eyes off God. They expect their needs to be supplied by the chief actor, and they are responsible to carry out his instructions. They cease to be the Lord's free servants, doing His bidding only; and at the same time, their hearts are not exercised in simple trust in the Lord Himself to care for all their wants. Still more disastrous very often are the results, as regards the head of the work. He has assumed a place for which the scriptures supply no precedent, and has gone far beyond his faith in doing so. The burden of maintaining his subordinates and keeping up the other expenses of the work presses heavily upon him. Either he struggles on, overburdened in

heart, and unfitted for his true work, because of this weight of care; or else he succumbs to the pressure of temptation, and resorts to the plans that the flesh can always suggest in the way of advertising, and general begging. And do not these things proclaim but too plainly, either that God's servant has outrun his Master's command, or that God Himself is unable or unwilling to uphold those who are doing His work? Those who look on with instructed eyes, sadly perceive that the former is the truth. But the world believes the latter; and all the carnal devices that Christians resort to in order to raise money, help to persuade the world, that there is no good in trusting God. In some cases, a well-to-do brother, desiring to act with his money as the Lord's steward, but not clearly discerning the Lord's way, assumes more or less the control of the labours of other servants of Christ; while, on the other hand, he either pays them a salary or, at least, indirectly assures them that he will

see they are provided for. There are none of the worldly resorts for raising money in this case, but there is none the less a sad stepping in between the Lord and His servants that must have hurtful consequences. We are not speaking of these things to pain, still less to condemn. We are not judges of how much light one or another may have; and have not the least desire to apportion the measure of blame, even where blame is due. But we do seek to help our brethren to discern the mind of God in regard to these matters; and very specially we would warn labourers occupied in gospel work, to take heed that they are not betrayed into the first beginning of leaning upon fellow-saints, instead of upon God only. If they cannot trust God implicitly about their temporal needs, far better to earn their own bread, and preach the gospel as they may have opportunity, than accept a patronage that may be ever so well meant, but that must inevitably bring about a measure of bondage.

THE HEART.

Notes of an Address to Young Believers.

WE are apt to forget that an assembly such as this, is not composed of the same elements year after year. Many who are here to-night have been converted since we last met; and therefore the ministry of the Word in our midst should be, at least to some extent, suited to such. Read with me Gen. vi. 5, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." I have read this verse as giving us God's verdict upon man's nature *before the flood*. Words could not be stronger than these. There is not a redeeming feature; there is not a streak of light; it is blackness of the deepest dye. But was man any better after the flood? Look at Gen. viii. 21. "And the Lord smelled a sweet savour, and the Lord said in His heart: I will not again curse the ground any more for

man's sake; for (or "though") the imagination of man's heart is evil from his youth." Thus we see that man, after the flood, was no better than man before it. By-and-by God gave the law. Some think the law was given to make man better; but God never gave it with that intention. The law was given in order that the condition of man's nature might be thoroughly manifested. There were two things that the law could not do; it could not give righteousness, neither could it impart life. If the law could have given righteousness or life, then life and righteousness might have come by the law. The law finds man guilty, but it cannot make him righteous. The law finds man dead, but it cannot give him life. The Gospel comes,—the glorious Gospel of the blessed God, imputing righteousness to the guilty, and by the power of the Holy Spirit, quickening the dead. The Gospel meets man's need in a way that the law could never do. "The law entered that the offence might

abound (Romans v. 20): "That sin by the commandment might become exceeding sinful" (Rom. vii. 13). We have read the character of man's heart before and after the flood. Turn now to Jeremiah xvii. 9-10, and see what it is proved to be, under the law—"The heart is deceitful above all things, and desperately wicked: who can know it? I, the Lord, search the heart." That word "desperately" means incurably. Jeremiah, by the Holy Spirit, writes that verdict on the human heart. It is well that we get a divine understanding of what our nature, our old self really is. Remember that when God speaks of the heart, He speaks of the very core of our being. The heart is *deceitful*, that is the leading feature of its wickedness. It professes to be speaking what is right, but it is constantly deceiving us. We think we have good motives, and having searched them in the light of God, we find them to be wrong altogether. We think that God and His glory is our object; but, as we allow the

light of God to shine in upon us, we find that self is the object. The Lord's message to the Church in Thyatira is: "I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works" (Rev. ii. 23). Turn also to 1 Cor. iv. 5, "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." That is what will be done at the judgment seat of Christ. There the counsels of the heart will be laid bare; the motive springs of all our actions. At the judgment seat of Christ, cognizance will be taken of these things that you and I cannot now judge. Therefore the apostle says, "judge nothing before the time." Having looked at a few passages from the Old Testament which gives us God's verdict concerning the heart of man, let us turn now to the New Testament and see what the Lord

Jesus says of it. Matt. xv. 18-20, "Those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adultery, fornications, thefts, false-witness, blasphemies: these are the things which defile a man." Were we making out a list of sins proceeding out of the heart, would we have constructed our list in that order? Would we have put first evil thoughts and then murders? And yet it is a solemn fact that every sin that has ever been committed has first been conceived in thought; it has been developed in the heart. It may be that Satan put the thought there, as the Lord said to Judas "Why has Satan filled thine heart?" His heart was open to Satan, but shut to God. This is the position of every unsaved man. Satan puts the evil thought into the heart, and then it rises up into passion; sin brings forth the outward act, and then in the end comes death. All sin is conceived in the heart before it comes out

in the outward life (James i. 15). These passages show that before the flood and after the flood, under law and at the time the Lord Jesus Christ was on earth, the heart of man was the same thing, and is the same thing still. Every one that is taught of God knows, in his inmost soul, that God's account of the natural heart is absolutely true. God's thoughts and God's word find an echo and response in the heart and conscience of every honest soul. I don't believe in the honesty of a man, in whose heart and conscience the words of God do not find a response. Now I want you to look at another side of this wonderful subject. Turn to Acts xvi. 14, "A certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things that were spoken of Paul." Now, here we have God coming in and doing a work. Here is a heart to which the blessed message of salvation had

no entrance. She may have been a devout person, but her heart was closed, and had to be opened by the Lord. Further on in this chapter we read of the conversion of the jailor. God took a very different way with him, because he was a different character. God's ways differ according to the character of men. Here we find two specimen cases, and the one thing that was common to them both was, that God so broke into their hearts, that they gave ear to the word of God, and were prepared to receive it. It is a wonderful day when God first opens the heart to listen to His word; that word which has been often heard with the ear, but never heard in the heart till then. The time comes when the voice of the living God, by the Word, finds its way to the very core of my being, into my heart. Aroused by the power of the almighty Spirit, I now want to know how I may be saved. That is God's work; none but God can do it. Any conversion that is not an opening up

of the heart to God is a sham conversion, and will soon come to nothing. There may be an understanding of the theory of the Gospel; there may be ability to quote texts, and fix the date of professed conversion; and yet, there may never have been the opening up of the heart to the eye of God, His word entering in, listened to, and laid hold of by faith.

(To be continued.)

TO PLEASE GOD.

AS we are never able to tell what circumstances will prove, or how persons may change toward us, it is well to trust in, and to be guided by, neither the one nor the other. The safe path, under every condition, is to walk with a single eye so as to please God. Thus we shall find ourselves at peace and rest, though all circumstances around us have changed, and though our dearest friends may have become our bitterest enemies.

SITTING AT THE FEET OF JESUS.

IF we would be teachers of others, we must be learners ourselves. If we cease to keep our place at the feet of Jesus in prayer and meditation on His blessed Word, we soon begin to think that we know something; but while sitting *there* we find and feel our own poverty and ignorance; yet what we do learn there, we learn to profit, and are encouraged to expect, and stirred up to ask, that more and more may be unfolded to us, by the Spirit, of the truth as it is *in Jesus*: our meditations of Him become sweet to the soul, and, as we handle Him by faith, our fingers drop with sweet-smelling myrrh (Song v. 5). This is needful, not for public teachers only, but for the present peace, the soul's health, the real happiness, the joyful liberty of the most retiring and unobserved of God's children. It is only in the measure that we are *receivers*, through the Spirit, of the fulness

that is in Jesus, that we shall have anything profitable to say for Him in our private intercourse with men, whether converted or unconverted. Let not past failure discourage us. He giveth more grace. He upbraideth not. If, in our own little measure, we find it "more blessed to *give* than to *receive*," what must be the joy of His heart to let His fulness flow into the channels which His grace opens in the contrite hearts of His redeemed—His brethren (John xx. 17); hearts which long to know more of *Him*—which thirst for closer, and yet closer, communion with Him in whose presence, now realised by faith, is fulness of joy (1 John i. 3, 4).

—:o:—

It is one thing to receive instruction *from* men or books, and another to learn the truth *in communion with God*, through whatever instrumentality He pleases:—"I will instruct thee" (Psalm xxxii. 8).

**"LESS THAN THE LEAST
OF ALL SAINTS."**

(Eph. iii. 8.)

VERY often the resentment we feel against a wrong done by another, shows that the very same spirit exists in us as in the one who has offended us. Why were the other disciples so angry when James and John sent their mother to try and secure for them the best places in the coming kingdom? Of course it was because they all had quite as much liking for the best places as the two sons of Zebedee. In like manner, many a complaint that Mr. So-and-so sets himself up, and always wants to be first, shows but too plainly that there is some one else who has no liking for being second. "Only by pride cometh contention," wrote the wise man; and it is very sure that he did not mean pride on one side only. It takes two to make a quarrel, and there can be no strife as to which shall be the greater, when one of the two is willing to take the lowest place. "Let your moderation (literally, yieldingness) be known unto all men. The Lord is at hand" (Phil. iv. 5).

COMMUNICATIONS FOR THE EDITOR

should be addressed to

ALFRED J. HOLIDAY,

12 WHETLEY GROVE,

BRADFORD,

ENGLAND.

REPRINTS

FROM

"THE BELIEVER'S PATHWAY,"

By ALFRED J. HOLIDAY.

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

1. "Decently and in Order." *Punctuality, &c.*
2. "And so let him eat."
3. "One of these little ones."
4. "Forget Not."
5. "Both Lord and Christ."
6. "Courtship."

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

"EVIL SPEAKING."

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

"ON CONTINUING."

By F. A. BANKS.

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

NOW READY,

EVANGELIST ANNUAL VOL. FOR 1885,

Price **THREEPENCE**, *post free.*

An Assorted Packet of *Evangelist* for 1884,
One Shilling per 100, post free.

NOW READY.
THE ANNUAL VOLUME
OF
THE BELIEVER'S PATHWAY
For 1885.

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.**
- 1885 (Vol. VI.), 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).

THE

Believer's Pathway.

No. 74.

FEBRUARY, 1886.

Vol. 7.

ARE WE STRONGER THAN HE?

WE read in Deut. i. 2, that there are eleven days' journey from Horeb to Kadesh-barnea; yet the children of Israel were nearly forty years in getting over the distance. It is one of the many instances the Scriptures set before us of the trouble God's people cause themselves when they rebel against God's will; and which of us could not add further instances from his own experience? But it is well to look at the matter from another side, and to consider the infinite pains that God takes with us, when we are walking in the self-will of our own hearts, as well as to remember the trouble we bring on ourselves. The book of Jonah gives us a wonderful example of

this, showing us at the same time, the long-suffering and the power of God. God told Jonah to go to Nineveh, and Jonah did not want to go. But it was no use for Jonah to resist, for what was a weak, helpless man as compared with Almighty God? Jonah did not see it in that light, however, and he imagined he could escape from God; but he had to go to Nineveh after all, only he went by a very round-about and disagreeable route, when he might have taken a much pleasanter one. Jonah reminds us of a little child, who thinks it can stand out against its father's will. "Go up stairs," says the father. "But I don't want to go," answers the little thing. "But I say you are to go. Now go at once, and be a good boy." "But I don't like to go." And so it goes on, quite blind to the fact that the

father can make it go at any moment. At last the father thinks that he has shown enough of long-suffering, and the foolish little thing is whipped and made to go up. It has to go after all, and it might just as well have gone without the whipping. So in the first chapter of Jonah, we read, "Now the word of the Lord came unto Jonah, the son of Amittai, saying, Arise, go to Nineveh" (verses 1 and 2). But Jonah said in his heart, "I don't want to go," and he rose up to flee from the presence of the Lord. He went to Joppa, found a ship about to sail for Tarshish, paid his fare, and commenced the voyage. All this time, no doubt, God was speaking to Jonah's conscience, and with long-suffering and patience, was seeking to lead him to obey. But Jonah remained obstinate, and at last the whipping came. God sent a great wind, and there was a mighty tempest, and we know how it ended. Jonah was cast into the sea, and swallowed by the great fish that God had prepared; and, after three days

and nights in that strange, dark abode, he was vomited out again upon the dry land. That is the end of chapter ii.; and now look how chapter iii. begins. "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh." It is exactly the same thing again, for God's commandments do not change; and Jonah had to go after the whipping, where he might have gone without it. How good for us, if we would lay this to heart. What suffering we might save ourselves, if only we would remember that none can resist His will. The 107th Psalm, which gives so many instances of the way in which God can bring down men's hearts that may trust in Him and obey Him, finishes, "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord" (ver. 43). Yes, it is not merely God's power and majesty and holiness that come out in all these things, but His loving-kindness. Look at all the things God pre-

pared and made use of to bring down Jonah's rebellious, self-willed heart. First there was the great wind that raised such a mighty tempest (chap. i. 4). Then there was the great fish (ver. 17). Next, the gourd (chap. iv. 6); and the worm (ver. 7). And, lastly, the vehement east wind (ver. 8). It does not matter what is the necessary instrument, God has them all in His own hands, and uses them just as they are wanted; whether it be the little worm or the mighty tempest, they all accomplish His will. And if God would put all these things to use, that He might teach Jonah to obey Him, is He any less careful over us? Surely not. If we call Him, "Father," then we are certain that He will leave nothing undone to conform us to His will. But never let us forget that it is His loving-kindness that works all these things; and that if His power is infinite, that power is for us and not against us. When Paul was writing to the Corinthians to see to it that their associations and fellowship were

befitting people who sat at the Lord's table, he asked them the question, "Do we provoke the Lord to jealousy? Are we stronger than He?" (1 Cor. x. 22). And we shall do well to put the same question to our own hearts, when we are persistently trying to have our own way about a thing, and refusing to be moved by the word of God, or by the loving counsels of His people.

"HELPS."

(1 Cor. xii. 28.)

ROME, with its busy thoroughfares and stirring streets, peopled with some from almost every clime, was just the place in which the great Apostle of the Gentiles would find a glorious opportunity of making known God's message; and, accordingly, we are not surprised at his earnest desire and prayer, that he may sound forth in the world's capital the ever-blessed gospel of Christ (Rom. i. 13-16). But he was

hindered; so that for many years it was only a great desire (Rom. xv. 22 to end). At last, however, in 58, he writes of his purpose soon to visit Rome, after he had fulfilled his ministry to the poor saints at Jerusalem. We know how he was treated there, and cast into prison, whilst his own countrymen sought his life. But what was his comfort, which the prison bars could not keep out? Ah! the God of all comfort knows full well what chord to touch. "Thou shalt bear witness also at Rome." And through the long and weary months of imprisonment he was cheered with the assurance that, in God's own time, he should have the honour of giving his testimony in Rome also. We look on and read with interest the terrible adventures and hardships of Paul, the prisoner now; but it is still the same cordial that the hand of love administers, "Fear not, thou must be brought before Cæsar." And presently the voyage is over and Italy is reached, and at Puteoli, hospitable brethren get him to tarry some seven days.

How each one is refreshed by this Elim; but it is only an Elim, and Paul must journey on. At last he nears Rome, the desire of years is on the eve of fulfilment, and presently he will see the walls of the seven-hilled city. But what is this? Now that the dream of years is about to become a reality, what means this reaction; this fear that, after all, God's holy embassy shall not be worthily carried out; this question, not of God's power, but of whether there be anything in self, that shall hinder that power from being manifested? Who has not had this experience? Who has not walked along this path? Nevertheless look up. Who are these? Why, brethren from Rome, who have come all the way to the Appii Forum, some 43 miles, through weary marshes too, to greet thee. And so we read, "whom when Paul saw, he thanked God and took courage" (Acts xxviii. 15). We are not told the names of these devoted and warm-hearted ones; but their deeds remain to show how those, who think they have no

special gifts, may yet be "helps;" and, by acts of love and self-denial, may give fresh courage to some almost fainting servant, whom the Master has called to the front of the battle. To hold the hat and stand by at the out-door service; to walk over the hills to the distant hall or cottage with some brother who is going to hold forth the words of life; yea, even the words, look and gesture, which tell the oft-tried servant of Christ of loving sympathy; these may appear to the natural eye as lowly work, but in the coming day, it shall be found that such things have not been unnoticed by the Head of the church, and even now they bring glory to God, who, in His own infinite wisdom, has set some in the church—"helps."

—o—

MARTHA would please the Lord in her own way; Mary in her Lord's way. There are many who would please the Lord; but in their own way, for lack of trying their works by the Scriptures. Amid much labour, they are, therefore, unspiritual and barren.

"RIGHTLY DIVIDING."

A WORKMAN that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy ii. 15). This was one of the qualifications which the Apostle Paul set before the mind of Timothy, as requisite in the Lord's servant. The workman should understand the tools he uses, and know which one to take up for the work he has in hand. We remember once hearing of a wife who complained to her husband that he had such a wretched set of screw-drivers, they were no good at all. When the matter came to be enquired into, it turned out that she had been using his chisels to take up a carpet that was nailed to the floor, and had, of course, chipped the edge off every one of them. The work was badly done, the tools were injured, and the zealous but mistaken worker was ashamed. And how often this is the case in regard to misuse of the Scriptures. Passages are wrongly applied, the edge of

God's Word is turned, and mischief is wrought. Much of this may be traced to the lack of humble reading of the Scriptures, to learn simply what God has to say to us. We are so apt to go to them in search of texts, to support what we already know, or think we know. As a consequence, we are not careful to look at all the context, and seek to understand what subject the Spirit of God is dealing with, so that we may not be guilty of "wresting" the Scriptures, that is, perverting them from their true purpose. We are continually meeting with children of God, who have been much puzzled, and even sorely distressed because of the way in which mistaken instructors have thus wrested texts of Scripture. Particularly have we found this to be the case in regard to the deeply important matter of the believer's eternal security. The Bible is ransacked for passages to prove that John v. 24. does not mean what it says, and that the one who has heard and believed, may, after all, come into condemnation. We purpose,

therefore, in successive numbers of the "Pathway," considering a number of these passages, with the view of seeking to help those who have been troubled in regard to this subject; and we propose to commence next month with Ezek. xviii. 24.

**"From the end of the earth
will I cry unto THEE, when my heart
is overwhelmed."**

(Psalm lxi. 2.)



CHRIST, I put my trust in Thee,
For there is no good thing in me,
And I am blind ;

Bowed 'neath affliction's heavy load,
I seem upon the dark, rough road,
Left far behind.

O Thou who art the only light,
Shine in upon my soul's dark night,
Grant me Thy peace ;
If winds and waves Thy will obey,
Surely the storms of sorrow may
At Thy word cease.

Thou who for sin wast crucified,
Yea, Thou who for *my* sin hast died,
Deliver me ;

I come, O my Redeemer, blest,
And, coming, find all needed rest
And peace in Thee.

SAUL'S SIN AND DAVID'S SIN.

WHAT a difference there is between God's judgment of things and ours. Truly, His thoughts and ways are as much higher than ours, as the heavens are higher than the earth. This has come to us very forcibly in comparing the characters of Saul and David. David is called a man after God's own heart (compare 1 Sam. xiii. 14 and Acts xiii. 22); while Saul is rejected of the Lord (1 Sam. xv. 23). And yet, judged by our natural standard, we should have thought the sin for which Saul was rejected a very small matter, as compared with the terrible fall that so marred David's history. David was guilty of adultery and murder; while Saul had *only* failed in carrying out all the terrible severity of God's sentence against the Amalekites. Only—that is the way we look at things. We think some sins very small, and make ready excuses for them; while others we denounce in the strongest way. Yet our

judgment is often quite the opposite of God's, because we have not considered how His glory was affected by the things we called small. Why, what a little thing Eve's sin seems. It is true, she was disobedient; but it does not look a very serious matter about which she disobeyed God; and judged in our way, how strangely out of proportion the punishment seems. But though we cannot, like God, search the heart, we may learn much about the condition of heart that leads to certain sins; and, in the case of this first transgression, God shows us the whole thing very plainly. God had made a full and perfect provision for the man and woman He had created. The devil came to insinuate that God was keeping the best back; and he persuaded the woman that the tree she was forbidden to touch was better than all that God had given her. The lust of the flesh (it was good for food); the lust of the eye (it was pleasant to the eyes); and the lust of the mind or pride of life (a tree to be desired

to make one wise) were all set in motion. In grasping at that which God had forbidden, the woman was rejecting God Himself. She had made a terrible choice; and however simple and unimportant the thing was in connection with which her choice was made, the true character of her sin lay in the fact, that she had refused God and chosen something else in His place. This is indeed the very essence of sin, and this is the character of the natural heart. Therefore, while it is necessary that the judgment due to sin must be borne by the atoning sacrifice, before the sinner can stand in God's presence, that is not all. It is equally necessary that the sinner must have a new nature, in fact, that he must be born again; that he shall once more choose God, and acknowledge that all his good is in God. In the Gospel, both these things are marvellously provided for. There we see the Son of God becoming man, that He may be made the Sin-bearer. But there also we see God's wonderful and

blessed way of leading us to reverse the fatal choice that Eve made. The serpent so set forth the advantages and beauties of the forbidden tree, that the woman's heart longed after it, till the longing became an actual taking. But look at God's answer to the devil's lie. The devil suggests that God has kept back the best thing on earth; and God replies by giving His own beloved Son, the best that all heaven could give. And as the serpent made much of the forbidden thing, with which he sought to draw the woman's heart from God, so does the Holy Spirit delight to make much of Christ. It is His blessed work to set forth all the beauties, all the fulness to be found in the One whom God has provided for us. And so, when the Lord Jesus is believed on in heart, Satan's work is undone, and the heart that had rejected God, now accepts Him in accepting the gift of His love. Now, the believer may get blinded and forget God, but that choice of his heart, wrought in him by God's

Spirit, is an eternal choice, and makes him a new creature. As soon as he is roused from the delusion he was under the power of for a while, his heart goes back at once to the one source of all his good. He knows there is forgiveness with God, and he confesses his sin. He knows there is restoring power and grace, and he does not fail to seek and find them. Thus it was with David. David's sins were the sins of one who had forgotten God; but Saul's sins were those of one who had never known Him. When Samuel dealt with Saul about his disobedience, Saul justified himself. When Nathan brought David's guilt unmistakably home, David's only answer was "I have sinned *against the Lord*;" while the 51st Psalm tells us how fully his heart went back to its only resting place in God Himself. God does not make light of the sin. He dealt with David about it all his days on earth, for David had given occasion to the enemies of the Lord to blaspheme. But the very way in which David

accepted all God's chastening, marked him out as a man who trusted in God, and knew the joy of God's salvation. He was a man after God's own heart; and so is every one who trusts in the Lord with *all his heart*, and leans not to his own understanding (see Prov. iii. 5).

THE HEART.

II.

(Notes of an Address.)

THE opening of the heart is God's work, but He does not stop there. Look with me at Acts xv. 8. "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did to us; and put no difference between us and them, purifying their hearts by faith." This is what the Gospel comes in to do. Thus the very heart of which we have read a description; that black, vile, deceitful heart; the abode of every abomination; God in His power and grace opens up to the light

and shines into it; and that heart, receiving the blessed word of the Gospel, is purified by faith. It has a new character; it is in the light of God now; it is listening to the word of God; it is in a purified state. Let us look further to see what this means. Heb. x. 22—“Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, &c.” Here is the first thing that the heart needs to be purified from—“an evil conscience.” I was lately looking at a very popular book: it speaks of regeneration, redemption, and a great many things. It seems to be wonderfully adapted to the likings of the carnal mind, if one may judge by its extensive sale. But throughout it, there is not one single reference to the conscience being set right in the presence of a holy God. It is a vital omission. The very first thing that a guilty, rebel sinner needs, after having been opened up to the light, and shown that he is guilty, condemned, and lost, is to have his “heart sprinkled

from an evil conscience.” What is it that removes the stain of guilt from the conscience? What is it that removes the terror and burden from a soul under deep convictions of sin? Just that, and that only, which enables God righteously to give me pardon; that is “the precious blood of Christ.” It is the sprinkling of the blood of Jesus Christ, the precious, atoning blood poured out for sin, that sets the conscience at rest in the presence of God. Conscience owns itself guilty—it does not seek to escape from the judgment of God. Conscience says, “guilty,” for God says, “guilty;” conscience says, “desperately wicked,” for God says, “desperately wicked;” conscience says, “powerless for good,” for God says, “powerless for good.” What suits the guilty conscience? Only the one perfect remedy; the infinitely precious blood of the Lamb of God which has atoned for all our sins, and by which our hearts are purified through faith. We are brought into the presence of God, not to tremble and run

away ashamed, seeking to hide from God, as did Adam; but to let the light of God search us, and even in that light to find our joy and rest, so infinitely precious is the blood of Jesus. The death of Christ shows that God's justice is satisfied. If God's justice had not been satisfied, my conscience could not have been satisfied. Seeing, then, that God's justice has been perfectly satisfied by the atoning blood, how much more my conscience. When the conscience of the child of God becomes defiled by sin, what puts it away? "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (verse 7). Oh the wondrous grace of our God, that He comes into those wretched hearts of ours, and purifies them by faith through the precious blood of Jesus. Another point in connection with the heart

I wish you to look at in Gal. iv. 6 — "Because ye are sons, God hath sent forth the Spirit of His Son into your heart, crying, 'Abba, Father.'" What a thought we have here! It seems that as we go on, the wonders of God's grace get deeper and deeper. He not only opens the heart and causes the light to shine into it, and purifies the heart from an evil conscience, but He sends forth His Holy Spirit to take up His abode, and makes His dwelling-place in those very hearts. So that forth from the very core of my being, from that very heart that knew not God, forth from that fountain-head of abomination comes the cry, "Abba, Father." It is not the mere cry of the lips; not mere words learned by rote, "Our Father, which art in heaven;" but, it is a heart that has been broken into, purified, delivered from an evil conscience, and indwelt by the Holy Spirit. I have sometimes thought that there is a deep meaning in the Spirit of God being called the "Holy Spirit." God, as it were, hardly ever men-

tions the Spirit without putting the word "Holy" to His Name. It seems to me, that in taking up His abode and dwelling in such creatures as we, God, as it were, guards that Spirit, lest the thought should ever be raised against Him that He was not the infinitely Holy Spirit of God. How precious must be that blood of sprinkling, that enables God's Holy Spirit to make us His dwelling place. Just as the oil that the priest put upon the tip of the right ear, the thumb of the right hand, and the great toe of the right foot of the leper, was put upon the blood that cleansed him; so the Holy Spirit takes up His abode in the heart of every believer in virtue of the precious blood that has cleansed us.

—:0:—

IF, through confidence in the flesh, we take not counsel of God, He is wont to leave us to ourselves, that we may prove our wisdom to be folly. Had Joshua sought counsel of God, he would not have been deceived by the Gibeonites and their tokens of a long journey (Josh. ix.).

"TRY ME AND KNOW MY THOUGHTS."

(Psalm cxxxix. 23.)

“THE wisdom of the prudent is to understand his way; but the folly of fools is deceit” (Prov. xiv. 8). The deceit here referred to is plainly self-deceit, the opposite of a man's understanding his own way. And, indeed, the guile of the natural heart generally leads to self-deceit as well as to deceiving others. This is true in the children of God as well as in the children of darkness; and it is sad to see how often good and evil, darkness and light are confounded. If Satan can appear as an angel of light, it is no less true that we can persuade ourselves that the very lusts of our evil hearts are excellent virtues. “I like to be honest, and say what I think;” says one, “if I think it I may as well speak it out.” And in that way, he justifies himself for using bitter, grievous words, that pain and wound and stir up strife.

Anger and ill-will in the heart are bad enough; but if they are judged there, while they are only thoughts, and confessed as sin to God, they cannot go any further. But, under this miserable plea of honesty, the hard thoughts are allowed to shape themselves into words, and when once the tongue is thus set on fire of hell, we know what a fire it can kindle. When people talk of the honesty of speaking out just what they think, they are contrasting themselves with those who speak pleasant things to a brother's face, and then go and use hard words about him behind his back. Of course that is very wrong, but it does not make the other right. If we never judge our sinful thoughts, they will surely lead to sinful words, and then to sinful deeds. James tells us that the man who does not offend in word, is able to bridle his whole body (Jas. iii. 2). How important then to let our judgment of ourselves begin with the thoughts of our hearts, instead of deceiving ourselves with this vain delusion about the honesty of

speaking out all we think. Then there are other ways in which this kind of sham, delusive honesty shows itself. A brother absents himself from the Lord's table, and, upon being visited and asked the reason of his absence, he says: "Well, the fact is, I did not feel in a fit state to come, and I thought it was more honest to stop away than to come as I was." And he rather seems to pride himself on his supposed honesty, not perceiving that it is only a false name for indifference. Surely, if there is any honesty of thought and purpose in us, when we find ourselves in a cold state of heart, we shall confess it to the Lord, remembering that self-judgment is the true preparation for taking our place at His table, and then come, confident in His forgiving grace. Another sham, with which we too easily allow ourselves to be deceived, is sham humility. We used to practise it when we were unsaved. "I am too great a sinner," says one, "I don't feel as if I loved Christ enough." But

all the time we said such things, it was the Lord Jesus we were making little of, and not ourselves. We were too proud to be saved just as we were, and we wanted to be rather better first. It was such a very humbling thing that the Lord Jesus should have the glory of saving a poor, hell-deserving sinner, who had not one good thing to commend him; and so we would have liked to wait till we had patched up the old rags and made ourselves a little decent. That is why reformation gospels always go down with people. Something to promise, something to give up, something to do—these things are as pleasing to the flesh, when once we want to be saved, as the pleasures of the world were before we cared anything about salvation. But we can always trace the same deceitful workings in our hearts, after conversion as before. The secret root of many a refusal to take part in some proposed work, is a want of simple confidence in the Lord; but the answer given is often, "Oh, I

don't think I am fit for that." Sometimes, too, this professed humility is merely a cover for slothfulness. It is very convenient to get out of going to a cottage meeting a good way off, by pleading that we do not feel able to speak; others can do it much better. But are we trying to find out what we can do? Some one is wanted to be at the Hall in good time to open the door. It would be a great help, too, if half a dozen brethren were outside with gospel tracts, inviting passers-by to come in. Two or three might be usefully engaged in giving out hymn-books and showing strangers to a seat. Surely our humility will not go the length of saying we are not able to do any of these things; and, if we were both honest and lowly in heart, we should take care to find out what we can do, and heartily engage in the work, however humble it might be. Now, God who first searched out our deceitful hearts, and showed us the truth about ourselves, is able to do the same still. Let us go

to Him with David's prayer—"Search me, O God, and know my heart; try me, and know my ways,"—and He who desires "truth in the inward parts," will not fail to show us what wicked way is in us, and to lead us in the way everlasting.

WE cannot be losers by trusting God, for He is honoured by faith, and most honoured when faith discerns His love and truth behind a thick cloud of His ways and providence. Happy those who are thus tried! Thus saith the Lord, "Count it all joy when ye fall into divers temptations" (Jas. ii. 3). Let us only be clear of unbelief and a guilty conscience, and we shall hide ourselves under the rock and pavilion of the Lord, sheltered beneath the wings of everlasting love, till all calamities be overpast.

To take God at His word is the business of faith.

COMMUNICATIONS FOR THE EDITOR

should be addressed to

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

Demy 32mo. Series.

Assorted Packets—A and B—6d each, post free.

ENVELOPE SERIES FOR BELIEVERS.

1. "This do in Remembrance of Me."
2. In the Desert with God.
3. The Whole World of God.
4. The Fulness of God.
5. Our Position in the World.
6. Knowing and Doing.
7. The Fulness of the Blessing.
8. Christ, All in All.
9. Abraham's First Journey.
10. Into Canaan at Last. 11. Mephibosheth.
12. The Sword of Samuel.
13. Decline in the Prayer Meeting.
14. Secret Prayer. 15. Our Head is in Heaven.
16. Teetotalism and the Gospel.
17. The Higher Life.
18. The Holy Spirit in the Church.
19. Eli, the Priest. 20. No Time to Lose.
21. Decently and in Order.
22. On Continuing. 23. Love.
24. Separation. 25. Breaking of Bread.
26. Sin among the Saints.
27. The Christian's Relation to the World's Government.

4d. per doz., or 2/ per 100, post free.

Crown 32mo. Series.

Assorted Packet of 12 copies, 4d, post free.

1. And so let him eat.
2. One of these Little Ones.
3. Forget Not.
4. Both Lord and Christ.
5. Courtship.

4d. per doz., or 2/ per 100, post free.

6. Evil Speaking. 8 pp. 2/ per 100, post free.

NOW READY.
THE ANNUAL VOLUME
OF
THE BELIEVER'S PATHWAY
For 1885.

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.
- 1885 (Vol. VI.), 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).

THE
Believer's Pathway.

No. 75.

MARCH, 1886.

Vol. 7.

LET THIS MIND BE IN YOU,
WHICH WAS
ALSO IN CHRIST JESUS.

(Phil. ii. 5).

WHAT a cordial to the children of God, Phil. ii. has ever been. How, in every age, such have found strength and comfort, as they have traced the grace of our blessed Lord in His descent from the glory, step by step, to death, even the death of the cross. But then the words at the top of our paper commence this soul-stirring account, and we shall lose much of the blessing, if we seek to disconnect them or evade their force. It may be, as we read them in the wondrous light thus thrown on them, we cry out, with something like despair, "This is high, I cannot attain to it," and therefore it is, doubtless,

that to help us in our slowness to learn the great lesson of unselfishness, we find in this very chapter how three men of like passions with ourselves tried to carry out the precept. Let us look at them and be stimulated by their example to tread in the footsteps of our Divine Master. First, Timothy. What does Paul say of him? "I have no man like-minded, who will naturally care for your state. Ye know the proof of him, that, as a son with the father, he hath served with me in the gospel" (verses 20 and 22). What a testimony! He, indeed, thought not of his own things, but cared for the things of others. It was a kind of spiritual instinct with him to look after the saints; a true brother amongst brethren. Oh! rare grace in these days of hurry, when many take up a ministry that makes them pro-

minent, rather than this blessed service. It may seem to us humble work just to shake hands and say a word of greeting to that one who has just come from another town, and but for it, would pass out of the meeting unnoticed; but not so to Him who counts each one dear, for whom He died. To warn the unruly, comfort the feeble-minded, support the weak (1 Thess. v. 14), lift up the hands that hang down and make straight paths (Heb. xii. 12), by stooping down to remove the stumbling-block, is truly ministry born only of the mind which was in Christ Jesus. Individual and private it may be, rather than public; but He who seeth in secret, shall reward it openly. Second, Epaphroditus, of whom Paul writes, "My brother and companion in labour, and fellow-soldier." He who journeyed to Rome with the Philippian love-gift, and found out Paul, the prisoner, and was not ashamed of his chain, but ministered to his wants; and in that very ministry caught some sickness—some prison fever, doubtless—

and was nigh unto death, so severe was it; and then in his illness, is full of heaviness, not because he lacks the comforts of his Philippian home, or because of the pain, or because he fears death; but because he knew the dear saints at home had heard of his sickness, and so he longed after them. For surely, he reasons, they will reproach themselves for sending me, and in their dear love will feel it most should I "fall asleep" in a foreign land, away from those I love, whilst doing work for them, and in my measure seeking to supply their lack of service towards our loved apostle. How the mind of Christ comes out here! How like Him who forgot His thirst in giving drink to a sinful woman. Epaphroditus! thou did'st not think of thy own pains and sufferings, but of the feelings of others, and in this did'st manifest the mind of Christ. Third, Paul. Who also had his full share of trouble; for not only was he in prison for Christ's sake, but some false brethren had taken occasion by his very

imprisonment to preach Christ of contention, supposing to add affliction to his bonds (chap. i. 16). And, in addition to all this and other greivous perils, he could say, "Beside those things which are without, that which cometh upon me daily, the care of all the churches" (2 Cor. xi. 28). When, however, he takes up his pen to write, it is not to speak of these things, but to tell of his deep sorrow as he watched over Epaphroditus in his sickness; and then of his joy as, little by little, he saw his brother's strength return, and knew that God would raise him up, lest, as he beautifully puts it, "I should have sorrow upon sorrow." And then he notices marks of care upon his companion's brow, and soon discovers that he is longing after the dear ones left behind. Is Paul jealous? Does he say, "But really, I can't spare you, Epaphroditus, I need you here"? Oh no, he thinks not of himself, but of others. "Go," says he, "back to Philippi, and tell the dear saints I hope soon to see them, and even before then I

will send Timothy, who shall bring me some word of them, that I may be of good comfort when I hear good tidings of them. But wait not for this, go, my brother, and when they see you face to face, how they will rejoice, and the echoes of that joy shall vibrate within these prison walls, for as I think of their great joy as they grasp you by the hand, and welcome you back, and see in you the answer to many prayers, I shall be the less sorrowful." And then, lest any should whisper, "he left Paul in prison—he might have stayed a little longer, seeing he was so great a help," Paul writes, "Receive him in the Lord with all gladness, and hold such in reputation." So Paul showed how the joys of other saints were more to him than his own comforts or sorrows. For he looked not on his own things, but on the things of others, and thus had the mind of Christ, who, though He was rich, yet for our sakes became poor, that we, through His poverty, might become rich.

MISUNDERSTOOD TEXTS.

I.

“When the righteous turneth away from his righteousness, and committeth iniquity, . . . in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die” (Ezek. xviii. 24).

IN most cases where Scripture is misunderstood, it is because it is wrongly applied. That is to say, it is applied to a different subject from the one that the Spirit of God is dealing with in the particular case. This is the whole cause of the difficulty that believers often find in connection with the above passage. “Does it not plainly say,” they ask, “that one who has been truly saved, may yet fall away again, and be lost?” Now we would like to ask any child of God, who has been troubled with such a thought, to put this question to himself—Have I been saved according to any principle that is laid down in this chapter? Let us read carefully from verse 5 to verse 9. “If a man be just,

and do that which is lawful and right, . . . he shall surely live, saith the Lord God.” Was that how you became a child of God, dear saved one, and a possessor of eternal life? “Oh, no,” you answer in a moment, “I came as a poor lost sinner to Christ. I believed God’s wonderful good news, that Jesus had suffered on the cross for a lost sinner like me; and so I was saved.” Then if Ezek. xviii. has nothing to do with the way a lost sinner gets saved, why do you suppose that, when it reverses the picture, it is telling you how a saved sinner can be lost? “Well but, then, what does it mean?” say some. Wait a moment. We must be very careful not to force some impossible meaning of ours upon a Scripture, because we do not readily find any other for it. The prophet was addressing the people of God. True, they were, by no means, all of them of the true circumcision. But they were Abraham’s seed, after the flesh, and they had their inheritance in the land of Canaan. As long as

they kept God's commandments, they had His sure promise that their life should be prolonged, and that their flocks and herds should multiply, and their land yield abundantly. But, if they departed from following God's laws, His word was equally sure, that all the blessings should be changed into curses, and they should perish from off the land. Read Deut. xxviii., 1 to 20. There was nothing new in what Ezekiel was told to say; Moses had said it all before. But the special object of Ezekiel's warning was this. The people had been saying that the children were made to suffer for the iniquities of the fathers; and in this way were refusing to fear the voice of God, speaking to them by chastisement and judgment. So God sent a special message to them by His servant, saying, that the son should not be judged for the sins of his father; or escape a judgment that he deserved, because of his father's righteousness. Further, that the obedience of past years should not save a man from judgment, if he

turned aside from God's ways and walked in sin; and also, that if the transgressor repented and forsook his sins, he should live, and not die. But all this was in perfect agreement with the dispensation under which they were placed; while it is in complete contrast to the gospel of God's grace. "To him that *worketh* is the reward not reckoned of grace, but of debt. But to him that *worketh not*, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 4, 5). It is quite true that God's dealings with the children of Israel in the land, do give us an example of how God deals with His servants, as to their service. We may gain a reward by obedient service, and we may lose it again by after neglect or disobedience. Therefore the exhortation, "Hold that fast which thou hast, that no man take thy crown" (Rev. iii. 11). But all this has nothing to do with our life, for that is God's gift, and not a reward at all. If we want an illustration from the history of the Israelites,

of how God saves sinners from the judgment due to their sins, we must turn to Exodus xii. There we see the poor oppressed bondmen of Pharaoh sheltered under the blood of the lamb; and kept in safety, while judgment falls upon the Egyptians. It is no reward for obedience, no prize for faithful service, but the free grace of God bringing salvation to those who had done nothing to deserve it. As soon as we see what subject the Spirit of God has taken in hand, the difficulty disappears. How important then is this "rightly dividing the word of truth."

Next month we propose to consider the words, "I will not blot his name out of the book of life," spoken of him "that overcometh," in Rev. iii. 5.

—:o:—

Do not be content with a superficial knowledge of Scripture. Let the Bible be your Book above all books. Let it be the man of your counsel, and in the evil day you shall not be ashamed.

**"CALL UPON ME IN THE
DAY OF TROUBLE."**

HIDE not Thy face far from me, Lord,
Put not Thy child away;
Forsake and leave me not, my God,
Thou only art my stay.

I cry to thee, O Saviour dear,
Be silent not to me;
I know that Thou art always near
To those who trust in Thee.

Thy waves and billows o'er me roll,
I sink in deep distress;
Yet though Thou dost afflict my soul,
Thou dost not love me less.
My groaning is not hid from Thee,
Thou see'st all my need;
Remove Thy stroke away from me,
I am Thy child indeed.

And now, O Lord, what wait I for?
My hope is still in Thee.
Make haste to help me, O my God,
And be not far from me.
Evening and morning, and at noon
I pray and cry aloud;
I know that Thou wilt answer soon,
And take away this cloud.

To Thee, O Lord, I lift my soul,
O God, I trust in Thee;
Thou art the same, Thou changest not,
Hear then and answer me.
Behold I bring to Thee my grief,
My sorrow, Lord, I bring;
My refuge, till Thou giv'st relief,
Is underneath Thy wing.

EXTRACT FROM A LETTER.

[In reply to one who asks if he can consistently remain in a meeting where certain unscriptural practices are retained.]

MANY of the things you speak of are very sad, and very contrary to the mind of God; but there does not appear to be anything in them, as far as I can judge, to give the smallest warrant for withdrawing from fellowship. Perhaps you say "why then should I have left the Primitive Methodist connection, where is the difference?" I think I can show you. A true assembly of God is not necessarily one where everything is done in perfect accordance with the divine pattern. Were it so, how could we venture to say of any company of saints that they were a church of God? But it is one where no other name than that of the Lord Jesus is gathered to, and where no authority but that of God's word is acknowledged, and where, consequently, there is room for progress in obedience to that word, as it is

better understood. Now this is what there is not in the Primitive Methodist Chapel. To what purpose is it to search the Scriptures with a view to knowing more of God's will as to baptism, the discipline and oversight of God's house, the ministry of His word, and other matters connected with an assembly of His saints? All these things in the sect are already regulated and fixed by human arrangement; and, even if they are seen to be wrong, they cannot be altered. True, you can leave the sect, when you, as an individual, see them to be wrong; but they cannot be put right in the sect. If you can imagine the whole of the members of the chapel, all seeing the truth, and all agreeing to carry it out; it would still be necessary for them to leave their sect, although, as individuals, they might continue to come together. But where saints are gathered simply round the Lord, this is not the case. They may, as yet, be very ignorant, and they may be doing many things that are con-

trary to scripture; but, as they learn better from the scriptures, there is no one to hinder their acting out what they learn. True, all will not learn equally fast; and there will consequently be need of much patient forbearance, while those who do see things rightly are endeavouring "line upon line, and precept upon precept, here a little and there a little," to teach those who do not. But they can afford to wait patiently, for when the truth is learned, then all can unite in carrying it out. And mind, God does not hold us guilty of disobedience, because we are waiting patiently till He enables us to glorify Him "with one mind and with one mouth." It is not simply unscriptural practices that make a sect. If even scriptural practices are forced on assemblies, regardless of whether they yet understand them to be of God, under penalty of being severed from fellowship, you have a sect at once; whereas believers gathered round the Lord, though doing many unscriptural things, yet with liberty to obey

Him when they learn His will, are not a sect. It is difficult to quote particular verses, to illustrate such a subject. Rather, we need to look at whole epistles. Take, for instance, the two epistles to the Corinthians. Look how much these saints had to learn; in how many things they were acting contrary to the mind of God. And things were by no means put right after they had received the first Epistle; nor, indeed, did the Apostle even hope that his second Epistle would suffice. He purposed to go to them again, and he expected to find much to set in order when he came. Yet, with all that, there was room for the word of God, and the servant of the Lord was in his right place there, seeking to withstand what was wrong, and to show saints the true way. Now is not that true in regard to the meeting at—? There may be many wrong practices. Yet, thank God, not a few have been corrected since first I knew the meeting there. Do you say that some stand in the way of

further progress in the truth? Then go to the Lord about them; and seek grace yourself also, that you may help them, and not, perhaps, hinder by impatient and intemperate opposition. It is very often much easier for those who have but recently left a sect, having had God's way clearly set before them in His word, to see things clearly, than for one who, for many years, and with but little help from others, has been groping his way out. Yet it may be that those who seem slow to learn have been bearing a burden and waging a warfare, which very few of us could have shared with them; and it would ill become us to disown them, because there will be need of much forbearance yet, before they see all that God has to shew them and us.

—:o:—

EVERY created stream will utterly fail to satisfy the longings of thy soul. Child of heaven, there is only one stream that can satisfy; and that stream is the Fountain of living waters.

THE HEART.

III.

(NOTES OF AN ADDRESS.)

ANOTHER point in connection with the heart you will find in Eph. iii. 17: "That Christ may dwell in your hearts by faith," etc. How blessed it is to know and experience the love of Christ! I may have a theoretical knowledge of His love; but to know it in the scriptural sense is something more. I can only really know the love of Christ as He is dwelling in my heart by faith. God is looking into the heart of each one here this evening, and He sees what each one contains. He sees the object that each heart is set upon, and that each is running most eagerly after. God wants to see Christ, as One loved, trusted, and delighted in, filling each heart. That is the prayer of the apostle—that Christ may dwell in your hearts; and that your love may go out continually to Him. Beloved, is it so with us? Is Christ dwelling there

in His fulness? Or has the world got in; so that if God were to look down into our hearts, He would see nothing there to give Him delight? As He looks into these hearts of ours, does He see some earthly object occupying them? It matters not what it is, if it has dethroned Christ, it is an idol. May God give us grace to know the meaning of that prayer of the apostle, "That Christ may dwell in your hearts by faith"—continually trusting Him, counting and relying upon Him; claiming His grace, His direction, and help continually. Another passage on the heart we shall find in 2 Cor. vii. 3: "Ye are in our hearts to die and live with you." There are some people who have got the thought that, if Christ is the object of the heart, His people are to some extent thrust out. But how different this is from the actual fact. Christ is the Head of the body, and every saint is a member of His body; therefore, to have Christ dwelling in the heart by faith, means that I have every

member of Christ in my heart. Are our hearts' desires, affections, and thoughts taken up with the children of God, their needs and sorrows? Can we say not only that Christ is in our hearts, but that His beloved people are there also—morning, noon, and night? If the Head is in the heart, the members will be in the heart too. God means that, by the indwelling of His Spirit, not only should Christ be dear to us, but His people also. Hence it is that, if in fellowship with Christ, we must desire the blessing of His people. It is little use trying to help fellow-saints if they are not in our hearts. I need not go to you with rebuke or instruction, if I have not first made you to feel that you are in my heart. We ought to be able to say as truly as the Apostle Paul, "Ye are in our hearts to die and live with you." Not to live first, and then to die; but in our hearts to die, and in our hearts to live with you for ever. Some people's thoughts are—"I don't want to see that brother till I see

him in heaven." That was not the apostle's thought. Turn now to Judges v. 16: "For the divisions of Reuben there were great searchings of heart." That is a most remarkable verse. Evidently Reuben had been helpless to do the service of God. Why? Because of divisions. These divisions led to great searchings of heart. Wherever there comes in trouble, trial, alienations, fightings, tumults, divisions, it is a call from God to the searching of every heart in the light of His presence. It is a call to get down before Him humbled and broken, that we may have our hearts opened up to receive instruction from God. The divisions of Reuben were not a call for taking sides one against another; but, in the first instance, for each one to examine himself. God permits trouble, trial, and difficulty in order to test us; and, perhaps, to show us that the service we thought had Christ for its object, was really of self after all. Turn now to Proverbs iv. 23: "Keep thy heart with all diligence, for

out of it are the issues of life." Beloved, remember that the heart is like a garden: it has to be kept for the Lord. When He says our hearts are purified by faith, He does not mean that all evil is extracted, and that the heart has thereby become perfectly pure. I have shown what it means from the Scriptures. I repeat, the heart is like a garden, which requires to be diligently kept and cultivated by the husbandman. The ground requires to be ploughed and manured, and the precious seed cast into it, and then harrowed. By-and-by, through the sunshine and rain, a crop is reaped. But between the time when the seed is cast into the ground, and the day when the harvest is ready for cutting down, the weeds have to be uprooted, and a watchful care has to be taken over the field, so that the growth of the fruits be not hindered. So it is with our hearts. God, by His Spirit, cultivates our hearts for Himself, so that they may yield unto Him the fruit of love, joy, peace, etc.; though once

there was nothing there but hatred, unclean thoughts, and sinful lusts. God delights to see the precious fruits of His Spirit in His children; but if the heart is not kept diligently, it will yield no fruit to God. Beloved, feed day by day on the Word, and keep your heart in fellowship with God. Keep your heart continually, and guard it against every evil influence that would come in to hinder the Spirit's blessed work. Keep your heart from being entangled with the world, till there is no room in it for Christ. It needs the utmost diligence and watchfulness to keep our heart right with God. "Out of it are the issues of life." Those streams that flow out, leading either to fruitfulness and blessing, or to misery, sorrow, and woe. What is the use of reading God's Word, or listening to it at meetings, if it never reaches the heart and influences the life? May the word of Christ dwell in us richly, so that, by it, we may be sanctified, guided and instructed. Let us hide it in our hearts, that we sin not against Him.

WHO SHOULD GO FIRST?

“**W**ELL, if he thinks I have wronged him, it is his place to come to me. What does Matt. xviii. say? ‘If thy brother shall trespass against thee, go and tell him his fault.’” So says one of two brethren who are at variance. We go to the other one, and find him equally ready with Scripture to prove that his brother, and not he, ought to take the first step. “Don't you remember what it says in Matt. v. 23 and 24? ‘If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.’” The fact is, each of these brethren is using the wrong Scripture. The Lord Jesus did not give either of these instructions to show me how my brother ought to behave to me, but how I ought to behave to him. But we are much more ready to find out from God's Word what

others owe to us, than what we owe to them. And is it not because we so little live under the continual sense of our own deep indebtedness to the Lord who bought us? "I forgave thee all that debt" was the ground upon which the king dealt with the servant who had been so unmerciful to his fellow-servant. Would that these words were ever ringing in our hearts, impelling us to carry the Gospel of His grace to perishing sinners, and constraining us to forbearance and grace in all our dealings with fellow-saints. Who should go first? Why the one who owes most, surely. When I can say that I do not owe the Lord as much as my brother, then is the time for me to wait till my brother comes to me to seek to be reconciled. But if I take the place of a sinner saved by grace, then Matt. v. 23 and Matt. xviii. 15 are alike the Lord's instructions to me, showing me that, under all circumstances, it is my blessed privilege to be prompt to go and restore, or be restored, as the case may be.

"I COULDN'T HELP IT."

"WELL, of course, I know it was wrong, but somehow I couldn't help it."

We have, no doubt, all of us heard such an excuse as this made, when a child of God has been overtaken in a fault. But probably few of those who use the words think of their full meaning. In reality, every excuse we make for our sins is a charge brought against God. It is an attempt to rid ourselves of the responsibility of our wrong-doing, and lay it at His door. In 1 Cor. x. 13 we read, "There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it." So we see that God pledges His own faithfulness to provide a way of escape. But, if we really could not help sinning, it must be because God had failed to provide the promised way. So.

we are shut up to one of these two things: either God was faithful, and provided the way of escape, and we neglected to make use of it; or else God forgot His promise, and neglected to see to the way of escape, and then, in that case, it would be true that we could not help it. But as soon as we see that one of these two things must be true, we know at once which of the two it is, and there is an end of our excuses. God is faithful, that is quite certain; and therefore the fault was all our own. But, in a certain sense, there was a moment when we could not help ourselves; only we make the mistake of thinking that our sin only began at that moment, whereas it really began long before. A mother tells her boy not to go on the ice, as it is in a very dangerous state. Instead of doing exactly what she tells him, he begins to argue to himself. "Well," he says, "I know the ice is very weak over yonder, but it is strong enough near here." So he goes on where he thinks it is strong, and presently, without a

moment's warning, it gives way, and he is in the water. "Oh, John," his mother says, when he comes home wet through, and shivering with cold, "how could you do such a thing?" "But mother, I couldn't help it," is John's prompt reply. It is quite true that he could not help falling into the water when the ice gave way; but he could have helped going on the ice, and if he had never been on it, he certainly would not have fallen in. You see, John and his mother had two different thoughts in their minds. His mother was thinking of his disobedience in going on the ice at all; but John was only thinking of his getting into the water. If the ice had not broken, John would have gone home, and thought nothing at all of what he had done; yet his sin would have been exactly the same. It is just in this way that we make excuses for ourselves, because we fail to perceive where our sin really began. In how many ways we get away from the place of safety. God is our hiding

place, and abiding there we are secure. "Abide in Me, and I in you," said the Lord Jesus; and in 1 John iii. 6, we read that "who-soever abideth in Him, sinneth not." Abiding in Him is keeping on the firm ground, and our sin began when we left that place of safety. True we may have stepped on to the ice many times, without its actually giving way; and because it did not break we thought we had done no harm. I may be out of communion with the Lord, and scarcely know it, if no special outbreak of sin is suffered to show me where I am. But I am in peril every moment, and when the occasion suddenly comes that leads to my downfall, then it is too late to save myself. Then if we have given way outwardly to temptation, while we confess the sin, let us seek help of God to begin further back than the outward act that all could see. Else, we should be like John who only felt he was naughty, because he had fallen into the water, and would scarcely have had any trouble of conscience at all, if the ice had remained whole.

COMMUNICATIONS FOR THE EDITOR

should be addressed to

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

Demy 32mo. Series.

Assorted Packets—A and B—6d each, post free.

ENVELOPE SERIES FOR BELIEVERS.

1. "This do in Remembrance of Me."
2. In the Desert with God.
3. The Whole Word of God.
4. The Fulness of God.
5. Our Position in the World.
6. Knowing and Doing.
7. The Fulness of the Blessing.
8. Christ, All in All.
9. Abraham's First Journey.
10. Into Canaan at Last.
11. Mephibosheth.
12. The Sword of Samuel.
13. Decline in the Prayer Meeting.
14. Secret Prayer.
15. Our Head is in Heaven.
16. Teetotalism and the Gospel.
17. The Higher Life.
18. The Holy Spirit in the Church.
19. Eli, the Priest.
20. No Time to Lose.
21. Decently and in Order.
22. On Continuing.
23. Love.
24. Separation.
25. Breaking of Bread.
26. Sin among the Saints.
27. The Christian's Relation to the World's Government.

4d. per doz., or 2/ per 100, post free.

Crown 32mo. Series.

Assorted Packet of 12 copies, 4d, post free.

1. And so let him eat.
2. One of these Little Ones.
3. Forget Not.
4. Both Lord and Christ.
5. Courtship.

4d. per doz., or 2/ per 100, post free.

6. Evil Speaking. 8 pp. 2/ per 100, post free.

NOW READY.

**THE ANNUAL VOLUME
OF
THE BELIEVER'S PATHWAY
For 1885.**

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.
- 1885 (Vol. VI.), 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).

THE
Believer's Pathway.

No. 76.

APRIL, 1886.

Vol. 7.

**LOVE ONE ANOTHER
FERVENTLY.**

(1 Peter i. 22.)

PAUL'S visit to Thessalonica, though brief, yielded mighty results; for he and his fellow-labourers so preached the gospel, in the power of the Holy Spirit, that a great multitude of the idolatrous heathen believed, as well as some of the more prejudiced Jews. We are not surprised that such manifested blessing provoked the opposition of the powers of darkness, for so it ever has been; and so bitter did the opposition become, that these devoted heralds of the cross had hurriedly to escape by night, leaving the little infant church behind them to bear the brunt of the persecution. The apostle reached Berea, some 125 miles off, through a mountainous

district; and again proclaimed the Word of God in such power that many believed, both of Jews and Gentiles, and the whole place was stirred. The work was of God, and could not be hid; and presently tidings of the good work reached as far even as Thessalonica. Doubtless the good news would be a refreshment to the Christians; but how it stirred the mad hate of the persecutors. They even journeyed to Berea, that they might set the populace against the noble missionaries; and they succeeded only too well, for the devil knows how to fan the flame of human enmity against God and His Word. Our Lord instructs His servants, "When they persecute you in this city, flee ye into another" (Matt. x. 23); and, in obedience to that instruction, the young converts sent Paul away, and, in their warm

love, some of them journeyed with him all the way to Athens. What a leave-taking it was when at last they had to part, and how, as they hurried homewards, they would repeat to each other some of Paul's wise words. But they did not forget his message. "Tell Timothy and Silas to join me with all speed;" for already the needs of this great city press upon him. But does the darkness of Athens cause him to forget Thessalonica? Does he with the new needs forget the old wants? Does he not think of the Thessalonian converts in the very fire of persecution? Oh, yes, indeed he does. How he longs after them; as he afterwards writes to them, "We endeavoured the more abundantly to see your face with great desire. We would have come unto you, even I, Paul, once and again; but Satan hindered" (1 Thess. ii. 17, 18). How he prays for them. He thinks of their enemies' journey to Berea to vent their rage and hate on himself and fellow-labourers, and asks himself how it will fare with those at home;

and so he longs after them, if by any means he may hear something of them. Presently Timothy joined him, with the latest news of the persecution at Berea, and as Paul heard it all, he begged Timothy to return to Thessalonica to encourage the saints to remain true and steadfast to their Lord, notwithstanding the fierce opposition. It may be that Timothy urged that he had only just come from those very parts by the apostle's request; that he might help him in the great city of Athens; and that if he left again, Paul would be alone and without a helper. But such arguments are of no avail, for as Paul thinks of the dear Thessalonian converts, their temptations and trials, as he twice puts it (1 Thess. iii. 1 and 5), he can no longer forbear, and therefore entreats Timothy to go, even though left alone himself in Athens. "Go, Timothy," says he, "and establish and comfort them in the faith, that no man be moved by these afflictions; and bring me back word as to their state." And when,

months afterwards, Timothy joined Paul again at Corinth, with good tidings of their faith and love, oh! how he was comforted, as he summed up his feelings with such graphic power, "Now we live, if ye stand fast in the Lord" (1 Thess. iii. 6-8). The Thessalonians knew that these were no idle words, for Paul could appeal to them to remember what he had been while with them. "We were gentle among you, even as a nurse cherisheth her children; so, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us" (1 Thess. ii. 7, 8). Paul *alone in Athens*, robbing himself of the companionship of Timothy, whom he loved so well, that he might send cheer to, and get tidings from, the Thessalonians, tells indeed of fervent love. The ostrich may leave her eggs in the sand, and forget that some foot may crush them (Job xxxix. 14, 15); but the apostle will not so forget those born under his ministry.

His care for and interest in the saints does not terminate with his visit. Paul's love is that of the real overseer, who seeks not to have dominion over the saints, but to be a helper of their joy (2 Cor. i. 24); not to occupy the place of a lord, but to be an example to the flock (1 Pet. v. 3); and his power and influence in the church came, not from any official position, but from unselfish, unwearied love. May all who take oversight seek to have the same spirit, and gain their influence in the same manner. Paul *alone at Athens* thus teaches a great lesson; but Paul comforted at Corinth, as he hears of the steadfast faith and earnest love of the Thessalonian believers, is equally instructive. Who can estimate the value of a holy walk, not only in bringing forth fruit to God, but as a cheer to the labourer, and a stimulant that he may go on with fresh faith and zeal in his service amongst the saints? Do you, dear reader, say, "I could never be an overseer or a teacher; I have no special gift"? Then may you learn

by Paul's joy at Corinth, how you, even if without special gift, may, by a gracious walk, contribute in no small degree to the success of the evangelist, pastor, or teacher.

There is no doubt that Paul wrote both his letters to the Thessalonians from Corinth, and not from Athens, as stated in the footnote at the end of the epistles in our Bibles.

"LOOK NOT EVERY MAN ON HIS OWN THINGS."

(Phil. ii. 4.)

WE believe there is no cure for feeling slighted or neglected like the one contained in the above direction. "There is no love amongst those people," says one; "I cannot do with them." But in saying this, he is giving the surest possible evidence that he has been exercising very little love himself. "Nobody ever comes to visit me," says another, "I might die, I believe, before they would take the trouble

to ask after me." We would suggest a question to the one who makes this complaint. How many people have you visited when they were ill? Perhaps you never thought of that. You did not suppose you were qualified to visit. You are not one who takes oversight, and you thought it was their business to visit. If one had fallen into sin, it might be well for some older and more experienced brethren to visit him. But surely there are other visits besides those of admonition or rebuke. Do we not like to go and see those we love? And is it only the privilege of older brethren to love their fellow-saints? In some assemblies it seems, as if by common consent, all were agreed that none but those who take oversight should have any care or show any sympathy for others. And two or three much over-weighted brethren are expected to visit everybody, and shake hands with everybody, and interest themselves in everybody's troubles; while no one else has any responsibility about such things. How sadly common

these complaints are. "No one ever speaks to me, when I come to the meeting," says another. Well then, dear brother or sister, if you see that that is the great lack, ask help of God to do your share towards making up what is so sadly wanting. Be ready to give a bright and loving greeting to those near you, when the meeting has closed. Take particular notice of those who have recently been brought into the assembly; and when they are of an age and character that would make it suitable, put yourself in the way to walk a short distance with them, and learn a little of their circumstances. How many a lonely one would be helped by the sympathy and love of another of similar age and position. And how soon all complaints of neglect would cease, on the part of those who were earnestly seeking to have a care for others. Many a young believer has taken up with worldly companions, and grown cold in heart as a consequence; when they might have been saved from this snare, if those of their

own age and sex had given them a welcome at the first, and made them feel at home among them. Who is ready to try the cure? It never fails; for whoever afterwards may have reason to complain that they have been overlooked, at least those who have busied themselves in caring unselfishly for others, will never have occasion to make such a complaint.

MISUNDERSTOOD TEXTS.

"**I** WILL not blot his name out of the book of life" (Rev. iii. 5). No doubt most of our readers will have heard these words quoted as proving, beyond question, that some names that were once written in the Book of Life, will afterwards be blotted out from its pages. "What good," it is asked, "to promise some that their names shall not be blotted out from the book, if none are ever to be so treated?" The first thing we need to do in this, as in every other case, is to seek to understand all the surroundings of

the passage. Without such understanding, we are merely guessing at a meaning, and are quite as likely to hit on a wrong one as the right. In the 19th verse of the first chapter of the Revelation, we find the book divided into three sections or parts. "Write the thing which thou hast seen, and the things which are, and the things which shall be hereafter (literally, after these things). The first section is "the things which thou hast seen" that is, the wonderful vision of the Son of Man which John had just beheld. The third section begins at the beginning of chapter iv. and is clearly pointed out by the repetition of the words "after these things," which begin and end the first verse of the chapter, though translated "after this," and "hereafter." The second section, then, occupies chapters ii. and iii., and is described as "the things which are." These seven churches are a figure or "mystery," as they are called in chapter i. 20, and represent the whole professing church

throughout this dispensation. Of course there were seven actual churches then existing, to whom the Lord was sending the messages contained in these two chapters; but as, in Old Testament times, the Lord made men and women and whole nations to be figures of other things yet to come, so He did in the case of these churches, as the word "mystery" applied to them plainly proves. At the end of each of the seven messages is a promise addressed to "him that overcometh;" and, in order that we may rightly understand the meaning of these promises, we need to know who the overcomers are. It is commonly taken for granted that the word "overcometh" must be intended to point out believers who have been specially diligent and faithful, and who have therefore won for themselves some peculiar distinctions. But let us turn for a moment to 1 John v. 4, 5. "For whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our

faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Here we see that God calls all who have believed on His blessed Son "overcomers;" and we are at once helped to understand that whereas the seven churches are figures of all that profess to belong to Christ, the overcomers are, by contrast, those who have really been born of God. Each of these seven promises, then, belongs to every child of God alike, and does not distinguish between saint and saint, but between the true saint and the mere professor. This brings us to the particular promise in the verse before us. It is spoken at the close of the message to the church in Sardis. Now the special feature of the condition of things of which this church is a figure is wide-spread profession without reality. "Thou hast a name that thou livest, and art dead" (chap. iii. 1). But the One with the "eyes as a flame of fire" (chap. i. 14), searches the hearts and knows the whole truth about

them. They may have their names enrolled in the registers of professing churches on earth, but they never were in the Book of Life. And while those earthly registers will prove to have been false records, utterly to be put to shame in the day when the secrets of the hearts are made manifest; nothing of that sort awaits those whose names God himself has inscribed in the Book of Life. How many, when asked to-day if they are saved, answer, "Oh I have been confirmed and go to the sacrament"? or "Oh, I am a member of such-and-such a church or chapel." What a vain foundation to be building on. And it is just when the worthlessness of it is manifested, and the false record of mere profession is shown to have been a refuge of lies, that the blessed promise of our text will be gloriously fulfilled to every believing one. No names but those of the overcomers are ever written in the Book of Life; and God, who alone writes them there, will never blot them out.

Next month we purpose considering John xv. 6.

THE DEVIL'S STANDARD.

IT often suits Satan's purpose to set up a very high standard as to what a Christian ought to be. But one thing is very certain: he will not set up such a standard with any idea of getting people to walk according to it, but rather with a view to frightening them away. We once heard of a provision dealer who said it would never do for him to become a Christian, because then he could not sell American bacon as Cumberland. It is just a sample of the way in which the devil seeks to scare sinners away from Christ. "Oh," he says, "you would have so much to give up, and you would have so many difficulties to meet; you would never be able to hold on." He tells the young woman, who is anxious about her soul, that it is no use for her to think about being saved, for she would have to give up that young man she is attached to. He tells the young man who got seriously impressed under a gospel address, that, if he

were converted, he would have to give up all pleasure and enjoyment. He keeps the standard very high of what a Christian ought to be; but, as we said before, it is only to drive anxious souls away from Christ. There is another way in which we see Satan setting up this high standard. Who has not heard some unsaved man say, "If I were a Christian, I wouldn't be like most of those I know. I should give myself up to it altogether. I should be able to do nothing from morning till night but speak to people about their souls"? This sounds very well, and persons are sometimes deceived by it. They think, "What a grand thing it would be if that man were converted; he certainly would be out-and-out." But it is quite a delusion. Satan can fill the heart of the unsaved sinner with such thoughts, merely that he may lead him to despise God's people and the words they speak to him. Infidels delight to boast themselves in speeches of the kind. "I don't believe what you profess to do,"

they say; "but, if I did, I should lead a very different sort of life to yours." So, when he can either make anxious souls afraid to come to Christ, or help to lull the sinner's aroused conscience to sleep by setting him to despise the low walk of God's children, Satan is willing enough to hold up a very exalted picture of what a Christian ought to be. But how different his way is with those who are saved. With them, he uses every device to bring down the standard to the lowest possible level. "Oh, it is the regular custom of the trade, there is no harm in it," he says to the provision dealer. Or to the young woman, he whispers that there is no need to give up her unconverted companion. She may perhaps be the means of doing him good, and she had better go on with him. Or to the young man, now a child of God, and withdrawing himself from the world's worthless enjoyments, he says, "Oh, you need not be so very strict. There is surely no harm in a Christian having a little

pleasure." Now, in all this we can see clearly enough that Satan is trying to keep the Lord Jesus as a real, living Saviour out of sight. "Don't go down that way, it leads to the sea, and you will never be able to get across it; and beyond it lies the wilderness, where you will find no food," he might have said to the Israelites. But the simple answer would be, "Our God, who says we are to go that way, is able to open a pathway right through the sea, and to provide us bread, even in the desert." And, later on, the tempter's voice would say, "What harm in a little fellowship with the Midianites? Why should you not join them in some of their pleasures?" While once again faith would reply, "Our God, who brought us out of Egypt, commands us to be a separate people." It is just the same to-day. People who are trying to save themselves, naturally shrink from the impossible task of walking according to the New Testament pattern. But when Christ is known as the Saviour, not from hell only,

but also from the dominion of sin, the whole matter is completely changed. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." So wrote the apostle in Rom. xii. 1, and which of us has not felt the mighty force of the appeal? But take the mercies of God out of it, and what would it be? That is just what Satan always aims at. God's mercies are all gathered together in Christ, and those mercies, tasted and experienced in our souls, become the foundation of God's appeal to us. God's standard is higher than anything the devil can suggest, but it is never separated from His mercies; and it is just as we are delighting ourselves in Christ, and tasting afresh day by day of God's mercies, that we shall most diligently seek to walk according to His standard. "I will run the way of Thy commandments, when Thou shalt enlarge my heart" (Psa. cxix. 32).

"EVEN SO, FATHER."

DOST thou think, my soul, that He
Ever could mistaken be?
Surely not! God's way is best,
In *His* love thou mayest rest.

Never question "why" or "how;"
Learn beneath the yoke to bow.
He will, by-and-by, reveal
What He now must needs conceal.

Strange, perchance, it may appear
That thou can'st not read more clear
All the meaning of His will—
Only wait—but *trust* Him still.

Is the lesson hard to learn?
Dost thou deem the Master stern?
Ah! remember, He above
Loves thee with a boundless love.

Yes, it grieves His tender heart
E'en to see the tear-drop start;
One too many cannot fall,
For thy Father counts them all.

Even so, Lord, take *Thy* way,
More than this I cannot say;
If it seems good in Thy sight,
'Tis enough—all *must be right*.

GLENVAR.

"ASSUREDLY GATHERING."

(Acts xvi. 10.)

WHEN the Apostle Paul had seen the vision of the man of Macedonia, saying, "Come over and help us," he and his companions at once set out for the place to which their attention was thus drawn; "assuredly gathering," as the writer of the Acts puts it, "that the Lord had called us for to preach the gospel unto them." But that word "gathering" evidently tells us of more than one token they had received to make the mind of the Lord upon the point plain to them. If we take up a single thread, we do not say we have gathered it; but when we bring many separate threads together, and twist them into one, then we may fittingly say that we have gathered them together. As we read the narrative in Acts xvi., we do not find any other reason for Paul's going to Macedonia; but a reference to 2 Cor. ii. 12, 13 will show us something else that was working in the

apostle's mind, and that helped to bring him to a decision. Let us read the verses. "Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia." We might do well to inquire a little further as to Paul's anxiety concerning Titus, as it will help to throw fuller light upon the way in which the apostle assuredly gathered the Lord's mind as to his going to Macedonia. We must go back first of all to the occasion of Paul's writing the first epistle to the Corinthians. We cannot easily imagine what it cost him to write that letter. His own words about it in the second epistle, chap. ii. 4, are, "For out of much affliction and anguish of heart I wrote unto you, with many tears." If it cost him so much to write those words of solemn rebuke and admonition, we may be sure that his concern was not ended when the letter had

been despatched. How he would follow it up with unceasing prayer, and how intensely he would long to hear of the reception that the Corinthian saints had given it. There was no international post in those days, and opportunity had to be taken of persons travelling here and there for the conveyance of letters. Paul seems to have met with three brethren who came from Achaia, and were going back, and who acted as his willing messengers to convey his first letter (see 1 Cor. xvi. 17). But no reply came, probably for want of opportunity, and at last he sent Titus, his "own son after the common faith," to see the dear Corinthian saints, and bring him back word about them. How long Titus had been absent we know not, but it was long enough to cause the apostle considerable anxiety. Hence his words, already referred to, "I had no rest in my spirit, because I found not Titus my brother." Now we begin to see some of the other threads of conviction, that all united with the cry of the man in the vision, irre-

sistably to satisfy Paul that he ought to go to Macedonia. His deep longing to know what was the spiritual state of the saints at Corinth, and his concern about the prolonged absence of Titus, would both make him desire to get over to Achaia as quickly as possible. The short sea passage from Troas to Neapolis, in the north of Macedonia, would be his best route, for Achaia was the next province south of Macedonia. It was at the very time when his mind was thus exercised, that he saw this night vision of the man of Macedonia crying for help. After that he could not doubt what his course should be, and putting these different indications together, he and those with him gathered assuredly that the Lord would have them go to Macedonia. What happy confirmation they received of their having rightly understood the mind of the Lord, when, after their arrival in Macedonia, they met with Titus on his return journey, bringing news about the beloved saints at Corinth that filled

all their hearts with joy (see 2 Cor. vii. 5-7). If the Lord will, we purpose next month to endeavour to draw some practical help from this instructive history as to how the Lord guides His people in the path that He has prepared for them.

NOTES OF AN ADDRESS ON EZEKIEL I.

GOD'S books have their frontispieces. The frontispiece of the Revelation is the vision of one like the Son of Man. In Ezekiel, the vision of this first chapter is the frontispiece.

Verse 1. "I was among the captives." Had Israel been in their own land, these visions would never have reached us. Their captivity was the occasion of God sending the vision. Thus He knows how to make all things work together for good to them that love Him. "The heavens were opened, and I saw visions of God." The blood of the Lamb

opens the heavens. Without it, we cannot penetrate the darkness that surrounds us; but the blood clears the atmosphere and opens the heavens, so that we get visions of God.

Verse 3. "The hand of the Lord was there upon him." If our service is human; if, spider-like, we spin sermons from our own brains, we may get lifted up with conceit; but if the hand of the Lord is upon us, oh! how it presses down.

Verse 4. "A whirlwind came out of the north, a great cloud and a fire infolding itself, and a brightness was about it." God's judgment. The north is the place of judgment, and the south the place of grace. The victim was always to be slain on the north side of the altar. The fire infolding itself gives us a picture of how God restrains wrath; while the bright light surrounding the cloud represents grace limiting judgment.

Verse 5. "The likeness of four living creatures." The same as the cherubim. See chap. x.,

which is all about the cherubim, while verse 15 says, "And the cherubim were lifted up. This is the living creature that I saw by the river of Chebar." The cherubim always represent the instrumentality which God employs for the manifestation of His glory, and the execution of His will. We find them first at the garden of Eden, where the agency is plainly that of angels. We meet them next on the Mercy-seat. Now the whole Ark of the Covenant presents to us the person of the Lord Jesus. The shittim wood is a symbol of His incarnation; and the gold, overlaying the wood, without and within, declares His divine glory. The unbroken tables of the law, laid up in the interior, tell of His perfect obedience; while the blood, sprinkled on the Mercy-seat, speaks of His atonement; and the glory that crowned the whole, is the fullness of the Spirit, the gift that He received when He went up on high. We get the same figures in Rev. v. The Lamb is there seen in the midst of the throne, with seven

horns and seven eyes, which are the seven spirits of God sent forth into all the earth. The ascended, glorified Man has received the gifts (Psa. lxxviii. 18). "Thou hast received gifts *in the Man*" (see margin). Then note the difference when quoted in Eph. iv. 8, "and gave gifts unto men;" because here we see Him as the dispenser of these gifts to the Church. On the Mercy-seat, the cherubim were beaten out of the same mass of gold that formed the Mercy-seat itself; they were part of it, and in that case, therefore, they point to the Lord Jesus, as the agency by whose means the glory of God is manifested, and His will is executed. But in Ezekiel, the cherubim become the figures of human ministry, whether of prophets then, or of evangelists, pastors, and teachers now. These four types run all through the Bible. They distinguished the four camps of Israel, and were seen on their standards. They were seen again in the four gospels, corresponding with the four different pictures of the Lord

Jesus there presented to us. And here they seem to be symbols of the four great orders of ministry.

Verse 10. "A man—a lion—an ox—an eagle." The Lion represents the evangelist; bold, full of courage, going out to the regions beyond, in search of his prey. The Man speaks of the tenderness and sympathy of the pastor. The Ox tells of the patient, plodding diligence of the teacher. The ox treads out the corn, going over and over and over, thoroughly separating wheat from chaff. And the Eagle is the prophet, who brings the thoughts of God down to bear upon a present evil day.

(To be continued.)

—:0:—

WE often make this great mistake—we expect in the kingdom of patience what is only promised in the kingdom of glory; and we ask God rather for deliverance from the warfare than grace for it as long as He is pleased that it shall last. Our impatience for victory often increases the heat of the battle.

COMMUNICATIONS FOR THE EDITOR

should be addressed to

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

Demy 32mo. Series.

Assorted Packets—A and B—6d each, post free.

ENVELOPE SERIES FOR BELIEVERS.

1. "This do in Remembrance of Me."
2. In the Desert with God.
3. The Whole Word of God.
4. The Fulness of God.
5. Our Position in the World.
6. Knowing and Doing.
7. The Fulness of the Blessing.
8. Christ, All in All.
9. Abraham's First Journey.
10. Into Canaan at Last.
11. Mephibosheth.
12. The Sword of Samuel.
13. Decline in the Prayer Meeting.
14. Secret Prayer.
15. Our Head is in Heaven.
16. Teetotalism and the Gospel.
17. The Higher Life.
18. The Holy Spirit in the Church.
19. Eli, the Priest.
20. No Time to Lose.
21. Decently and in Order.
22. On Continuing.
23. Love.
24. Separation.
25. Breaking of Bread.
26. Sin among the Saints.
27. The Christian's Relation to the World's Government.

4d. per doz., or 2/ per 100, post free.

Crown 32mo. Series.

Assorted Packet of 12 copies, 4d, post free.

1. And so let him eat.
 2. One of these Little Ones.
 3. Forget Not.
 4. Both Lord and Christ.
 5. Courtship.
- 4d. per doz., or 2/ per 100, post free.
6. Evil Speaking. 8 pp. 2/ per 100, post free.

NOW READY.
THE ANNUAL VOLUME
 OF
THE BELIEVER'S PATHWAY
For 1885.

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.**
- 1885 (Vol. VI.), Bound in Cloth, **ONE SHILLING.**
 " Paper Covers, **SIXPENCE.**

All *post free* at these prices, from Publishing Office, 180 Buchanan 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, 180 Buchanan Street, Glasgow (HENRY PICKERING, Manager).

THE
Believer's Pathway.

No. 77.

MAY, 1886.

Vol. 7.

“FAITHFUL ARE THE
WOUNDS OF A FRIEND.”

Prov. xxvii. 6.

“EXHORT one another daily,” wrote the apostle, “while it is called to-day; lest any of you be hardened through the deceitfulness of sin” (Heb. iii. 13). But this commandment, like all others that deal with our relationships to one another, has a double force. If there is to be exhorting, there must also be a willingness to receive the exhortation. Perhaps we think we should always be willing to receive exhortation, and even rebuke, if they were really needed, and were brought to us in a gracious way. But unless we are prepared to listen patiently and to answer gently, when, according to our judgment, we are rebuked without any occa-

sion, we are certainly disobedient to our side of the commandment. One of the saddest effects of sin is to make us blind as to our real condition, and it is a great mistake to suppose, because we do not see the fitness of the exhortation at the moment, that therefore we do not require it. “Why did he not come and tell me himself, instead of speaking about me behind my back?” we have heard a brother angrily exclaim; but the temper in which he said it showed plainly that it would have been no easy thing for any one to have done. We owe it to the Lord, and to one another, to bear even false accusation meekly and patiently: how much more a well meant, even though a mistaken, admonition. If some one in the street were to say to us, “I think you have dropped something,” we should turn back

to see if it were so, and thank them for their good intention, even if they were mistaken. Can we not exercise as much good feeling, when a brother wishes to save us from losing something of our reward? "Rebuke a wise man, and he will love thee," said Solomon. But, oh! how much folly we are convicted of, seeing that we are so little able to return love for the rebukes we receive.

"ASSUREDLY GATHERING."

(Acts xvi. 10.)

SINCE the paper bearing this heading appeared in our April number, a brother has kindly pointed out to us that the time when Paul sailed from Troas to Macedonia, in search of Titus, must have been some few years later than the date at which the events of Acts xvi. took place. We have verified his proofs, and are thankful for the correction. As he suggests, the assuredly gathering of verse 10 probably refers to the different hindrances put in the

apostle's way by the Spirit, when he desired to stay and preach the gospel in Asia and Bithynia (see verses 6 and 7). The after vision of the man of Macedonia made it plain why Paul had not been suffered to tarry at the previous places. The circumstances referred to in our last, when the apostle's longing desire to know of the welfare of the Corinthian saints, and his concern in regard to Titus, combined to convince him that God would have him leave Troas, notwithstanding, the door opened to him (2 Cor. ii. 12, 13), evidently refer to a later occasion. All this, however, does not affect the practical lesson we proposed to gather from the circumstances referred to. Indeed, it rather helps to furnish us with an additional example, and we are the more thankful to our brother for his help in the matter. The point we would seek to get help about, is the way in which God guides His people as to matters of their daily life, or of their service for Him. We do not refer to matters of principle, to questions of right and

wrong. Of course, in all such matters the Word of God must decide. There is a great deal that is called "seeking guidance," that is, in reality, only seeking an excuse for having one's own way. Concerning all matters on which the Scriptures speak, no other voice should be listened to. To seek for signs, or to exercise our own judgment as to what would be best, are equally presumptuous. They are both tempting God. But there are a multitude of circumstances in which we desire to be led by God, and yet where His Word will not furnish us with any direct instruction. The Scriptures could not tell Paul whether he was to stay at Troas or to cross over to Macedonia. So with many other things. God's servant wishes to know which of two offered situations to accept; which of two houses to move into; to what school to send his children. We might go on almost without end; but every one will at once perceive that about such matters the Word of God can give us no direct instructions. Are we then to be left

without guidance about such things? Surely not. The faith that counts upon God for guidance is never doomed to disappointment. In what way then must we expect this guidance to be shown us? We would answer that it is not in one way, but in many, indeed, in every way. Is it not written that "ALL things work together for good to them that love God, that are called according to His purpose" (Rom. viii. 28)? And this is said in special connection with our not knowing what to pray for as we ought. Now, if all things are to work together for our good, all things must be helping to show us the way God would have us take. Very often we are in too great a hurry to let God develop His own plans for us. We are not content with a step by step guidance; we want to know a bit beforehand. And this impatience is closely akin to the fretting that always leads to evil. (See Psalm xxxvii. 8, R. V.) "Fret not thyself; it tendeth only to evil doing." If then we have patience to wait for God, we may

be sure that He has a way for us, and that He will show us what that way is. But then we not only need patience, but also singleness of heart. God has no pleasure in making plain His will to us, when we have a will of our own that we are not ready to surrender. "Unto the upright there ariseth light in the darkness," wrote the Psalmist (Psa. cxii. 4); but, oh! how much that word upright means. We should say that the very first necessity when we are seeking for guidance, is to have our own will broken. It is wonderful how easily we can find signs all pointing in one direction, when that is the direction we went them to point in. But for that very reason we should be very slow to trust to what are generally considered as signs. We are sure it would be a profitable study to take a Concordance and look up the word "understanding." In the beginning God breathed into man the breath of life, and that breathing-in of God gave him an understanding (see Job xxxii. 8). Afterwards sin perverted man's understanding, and

made it wholly an unsafe guide; but in 1 John v. 20 we read, "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true." So to the child of God a new understanding has been given; a spiritual, a heavenly understanding. As in natural things, it is the understanding that sets man infinitely above the beast; so in spiritual things, it is this heavenly understanding, which the Son of God has given us, that puts the believer infinitely above the unbeliever. The right use of this understanding is assuredly a much higher thing than signs and tokens. We would not question for a moment that God is able to point out what He would have us do by some outward token, but we do not believe that is ordinarily His way. Neither would such a method of guidance exercise the believer's highest spiritual capacity at all in the same way as the cultivation of his spiritual understanding. This is so important a matter that we think we shall do well to consider

it further in our next, and, meanwhile, we commend the present thoughts to the prayerful attention of our readers.

TRUST.

WITH what a chastened note of thanksgiving does Paul commence his second epistle to the Corinthians, written shortly after his arrival in Macedonia from Ephesus. "Blessed be God," he writes, "even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble" (2 Cor. i. 3, 4). What a sweet title! "Father of mercies and God of all comfort." Paul had proved the reality of it too, very specially, in a recent deliverance out of a great trouble, and so he adds—"We would not, brethren, have you ignorant of our trouble which came to us in Asia." A trouble so grievous, that, whilst it

lasted, the apostle and his companions despaired even of life; so terrible, that he speaks of it as "so great a death;" while so inevitable did the danger seem to be, that every way of escape, humanly speaking, being cut off, they were shut up to this, to trust in God, who raiseth the dead. The world says, while there is life there is hope, but the Christian is better off; for his hope is in God, who holds the key of resurrection. Their confidence was not in vain; for God did deliver them, and so wonderfully, that the remembrance of it encouraged them to trust Him for the future. "We trust He will yet deliver us," is their happy language. But the joys of deliverance as well as the lessons of the trouble were to be shared by the Corinthians, who had met together to help the apostle in his missionary journey by prayer, and Paul gladly owns that their faith had helped to bring deliverance down. How they are refreshed, as they hear of the answer to their prayers in the preservation of their dear apostle, the full par-

particulars of which had doubtless been sent them by Titus, or some other trusted messenger. The prayer meeting gives place to the praise meeting, so that for the gift, or deliverance, given by the means of many, thanks may also be returned by the many. Thus did Paul and the Corinthians prove that
 "Though sundered far, by faith we meet,
 Around one common mercy seat."

Oh! twice blessed prayer meeting, blessing those who pray as well as those prayed for. Well may we ask, is only Corinth to have the blessing which such prayer meetings for those who labour in the regions beyond, bring? But to return to the "trouble;" where was it that it came upon Paul and his companions? He says Asia. Now we must remember that this does not mean the vast continent now called by that name, nor even the whole of what is known as Asia Minor; but a Roman province on the western side of Asia Minor, which comprised the seven cities to whose churches John wrote (Rev. i. 4.), and of which Ephesus was

the capital. From Acts 19th, we learn that it was in this city Paul resided during his long stay in this province of Asia, and which he and others often speak of as Asia (see Acts xix. 10, 22, 26, 31; Acts xx. 16, 18). It was whilst at Ephesus, then, that this trouble came, and as it is evident that it must have befallen them some time between his sending them his first epistle and the present one, we are able to fix the time of it as somewhere near the end of his sojourn in that city. To this agrees the inspired record we get in the Acts, which, though necessarily brief, yet gives the impression that, with the exception of the deliberate rejection of the gospel by the Jews, resulting in Paul's formal separation from them at the end of three months, rarely had more manifested blessing followed the preached word. The Lord had indeed given testimony unto the word of His grace, granting signs and wonders to be done by His servants' hands. The gospel had spread, so that all who dwelt in Asia heard

the word; the powers of darkness were discomfited; and the name of the Lord Jesus was magnified. The church grew in numbers and in grace, so that we read, "many that believed came, and confessed, and shewed their deeds" (Acts xix. 18). Old things had passed away, and all things had become new with them; and, blessed fruit of the gospel, many of these once superstitious heathen, now changed by grace, brought their books of curious arts and "burned them before all men, and they counted the price of them, and found it fifty thousand pieces of silver"—blessed bon fire! Need we wonder that the Holy Spirit adds the comment, "*So* mightily grew the word of God and prevailed!" (verses 19, 20.) Is it that *lest* this great success, like the abundance of revelation (2 Cor. xii. 7; iii. 4, 5), should exalt the apostle above measure, which is the opposite of simple trust, that we read, "and the same time there arose no small stir"? All seemed going on well, when suddenly, without

warning, the storm broke. Demetrius, the silversmith, finding that the new teaching was interfering with his trade of idol-making, soon succeeded with his fellow-workmen in raising the prejudice of the populace against the preachers, and particularly against Paul. His crafty words full soon moved them with wrath; and the city, in which the apostle had laboured for near three years, and been received in seeming peace from house to house (Acts xx. 20), became full of fury against him, and the whole place was in confusion and uproar. This, then, is doubtless the trouble of which Paul wrote, and this is the time when he and his fellow-labourers despaired even of life. It was a time of peril, and therefore the time for trust. There are few things more alarming than the ungoverned fury of a mob. But God, the Father of mercies, and the God of all comfort is enough! Ephesian mobs, as well as stormy winds, can but fulfil His word (Psa. cxlviii. 8), and must be still when He bids them. If the great success at

Ephesus had tempted the apostle to trust in any wise in himself, the sudden fury of the mob would teach him to renounce all weapons of the flesh, and to trust only in the living God (2 Cor. iii. 4, 5; x. 2, 4). The story of the mob and their blind mad hate, tells how Satan's influence with his dupes is greater than any natural power of ours to charm and subdue. The story of the deliverance from so great a death, teaches the heart, weaned from self, to trust only in the living God. And so Paul writes for our learning and encouragement, "We would not have you to be ignorant of our trouble which came to us in Asia, . . . insomuch that we despaired even of life; but we had the sentence of death in ourselves, that WE SHOULD NOT TRUST IN OURSELVES, BUT IN GOD WHICH RAISETH THE DEAD" (2 Cor. i. 8, 9.)

—o—
 TIME FOR REFLECTION.—When the multitude applaud you, seriously ask what evil you have done? When they censure you, what good?

CONTRAST.—The death of Judas is as strong a confirmation of Christianity as the life of Paul.

THE PILGRIM'S SONG.

THE journey has oft times been toil-
 some,
 The pathway both rugged and sore;
 But our sighs will ere long
 Be all turned into song,
 When our feet reach the golden shore.

Sweet thought! like some ray of bright
 sunshine
 Which cheereth our desert below,
 While awaits us above,
 In the house of His love,
 A rest which we shortly shall know.

We oft may be footsore and weary,
 With dangers besetting our way;
 But no harm can betide,
 And the Lord will provide,
 Till earth's shadows have vanished away.

Each step brings us nearer to heaven,
 Each day is one less on the road;
 And our hearts now grow light,
 As there breaks into sight
 That City whose maker is God.

If the *foretaste* below is so precious,
 Oh! what will the *fulness* be there;
 When, with nothing between,
 His blest face shall be seen,
 And with Him His glory we share?

GLENVAR.

SERVING TABLES.

THE first dispute that arose in the early church was the occasion for bringing out a very important principle. A murmuring had arisen as to the daily ministration to the temporal wants of the needy ones among them, and the matter was brought to the notice of the apostles. The apostles at once perceived that these were things that other brethren should be able to deal with; and calling the disciples together, they said to them, "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among yourselves seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word (Acts vi. 2-4). There was no suggestion in this that such work as they here describe by the term "serving tables" was less the work of God, or less needed grace and wisdom from God, than preach-

ing or teaching. On the contrary, the men to be chosen for it must not only be men of honest report, but must also be "full of the Holy Ghost and wisdom." The real principle brought out is that contained in the words, "to every man his work." There were many in the church at Jerusalem who were fitted to do the work they were then discussing, but no one at that time could replace the apostles. If the time and strength of the apostles were to be given to such matters as the daily ministration, they must needs neglect other things that no one else was qualified in the same way to deal with. So that the brethren who, willingly for Christ's sake, took up the burden of serving tables were truly helping on the work of the apostles themselves. Now is there not a very practical application of this principle to the circumstances of the present day? On all hands we hear the cry, that the great want among the assemblies of believers gathered round the Lord Jesus is that of true shepherds, real God-

given overseers. But while this is the want that makes itself most distinctly felt, it seems to us that it is only part of a wider want. There are not a few assemblies, where the chief burden of every kind of service is allowed to fall on the shoulders of two or three brethren. Visiting the sick as well as the careless and wandering ones; outdoor preaching; cottage meetings; arrangements for tea meetings; all these and a host of smaller matters have to be attended to by the same individuals. A few others may perhaps be willing to help, but they do not take the responsibility in such a way, that they can be relied on for the things they have undertaken, while others get genuine relief. Nay more, we have seen the same brethren left to see that the meeting room is swept, and the fire lighted, and the doors opened at the proper time. "Ah!" says a young brother, "I only wish I had more experience and wisdom. I should love to help in the work of oversight." But, dear brother, you can greatly

help in the work of oversight already. Only be on the look out, and you will not fail to find something you can do that will greatly relieve the burdens that older brethren are not able to carry. But be willing to begin at the bottom. Will you undertake, as a service for Christ, to see to the lighting of the fire, and the opening and closing of the door, before and after the meetings? Perhaps you cannot do it for all meetings, but you might find another brother who would share this service with you; and so, between you, you might make this your work. How would that help the overseers, do you ask? Why, it would set free the brother who has been doing this very work for some years, and who has been learning precious lessons of patient continuance in well doing. It may be that he is greatly desiring to give more time to visiting and similar work; but, as a true servant, he will not surrender his present service till God has raised up some one else to take it from him. In this way each one

who comes forward to take up the smallest work, and really to carry it out for God, becomes a fellow-helper with all the others. "Whosoever will be chief among you, let him be your servant," said the Lord Jesus to His disciples (Matt. xx. 27); and it is no bad way to put this in practice when one, who desires to attain to shepherd work among the saints, begins by seeking out some lowly but God glorifying service such as we have spoken of.

MISUNDERSTOOD TEXTS.

"**I**F a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned" (John xv. 6). This passage is part of a parable, and when we want to know the meaning of one of the Lord's parables, our first business is to find out what subject He is illustrating by means of the parable. Illustrations drawn from

earthly things can but very imperfectly set forth heavenly truths; so that God often uses several different illustrations to exhibit different sides or aspects of the truth. We need, then, to be very careful not to confound these together; for a type may beautifully illustrate one side of a truth, and quite fail if applied to another. The subject of the opening of John xv. is fruit-bearing, and the illustration chosen by the Lord is that of a vine. Used for the purpose the Lord used it for, it is admirably suitable; but if we attempt to apply it to the matter of salvation, forgiveness and eternal life, it breaks down utterly. The branch of the vine cannot possibly be a picture of how a sinner receives eternal life; but neither can it have anything to say about his losing that life, for the question is not one of life but fruit. Here Christ is the vine, not the Saviour, and our relationship to Him is that of branches, which, through abiding union to Him, are able to bear fruit. Believers bear a great many different characters,

and occupy a great many different relationships to God; but as to every different character, it will be found that the Lord Jesus occupies a corresponding relationship, without which, the believer must utterly break down. We are saved sinners, and He is an eternal Saviour, "able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25). We are servants, and He is our Lord, who orders all our service and provides us with all things needful for it. We are worshippers, and He is our great High Priest, by whom we are able to draw near to God with our praises and thanksgivings. But in John xv. we are fruit-bearers, and Christ is the Vine, by whose sap, by whose living energy alone, we, the branches, are able to bear fruit. In this connection, abiding in Christ is no question of life, but of communion. If we bear no fruit, we are liable to be cut off, as branches, but only as branches. "For this cause, many are weak and sickly among you, and many

sleep," wrote Paul to the Corinthian saints (1 Cor. xi. 30). As branches they were cut off, but their eternal life could not be touched; so verse 32 tells us that "when we are judged, we are chastened of the Lord, that we should not be condemned with the world." And just as people gather up the dry sapless wood which the vine-dresser has cut off and thrown aside, when he was pruning the vine, so it is with Christians who bear no fruit for God. The very world despises them; for though the children of the world will do their utmost to hinder us from bearing fruit, they are the first to hold us up to scorn, when, through fellowship with them, we have become unfruitful. It is just like what the Lord said in Matt. v. 13: "Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden under foot of men." What good is salt that has lost its saltness? What good are vine-branches that

bear no fruit? Other trees may be good for their wood, but not so the vine. You cannot even get wood enough from it to make a peg to hang a vessel on, so that if it bears no fruit it is only fit for fuel. Ezekiel xv. should always be read along with the beginning of John xv. We are not profitable to God for our knowledge, or our wealth, or our gifts, but only when we abide in Christ and so are made fruitful. God gave us eternal life of His own free grace, and never takes it away; but He gives us an opportunity for bearing fruit, that we may glorify Him; and if we misuse our opportunities, He will not continue them to us.

—
 We purpose next month considering Matthew xxiv. 13, "But he that shall endure unto the end, the same shall be saved."
 —o—

FOUR STEPS FOR EACH DAY.

Looking unto Jesus, - - John i. 36.
 Following Jesus, - - John i. 37.
 Abiding with Jesus, - - John i. 39.
 Bringing others to Jesus, - John i. 42.

"Order my steps in Thy Word"

(Psalm cxix. 133).

NOTES OF AN ADDRESS ON EZEKIEL I.

II.

VERSE 12. "And they went every one straight forward."

There is a great danger of following another man's line of things, of imitating another man's work. In a small household we have to employ a servant of all work; and so in the church, the servant of Christ is often called to do that which is not his special work; but still he must not imitate another. Timothy, though a teacher, was told to do the work of an evangelist, but he must do it in his own way. Let the teacher teach the gospel; let the pastor exhort the gospel; every man working with his own tools, and going "straight forward."

Verse 14. "And the living creatures ran and returned as the appearance of a flash of lightning." This tells of promptitude in their obedience, and, also, that when they had fulfilled their mission, they awaited fresh instructions before going further.

Verses 15 and 16. As the living creatures represent the instrumentality or servant, so the wheels represent the sphere of service. The sphere of the evangelist's work is the whole world. The sphere of the pastor and others is a narrower circle; "a wheel in the middle of a wheel."

Verse 18. "As for their rings, they were so high that they were dreadful." This tells of the soul-humbling sense of what service for God involves. Oh! the solemnity of the evangelist's work. Who can contemplate the tremendous results that hang upon it? How much, too, depends upon the pastor's care. How many a stray sheep would not have wandered, had it been faithfully cared for. The teacher, too; what a solemn responsibility rests upon him. When the pointsman turns the switch wrong, what a little thing it looks; but the train runs off the line, and how fearful are the consequences. So when the teacher teaches falsely, it may seem a small thing; but if souls are led astray, what a terrible

wreck that is. We need not be surprised that it is written, "Be not many teachers, my brethren, knowing that ye shall receive heavier judgment" (Jas. iii. 1, R. V.) The rings were also full of eyes, speaking of intelligence in ministry. God says that it pleased Him by the *foolishness* of preaching to save them that believe, but He does not say that it was by *foolish* preaching.

Verses 19 to 21. The servant and the service will be prepared together. When the servant is taken up by the Spirit of God, he will find that his work is prepared for him; and the work will be as manifestly the Lord's, as the Spirit and power in the worker.

Verse 22 brings us back again to the opened heavens.

Verse 24. "And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty." In verse 12 we read, "Whither the Spirit was to go, they went;" and that was why their going was as the voice of God. The voice of one who only speaks as the Spirit opens his mouth, will indeed be as the voice of the Almighty. But he who would thus speak, must be

ready to cease when the Spirit no longer gives him utterance. "When they stood, they let down their wings." The movement of their wings seems rather to be the result of their going than the cause of it, the power that carries them being the Spirit; so when the going ceases, the wings are let down. How often the God-given word loses much of its power, because the servant is unwilling to be silent as soon as the Spirit ceases to speak.

Verse 25. "And there was a voice from the firmament that was over their heads, when they stood and had let down their wings." God has often a voice for us, after the voice of His servant has ceased. It is well to go from the assembly to the closet, that we may not lose this voice.

Verse 26. "And above the firmament that was over their heads was the likeness of a throne, as the appearance as a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it." True service recognises this Man upon the throne as the One who has received and who dispenses all gifts, and therefore yields Him entire subjection as Lord over all.

COMMUNICATIONS FOR THE EDITOR

should be addressed to

ALFRED J. HOLIDAY,

12 WHETLEY GROVE,

BRADFORD,

ENGLAND.

Demy 32mo. Series.

Assorted Packets—A and B—6d each, post free.

ENVELOPE SERIES FOR BELIEVERS.

1. "This do in Remembrance of Me."
2. In the Desert with God.
3. The Whole Word of God.
4. The Fulness of God.
5. Our Position in the World.
6. Knowing and Doing.
7. The Fulness of the Blessing.
8. Christ, All in All.
9. Abraham's First Journey.
10. Into Canaan at Last. 11. Mephibosheth.
12. The Sword of Samuel.
13. Decline in the Prayer Meeting.
14. Secret Prayer. 15. Our Head is in Heaven.
16. Teetotalism and the Gospel.
17. The Higher Life.
18. The Holy Spirit in the Church.
19. Eli, the Priest. 20. No Time to Lose.
21. Decently and in Order.
22. On Continuing. 23. Love.
24. Separation. 25. Breaking of Bread.
26. Sin among the Saints.
27. The Christian's Relation to the World's Government.

4d. per doz., or 2/ per 100, post free.

Crown 32mo. Series.

Assorted Packet of 12 copies, 4d, post free.

1. And so let him eat.
2. One of these Little Ones.
3. Forget Not.
4. Both Lord and Christ.
5. Courtship.

4d. per doz., or 2/ per 100, post free.

6. Evil Speaking. 8 pp. 2/ per 100, post free.

NOW READY.
THE ANNUAL VOLUME
OF
THE BELIEVER'S PATHWAY
For 1885.

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.**
- 1885 (Vol. VI.), Bound in Cloth, **ONE SHILLING.**
 " Paper Covers, **SIXPENCE.**

All *post free* at these prices, from Publishing Office, 180 Buchanan 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, 180 Buchanan Street,
 Glasgow (HENRY PICKERING, Manager).

THE
Believer's Pathway.

No. 78.

JUNE, 1886.

Vol. 7.

HOW TO GET A BLESSING.

WE may be quite sure it is not by mere wishing, that we shall get our souls enriched. Sometimes we sit down and think and dream of what we would be and do, only to awake from our day dream and find, alas, our strength spent in resolves, not actions. Oh! what a more excellent way it is when we seek to share with some more weary soul the blessing we have received; and, though it be but small, yet like the loaves brought to the Master, the very use of it makes it bigger, for after feeding the multitude, had not each disciple a basket *full* for himself? The sweet story of the two disciples of whom we read in the last chapter of Luke teaches us the same lesson. We all know how, when sad at heart they walked

to their village home, the Master joined them and comforted them; and how, because the night was far spent, they constrained Him to tarry with them; and how He took the bread, and blessed, and brake, and gave, and then how they knew Him, and He ceased to be seen of them. Yes, we all love to think of this most touching incident. But the story does not end here; for we read that they rose up that same late hour of night, and walked back the seven or eight miles to Jerusalem. Their sorrow was rolled away like the big stone at the sepulchre; for He was not dead but alive. They had seen Him and heard His voice, and should they keep their joy to themselves? Oh, no! are there not weeping ones in Jerusalem? They will cheer them with the good news of His resurrection. What matters

the lateness of the hour or the long walk? At once they start, and the way seems short as they talk over together the precious words they had heard, and picture the joy of the sorrowing disciples as they tell the glad tidings. They find those whom they seek, and tell "what things were done in the way, and how He was known of them in the breaking of bread;" and lo! before they have done, *Jesus Himself* stands in their midst, speaking peace. How like the blessed Lord! They came to bless, but behold *they get the blessing*. But for the midnight walk they had missed this second sight of Christ. We often hear now-a-days of a second blessing; well, these two disciples, who gave up their rest for the sake of others, got it, and we should too, did we tread the same path of self-denial.

—:o:—

GOD measures our songs by our steps. It is but little use to sing, "Oh to be nothing, nothing!" while we are putting no check upon the pride and self-seeking of our hearts. It is when the steps of our daily life keep time to the words we sing, that God delights in the melody.

THE PRAYER MEETING.

WE often hear complaints about long wearisome prayers at the prayer meeting. "Prayerless prayers" we have heard them called. They seem to be anything but a simple letting our requests be made known to God, by prayer and supplication, with thanksgiving. They rather partake of the character of an essay with a great many doctrinal points brought in and dealt with in strictly orthodox fashion. Now, we have no wish to weaken anything that has been said before in these pages or elsewhere, on this subject. We are very sure that such prayers are very little help either to the brother who utters them, or to those who are expected to join in them. But there is another side to the subject that it is well not to overlook. Long prayers on the part of some, are very often the result of no prayers at all on the part of others. Brethren who see the evil of long drawn out speeches, addressed to God, as strongly as any, and would

be glad to hear the voices of a dozen or twenty during the course of the prayer meeting, will gradually drift into the very thing they have so often spoken against. And why is this? In great measure, because others will not open their lips. We have known prayer meetings, where week after week the same routine is gone through. The time for assembling is, say, half-past seven. Out of 15 to 20 brethren present, all but 2 or 3 seem to have made up their minds that nothing shall induce them to break the silence till, at any rate, half-past eight. The first hour is practically left to the 2 or 3; and, notwithstanding long pauses, no one else will give out a hymn or utter a word. Perhaps when the hour for separating has come, the others seem a little stirred up, and one would imagine that if only the time could be extended another hour, quite a number would be ready to take part. In other cases, there are only 2 or 3 brethren present, with perhaps a dozen or more of sisters. This may be

unavoidable; but we are satisfied that, if there were a little more self-denial practised, a larger number could generally get out. Where but very few can come together, we would suggest that it is far better to shorten the time, rather than to spin out an hour and a quarter by expecting each brother to occupy an average of twenty minutes. But where many brethren are present, and the dumb spirit has got possession of them, we would earnestly entreat each one to confess his own fault to God, and to cry for help to get the victory over it. It is one form of spiritual slothfulness, and should be fought and overcome in private before God, and then our lips would be opened when we are among our brethren and sisters. We once heard a brother remark that there were the pauses of power and the pauses of poverty. But what a difference between the two. Sometimes, during one of these long, poverty-stricken pauses, the verses of a well-known hymn have come into our mind.

“Have we no words? oh! think again;
Words flow apace when we complain,
And fill our fellow-creature's ear
With the sad tale of all our care.

Were half the breath, thus vainly spent,
To heaven in supplication sent,
Our cheerful song would oft'ner be,
Hear what the Lord hath done for me.”

Truer words were never penned; may the Lord press them on our hearts. Let us consider too, the new-born babes that are being brought in among us. A child brought up among dumb children would never learn to talk; and a believer brought into an assembly where only a few ever open their lips, is little likely to learn to lead the prayers and thanksgivings of God's people. We owe it to the Lord then, and to our fellow-saints, to have an exercised conscience about this matter. The best cure for long prayers is, for 5 or 6 brethren to follow in succession with brief but pointed requests. There would be few long drawn out prayers in a meeting where this prevailed.

ONE MAN MINISTRY.

IT is not only at the prayer-meeting that the faults of commission of some may be largely traced to the faults of omission of others. It is no uncommon thing to be told that brother so and so has made himself as much the one man minister, as if he received a salary and preached from a pulpit. Truly, a sad departure from the “ways that be in Christ,” where such is the case. But we are quite sure that in many of these cases, if the whole truth were known, it would turn out to be pretty much as follows. Formerly, the brother in question was truly wishful to see the mind of God carried out in the worship of the assembly and the ministry of God's word among them. He encouraged, nay, he besought others to seek help of God, that they might fulfil their part, and supply that which they were set in the body to contribute (see Eph. iv. 16). But the same spiritual slothfulness that we referred to in speaking about

the prayer-meeting prevailed here also. Believers, who had left off attending the humanly organized service at a church or chapel, were coming together week by week to eat the bread and drink the wine; but, alas, in too many cases, there was no more idea of real dependence upon God, and of real subjection of heart to Him, in the one form of procedure than in the other. Mr.——, is very gifted; he is sure to have something to say. I need not trouble myself as to whether the Lord would have me take any part. This is practically the attitude taken by many, though they would not like to express it in so many words. In this slothful condition of soul, it is no wonder if they do not care to rise and give thanks as the mouth-piece of the assembly, previous to passing the bread or the cup. And so that duty, as well as much besides, is forced upon the one brother. He, for a while, is grieved at all this, and endeavours to show others how wrongly they are acting. In course of time, however, he submits to

what seems as if it could not be helped; and, as time passes on, he not only accepts what has been thrust upon him, but he begins to regard it as his right; so that, when one from another part comes to reside in the neighbourhood, and is prepared to take part in the ministry, it is resented and looked upon as interference by the very brother who, formerly, was so wishful to see many sharing in that which he now keeps very much in his own hands. The New Testament pattern for the assembling together of the disciples around their Lord will never suit the natural heart. Faith finds its resting-place in God, but the flesh finds a rest in something that it can see. It makes no difference whether it is a salaried official conducting a ceremonial service, or a gifted brother habitually taking a large and prominent share of the meeting: either will do for the carnal mind to lean upon. For this very reason, there is a constant need for watchfulness, lest our gathering around the Lord Jesus

be a mere name, and not a reality. Before we complain of another brother for being too prominent, let us ask ourselves whether we may not have helped to force him into that undue prominence, by our own neglect of that which the Lord had entrusted to us. None of God's arrangements for us were ever intended to work apart from God Himself. They would only defeat their own purpose if they could do so; for God is ever seeking to draw us and keep us close to Himself. This He does most effectually by making us know how completely dependent we are upon Him every moment. And if ever His saints should realize this, surely at no time should it be more borne in upon the heart than when we are gathered around our blessed Lord, to show His death till He come. As each one is exercising a real dependence upon Him, whom we have come to meet, so will all these matters be put right. There will neither be a pushing forward nor a holding back. Both these things come

alike from the flesh, and the selfish, slothful, holding back of some, helps on the vain-glorious pushing forward of others. The one plumes himself on his fancied modesty, while the other takes credit for his superior earnestness and zeal; and each in his heart condemns his brother. In 1 Cor. xii. we get the condemnation of both. In verse 15, the foot says that because it is not the hand, it is not of the body. There we have the false modesty. While in verse 21, the eye says to the hand, "I have no need of thee;" and in this we see the boast of fancied superiority. "But God hath set the members every one of them in the body, as it hath pleased Him" (verse 18), and when each one is "holding the Head," then there will be perfect harmony in the body; with no useless parts, and none doing the work of half-a-dozen other members, besides their own.

—:o:—

IF our hearts are seeking the glory of God, our personal needs will be easily satisfied. The soul that thinks about His kingdom and the doing of His will, will be content to ask "daily bread" for itself.

ASSUREDLY GATHERING.

III.

THERE seem to be three different means by which God directs the steps of His people. The written word; the inward instruction of His Spirit; and outward circumstances. As we have already said, in all matters about which the Scriptures speak, their decision is final. No supposed leading of the Holy Spirit, no apparent guidance of events, must be suffered for a moment to set aside the sure word of God. But where the written word gives us no direct instructions, God can enlighten our understanding by His Spirit, and He can so order circumstances as to make our path very plain before us. In Acts xvi. we read that they were "forbidden of the Holy Ghost to preach the word in Asia" (ver. 6), and again in verse 7, that when they assayed to go into Bithynia, the Spirit suffered them not. We are not told in what way the Spirit hindered them or communicated His will to them.

It may have been by a conviction wrought in their minds, or, on the other hand, by hindering circumstances that closed the way against them. But it is evident that God made His will plain to them, and it is said to be by the direct acting of the Holy Spirit. In 2 Cor. ii. 12, 13, it is plainly the surrounding circumstances that brought conviction to the mind of Paul as to the course he ought to take. His anxiety about Titus, and his deep concern in regard to the Corinthian saints, as to whose state Titus had been sent to enquire, combined to satisfy him that he ought to press on. True, there was an open door to preach the Gospel at Troas; but he was clear that, for the time, the other responsibility had the greatest weight, and he acted accordingly. God has still these means at His disposal, and He does not fail to use them for our guidance. But it needs a subject will on our part if we are to be led rightly. Even the plain written word may be misunderstood or perverted, when we are determined to make it agree

with our own wishes. How much more easily we may mistake our desires for the voice of the Spirit within us; or interpret circumstances in accordance with what we would like them to lead up to. "What man is he that feareth the Lord?" asks the Psalmist; "Him shall He teach in the way that He shall choose" (Psa. xxv. 12). But the fear of the Lord is just what puts an end to self-pleasing. So when we are asking for guidance, let us see to it that we are setting the Lord Himself before our face. Once Johanan and some of the other Jews, who had been left behind in Jerusalem, while nearly all their brethren were captives in Babylon, came to Jeremiah to ask counsel from God as to whether they should stay in the land of Judah or take refuge in Egypt (see Jer. xiii.) "Whether it be good, or whether it be evil," they said "we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God" (ver. 6). Doubtless they

thought they were quite sincere in all this; and yet all the time their hearts were so set upon going to Egypt that their asking guidance from God was nothing but a mockery. And when the answer came, bidding them to stay where they were, they would not listen to it, but told Jeremiah that he spoke falsely, and that God had not bidden him say the words he had just uttered. The fear of the Lord was not before their eyes, and the plainest words were of no avail to pierce through the self-will of their hearts. But if we really desire to please God, if our hearts are honestly seeking guidance from Him, so that we may glorify His Name, we shall not fail to get it. "Cause me to know the way wherein I should walk, for I lift up my soul unto Thee" (Psa. cxlii. 8), is as sweet a prayer in the ears of God to-day, as when first it went up from David's heart; and it will never fail to bring clear and unmistakable guidance to those who have patience to wait for His answer.

WHEN I SEE JESUS.

I SHALL forget how the way oft was
long,
Or that the tempest-waves beat
high and strong.
All will be lost in one loud-swell-
ing song,
When I see Jesus.

Sin will not then o'er its victim hold sway;
Sorrow must vanish and gloom pass away.
Darkness will melt into glorious day,
When I see Jesus.

Then, in the light of that heavenly place,
Wonderful thought! I shall gaze on His
face.
There I shall know all His infinite grace,
When I see Jesus.

O, 'twill be sweet to be ever at rest
In the deep calm of His presence so blest.
Freed from the cares which so often
oppress,
When I see Jesus.

"Fulness of joy" in the fair better land;
"Pleasures for ever" at God's own right
hand.
Clothed in the likeness of Christ I shall
stand,
When I see Jesus.

GLENVAR.

WHAT CAN SERVANT GIRLS DO FOR JESUS?

IN a busy town in the south of
England, a few years ago, a
young lady wended her way
to a meeting-room where, every
Sunday afternoon, she had a Bible
class for young women, most of
whom were domestic servants in the
neighbourhood. Many of them
had sought and found the Saviour,
and Miss N——, tried to lead them
on in the ways of truth. One
Sunday she asked the question,
"What are you doing for Him who
has done so much for you?" "Oh,"
said Susan E——, "what can
servant girls do for Jesus? We can-
not get out to take tracts, or visit the
sick" "No," said Miss N——,
"but is there nothing you can do
indoors? How many of you have
masters or mistresses who are not
converted? *Surely you can pray
for them*, and so live that they may
daily see Christ exhibited in your
life and service." The girls seemed
never to have thought of this before.
Susan E—— had just gone to a

new situation, and though her master and mistress were very kind, she soon found that they were living only for this world. Susan's heart was grieved to see those so amiable, living on in forgetfulness of God and His claims; accordingly she took Miss N——, advice, and poured out her heart in prayer for them, *not once but daily*. Weeks passed by; Mr. and Mrs. —— were pleased with the conscientious ways of their young maiden, little knowing how often she was bearing their names before the throne of grace. One Sunday, as they were returning from a service after hearing a stirring sermon, the master said to his wife, "Nellie, dear, I think we must alter our way of living; I feel that we are on the wrong track altogether." "Oh," said the young wife, "I am sure you are good enough; whoever has been putting that into your head?" But he was not satisfied, and during the week, there being some special services carried on in a building near, he went, and was so much interested, that he resolved to go

regularly. The Gospel was faithfully proclaimed, and before long Mr. —— came as a lost sinner to Christ, and rested his weary soul on the atoning blood of Jesus. Mrs. —— at first looked lightly upon the change in her husband; *but the faithful servant maid kept praying for her*, and now her husband was pleading for her too. As, Sunday after Sunday, the young wife heard the solemn warnings and loving invitations to the unsaved, she became very sad and unhappy. The Spirit of God was striving with her, she tried not to listen to the still small voice, but conscience was awake, and her past sins rose before her. Going upstairs one day, she heard Susan's voice as if pleading with some one; and pausing at the door, she caught the words, "Lord save my mistress; she is going on without Thee, and with no hope in this world or the next; open her eyes that she may see herself as a sinner, I beseech Thee, and save her soul." Oh, thought Mrs. ——, I must be in a bad state for Susan to pray for me

like that. She became more unhappy than ever, but did not go to the One who only can do helpless sinners good. A few days after, a lady called, and to her Mrs.— opened her mind, telling her how miserable she felt. “My dear Mrs.—, it is Jesus you want. He alone can fill your heart, and give you peace and joy. He came to ‘seek and to save that which was lost,’ and if you, as a lost sinner, come to Him, He will pardon and forgive you. Shall we ask Him now?” They knelt in prayer, and the lady told into the ear of the Great Physician the deep need of the penitent one who was longing for salvation, and then and there the Lord spake peace to her soul. Now her weeping was changed to rejoicing. What a bright face met her husband on his return from business; they praised God together for giving them salvation through the precious blood of Jesus. Susan was called in, and Mr. and Mrs.— told the glad news that God had answered her prayers and that *both master and mistress could now rejoice*

in the knowledge of sins forgiven. The next Sunday, at the Bible class, Susan told how the Lord had heard her pleadings, and sent the answer so soon, fulfilling His faithful promise, “Ask and it shall be given.”

MISUNDERSTOOD TEXTS.

“But he that shall endure unto the end, the same shall be saved” (Matt. xxiv. 13).

THIS is another passage triumphantly brought forward to prove that a sinner, who has trusted in the Lord Jesus Christ may, after all, be lost and go to hell. But here, as with so many other passages used for the same purpose, it is only possible to attach such a meaning to it, by carefully shutting the eyes to all its surroundings, and entirely separating the passage from its context. The disciples had been asking the Lord about the judgments He had predicted against the guilty city, and what would be the sign of His coming and of the end of the age. They were asking, as Jews, for as yet they knew nothing of the Church's hope of being caught

away *from* the earth to be with the Lord. They were thinking of His coming in glory *to* the earth, as referred to by Himself in the last verse of the preceding chapter, "Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." It was to these questions that the Lord was returning an answer, and Jerusalem was the centre of the whole scene He was setting before them. It is quite true that He spoke to the disciples as though they would have an actual share in what He was talking about. But that was in perfect harmony with the position they then occupied. They were Jews who had believed in Him as the promised Messiah; and therefore He spoke to them as the representatives of just such believing Jews in the days when the events He was foretelling would actually take place. It is deeply interesting to compare Matt. xxiv. with Daniel xi. In this latter chapter, we find certain persons who have entered into a holy covenant, and the heart of the antichrist

king is against that covenant (ver. 28). He will have indignation against it, and will have intelligence with those who had been a party to it, but had forsaken it (ver. 30). And, further, he will corrupt by flatteries, those that do wickedly against the covenant (ver. 32). There shall be understanding ones at this time (the same word as "they that be wise" in chap. xii. 3) who will know what is coming to pass, and will seek to instruct the many (ver. 33). But, because their instructions are not heeded, many will fall by the sword, and by flame, by captivity, and by spoil, many days. Some of the understanding ones will fall to try them, and to purge, and to make them white, even to the time of the end (ver. 35). But the greater part of these understanding ones will escape. Matt. xxiv. tells us whence they get their understanding, and how they will escape. For them were these instructions graciously given; "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the

holy place (whoso readeth let him understand), then let them which be in Judea flee into the mountains." They will read and understand; they will obey and be saved. Not saved from hell; that is not in question at all. Verse 22 makes it quite plain, "And except those days should be shortened, there should no flesh be saved: but, for the elects' sake, those days shall be shortened." The many days of sword, flame, captivity and spoil shall be shortened, for the sake of this elect remnant of God's ancient people. They will have believed on the Lord Jesus after the Church has been caught away; and will therefore, at His bidding, be hiding in the mountains, till He shall come back in glory to destroy the anti-christ and take the kingdom. All who keep to their hiding places, trusting in His promised shortening of the days, will escape the terrible fate that will overtake the many; and it is this, and not any question of the believer's eternal security, that the Lord is speaking of in the passage before us.

Next month, if the Lord will, we purpose considering Heb. vi. 4-6.

SHOULD THE CHURCH APPOINT HER MINISTERS?

A CONVERSATION.

THE Bible says, "Let all things be done decently and in order." Now to carry this out, would it not be much better to appoint those who should teach, preach, and guide, rather than leave it open for any one to take part; and thus prevent unsuitable persons from pushing their ministry on the assembly?

Well, but would it be God's order? Because, if not, it would be rebellion, and could not be decent or orderly. If soldiers on drill carried out manœuvres the opposite of what the officer in command directed, it would not be decent or in order because the movements were carried out quietly and with the appearance of obedience. The verse just above the one you quoted proves this, for the apostle asks, "What? came the word of God out from you?" That is to say, if it is merely a matter of mutual arrangement, and came *from* you, you can change it at will. "Or came it unto you only?" As though he would say, because it came *to* you, you must treat it as what it really is, the

commandment of the Lord (see 1 Cor. xiv. 36-40).

That is all very well; but then *has* the Lord commanded, as you say, about these matters; or has He not rather left it open for the Church to make the best arrangements that years of experience suggest, to meet the needs of the times in which we live?

Thank God, in His mercy He has not left us to be tossed about on the uncertain sea of human sagacity, but has given us in His Word that which to the end of time shall be sufficient to all good works. And let me say, no human wisdom and experience will equal the foresight and wisdom of the Holy Spirit; and if the Word of God is sought to, it will be found equal to every emergency that may arise, and will prove a thousand times more efficacious than the most fertile human ingenuity. Again, our gracious God provides for weakness, for two or three, and for way-faring men; and what would such do but lie down in sorrow, if left to light their own fire? Yes, our God has very fully given us our instructions in this, as in all things. Shall we turn to some scriptures and read what He, the Lord, has to say?

Certainly, I should be very glad to do so.

Then we will turn to 1 Peter iv. 8: "Have fervent love among yourselves." Now who are these words spoken to?

Why, to all saints of course; but what has that to do with it?

Wait a minute, and read on: "Use hospitality one to another;" still all the saints, mind—but how? "As every man hath received the gift, as good stewards of the manifold grace of God." Now, notice the responsibility as to gifts does not stop at hospitality, but we read: "If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ." You will admit it would be absurd to appoint those who should use hospitality, and say that only so-and-so may open their houses, and such-and-such may not ask fellow-saints to a cup of tea. Nay more, it would be wicked, inasmuch as God would be robbed of His glory, in proportion as any were hindered from carrying out a loving desire, wrought in them by the Holy Spirit towards others. No, that very plainly is a matter

for each individual saint, if so blessed of God, that he is able for Christ's sake to welcome the homeless and stranger. God is glorified, and for the gift bestowed, he must presently give an account of his stewardship at the judgment-seat of Christ. So in the same way, this scripture proves that each saint is responsible to use every gift God bestows, and that any human arrangements that hinder the exercise of any such God-given gift, in that very proportion rob God of His glory. You said something about its being open for any to take part, but you forgot to add the qualification, "Whom God has gifted;" and so reminded me of a little bit of Israel's history, which I would ask you to consider. Here it is. The first verse of Judges opens with Israel seeking to the unseen Lord in their midst—how beautiful! The last verse of Judges shows Israel doing every man what was right in his own eyes—what confusion! I am not surprised that the short cut out of such trouble, was to have a man in their midst to rule and guide; but if Saul was chosen, God was rejected (1 Sam. viii. 7). Who shall tell what blessing might have been Israel's, had they confessed their sin of

self-will, and returned to the old paths?

(To be continued).

COMMUNICATIONS FOR THE EDITOR

should be addressed to

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

Demy 32mo. Series.

Assorted Packets—A and B—6d each, post free.

ENVELOPE SERIES FOR BELIEVERS.

1. "This do in Remembrance of Me."
2. In the Desert with God.
3. The Whole Word of God.
4. The Fulness of God.
5. Our Position in the World.
6. Knowing and Doing.
7. The Fulness of the Blessing.
8. Christ, All in All.
9. Abraham's First Journey.
10. Into Canaan at Last. 11. Mephibosheth.
12. The Sword of Samuel.
13. Decline in the Prayer Meeting.
14. Secret Prayer. 15. Our Head is in Heaven.
16. Teetotalism and the Gospel.
17. The Higher Life.
18. The Holy Spirit in the Church.
19. Eli, the Priest. 20. No Time to Lose.
21. Decently and in Order.
22. On Continuing. 23. Love.
24. Separation. 25. Breaking of Bread.
26. Sin among the Saints.
27. The Christian's Relation to the World's Government.

4d. per doz., or 2/ per 100, post free.

Crown 32mo. Series.

Assorted Packet of 12 copies, 4d, post free.

1. And so let him eat.
2. One of these Little Ones.
3. Forget Not.
4. Both Lord and Christ.
5. Courtship.

4d. per doz., or 2/ per 100, post free.

6. Evil Speaking. 8 pp. 2/ per 100, post free.

NOW READY.

THE ANNUAL VOLUME
OF
THE BELIEVER'S PATHWAY
For 1885.

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.
- 1885 (Vol. VI.), Bound in Cloth, ONE SHILLING.
" Paper Covers, SIXPENCE.

All *post free* at these prices, from Publishing Office, 180 Buchanan 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, 180 Buchanan Street, Glasgow (HENRY PICKERING, Manager).

THE
Believer's Pathway.

No. 79.

JULY, 1886.

Vol. 7.

GRACE AND GLORY.

WHEN Isaiah beheld the glory of God, he was filled with dismay at the thought of his own sinfulness. "Woe is me! for I am undone;" he said, "because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts" (Isa. vi. 5). But as soon as he had learned what grace had done for him, as set forth in the altar, his terror was changed into holy boldness. "Here am I, send me," was his prompt response to the Lord's enquiry, "Whom shall I send, and who will go for us?" Now, Isaiah had evidently learned something more than the fact that his sins were forgiven, when he offered himself in this way to be the Lord's

messenger. He knew that the power and the glory of the throne of God, that were all against him before, were all on his side now. That was what grace had done for him. It had brought him near to God, and had taught him the wonderful argument that it teaches us to-day, "If God be for us, who can be against us?" Now, what an important lesson this is for the servant of the Lord to learn. As God's children, we learn to trust Him for all our own wants; but, as His servants, we must trust Him in the same way for all the requirements of His service. The little child, in its father's home, expects to have all its needs cared for, and it is not disappointed. Every meal-time there is food on the table, and at night its bed is made ready. When clothes are wanted, they are provided; and if the little

thing is sick, how tenderly it is nursed and watched over. What a reproach to the father it would be, if, when the child was hungry, it went to a neighbour to ask for food; what a pang it would send to the mother's heart, if, when the little one was ill or weary, it turned to a stranger for comfort. But presently the child grows up to be a man; and now he enters the service of a wealthy employer. As a child, his own personal wants were cared for by his father: now, as a servant, he looks to his master to provide all that is needed for the carrying out of the service entrusted to him. "I want you to go a long journey for me," says the master. "Very well, sir," answers the servant. It never enters his mind to say that he has no money, and cannot pay his fare, for that is his master's concern. Perhaps it is to a distant country he is to be sent. He will want an expensive outfit, and many other things; but it does not cost him a moment's anxiety. Whatever is needed for the business his

master has sent him on, will certainly be provided. But what an important matter that word "sent" is. As long as he goes where he is *sent*, so long the master makes provision for all that is wanted. But, if he turns aside to go to some place of his own choosing, instead of having his master's wealth and power to rely upon, he has nothing but his own slender resources. While he is doing his master's work, what a reproach to that master, if he were to go to one and another, asking help, because he was not properly provided with funds. But when he is engaged on something for himself, he can no longer count on his master for means. "Here am I, SEND me." When, in faith, we can say that to the One who sits upon the throne of glory that Isaiah saw, we shall not be afraid of being left unprovided for in the service we are sent on. "What wilt Thou have me to do?" asked Saul of Tarsus. His eyes were blinded by the glory from the throne; but the voice that came to him out of that glory

said, "I am Jesus." It was like Isaiah's vision; the glory alone filled him with terror, as it revealed to him what he was, a poor, guilty sinner before a holy God. But the voice that said, "I am Jesus," showed him how the glory was connected with Calvary's Cross. It was the live coal from off the altar, telling him that his iniquity was purged; and it not only gave him the knowledge of God's pardoning love, but told him that the power and wealth of the One who occupied the throne, were all available for the servant who went forth at the bidding of that mighty One. We occupy the double relationship to God. As His children, we dishonour Him when we trust another for our own needs; and, as His servants, we dishonour Him equally when we turn away from Him for what His service requires. But we are so ready to run unsent, to devise some service of our own. It is a good work, we say, and we think that that is quite sufficient evidence that God gave it us to do. We have on all sides, appeals and

entreaties for money to keep "the Lord's work" from breaking down, and questionable means resorted to for raising the money, telling, but too plainly, that the servant has out-run the service really entrusted to him by his Master. "I can do all things through Christ which strengtheneth me," wrote the Apostle Paul (Phil. iv. 13); but then he had said immediately before, "Everywhere and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need." And do we not want to learn that lesson, both as sons and as servants, in order that we may be kept from the unbelief that so sadly dishonours our gracious God and our blessed Master?

THE "PLEASANT PLACES" OF THE LORD JESUS.

THAT is the title which we once heard given to the sixteenth Psalm, and what wonderful thoughts it opens up to us. The psalm begins with the

Son of God, as the perfect truster, claiming God's help, because He trusts Him. "O, My soul!" He continues, "Thou hast said unto Jehovah, Thou art My Lord, My good is not but in Thee." He knew God as Jehovah, the eternal, all-sufficient One; He owned Him as the Lord whom He had come to obey; and the language of His satisfied heart was, "I have no good save in Thee." Then, as He looked around upon the earth, His heart went out to the people of God, and of such He says, "In them is all my delight." It was not because of what they were in themselves, but because they were God's people; because the Father had given them to Him. Now, to the one who can truly speak thus, the lines cannot fall otherwise than in pleasant places. A servant of Christ was recently leaving these shores, to labour in Central Africa. "Dear brother," said one who was bidding him good-bye, "you cannot find anything higher to do in Africa, than to please God." The Lord Jesus never asked and never

found anything higher than this. "Lo, I come," He said, as He left the throne to come down to earth, "in the volume of the Book it is written of Me, I delight to do Thy will, O, My God" (Psa. xl. 7, 8). And that was just why a pathway of trial, and sorrow, and suffering became to Him "pleasant places." What an experience He could tell of; "He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him" (John viii. 29). And so in our psalm He tells us, "The Lord is the portion of My inheritance (future glory), and of My cup" (all present need). It is a heart right with God that makes all the path to be "pleasant places;" and if we want to know more of the precious experience of Psalm xvi., let us ask for the grace that can bring every thought into captivity to the obedience of Christ.

—:o:—

THREE JEWELS FOR A CHRISTIAN.

1. HIS HOPE—The Lord's Coming.
Titus ii. 13
2. HIS JOY—The Lord Himself.
Phil. iv. 4.
3. HIS AIM—The Lord's Glory.
1 Cor. x. 31.

"IN SPIRIT AND IN TRUTH."

WHY shouldn't we have musical instruments in our services?" we hear asked sometimes. "Don't we read of all the singers, and the trumpeters, and the different instruments of music in the temple, and why should we not have the same now?" This is an argument that is often put into the mouths of the uninstructed by those who certainly ought to know better; and, as many seem to be deceived by it, it may be well to point out where the mistake lies. Let us turn to 2 Chron. xxix. 27, "And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also, with the trumpets, and with the instruments ordained by David, King of Israel." Here we have the musical instruments that are quoted; but we have something else as well. There is an altar, with burnt offerings upon it. The one went with the other; when the burnt offering began, then all the musicians

sounded; and we read that it all continued until the burnt offering was finished. That was the time of the "shadows of the heavenly things." God dwelt in a house made with hands, where an earthly priesthood, clad in divinely-chosen apparel, ministered to Him with sacrifices that men's hands could offer. And the accompanying music was in perfect agreement with all the rest. But now, the earthly house for God is done away. Look carefully at what Christ said to the woman of Samaria. A spiritual priesthood who offer up spiritual sacrifices has taken the place of the old order of things; for God is to be worshipped in spirit and in truth. And the instruments of music, ordained by David, at God's bidding, go along with all else that was then commanded by God. Let those who quote the Old Testament in support of the musical instruments, re-build the altar, and offer up bullocks and lambs, or let them cease to darken counsel by words without knowledge.

AFTER-MEETINGS.

WE are sometimes asked whether there is any Scripture authority for After-meetings, and we do not hesitate to say there is the very highest. Does not the second chapter of the Acts tell us how the people were pricked in their heart while Peter was speaking, so that they cried out to Peter and to the rest of the apostles, "Men and brethren, what shall we do?" And does it not further describe the personal dealing with these anxious souls, and tell us how three thousand gladly received the word and were baptized? Again, after Paul had preached the first time in the synagogue of Antioch in Pisidia, we read that, "when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God" (Acts xiii. 43). But besides all this, does not every conversation recorded in the Gospels between

the Lord Jesus and a troubled soul, give us ample warrant for seeking to have individual dealings with those who are enquiring the way of salvation? "Go near, and join thyself to this chariot," said the Spirit to Philip (Acts viii. 29); for there was an anxious sinner in the chariot, needing some man to guide him. But when we took up our pen to write about After-meetings, it was not so much to prove that there was authority in the New Testament for holding them, as to endeavour to say a few words as to how such opportunities should be turned to account. In the first place, do we not all need to realize that there is no more solemn part of our gospel meetings than when, after the message has been delivered, we have invited anxious ones to remain behind, that we may speak with them and pray for them? But we fear that there is too often a painful forgetfulness in regard to this matter. Scarcely has the preacher given the invitation to those who are seeking salvation to remain behind,

than believers will turn round to shake hands with one another and commence a chat. Those who have to leave, are not content to slip quietly out, but will greet their friends right and left, wholly forgetful of the effect that such conduct must produce in the minds of unsaved ones who are remaining behind. Even where this is not the case, it is sad to observe children of God staring round the room, while prayer is being offered, and so helping to increase the natural fear of being spoken to on the part of the anxious. Does not all this speak but too plainly of hearts that are little exercised, in fellowship with God, about the salvation of sinners? The first need, then, seems to be that each child of God present shall have realized his or her full share of responsibility as to the great object before us. And this will surely have led to preparation of heart before we came to the meeting. Do we believe that the same Holy Spirit that led Philip right across the desert, till he met the one heavy-

laden sinner that was travelling to Ethiopia, is willing and able to guide us? Then let us seek in faith for such guidance, and we shall certainly get it. We mean this. Before we go to the gospel meeting, let us ask to be directed where we shall sit. God can take us to the right person, or He can bring the right person to us. A gentle, kindly-spoken enquiry, by the person sitting next them, will scarcely frighten the most timid; but it is a severe test when an anxious one has to sit for a length of time, till the preacher, or one of the two or three who alone take part in the work, can come round and speak a word. This test is made all the more severe, because the approach of one of these workers draws the eyes of all the thoughtless, unoccupied starers, to whom we have referred, to the person spoken to. It is not much wonder if few, even of really anxious souls, are prepared to pass through such an ordeal. But then the course we suggest involves some self-denial. What real service for

God is there that does not? It is very pleasant, no doubt, to drink tea on the Lord's-day afternoon with some dearly-loved christian companion, and then walk together to the hall, and sit together during the meeting. But if, after tea, instead of half-an-hour's chat (too often gossip), there were to be ten minutes' prayer together, and then each one were to call for some un-saved acquaintance, and ask them to come to the meeting, would not the seats be better filled than they often are? And again, if instead of sitting by the pleasant companion, we had asked God to lead us beside some one we might speak to, and had continued in prayer while the preaching was going on, would not After-meetings be enriched with a power that is often sadly absent? "This kind goeth not out, but by prayer and fasting," said the Lord Jesus, about the evil spirit that the disciples could not cast out (Matt. xvii. 21). There are more kinds of fasting than the mere going without food. It stands for all the denial of self, and the giving up of

what would naturally be pleasant, that we may please our Master. For want of it we are powerless, for we have not the power of God with us. John cannot come to the open-air meeting now, before the meeting in the hall. He is keeping company with Mary, and he goes to call for her. And this little bit of self-indulgence may just cost them both the loss of the power that once they realized in speaking to anxious souls. The next thing is, that they cannot stop to the After-meeting, because they want a walk before they have to be in. And presently, they can stop away altogether, and spend the whole evening in self-pleasing. But we must postpone till next month other matters we should like to touch upon. Meanwhile, may God exercise all our hearts as to our own share in the blessed work of winning souls, and so cause us each, during our short pilgrim journey, to know, and experience in our own souls, the fulness of His blessed word,

"TO EVERY MAN HIS WORK."

“Christ also suffered for us, leaving us an example that ye should follow His steps.”

1 Peter ii. 21

THE path which He has called us
To tread with Him below,
Is not like some calm river
Of smooth untroubled flow.

It is not all fair sunshine,
Not always glad and bright :
For clouds are sure to gather,
And tears will dim our sight.

It sometimes too may lead us
Just where “self” would not go ;
Still if it be His choosing,
Faith will not answer, No.

Our road may oft’ be toilsome,
And fraught with burdens sore ;
But Christ the Lord well knows it,
He trod that way before.

His was a path of sorrow,
Of weariness and pain,
And such, perchance, He’ll give us
To walk with Him again.

But let us then remember
If we are called to bear,
On earth, His cross of suffering,
In heaven, His throne we’ll share.

And ’twill but be the sweeter
When journeying toils are done,
After the weary conflict,
To find the guerdon won.

GLENVAR.

MISUNDERSTOOD TEXTS.

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance ; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.”

THERE is perhaps no passage in the Scriptures that more people have been perplexed over than the above. Believers have supposed it to prove, beyond a doubt, that it is possible for a child of God to perish, while yet they were persuaded from the whole of the New Testament teaching, that such could not be the case. Anxious seekers after salvation, on the other hand, have been driven well-nigh to despair, because they have been told that the passage describes one who has come very near to receiving Christ, but has turned away again : and then the terrible “impossible” of the passage has seemed to shut and bolt the door of mercy against

them for ever. We are persuaded that, in this case, the misunderstanding is not concerning a single text only, but that it affects a very large part of this important epistle. Because there are not a few passages of solemn warning to wrong doers throughout the epistle, it is taken for granted that mere professors, as well as saints, are being addressed. But it seems to be quite overlooked that the exhortations which accompany these warnings, are exactly the opposite of what would be said to an unsaved religious professor. Clinging to an unreal profession is the sure way to everlasting destruction. But here we find such words as these, "Seeing then that we have a great High Priest, . . . let us hold fast our profession" (chap. iv. 14). "We desire that every one of you do show the same diligence, unto the full assurance of hope, unto the end" (chap. vi. 11). "Let us hold fast the profession of our faith (Rev. Ver., the confession of our hope) without wavering" (chap. x. 23). These and other similar exhortations may fitly be

addressed to a believer, who is in danger of letting slip what he has learned, and losing what he has wrought; but what application could they have to one who has only a "name to live"? We believe that these passages, and the warnings with which they are closely associated, are spoken to the children of God, and to no others. We shall have something more to say about them in connection with chap. x. 26-29, "For if we sin wilfully, &c.," which we hope to examine carefully on another occasion. But the particular passage which stands at the head of this article is of a different character altogether. Unlike all the others, the apostle neither speaks in the first person, "Let *us* hold fast"; nor in the second, "We desire that every one of *you* do shew the same diligence"; but in the third person, "For it is impossible for *those who* were once enlightened, . . . if *they* shall fall away." For he is speaking of that which can neither be true of himself, nor of those he is addressing, and there-

fore the change in his manner of expression. But if this passage is neither applicable to saints nor to mere professors, what class of people can it describe? It seems perfectly plain to us that the apostle only imagines a case, such as was evidently supposed to be possible by the Hebrew believers, in order to make very plain how great a mistake they were labouring under. The Hebrews supposed, as many believers do to-day, that one might have trusted in Christ, and fallen away from Him again, and afterwards be saved a second time. This the apostle here declares to be impossible, and he gives a reason why. To renew oneself again to repentance, he says, after having fallen away, would make it necessary that Christ should be crucified afresh, and would consequently put Him to an open shame. It is here that probably the chief misunderstanding arises. The authorized version says, "It is impossible . . . to renew them again unto repentance, *seeing they* crucify to themselves the Son of God afresh,

and put Him to an open shame"; and the Revised Version repeats the same words. But these are not the exact words of the original, and the difference is an important one. Instead of "seeing they crucify," it should read, "crucifying," which makes this wide difference. In the former case, the words would mean, that their sin, in falling away, was so great, that it could only be compared to a crucifying of Christ afresh, and that there could be no possible restoration after so heinous a crime. But as the words really are, the act of crucifying Christ afresh, belongs to the attempt to renew themselves to repentance; and the force of the sentence is, that it would be impossible to renew themselves again to repentance, as that could not be done without crucifying *to themselves* (on their own especial account), Christ afresh. The meaning of this will be quite plain, if we consider the words in connection with the Levitical sacrifices for sins; but we must wait till next month to make the comparison.

SHOULD THE CHURCH APPOINT HER MINISTERS?

A CONVERSATION.

II.

IN our conversation the other day, on this subject, you showed, from Scripture, that no human arrangement should be allowed, which would hinder the development of any God-given gift. But let me ask how this would work in every-day practice; and how we can know who are our teachers and guides, if they are not to be set apart in any formal manner?

As to your first question, How will it work? I would remind you that results are with God. The responsibility is with the Master; obedience befits the servant. But your next question is as to how we can know those who are over us in the Lord, if they have never been appointed to an office, nor are the wearers of an official badge; and I own its importance, as 1 Thess. v. 12 clearly

lays us under obligation to know those who are over us in the Lord. But that very Scripture also affords the clue, for there we find that the distinguishing mark of such is that they *labour among you*; and again, they are to be esteemed very highly in love, not because of their official position, but *for their work's sake*. 1 Cor. xvi. 15 and 16 supplies us with an illustration of this very principle, for there Paul writes to the Corinthians, "Ye know the house of Stephanas, . . . that they have addicted (or appointed) themselves to the ministry of the saints." How did they know them, do you ask? Why, just in the same way that the younger children in a large family know the care of the older ones, so every one in Corinth knew the love and care of these dear saints. But, adds the apostle, "I beseech you that ye submit yourselves to such (whose authority was born of their true loving care of the saints), and to *every one* that helpeth and laboureth"—yes, even those who may not have the experience of a Stephanas; for you

must keep room in your heart to welcome and acknowledge *all*, even every one (for thus the commandment reads) who may thus labour. Let me ask how is an evangelist known?

Oh, that is simple—his gift makes room for him. First, it may be, in the open air, and then in the cottage meeting, it is found his words are owned of God to the salvation of souls, and it is not long before his gift is made known by his work.

Just so should it be with the teacher, pastor and guide. *Appointment does not, and cannot create gift*; but gift manifested should and does lead to the owning of that gift by others, to the glory of the Three-One God, Father, Son, and Spirit—of the Father, for we read, “God hath set some in the Church,” and then we get a list of gifts (1 Cor. xii. 28); the Son, for we are told, “He gave some evangelists, pastors, teachers” (Eph. iv. 11); of the Spirit, for we learn, “All these (that is, gifts) worketh that one and

the self-same Spirit, dividing to every man severally as He will” (1 Cor. xii. 11, and Heb. ii. 4). “Any-man” ministry, equally with “one-man” ministry, sets on one side the authority so solemnly claimed by Scripture for each Person of the Godhead, to take up and use, or lay aside according to sovereign will (1 Cor. xii. 18, 24). And, be it remembered, human appointment *cannot maintain in grace*, any more than it can bestow the gift, and thus two evils must result therefrom. *First*—Shutting the door to any not appointed, and yet, it may be, called by God to serve. *Second*—The one thus appointed continuing in the exercise of ministry, because placed in office, when the power has been taken away. The manifestation of the Spirit is given to every man to profit withal (1 Cor. xii. 7); so we learn that the profit flowing from ministry depends neither upon being appointed, nor upon being in a position, but upon the power of the Spirit. In Heb. xiii. we have these exhortations as to

our behaviour towards those who are our guides.

I. "Remember them" (ver. 7). This refers to those who were our guides, but are now with the Lord.

II. "Obey them" (ver. 17). This refers to those who are our guides.

III. "Salute them" (ver. 24). Here we notice the little word "all;" as much as to say, yes, even the last God has raised up for this service, you must not leave out; but salute him, with those who, even for long years, have cared for you.

As it is manifestly impossible that *all* who are called and fitted, and who give themselves to this work could be appointed by any scheme which human ingenuity could invent; so it follows that when man's arrangement prevail, then it is impossible to carry out this precept which commands us to "salute *all* them who are our guides." Of David, Israel could say, "When Saul was king, thou wast he that leddest out and broughtest in Israel," and therefore they owned him as the true king. This was a principle which God owned, for He had

said, "Thou shalt feed My people Israel, and thou shalt be a captain over Israel" (2 Sam. v. 2). And in the Church to-day it is still God's way, for elders are exhorted to feed the flock and take the oversight (1 Peter v. 1-4). Thus we are to know those who are over us in the Lord, not by any official badge of office, but by their work.

LOVE FOR GOD'S WORD.

Half-an-Hours' Candlelight.

NOT long ago there lived in a cottage, ten miles from London, a poor woman, very aged and lame. Three shillings and ninepence made up the whole of her weekly income. But out of this she allowed herself one great treat. She made it a point in the winter-time to allow herself regularly every other day to buy a candle. With this candle, when her day's work was done, she sat down to read the Bible. She burned it for half-an-hour, till she had read as much as she could

well remember, then put out the precious light, and thought upon what she had read; nor was this time lost, for while she thought in the dark upon what she had read in the light, her mind was filled with joy and peace. Then after a little time she lighted her candle again, and so went on till it would burn no longer. She thus gained great knowledge of the Word of God. It would not have been easy to find any one who was more "mighty in the Scriptures," seldom anyone in whose life the Bible could be more clearly read. The word of God dwelt in her; richly she took it all for granted, heard its precious truths read in simple faith, and grew in grace to the Glory of God.

—:o:—

ILLUSTRATIONS.—God's people are like stars, that shine brightest in the darkest night; like gold, that is brighter for the furnace; like incense, that becomes fragrant by burning; like the camomile plant, that grows fastest when trampled on.

COMMUNICATIONS FOR THE EDITOR

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

Pathway Reprints.

Demy 32mo. Series.

Assorted Packets—A and B—6d each, post free.

ENVELOPE SERIES FOR BELIEVERS.

1. "This do in Remembrance of Me."
2. In the Desert with God.
3. The Whole Word of God.
4. The Fulness of God.
5. Our Position in the World.
6. Knowing and Doing.
7. The Fulness of the Blessing.
8. Christ, All in All.
9. Abraham's First Journey.
10. Into Canaan at Last.
11. Mephibosheth.
12. The Sword of Samuel.
13. Decline in the Prayer Meeting.
14. Secret Prayer.
15. Our Head is in Heaven.
16. Teetotalism and the Gospel.
17. The Higher Life.
18. The Holy Spirit in the Church.
19. Eli, the Priest.
20. No Time to Lose.
21. Decently and in Order.
22. On Continuing.
23. Love.
24. Separation.
25. Breaking of Bread.
26. Sin among the Saints.
27. The Christian's Relation to the World's Government.

4d per doz., or 2/ per 100, post free.

Crown 32mo. Series.

Assorted Packet of 12 copies, 4d, post free.

1. And so let him eat.
2. One of these Little Ones.
3. Forget Not.
4. Both Lord and Christ.
5. Courtship.

4d per doz., or 2/ per 100, post free.

6. Evil Speaking. 8 pp. 2/ per 100, post free.

GLASGOW:

THE PUBLISHING OFFICE, 180 Buchanan Street.

SETS of the PATHWAY VOLUMES, &c.

SPECIAL PRICES FOR JULY.

Complete Sets, containing the 6 volumes from 1880 to 1885, will be sent post free to any address for 2/6 in paper cover; or 5/ in cloth cover. *Very suitable for handing to Young Believers and others who desire to be instructed in the first Principles of the Truth.*

Back Nos. of the "Pathway."—Assorted Parcels will be sent post free at *half-price* for any quantity, thus enabling those who circulate Truth among Believers, to do it more largely.

The First Volume (1880), containing much refreshing truth, will be supplied in parcels of 12 volumes or more at *half-price*, carriage forward.

"Pathway" Reprints (see list on page III). These excellent little books will be supplied during July at 1/6 per 100 (by post, 1/9); 12/ per 1000 (by rail, 13/). Any assortment.

NEW BOOKS.

Christ; or, World Reformation—Which? By John R. Caldwell, editor of *The Northern Witness*. 16 pages. 6d per doz., 3/6 per 100, post free.

Will the Church escape the Great Tribulation? By F. C. Bland, author of "Prophetic Diagrams," &c. 4d per doz., 2/ per 100, post free.

Our Special Bible. Thin and light for the pocket. Pearl type. Figures for chapters. Six maps. Flaps sewn with silk. Gilt edges. 5/6, post free.

A select list of Gospel and Believers' Books, Reward Cards, Leaflets, Tracts, Slips, Texts, &c., can be had post free on application to the Manager.

SAMPLES OF OUR MONTHLIES.

Will each reader of "The Pathway" kindly send for one each of our Six Monthly Publications, **POST FREE** to any address on application.

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.

500 Evangelists printed with any Title (The Bradford Evangelist, &c.), and advertisement of Gospel Meeting *on front* for 5/, *post free*. Specimens gratis.

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, 180 Buchanan Street, Glasgow (HENRY PICKERING, Manager).

THE

Believer's Pathway.

No. 80.

AUGUST, 1886.

Vol. 7.

"AM I MY BROTHER'S KEEPER?"

WE all know how, in the case of Cain, this question was only used to try and cover up the murder that he had just committed. But perhaps we have little understood how near akin this question always is to the murderer's spirit. "This is the message that we heard from the beginning," wrote the beloved disciple, "that we should love one another. Not as Cain, who was of that wicked one, and slew his brother" (1 John iii. 11, 12). Not to love, is to hate. The hatred may be hidden and unperceived; or, at least, it may only show itself in indifference, and not in actual works of enmity. But God, who judges the hearts, sees the deadly root there, and calls it by the same name. "He

that *loveth not* his brother, abideth in death. Whosoever *hateth* his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him" (1 John iii. 14, 15). It is the same thing expressed from two different points of view. So in contrast to this, the beginning of verse 14 tells us, "We know that we have passed *from death unto life*, because we love the brethren." If we have really been born of God, if we have indeed passed from death unto life, and have eternal life abiding in us, then, beyond a doubt, being ourselves children of God, we shall love God's other children. But with how small a manifestation of this love we are apt to content ourselves. "Hereby know we love," goes on the apostle (see R.v.), "because He laid down His life for us: and we ought to lay down our lives

for the brethren." What a contrast. Not to love, ends in taking another's life; while real love leads me to lay down my own. Now it is this real love, not in word, but in deed and in truth, that can be counted upon to have a care in all things for those upon whom it is set. And while the care and oversight of the flock devolves more especially upon older ones, there is a sense in which every brother or sister is an overseer. God has so tempered the body together, as to make all its parts mutually dependent upon one another. And this is in order that there should be no schism in the body; but that the members should have the same care one for another (1 Cor. xii. 25). In 1 Peter v. 2, the apostle, writing to elder brethren, tells them to feed, or shepherd, the flock of God, *taking the oversight* thereof. That word, "taking the oversight," or doing bishop's work, only occurs in one other place in the New Testament; and there it is used in regard to the care of all the saints for one another. In Heb. xii., we

read, at verse 14, "Follow peace with all men, and holiness, without which no man shall see the Lord." That is not addressed to elders only, but to every saint. And then the apostle continues "*looking diligently*, lest any man fail of the grace of God." Now it is that expression, "looking diligently," that is exactly the same as "taking the oversight" in the other passage. Each one is to be keeping the watch that only love can keep, lest any one fail of the grace of God. And how beautifully that agrees with another thought in Peter's epistle. "Yea, all of you be subject one to another," he writes in verse 5 of the same chapter. If there is to be this love's oversight of one another, there must of necessity be the willingness to be cared for, as well as to be a care-taker. It is often easier to toil in care for another, than to accept that other's toil on our behalf. But the remainder of the verse last quoted comes to our help again. "Yea, all of you, gird yourselves with humility, to serve one another"

(see R.V.) Thus girded, we shall be able to receive, as well as to bestow. Alas! for the assumption of authority and office, that would lead brethren to lord it, in would-be oversight, over their fellow-saints, while they are too much exalted to allow a word of remonstrance, or even entreaty, to be addressed to themselves. The Lord help us each to put on that blessed girdle, without which we cannot either render *real* service to others, or receive from them the care which they are able to bestow upon us.

AFTER-MEETINGS.

II.

IN writing on this subject last month, we concluded with the prayer that God might exercise all our hearts, as to our own share in the blessed work of winning souls. Is it not for want of this that gospel meetings, in connection with assemblies of God's people, are so often lacking in power? A number of Christians, habitually attending a gospel meeting, and yet feeling little or no

responsibility before God in connection with it, are just a dead weight upon the whole thing. It is far easier and happier for God's servant to stand alone in the open air and preach Christ, than to occupy the platform in the presence of a number of believers who have no real fellowship with him in what he is seeking to do. Of course the opposite of this is true also. Where there are true-hearted, praying Christians, actively seeking to bring in the unsaved, and ready to take their share in speaking to anxious ones, it is indeed a joy and a strength to the gospel preacher to be associated with such. This, then, is the first need, and this is what we want to seek help from God about. Hints as to what we should do, and what we should avoid doing, will be of little use, if our hearts are not constrained by the love of Christ, and if we are not filled with compassion for the lost ones around us. But to those who really desire to be helpers in the blessed work of winning souls, we would make

a few further suggestions. When an after-meeting is announced, no believer should get up and leave the room except in a possible case of extreme urgency or duty. Remember how watchful and how busy Satan is. If there are any present whose hearts have been touched, or whose consciences have been pricked, the great enemy of souls will be doing his utmost to get them quickly away, that he may wipe out from their thoughts the remembrance of what they have heard. A struggle is going on in their minds. They would like to stay, but they are afraid of looking conspicuous. What will others do? they wonder. One or two sitting near get up and go out, and that is just enough to turn the balance the wrong way. They rise and follow, and once they are outside, Satan can find plenty with which to divert their minds. But, alas! it was some of God's children, whose getting up encouraged them to stifle conviction and to leave the place. How solemnly true are the Master's words, "He that is not

with Me, is against Me: and he that gathereth not with Me, scattereth abroad" (Matt. xii. 30). Christians who act thus, do not intend to take sides with Satan and work for him. But because they are not heartily and actively serving Christ, they become, in effect, the devil's instruments. We must not forget that there is another side from which this matter must be regarded. Preachers frequently prolong their addresses till believers and unbelievers are alike wearied, and are glad to get away at the first opportunity. And this is a matter that needs to be dealt with as seriously as the other. Can anything be more selfish than to compel a congregation to sit out a long three-quarters-of-an-hour of powerless talk, because we like to speak, and will not consider others? How often earnest workers have been completely discouraged by this sort of thing. "I invited two friends to the gospel meeting," says one, "but they say they will never come again. The meeting was kept on so long, and it was so dull

and heavy. I would have given anything for five minutes of real, simple, earnest gospel." Half-an-hour less on the platform, and an hour more alone with God, seeking a message from Him, and His power to make that message effectual, would work a wonderful change in many of us as gospel preachers. But to go back to the former point. Perhaps some will urge that they cannot stay out late, and that they are consequently unable to remain to the after-meeting. To such we would say that it is not of nearly so great importance to stay the whole time, as it is to keep their seats at the commencement. If once anxious souls have got over the fear of remaining behind at all, after the first meeting is closed, they will not be so likely to be influenced afterwards by any who have to leave.

In any case, when you do go, let it be as quietly as possible, avoiding all conversation or saying of "good-bye" to friends. Another matter that we would press is the importance of continuing in silent

prayer, when we are not ourselves engaged in speaking to the anxious. Is it too much to ask that we should be able to spend half-an-hour in quiet waiting upon God? If we cannot do this, no wonder if we are drags upon the work, instead of helpers. We are well aware how many after-meetings are kept up with a constant succession of fresh excitements, to meet the restlessness of the flesh. Who can tell the loss of real power that this brings? A good deal seems to be done, and people are interested, and perhaps many professions of conversion are made. This does very well for a special week or fortnight of meetings, when something to show is wanted at the moment; but the utter weakness of it becomes manifest when it is attempted to keep it up from one year's end to the other. It is God's power that we want for God's service, and nothing else will really do in place of it. Surely the power of God does not come by arrangement and organization, but in answer to the prayer of faith. And the prayer

of faith only goes up from hearts that are exercised to please Him and to keep His commandments. It comes back to this, then—every one of us needs to be right with God, and then we shall all be channels for God's blessing and power to flow through. And, oh, solemn thought! if we are not this, we must needs be hinderers.

“IF GOD BE FOR US?”

“**T**HAT plan might answer very well for a small number, but I cannot think it would ever do for a large congregation. You would find it quite necessary to have more organization and arrangement. You would need to have some form of service, and some person appointed to conduct it.” This is the answer we received from a child of God, to whom we had been pointing out the New Testament pattern for an assembly of God's people. Now, like a great many more similar objections, the difficulty in the speaker's mind rose entirely from his never having risen higher in his

thoughts than the idea of a plan that we have to carry out. He had never grasped the great truth of a living person, around whom the saints are gathered, and that person no other than the blessed Son of God, the Lord Jesus Christ, risen from the dead, and occupying the place of authority and power in the midst of His gathered ones. The difficulty is just like that of so many anxious souls, when they are seeking salvation. They see the plan of salvation clearly enough, but they are conscious of sin and weakness on their own parts, and they do not see how the plan is to work. “I can believe all you say,” they tell us, “but I don't see how I should be any better off. I should not be able to overcome besetting temptations, and how could I think I was saved, when I was still going on just as before?” And what do we answer to such a one? Do we not delight to tell him of One who is “mighty to save?” Do we not point out to him that it is not merely a plan of salvation that the Scriptures pro-

claim to us, but an almighty, living Saviour? That He has finished the work, indeed; but that He does not now leave us to make the best we can out of His finished work, but calls us to Himself, promising to be with us, and to uphold and keep us all the way? Now, the answer to this other difficulty is precisely of the same character. No part of the work of Christ must be separated from Himself, and made use of apart from His own power. Meeting together around a table, with bread and wine upon it, will no more ensure true, spiritual worship and edifying ministry, than sitting in pews, in face of a presiding minister in a pulpit. Just as an assent of the mind to the doctrine of justification by faith, will no more save a sinner, than alms-deeds and penance. But, as the acknowledgment of the great truth that a sinner can only be justified by faith in Him who died and rose again, must accompany the trust of the heart in that once crucified Christ as a living Saviour, so the

simple gathering together in the way He has appointed, is the attitude of those who have learned to trust Him as the Lord in the midst, instead of depending on any human arrangements or organization. Now, let us apply this to the difficulty raised at the beginning of this article. Human arrangements have to be changed with change of circumstances, but not so God's. It does not matter where or to whom the gospel is preached, it is always the same. It has to bring down the pride of man's heart, to teach us that we are sinners, hopelessly ruined, and utterly sinful, and that there is none other name given under heaven among men, whereby we must be saved, but the name of Jesus. Just so with all the ordering of the assemblies of God's people. Man's pride and self-sufficiency have to be humbled, and we have to learn that, as saints, just as formerly, when we were lost sinners, our dependance must be wholly upon the Son of God, who is all-sufficient for our utmost need. Look at that great multi-

tude that have just come up out of the Red Sea. They are about to cross the desert, without provisions, without water. They say that Jehovah God is with them, and that He will provide. What do you answer? Do you tell them that that might do for a little company, but not for such a vast multitude? Oh, no! of any other source of confidence you might say so, but not of the living God. He who made Himself known to Abraham as Jehovah-Jireh, He who begins with providing Himself a lamb for a burnt-offering, is the mighty provider all the way through. Let God's Lamb on the Cross of Calvary, rebuke once for all our unbelieving thoughts. Let us remember when we say that this plan will not do, we are really saying that the Lord is not sufficient. When Israel murmured because they did not know where they were to get bread, they might say they were finding fault with Moses' plan, but in reality they were doubting the power and sufficiency of the God who had brought them

out of Egypt. It is no question, then, of large numbers or small, but of the resources of God Himself, as treasured up for us in Christ, and by Him dispensed to His saints as He sees their need.

**"THEY SHALL SEE HIS
FACE."**

THERE the Lord our God shall lead
us,

Where the living waters flow;
And the Lamb Himself shall feed us,
Sorrow we shall never know.

We shall never thirst nor hunger,
Near the throne we shall abide;
Our deep joys no heart can number,
Yea, we shall be satisfied.

There shall be no pain nor crying,
There shall be no dark sad night,
There shall be no death nor sighing,
And the Lamb shall be our Light.
And before the throne for ever,
We shall worship and adore;
Blessing Him who changeth never,
Serving Him for evermore.

Soon we'll reach that far-off country,
Which our eyes would fain behold;
See the King in all His beauty,
And His glories manifold.

We shall see the face of Jesus,
While our lips with praises ring;
We shall be at home for ever,
In the presence of the King. J. P.

MISUNDERSTOOD TEXTS.

(Heb. vi. 4, 6).

II.

WHEN we left this passage last month, we were occupied with the words, "seeing they crucify Christ afresh," or, more correctly, "crucifying Christ afresh," and we proposed to see what light the Levitical sacrifices would throw upon the passage. It is perfectly plain that, in every case, the blood of the sin-offering was shed in order to restore the offender to his former standing before God. A fresh sin would not need any fresh offering, or the shedding of fresh blood, unless it was desired once more to bring about the sinner's restoration. We will take the case, then, of an Israelite who had sinned, and, having brought his offering, was accepted, and once more able to draw near to God. But he sins a second time, and is shut out of God's presence. The sin, by itself, has not slain another victim; but if the man is to draw near to God

again, it will be necessary that fresh blood should be shed. And if no fresh victim can be found, there can be no fresh restoration, no renewing of the man again to repentance. Now apply this to the passage before us. The Hebrews, accustomed to the "often times the same sacrifices," which could never really take away sins, were very slow to learn the infinite difference between them and the "one sacrifice for sins for ever." Of course they did not suppose that Christ would have to be crucified again when they "fell away;" but they imagined, as how many do to-day, that they must go through something like a fresh conversion. This is what the apostle takes up. There can be no such thing without a fresh crucifying of Christ. He does not say that a child of God can fall away. Far from it. He does not say, "If *you* should fall away," or, "If *we* should fall away." But he just takes the supposed case in the minds of those he is writing to, and he says that if there be such

persons—persons who have been enlightened, etc., and have fallen away—then it would be impossible for them to renew themselves to repentance, as that could not be done without crucifying Christ afresh *to themselves*. Their falling away, if they were to remain fallen, would not crucify Christ afresh; but they could not be restored, if they had fallen away, unless He were crucified again on their own especial account. This is where the impossible comes in. It is not that their sin is of such a character that the blood once shed would not avail to save them. But they are supposed to be persons who have been saved by that blood, and then have got beyond its efficacy. If that be so, there must be another sacrifice before they can be restored, and it is just this that manifests the utter mistake underlying the whole notion. We have been both grieved and saddened to see the attempts often made to show that the five points of verses 4 and 5 were not descriptive of a child of God. "Once enlightened,"

is the same word as the "illuminated," of chap. x. 32, and will not, for a moment, admit of the idea, that it only means head knowledge. Then again, they are said to have "tasted" three things. The heavenly gift, the good Word of God, and the powers of the coming age. But we are asked to believe that tasting is not actual partaking. Why, it is the same word that is used in chap. ii. 9, "That He, by the grace of God, should *taste* death for every man." Did He not really die? Was it only a sham? Again, when Peter is exhorting the saints to delight in the unadulterated milk of the Word, he adds, "If so be ye have tasted that the Lord is gracious" (1 Peter ii. 3). Could he more strongly express the thought, "If you, yourselves, are partakers of that grace"? And even "partakers of the Holy Ghost," we are told, means only that He had influenced or moved them. And what then? If they had never really known Christ, and trusted Him, why is the door of mercy shut upon them for ever?

It is utterly contrary to everything else in the Scriptures. Many passages in God's Word warn us that professors, with the fairest outward appearance, may, after all, be self-deceived. And those who think themselves to be Christians, yet are not bearing fruit to God, will do well to let such passages search their consciences. But where are such professors taught to cling to their profession, by way of making all right? Or where are they told that if they come to Christ as lost, guilty sinners, they will be refused? It does not matter what point of view we start from, unless it is perceived that the apostle is dealing with an imaginary and impossible case, we land in utter confusion. Those who think that a child of God can fall away, turn to this passage in support of their view. But it proves a great deal too much for them. If it means what they would have us believe, it says, that for all such backsliders there is no remedy; and this they will not listen to for a moment. On the other hand, those who know

from the Scriptures that nothing can touch the eternal life of one who is in Christ, contend that it is not a true believer that is being described. But they are involved in the other difficulty, that words of warning are wasted on such persons, as there is no hope for them under any circumstances. The apostle was labouring to teach the Hebrews the everlasting character of the work of Christ, and of all its results, and, as a clinching argument, to dispose of their idea of being saved, and falling away and being saved again, he says, "Why, if you could be saved, and fall away, you never could come back at all." Next month, we purpose to turn our attention to chap. x. 26, 31, of the same epistle.

—:o:—

FAULTS.

NEVER occupy young Christians with the faults of others. It is dangerous for the most humble and prayerful, but *ruinous* for the novice and the weakly. Rather encourage them to be occupied with Him, of whom even Pilate three times declared, "I find *no fault* in this Man."

DIVINE LOVE.

(NOTES OF AN ADDRESS).

IN the consideration of our subject, let us turn to 1 John iv., commencing with verse 7. "Beloved, let us love one another: for love is of God." That shows the source of love—God. "Every one that loveth, is born of God, and knoweth God." This does not mean ordinary human love, still less that natural affection which we have, in common with lower animals. This love is peculiarly the reproduction of God Himself. It is divine love. "He that loveth not, knoweth not God, for God is love" (verse 8). Notice the principle in these words, that the knowledge of God necessarily results in the manifestation of the character of God. "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world that we might live through Him" (verse 9). You may search the records of every religion under

heaven, but you will not find such a thought descriptive of a Supreme Being, as that "God is love." All the abominations of heathendom misrepresent God. They exhibit Him as being hard, cruel and relentless. But God has manifested Himself to us in the person of His Son. We have no other way of knowing God, but as He has revealed Himself in Christ. "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath declared Him" (John i. 18). God saw us to be dead in sins, and He knew the eternal misery of such a condition, therefore His love was set upon communicating life to us, and He manifested His love by sending His Son into the world, "that we might live through Him." "Herein is love, not that we loved God." There was no love in us that could have called forth or attracted the love of God to us. "But that He loved us, and sent His Son to be the propitiation for our sins" (verse 10). That is to say, that God had set His heart

upon giving us life, but that there was a barrier that first needed to be cleared away. That barrier was sin, and God could not reach us with the gift of life till it was removed. If He sends His Son, "that we might live through Him," it must be through His death. And so He "sent His Son to be the propitiation for our sins." Herein is manifested the love of God to us. He gives Him up to bear our sins, to be wounded for our transgressions, and bruised for our iniquities—to make atonement for our sins on the cross. God loved us when we were enemies. Only think of the deep meaning of these words—"If when we were enemies we were reconciled to God by the death of His Son," as coming from the pen of Saul of Tarsus. At the very time when the Lord Jesus was put to death, Saul hated the Son of God; and after He was exalted to the right hand of God, that young man, Saul, participated in the death of Stephen, for the witnesses laid down their clothes at his feet. On the road to Dam-

ascus, love met him, love stopped him, and love saved him. He knew the deep meaning of these words—When I was an enemy, I was reconciled to God by the death of His Son. Saul knew that entirely independent of his condition, whatever it might be, was that eternal, unchangeable love of God. Beloved, let us meditate and ponder on it. Let us drink it in, until our souls are moved and filled by that love. When God is wanting to tell of His love, to manifest His love to our souls, to impress us with it, and satisfy all our doubts, He never points us to outward circumstances, nor even to His ways in providence. I know it is written, "Whoso is wise, and will observe these things—i.e., the providential dealings of God—even they shall understand the loving kindness of the Lord" (Ps. cvii. 43); nevertheless, these things are often a mystery. God's dealings with His people are sometimes like putting the silver into the fining pot; and "whom the Lord loveth, He chasteneth." Look at

Job, as it were, given over to the very enmity and malice of Satan, and yet we see the wise and loving purpose of the Lord. "Ye have heard of the patience of Job, and have seen the *end* of the Lord, that the Lord is very pitiful, and of tender mercy" (James v. 11). Again, we read in Eccles. ix. 1, "No man knoweth either love or hatred by all that is before them." That is to say, you cannot know from outward circumstances whether it is love or hatred that is ordering them; because it may be that in the deepest trial, love is preparing a blessing for you. When God wants to show us His love, He points us to one object. He tells us to look at the Cross of the Lord Jesus Christ; He directs us to gaze on His own beloved Son, the brightness of His glory, suffering unto death, and there it is that we see the love of God. If I am to read God's dealings with me aright, I must read them in the light of the Cross. If I attempt to unravel them from any other standpoint than

God's unchangeable love, manifested in the Cross, then I shall study them in vain, and shall come to wrong conclusions. I have to learn that God cannot permit anything to be done with me that is inconsistent with the mighty love of Calvary's Cross. That is perhaps the last lesson that a child of God will learn. We are perpetually listening to our own heart, and giving place to the unbelief that ever questions the love of God. We know what we experienced when unconverted. The blessed story of the love of God in the Cross of Christ, might be told out to our heart, but we did not take it in, we did not see that it was for us. There were unsearchable riches, but they were not for me; there was water of life, but it did not quench my thirst. Unbelief is just like the shutters, keeping out the light of the sun. Open the shutters, and the light fills the chambers. Or like the dock gates, that keep the water out of the dock. Inside it is dry, but outside the gates the ocean is, so to speak, beating at

these gates for admittance. Open them, and the mighty ocean rushes in. Such is unbelief, it bars out the love of God, so that it cannot find access to our hearts. But, "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him" (verse 16). It is just as we *believe* in that love that we *know* it.

(To be continued.)

— . o . —

A JOYFUL RESURRECTION.

MARVEL of marvels! The sleeping ashes of the sepulchre starting at the tones of the archangel's trumpet. The dishonoured dust rising a glorified body, like its risen Lord's. At death, the soul's bliss is perfect in kind; but that bliss is not complete in degree, until reunited to the tabernacle it has left behind to mingle with the sods of the valley. But tread lightly on that grave, it contains precious, because ransomed dust! My body, as well as my spirit, was included in the redemption-price of Calvary, and them also which sleep in Jesus will "God bring with Him." O blessed Jubilee-day of creation, when Christ's "dead men shall arise," when, together with His dead body, they shall awake and sing.

COMMUNICATIONS FOR THE EDITOR

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

Pathway Reprints.

Demy 32mo. Series.

Assorted Packets—A and B—6d each, post free.

ENVELOPE SERIES FOR BELIEVERS.

1. "This do in Remembrance of Me."
2. In the Desert with God.
3. The Whole Word of God.
4. The Fulness of God.
5. Our Position in the World.
6. Knowing and Doing.
7. The Fulness of the Blessing.
8. Christ, All in All.
9. Abraham's First Journey.
10. Into Canaan at Last.
11. Mephibosheth.
12. The Sword of Samuel.
13. Decline in the Prayer Meeting.
14. Secret Prayer.
15. Our Head is in Heaven.
16. Teetotalism and the Gospel.
17. The Higher Life.
18. The Holy Spirit in the Church.
19. Eli, the Priest.
20. No Time to Lose.
21. Decently and in Order.
22. On Continuing.
23. Love.
24. Separation.
25. Breaking of Bread.
26. Sin among the Saints.
27. The Christian's Relation to the World's Government.

4d per doz., or 2/ per 100, post free.

Crown 32mo. Series.

Assorted Packet of 12 copies, 4d, post free.

1. And so let him eat.
2. One of these Little Ones.
3. Forget Not.
4. Both Lord and Christ.
5. Courtship.

4d per doz., or 2/ per 100, post free.

6. Evil Speaking. 8 pp. 2/ per 100, post free.

GLASGOW:

THE PUBLISHING OFFICE, 180 Buchanan Street.

SETS of the PATHWAY VOLUMES, &c.

SPECIAL PRICES FOR AUGUST.

Complete Sets, containing the 6 volumes from 1880 to 1885, will be sent post free to any address for 2/6 in paper cover; or 5/ in cloth cover. *Very suitable for handing to Young Believers and others who desire to be instructed in the first Principles of the Truth.*

Back Nos. of the "Pathway."—Assorted Parcels will be sent post free at *half-price* for any quantity, thus enabling those who circulate Truth among Believers, to do it more largely.

The First Volume (1880), containing much refreshing truth, will be supplied in parcels of 12 volumes or more at *half-price*, carriage forward.

"Pathway" Reprints (see list on page 111). These excellent little books will be supplied during July at 1/6 per 100 (by post, 1/9); 12/ per 1000 (by rail, 13/). Any assortment.

NEW BOOKS.

Christ; or, World Reformation—Which? By John R. Caldwell, editor of *The Northern Witness*. 16 pages. 6d per doz., 3/6 per 100, post free.

Will the Church escape the Great Tribulation? By F. C. Bland, author of "Prophetic Diagrams," &c. 4d per doz., 2/ per 100, post free.

Our Special Bible. Thin and light for the pocket. Pearl type. Figures for chapters. Six maps. Flaps sewn with silk. Gilt edges. 5/6, post free.

A select list of Gospel and Believers' Books, Reward Cards, Leaflets, Tracts, Slips, Texts, &c., can be had post free on application to the Manager.

SAMPLES OF OUR MONTHLIES.

Will each reader of "The Pathway" kindly send for one each of our Six Monthly Publications, POST FREE to any address on application.

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.

500 Evangelists printed with any Title (The Bradford Evangelist, &c.), and advertisement of Gospel Meeting *on front* for 5/, post free. Specimens gratis.

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, 180 Buchanan Street, Glasgow (HENRY PICKERING, Manager).

THE

Believer's Pathway.

No. 81.

SEPTEMBER, 1886.

Vol. 7.

"GOD IS FAITHFUL."

(1 Cor. x. 13).

MANY a time do the Scriptures remind us that we have to do with a *faithful* God; and every such reminder has its own peculiar value, as they all join to assure us that in every time of need we are not left to our own resources, but can count upon the sufficiency of the God whose lightest word can never fail. On the occasion quoted above, God's faithfulness is brought to bear upon our liability to temptation; and we do well to remember that just because God is faithful, we are left at all times without any excuse for sinning. The 12th and 13th verses of this chapter bring out the two extremes to which we are prone to run. Before we have been overcome by temptation, we are ready

to think there is no fear of *our* falling. We think, if we do not actually say, like Peter, "Although all shall be offended, yet will not I." But when we have been overcome, we run away in the opposite direction, and are full of excuses, with which we try to satisfy ourselves that we really could not help what we did. So verse 12 warns him that thinketh he standeth, to "take heed lest he fall;" while verse 13 puts an end to our excuses by telling us, first, that no temptation has taken us but such as is common to man; and, second, that a faithful God will not suffer us to be tempted above that we are able; but will, with the temptation, also make a way of escape, that we may be able to bear it. How little we think what our words mean, when we are trying to justify or at least excuse

ourselves about sin that we have fallen into. "Ah!" says one, "you don't know what a difficult position I am placed in. No one in my place could always tell the exact truth." Or a sister is quite sure that nobody could help losing their temper with such an aggravating husband. And so on, through every variety of temptation, each one is ready to think that his or her case is quite out of the common, and that, consequently, they ought not to be blamed for their sin. Now we would suggest to all who make excuses of this kind, that they have left out one thing that is necessary to make their justification complete. After all the rest, they should add the words, "and God was not faithful." "My master put such pressure upon me, and I could not afford to lose my situation, and *God was not faithful*, so I had to tell a falsehood." "My husband was so aggravating, and *God was not faithful*, so I could not help losing my temper." But we should all shrink with horror from saying such a thing as that,

should we not? No doubt we should. But if we cannot say that, what is the use of saying all the rest? Whatever the circumstances, if God was faithful, and made a way of escape, I am without excuse for falling under the temptation. There is no way out of it; I must either justify God and condemn myself; or, if I want to justify myself, I must condemn God. All the time that David held back the confession of his sin, he must needs have been making some sort of excuses for himself in his own mind. But when God had brought conviction home to his conscience, he was only concerned to justify God. "Against Thee, Thee only have I sinned," he said, "and done this evil in Thy sight; that Thou mightest be justified when thou speakest, and be clear when Thou judgest" (Ps. li. 4). If we practically deny God's faithfulness in the past, by pleading excuses for ourselves, how can we hope to experience it in the future? We shall never get the victory over a sin that we can find an excuse for; but when we own ourselves without excuse, we shall not fail to prove that God is indeed faithful.

“NOT ASHAMED.”

THE God of Glory appeared to Abraham in Mesopotamia (Acts vii. 2); and what wonder was it that Abraham turned to God from idols, to serve the living and true God? But this was not all, for such was the power of this vision of glory on Abraham's soul, that he was enabled to obey the heavenly call, and leave his home and country, and go out, not knowing whither he went. What a whole-hearted obedience, leaving all that was dear to him behind, and going forth, he knew not where, he asked not why. The Holy Spirit tells us it was *by faith* (Heb. xi. 8-10); for he reasoned, that if the God of glory called him to come out, it was because He had provided something better for him; and when afterwards he so-journed in a strange country, that which sustained his soul in a holy calm, was still faith. “For they that say such things, declare plainly (by their actions, which, as the proverb says, speak louder than

words), that they seek a country” (Heb. xi. 14). And the Spirit adds in verse 16, that it is a better country, even a heavenly one. Such were Abraham's expectations. Would they be disappointed? Did he expect too much? Listen. “Wherefore God is *not ashamed* to be called their God (speaking of Abraham and those like-minded); for He *hath prepared* for them a city.” Abraham's reward is to be worthy of that God of glory, who appeared to him in the land of darkness. Enter that drunkard's home, and ask him if those poor neglected children are his, and he hangs down his head and is ashamed. He has not cared for them. Again, go into another cottage; the parents are decent people, but work is bad to get, and if you ask the same question, they will shake their heads sadly, as they reply, “Ah, sir, we have done our best for the little ones, but not what we should like.” They too are ashamed; for they lack ability to provide for their children as they would wish. By-and-by,

we know not how soon, the redeemed family shall enter their eternal home in the glory land, and then our God will not be ashamed; for our portion then shall not be measured by our thoughts (1 Cor. ii. 9), but by the infinite greatness and affection of our Father, who is in heaven. The other day, we heard some friend tell of an ascent up one of the Cumberland mountains. "It was such hard work," said he, "and then the fogs and mists crept all around us, so that we could not see a yard before us, and we should have given it up before we were half-way up, if our guide had not told us of the charming view to be seen from the top. 'Have patience,' said he, 'and presently we shall be above the clouds and mists.' And so we climbed on and up, till presently we reached the top; and oh! what a glorious view we obtained of the country round, while those very mists and clouds, in all kinds of fantastic shapes, lit up with the golden sunshine, did but add to the beauty of

the scene. We were well repaid for all our toil." And as we listened, the thought came to our mind that it is just so with us who journey up the rugged hill to God. We are often tired and weary, and often the clouds of worldliness and mists of doubt creep round our souls, and we should well-nigh despair, did not the heavenly Guide, the Comforter, whisper of things to come, of that home of which He who prepares it is not ashamed, and so we journey on. A little while, and we shall be there; we shall see His face, and go no more out; and then, as we look back o'er life's finished story, will not our very failures and trials but tell out His matchless love, who loved us notwithstanding all, and would never leave us nor forsake us till He had brought us home to share with Him in His eternal joys? Let us then, my brother, and my sister, listen often, yea, and alway, to the whisper of our Guide, as He tells us of that better country, for we cannot expect too much; for God is not and never will be ashamed to be called our God; for He hath prepared for us a city.

THE FAITH THAT HONOURS GOD.

IT is a blessed thing to know that God is able to deliver us from dangers and troubles.

When Nebuchadnezzar threatened the three faithful Hebrews with his fiery furnace, he asked them, in his confident boasting, "And who is that God that shall deliver you out of my hands?" But what grandeur there is in the simple faith of their answer. "Oh, Nebuchadnezzar," they said, "we are not careful to answer thee in this matter." And is not that the way faith always acts? It sets us free from care and anxiety, because it sees and confidently trusts the One who cares for us, and who is Almighty God. "Our God, whom we serve," they went on, "is able to deliver us from the burning fiery furnace." But there is a weight in those words, "whom we serve," that we must not overlook. They tell of a good conscience on the part of those who could use them; and if we want to have faith in active

exercise, we must take care to keep a good conscience towards God. It was the same with Daniel. Darius asked him, "Is thy God, whom thou servest continually, able to deliver thee?" And the man who was surrounded by hungry lions, could answer, that God had shut the lions' mouths, "forasmuch as before Him innocency was found in me." One of the world's greatest writers has told us how "conscience doth make cowards of us all." But he was writing of a guilty conscience; and while his words were most true, there is the other side of the truth, that the believer who is walking in good conscience before God and men, is able to look up to God with the quiet confidence that dispels all fear. But if it is good to know that God is able to save us from hurt, there is something even better. And that is to be willing, by the grace of God, to suffer the pain and the loss, even of life, if it be His will. Grand and blessed as it is to hear Shadrach and his companions saying, "If it be so,

our God, whom we serve, is able to deliver us," there is something yet more precious when we find that they calmly go on, "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." If God is honoured by the faith which asks and receives deliverance at his hands, is He not still more honoured by the faith that is willing to suffer to the utmost, if He can be glorified thereby? This is a side of the truth that is sadly forgotten by many who write and speak about what is called faith-healing. We have been deeply grieved to hear the slighting things that are said about saints of God, who are patiently gloryifying Him by their endurance of bodily sufferings. They must be covering up some hidden sin, or they must be wanting in faith, is the unwarranted judgment of some of those who profess to do great things in the way of healing. Hezekiah prayed to be healed, and he got what he asked for. But it had been far

happier for him if he had not lived that other fifteen years, to fall into sinful boasting before the Babylonish ambassadors, and to beget Manasseh to be a scourge and a curse to the land. Hebrews xi. tells us of those who, through faith, subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, and so on. All honour to them. But God's list of those who were mighty through faith does not end there. It goes on to speak of others who were tortured, and had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. And *all* these obtained a good report through faith. It were easy to serve God, if we were always sure that He was going to save us from trouble and pain. But we want to be like the three Hebrews, able to say, "But if not, we must serve Him just the same." We remember once visiting a sister who had recently been saved. We had been putting the commandment of the Lord Jesus as to

baptism before her, and while she owned that the words were plain enough, she hesitated to obey, because of her weak state of health. "Do you feel sure," she asked, "that the Lord would keep me from getting any harm, if I were to obey Him?" We could not give her any absolute promise to that effect, but we read her the words of the three faithful Hebrews, "If it be so, our God is able to deliver, but if not." Well, what then, is it to make any difference to our obedience? "That is quite sufficient," she answered, "I will obey Him, if I never come out of the water alive." And she did obey God, and God graciously kept her from any bad consequences.

WHERE SHOULD WE GO TO GET MARRIED?

WE are often saddened to find believers who have taken a stand for Christ outside all religious human systems, going back to seek their assistance under special circumstances, such

for instance as a marriage or a burial, though much more often the former than the latter. We believe that many causes help to bring about such departures from the truth, and we feel sure we shall be rendering no small service to fellow-saints if, by God's help, we can show them where they are going astray in this matter. First, we would turn to a word written by the Apostle Paul to the Galatians. "If I build again the things that I destroyed," said he, "I make—or rather, "prove" (Rev. Ver.)—myself a transgressor" (Gal. ii. 18). That is to say, that he proved himself to have been a transgressor in destroying these things, if now he had to build them up again. He was writing about Jewish ordinances on that occasion. And how had he destroyed them? Not in the way in which he had previously sought to destroy christianity, by persecution and violence, but, simply by leaving them alone and coming outside the whole Jewish system. If after doing that, he went back to it for any purpose whatever; if he

sought its aid or gave it any kind of countenance, he would be building it up again, and in so doing, would plainly enough condemn his former action. Now, let us apply this principle to the subject before us. Why did we destroy, in Paul's sense of the word, that is, why did we withdraw ourselves from the religious sects to which we belonged? Chiefly, if we were really acting upon a God-taught principle, because they were, one and all, a denial of the authority of the Lord Jesus in His own church, and of His sufficiency to bestow all needed gifts for the instruction and edification of His people. We saw that under the human arrangement of the congregation and its presiding minister, there was no room for Jesus in the midst as Lord. So we came out to Himself, believing, that wherever His redeemed ones had faith to own Him in the place to which God had exalted Him, they would not fail to prove His sufficiency for all their needs. Now, if we go back for any purpose whatever to that from which we

came out, we are declaring that, after all, we cannot do without this man-arranged system, and we thereby condemn ourselves for ever having left it. We do not suppose for a moment, that all believers in scriptural assemblies, who go to one of the buildings of the national religious establishment, or to a chapel of one of the other denominations, to get married, intend to express anything such as we have described. But the Spirit of God declares that this is what they do express, whether they intend it or not. If I cannot be married without the help or countenance of a religious denomination, I own the necessity of the whole thing, and I did wrong to condemn it by withdrawing from it. We are not writing now with reference to any country where the law of the land provides no means of legalising a marriage, except in connection with some religious establishment. What we say has reference to places, such as the British Islands, where it is quite optional whether the services of religious systems are made use

of or not. But in order to give all the help about this matter that will be required, we shall need to enquire as to the reasons that induce believers, in this matter of marriage, to go back to that from which they had separated themselves. With some, we fear, worldliness is at the bottom of the whole thing. It is scarcely considered respectable to be married at a registrar's office, and so a compromise is made. With others again, it is unwillingness to displease relations. We have often known young people, who would have been only too glad to keep apart from all the formality and worldliness of an ordinary marriage ceremony, reluctantly yield to the wishes of parents and friends. In all such cases, we can surely fall back upon the promise referred to in the first article in this number, "God is faithful." He will make a way of escape. We remember two young believers who were sorely pressed by the parents on both sides, and even threatened that, if they persisted in being married out of "church" (so

called), the marriage should not be recognised, and they should be treated by their friends as unmarried and living in sin. They took the matter to the Lord; they were ready to postpone their marriage, but not to dishonour God in it; and God was faithful, and not only overcame the opposition, but constrained those who had most bitterly opposed to commend the course that had been taken. But beyond such causes as we have already referred to, we believe there is a good deal of confusion in the minds of many as to the whole subject, and this confusion, together with the prejudice of early training, puts them into a great difficulty as to how they ought to act. If the Lord will, we will therefore refer to this subject again next month, in the hope of overcoming the prejudice, and clearing away the confusion.

—:o:—

HOLY fear will ever be allied with holy love. As one should be the constraining motive to service, so the other should be the jealous guardian of our whole conversation, that we grieve not the heart of God.

MISUNDERSTOOD TEXTS.

(Heb. x. 26-31.)

WE have frequently heard it said that this passage, and the one in Hebrews vi. that we have been occupied with the past two months, are very similar in character. We do not wonder that those who think so fail to give any satisfactory explanation of either. The passage in the sixth chapter, as we have already pointed out, is not applied by the apostle to himself, or to those to whom he is writing. He does not say, "It is impossible for *us*, if *we* shall fall away;" nor "it is impossible for *you*, if *you* shall fall away." He is writing of an imaginary case, such as never could exist in reality. But here, how different. "If *we* sin wilfully, after *we* have received the knowledge of the truth." It is no mere professors that are addressed, for the apostle includes himself; and the whole passage cannot possibly be separated from the verses before. "Let *us* draw near;" "Let *us* hold fast;" "Let *us*

consider one another;" "Not forsaking the assembling of *ourselves* together." And then immediately follows, "For if *we* sin wilfully." Here then we are plainly dealing with something that affects children of God; those who have access into the holiest; and, indeed, affects them all the more because they know their right of access there, and know that they have a High Priest over the house of God. It is the highest privilege closely linked with the heaviest and most solemn responsibility. We grieve to see the whole edge taken off this weighty passage, by explanations that refer it to Jewish professors of christianity, apostatising from their profession and going back to Judaism. Of course, if it has any such meaning, it does not concern us at all. But then, it is said, it is a warning to all who make a profession of being Christians, while they are still living in the practice of sin. But that is just what it is not. It is addressed to those whose conversion is unquestioned, who are exhorted to

hold fast their confession, and to be diligent in assembling themselves together and exhorting one another. It must, therefore, deal with a danger to which saints of God are exposed, and we are doing a serious mischief if we separate this solemn warning from the statement of our place of unspeakable privilege contained in the previous verses. "If we sin *wilfully*," says the apostle. He does not specify any particular class of sin, for it is the wilfulness of it that is the especial feature he would draw attention to. There is no room, no allowance for self-will on the part of those who claim to have access to the holiest. Mind, it is not a question of falling away, like the imaginary case of the sixth chapter, but of wilful sin on the part of those who "have received the knowledge of the truth." And this last expression means much more than the salvation of the soul; for, in 1 Tim. ii. 4, we read of "God our Saviour, who will have all men to be saved, and to come unto the knowledge of

the truth"—two distinct things. And the word for "knowledge" in both these cases is something more than simple knowledge, and implies the "full knowledge." It has evident reference to the blessed summing up of the whole teaching of the epistle in verses 19 to 21. And here, we think, we shall get great help by turning to an exactly similar case in the Old Testament. And we may notice that it is continually God's way to lay down doctrines or principles in the New Testament, while He supplies us with examples to illustrate them in the Old. Let us turn then to Lev. x. 1-3. In chapter viii., Aaron and his sons had been consecrated to the priesthood, and had been commanded to remain in the newly erected tabernacle for seven days. Up to this time, no commandment had been given to hinder them from going at all times into the holiest (compare chap. xvi. 1, 2), and, consequently, they had had access to the very throne of God. In chapter ix. they came out on the eighth day, and offered the first

burnt offering for all the people, and the glory of the Lord appeared, and a fire came out from before the Lord, and consumed the burnt offering that was upon the altar. This was the token of God's acceptance of that which was done according to His will. Now we follow on, without any break. "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put incense thereon, and offered strange fire before the Lord, which He commanded them not." The Revised Version says, more correctly, "which He had not commanded them." These two men, who had been called to enter into the holy place and abide there, who had beheld the glory of God, began to do something of their own devising, something which God had never commanded. And what happened? "There went out a fire from the Lord, and devoured them, and they died before the Lord." Just before the fire of the Lord had come out to consume the burnt offering, in token of God's acceptance of it;

and now the Lord's fire comes out to consume the two men who did their own will in the holy place. And the glory of God was connected with the one as much as the other; for, in verse 3, Moses tells his brother, Aaron, "This is that that the Lord spake, saying, I will be sanctified in them that come nigh Me, and before all the people I will be glorified." Now this so exactly corresponds with what we have in Heb. x. 26, 27, that it not only greatly helps us as an illustration, but convinces us that the Spirit of God had this circumstance in view when He caused the apostle to write the passage we are looking at. We must, however, reserve for future consideration further points in this solemn and most important portion of God's Word.

DIVINE LOVE.

NOTES OF AN ADDRESS.

II.

WE will look next at Eph. iii. 19. "And to know the love of Christ, which

passeth knowledge, that ye might be filled with all the fulness of God ;" or, literally, "filled into all the fulness of God." It is just like letting a bucket down into a well. The moment the bucket gets down into the well, the water gets into the bucket—the water is in it, and it is in the water—that is like God's love. God would have us so dwelling in the atmosphere of His love, that we should be filled with it. Now, turn to Eph. i. 4, "According as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Notice here that God's grand, eternal purpose was, first, that we should be "*before Him*;" secondly, that we should be before Him—holy; next, "without blame," having nothing laid to our charge—"Who shall lay anything to the charge of God's elect?"—and, finally, that we should be before Him in the element of love. That is what constitutes the blessedness of God's presence, as happily expressed in the words of the hymn:

"Bright in that happy land
Beams every eye ;
Kept by a Father's hand,
Love cannot die."

God's presence is like the sun that fills the whole earth ; and God means us to enjoy that very condition even here. He means us to be warmed and delighted with His love ; and the only thing that hinders our realization and enjoyment of it is unbelief.

Allusion has been made in prayer to the trials that many of the Lord's people have been passing through, and are even now experiencing ; such as scarcity of work, and the prospect of the deprivation even of the necessaries of life. God often brings His people into straits and trials in order that He may prove His love and faithfulness by supplying their need, and sustaining them in these very circumstances. We are apt to see all our blessings as coming to us in the ordinary ways, and so we fail to discern the hand of God in them. A man goes on prospering for a time, and everything seems to go on well

with him, but there comes a time of trial. It may be that he has been looking to his own prudence, foresight, and industry as the cause of all his success, therefore the Lord has to bring him into trial, that he may learn that the source of all his prosperity was the grace and love of God. God would draw us to Himself through the trial, trouble, and difficulty that we are brought into. He would teach us that all our well-springs are in Himself; that He is the source of all blessing; that we might be able to say from our heart, "God is the strength of my heart, and my portion for ever." You see that the knowledge of the love of God is a practical thing. It comes in with the comfort of the Scripture in times of deepest trial and distress. But I want to look at another aspect of this subject. The Lord Jesus said, "I say not unto you that I will pray the Father for you, for the Father Himself loveth you" (John xvi. 26, 27). He does not need to be interceded with as if He

was an unfeeling God, as if He had to be prevailed upon to love. "Behold what manner of love the Father has bestowed upon us" (1 John iii. 1). It is the love of the Father to the children. What is a father's responsibility to his children? Is there a father here whose heart does not echo to the thought of God, the Father's love. How your love is tried in your dealings with a weak, sickly, wilful child, who may desire what is not good for it, while you withhold it because you love it. We learn by these things the character of God's love. Divine love is always set upon the blessing of its object, but human love is often set upon the enjoyment of its object. God will not spoil His children. It is a love that has abounded toward us in all wisdom and prudence. In God's dealings with Job we see that His purpose in it all was to bless him. We also see that the Lord is very pitiful, and of tender mercy (James v. 10, 11). Job came forth from the trial enriched with such experience as

he never could have got without it. Notice, in the fourth chapter of 1 John, how the outflow of love toward others is bound up with the reception of God's love in our own souls; 11th verse, "If God so loved us, we ought also to love one another." That is to say, that true love amongst brethren is just the outcome of God's love filling our souls. If it is not that, it is nothing. It may be a honeyed love, that loves those that love us. We love those who honour and respect us, and think as we do. That is all honey; when it is tested, it turns to vinegar. It is not divine love; it is mere human love. A radical can love a radical, and a tory be bosom friends with those who are of the same political opinions; but a time comes when they change their opinions, and then their love turns to bitterness. But love to others, which is the outcome of God's love to us, will be like its source, and will not change with every change in those we love.

COMMUNICATIONS FOR THE EDITOR
should be addressed to
ALFRED J. HOLIDAY,
12 WHETLEY GROVE,
BRADFORD,
ENGLAND.

Pathway Reprints.

Demy 32mo. Series.

Assorted Packets—A and B—6d each, post free.

ENVELOPE SERIES FOR BELIEVERS.

1. "This do in Remembrance of Me."
2. In the Desert with God.
3. The Whole Word of God.
4. The Fulness of God.
5. Our Position in the World.
6. Knowing and Doing.
7. The Fulness of the Blessing.
8. Christ, All in All.
9. Abraham's First Journey.
10. Into Canaan at Last. 11. Mephibosheth.
12. The Sword of Samuel.
13. Decline in the Prayer Meeting.
14. Secret Prayer. 15. Our Head is in Heaven.
16. Teetotalism and the Gospel.
17. The Higher Life.
18. The Holy Spirit in the Church.
19. Eli, the Priest. 20. No Time to Lose.
21. Decently and in Order.
22. On Continuing. 23. Love.
24. Separation. 25. Breaking of Bread.
26. Sin among the Saints.
27. The Christian's Relation to the World's Government.

4d per doz., or 2/ per 100, post free.

Crown 32mo. Series.

Assorted Packet of 12 copies, 4d, post free.

1. And so let him eat.
 2. One of these Little Ones.
 3. Forget Not.
 4. Both Lord and Christ.
 5. Courtship.
- 4d per doz., or 2/ per 100, post free.

6. Evil Speaking. 8 pp. 2/ per 100, post free.

GLASGOW:

THE PUBLISHING OFFICE, 180 Buchanan Street.

LOCALIZING

“*The Evangelist.*” This sterling little four-page Gospel Monthly can be localized to suit any town, and whereas, with the ordinary title, plenty would be found to carelessly pass it by, we venture to assert that with the title of the town, district, or place locally known, on the top, *not one* would be found but what would be more or less interested thereby.

The matter is kept as clearly Gospel—for awakening sleeping sinners, arousing careless sinners, assisting anxious sinners, and helping unsaved old and young in general—as possible, and the fact of getting matter of this nature into the hearts and homes of people in the locality of a meeting, commends itself at once as a really good means of augmenting the Gospel Gatherings.

Prices with any Title of Three lines:—

150, 2/6; 250, 3/3; 500 for 5/; 1000 for 9/, post free.

Orders may be sent for one or more months (but unless specified, they will be understood to be monthly till countermanded).

We shall be happy to quote for any other quantities or styles of this paper.

Short articles, original or selected, suitable for these pages, will be welcome.

A COPY OF ONE EACH OF OUR SIX MONTHLY MAGAZINES WILL BE SENT POST FREE TO ANY ADDRESS ON APPLICATION.

Cheques and Postal Orders payable to HENRY PICKERING, Manager.

The PUBLISHING OFFICE, 180 Buchanan St., Glasgow

THE
Believer's Pathway.

No. 82.

OCTOBER, 1886.

Vol. 7.

"THE CHASTENING OF THE
LORD."

(Heb xii. 5.)

PROBABLY much of the profit of this precious subject is missed because the word "chastening" is understood in far too limited a sense. It should not by any means be confined to the thought of punishment, for it includes the whole of the gracious training and infinitely wise discipline by which God is making us "partakers of His holiness." We get the same word in Eph. vi. 4, where it is translated "nurture;" and parents are exhorted to bring up their children "in the *nurture* and admonition of the Lord." And we find it again in 2 Tim. iii. 16, rendered this time as "instruction;" where we are told that the God-breathed scripture is "profitable for

doctrine, for reproof, for correction, for *instruction* in righteousness." These occasions of the Holy Spirit's using the same word will greatly help us to understand how much wider its meaning is than simply that of punishment. The very way in which it is brought before us in this twelfth of Hebrews shows us that it has to do with the whole of a father's relationship to his children. "Ye have forgotten the exhortation which speaketh unto you, as unto *children*," and then the Apostle quotes from the book of Proverbs, which is so completely the handbook of the father's training and instructing and disciplining of his son. (See Prov. iii. 11, 12). There appear to be two ways pointed out in this passage, in which we may misuse God's blessed chastening or nurture of us. The first is to despise it; the second is

to faint under it. We do not believe that the despising here has reference to any open defiance of God's dealings with us. Quite the opposite. It seems to be an overlooking altogether of what God is doing with us and saying to us. We so forget that God is in all the little things of our life; and as a consequence, we do not submit ourselves to Him in these little things. How often we see children who take no notice of first a look and then a gentle word from the father or mother. It is only when the commandment is given in a louder and more peremptory manner that any attention is paid to it. Then, very probably, the little thing who was so absorbed with its own pleasure a moment ago that it took no notice of what father said, is completely overcome by his sterner manner; and begins to sob and cry, so that for some time it is quite unable to do what is wanted of it. Have we not here the two things spoken of in our verse? And can we not see just how the first leads to the second. The gentler word

of discipline not attended to, despised; the severer rebuke fainted under. The child did not mean to be rebellious in the first instance. It was not like a stubborn boy, who deliberately says, "I wont." But it just allowed itself to be carried away with the occupation of the moment; and so, while it heard the parent's voice, it never seemed to realize that it was being spoken to. The characteristic mark of the sheep should ever be, "They hear My voice." And surely that voice is speaking to us in the whole of our daily surroundings.

"Thy love appoints me pleasant things;

Thy mercy orders all that pains me."

To the opened ear there will be a voice from God in each difficulty, each annoyance, every withholding from us of what we desired, as well in the bestowal of so much that we are glad to receive. Watch that mother with her little child; listen to some of the things she says to it: "Here, dear, you may have these buttons to play with:" "Put down those scissors, darling, you'll hurt yourself with them:"

'Don't climb on the back of that, chair, pet, or you may fall.'" "Come and sit on this little stool by mother's side." All these utterances have their source in the same tender, watchful love; and while the little thing may frequently be inclined to do things which the mother has to forbid, the training will not need to take the form of rebuke or punishment, unless the gentle words of warning are unheeded. And so it is between ourselves and God. We are despising His nurturing care when we forget that He is speaking to us in all the circumstances of our daily life. We are intent upon something we would like to do, and God is patiently teaching us that we should give it up. But we do not heed His admonitions; it never even occurs to us that they are His voice at all, and we do not stop to try and understand what He is saying. He speaks louder, and still we continue deaf. At last he uses some painful stroke which cannot be unheeded, and then we break down under the rebuke. How much trouble we

might spare Him, and how much sorrow we might save ourselves, if we would learn to listen to and obey those gracious dealings of His that we too often despise.

I MUST AFFORD IT.

A CHRISTIAN woman, in humble circumstances, had several bee-hives. They were very profitable, and she cleared nearly half-a-sovereign a year by each of them. One day a book fell into her hands which told her about the heathen. It pressed the fact that Christ died for them—actually died for them—and that now His reward is to have them converted, and brought to Himself. But how, it went on to enquire, shall they hear of Him without preachers? And if preachers are willing to carry God's message, are not His people responsible to care for their needs? Everybody should surely do something. The Lord Jesus did His part, He did not grudge His life-blood, and shall we grudge our silver and gold? "No,"

she replied (as if the book had talked to her), "I won't for one." And that very day she set apart two of her hives, the honey of which was to be sold to help to carry the Gospel to the heathen. When she took the twenty shillings to one interested in missions, he said, "Surely you cannot afford so much as this." She looked hard at him, and answered, "Sir, I must afford it, the Lord hath need of it."

WHERE SHOULD WE GO TO GET MARRIED?

II

WHEN writing on this subject last month, we stated our belief that much confusion and prejudice existed in the minds of many in regard to it; and we will now endeavour to explain to what we referred. Every civilized country has marriage laws, which treat marriage as a contract entered into by two persons, subject to the conditions imposed by these laws. In all cases some form for legalising and registering the marriage is

appointed; and in many countries, as for instance in England, there is a choice permitted between two or three different methods. In accordance with the commandment to submit ourselves to every ordinance of man, for the Lord's sake, whether to the king, as supreme, or to those placed under him (see 1 Pet. ii. 13, 14), believers are under obligation carefully to carry out the requirements of the law as to marriage. But those requirements are entirely distinct from our seeking of God's blessing upon the union. And this is just where the confusion arises. In connection with the national religious establishment, the clergyman of every parish church is a legal registrar of marriages; and he first conducts a religious service in the church, and afterwards registers the marriage in the vestry. In this way vast numbers of people have been so accustomed to see these two distinct things closely connected together, that they have got to suppose they really belong to one another. While the law of England does not give to the official

ministers of any other denomination the power to act as registrars, which clergymen of the establishment possess, it grants to other religious bodies the right to conduct marriage services in their chapels, &c.: only in these cases the civil registrar of the district must be present with his register, to receive the signatures of the persons who are being married. Here again the same confusion is to a great extent kept up; and there is little wonder if the majority of people suppose that the civil registration must necessarily be associated with a religious ceremony. Perhaps an illustration from another source may help to show the mistake of this idea. The law insists that the birth of all infants shall be registered by a public official. In former days the clergyman's certificate of baptism answered the same legal purposes that the registrar's certificate of birth now serves for. In those days, therefore, there was the same confusion in regard to that subject as now prevails in regard to marriage. The legal registration

of the infant and the performance of a religious ceremony over it were carried out by the same official, and were supposed of necessity to belong to one another. Now by law they are obliged to be kept separate. People can take their babies to a clergyman to be sprinkled, if they wish; but that does not in any way relieve them from the necessity of having their children's birth duly registered by the officer appointed for the purpose. Consequently, old superstitious prejudices and confusions have gradually disappeared; and no believing parents who have asked Christian friends to unite with them in commending their little one to the Lord, would ever think of wishing for the presence of the government registrar on the occasion. Yet this is just what they think necessary in regard to a marriage, though it is as wholly a mistake in the one case as in the other. Let the requirements of the law be properly carried out. These vary in different parts of the British Isles, even; but whatever the law

requires, we are bound to submit to. Only let our seeking of God's blessing on the marriage be kept quite distinct in our own hearts from these legal requirements, and then we shall not confound things that entirely differ. Since we began to write, we have received a letter from a brother who hopes to be married shortly, saying, that he had been assured that no marriage was legal which was not performed in "the church," and that he was glad to learn from our article last month that this is not the case, as it is his desire and that of his intended wife to keep themselves quite separate from that from which the word of God has recently led them to withdraw. We are continually meeting with similar cases, and we have felt that it would be a real service, therefore, to many who desire to please God in this matter, and yet are in great perplexity as to the course they ought to take, if we were to endeavour to throw some light upon the existing confusion, and so help our fellow-believers to please God in all things.

OFFENCES.

I.


“**I** WISH there was not so much bother; one is prepared to put up with the scorn of the world, but one hardly expects such treatment from Christians. If it were not for these troubles how well we should get on.” And then we have hardly finished speaking when the words of our blessed Master come to us, breathing with them gentle rebuke, “It must needs be that offences come” (Matt. xviii. 7). In the same way also, Paul, Spirit-taught, looking at Corinth torn with factions, exclaims, “There must be also heresies among you; that they which are approved may be made manifest” (1 Cor. xi. 19). Offences must needs be, for the Master's glory and our blessing. For He is glorified as we use His grace, which makes us more than conquerors in the time of difficulty. As walking affords the exercise by which our bodily strength is de-

veloped; so our spiritual strength is increased as we learn to endure trials, and overcome evil with good. As the field of battle tests how the soldier has learned the lessons of the parade ground; and as the examination proves the diligence of the student during the school term; so do these offences or stumbling-blocks manifest how much of the truth and grace of God we have learned in our hearts. However great the offence, God's grace is greater. Let us see, then, in each offence or stumbling-block which lies in our path, the golden opportunity of being the channels through which that grace shall flow, to His eternal glory and our lasting blessing. Thus was it that Paul could say, "*Most* gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. xii. 9). So in our dark as well as bright days, we may say, "thanks be unto God, which *always* causeth us to triumph in Christ" (2 Cor. ii 14); for His grace will bring us off more than conquerors. To con-

quer is to gain the victory; but what is it to be more than conquerors? It is *not* the language of poetry; it means nothing less than this—that the very cause of sorrow is turned into one of blessing; that the offence itself becomes the thing that shall teach us more of the power and grace of our God. Grace that sustains and power that delivers. In Psalm lxxxiv., we read of some who turn the valley of Baca into a well; that is, they make the very place of weeping into a place of refreshment. May this grace be ours, and we shall the better understand the words of our Master, "Offences must needs be."

**"THE LORD THY GOD
BROUGHT THEE OUT."**

(Deut. vii. 19.)


HE found me in the desert land,
 In the waste howling wilder-
 ness;
 He led me with His own right hand,
 And brought me out with righteousness;
 The LORD alone did lead and guide,
 There was no other God beside.

Yea from His glorious throne above
 He stooped to call me by my name ;
 He taught me that His name is Love,
 That He is evermore the same ;
 I heard the glory of His voice,
 Bidding my weary heart rejoice.

The solitary place is glad ;
 The desert doth rejoice and sing ;
 My lonely heart is no more sad,
 I rest beneath th' Almighty's wing.
 When Jesus turned my night to day,
 Sorrow and sighing fled away.

With cords of love He draws me on
 To follow Him more closely still.
 All trembling doubts and fears are gone,
 I trust in Him, and fear no ill.
 I dread no more the desert wild,
 My Father never leaves His child.

J. P.

GOD'S WAY AND OUR WAY.

WE sometimes hear amongst the children of God similar expressions to the following—"If So-and-so goes to the Lord's table, I cannot go there." And then follows the reason: "He told a lie about me;" or, "He said he did not believe my wife was a Christian;" or, "He said that I was in a worldly club;" or, "He

told some one that my daughter, who is in fellowship, is not converted;" or, "He has been saying that he saw me the worse of drink." And so the offended one declares that he will not stand such things. "I must have a Church meeting called," he says, "before I go near the place again;" or, "I will go to the Wesleyans, where there is less tittle-tattle." Now these, and hundreds of similar reasons for leaving the Lord's table and the gatherings of His people, are all so many denials of the Lordship of Christ. Whose table are we leaving so lightly? Has God made no provision in His Word for the settlement of such matters amongst His people? Do we find warrant there for staying away from the table when such things are said of us? No—emphatically no! Matt. xviii. 15 tells us, "If thy brother trespass against thee, *go and tell him his fault* between thee and him *alone*." If dear brethren made it a point in their lives to carry out this scripture, there would be few offences in the Church; but the neglect of

this, and the telling of the brother's fault to anyone but the brother *himself*, reveals how little real love we have for our brethren. Matters such as these should be settled between brother and brother, and never brought before the Church till all other means, according to Matt. xviii., have failed to bring about a reconciliation. A brother who can go and tell another his fault quietly, will never be the one to leave the Lord's table; but the one who pays no attention to God's Word, but goes behind his brother's back, and tells others of his fault, will, in his self-righteousness, be just the one to absent himself from the breaking of bread, and then elder brethren have to visit him, perhaps even a second or a third time, and tell him of Matt. xviii. But it is now too late to carry this out in his case, as the mischief has been done, the Holy Spirit is grieved, and everyone knows of the trouble. "Well," one will say, "am I to remain in a Church where there is sin?" *Certainly!* In order that you may be one of a

number to deal with it, and act with your brethren in dealing with it according to God's Word. You may have your idea as to what should be done regarding the sinning one; but then you and your brethren must be brought to one mind regarding him, and must seek by love to try and get him to acknowledge his transgression. When this is done, all fleshly reasons and causes of offence in dealing with the brother will be set aside, and the Church will be in a position to act righteously, not preferring one above another. The table is the Lord's, not ours, and we dare not leave His table; but how often other lords get dominion over us, and lord self and lord flesh, and lord pride, gain the victory. Lawlessness is characteristic of the last days, and if we are exhorted to "submit to the powers that be" (which are the governments of the world), how much more should the disciples of the Lord Jesus learn to submit themselves one to the other in the Church of God? Blessed is the one who walks in

the power of Psalm cxix. 165, "Great peace have they which love Thy law, and *nothing shall offend them,*" no, not even if they are called all the names under the sun. Let not the devil gain a victory over us by causing us for one day to leave the Lord's table; and may the blessed Lord keep us from being ignorant of Satan's devices. Then we shall examine *ourselves* and so eat, instead of judging *others*, and so stay away.

MISUNDERSTOOD TEXTS.

(Heb. x. 26-31.)

WE were noticing last month the case of Nadab and Abihu. They had been brought into the holiest, and so were in the place of highest privilege; but instead of humbly and reverently doing just what God had commanded them, they made additions of their own to His commandment. This was the sin of self-will; and for those who had been brought into the holy place, it must be *judged instantly*, that God

may be glorified. It is necessary here, perhaps, to point out that God's chastisements and judgments of Israel in the wilderness do not in any way teach us that those upon whom they fell were therefore eternally lost. It is also most important to remember that the various ceremonials and offerings commanded under the law did not represent the way in which sinners are saved. That was shown out once for all on the passover night; and the people who were first placed under the shelter of the sprinkled blood, and then brought through the Red Sea, out of Egypt, were henceforth accounted as the people of God. They are to us, therefore, the types of God's redeemed children to-day; and as the different offerings of old time were not intended to save the people from Egypt, but to maintain their place of nearness to God and their communion with Him; so they represent to us the conditions under which our enjoyment of God's presence, and our fellowship with Him are kept up. Con-

sequently, when an Israelite fell in the wilderness, it does not speak of a soul being lost, but of communion with God being broken off. In the same way, when we read of "no more sacrifice for sins" (v. 26), it tells us that God has not made any provision by which we can keep a place of nearness to Himself, and yet, at the same time, do our own will. When we are dealing with God's wonderful and perfect scriptures, we need reverently and carefully to notice every expression, and weigh the force of every word. Let us look again then at the 26th and 27th verses. "If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation (literally, 'jealousy,') which shall devour *the adversaries.*" It strikes us that that last word has generally been overlooked. It does not say, "which shall devour *us,*" which is what surely would have been said if that was the meaning. But it does say that *we*

have to do with the same God of judgment and fiery jealousy, who will one day destroy all His adversaries. God is the same holy, jealous God, whether He is dealing with His own people or with His enemies. The very redemption which His grace has provided abundantly bears witness to this; and the manifestation of His grace and of His righteousness must always go hand-in-hand. It was so at the Cross, when "mercy and truth met together;" and it will always be the same in God's dealings with us. After Israel had worshipped the golden calf, God said to Moses that He would send an angel *before* them, but He would not go up *in the midst* of them, lest He should consume them by the way, because they were a stiff-necked people (Ex. xxxiii. 2, 3). God's presence *in the midst* ensures power and blessing to His people when they are obedient, but it also makes it sure that judgment will follow upon their stiff-necked and self-willed ways. The judgment that will one day devour God's adversaries is

from the same source and of the same character as that which now vindicates His glory in His dealings with His own people. And in the 28th and 29th verses, He appeals to our own sense of what is righteous, to say whether it is not fitting that the most solemn judgment should follow upon self-will in a saint of God. And He further shows us the true character of wilful sin, as touching the various offices of the Three-One God. It is to tread under foot the gift of God; to count the blood of Christ, wherewith we are sanctified, as a common thing; and to despise the Spirit of grace. In the Old Testament type, if once the Israelite was cut off, there was no restoration on earth. But all types are imperfect, and we need many of them, illustrating different sides of the truth, to give us the whole truth in its completeness. Lower down we shall find^f this very lack beautifully supplied; but we must reserve the 30th verse for next month. Meanwhile, we may point out that God does not pledge Himself that


the judgment shall fall in the same terrible swiftness on every occasion. Even under the old dispensation, having at the very commencement given so solemn an exhibition of what self-will was, He did not always visit similar acts in the same way. But that terrible manifestation of His glory and holiness in the death of Nadab and Abihu, remained throughout the dispensation, as a warning of the punishment that such sin deserved. Exactly in the same way, in the beginning of the gospel, God smote Ananias and Sapphira. Many others have been guilty of similar sin since their day, without meeting the same judgment. But there is the record of God's estimate of such sin, and of what it is worthy to receive. And now He calls upon us to say what we think of self-will in one who has been called by God the Father, redeemed and set apart by the precious blood of Christ, and is indwelt by the Holy Spirit, as a Spirit of grace. It is not like Heb. vi. 4, "It is impossible," &c. But, oh! how searching it should be to

our hearts; and how sad, that having claimed for ourselves all the precious privileges of the verses before, we should then attempt to evade all the force of these searching words, by handing them over exclusively to apostatising Jews.

DIVINE LOVE.

NOTES OF AN ADDRESS.

III.

UR love to others should be just the same in its character as the love of God to us. God is light as well as love. Whilst God in His infinite love seeks our good, He never sacrifices the claims of His holiness and righteousness. Hence we find in John's epistles the combination of truth and love—they are never divorced. Love is the heart of God, and truth is the mind of God. Charity "rejoiceth not in iniquity, but rejoiceth in the truth" (1 Cor. xiii. 6). How can the heart of God rejoice in anything else than

the carrying out of His truth? Divine love will ever flow in channels that are consistent with His truth. The heart and mind of God are one; truth and love are one. If we get hold of that, it will save us from a great many devices and plausible snares into which the talk of love may drag us. How can I seek the blessing of a child of God? If I have found it blessed to know the mind of God, if I find the thoughts of God's heart to be precious to my soul, if I have revelled and rejoiced in those blessed thoughts myself, how can I be the means of blessing to another child of God, except by seeking to lead him into the same? The love that ignores the truth of God is not divine love; is not the love that we find manifested in the life and ways of Christ.

Turn now to 1 Cor. xiii. A man may bestow all his goods to feed the poor, and yet that may not be divine love. Another may be such a zealot for some dogma, that he would go to the stake rather than surrender. These things may

be—the goods bestowed, and the body yielded up to be burnt, without any divine love being in his heart. Divine love is the reproduction of God in the soul, and it will always be in harmony with the mind and truth of God. “Love suffereth long and is kind.” That is the character of God’s love toward us. Since we knew Him, has He not suffered long with us? But His kindness has never abated. Just as with Israel. He calls that period of forty years in the wilderness “the provocation.” It was one continued, unbroken provocation. Yet God never failed one morning to give them manna; He suffered long and was kind. We sometimes suffer long, but we are not kind. There is the triumph of divine love, that we can suffer that which causes pain, and still we can be kind. That is divine love. Human love will not do that, it will break down. It is only when love, which has its source in God, is filling my soul, that I can rise to the level of suffering long, and still being kind. If you want to know how strong a

man is, put a burden upon his back. Divine love in the soul will bear much. We may be acquiring a great deal of truth, very excellent and precious knowledge of the Scriptures, and yet we may be mere babes as to our having learned the character and ways of God practically in our souls. God wants to see the likeness of Christ in each of His children. We are predestinated to be conformed to the image of His Son, because the Son is the image of Himself. What can delight God but seeing that image in us? If He does not see His own love welling up in us and going back to Him, what is there in us that can please Him? The Lord says to the Church at Ephesus, “I know thy works and thy labour and patience, and how thou canst not bear them which are evil, . . . and hast borne, and hast patience, and for My name hast laboured, and hast not fainted.” This is high commendation. But He says, “Nevertheless, I have somewhat against thee, because thou hast left thy first love” (Rev. ii. 2-4).

The root grace was wanting, and therefore all this activity and zeal had lost their value to the Lord. If an apple tree is to bear fruit, it must have the root. It may have the stem and branches, but if that is all, it is of no value to me, and I cast it aside as useless. But I plant an apple tree that has a root into the earth, and by-and-by, in due time, there is fruit, and I gather it. Faith is necessary, it is the root; and hope is necessary, it is the stem; but what God delights to see in us is LOVE! Faith will be exchanged for sight, but love abideth eternal. Let us read over prayerfully this 13th of 1st Cor., and let us ask ourselves how much of this divine love is in our souls. How much there is amongst us of evil speaking, biting and devouring one another, but alas, how very little love is in our hearts. I feel that we need to have regard to our individual condition before God. And love is—

“The root of every grace,
That finds in this poor heart a dwelling-
place.”

Do you see an assembly where there is little love manifested? If you could follow the persons forming that assembly into their homes, you would see murmuring and complaining, instead of rejoicing. You would find little of the love of God realized in the souls of such. Where does the love of God shine forth in its mighty strength? In Christ. He brings us into His banqueting house, and His banner over us is love. He sets us before Him in love, that our souls may drink in that love. O that God may draw us into His own presence, and fill us with His own love. Then His truth will take effect. Until love has melted us, truth comes to our souls like a hammer upon cold iron. When love has softened us, then hearts and consciences are able to receive the impress of divine truth, and to enjoy the blessing thereby obtained.

COMMUNICATIONS FOR THE EDITOR

should be addressed to

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

PUBLISHED ON THE FIRST OF EACH MONTH.

Devoted entirely to the advancement of the **PRECIOUS TRUTHS**
contained in the **WORD** of the **LORD**.

The Northern Witness

(Edited by **JOHN R. CALDWELL**).

LEADING FEATURES.

Articles on Biblical Subjects—Notes on the different Books of the Bible—Reports of Addresses—Letters on difficult Subjects—Questions and Answers on critical or difficult points—Poetry—Jottings, &c.

HOW TO OBTAIN IT.

“THE NORTHERN WITNESS” will be sent post free to any address in the United Kingdom, Canada, United States, and other countries in the Postal Union (and a few other countries), at the following rate:—

1 Copy, 1/6, 2 Copies, 2/6, 3 Copies or more, at 1/ each Copy.

Post free to Australia and New Zealand:—

1 Copy, 2/6, 3 Copies, 6/, 4 Copies or more, at 1/6 per Copy.

Payable in advance, by Postal Order or Threepenny Stamps. Subscriptions may commence any month.

THE YEARLY VOLUMES.

Nicely bound in Cloth, and containing a large amount of sound, helpful reading, are sent post free for 2/- each.

**A COUPLE OF SPECIMEN COPIES WILL BE POSTED FREE
TO ANY ADDRESS UPON APPLICATION.**

A select list of Books by the Editor, or Articles reprinted from “THE NORTHERN WITNESS” can be had from the Publishers.

Cheques and Orders to be made payable to **HENRY PICKERING**, Manager.

The PUBLISHING OFFICE, 180 Buchanan St., Glasgow.

See Note on Page 175.

THE
Believer's Pathway.

No. 83.

NOVEMBER, 1886.

Vol. 7.

THE CAPTAIN OF THE
LORD'S HOST.

WE are never so fit to be used by God, as when we have been made to realize that we are nothing. It is a lesson that we do not learn once for all. It needs to be constantly brought home afresh to us, just because, naturally, we do not like to believe it. When Jacob's thigh was out of joint, God could trust him with the blessing, but not before. It was not till Gideon's army had been brought down from two-and-thirty thousand to three hundred, that God could use them to drive away the Midianites. Or, as the Apostle Paul puts it, "When I am weak, then am I strong." And Paul was willing to have it so, and could glory in infirmities, that the power of Christ might rest

upon him. This was the lesson that God would teach Joshua and all the host of Israel, at the very beginning of their campaign against the Canaanites. Perhaps Joshua might have begun to think something of himself as the leader of the people, now that Moses was gone. Perhaps the men of war might have been contrasting themselves with their fathers who, thirty-eight years before, had been afraid to enter the land, and giving way to something of pride and self-confidence. At any rate, both leader and followers were to learn a humbling lesson, but one that always goes before victory. Joshua was standing by Jericho, doubtless thinking what would be the best way to commence the attack, when he saw a man with a drawn sword in his hand. "Art thou for us, or for our adversaries?" asked

Joshua; and not a little surprised must he have been when the man replied, "Nay, but as captain of the host of the Lord am I now come" (see Joshua v. 13, 14). This was an end of Joshua's plans and arrangements. Instead of making plans, it was now his place, with unshod feet, reverently to listen, while the Lord, for it was none other, unfolded His own plans for the destruction of Jericho. And if Joshua was to learn his nothingness, as he received his instructions from the Lord Himself; all the army of Israel were to be taught the same lesson by the very plan the Lord had prepared. Quite true, there would be a work for them to do; but before ever they could use their weapons, God must bring down Jericho's wall. So the people marched round the city, and God threw down the wall, and then every man went up straight before him (chap. vi. 20). Now they could use their swords to some purpose; but neither Joshua nor the host could claim to have gained the victory. It was Jehovah's

victory, and the glory must all be given to Him. For want of understanding this in our hearts, how often we have had sadly to mourn over labours that bore no results, and to wonder what was the reason. Perhaps we had made our plans, and had no eyes to see the One who was waiting to show us His own. Perhaps we thought ourselves first-rate fighting men, expert in using the sword of the Spirit, and sure of victory; but we had forgotten that the power of God must make a way before we could begin to use our sword with any effect. The wall had never been broken down, and all our words failed to get an entrance. We thought ourselves something, and the Lord had to teach us that we were nothing. Have we not known what it is to speak so clearly, so pointedly, that we thought the one we were speaking to could not help but believe? And yet he turned away, utterly unmoved. Again, can we not remember when the first scripture quoted, the first simple illustration used, has seemed

to go straight home; and the anxious soul has brightened up at once, as the truth found an entrance? If it is humbling to find how powerless we are, in the one case, it is even more humbling to find ourselves, in the other case, in the presence of God, and to learn how simple it is to go straight up when He has broken down the wall.

OFFENCES.

II.

“Blessed is he, whosoever shall not be offended in Me” (Matt. xi. 6).

“**A**H!” you say, “that can't apply to me; for how could I be offended with my dear Lord?” Wait a minute; in one sense perhaps you could not. There was a time when you, like the Jews of old, were offended with Him. The preaching of Christ and Him crucified made nothing of all your good works, and shut you up to this, that if you were to be saved at all, you must just accept pardon as a sinner. In

this way He was to you a stumbling-stone and a rock of offence. But now all this is changed; your eyes have been opened to see not only your need, but His beauty, and you ask once more, How can I ever be offended with Him? Well, let us think again. What made the Master utter these words? John the Baptist was in prison, and there heard of the marvellous works of Christ; and when he heard the wondrous story, he sent two of his disciples to Christ with the question, “Art thou He that should come?” Multitudes, who had no claim on Him, are blessed; but John, the faithful, earnest, humble servant, is left in prison, as if forgotten and unnoticed. Was it for this he had so laboured in the wilderness, content only to be a voice? How natural then the question, “Art Thou He that should come?” And so our Lord sends him the message, “Blessed is he, whosoever shall not be offended in Me.” After the messengers had returned, the Lord can tell what He thinks of John, and no stinted

mead of praise does He measure out; but still, for some wise purpose, John was left in prison. "How great the trial," do you say! Then the greater opportunity for trusting in the love and wisdom of that God who placed him in such circumstances. "Faith," says that well-known servant of God, George Müller, "delights in difficulties, for they do but give God room to work." The next time we feel inclined to doubt our Father's love and our Saviour's sympathy, as we compare our lot with that of others, let us remember the words, "Blessed is he, whosoever shall not be offended in Me."

WHERE SHOULD WE GO TO GET MARRIED?

III.

SINCE last we wrote about this matter, we have been asked by some to say a word about what believers should do, as well as what they should not do. We are told that in some places it is the common practice for those

who are about to be united in marriage to go to the registrar's office for the carrying out of the civil rite, and to content themselves with that; not seeking in any way the fellowship or prayers of the assembly they are connected with. We trust such a practice is not widespread, though we are well aware of the tendency in human nature to rush from one extreme to another. If ever there is a step in our lives when we do well to ask fellow-saints to unite with us in seeking God's blessing on what we are about to do, it is surely when we are entering on the marriage state. "Marriage is honourable in all," and there should be nothing of the "hole and corner" about it. Surely if the family character of the assembly is at all realised, we shall desire our brethren and sisters to have part with us at such a time in our prayers and thanksgivings. We are entering on new and untried relationships, with responsibilities of the gravest character belonging to them. We cannot afford to do without the loving fellowship of

Nov., 1886.

THE BELIEVER'S PATHWAY.

165

those with whom we are wont to gather around the Lord. And if we desire to have their prayers afterwards, when we have fairly entered upon the cares and duties of our new position, we shall do well to ensure them at the first. This may involve a little self-denial, perhaps. It might be more congenial to our own feelings to avoid all publicity; or it might not be altogether convenient with our other arrangements, to have a meeting of the believers, as the time when others can come out will need to be considered. But whatever of personal preference or convenience we may sacrifice in order to obtain the sympathy and fellowship of our brethren and sisters, will certainly be made up to us a hundred-fold. And we must not forget the other side of the matter. If those who are about to be married, are called on to seek the fellowship of the assembly in the step they are taking, it is surely the privilege and responsibility of the assembly to manifest their fellowship in the

heartiest way. Brethren who take oversight want to be in the front in this matter, doing all in their power to make the most convenient arrangements for a meeting, and endeavouring to be present themselves. Who can tell how far real love and sympathy, manifested at such a time, may help to confirm the young people in their purpose to devote their married life to God? In conclusion, we would remark that the different requirements of the law in different parts of the British Isles, not to speak of other lands, make it impossible to suggest any general plan suitable to all cases. But, on the one hand, let us avoid confounding that which we do as obedient subjects to the powers that be, with what we do as children of God. On the other hand, do not let us forget that we *are* God's children; and that, as such, we should seek, in the fullest and most solemn manner, to enter upon our marriage responsibilities and joys, in His fear, and with the help of the prayers and fellowship of fellow-saints.

"ONLY IN THE LORD."

I Cor. vii. 39.

WHILE writing on the subject of marriages, it seems desirable to add a word of what we believe to be much needed warning, with regard to another point. The words at the top of this article will tell in what direction our thoughts are running. "O, I see," says one of our readers, "you mean that Christians should not form marriages with the unsaved." But no, that is not exactly what we mean. That is, of course, most true; and we can scarcely dwell too often or too seriously upon it. We know of no kind of disobedience to God's commandments that more surely or more swiftly brings its own punishment after it. We would earnestly say to any child of God that is venturing to think of the possibility of being united to an unbeliever, "Make haste to confess to God your great sin in having trifled with such a thing, even in thought, lest you be given up to the deadly

snare." But this is not the special point of the words quoted above. Of course they include this. Marriage with an unbeliever *cannot* be "in the Lord;" but marriage between two believers *may* not be "in the Lord" either. "In the Lord" signifies a great deal more than simply "in Christ." To be "in Christ" tells of our blessed position as saved sinners, all united in one body, of which He is the Head. But to be "in the Lord," tells that we acknowledge our relationship to Him, as those who are bought with His blood, and who therefore belong to Him, and are responsible to use life, strength, possessions, everything altogether as He bids us. And it further tells that our relationships to one another must be all guided by the same principle. If we were to look out all the places where the two expressions, "in Christ" and "in the Lord," are to be found in the New Testament, we should see that "in Christ" is used of that which is always true of all saints, while "in the Lord" is never used when

speaking of believers generally as they are. It is used either of particular cases where the persons are named, and their acting according to the character implied in these words is known; or else in exhortations as to what saints should be. We might take a few examples—

“We, being many, are one body *in Christ*” (Rom. vii. 5). “I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes *in Christ* (1 Cor. iii. 1). “If any man be *in Christ*, he is a new creature” (2 Cor. v. 17). “Who hath blessed us with all spiritual blessings *in Christ*” (Eph. i. 3). “The dead *in Christ* shall rise first” (1 Thess. iv. 16). “Salute Persis, who laboured much *in the Lord*” (Rom. xvi. 12). “Children, obey your parents *in the Lord*” (Eph. vi. 1). “Tychicus, a faithful minister *in the Lord*” (Eph. vi. 24). “I beseech Euodius, and I beseech Syntche, that they be of the same mind *in the Lord* (Phil. iv. 2).

These might be multiplied many times, but they will be enough to illustrate what we wish to point

out. We thank God for our blessed standing of perfect security in Christ, and that we are “accepted in the Beloved.” But we must not be content with that. We want to be acceptable to God, as well as to be accepted of God. Being “in Christ” makes the latter sure, but it is only as our ways are “in the Lord” that the former will be realised. And if this holds good as to all our other relationships in life, it must certainly do so in regard to marriage. But having pointed out the general force and character of the words, “in the Lord,” we will leave till another month the application of them to the special question of marriage.

“THIS ALSO.”

WE are apt to limit the Holy One of Israel, and to say, “Some things have worked together for our good;” God says, “ALL things.” Joys, sorrows, gains, losses, prosperity, adversity, health, sickness, the gourd bestowed, and the gourd withered,

the cup full, and the cup emptied, the lingering sick-bed, and even the early grave. Often, indeed, would sight and sense lead us to doubt the reality of the promise. In many things we can scarcely see even a dim reflection of love. Useful lives are taken, blossoms are prematurely plucked, spiritual helps are removed, benevolent schemes are blown upon. But the apostle does not say, "We see," but "We know." It is the province of faith to trust God in the dark. One with no knowledge of mechanics cannot understand or explain the action and arrangement of the various parts of a complicated machine; but he may none the less have confidence in the wisdom and skill of the maker, that all is designed to "work out" some useful end. Be it ours to write over every mysterious dealing, "This also cometh from the Lord of Hosts, who is wonderful in counsel, and excellent in working."

—:o:—

THE very pool in the street will flash back the rays of heaven, if they do but fall upon it.

THE CROSS AND THE WORLD.

(Gal. vi. 14.)

1

A H! vain world, thy charms are
 blighted
 By the Cross of Calvary;
 Things in which I once delighted
 Wear no beauty now for me.
 Now I glory in the blood,
 Now I love my Saviour God.

2

Lo! I scorn thy boasted pleasures;
 Dulled are thy attractions now.
 Valueless I count thy treasures;
 Tear thy laurels from my brow.
 Come reproach, and scorn, and shame;
 Honour to the Saviour's name.

3

Saviour! by the world rejected,
 By the world cast out and slain,
 Shall I bow to yon erected
 Golden image on the plain?
 Nay, the fire shall set me free!
 Lord, I am cast out with Thee.

4

If to share in Thy rejection
 Has attractions deep and true;
 What! oh what, will resurrection
 Fully manifest to view?
 One of David's mighty men,
 I shall share Thy glory then.

A. W. M.

MISUNDERSTOOD TEXTS.

(Heb. x. 26-31.)

III.

WE now come to the 30th verse, and we shall find that this verse gives us a clue to the meaning of the whole passage. For it contains two quotations from the thirty-second chapter of Deuteronomy, and reminds us that the God of that chapter is the same God that we have to do with now. "For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, the Lord shall judge His people." Let us turn, then, to the solemn chapter from which these two utterances of Jehovah are taken, and see what light it affords as to the passage we are considering. This chapter gives us a prophetic song which God commanded Moses to teach the children of Israel just before they were to cross Jordan and enter the land of Canaan. God knew how they would turn from Him and give themselves up

to idolatry, and He gave them this song as a witness against them and a vindication of Himself when their sins should have brought down His judgments upon them (see chap. xxxi. 19-21). So the song declares that God is a God of truth and justice and righteousness (ver. 4); and goes on to tell how He brought His people out of Egypt, and blessed them and cared for them (vss. 7-14). But then comes the sad story of Israel's rebellion, provoking God's jealousy and anger. And all this leads up to the words of verse 35, "To me belongeth vengeance and recompense;" and again, "The Lord shall judge His people" (ver. 36). But mark, it is *His* people; and when God judges His own people, it is not for their destruction. And so the verse goes on, "and repent Himself for His servants, when he seeth that their power is gone, and there is none shut up or left." Let us read carefully the following verses, in which the Lord declares that if He wounds, He also heals; if He kills, He makes alive again: while

the song finishes thus; "Rejoice, O ye nations, with His people; for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land, and to His people" (ver. 43). How plainly this distinguishes between His dealings with the "adversaries" and those with His own people. For a time it seemed as if all the wrath was to be poured out on His people, and those who neither knew nor feared God were the instruments that He used in chastening Israel. But His heart towards Israel was the same, and His purposes were unchanged all the way through; and at the last He once more shows mercy to His people, and utterly destroys His adversaries. And *we know* Him that speaks and acts thus, says the Apostle. Blessed be His Name that we do know Him as a God of infinite holiness and righteousness, but also of infinite mercy to those who have trusted in His mercy. Truly it is a fearful thing for disobedient, self-willed saints to fall, in this life, into the

hands of the living God; for they will encounter the same holy fire of jealousy for the glory of His own Name, that shall presently "devour the adversaries." But while Deut. xxxii. helps us to understand that it is God's dealings with His own people that are being spoken of in Heb. x., it also helps us to see that the wilful sin referred to is not a single act of sin, but the perverse, obstinate turning away from God, of which Israel's behaviour is an example. God would be perfectly righteous in visiting one single act of wilfulness with instant and awful judgment. We have already seen how He did so in the case of Nadab and Abihu, in the Old Testament, and of Ananias and Sapphira, in the New. But while giving these as terrible warnings to all who should come after, He delights to exercise forbearance and long-suffering to the utmost. It is, therefore, to those who have become indifferent to His claims, and who are walking in habitual self-pleasing, that these words especially apply. And that explains the

Nov., 1886.

THE BELIEVER'S PATHWAY.

171

connection between verses 25 and 26. The forsaking of the assembly, with its healthy and helpful mutual exhortation, is commonly one of the early steps in the downward path. With a Jewish believer, in apostolic days, such backsliding would naturally enough lead to a large measure of return to temple ritual, without any professed giving up of Christ as a Saviour. With the believer of to-day, if he be in a sect, it will tend to a turning again to the pleasures and vanities of the world, or an entire immersion of himself in politics or business. While, if he have previously taken a place of separation to the Name of the Lord Jesus, it will end in his leaving the assembly thus simply gathered, and going back to one of the sects. To keep our place in the assembly we must needs be practising some measure of subjection one to another, in the fear of God; so that self-will, if it becomes habitual, will surely lead to our forsaking the assembling of ourselves together. How important, then, that we all of

us give earnest heed to the words we have been considering, as ourselves needing to be searched and exercised by them.

TO SUNDAY SCHOOL TEACHERS.

WE should like to ask you a question. Do you make it a point of conscience with God, always to be in your place, at least five minutes before the time for opening school? It strikes us that some teachers suppose that their work does not begin till after the first hymn and prayer; and the consequence is, that the children are under no control for the first quarter-of-an-hour. Many of the parents make a point of sending their children early, and by the time the hour for commencing has arrived, they have got so uproarious, for want of some one to look after them, that it is difficult to quiet them the whole afternoon. Why, those minutes, before the superintendent's bell announced the moment for beginning, might be of the utmost

value, if rightly used. What opportunities they often give for a little personal talk with one or another of the scholars, that the regular class-hour does not afford. What would the head master of a board school say if half his teachers did not arrive till after school had begun? What sort of discipline would there be in such a school? And is our work for Christ among the little ones of so much less importance, than getting them through their standards? Think what an advantage we have given Satan, when we allowed him to have the first fifteen minutes all his own way. Oh! brethren and sisters, if we pray for the children's salvation, let us see to it that we are not ourselves putting a hindrance in the way of the answer to our prayers.

—:o:—

IF, like Judas, we use the Word, or our knowledge of Him of whom it testifies, to minister to self; better to have been without the knowledge.

THE KINGDOM OF GOD.

NOTES OF AN ADDRESS.

DID you ever notice a chicken which has just broken from the shell? It seems to look round with wonder upon the new world which it has entered. Before it was hatched it had life, and was complete in all its organism. Yes, life, but cramped within the egg-shell, and it was unable to use with freedom the powers which it possessed. And so it was with many of us; we were in life through faith in the Lord Jesus, but yet cramped up in one of the many human systems around us. Suddenly from this position we found ourselves in a new world. The chicken's first thought seems that of liberty. It stretches its limbs, and enjoys its newly found freedom. But is liberty all? No, it soon finds it has all to learn now; and its new position brings new responsibility. Amongst other lessons, subjection has to be learned; to know the parent's voice, to follow her, and in danger to nestle be-

Nov., 1886.

THE BELIEVER'S PATHWAY.

173

neath her wings. So with ourselves, liberty was the first thing that occupied us, and blessed was that new found freedom, not from condemnation as sinners, but from the traditions of men. But is this all? Have we not also had to find that we had all to learn? I do trust we have, in some measure; and that we have learned to know our Father's voice, to follow in His ways, and to find our only place of safety under the shadow of His wings. Yes, it is His Word which is to guide our steps, to rule our very thoughts; and only as there is this complete subjection, shall we become the power that He would have us in this evil age. I wish now to give you a few simple and rudimentary thoughts on rule, and will seek so to do from Matt. vi. 10, and other scriptures. But first, will you turn with me to 1 Cor. x. 32? Here we find three distinct things brought before us: The Jews, the Gentiles, and the Church of God. Now, in order to an intelligent understanding of God's mind, whenever we open His Word

we should ask ourselves to which of these three divisions God is speaking through His servant. That is, in the primary sense, for we know that all scripture is for our learning (1 Cor. x. 11). Let us apply this principle to the verse before us, "Thy kingdom come." To whom was this prayer given? It was to Jewish disciples. And what of this kingdom for which they were taught to pray? In order to understand more clearly the subject, we will turn to Genesis, where we find God placing man in the garden that He had made, and putting all things into subjection under him; thus man became responsible to rule for God upon earth. Alas, how soon the scene is changed; the blight of sin has fallen on that fair picture; man has rebelled against his God, and has been driven from the garden. Again, we find after the fall, the government of earth put into the hands of fallen man. What takes place? Only further rebellion. Babel was built, and man was scattered upon the face of the earth;

and thus again he proves a failure. I once heard a speaker give an address on the word "Man"; what a noble creature man is, etc. Alas, I know of but one really noble man, and He was crowned with thorns, and nailed upon a cross by earth's great men. What is man to-day? At best a noble ruin. Not long since, I was standing amidst the ruins of Elgin Cathedral. As I gazed upon the scene of departed glory, I built again, in fancy, those mouldering arches and broken columns, and I pictured to myself what it must have been. But to-day, it has fallen to decay. And such is man; a stately ruin, which can only be restored in Christ. After this, God once more called out a man, and made promises to him of future blessing and power upon earth. These promises, He in measure fulfilled, when the children of Israel were called out of Egypt and brought into the land of Canaan. At this point God gave a fresh revelation of His will; a perfect law, a heaven-given government, to be carried out amongst

His people, whilst He Himself would be present in their midst, and they should be gathered round Him, to learn His mind and do His will. How often I hear the expression, "Coming out to break bread." But while this seems the highest thought of some, how vastly it comes short of God's thoughts for us. It is certainly the will of God that those whom He has gathered out, should gather together on the first day of the week to break bread. But we are also called to own Jesus as Lord in the midst of earth's rebellion, and to manifest amid surrounding confusion the order of the House of God. Israel came out of Egypt with a shout, for they were glad to be delivered from its bondage. But when they had to walk the walk of faith day by day, this was a widely different thing from mere liberty, and soon they murmured and rebelled. How many, who have come out to break bread with a shout, have now set up the imagination of their own hearts, as Israel did theirs. They liked the liberty; the idea of

equality suited the carnal mind; and they never realized the mighty difference between being one in the risen Christ, raised up and seated in Him, and that equality which man seeks to make, by dragging everything down to his own level in the flesh. Israel's rebellion was soon manifested; they could not walk by faith; they needed that which the natural man could see, and around which they could gather as men. And, strange to say, one who had been used of God to lead out this people from Egypt's idolatry, was the one who now helped them back into idolatry again. Aaron made a calf, and the people worshipped it. Nor need we wonder at this, for no tool is better fitted for Satan's work than the one God has set apart for His own service. What I mean is, that if a workman had specially fitted a tool for his own use, that very tool, if it fell into the hands of an enemy, would be the most suitable instrument for spoiling the work it had been destined to assist. How solemn a warning to us not

to be followers of even good men. For while we are called upon rightly to value the gifts that God has given us, we must follow them only in so far as they are followers of Christ. This requires us to be ever exercised as to what we hear, and to try the spirits whether they be of God. But Israel failed still more sadly. They desired to have a king; wishing to be like nations around them, those very nations whom God had commanded them to destroy. God let them have their desire, and presently one of their kings led them into still further iniquity, even into demon worship (see 2 Chron. xi. 15); and in this way they were carried back into that from which God had delivered them by the hand of Moses and Aaron (Lev. xvii. 7).

PLEASE NOTE.

NEXT year (D.V.) we purpose enlarging the size of the "PATHWAY," giving greater variety in the matter, and adding several other new features, so as to make it a unique paper for Young Believers. Kindly bring it before the notice of your friends.

THE ANNUAL VOLUME of the PATHWAY,

Containing the 12 Nos. for 1886,
will be sent *post free* to any address:—
Paper Covers, 6d; Cloth Covers, 1/.

Quantities for giving to young Christians at a
great reduction.

ALL THE VOLUMES OF THE PATHWAY,

I, II, III, IV, V, VI, and VII,

can be had at prices as above; or the set of 7
Volumes will be *posted free* for 2/9, in Paper
Cover; or 5/3, in Cloth Cover.

ONE DOZEN BACK NUMBERS

will be *posted free* to any of our readers who
will kindly undertake to bring them before their
friends, and so help to establish the lambs of the
fold.

OUR ANNUAL VOLUMES.

- The Northern Witness. Crown 4to. 192 pages, 2/.
- The Believer's Pathway. 192 pages. Paper, 6d; Cloth, 1/.
- The Herald of Salvation. Illustrated. Paper, 6d; Cloth, 1/.
- Annual Volume The Evangelist. 144 pages. Fancy Paper Cover, 3d.
- The Four Evangelist. Paper, 6d; Limp, 9d; Cloth, 1/.

OUR ALMANACS FOR 1887.

- The Believer's Daily Portion & Almanac, ½d.
- The Herald Sheet Almanac. 5 pictures, Select Articles, ½d.
- The Gospel Almanac. 20 pages. Illust. ½d.
- Our Boys' and Girls' Almanacs. Texts to search. Bibles as Prizes.

Advertisements in any of the above.

- Gospel Message for 1887. Illust. 1/per 100.
- Christians Motto for 1887.—Hosea xii. 6. 1d.
- Gospel Motto for 1887.—John iii. 16. 1d.
- Class Register. New Designs. 1d and 2d.

Lists of Reward Books, Scripture Cards, Bibles, &c., post free.

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 " - 4/6

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/.	

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.

TO SUBSCRIBERS.

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

All orders, communications, and remittances to be sent to

THE PUBLISHING OFFICE, 180 Buchanan Street,
Glasgow (HENRY PICKERING, Manager).

THE

Believer's Pathway.

No. 84.

DECEMBER, 1886.

Vol. 7.

TO OUR READERS.

AT the suggestion of the Publishers, it has been decided to alter somewhat the appearance and arrangement of our little paper. The shape is not found convenient, particularly for the bound volumes, and this will be modified. Another disadvantage in regard to the volumes has been, that the advertisements appearing at the end of each monthly number had to be bound up with the other matter. This, and the constant repetition of the title at the commencement of each month, were disfigurements, when the twelve months came to be bound together. It is therefore intended in future to have a cover to each monthly part, to which advertisements, &c., will be confined, and these covers will be removed before binding, so that the volumes will be much more presentable than hitherto. These and other minor improvements will, we doubt not, commend themselves to our readers. But the great matter is, after all, the contents and not the get-up. And as to this, we desire to seek the fellowship in prayer of God's dear people. We have been much encouraged by the testimony of not a few, as to the help they have received from what they have found in these pages. But we seek for better things still, that God may be yet more abundantly glorified. Will all the readers of our little paper, before they lay it down each month, ask

for God's blessing to accompany it wherever it goes; and also pray that we ourselves, and all who help us with their contributions, may be rightly guided as to all that is written? We would also ask the help of our readers in another way. A very small amount of personal effort, on the part of each one, would largely increase our circulation; and it is our earnest desire that the truths set forth month by month should reach an increasing number of God's children. We will thankfully render every possible assistance to those who are willing to help in this matter, and will send, post free, a small parcel of back numbers to any one who is willing to use them in making the paper more widely known. Applications for these should be addressed to the Publishing Office, 180 Buchanan St., Glasgow. In many assemblies of God's people, where only two or three copies are taken, the number might be largely increased, if some brother would undertake to get the names of such as would like to subscribe, and see that they are regularly supplied with their copies. In these, and other ways, our readers may materially assist us in spreading the truth of God; and we sincerely trust that, should the Lord permit us to continue this labour of love through another year, we may by that time be reaching a far wider circle than hitherto.

THE EDITOR.

(See particulars of Alterations, page 191.)

OFFENCES.

III.

“**A**H, brother, we missed you at the Lord's table yesterday morning. Were you ill?” “No, I can't say I was.” “The table was spread, and the Master was in the midst, and I am sure He missed you as well as we.” “Well, to tell the truth, I don't think there is so much love at the Hall as there ought to be, and I am not going where I am not wanted. I don't see why I can't worship God as well at home as there.” “But do you believe that it is the Lord's wish that you should be there? Did He invite you? Does He not want you?” “Of course I know that.” “Then, if lack of love in others kept you away, that shows you thought more of them than of the One who died for you; how sad to put them before the Master. You must have forgotten that precious verse that says, “Great peace have they which love Thy law, and nothing shall offend them” (Psa. cxix. 165). Yes, love the law,

because as we obey it, we show our love to Him who gave it (John xiv. 15). How precious then does each commandment become, for the very keeping of it is a message of love to our Lord. Does it cost us much to obey? Then the greater love does our obedience show. My loving Lord invites me, then for His dear sake will I come; and if I have to bear the cold looks and even cutting words of unkind fellow-saints, He will know all about it and be pleased with the love to Him that brings me there. And so with every commandment, let us ever remember, “Great peace have they which love Thy law, and nothing shall offend them.” But we must not only learn not to take offence, but also not to give offence; for the word is, “Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God” (1 Cor. x. 32.) And don't you see, my dear brother, your stopping away was not only taking offence, but also giving offence, or putting a stumbling-block in the way of weak believers, and of those getting cold

in heart, who would find in your absence a justification for staying away themselves. For they will say, if Brother — can stay away, and see no harm in it, I need not be so very particular. Oh! let us remember this is a direct commandment for each of us; and we are to think about it, and make it our daily business not to give offence to any, lest our Master bear the dishonour. In this, as in other things, "Evil is wrought for want of thought, as well as want of heart," and one fruitful cause of offence is a want of consideration for others. The Christian master or foreman tells out the love of God on the Lord's day from the platform, but on Monday he is hard with those under him, or, at least, does not consider them, and so his words have no power. "If *he* is a Christian," they say, "then I don't want to be one." How different were the ways of the Lord, who not only taught the people, but had compassion on them, and fed them when they were hungry. And not only so, but thinking still of their

comfort, He commanded the disciples to make the people sit down upon the *green grass* (Mark vi. 34, 39). Then the Christian workman must be careful lest he by selfish indifference stumble, not only his employer, but his fellow-workman. We heard of a bright example the other day. A godly working man moved into a village in the west of England, which was spiritually very dark. His heart was moved for the place. He longed and prayed that the Gospel might be simply preached there; but the squire and those in authority were very much opposed to any such movement. At last, with much trembling, he asked his employer to let him have some land on which a Gospel tent might be put up. "But what kind of people are they who want it?" his master asked, "are they like you?" "Well, yes," said the man, "I suppose they are." "Then you can have it, and welcome, for if they are like you, I am sure they are the right sort." The tent was put up, and many, very many were saved in it, and in eternity will trace their

salvation, under God, to the power of that poor man's life, which gave no offence. Do you say you would like to live like that, if you only knew how? Then 1 John ii. 10 lets us into the secret of how this may be done. "He that loveth his brother abideth in the light, and there is none occasion of stumbling (or offence) in him." Yes, that is it. We must love, and we can only do it as we live in the very atmosphere of divine love. "God is love, and he that dwelleth in love, dwelleth in God and God in him" (1 John iv. 16). As we consider God's great love to us, and that great love lays hold of us, and we lay hold of it, so shall we show love, real love, to others. Love that costs us something; love that will make us glad to deny ourselves, rather than give offence to Jew, Gentile, or church of God. And was there ever a day when we needed this class of love more than to-day. May we *each* seek, in fellowship with our God, to have more love and brotherly kindness one toward another.

"HE HATH NOT BEHELD
INIQUITY IN JACOB."

(Num. xxiii. 21.)

IT was a beautiful sight (Num. xxiv.) that Balaam beheld, when, from the top of Peor, he looked down on Israel; and sweet were the words of God which he was forced to utter: "How godly are thy tents, O Jacob, and thy tabernacles, O Israel." There, in the plain, were God's people; around, the "fiery serpents, and scorpions, and drought, where was no water" (Deut. viii. 15). But overhead was the cloud, which God had "spread for a covering"—so that they were *covered sinners*—fit type of our place before our God. Well may Moses say, "Happy art thou, O Israel: who is like unto thee, a people saved by the Lord, the shield of thy help." "The eternal God is thy refuge, and underneath are the everlasting arms." It is good that the heart be established by grace; and we are bidden to "*grow in grace.*" Let us seek then to profit by this divine

picture, as seen by one who "beheld Him, but not nigh." The pillar of cloud rested on the mercy-seat—God dwelt there, gazing on blood. The cloud for a covering rose up from the place of atonement, and God, in the cloud, *covered His people*; brought them forth water out of the rock of flint, fed them with manna, and guided them. *God was for them.* All this is ours in *Christ*—Christ is our covering (1 Cor. i. 30, and Rom. iii. 22); Christ's preciousness is put upon us, the moment we believe (1 Pet. ii. 7); Christ quenches our thirst (John vii. 37); He is our manna (John vi. 54, 55); and He is our guide by His Spirit. Thus we are *covered sinners.* Dear children of God, let us never get out of this place, till that bright day comes, when we shall be *like Him* (1 John. iii. 2). Let us ever walk as *debtors to mercy*, seeking to know more of His grace. Thus, and thus only, will His *Word* have weight (Heb. xii. 28, 29, and 1 Pet. i. 17, 18). O how sad the lot of those in Num. v. 2, 3. God looked on them

as *uncovered sinners.* And sad is the place of those who are described in 1 Cor. v. 11, 12, 13—to be thus regarded by fellow-saints. Let us heed the word of our God, "Be strong in the Lord, and in the power of His might"—*He* is our covering. "Rejoice in the Lord," and "again I say rejoice"—for "in the Lord Jehovah is everlasting strength." May we indeed "sit down under His shadow with great delight;" then shall "His fruit be sweet to our taste," and all other fruit will be stale. "And now, little children, *abide in Him*, that when He shall appear we may have confidence, and not be ashamed before Him at His coming."

—:o:—

OUR WEAKNESS.

ONLY "with all saints" can we comprehend what is the depth and length of that which is presented to us in Christ Jesus. And the household which is too small by itself to take in the whole Lamb, can and must do so by the aid of others. And thus by our very weakness, God links us to one another.

“ONLY IN THE LORD.”

II.

“SHE is at liberty to marry whom she will; only in the Lord” (1 Cor. vii. 39). We were noticing last month that this expression, “*in the Lord*,” reminds us that we have not only been saved by Christ from the hell that our sins deserved, but that we belong to Him, and are responsible to please Him, and be subject to His will in every relationship in life. Now let us endeavour to see how this bears on the apostle’s words above. Marriage, like every other responsibility we enter upon, must be “*in the Lord*.” If it had said “only in Christ,” that would have forbidden marriage with an unbeliever, one who was out of Christ. But when it says “*in the Lord*,” that goes a great deal further. It tells us to ask ourselves at the outset whether such a union will be a help or a hindrance to us in seeking to glorify God in the whole of our life. If it is to be a help, there must certainly be oneness of

heart and mind between those who are to be united together. If the woman has learned that God has called His people to separation from the world’s religious confusion, while the man has never had his conscience exercised about the matter, can such a marriage be “*in the Lord*”? She has taken her place in a simple assembly of believers, gathered around the Lord Jesus. He, on the other hand, is quite happy in a religious system, where traditions of men are allowed to make a great part of God’s Word of none effect. Are they to take their separate ways? That cannot be union “*in the Lord*.” Or again, is she to sacrifice the truth to please her husband; or shall she bargain with him to join her in doing that which he cannot do in faith, because he has not learned it from God? It is hard to say which of these two courses is the more dishonouring to the Lord. And as time goes on, the difficulties will only increase. It was not easy at the first for husband and wife to hold on two

separate ways, and yet dwell in harmony together. But if children are given them, that which was difficult before, becomes impossible as the children grow older. Alas for the children whose parents cannot walk together "*in the Lord;*" the father drawing in one direction, while the mother would guide them in another. But perhaps it is suggested that the one who knows the truth may be the means of helping the other on in the things of God. Alas! how many a child of God, who did run well, has been turned aside through listening to this subtle suggestion. It is doing evil that good may come. We are to welcome all that are Christ's into the assembly, where He takes His place as the Lord in the midst; and there we are responsible to bear with the weak, and instruct the ignorant, having always before us, as our aim, that we may all "with one mind and one mouth glorify God" (Rom. xv. 6). But we could not accept as fellow-teachers and fellow-overseers those who would teach contrary things, and lead in

contrary paths. Just so with regard to marriage. There has to be joint service for Christ, fellowship in guiding and training the children and ordering the house; and therefore marriage must needs be "*only in the Lord,*" if God is to be truly glorified. Many other considerations come to mind in this connection. We cannot doubt that, in some cases, the service which God has entrusted to His children stands altogether in the way of any marriage. We fear the whole cost is not always fully weighed before the path is entered upon, and much after difficulty of necessity arises. But we need not enter into further detail. We would only add that this is a matter that needs to be carefully weighed, and laid before the Lord in prayer, at the beginning. Too many give the subject no heed, till they are committed past drawing back; and many a once honoured servant of Christ has been disapproved and has almost ceased to be used of the Master, as the consequence of a marriage, with a believer, but not "*in the Lord.*"

FAULT-FINDING.

THERE is nothing so easy as fault-finding; and, as a rule, it is those who do least themselves who are the readiest at criticising the work of others. Some brethren seem to fancy that they can take a kind of half-outside and half-inside position. They break bread when the saints assemble on the Lord's-day morning; they come as listeners when the Gospel is preached at night, and perhaps they attend some week-night meetings. But for all this, they seem to have persuaded themselves that they are not a part of the assembly, not actual members of the family. If anything goes wrong, they can be very free with their censure, and they are particularly severe upon those who are seeking to exercise shepherd-care and oversight. But it never seems to cross their minds that they could have any responsibility of their own, and that if ever they were bound to give help by their sympathy and prayers and in every possible way, it

is now, when the hearts of those who labour among the saints are filled with sorrow, because of reproach brought upon the name of the Lord. "A friend loveth at all times, and a brother is born for adversity," says the wise man (Prov. xvi. 17), and those who can stand aside and criticise in the time of trouble, show themselves neither friendly nor brotherly. Some of God's children are always complaining that there is no love in the assembly; every one is so cold and distant. We believe it depends very much on our own position whether we find love or not. We have all seen the iron cage with a coal fire in it, that is set up at night where a road is being repaired, partly as a beacon and partly to keep the watchman warm. If you stand on the side facing the wind you will find a bright, glowing fire, where you can warm yourself in comfort. But get round the other side, and the coals are only half-kindled, while the smoke blowing in your face is enough to choke you. Some of God's children

seem to have an unhappy knack of always getting into the smoke and away from the warmth, and then they are loud in their complaints of everything that goes wrong. The elder son in Luke xv. could say, "this *thy* son," but his father answered him with, "this *thy* brother." If we were considering each saint in the assembly as our own brother or our own sister; if we were asking ourselves whether we had done a brother's part by them, we should find less room for pointing at others when sorrow came, and more occasion to humble ourselves.

—:o:—

ONE reason why the Lord Jesus commands us not to despise one of our fellow-saints is that in heaven their angels do always behold the face of His Father which is in heaven (Matt. xviii. 10). Yes, and these angels who excel in strength, are sent forth to minister for the heirs of salvation. On the other hand, the wicked spirits are ever seeking to stumble and turn aside God's little ones. When we are bearing one another's burdens, and bearing with one another's trying ways, we are fellow-workers with God's angels; but as soon as our patience gets exhausted, we become fellow-workers with the messengers of Satan.

THE CLOSE OF THE YEAR.

I DID not know, O Lord, what lay before me,
But said, "Thy will alone be done, not mine."
And Thou hast laid Thy chastening hand upon me,
Hast sent affliction in Thy love divine.
The waters have been dark and very deep,
But Thou hast kept me, and Thou still wilt keep.

The way has been so long and rough, my Father;
But Thou hast guided me and held me up.
Though there has been deep sorrow, I had rather
Take from Thy loving hand the bitter cup,
Because Thou knowest what is best for me.
I know not; therefore I leave all to Thee.

All has been well. The sorrow and the gladness
Both come from Thee; and Thou hast led me on,
Through shade and sunshine, joy and deepest sadness,
Until the last day of the year has gone.
And now, O Father, I give thanks to Thee
For *all* that this past year has brought to me.
J. P.

MISUNDERSTOOD TEXTS.

“How shall we escape, if we neglect so great salvation?” (Heb. ii. 3).

WE have been asked more than once, since we began writing about the passages in the sixth and tenth chapters of this Epistle, to give some help with regard to the above words. We the more gladly endeavour to do so, because we believe they are in some sense a key to many of the apparent difficulties of the Epistle. It seems generally to be taken for granted that the question has reference to the unsaved, and that it is an inquiry as to how they shall escape eternal perdition, if they neglect the salvation which the gospel presents to them. But is there any real warrant for such a thought? Who are the “we” of verse 1, who ought to give more earnest heed? The first time in this Epistle, when the apostle addresses those to whom he is writing by any distinguishing name, is in chapter iii, verse 1, and there he calls them “holy brethren, par-

takers of the heavenly calling.” Coupling himself with them, he says, “Consider the Apostle and High Priest of *our* profession,” (or rather, “confession”). The “we” of the previous chapters must therefore be interpreted by these words; and it is believers, not unbelievers, who are being exhorted and warned in chap. ii. 1-3. But then some urge that, while it is certainly professors that are being spoken to, they may not all be truly converted. Many things go to prove that this idea will not hold good. First, the writer includes himself when he says “*we* ought” (ver. 1), and “how shall *we* escape” (ver. 3). Again, if Hebrews had professed faith in the Lord Jesus Christ, while they were only deceiving themselves, and were not really God’s children, no one would think of describing them as neglecters of salvation. Or, on the other hand, if they were imposters, wilful deceivers, such a description of them would be equally incorrect. Take it either way; and whether they were deceived or deceivers, are we

to suppose that taking earnest heed, and holding fast by a mistaken or a false profession, will do the professor the least good? Surely it is the last thing the Spirit of God would ever have said in such a case. And we would ask brethren who interpret the words in this way, if they are ever consistent enough with their explanation, to give to mere professors such counsel as this passage contains? But what meaning, then, do these words really convey? We believe the second verse will help us to answer. The word "spoken by angels" was the law (compare Acts vii. 53, and Gal. iii. 19). The law was given to Israel at Sinai, with all its blessings for obedience and penalties for disobedience. It was given to God's people, not to His enemies: and was accompanied by the promise of His presence in power with them, and by all the wonderful provisions of the tabernacle service, to bring them near to Him, and to restore them when they had wandered. Altogether it was an inseparable part of God's great

salvation for them, without which the sprinkled blood of the passover lamb and the divided waters of the Red Sea would have been an unfinished work. Under that dispensation, each "transgression and disobedience received a just recompense of reward." This was not God, in awful righteousness, dealing with sin, as He did with Adam's transgression. Then one simple offence brought death and judgment. All that was settled for Israel on the passover night. This was God's rule in the midst of His redeemed people, with every shade of recompense, according to the character of the transgression. And it is the rule of Christ in His kingdom that this is compared with; and we, His redeemed people, must not hope to escape the recompense, if through neglect of our great salvation of promised help and power, and infinite provision of God's grace, we walk in ways of disobedience.

—:0:—

"THE Lord is thy SHADE" (Psalm cxxi. 5). The only place in the Bible where the word occurs.

THE KINGDOM OF GOD.

NOTES OF AN ADDRESS.

II.

WE have seen man once again shown to be an utter failure; and now God takes the government from the hands of Israel and gives it to the Gentile powers. First it is given to Nebuchadnezzar (Jer. xxvii. 6); and then it passes through the Medo-Persian, and Grecian, and on to the Roman power. Of the last you will remember it was that Paul said, "the powers that be are ordained of God." This was said in the days of the fourth empire, which has long since passed away, but which is again to be revived in the coming age (Rev. xvii. 8). I would here remark that, although God gave the rule into the hands of the Gentiles, it was a perfectly different thing from the setting up of a divine government upon earth. In the days of the fourth, or Roman empire, came one preaching repentance to Israel. "Your backs are to God, turn to

Him, for the kingdom of heaven is at hand." See all Jerusalem and Judea hastening forth to be baptized of John; quite ready to take the outward place again, although still rebels at heart, and owning the authority of the prince of the power of the air, the spirit that now worketh in the children of disobedience. Thus the Lord afterwards told them, "ye are of your father the devil, and the lusts of your father ye will do." But John did not receive and baptize them on their mere profession, as some would do to-day. He saw that their condition did not correspond with their profession, and the leaders of the people were sent away yet more guilty than when they came. I fancy I see the scowl on the faces of those proud Pharisees, as they turn away with their broad phylacteries, blue ribbons and fringes. Whited sepulchres they were, and soon to become the most bitter opposers of the truth, rejecting the counsel of God against themselves; while ready, as the Lord told them, to receive the one that

would come in his own name (John v. 43). The Lord has come to His own, but they receive Him not; the husbandmen are about to cast out the heir and kill him. Yet a little company, called out from amongst these, received Him, and owned Him as their Lord; and it was to them He taught the prayer, "Thy kingdom come; Thy will be done on earth, as it is in heaven." Had there been repentance on the part of the nation, and turning to God, the kingdom might then have been re-established in their midst. But no! Jew and Gentile joined in the Lord's rejection; Herod and Pontius Pilate were made friends; and the two great powers of earth, the religious and the secular, united to murder the Son of God. Think you, dear friends, that God has forgotten this? No! and a fearful day of retribution is at hand for this guilty age. Not the setting up of the kingdom of Christ, but the setting up of the kingdom of the antichrist. The one coming in his own name will be received, and with his

mark upon their foreheads, or right hands, and in the darkness of his kingdom, men will reap to the full the choice that they made when they rejected the rule of the Heavens and the Prince of light and glory. Thus we see that the kingdom was for the time lost to the nation. As the Lord said in Matt. xxi. 43, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Who are those who will receive it? Is it not the nation spoken of in 1 Peter ii. 9? The house of Israel ceased to be the place of divine rule on earth. God's temple was made a den of thieves, and now God has another temple (1 Cor. iii. 16), and another house (1 Tim. iii. 15), in which His rule is to be owned, and godly order, in the midst of earth's rebellion, carried out by His saints gathered around and unto the rejected One. Were I to put out the gas in this hall, all would be in darkness. But supposing I had first lighted a small taper; when the gas was put out, the taper would cast a feeble

light around. So had the grace of God provided a light for this dark age, that might shine for Him when men had put out the light of the world upon the cross. That light now left to shine through this age is the church of God; as the Lord said to the little company, "Ye are the light of the world." And this light, though often feeble, alas, has shone for eighteen hundred years. But it may cease to shine at any moment, and then the night of gloom will settle down on guilty Christendom. Now this will help us to see, I trust, into what a solemn position of responsibility those who were delivered from the power of Satan, and brought into the kingdom of God's dear Son (Col. i. 13), have been brought; and it is this responsibility that I would press on you. Have you taken the place that God would have you take? And if so, are you, in that place, seeking to be what God would have you; owning Christ as Lord, not only as Saviour, and thus strengthening the kingdom unto Him? (see 1 Chron. xii. 23.) Now, let us

remember that the mere coming out to break bread will not do this. On the contrary, it may bring shame and reproach on His name. When the remnant came out of Babylon, they were not a power for God because they kept the passover; but only became such as they carried out the whole mind of God in their midst, as it had long ago been revealed to the nation. This mind of God they were responsible to ascertain from the written Word; and the same holds good for us to-day. To illustrate this more fully, let us suppose a young man working in some factory, esteemed by his employers, and honouring God in his individual walk. There is also a young woman, a servant in a family, and she too is honouring God in her position. Now, suppose these two get married, though as individuals they were godly, it does not necessarily follow that their home will be a godly one; that is, a home ordered of God, or God-like and in accordance with His will. No! unless the husband takes his right place as head, and the wife

takes her place of subjection, God's mind cannot be carried out in that household. Just so with those that are gathered in the Lord's name; you may have a godly man from among the Baptists, another from among the Independents, the Free Church, or the Established. But will the mere fact of their coming together make a godly assembly? No; on the contrary, such a gathering may be, and alas, often is, only a dishonour to the Lord's name. I should be sorry to have the children of some Christians under my roof, for fear my child should learn their ways. I would tremble to see Christians from some assemblies coming into one where I had any responsibility; for I should expect them to be a cause of sorrow and weakness; never having learned subjection to godly rule; never having had their wills bowed to the will of God. Let us then remember, dear fellow-saints, that the kingdom has come; it has been set up on earth, and we need not to pray for this; but we should seek intelligently to own the

rule of God where it is carried out, and wait for Him to come who is our Lord; and then with Him shall we take the place of power in His coming kingdom (Rev. ii. 26, 27).

OUR ALTERATIONS.

THE next number will (D.V.) be altered as follows:—

Size. Crown 8vo.—same size as "Herald of Salvation"—16 pages.

Type. Clear, distinct new type, with neat floral initial.

Advertisements and notices will only appear in the monthly number, so that the yearly volume will read straight on, without "title repeats" or advertisements.

A monthly calendar of select Texts, &c. will be given in each number.

Bible Readings and other select scraps will also be given more frequently.

The usual features which have proved helpful to so many believers, both young and old, will be continued.

Specimen copies. Half-a-dozen back Nos. will be forwarded free to any one who will kindly bring them before the notice of Young Believers and others.

"The Believer's Pathway" and "Herald of Salvation" will be issued bound together in neat coloured cover, under the title of

"Good Seed,"

and thus meet the needs of households with saved and unsaved readers therein. The price combined—28 pages, Illustrated—will be 1d.

 **ORDER EARLY FOR 1887.**

THE ANNUAL VOLUME of the PATHWAY,

Containing the 12 Nos. for 1886,
will be sent *post free* to any address:—
Paper Covers, 6d; Cloth Covers, 1/.
Quantities for giving to young Christians at a
great reduction.

ALL THE VOLUMES OF THE PATHWAY,

I, II, III, IV, V, VI, and VII,
can be had at prices as above; or the set of 7
Volumes will be *posted free* for 2/9, in Paper
Cover; or 5/3, in Cloth Cover.

ONE DOZEN BACK NUMBERS

will be *posted free* to any of our readers who
will kindly undertake to bring them before their
friends, and so help to establish the lambs of the
fold.

OUR ANNUAL VOLUMES.

- The Northern Witness. Crown 4to. 192 pages, 2/.
- The Believer's Pathway. 192 pages. Paper, 6d; Cloth, 1/.
- The Herald of Salvation. Illustrated. Paper, 6d; Cloth, 1/.
- Annual Volume The Evangelist. 144 pages. Fancy Paper Cover, 3d.
- The Four Evangelist. Paper, 6d; Limp, 9d; Cloth, 1/.

OUR ALMANACS FOR 1887.

- The Believer's Daily Portion & Almanac, ½d.
 - The Herald Sheet Almanac. 5 pictures, Select Articles, ½d.
 - The Gospel Almanac. 20 pages. Illust. ½d.
 - Our Boys' and Girls' Almanacs. Texts to search. Bibles as Prizes.
- Advertisements in any of the above.*

- Gospel Message for 1887. Illust. 1/ per 100.
 - Christians Motto for 1887.—Hosea xii. 6. 1d.
 - Gospel Motto for 1887.—John iii. 16. 1d.
 - Class Register. New Designs. 1d and 2d.
- Lists of Reward Books, Scripture Cards, Bibles, &c., post free.*

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 " - 4/6

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/.	

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.

TO SUBSCRIBERS.

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

All orders, communications, and remittances to be sent to

THE PUBLISHING OFFICE, 180 Buchanan Street,
Glasgow (HENRY PICKERING, Manager).