

The New Covenant Advocate

— and —

Kingdom Herald

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Jesus Prayed

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.—Luke 6: 12.

WE do not understand that our Lord prayed without cessation all night, though the text presents it that way. Our reasons are several. It would surely involve our Lord in much repetition; and in none of His recorded prayers is there any trace of that. He has said, also, that repetitions are vain; and would not Himself fall into so serious a fault. (Matt. 6: 7.) It is more reasonable to understand that there would be periods of prayer followed by others of meditation and again possibly others by sleep.

But when a critical examination of the text is made it is placed beyond doubt that "continued" does not refer to the act of praying, but rather to His staying all night in the place of prayer. A more literal translation of the latter part of the verse is—"and he remained through the night in the oratory [or, place of prayer] of God."

In Acts 16: 13 the Authorised Version translates the same word: "where prayer was wont to be made"; and the Revised Version says "a place of prayer." It is peculiar and unfortunate that the same word was not so translated in our text.

For this peculiarity has acted ill on some Christians, who have consequently engaged in long hours of prayer thinking they are following the Lord's example. Vain repetitions have been a consequent; and often exhaustion and physical prostration have resulted—while the Lord has not been honoured.

Repetition of prayers is a common proceeding in Roman Catholic communities; while "all night" meetings for the same purpose are at times conducted by Pentecostal People. Shakers and others, the idea of which is that if they persist and repeat long enough and often enough God will be persuaded to do what they ask even though their asking may be of things He has not promised. But this is a most undignified proceeding, and connotes a poor conception of the glorious majesty of the great God of heaven and earth.

In all of this there is, of course, a seeking for positive answers. But positive answers are arranged only for those prayers which are made for things promised.

Daniel's Prayer

For example, Daniel was a prisoner in Babylon for 70 years. Yet for 69 years he made no allusion on record to the deliverance promised at the 70th year. The people were told to submit quietly to their bondage. But in the 70th year deliverance was in sight (Dan. 9: 2), and then Daniel prayed for it.—Dan. 9: 3-20.

Similarly Elijah, who knew that God would cause a drought in Israel for $3\frac{1}{2}$ years, prayed not for rain until the foretold period had ended. Then said he to Ahab, "Get thee up, eat and drink: for there is a sound of abundance of rain." Then there appeared a little cloud like a man's hand in the western sky.—1 Kings 18: 41-44.

The Lord said of the Jews who prayed to God, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" And that promise has been fulfilled to sincere believers in Jesus.

Another positive promise is implied in what is today called "the Lord's prayer." Not that our praying as instructed will bring about the Kingdom; but that by praying for the Kingdom to come and God's will to be done on earth as it is in heaven, we place ourselves in a sympathetic attitude toward that Kingdom. Christ's kingdom will come, and God's will shall be done on earth; and Jesus told us to pray for that.

This does not mean that no other requests should ever be made; for even our Lord once mentioned a matter not promised; but with the proviso—"Nevertheless not as I will, but as thou wilt."—Matthew 26: 39; compare Matthew 26: 42-46.

We come now to a particular point of our topic, viz., the question,

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and Kingdom Herald

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The Work of Faith

Editorial

WRITING to the Philippians the apostle Paul said—"But I trust in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state." (Philippians 2: 19.) At this time he was somewhat lonely, not knowing whom to send to inquire, since only Timothy was with him, and he did not like to spare him, having much need himself of Timothy's companionship and cooperation. Paul had already sent Epaphroditus, though his sending was delayed by illness, and they were to receive him tenderly, as he was as yet far from well. Later on Timothy would visit them, and still later Paul would go himself, to confirm and establish them in the faith.

These messengers going backwards and forwards not only brought to the apostle news of the state of the various congregations visited, but they also gave the brethren news of the apostle's state.—Colossians 4: 7-9.

An interesting study of the faithfulness and work of two of the messengers of the apostle Paul (Tychicus and Onesimus) formed one of the addresses which was given at our November Conference and will (D.V.) appear in a later issue of this journal. This interchange of visits was exceedingly helpful and comforting to all of like precious faith.

Today, facilities for travel have vastly improved, but on the other hand the good news of the Gospel has been spread over a greater area of the earth's surface than it had been in apostolic times. But we have other advantages, which were not available to the apostle. The combination of the printing press and the Post Office enables us to spread the message of the Truth readily to "the four corners" of the earth.

For thirty-five years, the "New Covenant Advocate" has served as a messenger of God's purpose respecting mankind as revealed in the Scriptures, showing that Jesus is the One and only Sacrifice for sins for all men. The "Advocate" has also served to let the brethren know the "state" of the saints in other parts of the world—their trials and perplexities, their blessings and joys. The Lord has stood by us all, His grace has proven sufficient for each. As we tell one another this we are heartened to keep on as witnesses to the Truth in our respective localities; as well as to encourage our fellow saints in every way we can in sending out the Gospel of the Blessing to all the families of the earth.

The first issue of this journal appeared in April, 1909, with out late Brother E. C. Henningses as Editor. It was published by "The Covenant Publishing Co.," a registered firm name of which Brother Henningses was proprietor. In 1924, an association, called "New Covenant Fellowship," was formed under the Companies Act in the State of Victoria, Australia, and licensed as a non-profit making concern.

In the Memorandum of Association of the "New Covenant Fellowship" it is stated that—"The income and property of the Fellowship whencesoever derived shall be applied solely toward the promotion of the objects of the

Fellowship as set forth in this Memorandum of Association and no portion thereof shall be paid or transferred directly or indirectly by way of dividend, bonus or otherwise howsoever by way of profit to the persons who at any time are or have been members of the Fellowship or to any of them or to any person claiming through them."

As set forth in the Memorandum of Association—"The objects of the Fellowship are to promote interest in Bible Study, to deepen the spiritual life of Christians, and to beseech others to become reconciled to God through Jesus Christ our Lord and Saviour, by the promulgation as widely as possible of Biblical teaching, particularly that relating to the New Covenant ratified by the atoning blood of Jesus Christ shed on the Cross of Calvary."

Upon the death of our beloved brother Henningses five years ago Sister R. B. Henningses became President, carrying on the work in which she had so ably assisted her late husband. Brother H. Shallcross, who had been a Vice-President for a number of years, has now been elected as President.

Sister Henningses, in a letter to him, congratulating him, assured the President of her faithful co-operation in his earnest desire to serve the Truth in that capacity, and added—"I do not forget the encouragement dear Brother Henningses and myself received from your standing with us on the New Covenant doctrine which was being overturned by some. And your faithful service since then has been a blessing to us in the good fight of faith. You will be glad to hear that my health is improving."

The Secretary of the Fellowship, brother H. S. Winbush, has been appointed to carry out the editorial work of the "New Covenant Advocate." The President and the Editor ask for the earnest prayers of all, that they may have divine guidance in their efforts to continue the work of faith: the work of preaching the Gospel by means of the printed page, so that it may be readily sent abroad.

New Covenant Fellowship

It is advisable that all have a correct understanding of the purpose and function of the "New Covenant Fellowship," as some might be inclined to think that it is the name of some Christian sect. Sectarianism was denounced by the apostle Paul, when he said, (1 Corinthians 1: 10)—

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

The apostle had to exhort them in this way because the party spirit had taken hold of the Christian Church, various members ranking themselves under the names of different leaders—"I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." (1 Corinthians 1: 12.) As a body of Christians we are members of the whole Church, which the Lord began to build at Pentecost, and which He is still building as an institution entirely separate from and independent of the institutions of men. The Church, then, needs no name to distinguish it from another church; for there is but one Church. The Lord prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."—John 17: 21.

We are sincerely desirous of avoiding the error of making a division, but are one with every true believer in the Lord Jesus Christ, wherever he or she may be. In the organisation of "New Covenant Fellowship" the law provides that there must not be less than five members, and in order to avoid the appearance of organising a "sect" or "denomination" the Fellowship for the present consists of five members, all of whom are in the faith and work and have been for many years. One of the principal advantages of the establishment of the Fellowship is the right of perpetual succession without interruption by reason of the decease of any individual, thus facilitating the continuance of the work of the Fellowship.

Correspondence

The registered office has been changed to 20 Queen Street, Melbourne, Australia. Letters from readers of the "Advocate" should be addressed to the Editor at the same Post Office box number as previously (P.O. Box 797F, Melbourne).

All cheques, drafts and money orders sent to this address should be made payable to the Treasurer of New Covenant Fellowship. Helpful suggestions and remarks from interested readers are welcome and all inquiries from sincere truth-seekers will be received with pleasure and will be given careful attention. Owing to the decease of our British Representative (Brother R. A. Wallis) we are making arrangements for a new address for our British Branch. It is hoped that an announcement regarding this can be made at an early date. All communications (including subscriptions and donations) from the New Covenant Advocate readers in the United States and Canada should still be sent directly to Brother J. Cumming, 676 Fulton Street, Brooklyn 17, N.Y., U.S.A.

We are living in times in which we are very much restricted. Our paper supplies are strictly controlled. Fellow-workers are scarce. The harvest indeed is great and the laborers are few. We cannot do more than a fragment of what we see needs doing in the great field, which is the world. Another thing that circumscribes us is the financial limitation particularly at the present. Yet we could not have gone as far as we have done in publishing the Good Tidings had not donations come in, and we desire again to express our deep appreciation of the love and zeal of the brethren thus manifested.

The Advocate Sustaining Fund

As it was a work of faith to begin the publication of the "Advocate" thirty-five years ago, so it has been a work of faith to continue it and it is none the less so at the present time. The "Advocate" is not self-supporting and it depends upon the loving co-operation of its friends until it shall become so.

Cheerful Givers Fund

This fund is used for the general advancement of the publishing work. It circulates tracts, makes up the deficit on the "Advocate" when necessary, and supports the Book Department when required.

Many thousands of tracts have been distributed from door to door in the past, but there is much more work still to be done. Evangelisation with tracts means that considerable ground can be covered in a short time, and anyone interested in this reading matter left at his house is invited to write for more.

The Advocate Sustaining Fund, and the Cheerful Givers' Fund are supported entirely by voluntary contributions, which will be gratefully acknowledged from time to time in these columns.

We must give thanks to God, our Heavenly Father, for the Sustaining Power afforded in the past to all the efforts put forth by the friends of the "Advocate." To preach the Gospel of Jesus Christ by every means in our power is the responsibility of all. As opportunities come to us let us use them to the full. Many of the Lord's children are hungering for lack of spiritual food. Let us search them out and bring them to the green pastures where living waters abound. And let us do it with a single eye to the Glory of God, the Honor of His Son and the Comfort of His People!

JESUS PRAYED

(Continued from front cover)

"To Whom" Did Jesus Pray?

At once all Christendom would answer, "He prayed to God." And this is the real truth; our text says so. And well would it have been if Christendom had stopped there. Instead the truth is immediately made void by their tradition; for they say that Jesus is God; in which case Jesus prayed to Himself. This is, of course, an absurdity which even a child could discern.

The fact is that Jesus is the Son of God, and that God sent His Son into the world. He did not send

Himself. The theory in Christendom generally is that Jesus was God covered in flesh, and that our Lord was therefore of dual nature—God and Man. The theory is known as the "Doctrine of the Incarnation."

But one consideration alone is sufficient to show the futility of this doctrine. If our Lord had been both God and Man He could never have done the work His Father sent Him to do, and we should have been left without a Redeemer. For Adam was not God and man, but man only. Hence there would, in that case, have been no correspondence between Christ and Adam. Yet the scripture shows a certain correspondence between them to be an absolute necessity before redemption could be effected, or our ransom sealed. Jesus, therefore, was not God and Man, but man only; and that a perfect man, as was Adam before he sinned. Jesus was definitely called, "The Man Christ Jesus," who gave himself a ransom for all.—Heb. 2: 6-9; 1 Tim. 2: 4-6.

The man-made creed which deals with these profound matters is peculiar and mystifying. It need not have been so; for the Scripture is clear and plain on all that relates to the Divine Beings, God and His Son our Lord. For while the creed says that they are co-eternal, co-equal, and even co-substantial, the creed then strangely says that nevertheless they are two distinct Personalities—co-eternal, co-equal, etc.

If we take the last statement as true, then it may give rise to a proposition. We may ask whether, in that case, God should pray to Jesus?

The Son of God

We have presented the fact already that God sent Jesus into the world—which indicates that Jesus was not God. We have now to state another fact, viz., that Jesus was, and is, a part of God's creation. (Col. 1: 15; Rev. 3: 14.) Therefore He is, was, and always will be, a subject. That this is so is clear from His words to Mary—"I ascend unto my Father, and your Father; and to my God, and your God."—John 20: 17.

But if it be objected that this was said while Jesus was on earth and that His ascension made all the difference in His relationship to God, what must be thought, we ask, of His words recorded in Rev. 3: 12? In that prayer Jesus no less than four times spoke of the Father as His God. Bear in mind that the Revelation was given to John some 60 years after our Lord had ascended to heaven. Before leaving them, our Lord made a definite promise to His disciples that the Father would send them another comforter, even the spirit of truth. (John 14: 1-31.) And John 17 records our Lord's prayer just before His crucifixion—not that they should be taken out of the world, but that they be sanctified by the spirit of truth, and ultimately be with Him in glory.

Meaning of Prayer

What is the scriptural definition of Prayer? A Dictionary answer is, "An appeal to a higher power for aid or benefit." For example, a municipality may "pray" Parliament to grant it certain privileges. This is done by a properly drawn up peti-

tion. The municipality does not merely "wish" for the aid or benefit, but presents its wishes in words; that is, in concrete form. Otherwise Parliament would never hear.

Some think that mere desire (or "wish") constitutes a prayer. As the poet has put it, "Prayer is the soul's sincere desire, uttered or unexpressed." By which they are not expressed in spoken words in the hearing of others around them. God is able to read our thoughts, and therefore they need not always be put in words for others to hear.

In his letter to the Philippians (4) Paul says,

6 Be careful [or, anxious] for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

"LET your requests be made known." The word "let" is suggestive. It suggests that whatever we may have of requests or "sincere desires" we should not keep them to ourselves as mere desires, but pray to God for His guidance and help. This implies the use of words. And, since in prayer we approach the Highest Being in the universe, it also implies a reverential attitude. Hence to make prayer we kneel, or stand, or even remain seated, with bowed head and closed eyes, and in the best words we can command tell the Lord all.

Promises to Israel

The Lord promised certain things to the children of Israel. (Ezekiel 36: 25-37.) Having made the promises without reservation, they would surely come to pass. Yet it was the Lord's will that Israel should inquire of Him concerning them. There must be asking and earnest prayer about them.

God is pleased with the prayer of His children. When we were dead in sin He sent His beloved Son to open up a way of reconciliation and gave us this privilege of coming to Him in prayer. Prayer becomes a regular habit, and receives God's recognition. Therefore says Paul (1 Thess. 5: 17) "Pray without ceasing." And, Ephesians 18, pray always in the spirit, making your requests known to God. Our Lord Jesus also says (Luke 18: 1) "men ought always to pray, and not to faint." The personal benefits are incalculable.

As to whether God hears and answers, there are many scriptures proving that He both hears and answers. One notable example may be cited. When Nehemiah (the king's cupbearer) appeared before the king with a sad countenance, the king inquired the reason of it.

As sad faces in the king's presence were outlawed, Nehemiah was naturally "very sore afraid," when the king noticed it. He therefore explained to the king that he had received the depressing news of the city of Jerusalem: how it lay waste and its gates consumed with fire. But the king was kind and considerate and immediately asked, "For what dost thou make request?"

To delay answer to the king would be an unpardonable offence. Yet Nehemiah used a moment to pray to the God of heaven, as he stood before the king. And within minutes he received a favorable answer. God had heard Nehemiah and had directed the king's

mind to favour him by granting his request.—Neh. 2: 1-8.

There are times in the lives of us when far-reaching decisions have to be made; when, if you will, we come to crises. Our lesson shows that our Lord had reached such a time in these, the early days of His ministry.

For considerations that are deeper than at first may appear, it was the Father's will that He should have some from His disciples who should be His closest associates and distinguished from the rest as the apostles of the Lamb; and that their number should be limited to twelve.

Our Lord may at this time have had three or four hundred followers of faithful and worthy men. It was a very grave matter therefore who out of these should constitute the twelve. And as our Lord was now the Man Christ Jesus, a little lower than the angels, with correspondingly less power than He had before He came to earth, there was but one avenue open to Him for aid and guidance in this all important matter—to consult with His Father. Therefore He went out into the mountain to pray.

For think of what this decision meant. These, His close intimates, were to be put in trust with His great Gospel. They were to be the chief bearers of the Banner of heavenly truth and of the New Covenant; they were to sit on twelve thrones judging the twelve tribes of Israel; their names were to be written on the twelve foundations of the New Jerusalem. Therefore Jesus prayed.

It was a critical time. Later, in the most notable of all His recorded prayers, He acknowledges the Father's love and guidance, at that time (it would seem), when He said, "Thine they were, and thou gavest them me." (John 17: 6.) It was no mistake therefore on the Lord's part that Judas Iscariot was selected. The Lord had followed the guidance and aid the Father had given, for both of which He had earnestly sought all night, and God himself had given Him Judas as the despicable instrument of His betrayal.

There is not a single christian who escapes the necessity for making strong decisions at some time or other. Crises arise usually early in our career. Amongst the first is that of who shall be our future friends and close associates. All believers are *His* friends; hence they must be first and foremost ours. They are *His*; He gives them us. Marriage is another time of decision or crisis. Our time and means are still others, all needing prayer, and yet more prayer with searching of the Word. In addition, we can consult with other brethren in all these important far-reaching matters. Manifestly our Lord could not consult with His disciples. His sole recourse therefore was to God. But often the Lord is pleased to give us His word through the wise counsel of a devoted fellow believer. When we have used all these means of grace we may go forward trusting, for we shall have done all things possible and surely there can be nothing coming against us. But oh the woes, the disappointments, that lie in our way if we fail to pray and to consult others of faith, what losses to us; and it may be to the Lord's work!

SPRING CONFERENCE CONTINUED

Saints and Faithful Brethren*(Continued from December issue)*

A gracious provision has been made whereby God will count (or, "reckon") as holy and pure all true believers in His Son Jesus. In themselves the saints are weak and imperfect; and because of this they need, and are glad to have, the intercession of the Spirit on their behalf. The prayers of one another are also needed.—Romans 8: 27; Ephesians 6: 18-20.

In order to be a saint, we must submit to the process of perfecting which God has arranged by the sanctifying power of the Truth, by the ministry of the helps divinely provided, as well as by chastenings and the disciplines of daily life. (John 17: 17; Ephesians 4: 12; Hebrews 12: 7.) God has given us great and precious promises, and He expects us to develop a character pleasing to Him; by which we can manifest the fruits of the Spirit.—2 Peter 1: 4.

The Saints in the Kingdom

A wonderful promise is given to the saints. The Lord will give the kingdom to the saints, and they shall possess the kingdom for a thousand years.—Daniel 7: 18, 22; Revelation 20: 4-6. The Apostle Paul assures us (1 Corinthians 6:—

2 Do ye not know that the saints shall judge the world? . . .

3 Know ye not that we shall judge angels? . . .

That righteousness and purity which were reckoned to the saints, while in the imperfect flesh on earth, and which they tried to attain by endeavouring to live a holy life, will be given to them in absolute perfection after they have finished their course and at the Lord's coming when they are received unto Himself (Revelation 3: 4)—"they shall walk with me in white: for they are worthy."

The saints now are a people consecrated, set apart, for the service of Him whose servants we are (Romans 12: 1)—

1 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.

The Apostle Paul is addressing believers who have come to God through Jesus Christ and have received forgiveness of their sins, and have acknowledged faith in the precious blood of Christ. All these steps must have been taken before they could truthfully be called "brethren." The sacrifice in Romans 12: 1 cannot mean that the brethren were to offer their bodies as a propitiatory offering or atonement for anyone's sin: seeing that Jesus did it all. Hebrews 10: 10 says—"By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

That the believer is reckoned dead to sin and alive unto righteousness is shown by the Apostle in Romans, chapter 6. As God set apart the Children of Israel to be a holy nation, so our bodies are sanctified, set apart, and acceptable to God as instruments of service to carry out His will as it is made known to our renewed and sanctified minds.

Privileges and Duties

Numerous and varied are the privileges, duties and

experiences of the saints. One of the most precious privileges is to be in Christ. Also, to know the love of God and of Christ—its breadth, and length, and depth, and height; and to become participators in the same love, having the love of God shed abroad in our hearts by the Holy Spirit which He has given us, all these are great privileges.—Ephesians 3: 17-21; Romans 5: 5.

Saints must flee wordly evils and desires, "as becometh saints," in order to be filled with the love of God. (1 Timothy 6: 11, 12; Ephesians 5: 3.) They must deny themselves daily, and they must make holiness their chief aim in life. As 1 Peter 1 exhorts—

15 But as he which hath called you is holy, so be ye holy in all manner of conversation.

16 Because it is written, Be ye holy; for I am holy.

and 1 John 3—

3 And every man that hath this hope in him purifieth himself, even as he is pure.

Saints are also faithful brethren; and in Colossians 1 the apostle explains how they became holy and faithful brethren—

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins:

Also in 2 Thessalonians 2:

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

At one time these people were in the power of darkness (Satan's kingdom) but God in His love has arranged a plan for their deliverance whereby they can become Saints and faithful Brethren—translated into the kingdom of his dear Son.

The word "faithful" means steadfast, reliable. In our text it would be taken in its active sense as implying that belief in Christ—the resting on Him in faith—is the foundation for all Christian sanctity. They are the Christians whose faith is consciously and actively reposed on Christ that are the true and trusty members of the church.

The word "brethren" defines their relation towards their fellows. We are brethren of each other because we have one Father, even God. The Father is the Father revealed to us by His Son Jesus Christ. The life we have is the new life of sonship through Jesus Christ which is attained by adoption. (Romans 8: 19-23.) They are also brethren to each other in Christ, having "access by one Spirit unto the Father," and belonging to the "household of God."—Ephesians 2: 18-19.

Knit Together

The saints were the special objects of the Colossians' love. Their faith in Christ Jesus was strongly operating, and it worked by love to all saints. (Colossians 1: 4.) The Colossian brethren were looking forward to something more than earthly rewards: they

looked "For the hope which is laid up for you in heaven," (verse 5). An important part of their labor was that they should be "knit together in love."

This work was not only for the Colossian brethren, but it is for all saints and faithful brethren in Christ. In trusting in and loving the perfect Saviour, we learn to love the brethren—those who are endeavouring to follow in His footsteps. How can we do this? The only way to do this is to be "in Christ," (verse 4). To appreciate the meaning of this phrase "in

Christ," we have only to turn to the beautiful illustration the Lord gave to His disciples in the Parable of the Vine and the Branches (John 15)—

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

Let us appreciate our standing in Christ (Colossians 1: 12)—"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:"
—J. F. W.

Reconciliation

THE DERIVATION of "reconciliation" [L. *re*, again, and *conciliare*, to bring together] gives a clear meaning of the word. It means "the state of being brought together again." This conveys to our minds a series of pictures showing at least two parties who are friends, become estranged, and are then "brought together again" by an intermediary, it may be by letter, by spoken word or perhaps by some outside person.

Applying this to the Scriptures, first of all we see the friendliness existing between God and the human race, then the estrangement through Adam's transgression, and finally the opportunity for reconciliation through Christ's death on the cross.

Adam, the first of God's human creation, had the favour of God, who set him amidst the perfection and marvels of Eden, providing him with all things necessary for the sustenance of life in a perfect state, and giving him the liberty to converse with the Almighty. But from this wonderful position Adam fell by transgression when he disobeyed God's command that fruit of a certain tree should not be partaken of (Genesis 2: 17; 3: 6), for God could no longer recognise as a friend one who had disobeyed His righteous laws. We also learn from the Scriptures that not only was Adam alienated from God's affection, but so too is the whole human race on account of Adam's transgression as well as on account of each individual's own wicked thoughts and deeds. Paul tells us that "we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one:" (Romans 3: 9, 10) and that "all have sinned, and come short of the glory of God;" (Romans 3: 23). These statements are comprehensive, including as they do the whole human race from the first to the last in a state of unrighteousness. In Romans 7, Paul shows how powerful is the sin that dwelleth within—

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find them a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death? (or, marginal reading, "this body of death.")

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

The Worship of False Gods

Men in the past, and the present too, have set up false gods, worshipping them. The history of the Jews in the Old Testament shows that they were continually forgetting the one true God and turning aside to images of their own creation, ascribing to these mute powerless pieces of wood, silver, or gold, whatever attributes they cared to give them, making sacrifices to them and bowing down before them. Turning at random to a few of the many such references in the Old Testament, we learn that this was "not right in the sight of the Lord," "was evil in the sight of the Lord," "provoked the Lord to anger:", and "the Lord was very angry with Israel, and removed them out of his sight:". (2 Chronicles 28: 1, 2; 2 Kings 21: 2, 3; 2 Chronicles 33: 22; Judges 2: 12; 2 Kings 17: 18.) Not only did these Jews turn to false gods, but the surrounding nations—the Egyptians, the Greeks and the Romans—all had their own deities whom they worshipped and feared, and whom they surrounded with all manner of legend. (Psalm 115: 2-8; Jeremiah 10: 3-5) There was Ra (the Egyptian sun-god), Mercury (the Roman "Messenger of the gods"), Zeus (the chief deity of the Greeks), Diana, Hera, Apollo, Pluto and Jupiter, to mention but a few of the many to whom they gave supernatural powers. And in our present day men still find strange gods to follow: those of Buddhism, Brahmanism, Mahomedanism; and the largest denomination in Christendom has canonised many on the solemn statement of the Pope that one "renowned for virtue and for miracles he has wrought, is to be publicly venerated by the whole church, termed 'Saint,' and honoured by a special festival."

All this false worship was and is just as displeasing to the Almighty as was the idolatry of the Jews in Old Testament times. But the Jews, being under the Old Covenant, came under an additional curse because the penalty for failure to observe all the divine commandments given them was death. Life was promised to them if they kept all the righteousness of the law. (Galatians 3)—

10 For as many as are of the works of the law are under

the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12 And the law is not of faith; but, The man that doeth them shall live in [Diaglott—"by"] them.

The Mediator between God and Men

Because of their inherited imperfection and their own natural sinful tendencies, all Jews fell short of the perfection of the Law Covenant, and so merited and received the death sentence. However, God foresaw all this and knew that men would need a Ransomer—someone to pay a corresponding price in order to redeem the human race from the bondage of sin and death—as we heard this morning. Apart from the necessity for this "corresponding price," man needed to be reconciled to God through an intermediary, and this God arranged too.

By providing His Son, Jesus Christ, as "the Lamb slain from the foundation of the world" (Revelation 13: 8), God provided not only the Ransom Price but also the Mediator who would intercede on our behalf, and so be the means of reconciliation. (1 Timothy 2)—

5 There is one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

Hebrews 7 shows that the risen Christ by His appointment as High Priest became the surety of the New Covenant—

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

The Ministry of Reconciliation

While Christ Himself is our Ransomer, our High Priest and our Intercessor, He has, in this age (as He will do in the next), sent forth His messengers to impart the details of the New Covenant to the human race, and to speak in His name on the subject.

Concerning these messengers, the Lord said, through the apostle (2 Corinthians 5)—

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world

unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Some have heard this message during the Gospel age, but the majority of mankind who have gone down into death in ignorance of their Ransomer will be enlightened in the great work of the Kingdom Age, and so will have an opportunity to become God's friends and receive His favours.

To those of us who now appreciate God's goodness and love, James 4: 4 stands as a warning:

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.

The choice lies between the enjoyment of God's love and mighty power (entailing enmity with the evils of this world) on the one hand, and the light shiftless friendship and pleasures of this world (which mean God's enmity) on the other. There can be no doubt about the better of these two—God's love is a rock foundation. "... If we love one another, God dwelleth in us, and his love is perfected in us." (1 John 4: 12.) Therefore, being reconciled to God through Christ we will turn from the world's friendship to seek that of the brethren, for, as the apostle shows, to have the love of God we must be knit together in love with one another (1 John 4)—

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

These two texts show that our love of God will be reflected in our love for the brethren, and that true Christian unity in love is dependent upon reconciliation with God. A hymn that we often sing sets out clearly the quality of the love that is necessary amongst us:—

May the love of Christ abide,
In our hearts unceasing,
Gushing forth a gladd'ning tide,
Evermore increasing.
Love that seeketh not her own,
Love on Calvary's hilltop shown,
Love the greatest ever known,
Fill our hearts forever.

—E. M.

One Body, Many Members

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into [Revised Version, "of"] one Spirit.—1 Corinthians 12.

BEFORE considering the subject of the Body and its Members referred to in this passage, it will be as well for us to have a correct understanding of the Greek word "Christ" as used in verse 12. This

word, which means "the Anointed," is generally used as a descriptive title of the Lord Jesus who was anointed by the Holy Spirit at His Baptism. This anointing was received by the Lord Jesus alone. But sometimes the word "Christ" is used to describe the Church, as in this passage. (1 Corinthians 12: 12.) That such is the intention is shown in the following verse (13)—"For by one Spirit are WE all baptized into one body." The Church, which is a body or aggregation of believers, is anointed by the Holy

Spirit. Many Scriptural Passages could be cited to show this, such as Acts 2:

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Paul, writing to the Ephesians, explained that God's Holy Spirit is given to each member of the Church after he or she, individually, has heard the Truth and believed it. (Ephesians 1)—

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.

The Apostle John also refers to the anointing of the Holy Spirit which the believer receives from God through Christ showing that it was not to be a temporary or passing experience but a permanent one. (1 John 2)—

20 But ye have an unction [Emphatic Diaglott—"anointing"] from the Holy One, and ye know all things [or, ye all know it].

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him [margin—"in it"].

The Apostle Paul, in 1 Corinthians 12: 12, likens the anointed body of believers constituting the Church (referred to in this passage as "christ" or "anointed") to the human body, including all its members (the head as well as the other parts). As the various parts of our physical bodies work in harmony with each other and are interdependent upon one another, so also should there exist a oneness and harmony and interdependence of all members of the Church. If one member of the Church is affected by some circumstance all the other members should be sympathetic towards that one.

(Continued in February issue)

The Important Anniversary

IN CONFORMITY with the calendar in vogue among the children of Israel in Palestine during our Lord's First Advent, the fifteenth day of Nisan this year will fall on Saturday, April 8, beginning at sunset on the previous day. Therefore the correct date in 1944 for the observance of the Memorial Supper, in commemoration of our dear Redeemer's death, is Friday, April 7, after sunset. According to the Jewish calendar this is the true anniversary this year of the same night in which the Lord Jesus was betrayed and in which He instituted the Supper with bread and wine, commanding His disciples henceforth to—"this do in remembrance of me."

The Scriptural reasons for an annual observance of our Lord's death on behalf of sinners are set forth in the little book, "The Church and Its Ceremonies," mentioned in the book list on this page.

In obedience to the Saviour's command, the congregation at Melbourne will assemble on Friday, April 7, at 8 p.m., in the usual meeting place, Forester's Hall, Chapel Street, between Toorak and Malvern Roads, South Yarra.

Country and suburban friends, believers in Jesus as our Mediator, Passover Lamb, and Ransom Sacrifice are cordially invited to observe the Memorial with us. On request, invalids and others unable to be present will be supplied with unleavened bread by post or messenger as most convenient. Let none of us, whether solitary or in company with others, fail to obey the Lord's command in this respect and let us all wait upon the Lord for His blessing.

New Covenant Book List

Bible Talks for Heart and Mind.—The Book of Comfort, showing the loving purposes, past, present, and future, of God toward our race, the blessings of the New Covenant, with the special privileges of the "High Calling." Cloth gilt, 3/- (75 cents). Postage extra in Australia, 3d.; in other British Dominions, 4d.; elsewhere, 6d. (12 cents). Special price to "Advocate" readers, 2/- (50 cents); postage extra as above. Paper covers, 2/- (50 cents). Special price to "Advocate" readers, 1/4 (30 cents). Postage extra as above, or 8/- (\$2.00) for 6 to one address postpaid. In N.C.A. form, 1/- postpaid; or per dozen, 6/- in A/sia; 7/- in other British Dom., 8/- (\$2) elsewhere.

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The New Covenant Advocate

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SPRING CONFERENCE CONTINUED

One Body, Many Members

(Continued from January issue)

Meaning of the Word "Body"

The English word "body," and its Greek equivalent have a wide application, both literally and figuratively, individually and collectively. We use the word in regard to the whole physical frame, including the head; denoting the individual as a whole. We also use it to refer to the bodily form without the head, as when a person or animal is decapitated. The trunk, apart from the head and limbs, is still spoken of as the body. Besides its use in an individual sense the word may be used collectively. A collection of persons, for example, is spoken of as "a body of people."

Again, a large amount, mass, or quantity, of any one thing is sometimes referred to as a body. An ocean, for instance, is "a large body of water." In view of this wide application of the word, we see the need to understand which meaning is intended whenever the term is employed. The figurative use of the word as it is applied to the Church is found in Romans 8:

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

In this passage the apostle is speaking of the whole company of believers as a body. We, and all members of the Church, groan within ourselves earnestly desiring the liberation of the Church from its present state of suffering to the state of the Church glorified. The apostle Paul used the word "body" in Romans 12, employing it, in the first place, to refer to a physical body including all its parts, and, in the second place, as an illustration of the oneness which should exist in the body of believers in Jesus.

4 For AS we have many members in one body [i.e. the natural human body], and all members have not the same office:

5 SO we, being many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

From an examination of these verses it will be seen that the apostle recognised that in the Church there is a variety of different offices to be performed by individual members, and that each is to work in loving harmony with the other. This thought is emphasised in verse 10—"Be kindly affectioned one to another with brotherly love; in honour preferring one another." When the condition of true brotherly love prevails in the Church it is a sure sign that its members are disciples of Christ. The Lord Jesus made a statement to this effect (John 13)—

35 By this shall all men know that ye are my disciples, if ye have love one to another.

Head Members Included

Let us consider carefully the lesson contained in 1 Corinthians 12: 12-31. This passage is erroneously supposed by some to teach that the Church is as a headless body on earth, the head being in heaven. But the reference proves just the opposite to that! There are "eye" members and "ear" members mentioned, clearly indicating that the Church is looked upon by the Lord as a whole body for the eyes and the ears are located in the head. It follows, then, that the Church on earth has various head members which correspond to the hearing and seeing organs.

The entire human body is used as a figure of the Church in its entirety as viewed over the whole of the Gospel Age as well as at any given period of its history. And in the complete body of the Church God has set many members (1 Corinthians 12)—

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

(Continued at foot of next page)

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Memorial Supper, 1944

THE FIRST DAY of the month of Nisan will correspond this year with Saturday, March 25, beginning the previous evening at sunset. This is in accordance with the calendar in vogue in Palestine at the time of our Lord's earthly ministry, and still followed by the Jews today. The fifteenth day of Nisan will therefore correspond with Saturday, April 8, beginning Friday, April 7, at sunset. The time for the celebration of the Supper in memory of our dear Lord, and His death for us and for the whole world, will therefore be on Friday, April 7, after sunset. This is the anniversary of the institution of the Supper, also of His death, which occurred before the next sunset.

The Congregation at Melbourne will, D.V., assemble for the solemn commemoration at 8.0 p.m., in their usual meeting place, the Forester's Hall, Chapel Street, between Toorak and Malvern Roads, South Yarra. All believers in Jesus as their Redeemer and Mediator under the terms of the New Covenant, are made welcome to partake with us on this as on every such occasion as it comes around each year, whether they meet regularly with us or not. The prayers of all are asked for the divine blessing on all in every place who thus obey the Lord's command to "Do this in remembrance of me."

ONE BODY, MANY MEMBERS

(Continued from front cover)

The figurative manner in which the apostle describes the different offices performed by individual members applies to all the members of the body; from the head to the feet. Some who wrongly think that the head refers to our Lord Jesus would have us understand the figure of the body in some way or other to refer to time. They say that the feet represent the believers of the present day whom they call—"the feet members." But a careful review of the passage does not give any ground for believing that the apostle had any intention of setting out a chronological sequence, when giving this particular illustration. Apart from the statements in other verses in this chapter, verse 21 alone should convince everyone that the head referred to in this figure cannot represent the Lord Jesus. Still using the illustration of the physical body, this verse (21) refers to the fact that the head CANNOT say to the feet—"I have no need of you." To apply that statement to Jesus and Church members as Head and feet respectively would deny His Lordship. It is not true that the Lord cannot say to the feet—"I have no need of you." The feet members are useful but not absolutely necessary to the Lord, therefore He is not to be understood as the Head in this illustration.

Those Scriptures which speak of Jesus as Head of the Church do not liken Him to the head of a natural body but they refer to Him, as the Head, Captain, or Leader of a company of people. An example of this is to be seen in Ephesians 1: 22, 23 where He is spoken of as the Head of the Church or group of believers, as a king may be the head of an army of soldiers.

In Colossians 1: 18 He is again referred to as the Head or the Leader of the body of believers, the Church.

God Hath Set the Members

Let us observe carefully the thought expressed in 1 Corinthians 12: 18 where we are told that God hath set every one of the members in the body "*as it hath pleased him.*" If God has seen fit to place the various members of the Church in the several positions we should appreciate and assist the work of each member in his respective position. We should not be like the children of Israel who murmured against Moses and Aaron whom God was pleased to place in their respective positions. (Numbers 16.) We know of the importance of each individual member of our physical bodies. Every part has its particular mission to perform and it is difficult for a person to get along comfortably and conveniently without having every one of their bodily members working satisfactorily and in complete harmony. And so it is with the body of Christ, the Church of believers. Every member should fulfil his or her responsibility exercising all care and love to avoid any schism in the body (1 Corinthians 12)—

25 That there should be no schism in the body; but that the members should have the same care one for another.

The responsibility then rests with each individual. The apostle Paul emphasised this fact in 1 Corinthians 11: 28—"But let a man examine himself, . . ." Earlier in the chapter (verse 18) he said that he had heard of divisions taking place among the Corinthian believers—

18 For first of all, when ye come together in the church, I hear that there be divisions [margin—"schisms"] among you; and I partly believe it.

Should such a state of affairs arise it would be quite contrary to the apostle's counsel in regard to the harmony which should exist in the body of Christ; it would be inconsistent with the command to "love one another"; it would savour of the things of the world and would bring the Lord's chastening and condemnation. There is a good reason then for Paul's exhortation (1 Corinthians 11)—

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

In order to maintain production in our factories today the industrialist endeavours to foster the spirit of "team work" by encouraging each individual operative to perform carefully the task allotted to him which is but a small section of the whole work. When this is done, then the production of the factory goes on smoothly and there is no lag or inefficiency. If this is an important factor in industry, should it not be more important with the Church?

Let us, as individual members of the body, be faithful in devotion and service to the Lord and as helpful as possible to fellow members of the body. Let us then not have any dissatisfaction or schism in the body, but whole-hearted team-work. The Lord has

given us a task to do: let us see that we carry it out in His way, remembering the parable of the Pounds (Luke 19: 12-27), and the command—"Occupy till I come."

—H. S.



Fellowship

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But 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.—1 John 1.

THE GREEK WORD here translated "fellowship" is *koinonia* (pronounced koy-nohn-ee-ah) and is defined as meaning "partnership, participation, or (social) intercourse, or (pecuniary) benefaction." It is translated by several English words in a number of passages of Scripture, including "communicate" (Hebrews 13: 16), "communion" (2 Corinthians 6: 14; 13: 14), "distribution" (2 Corinthians 9: 13), "fellowship" (1 Corinthians 1: 9); Philippians 3: 10; 1 John 1: 3, 6, 7).

The thought intended by the word is—"to be sharers of, or participators in; or to be partakers of anything; having something in common." In our text (1 John 1: 3, 6, 7), the things which the brethren were to have in common or share, or all partake of, were the things concerning Jesus Christ, which the apostles declared unto them; things which they had personally seen and heard. The reason given for his declaration of this was "that ye also may have fellowship with us." They were to have a knowledge of, be sharers of, or be partakers of the same truths concerning Jesus while in the "flesh," which the apostles declared.

They were to understand how Jesus was made flesh, that He might suffer and die for the sins of men, also the wonderful truths concerning the heavenly reward for all who were willing to follow Him, even unto death.

It would be good to bring the thought right down to our own day, and apply this fellowship of the knowledge of the Truth to ourselves. We know and believe the same precious things as the apostles did. We are sharers of—or participators in—the same Truth. The knowledge came to the apostles through Jesus, who was God the Father's messenger; thus we, believing these things, have a fellowship in knowledge. Yet this in itself is not sufficient; there is something else which is essential, and that is to conduct our lives according to such knowledge.

Walking in the Light

When one has been enlightened with the Truth, it is necessary for him to walk in that light; he must rearrange his life and conduct in harmony with the knowledge which God has revealed to him. (1 John 1: 1-7.) The believer must put off the "old man,"

with its wrong habits and desires: But that is not all. He must come more and more into harmony with (and more like) the Lord Jesus; and more God-like; thus establishing the fellowship between himself and the Father; and between himself and Jesus, the Son of God.—Hebrews 13: 9; 2 Peter 1: 12.

The Christian convert must not continue willingly in his former way of unrighteousness, and so have "fellowship with devils" (1 Corinthians 10: 20—Authorized Version). The Emphatic Diaglott renders the passage, "become associates of the demons"; that is, of the fallen angels—powerful agencies which the enemy Satan uses to mislead all who seek to reform their lives—and, being reformed, seek to "walk in the light, as he [God] is in the light."

Fellowship with God

Rather than have fellowship with devils or the demons our text exhorts to fellowship with God. Let us read again 1 John 1—

5 . . . God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him [God], and [still continue the old conduct] walk in darkness, we lie, and do not the truth:

7 But if we walk [conduct ourselves] 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.

The repentant one, claiming fellowship with God, must seek by every means to imitate God, to be holy as He is holy (set apart from all evil), otherwise he is acting a lie, in continuing to walk in darkness, or evil, and so forfeit the promised privilege of the cleansing of our sins. By continuance of obedience to them, such a one is in reality having fellowship with devils.

Fellowship in Suffering

Our Lord's suffering had two aspects. The first and greatest reason for His suffering vitally concerns you and me, and all who have believed, and those who will yet become believers through the ministrations of those who have believed. But His suffering unto death means more than that; it vitally concerns every individual who has ever breathed, and those who will still come into existence. Every one of them shall, in God's due time (if not in this life), when brought back from death, be brought to a knowledge of His Son's suffering as a Ransom for all.

Many millions of all nations and colors have passed into death. Yet, even though they have been in the grave thousands of years, the Lord will not find any difficulty about it. God has arranged that "all that are in the graves shall hear his voice, And shall come forth"; some to enter into their reward, but the great majority to hear for the first time the truths concern-

ing Jesus Christ, and the opportunity before them of acceptance of Him as their Saviour. All who then believe will also have fellowship with all who have believed in earlier times.—John 5: 28, 29; 1 Timothy 2: 3-7.

The most important reason (as mentioned before) for the Lord's suffering was that He might give Himself a ransom for all, which He did when He expired on the cross of Calvary. The second aspect of His suffering was for righteousness' sake. It is now, even right down the centuries, the privilege of all who have followed in His footsteps to suffer with Him in this way. The Prophet Isaiah says of Him (Isaiah 53)—

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

His persistence in the proclamation of the New Covenant of love and mercy to His own nation brought suffering and sorrow on the One who loved His nation so much as to die for them.

Fellowship in the Holy Spirit

The Lord did not hide from the disciples the difficulties which were before them: "In the world ye shall have tribulation." He at the same time gave them comforting assurance of peace in mind and heart. (John 16: 33.) After explaining the blessings which would be theirs by the indwelling Comforter, He said (John 14)—

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

The Lord who had been their Comforter, Guide and Friend was going to leave them. Though they sorrowed at the prospect, the Master had given them loving assurance that, during His absence (even though they would suffer persecution in following Him), they would have His peace. They would have the help of the Comforter, the Holy Spirit. After its reception on the day of Pentecost this powerful influence was demonstrated mightily in the waiting disciples. The Church still has the Comforter, though not manifested in miraculous physical healings as in the early church. Nevertheless, all who believed have been blessed, and have received from God the seal of sonship. And they can testify to the joy and peace it brings, giving ability to understand and appreciate God's Word.—1 Corinthians 13: 8; Ephesians 1: 13; Romans 8: 14-17; 1 Corinthians 2: 9, 10.

The apostle Paul rejoiced in his sufferings for Christ's sake. His privilege of fellowship with the Lord in suffering for righteousness was exceedingly great, as the Lord's words indicated to Ananias, whose privilege it was to tell Paul of God's choice of him as an apostle (Acts 9)—

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

And so it was fulfilled. Yet the apostle speaks of all his persecutions and sufferings and anxieties as "our light affliction, which is but for a moment,

worketh for us a far more exceeding and eternal weight of glory."—2 Corinthians 4: 17.

Here is a wonderful example for all who have fellowship with the Lord in suffering, also fellowship with the apostles, and with all who have suffered with Him, to look upon suffering as the apostle looked upon it. All of the suffering one has in this life is, as it were, only for a moment, compared with the fellowship which awaits all such in glory with the Master—in that great day.—Revelation 3: 21; 1 John 3: 1-3; 1 Peter 1: 3, 4.

A child has to have sorrows, as well as joys, in his life as he grows. When he is grown-up he looks back and realises that, in reality, his sorrows were small, and not very serious. He realises that he learned by them that sometimes he needed punishments. He realises that they were all a part of the training necessary, and administered in kindness. So our Heavenly Father permits persecutions to come along on account of faithfulness in fulfilling His will in the service of His Son.

Let us then try and realise our need of correction as well as persecution and opposition, that we may become more established in the way of righteousness; even as a tree grows roots deep into the ground, and is thus better able to stand up against the strong winds which assail it. The more and the harder the storms blow, the deeper the trees send down their roots into the earth, that they may be enabled to withstand the strains imposed by the winds. So the Christian grows the stronger by reason of continued resistance to temptations and sometimes fiery trials which the Lord permits to assail us.—Romans 8: 28; 1 Peter 4: 12-16.

The comforting words of the apostle to the Corinthian brethren come down to you and to me. "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."—1 Corinthians 10: 13.

Satan has the desire to sift us as wheat, seeking to lead away, hinder, discourage, etc. He lives with that one object in view and is never tiring. But there are other watchers, the heavenly angels, who will and who do assist those who seek God's favor and help.—Matthew 4: 11; 18: 10.

By accepting divine help in this way we have fellowship with the Corinthian brethren, who, in their time, were assailed by the adversary, and who were called upon to control their "old man"—their old dispositions and desires.

Fellowship in the Afflictions of Christ

In our Lord's sufferings for righteousness, we can and must have fellowship. Suffering with Him is essential to insure our continued future existence. The Apostle Paul suffered on account of his faithfulness in his ministry, that the brethren through his ministrations might be brought to a knowledge of the Truth. His care of the churches often brought him much anxiety as well as much joy in the knowledge of their faithfulness. So all believers, though perhaps in a smaller way, must suffer for righteousness. The apostle says (2 Timothy 2)—

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 It is a faithful saying: For if we be dead with him, we shall also live with him:

12 If we suffer, we shall also reign with him; if we deny him, he also will deny us:

The conditions here are to be noted—"If we SUFFER, we shall also REIGN with him." Timothy's instructions were—"Of these things put them in remembrance." (2 Timothy 2: 14.) In this our day these instructions are for us, too.

The Lord Suffered as a Sin Offering

The Apostle expected to suffer more or less affliction for Christ's sake during the remaining years of his life; there were still trials ahead before he finished his missionary course. He accepted these afflictions as something to be expected, as he intimates in his epistle to the Colossians (chapter 1)—

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.

There has arisen a serious misunderstanding of the words of the apostle here; as though Paul sets out the thought, that the Lord Jesus had not suffered the full measure of His afflictions as an offering for sin, and so had left behind some which the apostles and other believers must fill up—to make the offering complete. But the apostle says nothing of the kind.

Taking the verse and its context as a whole, it will be seen that Paul was rejoicing in his privilege of suffering which was brought about by his teaching and preaching the gospel to the Colossians and others. He realised that his sufferings were not at all as an offering for sin, but for the ministry of the gospel and in order that he might spend his life in following after righteousness. But these oppositions and sufferings would still continue during his missionary work. He would yet encounter much more opposition for the elects' sakes. This is what he means when he refers to that which is lacking—that is, still to be experienced of the afflictions of Christ in his flesh for the sake of the church.—2 Timothy 2: 10.

The death of the Lord Jesus on the cross was the all-sufficient sacrifice for sin, and for all time—WITHOUT ANY OTHER ADDITION OR SUPPLEMENT of any description whatsoever. Jesus gave his life, *Himself*, as a ransom (or corresponding price) for all. His shed blood was the seal of the New Covenant as well as the Sacrificial Offering for sins.—Matthew 26: 28; Luke 22: 20; 1 Timothy 2: 5, 6; Hebrews 9: 14, 28; 10: 17, 18.

Fellowship in Glory

Realising, as we do, that our death has no such significance as being a part of the offering for sin,

we also realise that in our sufferings in the Lord's service before we die—sufferings of self-denial and persecution—in these we have a fellowship with our Lord. We also realise that suffering is a pre-requisite to reigning.

The promises are to all in the Gospel Age who seek to glorify the Son, and by so doing glorify the Father who sent Him, in their daily conduct; that they shall have a part in His glory in the future. They shall be joint-heirs with the Son of the Almighty God;—"if so be that we suffer with him, that we may be also glorified together."—Daniel 7: 21, 22; Matthew 19: 27, 28; Romans 8: 14-18; 1 John 3: 2; Revelation 20: 4, 6.

Fellowship in Service

There must be also a fellowship with Him in service, the service of His brethren and ours. The Lord set an example of willingness to suffer great loss in His giving of Himself for others. (Romans 15)—

2 Let every one of us please his neighbour for his good to edification.

3 For even Christ pleased not himself; . . .

Therefore all who would have fellowship with Him must have the same willingness to suffer in the service of others. There are quite a number of ways in which the losses may be felt: loss of time, ease, comfort, pleasure, money, etc., in the work of faith. There may be often little or no apparent result of our labors at the time; yet the service must go on just the same. The Lord gave His home, His comfort. His all—Ecclesiastes 11: 1-6; Isaiah 55: 8-11.

Let us therefore (as the apostle exhorts in Hebrews 12: 2, 3) continually look unto Jesus;—

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Let us not weary in well doing; let us be willing to have true fellowship with Him in all things to the fullest extent of our ability; and strive diligently that we may be able, with His grace, to continue steadfast in the fellowship of the Father, and His Son, and all the saints. May we, who are of those "which are alive and remain" (1 Thessalonians 4: 17), make our calling and election sure; even as the apostles and others faithful to the end have done, and are now (we believe) entered into the joy of their Lord in the heavens.—Colossians 2: 1-8; 2 Corinthians 12: 10, 11; Matthew 25: 21; 1 Thessalonians 4: 17.

May the Lord grant unto each one of us His guidance and strength in the patient continuance in the doing of His will; that thereby our "hearts might be comforted, being knit together in love,"—united in fellowship with Him and with one another!

—A. K.

Philadelphia and Laodicea

OUR CHOSEN Conference Topic, "Knit Together in Love," is indeed a wonderful and heartwarming subject to talk and think about: each separate individual person joined in love to all other persons in Christ, each one doing his ut-

most to help his companions and vice versa. If that condition "knit together in love" really exists among Christians, they must be a truly happy people. But—looking around at nominal Christendom today—this state of affairs hardly exists; a

great number of so-called Christians being only lovers of themselves trying to get all they can for themselves. They are not "knit together in love" to anyone else. So there is among them a great deal of backbiting, and disagreeableness, and these people cannot be Christians or followers of Christ in the true sense of the word: they are only imitations of the real thing; like the "tares" are of the "wheat" spoken of by our Lord in His parable.—Matthew 13: 24-30. The one could not be distinguished from the other till it brought forth fruit. And the self-righteous organisations, which have gathered them in, and are very willing to keep them, are like the "bundles" into which the tares are gathered. Indeed, those in authority over these bundles are very proud to point to any of their members who have great worldly names or great worldly wealth, no matter how those names and wealth were obtained.

The professedly Christian world of today is proud, boastful—is not a lover of poor, meek, humble persons, and because of this cannot be called truly christian, for Christ Himself was very humble, and associated with them who were also humble.

That men should be lovers of their own selves is definitely stated in the Bible; for we read in 2 Timothy 3—

1 This know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy.

And with such people we are distinctly told to have no association whatsoever.

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God:

5 Having a form of godliness, but denying the power thereof: from such turn away.

In the messages to the seven churches we have an outline of the Gospel Age as a whole, right down to our own day and time; not only of God's own chosen people, but of nominal Christianity as well. Each letter, referring to a different period during the age, gives advice and warnings to the Lord's people, telling them to hold fast to the one true faith, and not to partake of the evil referred to in the particular letter for their own period, lest they suffer God's wrath which is to come upon the evil doer.—Revelation, chapters 2 and 3.

The titles of the churches to whom the letters are addressed have a meaning in connection with the several times and conditions during the different periods of the age. The letters to the churches are generally considered by Bible scholars to refer to various periods in the history of the Church.

During the age many trials have come upon God's faithful people, and rich promises of blessing were made by the Lord in the various letters to those who patiently endured their trials and were overcomers for the Lord's sake.

But at the present time we wish to deal particularly with the last two messages; namely, Philadelphia and Laodicea; as they help us to understand how nominal Christians have become lovers of themselves and how their lukewarmness to God is manifest in our own day and time, we being now in the Laodicean period. These letters are found in Revelation 3: 7-22.

Love of the Brethren

The name for the Philadelphia period in the Church's history is suggestive of one of the main movements towards religious freedom: brotherly love, or love of brethren. Here we see something of the "knit together" of our Conference Text; and it is very different from that of compulsory state-organised religion, which generally existed before the Philadelphia period—religion to which one was compelled to give support as a duty, and not because of the love one had for the brethren. The open door is brought to our notice in the Philadelphia message—a door to freedom from compulsory worship to that of worship in a brotherly, loving way.

The Philadelphia period started about the close of the 1,260 days (or "time, times, and an half") spoken of by Daniel the prophet (12: 7), which were fulfilled in 1799 A.D. And soon after this time several Bible Societies were formed (about 1800-1805 A.D.) by which great numbers of Bibles and Testaments were printed and distributed free or at a very low cost. The object of the British and Foreign Bible Society was to cover and reach all languages with the printed Word.

Also many great truths began to be preached shortly after this time; such as, the second advent of Jesus Christ soon to be expected (though with erroneous ideas concerning the manner and time of His coming), also truths relating to justification by faith, and that the penalty for sin was death, not life in eternal torment. They also perceived that God intended that Jesus Christ should reign for a thousand years over the whole earth. But by many the prize of an heavenly inheritance was not understood.—See 1 Peter 1: 3-5; 5: 10.

In all of this we can see how the door of opportunity for all to worship God had been opened. A door which the Lord Himself had opened, by the increase of knowledge, and by the marvellous inventions which had begun to be made shortly before this time. The printing press, by which God's faithful people could print Bibles quickly and more cheaply than ever before, was "an open door," which the Lord Himself had set; "and no man can shut it." (Revelation 3: 8.) That "door" is still open today, and wider than ever—as the light of truth shines more and more unto the perfect day. A door more widely open and even greater and more effectual than that "great door and effectual" which Paul said was open to him.—1 Corinthians 16: 9.

We see that it is greater and more effectual by reason of the greatly increased facilities for spreading the truth since Paul's day. Paul when preaching would be heard only within a very limited distance. But today by means of "telephone" and "wireless" one can be heard over the whole world. Also Paul's method of travelling was very slow compared to that of either motor-car or aeroplane today. We also have the typewriter as a fast method of writing letters and copies of letters, compared to Paul's way of writing by hand; besides large printing presses turning out daily newspapers by millions.

So we see that the open door of the Philadelphia period—which no man can shut—is the opportunity for all to read the Bible for themselves, and to study it; spreading its good news abroad to others, as well

as accepting God's good gifts therein for themselves. And although God's people were tried during this period, as Revelation 3: 8 tells us, they succeeded in keeping His "Word," and denied not His "Name." (Verse 8.) Therefore God also kept them in the hour of temptation, and all who were overcomers will receive the reward God promised them.

The Church in Laodicea

But other conditions have arisen in the last period. That is the Laodicean time—which we are in now. The increase of knowledge, inventions, and greater facilities for travel have had a detrimental effect on some. Freedom to worship and study God's Word means to them that it really does not matter what one believes so long as one is sincere in that belief. They say that all may differ very much from one another, but nobody really knows what is right; and perhaps all are right to some extent and their ideas should be heard. To them—whether everyone agrees or not—such people are still all Christians.

But all that is false reasoning. With the growth of liberty and the increase of inventions, came also many worldly amusements; and many church members became merely nominally so, preferring to enjoy themselves, rather than to trouble about finding out which things are true and which are false. This is the lukewarmness spoken of in the letter to the Laodiceans. They have become insincere, having a form of godliness but denying the power thereof. Nevertheless some say, "Look at all the good works the church members perform; isn't that work for the Lord?" But the Lord does not say there are no works. *The lukewarmness is in regard to the truth.* And He counsels such to buy of Him "gold tried in the fire." This refined gold is nothing less than Divine Truth.—Revelation 3: 18.

The Lord in this letter shows us what He expects of us. He wants us to be positive in our convictions, not just half-and-half or lukewarm, tossed to and fro, blown about by every wind of doctrine. He says, "I would thou wert cold or hot." Revelation 3: 15, 16. "Cold" is positive; so also is "hot." Therefore let us make sure that we are just as positive as either hot or cold in our love of truth and our love towards the brethren. He also makes known to us what He intends to do with them who are neither hot nor cold. "I will spue thee out of my mouth." (Verse 16.) God will not have anything to do with those who persist in lukewarmness; He will spurn them. A lukewarm thing in the mouth is most distasteful. If one is given a lukewarm drink or a lukewarm meal one does not really enjoy it. It is most unpalatable; he or she will prefer to throw it out, rather than take it like it is.

Let us heed the warning given here, particularly for the Lord's people of our own day and time, and let us be strong in our faith towards God—that we be not among those who are rejected.

The name "Laodicea" is derived from two words—*laos*, meaning "a people" (people in general), and is rendered "people" in the New Testament, and *dike*, meaning "right" (as self-evident), i.e. "jus-

tice" (the principle, a decision or its execution), which is rendered in the New Testament—judgment, punish, vengeance.

The name Laodicea has been interpreted in two ways. Either as the Lord judging His people, including nominal Christendom, or as the people taking it upon themselves to rule the church over which the Lord only is Head and Ruler.

Because of men's love of themselves, and the numerous inventions which make it easy for them to obtain all kinds of pleasures today, zeal for the truth is lost to the generality of men. He feels that he has plenty, and says in effect, "I am rich, and increased with goods, and have need of nothing; so do not bother me with controversial subjects, or as to what exactly is the truth." But the Lord sums them up differently—"And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The fact is that whatever value there may be in present goods and pleasures, it can be only temporary. For this present "order of things" is to be taken out of the way.

Therefore let us buy of Him "gold tried in the fire," that we may be rich in spiritual things. And let us have on the white raiment of righteousness which is imputed to all those who by faith are zealous for the truth. May we have our eyes anointed with eye salve, and not be blind as those who think that they have plenty and are in need of nothing.

Christendom is rich in money, and other things of the world, and in tradition as well; and says they are in "need of nothing"; and therefore they do not seek to buy the refined gold which the Lord has to offer. They prefer her traditions to Divine Truth, and are therefore lukewarm towards God, and will therefore be rejected. If we associate ourselves with them, and do not make a firm stand for the truth, but are among those who "agree to differ," being too weak and fearful for what may be said and done to us by others, we too may find ourselves rejected by the Lord as lukewarm. Therefore let us separate ourselves from great Babylon and be positive for the truth—just as hot and cold are positive—for the Lord is very loving towards those who repent, and who become full of zeal for Him.

The Lord's loving-kindness is shown in verse 20 of Revelation 3—

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

In partaking of such special friendly fellowship as supping with the Lord and He with us, we will become "knit together in love" to the Lord, and also in love to one another.

May we be therefore zealous overcomers of any tendency to lukewarmness, having hearing ears, hearing what the Spirit saith unto the churches, and looking forward to the blessing promised; that of a seat in the Lord's throne, as verse 21 says—

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

—H. E. M.

British Branch

REFERENCE was made in our issue of September last to the loss suffered by this work in the decease of Brother R. A. Wallis of Bristol, England. The Editor of the N.C.A. is happy to be included among those who knew him personally. All such, and many others who knew him only through his letters have realised that Brother Wallis was a man who labored faithfully and untiringly in the Service of the Lord Jesus whom he loved so well. We feel confident that the Lord has pronounced His "Well done!" upon our late brother for his work on earth, now completed.

The sincere thanks of all go to Brother F. W. Raynor who, upon the death of Brother Wallis, temporarily took charge of the British Branch.

Brother Raynor gave faithful service to this work as the British Representative for many years, but had eventually to relinquish his official capacity for private reasons. He has thus once again manifested his constant willingness to be helpful as opportunities arise.

Arrangements are being made for the transfer of the branch to a new Representative. These arrangements will take a little time to complete mainly due to the distance between Australia and the British Isles. Brother J. Hogg, of London, has expressed his willingness and earnest desire to assist in the Lord's work. Pending completion of arrangements, all who have hitherto found it convenient to communicate with the British Branch are asked to call or write to Brother Hogg at his address, 31 Sinclair Mansions, Martin Way, London, W.12. Send him your requests for all New Covenant Fellowship publications, and advise him of all new addresses to which you desire the New Covenant Advocate to be sent.

Let our earnest prayers arise that all co-workers in the harvest field may receive blessings and encouragements from our Father in Heaven!

Subscriptions Now Due

ANOTHER year of the N.C.A. is nearly completed. As most subscriptions end with the close of the volume, this notice is given to all Readers so that they may promptly send us their orders and payments for the renewal for another year. The subscription price is 4/- per year including postage in Australia and New Zealand; 5/- (\$1.25) elsewhere. Readers are requested to accept this general notice as though it had been privately addressed to each one personally. Promptness in responding will be greatly appreciated, and will be a great help to the work. Therefore, please let us hear from all at earliest opportunity. Those who have been receiving the N.C.A. free on special terms because of inability to pay are cordially welcome, as ever, to the paper on the same terms. But we must hear from such yearly, so we may know they still live and desire to continue reading.

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Spring Conference Continued

My People

MY PEOPLE is a distinctive title. It is used by the Lord to refer to some people whom He claimed for His own; therefore "my people" does not mean everybody. This expression is to be found in Revelation 18—

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

The people addressed are in Babylon (verse 2); but for them Babylon is a wrong place. The Lord knows this because He knows their hearts. They are sincere-hearted people but their minds have been misinformed by the gross departures from light and truth by Babylon. Such departures from the truth are clearly indicated in this chapter.

God recognises the sins of Babylon, and proposes to plague and ultimately destroy her. To avoid this disaster He calls His people to come out from her. Thus to flee from her sins would avoid participation in her plagues. Her sins are enormous: reaching "unto heaven" (verse 5); and her plagues will be correspondingly great.

Searching for a fulfilment of this prophecy we recognise that it applies to the religious world—Christendom as a whole.

The name Babylon signifies "confusion," and long ago there was a city of that name on the river Euphrates. The river flowed under its walls and through the city, and upon this flow of water the life of the city depended. But enemy kings came along with their armies who turned the waters aside and, entering the city by the river bed under the wall, sacked it. Thus Babylon the ancient city was overthrown. Those kings were Cyrus and Darius of the Medes and Persians.

These historical facts are used in Revelation 16: 12 as symbols of mystic Babylon, i.e. Christendom (Revelation 17: 5); which is likewise to be overthrown when the "waters"—the peoples supporting her (17: 15)—are turned away by the "kings of the east" (our Lord Jesus and His associated Church)—Revelation 16: 12.

This will come at the appointed time, and that will be immediately following the series of plagues with which she is to be afflicted. From these plagues, which will produce the most dire distress and disaster on Christendom, "my people" who hear the call and come out will escape.—Revelation 8: 6-19.

Now it may become a question with some as to why Protestantism should be bracketed with the Papacy; together making Christendom. The reason is based on these considerations—

Mother and Daughters

The Papacy is spoken of as a "mother." (Revelation 17: 5.) And since the church is frequently symbolised by a woman we are justified in saying that the mother's descendants are daughters; in addition to what is said of them in the Scripture last quoted. They are her daughters because they resemble the old mother.

But is not Protestantism a protest against Papal claims? It was; but it is now fast failing in that particular. And never did Protestantism entirely shake off the false Papal practice of joining with the kings of the earth as state churches, nor entirely forsake the pursuit of political power and influence. Moreover, Protestantism holds to and promulgates Papal teaching which has so fearfully counterfeited and confused Divine Truth on fundamental matters, and to that extent it is one with the Papacy, resembling her as daughters resemble a mother.

Characteristics of the Papacy are its deliberate departure from the true faith and the substitution of a counterfeit in both teaching and practice. This "woman" is portrayed as being adorned in scarlet and gold and precious stones and pearls, i.e. very attractive looking, but with her hand full of abominations and filthiness.—Revelation 17: 4.

This is strong language, but it is God's view of her preposterous claims and her sinfulness. It reveals the dislike with which He witnesses the teaching of untruths and the performance of sinful practices, especially when conducted in His name. Our Lord said (Matthew 24)—

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

The ears of all "my people" therefore should be open to the call to come out of Christendom. In the Lord's time and providence His true people within it will hear and will obey. Many have responded already.

Come Out of Her

To "come out" means entire separation from, and repudiation of, her life-conduct and erroneous teaching. (Continued at foot of next page)

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THE CONSUMMATION

NUMBERS of Christian people have fixed dates at which they expected the consummation of this present evil order of things, but evidently the time has not yet been completed for it to take place. Since we do not find that the Scriptures give the date for the close of the Age, what shall be our attitude towards the truth? As for the exact day and hour, this we can safely leave with the Lord, fully assured that He has the times and seasons in His own keeping.

Whether this age is to continue a number of years longer or close within a few months, a Christian's duty is to make his calling and election sure and to spread the good news of the gospel as much as possible in the time that remains at his disposal. The time is short, as the Apostle Paul said (1 Corinthians 7)—

29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

If the time was short in the Apostle's day, it is much shorter now! And as we contemplate the fact that the Age is nearing its close we also remind ourselves that the life of the individual is uncertain. It behoves us all, therefore, to "watch and pray," lest we enter into temptation and to enter with renewed zeal into the Lord's work.

It is the duty and privilege of each one to dispense, by all the means available to him or her, the Lord's spiritual food, unto those who are willing to receive it. May our prayers continue to arise on behalf of all efforts to reach the truth-hungry ones, and to give them the "meat in due season!"

(Continued from previous page)

ing so that we in no way support Babylon nor give it favorable countenance. The Lord abominates and repudiates it; so must we. Revelation 17 shows her foulness, sophistries, self-conceit, worldly wealth but spiritual poverty, and her violent end.

But since the Papacy and her daughters have practically taken possession of the earth, it becomes no easy matter for us to loosen their hold upon us personally. Only a strong conviction and a clear hearing of the call will assist in the escape. And there has been much persecution of such escapees in the past even to the death, and there is still some at this day.

But while John in the Revelation has given us much information on the matter of Babylon, the Apostle Paul is not behindhand with scathing references to the same thing (2 Thessalonians 2: 1-12), and particularly exhorts those who have come out in the following words (Hebrews 10)—

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Strength, fellowship, and spiritual development are gained by such assembling, and thus the members assist each other to stand firm against the blandishments of Babylon. This should be the more so as we see "the day" of her overthrow approaching.—Revelation 18: 20; Luke 21: 28.

This meeting with others of like mind and being knit together in the love of the Truth is the natural climax of withdrawal from Babylon and is what the apostle means when he exhorted the Lord's people to withdraw themselves from men of corrupt minds who are *destitute of the truth*, and who suppose that godliness is a means of gain.—1 Timothy 6: 3-5. (R.V.)

From these few considerations at least two things emerge—(i) From apostolic days unto the end of the age sincere-hearted men are privileged to see light and gain understanding of Divine Truth while yet living in the midst of gross errors. And, (ii) they constitute a body or a "fold" based on true knowledge. These are the "ourselves" of Hebrews 10: 25.

Our Lord said both believing Jews and Gentiles together make the one fold, and He is the One shepherd. He knows all His sheep, and they know Him.—(John 10: 14, 16.)

In them is a spirit of lowliness and docility, as becometh "sheep" who know their Shepherd and have learned these things from Him.

The schismatics and the contentious have lost touch with the fold, the knitting or binding element of love having vanished; and so they are not "known" or recognised by the Good Shepherd.—Matthew 7: 22, 23.

Great honours were bestowed upon those Jews who first came into the light of the truth then present; who believed our Lord's teaching that the Law Covenant was ending and a New Covenant coming into operation. For they thus became "my people" bound together by love for the New Covenant Victim, and wholly grateful for that Covenant's merciful provisions. Love for Christ was their test.

Now, at the end of the age especially, similar conditions obtain; love for Christ, His Covenant, and His people, "my people," is the call and the test.

May you and I and all who know of it prove faithful.

—F. S.

Subtraction and Addition

WE ARE all familiar with the terms "subtraction" and "addition." Subtraction is to take something away from, while addition is just the opposite, meaning to add something to.

These terms well illustrate something which every Christian must diligently put into practice in his daily life. This must occupy first place in his thoughts—as the apostle's words to the brethren at Ephesus imply. They were Gentiles even as we; needing exhortation that they thenceforth walk not as other Gentiles walk, in the vanity of their mind.

They were to "put off," take away, or "subtract" their former conduct, the "old man," old desires and aims; and they must "put on," or "add," the "new man" which is created in righteousness and true holiness.—Ephesians 4: 17-25; Philippians 1: 27; 1 Peter 1: 15.

Thus the Christian character is developed by diligently putting off things not conformable to the new life, and adding those that are. When the Christian becomes a new creature his mind is changed—"all things are become new."—2 Corinthians 5: 17, 18.

With the new mind, he sees that many things he does are not in accord with the Christian life so must be put off (as in Colossians 3)—

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

The Christian must mortify (subdue, or kill) all his former evil inclinations of the flesh; they must be put off or "subtracted." In other words, they must be overcome; for, unless the new creature keeps the old nature in subjection he will fall back into sin, and "the latter end is worse with them than the beginning."—2 Peter 2: 20-22.

The new creature is not expected to do the impossible, nor is he tempted above that which he is able to withstand; for his temptations are only such as are common to man.—1 Corinthians 2: 10-16; 2 Corinthians 10: 12, 13.

The faults and failings he has to put away are much the same as those of other Christians running in the race. Probably most of us have noticed that as we discard one bad habit, others seems to crop up which need to be constantly dealt with. Before being renewed we did not notice our faults, but with the new mind we see ourselves as a dingy room when the sun is allowed to stream in—the grime and lack of attention are shown up. Thus with ourselves: when the light of the Gospel streams into the heart and mind it shows up our defects.

So we examine ourselves in a new light; am I selfish? have I a hasty temper? am I malicious? have I allowed bitterness to grow in my heart? do I speak ill of others? do I consider myself better than my fellows? Promptly the new mind discovers the weaknesses, as well as the self-righteous attitude which are not to be tolerated in the new life and which must be stamped out.

While we were of the world we may have indulged in many of these wrong things; while now we must not willingly practise any of them. Nevertheless, all

who become "new creatures" commit some errors, because the imperfect body and mind are still with us. 1 John 1: 8 warns us—"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

But now as we realise our weaknesses, and inability of ourselves to cope with temptations and trials on every hand, what joy and blessing are ours in knowing we have a helper! (1 John 2)—

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

If we were strong and had no faults, we would not require our Lord's help. But we are naturally weak, with plenty of faults, and do need His loving support and comfort. We rejoice when we remember the Lord's comforting words to Paul (2 Corinthians 12)—

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

The new creature is not left without a guide to follow. Christ suffered for us, leaving us a perfect example, "that ye should follow his steps: Who did no sin, neither was guile found in his mouth;" (1 Peter 2: 21, 22.) In addition, the Holy Spirit is given as a guide to the believers.—John 14: 16, 17; 15: 26; 16: 13.

So let the new creature be separate from the works of the flesh, having put off the evils of the world; for the whole world lieth in the evil one. (1 John 5: 19.) There can be no mixing of the works of the true Christian with those of the evil one. The apostle showed this often, such as in his second letter to the Corinthians—

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

Are we to do nothing else but put away the works of the flesh? By no means: for the work of developing a Christian character is not merely to cast off, but to clothe. We must put on the new mind: with all love, mercy, humbleness, meekness, long-suffering; forbearing one another, and forgiving one another, . . . —Colossians 3: 12, 13.

In loving, the new creature is imitating God; for God is love. The apostle says, "If we love one another, God dwelleth in us, and his love is perfected in us."—1 John 4: 12.

Let the new creature put on mercy, for God is rich in mercy. Let him put on humbleness, for God giveth grace to the humble. (1 Peter 5: 5.) Furthermore (2 Peter 1)—

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance [or, self-control, R.V.]; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity [or, love].

The addition of all these things is expressed in a few words in Colossians (3)—

10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

The new mind has to be constantly refreshed in the knowledge of the truth, "rightly dividing the word of truth." (2 Timothy 2: 15.) In order that we may be "ready always to give an answer to every man that asketh you a reason of the hope that is in you."—1 Peter 3: 15.

Having found that these things are good (Titus 3: 8), we now use this knowledge in our daily lives—holding and teaching the doctrine of the faith, and growing more like our Lord, copying His virtues as we go along. And—if like our Lord—then like our Heavenly Father also. He was made known to us by His Son, who was the only begotten of the Father, full of grace and truth.—1 Timothy 3: 16.

We must see to it that we are circumspect in our conduct, that we may bring no reproach upon the name of God, and that we are faithful in spreading the gospel abroad. If faithful in a few things, He will make us rulers over many things; for he that is faithful in the least is faithful in much.—Luke 19: 17; 16: 10.

This vital necessity of putting off and putting on applies to all, both Jew and Gentile. The Jews, although burdened with the law for many centuries, had many advantages over the Gentiles, "chiefly, because that unto them were committed the oracles of God."—Romans 3: 2.

The Jews had much light, whereas the Gentiles had no hope, and were without God in the world. (Ephesians 2: 12.) After the Jew had become dead to the law by faith in the death of Christ, he was free to enter into the New Covenant. The law was a ministration of death written and engraved in stones. (2 Corinthians 3: 7.) And Galatians 2: 16, "for by the works of the law shall no flesh be justified."

The law promised life, but that was unattainable on account of the inability of the Jews to fulfil the conditions thereof; to err in one point was to fail in all. When our Lord offered Himself as a sin-offering and a ransom. He redeemed mankind from sin and death, and in the case of the Jews redeemed them from the bondage and curse of the law. He bought them by giving Himself as the ransom for all. The New Covenant then came into operation, and those willing to enter into it have the law of God written in their hearts and minds as they steadfastly strive to obey Him.

The benefits of imputed righteousness and forgiveness of sins will be theirs; they will have fellowship one with another of the same faith.—1 John 1: 7; Galatians 3: 10-14; 4: 4-7; 5: 1; Romans 4: 21-24.

The addition of love is the bond of perfectness, and is a vital item to be "put on" by the believer. Love is as a girdle which binds and holds together the garment of the Christian character. Without love our efforts to please God would be useless. (1 Corinthians 13) —

4 Charity [or, love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemingly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

The Christian traits must abound in us if we would live in the Spirit. Let us each patiently continue to the end of our race, seeking to the best of our ability to "subtract" those things which are evil, and to continue to "add" those things which are lovely and pleasing in the sight of our Lord and in the sight of His and our Father in heaven: things which are also profitable unto us. If we do so, we shall bring forth the fruits of the Holy Spirit; we "shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Peter 1: 8-11.

— D. K. S.

Tychicus and Onesimus

7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here. —Colossians 4.

IN TYCHICUS AND ONESIMUS we find two Christians who have shown by their lives how those who love Christ and His Church may be "knit together in love" (Colossians 2: 2), and to whom we may point as examples of true Christianity. Tychicus, especially, seems to have been a faithful messenger of Paul, having been sent by him to Colossæ, Ephesus, and elsewhere, to bring messages of comfort to the scattered members of the Church, and also to impart information necessary to their successfully carrying on the Christian life.

By making personal contact with these believers,

as well as by the important letters which he bore from Paul, Tychicus was enabled to make the bonds of fellowship very much stronger; and since Paul was a prisoner in Rome for some considerable time, the use of messengers was the only means by which he could give and receive information. It was therefore a most important part which Tychicus played in doing what he could to ensure that the Church was "knit together in love."

On his journey to Colossæ, Tychicus was accompanied by Onesimus, a fugitive slave, and Paul uses words of strong approbation in his descriptions of the two travellers. In his letter to them delivered by the two messengers, he says to the Colossians that Tychicus is "a beloved brother, and a faithful minister and fellow-servant in the Lord," and of Onesimus—"a faithful and beloved brother, who is one of you." These are indeed words of love and praise from Paul, and to merit them would be to have gone

far along the Christian way. We must therefore believe that Onesimus had shown great diligence in the Church, as he had suffered a handicap in being born a slave, and had obviously overcome many obstacles in his endeavours to attain to the freedom of the Truth.

Under the conditions ruling at that time, the slave was literally owned by his master, and was generally treated as a chattel, having no rights of his own whatever. And we may be sure that some masters treated their slaves as "things"—devoid of feelings—rather than as human beings. Onesimus had apparently fled from Philemon, his master, and had become a Christian under Paul's guidance.

We cannot suppose that Philemon had been cruel to Onesimus, as Paul addresses Philemon as "our dearly beloved, and fellowlabourer," and speaks about the love and faith which he had toward the Lord Jesus and all saints. (Philemon 1—5.) Under these conditions it would be impossible for Philemon to have been anything else but kind to all his servants, as a true Christian should be.

Sons of God

We are told that Onesimus had become a faithful Christian, and he was in consequence (though still the possession of his earthly master) a son of God, even as all Christians (including masters and slaves) become sons of God (by adoption) when they renounce other ways and walk in the Christian way. As Paul wrote to the Romans (chapter 8)—

14 For as many as are led by the Spirit of God, they are the Sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

The apostle (Galatians 3: 28) explains that from God's standpoint where both are believers there is no difference between bond and free. Both are one in Christ Jesus, children of God, and as such the Lord makes no distinction between them.

These two earnest believers, Tychicus and Onesimus, were very faithful to Paul, who depended on them when his personal freedom was curtailed in Rome. Nevertheless, he had the welfare of the Church so much at heart that he sacrificed his own needs and sent them to the Colossians. As we have said before, they carried a letter from Paul filled with information and words of comfort and hope. It must have been quite an event in those days to have these two messengers journeying many miles on foot, to bring them tidings of their fellow believers for in Paul's day travel was always arduous, and undertaken only when necessary. They did not make up their minds at an hour's notice, and travel perhaps six hundred miles during the night, in air-conditioned, smoothly running, comfortable trains, as we can do in normal times. Nor could they step into a giant air liner and cover that same six hundred miles in under three hours.

These are superlative wonders which we take as a matter of course, but they do not prevent us from trying to visualise just how slowly people moved from place to place in apostolic times, and how much per-

sonal effort was entailed in going anywhere at all. If we *can* manage to have in our mind's eye some idea of the importance of the undertaking, we will better understand how much it meant to the Colossians to be able to receive these two travellers, and how much they would enjoy having the personal contact.

It would seem, from a study of the various passages in which these two are mentioned, that Tychicus was used by Paul more than Onesimus was (Acts 20: 4; Ephesians 6: 21; Colossians 4: 7; 2 Timothy 4: 12; Titus 3: 12), probably because Onesimus was in bondage as a man to Philemon, his natural owner and master, while Tychicus was a freeborn Asian, and accountable to no one for his actions. On one occasion, when Paul was travelling from Greece to Asia through Macedonia, Tychicus was among his companions; demonstrating that he must have been very much trusted and beloved as we have seen by Paul's words to the Colossians.

We can visualise Tychicus making personal contacts with many of the brethren, and by that means binding them more firmly together. If anyone has the welfare of others in his heart, and if he adds to that a true Christian love, he may reasonably expect to be well received by the objects of those feelings, and in consequence would be able to exert an influence on such persons. If, in addition to the other two attributes, the true Christian has a pleasant and genuine personality, we may well believe that his influence for good will be very great. Tychicus must have been just such a person; otherwise Paul would not have used him frequently for the work which was entrusted to him, as there would be no point in sending anyone but a person of strong character on such a journey. We are certain Tychicus did his part in seeing that the brethren were "knit together in love."

And while Tychicus was so beloved and trusted of Paul, we must not forget Onesimus who, though he was born a slave and had not the same opportunities, yet so impressed Paul and won his affection, that he wrote to Philemon words of commendation of Onesimus (Philemon 10—17).

Paul earnestly beseeches Philemon for Onesimus, whom he has begotten in his bonds, that Philemon will receive him again, not this time as a servant, but as someone much more than a servant—a brother beloved by Paul and even more beloved by Philemon, both in the flesh and in the Lord. For Onesimus belonged to Philemon as a servant even before he became a Christian; but now much more, since they would be bound together in Christian love.

Paul even goes so far as to request Philemon to receive Onesimus as if he were Paul himself, and willingly takes all responsibility for anything Onesimus owes to Philemon financially, while pointing out that he is not officially bringing to Philemon's notice the fact that he owes Paul much even his own life in Christ.

Paul strongly commends Philemon's faith and love toward our Lord and towards all saints, and has no doubts about the way in which Philemon will receive Paul's requests, saying—"Having confidence in thy

obedience I wrote unto thee, knowing that thou wilt also do more than I say." (Philemon 21.) Paul is also anxious to visit Philemon, and hopes to be granted this pleasure, for he continues (verse 22): "But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you."

In the study of these passages revealing something of Tychicus and Onesimus, Paul and Philemon, as examples of Christian love, we are shown that we must follow their lead in being "knit together in love"; indeed, in having love toward all men, more especially those of the household of faith.—Galatians 6: 10.

—K. M. S.

The Unity of the Spirit

WHEN an inventive man designs and manufactures a piece of machinery, he so makes it in accordance with scientific laws that each portion will perform its part in the working of the machine and enable the mechanism as a whole to produce that which the manufacturer desires. Should any component of the machine fail under the stresses and strains of working conditions it is immediately replaced so that the unity of the machine may be maintained.

If the unity of any mechanism is broken the machine becomes useless for its designed work, and is only so much of an encumbrance in the factory—occupying valuable space, while at the same time producing nothing.

Apply this principle in a larger degree to a modern industrial factory with its various departments, and here again unity of purpose and design must be maintained if the business is to progress.

Usually the guiding principle of such a concern is in the hands of certain directors, through executive officers and overseers. Should any or all of these workers fail to carry out their allotted task, disaster is sure to follow; for the unity which is necessary for the working of the company is not realized, and failure is certain to follow.

With this illustration we may well introduce this portion of our conference—The Unity of the Spirit, the text for which is found in the words of Paul (Ephesians 4)—

1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

The unity for which the Christian is instructed to strive is one to be maintained through the attributes of love and peace being practised by the individual Christian. In order to keep the unity of the Spirit, one must, of course, first be in possession of the Spirit. But it will be good to state firstly just what the Spirit is, from whence it comes, and for what purpose it is given.

The Scripture teaching concerning the Holy Spirit is that it is the influence or power proceeding from God. God, a Personality, is the Source of the Holy Spirit, but the Spirit itself is not a person. It is a power, just as the spirit of man is not a separate person, but is the mind, influence, or power, of which that man is the source or origin. Just so the spirit of the world is not a person, but is the influence, or

power of which the world is the origin.—John 15: 26; 1 Corinthians 2: 11-16.

Prior to the Gospel Age, the manifestation of God's Holy Spirit to mankind was made in more or less a mechanical manner, inspiring the holy men of old to speak and write; giving others physical strength; enabling yet others to perform works in fine arts and crafts, etc. The people so energised were not always benefited by the outward manifestation.

The Spirit Since Pentecost

Since our Lord's resurrection, however, a change has taken place both in the manifestation of the Spirit to mankind, and in its offices. On the day of Pentecost, following our Lord's ascension to heaven, was fulfilled the prophecy of Joel; for which purpose the Lord had instructed His Apostles and other believers to tarry in Jerusalem. In this prophecy, as recorded in Joel, God indicated that He would pour out His Spirit on all flesh. This indicated one of the diversities of God's wisdom, in that it spoke of a change from past methods to something entirely new. Previous to the fulfilment of the promise only a certain few people had been chosen to receive this gift. In 1 Corinthians 12 we read—

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

11 But all these worketh, that one and the selfsame Spirit, dividing to every man severally as he will.

In this passage is shown something of the unity of the Spirit even in the mechanical form in evidence in the early Church; for it speaks of diversities of gifts but the same Spirit. But these multifarious operations of the Spirit were for a special purpose associated with the early Church: that of a witness to the authenticity of our Lord and His Apostles and disciples. In performing His wonderful miracles our Lord said to the Jews that they should have believed on Him for the very works' sake. (John 14: 11.) Some few of that nation of Israel did understand, and accepted Him as a teacher come from God: as Nicodemus testified—"for no man can do these miracles

that thou doest, except God be with him."—John 3: 2.

The Holy Spirit in miracle-working power was also conferred by our Lord during His ministry on the Apostles (Matthew 10: 1-20), and on seventy other believers. (Luke 10: 1-16.) Then on the day of Pentecost this miracle-working power was poured out upon all the waiting believers.—Acts 2.

As the power to work miracles was one of our Lord's heavenly credentials, so was the same power a heavenly testimony on behalf of the early Church (Hebrews 2)—

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

But these gifts passed away with the generation of early Christians, and excellent and desirable as these manifestations were, the Apostle said (1 Corinthians 12: 31; 13: 1, 2)—

31 But covet earnestly the best gifts: and yet show I unto you a more excellent way.

1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

A more exact rendering of the word "charity" is "love." Love is the more excellent way, the Apostle is showing here. Not something different from the Holy Spirit, but that God's people should have the same love in their hearts as God has, and thus have the same mind and disposition as God and His beloved Son. This is the unity of the Spirit. If Christians have the Holy Spirit operating in their hearts and minds they will exhibit a character producing the fruits of the Spirit (Galatians 5)—

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith.

23 Meekness, temperance: against such there is no law.

And, in exercising these characteristics, unity between the various members of the Church themselves, and with the Father Himself, would be in evidence. This is what the Apostle Paul exhorted the Ephesians to contend for, that they and we should conduct ourselves worthy of our opportunity as Sons of God, with the ultimate prize of the High Calling to be joint-heirs with Christ in His glorious Kingdom.

If we would maintain unity of Spirit with God we will seek to be renewed in the spirit of our minds; for as members of Adam's family we are aliens to God, and we need to be transformed (changed, converted) by the renewing of our minds in the likeness of God. How are we to acquire this renewal of our mind? might be asked. How is the Holy Spirit as a promoter of fruit-bearing character or disposition developed in us? and how can this new mind be cultivated and increased?

The mechanical operation of the Spirit in Old Testament times was sometimes contrary to the desire of the individual energised, but from Pentecost onward the Spirit has been granted only to those who show themselves willing to receive it and ask for it in

an acceptable manner.—Ephesians 1: 13; Luke 11: 13; John 14: 13, 14.

But although the Spirit is granted to all sincere believers, the co-operation of the individual is necessary to produce the renewed mind and the resultant character. It cannot be expected that one who has God's Spirit can thenceforth sit idly and wait for his or her mind to be renewed. It is necessary that the new mind must be exercised so that it can grow to full maturity and be developed in all the attributes of the Spirit. As in the natural order, if the mind is not, or cannot be, exercised, lethargy sets in, very often with fatal results.

The mind is conformed to that which is acceptable and submitted to as truth. If one submits himself to a false teaching, his mind becomes like the mind which originated the false teaching, and this is not profitable; for such a person becomes a dupe. If, on the other hand, one submits himself to the word of God, he is thereby begotten of God, and received into the divine family. Such a one is no longer bound under the errors of darkness, but is a child of light. He becomes a new creature; a son of God, and if one would continue to maintain that position of sonship, it is necessary to abide by the influence of the Father, being guided by His laws and commands. It is to assist us in this struggle for unity that the Holy Spirit is granted to each and every sincere believer.

If, then, we are granted this position of favour in God's household, we must also recognise fellow Christians as members with us, and that we are brothers and sisters one of another. Natural family relationships do not enter into this; but just as an earthly family has its unity according to the social custom of whatever country in which the family may reside, so with God's divine family, wherein the children are drawn from all portions of the world embracing all nations. The Holy Spirit is granted to guide each individual member into the unity of that heavenly family. God's abounding love is manifested to all Christians in many ways, and it is necessary, right and proper that the Christians show that love for God—thereby demonstrating that they have been influenced by that great principle of love, which trait is so pronounced in our Heavenly Father's character. Not only will we love God, but also all Christians, being bound by the unity of love one toward another.

Therefore, the words of exhortation of the Apostle Paul, on which this subject—the Unity of the Spirit—has been based, come to us with renewed force. Let us walk worthy, for ours is a *high* calling, far greater and richer than has been offered in times past, and more glorious than has been promised even to those heroes of Old Testament times who endured such trials of faith.

Let us not be highminded, but with meekness and humility go on submitting to the renewing of our minds through the operation of God's Holy Spirit, which also has been given us as a surety of the fulfilment of the most gracious and glorious promise made known to us in the Gospel. May God grant us a continuance of His abundant grace that we may so do.
— P. C. G.

MEMORIAL SUPPER, 1944

ACCORDING to the Jewish method of reckoning, which remains identical with the method in vogue in our Lord's day, the fifteenth day of Nisan this year will fall on Saturday, April 8, beginning at sunset on Friday, April 7. The anniversary of the "night in which he was betrayed," and therefore the time for the observance of the Memorial this year, will be on Friday, April 7, after sunset. As previously announced the Melbourne congregation will meet for the occasion at 8.0 p.m. on that date in their usual meeting place, Forester's Hall, Chapel Street, South Yarra.

Where possible believers in the Ransom Sacrifice of Christ should meet with others of like faith for this purpose; but if any are denied the privilege of fellowship with others on this solemn occasion, by no means should such forgo the privilege of doing this—"in remembrance of me."

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VOLUME THIRTY-FIVE of the N.C.A. is now completed.

As most subscriptions end with the close of the volume, this notice is given to all Readers so that they may promptly send us their orders and payments for the renewal for another year. The subscription price is 4/- per year including postage in Australia and New Zealand; 5/- (\$1.25) elsewhere. Readers are requested to accept this general notice as though it had been privately addressed to each one personally. Promptness in responding will be greatly appreciated, and will be a great help to the work. Therefore, please let us hear from all at earliest opportunity. Those who have been receiving the N.C.A. free on special terms because of inability to pay are cordially welcome, as ever, to the paper on the same terms. But we must hear from such yearly, so we may know they still live and desire to continue reading.

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A LIMITED supply of most of the former issues of the "New Covenant Advocate" is available in Melbourne. Readers who desire to complete their files are advised to order the numbers they require, and if any of such are available, they will be forwarded. Prices for these back numbers are at the same rate as the yearly suscription, or 4d. (8 cents) for a single copy, post free.

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Bible Talks for Heart and Mind.—The Book of Comfort, showing the loving purposes, past, present, and future, of God toward our race, the blessings of the New Covenant, with the special privileges of the "High Calling." Cloth gilt, 3/- (75 cents). Postage extra in Australia, 3d.; in other British Dominions, 4d.; elsewhere, 6d. (12 cents). Special price to "Advocate" readers, 2/- (50 cents); postage extra as above. Paper covers, 2/- (50 cents). Special price to "Advocate" readers, 1/4 (30 cents), postage extra as above, or 3/- (\$2.00) for 8 to one address postpaid. In N.C.A. form, 1/- postpaid; or per dozen, 8/- in A/asia; 7/- in other British Dom., 8/- (\$2) elsewhere.

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