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**THE
YOUNG
BELIEVERS'
PAPER.**

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THE YOUNG BELIEVERS' PAPER

TO BE ISSUED AS THE LORD ENABLES US.

IN issuing this little paper we would again remind our readers of the purpose and object in attempting to cope with the expressed need for a Young Believers' Paper. It is simply to help the young people, to bring them into touch one with another, and to encourage them in the study of the Scriptures and definite work for the Master.

Our desire is that the young people should themselves run this paper, contributing articles, and by correspondence seek to maintain the happy and progressive spirit shown at the recent Camp Conferences. Items of interest in the Lord's work, and personal testimony, requests for prayer, or any helpful and interesting information will be greatly valued.

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The Deity of Christ.

Essay written by Ian W. Rout.

“THE natural man receiveth not the things of the Spirit of God for they are foolishness unto him, neither can he know them, because they are spiritually discerned.” (1 Cor. 2 : 14.)

Therefore in these last days when the deity of our Lord Jesus Christ is denied on every hand, we

are thankful to be able to give a personal testimony to the wonderful change this knowledge brings. At an early age I came to realize that my name just fitted into the "whosoever" for whom God gave His Son, and though the wonders of this blessed Person are at first appreciated only to a degree, the Holy Spirit unfolds the scriptures as we are prepared to receive them.

Some months ago, reading in Gen. 18, I substituted "Jehovah" for "Lord" as it was intended in the original. The verses appeared more forcible. "And Jehovah appeared unto him." verse 1. A son was promised and then we read that Abraham pleaded with Jehovah on behalf of Sodom. It seems that two men of the three went to warn Lot and after conversing with Abraham Jehovah went His way. The meaning of the word Jehovah derived from the root, we find to be "The self-existing One who reveals Himself," The coats of skin were provided by Jehovah. (Gen. 3:21.) Who also took Noah into the Ark. (Gen. 7; 1)

We are thus presented with One who is interested in the redemption of mankind. This name is always used in connection with redemption.

Another instance worthy of study occurs in Jud. 13 where the angel of Jehovah promises a son "who shall begin to deliver Israel." Manoah asked the angel his name but was told it was secret. The time had not yet come for the work of a full redemption, when a body was prepared, and the name Jesus given. From Manoah a burnt sacrifice

was accepted which convinced his wife that they would not die, though, as Manaoh said, they had seen God. The word "secret" we learn is the same as the word "wonderful," in Is. 9:7. "For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Is. 9:7. "Behold a virgin shall conceive and shall bear a Son; and shall call His name Immanuel." Is. 7:14. From these scriptures we see that the promised Messiah was to be of Divine origin, so that claims to the Messiahship involved the claim to be the Son of God. How careful scripture is: a child was born, for He never had a body before; a Son was given, because He was the Son from Eternity. As for His appearance on this scene His virgin birth was revealed in Matt. and Luke, where the Shepherds rejoiced when the angel tells them that Christ or Messiah is born. Simeon too was a witness, for the Holy Spirit revealed to Him the Heavenly origin of the Child. Luke 2:26.

The triumphal entry into Jerusalem as shown in Matt. 21. fulfilled Zech.9:9. "Behold thy King cometh . . . riding upon an ass." Daniel also prophesied that Messiah would be revealed at the end of the 69th week of the seventy weeks revealed to him in the vision. He must be heralded as King then, for, as Sir Robert Anderson has shown the 69th week ended the day our Lord entered the city

of Jerusalem. Answering the Pharisees, who murmured at the acclamation of the people. Jesus said, "If these should hold their peace, the stones would immediately cry out."

In Daniel 9:26, we read that "Messiah shall be cut off, and shall have nothing." (margin). Thus it is prophesied that He should die without coming into possession of His own things. The Gospels clearly show how this prophecy is fulfilled in our Lord Jesus Christ. The manner of His death is revealed, a death like no other, before or since. The scene in the Garden Matt. 26:36. Luke 22:44 Heb. 5:7, makes manifest the Deity of the man Christ Jesus. Unto the disciples He said, "My soul is exceeding sorrowful, even unto death." We also read, "that being in an agony He prayed more earnestly." The word agony in the Greek means conflict; there is an antagonist, and in this fight to a finish there must be a decision. From Matt. 26-38 death is in front, but not the Father's cup, for He said, "Lo I come to do Thy Will oh God." Satan had the power of death, (Heb. 2:14.) and so far could claim every child of Adam. But here was One whom all his mighty power could not overcome. Though the agony was fearful. Heb. 5:7 tells us why. "Who in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared" or "because of His reverent submission." Here we learn that His prayer was answered. 1 John

5:15. Satan was shown that here was One Who had been obedient when he himself had failed—here was the Father's perfect servant. We might also say that this was the final inspection of the Paschal Lamb before the sacrifice, proved to be without blemish or spot—fit for slaughter. How wonderful does this make what follows—absolutely voluntary. "The cup which My Father gave Me shall I not drink it." And when we come to the final scene we read. "He bowed His head and delivered up His Spirit." John 19:30. We fully understand His words, "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself, I have power to lay it down, and I have power to take it again. This commandment I have received of My Father." John 10:17-18. The manner of His death, too, convinced the centurion, who said, "Truly this is a righteous Person.

We may now examine scriptures concerning the life of our Lord which manifested His Deity. His omniscience is first brought out before the doctors at Jerusalem—"And all that heard Him were astonished at His understanding, and answers." The woman at Samaria's well testified—"Come see the man that told me all things that ever I did, is not this the Christ." John 4:29. And the multitude wondered—"How knoweth this man letters, having never learned?" John 7:15. Then again in John 11:14, though many miles off, He

knew that Lazarus was dead.

The omnipotence is fully displayed in the raising of the dead of different ages. A child who had just died, a young man dead some hours, and also Lazarus dead four days. He healed all manner of diseases, and controlled nature—the fig tree—the wind—and the waves. This latter miracle brought forth worship from the disciples—“Of a truth Thou art the Son of God.”

The omnipresence of our Lord was demonstrated to Nathaniel, when He said, “Before that Philip called thee, when thou wast under the fig tree, I saw thee.” John 1:48. Nathaniel said, “Rabbi, Thou art the Son of God, Thou art the King of Israel. In John 4:50. His healing power was felt at a distance, when the nobleman’s son was restored to health.

The Lord Jesus Christ Himself did certainly claim a heavenly origin, the Jews understood this and sought to kill Him. John 5:18. He claimed power to forgive sins, Mark 2:10, and the scribes knew none could forgive sins. but God, Mark 2:7. He claimed the Jehovistic, I am, revealed to Moses, when He said, “Before Abraham was I am.” John 8-58. His words also He placed on a level with the Old Testament, when He said, “The word that I have spoken the same shall judge him in the last day.” John 12:48. His glory in eternity past is recalled by our Lord in His prayer of John 17. A final confession brought the verdict, “He is guilty of death.” “Art Thou the Christ, the Son

of God," the High priest asked; Jesus answered, "Thou hast said." Matt. 26 : 63.

But we have further witnesses which the rulers ought to have known about. At the baptism of Jesus, the Father testified, "This is My beloved Son, in whom I am well pleased." Matt 3 : 17. Again at the transfiguration we hear a voice from heaven, "This is My beloved Son, hear Him." Luke 9 : 35.

Demons also bore witness to His Deity for to Him they ascribed power over them. "What have I to do with Thee, Jesus, Thou Son God, art Thou come to torment us before our time?" Matt. 8 : 29. Another, a demon recognizing Him cried, "I know Thee whom Thou art, the Holy One of God." Mark 1 : 24.

John the Baptist was declared by Jesus to be another witness of His Deity. "Ye sent unto John and He bare witness unto the truth." John 5 : 33. John appeared in fulfilment of Isaiah 40 : 3. And John's record was that He saw the Spirit descend from Heaven like a dove, and abide upon Him. This, God told him would be a sign, so he testified, "I saw and bear record that this is the Son of God."

Another witness is the resurrection of our Lord. He said that after three days He would rise again Matt. 27 : 63, and His appearance to many was the proof. Paul could write "Concerning Jesus Christ our Lord . . . declared to be the Son of God with power . . . by the resurrection from the dead." Romans 1 : 3. Peter also on the day of Pentecost

affirmed, "This Jesus, hath God raised up, whereof we are witnesses." Acts 2:32, and the list of witnesses is given by Paul in 1 Cor. 15:5.—first Peter then all the disciples, afterward more than five hundred brethren at once, and closed the list with his own testimony.

It is instructive to note that the whole purpose of the Gospel by John, was to prove the Deity of our Lord. In the beginning, John ascribes to Him the creation of the universe, and toward the end of the Gospel we read, "But these things are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name." John 20:31.

This brings us to the foundation stone of the Church revealed to Peter by God Himself. Matt 16:17. Notice the question. "Whom do men say that I, the Son of man, am?" Peter answered, "Thou art the Christ, the Son of the living God." On this rock, the fact that the Son of Man is the Son of God, the Church is built.

The eunuch believed this and was saved. Paul got a vision of Jesus of Nazareth in glory ascended up to where He was before, and having realized His Deity, he preached Christ in the synagogues that He is the Son of God. Acts 9:21.

In conclusion, we may learn a lesson from an old Testament ordinance. In Numbers 15, the people were told to make fringes in the borders of their garments, and upon the fringe to put a band of blue, the heavenly colour. The reason was "That

ye may remember, and do all My Commandments, and be holy unto your God." Jesus said that the Pharisees enlarged the borders of their garments in hypocrisy. Matt 23:5. But the import of the fringe was surely realized by the woman in Luke 9. She came behind Him, and touched the border of His garment. Here was One who alone of all men was holy unto God, doing His Will perfectly. Her faith was immediately rewarded. May we having touched the border of blue, acknowledging the Deity of our Lord and Saviour Jesus Christ, "remember and do all His commandments."

Our readers will be interested to know that from different sources we gather that the writer of this Essay has been terribly crippled with Rheumathoid Arthritis, but is gradually recovering. Lying in bed, it took him a week to write the Essay in pencil, his devoted Mother copying it out in ink for us. Let us unite in prayer for his complete recovery, and that God will bless very much, and make our young brother a blessing to very many.

Ed.

Seven Wonderful Facts True to the experience of many.

Psalm 34:4-9.

"I sought the Lord, and He HEARD me, v. 4.

He DELIVERED, v. 4.

He ILLUMINATES, v. 5

He SAVES, v. 6.

He GUARDS, v. 7.

He BLESSES, v. 8

He SUSTAINS, v. 9.

The All-Sufficiency of Christ.

From "*Things New & Old.*"

PART IV.

HAVING, in the three preceeding papers of this series, sought to unfold the grand foundation truths connected with the work of Christ for us—His work in the past, and His work in the present—His atonement, and His advocacy; we shall seek by the gracious aid of the Spirit of God, to present to the reader something of what the Scriptures teach in the second branch of our subject, namely,

CHRIST AS AN OBJECT FOR THE HEART.

It is a wonderfully blessed thing to be able to say *I have found an object which perfectly satisfies my heart—I have found Christ.* It is this that gives true elevation above the world. It renders us thoroughly independent of the resources to which the unconverted heart ever betakes itself. It gives *settled rest.* It imparts a calmness and quietness to the spirit which the world cannot comprehend. The poor votary of the world may think the life of the true Christian a very slow, dull, stupid affair indeed. He may marvel how that such a one can manage to get on without what he calls amusement recreation, and pleasure; no theatres—no balls—

no concerts—no cards or billiards—no hunts or races—no club or news-room.

To deprive the unconverted man of such things would almost drive him to despair or lunacy. But the Christian does not want such things, would not have them. They would be a perfect weariness to him. We speak of course of the true Christian, of one who is not merely a christian in name but in reality. Alas! alas! many profess to be Christians and take very high ground in their profession, who are, nevertheless, to be found mixed up in all the vain and frivolous pursuits of men of this world. They may be seen at the communion table on the Lord's Day and at a theatre or concert on Monday night. They may be found assaying to take part in some one or another of the many branches of christian work on Sunday, and, during the week you see them in the ball room, at the races, or some such scene of folly and vanity.

It is very evident that such persons know not Christ as the object of the heart. Indeed it is very questionable how any one with a single spark of divine life in the soul can find pleasure in the wretched pursuits of a godless world. The true and earnest Christian turns away from such things—turns away instinctively. And this not only because of the positive wrong and evil of them—though most surely he feels them to be wrong and evil—but because he has no taste for them, and because he has found something definitely superior which perfectly satisfies the new nature. Could

we imagine an angel from heaven taking pleasure in a ball, a theatre, or a race-course? The bare thought is ridiculous. All such scenes are perfectly foreign to a heavenly being. And what is a Christian? He is a heavenly man; he is a partaker of the divine nature. He is dead to the world—dead to sin—alive to God. He has not a single link with the world. He belongs to heaven. He is no more of the world than Christ his Lord. Could Christ take part in the amusements, gaieties, and follies of the world? The very idea were blasphemy. Well then what for the Christian? Is he to be found where his Lord could not be? Can he consistently take part in things which he knows to in his heart are contrary to Christ? Can he go into places, and scenes, and circumstances in which he must admit his Saviour and Lord can take no part? Can he go and have fellowship with a world that hates the One to whom he professes to owe everything?

It may, perhaps, seem to some of our readers, that we are taking too high a ground. We would ask such what ground we are to take? Surely christian ground, if we are Christians. Well, then, if we are to take ground, how are we to know what that ground really is? Assuredly from the New Testament. And what does that teach? Does it afford any warrant for the Christian to mix himself in any form or way, with this present evil world? Let us hear from the lips of our Lord, the truth, as to our portion, our position, and our path in this

world. See John 17:14-18.

Is it possible to conceive a closer measure of identification than that set before us in these words of scripture? Twice in this brief passage, our Lord declares that we are not of the world, even as He is not. What has our blessed Lord to do with the world? Nothing. The world has utterly rejected Him and cast Him out. It nailed Him to the shameful cross, between two malefactors. The world lies as fully and as freshly under the charge of all this as though the crucifixion took place yesterday, at the very centre of its civilization, and with the unanimous consent of all. There is not so much as a single moral link between Christ and the world. Yea the world is stained with His murder, and will have to answer to God for the crime.

How solemn is this! What a serious consideration for Christians! We are passing through a world that crucified our Lord and Master. and He declares that we are not of that world, even as He is not of the world. Hence it follows that in so far as we have fellowship with the world, we are false to Christ. What would we think of a wife who could sit, laugh, and joke with a set of men who had murdered her husband? And yet this is really what the professing Christians do when they mix themselves up with this present evil world, and themselves part and parcel of it.

It will perhaps be said. "What are we to do? Are we to go out of the world?" By no means.

Our Lord expressly says, "I pray not that Thou shouldest take them out of the world, but that thou shouldest keep them from evil." In it but not of it is the true principle for the Christian. To use the figure of the Christian is like a diver. He is in the midst of an element which would destroy him, were he not protected from its action, and sustained by unbroken communication with the scene above.

And what is the Christian to do with the world? What is his mission? Here it is: "As Thou hast sent me into the world, even so have I sent them into the world."

Such is the Christian's mission. He is not to shut himself within the walls of a monastery or a convent. Christianity does not consist in joining a brotherhood or a sisterhood. Nothing of the kind. We are called to move up and down in the varied relations of life, and to act in the divinely-appointed spheres to the glory of God. It is not a question of what we are doing, but of how we are doing it. All depends on the object which governs the heart. If Christ be the commanding and the absorbing object of the heart, all will be right. If He be not right nothing is right. Two persons may sit down at the same table to eat; the one eats to gratify his appetite, the other eats to the glory of God—eats simply to keep his body in proper working order as God's vessel—the temple of the Holy Ghost—the instrument for Christ's service.

So in everything. It is our sweet privilege to set

the Lord always before us. He is our model. As He was sent into the world, so are we. What did He come to do? To glorify God. How did He live? By the Father. John 6:57.

This makes it all so simple. Christ is the standard and touchstone for everything. It is no longer a question of mere right and wrong according to human rules. It is simply a question of what is worthy of Christ. Would He do this or that? Would He go here or there? He left us an example that we should follow His steps; and most surely we should not go where we cannot trace His blessed footsteps. If we go hither and thither to please ourselves, we are not treading in His steps, and we cannot expect to enjoy His blessed presence.

Christian reader here lies the real secret of the whole matter. The grand question is just this—Is Christ my one object? What am I living for? Can I say, "The life that I live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me?" Nothing less than this is worthy of a Christian. It is a poor miserable thing to be content with being saved, and then to go on with the world, and live for self-pleasing and self-interest—to accept Salvation as the fruit of Christ's toil and passion and then live at a distance from Himself. What would we think of a child who only cared about the good things provided by his father's hand, and never sought his father's company—yea preferred that of strangers? We should justly despise him. But how much more despicable

is the Christian, who owes his present and eternal all to the work of Christ, and yet is content to live at a cold distance from His blessed Person, caring not for the furtherance of His cause—the promotion of His glory!

To be continued D. V.

A New Version.

GET up, get up for Jesus,
Ye soldiers of the Cross ;
A lazy Sunday morning
Means certain harm and loss.
The Church bell calls to worship,
In duty be not slack ;
You cannot fight the good fight
By lying on your back !

Get up, get up for Jesus,
It was the Saviour's way
To rise up in the morning
Before the break of day,
To seek the lonely mountain
Where man's foot rarely trod,
And in the dawn's clear brightness
To spend an hour with God.

Get up, get up for Jesus,
It's not to much to ask ;
He might, with every reason,
Demand a heavier task.

If Christians on a week-day
Begin their work at seven,
They surely could on Sunday
Start worship at eleven !

Get up, get up for Jesus,
The power of sloth is strong,
But if you want to do it,
The strife will not be long.
You may be tired with toiling,
Yet love will stand the test ;
To all who come though weary,
He gives the better rest.

Selected

BIBLE QUESTIONS

Answers to Last Month's Questions.

- 1 Jer. 17: 11. 2. 2 Chron. 24: 25. 3. Amos 3: 12.
4. Acts 27: 40. 5. Nah. 2: 8.

Next Questions.

1. Where were half a million Israelites slain in one battle ?
2. Where does the Bible speak of a creditor taking away a debtor's bed from under him ?
3. When did an aged man confess that he had no taste left for his food or his drink ?
4. Where do we read of fish sticking to the scales of a great dragon ?
5. Which passage speaks of men being scorched by the heat of the sun ?

Interesting Letters.

S. India.

In many ways in our little experiences here of late we have been brought again to realise the value of prayer, and have been again and again encouraged in definite answers to prayer. One particularly was in connection with Mrs. Buchanan's health. She was very unwell from different causes and was afraid that a time at Home was necessary to recover. Definite prayer was made and as a few days passed a change was experienced, and now she claims that her illness is gone and she is very well and able for her duties without difficulty. So we praise the Lord for giving the required health, not only to Mrs. B., but also to Mr. B., and to me in this sphere of service for the Lord.

A little back I was very exercised about a young fellow who seems to be living a definite testimony for the Lord but had not been baptised, and so I thought of speaking to him, but thought it were better to take the matter to the Lord so asked that a real opportunity should be given me. A few days after *he* approached *me* on the subject, and we had an interesting talk and I believe he saw clearly his position and now we are waiting for the next thing, that he may ask to be baptised. We have been encouraged with others too who have been attending regularly the Gospel meetings, and especially with one or two of them who have asked

for baptism. Please pray for them that they may be delivered, and for us that we may be channels of blessing, used by almighty God to free them from the terrible bondage into which the Devil has secured them.

The Lord has helped me much in the language, for which I praise Him, and still desire your prayers that much more might be attained and that soon I may be enabled of God to tell out freely the glad message of free and full salvation through our Lord Jesus Christ. It has been good to be encouraged in the S. S. work too, and in a S. S. started in a village a few miles from here recently we have had a gradual increase and now usually get from 50 to 60 children attending, as well as quite a few old men who have nothing else to do. With the aid of one of the young fellows from the Bible Class here, a different one each Sunday, I find much joy in this sphere of service and we do trust that it shall be the means used of God to reach many of the families through the children, with the message of life, which is still the power of God unto salvation to every one that believeth.

Les. W. Bowen

Bolivia.

I have now a real grounding in the Quichua language, and trust in a few weeks to get more accustomed to the pronunciation of their words in order to hear better to understand. The Lord graciously has removed the difficulty in my hear-

ing (our brother was slightly deaf, Ed.), which has resulted in *exceptional hearing*, which is so necessary, especially in a language like Quichua. Praise His Name. I am very exercised these days re moving from here and starting work about 60 or 70 miles away, nearer Potosi, in a region where are 5 tribes of Quichuas, there being at least, it is surmised, 60,000 of them in about 15 miles radius.

Naturally there will be fierce opposition from the priests, but knowing that "the effectual fervent prayer of a righteous man availeth much," and being assured of co-workers in prayer in N. Z., I KNOW, as we seek the glory of God and the exaltation of His Beloved, the doors *will* open, not forgetting the 'heart's doors' of these Indians.

There is one thing that is in the favour of the "Evangelista." That is the wicked lives of the priests. The better, or educated class of Bolivian, is now standing more aloof from Romanism, and listens to the Gospel, but, sad to say, seems to be going over to Atheism. Only pray, pray, pray.
Robert J. Pullenger.

Whakatane.

The unsettled month of August I have spent in a visit to various places in the Bay of Plenty where I moved formerly—to as far as Katikati. While at Katikati I made several trips on horseback to Matakana Island. This Island is from 4 to 5 miles out from the mainland, and can be reached only at low tide—even then the water in the channel is up

the girth. About 200 Maoris live there, the only Europeans being the school teachers. The R. C. Priest visits them once a month, but has not much of a following. Ratana has won a goodly number of followers. Beyond these two, no effort is made to help them spiritually. Had meetings at the Pas on the Mainland, and have had the great joy of winning here and there of Maori and European, one and another for the Saviour.

While at Tauranga, on my way down the coast, the opportunity came my way to accompany Mr. G. Richie (Tent Australia) to Waharoa. There I had the privilege of being at the first Missionary Study Class at Waharoa. The subject was "The Maoris." Set out to walk back the next day over the Kaimai—40 miles. About half way over a representative of an Auckland business firm gave me a lift in his motor. We had a preliminary talk on my work and experiences among the Maoris and then about the "matter" that matters most. We had a real personal, heart to heart chat, and even after he had stopped his motor in front of the Star Hotel, Tauranga, with open Bible we weighed matters in God's balances. He saw just where he was and believed that Christ had died for *his* sins, but he dreaded being a hypocrite. We pointed out Scripture that showed how Christ was not only able to save, but to satisfy and to keep. After a short time of silent consideration he decided to accept Christ as *his* Saviour, and trust Him to see him through. He said, "I will not forget our talk

together, and hope to meet you again." The
Gospel is still *the power*.

I am making down the coast now as quickly as I
can, towards Opotiki and up to the East Cape.

A. Compton.

Pray much for our young brothers.

How to Grow in Grace.

2 Peter 3: 18.

1. CONFESS Christ with the mouth before men every opportunity you get. Matt. 10: 32-33, Rom. 10:9-11.
2. STUDY the Bible morning and evening EVERY day of your life. Never neglect your spiritual food. Study, not skim. Study unhurriedly, make time. Study looking to the Holy Spirit in prayer that He may teach. Weigh each word. Look up the marginal references. Believe the promises and act on them. Obey the commands always and at once. Note the teaching on all doctrines. Note the teaching about Jesus Christ. See Him on every page, by comparing the characters of men with Him, by considering how He fulfilled all exhortations to holiness that you find in the chapter.

Never close the Book till you are certain you have learned something. Begin at Matthew and continue right through to Revelation. Do not dodge about

from place to place. Read the New Testament in the morning, and the Old in the evening. Read a chapter or a portion that can be thoroughly studied in the time at your disposal.

3. PRAY daily, and every time you are tempted. Luke 11 : 9-13, 22 : 40, 1 Thess. 5 : 17.
4. PUT AWAY out of your life every sin and every hindrance to spirituality, and everything you have doubts about, and obey every word of Christ. You NEED NOT sin. Trust Christ daily and hourly for victory over ALL sin. One sin allowed means defeat everywhere. Christ Himself liveth in you. Yield to Him, and He will be manifest in your life.
5. SEEK the society of Christians. Heb. 10 : 24-25, Acts 2 : 42-47, 2 Cor. 6 : 14-18, 1 John 2 : 15-18.
6. GO TO WORK for Christ. Matt. 25 : 14-29, Dan. 12 : 3, Pro. 11 : 30, Ezek. 33 : 8.
7. When you FALL INTO SIN, don't be discouraged, but confess at once, believe it to be forgiven, and get up and go on. 1 John 1 : 9.
8. Never go where you cannot take Christ with you ungrieved. Never go where you would not be glad to have Him find you if He should come to-day. Never do what you would not be glad to have Christ find you doing. Do nothing you are not confident that you can do to the glory of God.

9. Be BAPTIZED, and partake regularly of the LORD'S SUPPER. Acts 8:12-13, 36, Luke 22:19, I Cor. 11:23-26. Attend only meetings where the WHOLE Bible and every doctrine found therein is received and proclaimed as the Word of God, and where is preached salvation through faith in Christ, and in His shed blood as making atonement for sin, and where the personal acceptance of Christ as Saviour is proclaimed as being the only hope of eternal life.

From the writings of Dr. Torrey.

Forgiveness of Sins.

Procured by the Cross of Christ, Eph. 1:7
Proclaimed in the Gospel of Christ, Acts 13:38.
Preached in the Name of Christ, Luke 24:47.
Received by Faith in Christ, Acts 26:18
Assured by the Word of God, I John 2:12.

Grace Abundant.

Saved by Grace, Eph. 2:8—	Our Place
Standing in Grace, Rom. 5:2—	Our Position
Growing in Grace, 2 Peter 3:18—	Our Progress
Singing with Grace, Col. 3:16—	Our Praise
Serving through Grace, Heb. 12:28—	Our Practice

Chosen by the Father Eph 1:4
Redeemed by the Son, v. 7
Sealed by the Spirit, v. 13.

In Honour of the Lord.

THE first day of the week, Acts 20 : 7, or, as it is divinely named in Rev. 1 : 10, "the Lord's Day," is a day set apart from all other days for the Lord Himself. It is a continuous witness to the fact of His triumph in resurrection, as the Lord's Supper is the abiding memorial of "the Lord's death," 1 Cor. 11 : 26, till He come. Both are set apart from other days and other feasts by His peerless Name being named upon them. They are characterised as the "Lordly Day," and the "Lordly Supper," as they may be rightly designated. Do Christians hold them in that esteem, which is their due? Are they held in honour, because of Him whose Name they bear?

Once they were. When the sacred day came round, it was the joy of saints of earlier years, when long-lost truths were restored to the soul, and privileges hitherto little known revived in the hearts of the saints, to hold in high honour the "day" which their living and loving Lord claims as His own, and to joyfully keep the feast He calls a "remembrance" of Himself. They sought to appear before Him, clean, and without care. Heart-searching and a personal use of the cleansing Word (Psa. 119 : 9, Eph. 5 : 26) fitted them to be in His presence without challenge from the conscience. Prayer, and claiming of His promises (1 Peter 5 : 7, Phil. 4 : 9), relieved them from all burdens and

freed their spirits of care, so that they went up joyfully to the courts of the Lord.

The Believers' Magazine

Scriptures on Baptism.

Matthew 28: 19 Mark 16: 15-16
Acts 8: 12, 13, 16, 36, 9: 18, 10: 47-48, 16: 15, 33,
18: 8, 19: 5, 22: 16 I Cor. 1: 13-15

DOCTRINAL TEACHING

Romans 6: 1-10 Galatians 3: 27
Colossians 2: 12 I Peter 3: 21

CHRIST'S EXAMPLE

Matthew 3: 16 Mark 1: 9
Luke 3: 21 John 1: 33

INCUMBENT ON US

John 14: 15

A Seven-Linked Chain of Blessings

As found in Jeremiah 31: 1-14

Loved v. 3—	With Everlasting Love
Drawn v. 3—	By Loving-kindness
Brought v. 8—	By Almighty Power
Gathered v. 10—	With Shepherd Care
Kept v. 10—	By Divine Power
Singing v. 12—	In Joy of Heart
Satisfied v. 14—	With God's Goodness

Justified and Set Free.

IF a man were brought up in a court of justice, charged with some offence, and the judge after having examined the case, were enabled to say to him, "You can leave this court cleared of all charge, there is nothing whatever against you:" what a happiness and relief it would be to his mind.

Now God does even much more than that: He "justifies the ungodly." How can He do this and yet be a righteous God? Because the death of Christ has so fully met all His holy and just demands that He can be just and yet justify the ungodly. God has set forth Christ, a propitiation through faith in His blood, and now He can be just and justify the one who believes in Jesus, Romans 3:26.

Freedom from our sins. The apostle Paul set forth this truth in the plainest possible words in his address at Antioch, and it remains as true to-day. He said, "Through this man (Christ who died and rose again) is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which they could not be justified by the law of Moses," Acts 13:38. This statement is so plain and so full that nothing we could say could make it plainer.

Freedom from sin. This is the next step. "Sin" is the *root*; "sins" are the bad *fruits* that grow from this root. Romans 6 looks at sin as a master

by whom men are held in bondage and who pays his wages. The wages of sin is *death*. Wretched slavery in which to be held, is it not? How can we get deliverance? Well, the full gospel of God's grace declares that, not only has Christ died *for* me, but that I have died *with* Him. It is therefore my privilege to *reckon* myself to be dead to sin and alive to God through Christ Jesus. Blessed freedom into which I am brought!

Freedom from bondage to the law. To seek to be justified by keeping the law is a hopeless task, and yet many are trying to obtain salvation that way. not only so, but many are looking to the law as a rule of life. But the Christian is not in bondage to the law. Is it, then, that we are to be lawless or to do what we like? Oh no! We have a much higher rule of life; even Christ.

"I through the law am dead to the law. that I might live unto God," Gal. 2:19. It is by believing the fact that I have died with Christ, that I get deliverance. How simple! And again, let us remember that *liberty* is not *licence*. I am set free, but it is to "live unto God."

How many souls are groaning under the yoke of legal bondage; trying to do their best and to live up to the standard of the law! Our standard is, as we have said, a much higher one, viz., "to walk even as He walked," I John 2:6, 3:3. We have a new life, a new nature, and a new object—Christ.

God said to Abram of old, "Walk before ME, and be thou perfect (or upright, or sincere)." This

places us directly in contact with God Himself, under His eye; and we may be assured that he who walks aright *before God*, will walk aright before his brethren and the world also. This delivers us from bondage to men, and seeking to be men-pleasers, which is so great a snare to us.

So let us take to heart the exhortation, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," Gal. 5 : 1.

Words of Help.

Wanted— We are anxious to get a series of brief outlines of Sunday School lessons. It has been suggested that many young S. S. teachers would be glad of help in this way, and we wish to assist in giving such help. We will be so grateful to any who can let us have suitable outlines. Editor.

