

The SCRIPTURE STANDARD

*Pleading for a complete return to Christianity
as it was in the beginning.*

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LOOKING UP

[As stated at the conclusion of our editorial last month, it was intended to continue the subject of *Liberty and Peace*. However, we reserve this for a future issue of the "S.S.," and instead submit the editorial which follows, as being perhaps of more immediate concern at the beginning of another year.]

In almost all countries men's hearts are full of fears, despair, scepticism, disillusionments, uncertainties, discontents, questionings, revolts, violence. And these are increasing. Political leaders, scientists, educationists and financiers are at a loss for remedies. They are all involved in forces and powers which hold them in their grip, and in which they are floundering helplessly. Every remedy tried is failing to set things right. Man seems to be at the end of his tether, and can only attempt to deal with his situation by temporary, pain-relieving medicines. He has tried all he knows and in which he had confidence, but no real light or assurance or salvation follows his attempts.

The reactions of most people to the situation can be summed up roughly as of three kinds—Looking *Outward*, Looking *Inward*, or Looking *Downward*.

Looking Outward —

Seeing nothing else but the obstacles and insuperable difficulties to be overcome if peace, concord and security are to be realised among men. To look only at these, and realising men's failure to mount these difficulties, brings despair, disillusion and fatalism. Man realises his inability to cope with things, but looks to no other means for salvation. With some this realisation turns into the philosophy of "Eat, drink and be merry, for tomorrow we die." But our situation is not new in essence, nor the reactions to it. In the Bible we are shown how men (or rather God) acted in similar circumstances. In 2 Kings, chapter 6 we have the account of the prophet Elisha and his servant being in deadly peril. The story is best told in the words of scripture: "When the servant of the man of God rose early in the morning and went out, behold, an army with horses and chariots was round about the city. And the servant said, 'Alas, my master, what shall we do?' He said, 'Fear not, for those who are with us are more than those who are with them.' Then Elisha prayed and said, 'O Lord, I pray thee, open his eyes that he may see.' So the Lord opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha."

Who of us does not recall the incident recorded in Matt. 14:22-27? "Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds . . . He went up into the hills by himself . . . But the boat by this time was many furlongs distant from the land, beaten by the waves, for the wind was against them. And in the fourth watch of the night he came to them, walking on the sea. But when the disciples saw him . . . they were terrified, saying, 'It is a ghost!' And they

cried out for fear. But immediately he spoke to them, saying, 'Take heart; it is I; have no fear.'

"But Peter answered him, 'Lord, if it is you, bid me come to you on the water.' He said, 'Come.' So Peter got out of the boat and walked on the water to Jesus. But when he saw the wind he was afraid, and beginning to sink he cried out, 'Lord, save me.' Jesus immediately reached out his hand and caught him, saying to him, 'O man of little faith, why did you doubt?'"

In both these incidents we learn that, although great perils surround us, even greater powers are there to protect us. But we look almost entirely to the tangible, visible, material, worldly powers, so that we fail to see the spiritual, God-given means for our protection and salvation. *We look outward, around, not upward.* We trust in the things seen rather than in the invisible things of God. We like to call ourselves realists, and are afraid of being spiritualists in the truest sense. And that is the whole trouble: no permanent remedy is found for our ills because we are simply treating them on the surface rather than realising the malady is inward, spiritual, moral. It is like applying a plaster to a cancer.

Or it may be that we withdraw from the world's stern realities by

Looking Inward —

looking to psychology or psychiatry to solve our problems; introspection, looking into ourselves; withdrawal from the world's ills and sufferings, escapism through art, literature, amusement; the claim to a kind of gnosticism, a superior philosophy or knowledge, inner revelation. This attitude is adopted by the "beatniks," the drug-takers, the nihilists, the destroyers who protest against what they don't want but don't know what they do want.

And thirdly we have those people who react to the world's situation by

Looking Downward —

who simply accept mechanically all their circumstances without any attempt or even desire to play any part in changing them. Judging from our contacts and observations these seem the most numerous.

We have never attended a bingo session, but we believe the words which commence such a session are "Eyes down." This saying, "Eyes down," applies to much more than bingo. It seems a whole way of life with most people—the hopeless, purposeless, dreary existence without any thought of anything higher than simply to "go to work, to get the pence to buy the bread to get the strength to go to work . . ." Bunyan in the second part of his "Pilgrim's Progress" (what a genius he had for characterisation!) tells of the man constantly raking and scrabbling in the filth and dust on the floor, in hope of something turning up that would ease his lot. (How many people constantly hope to "come up on the pools" or to have some other "good luck" to save them from good honest work!). Bunyan's man is too busy in this vain search to look up. If he would look up he would see standing beside him One with a glorious shining crown of life which would be his for the taking. We remember, too, the words of Jesus to the woman at the well in Samaria. As she talked to him He told her, "If you had asked of me I would have given you living water to drink."

Yes, so many people go about life with a complete lack of joy. Why? Because they are looking to the wrong means of finding satisfaction or happiness or joy. They are needing bread, but are going where they will get only stones, looking to external things for happiness, rather than to internal. But they find that the external things are subject to constant external ebb and flow, change.

The Bible's Way

What is the reason for the Bible's unchanging "popularity"? This collection of books contains the world's most ancient writings. Yet it is not merely of historical value and interest. It is in such demand because it is the most up-to-date book. When

we look into it we find it contains incidents, instruction or examples which exactly suit men's needs and circumstances at some time or other. Its writers, such as the prophets, were great statesmen, men of spiritual and political vision, able to advise kings and to guide the affairs of nations. In other cases, as with the apostles of Christ, we find that these men experienced poverty, disruption of nations, fears, threatenings, violence, perils such as are common today. Arising from their own experiences of the faithfulness of God they could write such words as David in Ps. 121:1 — "I will lift up my eyes to the hills, from whence comes my help"; as Isaiah in Isa. 51:1 — "Hearken to me, you who pursue deliverance, you who seek the Lord; look to the rock from which you were hewn, and to the quarry from which you were digged"; as Micah (7:7) — "But as for me, I will look to the Lord; I will wait for the God of my salvation"; as Paul in 1 Cor. 4:18 — "Because we look not to the things that are seen, but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal"; and as Peter in his second epistle, 3:13-14 — "But according to his promise we wait for new heavens and a new earth in which righteousness dwells. Therefore, beloved, since you wait for these, be zealous to be found by him without spot or blemish, and at peace."

These are promises and encouragements not of mere temporary application, nor specifically only to those to whom spoken, but for our own learning and blessing.

EDITOR

THE 'OFFICE' OF EVANGELIST

THE noun "evangelist" (*euangelistés*) simply means "one who brings good news," or "one who preaches the gospel." This term in a general descriptive way might apply to anyone of whom the verb "to preach the good news" (*euangelizo*) was used—apostles (Gal. 1:7f.) or any other Christian (Acts 8:4).

In point of fact only three times does the word "evangelist" occur in the New Testament, when it is used in a technical sense. Paul exhorted Timothy to "do the work of an evangelist" (2 Tim. 4:5); in so doing he would "fulfil his ministry": the evangelist, therefore, had a specific work in the church. In Acts 21:8 Philip is called "the evangelist": the article suggests that being an evangelist was what was distinctive about him. Finally, Ephesians 4:11 is conclusive that evangelists constituted a distinct class of workers in the church. The grammatical construction shows that different classes are being enumerated.

Much preaching was surely done by many Christians (Acts 15:35), but it is clear that there was a restricted sense in which the term "evangelist" was used. Just as the exercising of oversight in his family did not make one an "overseer" and just as one might teach without being recognized as a member of the order of "teachers" (James 3:1), so the fact that all might evangelize did not make all Christians members of the group recognized as evangelists. The work of the evangelist was a specific task or function in the church.

Permanent or Temporary ?

Were evangelists to be permanent functionaries in the church, or did they belong only to the days of inspiration, as the apostles and prophets of Ephesians 4:11? That passage also refers to "pastors and teachers," and these are permanent activities in the church (cf. 1 Pet. 5:2—literally "pastor the flock of God"; and Gal. 6:6). The principal consideration for regarding the evangelistic office as a continuing part of the church is the nature of the church and its mission. As long as the church feels the press of Jesus' Great Commission (Mt. 28:18-20) and remains evangelistic, it will need evangelists. The continuous place of preaching in God's plan is evident from Romans 10:11-15, but the "preacher" is one who has been "sent." Just as oversight is necessary in the nature

of things, so is the preaching of the gospel necessary to the continuance of the church. For a necessary responsibility there must be functionaries to discharge it. Even as the church of the Apostolic Age had a distinct group to carry on the evangelistic work, so the church in all times needs the services of those who give themselves to the "work of an evangelist," beyond that done by every member. The evangelistic "gift" belongs to all ages of the church.

Paul recognised this truth, for up to his death he chose and instructed others in the work of preaching so that they might carry on the work of evangelists after his apostolic supervision was withdrawn. The entire purpose of 1 and 2 Timothy and Titus is to prepare these men for activities in the on-going life of the church. And Paul in 2 Tim. 2:2 specifically expressed the provision for a continuous supply of men prepared for the ministry of the word: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Paul obviously had Timothy's equals in mind, men who would continue the same task performed by Timothy.

From what is known of the activities of Philip and Timothy (see further below) many others who performed the same functions may be added to the list of New Testament evangelists. A good example is Titus, for the instructions given to him are so similar to those given to Timothy that what the one was the other must have been also. If we ask, "Who would the people of Asia Minor, who read Ephesians, think of as evangelists?" other names come to mind. The church at Colossae apparently owed its existence to the labours of Epaphras (Col. 1:6-8). The Ephesians especially would know of another prominent man, who laboured without being under direct apostolic oversight—Apollus. The description of him in Acts 18:24-28 is that of a powerful preacher. Hints of others also are to be found. Archippus may have been an evangelist (Col. 4:17; Philem. 2); probably the same is true of Tychicus (Eph. 6:21; Col. 4:7f.). Many others of Paul's associates could be cited, but these are reasonably certain and cannot be placed in other categories. The passages cited indicate that these men laboured in the ministry of the word. Other designations were used of such men, but were not exclusively theirs: (*diakonos*—1 Timothy 4:6); attendant (*hyperétés*—Luke 1:2); fellow-workers (1 Corinthians 3:5-9; Philippians 4:3); slave (*doulos*) of Christ (2 Corinthians 4:5; 2 Timothy 2:24) and "man of God" (1 Timothy 6:11).

Qualifications

Definite qualifications for the evangelist are laid down in Paul's writings to Timothy and Titus. These qualifications suggest a distinct class. Since they are qualifications open to any man of spiritual development (like those for bishops and deacons—1 Tim. 3:1ff.; Titus 1:5ff.), the evangelist is not dependent on a supernatural gift to qualify him. There are general lists of virtues applied to the evangelist (1 Tim. 6:3-11; 4:16; 2 Tim. 4:1-5), but there are also specific demands. It is required that he be an example (1 Tim. 4:12), be pure (1 Tim. 5:22), be diligent (2 Tim. 2:15f.), be gentle and forbearing (2 Tim. 2:24f.), be an apt teacher (2 Tim. 2:24).

These qualifications prepare one for the activities of an evangelist. A look at the work expected of evangelists further confirms the permanent nature of their position and the church's need for their services. This work, of course, was primarily to "preach the word" (2 Tim. 4:2). As a "bearer of glad tidings" the evangelist laboured to win new converts to Christ (e.g. Philip in Acts 8). For this purpose he might travel about or settle in one place (Philip did both—Acts 8:40). A comparison of Acts 8:40 with 21:8, if the chronological order can be relied on, indicates Philip was at Caesarea some twenty years (from the time of Paul's conversion until the end of his third missionary journey). Whatever length of time it takes to make one a "located preacher" Philip seems to fit the description. The instructions to Timothy contemplate regions being constantly in need of the services of evangelists, and, if necessary to meet this need, there was a value in their changing places of labour (Tit. 3:12f.; 2 Tim. 4:10, 12).

Work

The evangelists also worked to strengthen the faith of those already converted

(1 Tim. 4:6; Titus 1:13; 2:1-7); that is, they instructed the church. 1 Timothy 4:6 tells Timothy to put the brethren in mind of the things already taught in the letter, including instructions about worship (2:1ff.), personal morality (2:9ff.), church organisation (3:1ff), and threatened apostasy (4:1ff.). Therefore, the evangelist was more than a "herald" who announced the first principles to unbelievers. This is further evident from the many injunctions about teaching in these letters: "Command and teach" (1 Tim. 4:11); "with long suffering and teaching" (2 Tim. 4:2); "give attention to teaching" (1 Tim. 4:13). The evangelist was to give special teaching to different age groups in the church (Tit. 2:1ff.). The fourth chapter of 1 Timothy, which is most fruitful in studying the evangelist's work, gives as his public work not only teaching but also reading (the Scriptures—the word means oral reading) and exhortation (1 Tim. 4:13). In preaching the word he was to "reprove, rebuke, and exhort" (2 Tim. 4:2).

The negative side of instructing the church was to refute error (1 Tim. 1:3). This was to be done in a church that already had elders (cf. Acts 20:17). This was necessary in order to "guard the deposit" (1 Tim. 6:20) of healthful words, which formed the norm of true teaching.

An important phase of the evangelist's work was training others to carry on the work (2 Tim. 2:2). It was the evangelist's task to perpetuate the gospel. Not only did Paul train Timothy, but Timothy was to train other Timothies.

Another responsibility of the evangelists was organising new congregations. Paul had left Titus in Crete for the specific purposes of setting "in order the things that were wanting" and appointing "elders in every city" (Tit. 1:5). Under his supervision the congregation would have chosen those men it regarded as "blameless" (Tit. 1:5ff.). Titus' role was to approve the choices and "place in office" (*kathistēmi*) those selected.

Support

A right attaching to the evangelist's work was that of receiving pay for his labours (1 Cor. 9:14; Gal. 6:6). These verses show that some were to dedicate "full time" to the ministry of the word. It is not this, however, which makes one an evangelist. The situation is neither "preaching for pay" nor even "paid for preaching," so much as "paid while preaching." The person who dedicated himself to evangelistic work was entitled (as others who laboured in the word—1 Tim. 5:17f.) to financial support by their brethren.

Were evangelists "ordained"? If one understands ordination to mean that the church or some official conferred upon another the privilege of preaching, then they were not ordained. But if ordination is understood in the New Testament meaning of setting apart for a work with the approval of a person or group (cf. Acts 6:6; 13:1-3; 14:23), then they were ordained. 1 Timothy 4:14 refers to such a ceremony for Timothy. The language of Colossians 4:17, "ministry which thou hast received in the Lord," might refer to some solemn religious service. Requiring that a preacher have the approval of his local eldership or congregation would have been a safeguard against false teachers. Thus Apollos carried letters of commendation with him when he went into Achaia (Acts 18:27). Apparently the only "ordination" he received was the approval of the brethren at Ephesus. Still, such action is proof that the evangelist was a recognized functionary with a distinct office.

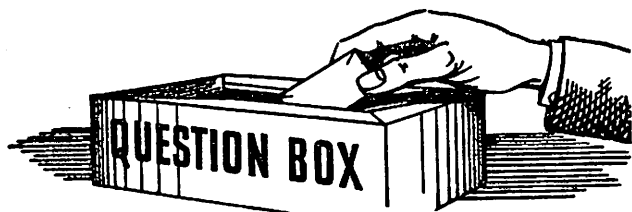
Relationship to Elders

What relationship did an evangelist sustain to elders? When it came to appointing elders he was for that moment "over" them. Once elders were appointed, he would be "under" them, like other members of the congregation; otherwise elders would not really exercise the oversight (1 Pet. 5:2). In another sense evangelists were to an extent independent of elders in that they could take up new fields of labour independent of the supervision of the congregation with which they were working (Tit. 3:12; 2 Tim. 4:9-12). Although the duties of evangelists and elders might overlap, they belonged to two different spheres. The evangelist's authority is only the authority of the word of the Lord: as he speaks that, he has the authority of heaven behind him; if he speaks false

doctrine he has no authority whatsoever. Thus he has no inherent or official authority, but considerable moral and personal authority as long as he takes heed to himself and to his doctrine (1 Tim. 4:16). If elders and evangelists keep to their respective spheres, there would not be strife over rank.

The place of the evangelist is perhaps best summed up by Colossians 1:7: he is a "servant of Christ" but "on behalf of" men.

EVERETT FERGUSON



Conducted by
James Gardiner

"Why did Christ visit Hades (paradise, Luke 23:43) and why is paradise mentioned as being in two places in 2 Cor. 12:4 and Revelation 2:7?"

The word "paradise" in the Old and New Testament scriptures denotes, it would appear, *the same kind* of place but it does not necessarily follow that the word refers each time to the same *location*: for example the paradise (or garden) of Eden (Gen. 2:8) does not refer to *the same place* as Rev. 2:7—"the paradise of God."

Paradise in the Old Testament

The word "paradise" itself is of Persian origin and means "a garden" and particularly a garden of pleasure, filled with trees and shrubs and fountains and flowers. In hot climates such gardens were especially pleasant and hence they were attached to the mansions of the rich and palaces of princes. They came gradually to denote a place of happiness, and particularly had reference to the abode of the blessed in the other world beyond the grave. The garden of Eden was intended to be a garden of pleasure and bliss and in the Septuagint (Gen. 2:8) is rendered "the paradise of Eden": "And the Lord God planted a garden (paradise) eastward in Eden . . ." Solomon says in Ecc. 2:5, "I made me gardens and orchards (paradesim) and I planted trees in them of all kinds of fruit." In Neh. 2:8 we read, "And a letter unto Asaph the keeper of the King's forest (pardes-paradise)."

"Paradise" then was a term which amongst the Jews became an appellation for the state of bliss which awaits the righteous after death—and which they understood meant that joys and delights like those of Eden are to be enjoyed by those departed this life. It is with reference to this use of the term, but with a deeper insight into the spiritual implications involved, that the word is employed in the New Testament scriptures when indicating the experience and destiny of the redeemed.

New Testament Usage

The term "paradise" is used but three times in the New Testament—Luke 23:43; 2 Cor. 12:4 and Rev. 2:7.

In the first instance Jesus, on the cross, said to the thief who was also on a cross, "Verily, I say unto thee, Today thou shalt be with me in paradise," and I suppose that if we can decide *where* Jesus went *that day* we have, at the same time, discovered the location of the "paradise" Jesus meant. Paul in 1 Cor. 15:3 & 4 reminds us of some of the basic elements of the gospel and points out how, according to the scriptures, Jesus must die, be buried and rise again the third day. Where was Jesus during the three days? His *body* was most certainly in the tomb, a tomb guarded by soldiers, but His *soul* was in a place called Hades (translated hell)—the "unseen state," or "the

place of disembodied spirits," or "the unseen world." This is borne out by Peter in Acts 2:31; and here again we notice that this also was *according to the scriptures* and in fact was the fulfilment of a prophecy of king David himself that, "His [Jesus] soul was not left in hell neither His flesh did see corruption." The fact that Jesus' soul was not *left* in hell denotes that his soul did go there. He was *not left there*, for indeed His body, soul and spirit were reunited the third day and He was raised again from the dead. I suggest therefore that when Jesus said to the thief on the cross that He and the thief would that very day be "in paradise" he was referring to Hades. He was certainly not referring to the tomb as paradise, although His body went there, and I am persuaded he was not referring to the paradise of 2 Cor. 12:4 which seems there to be located in the third heaven (or "dwelling place of God") for *much later on* and *after* His resurrection Jesus was able to say (John 20:17) "Touch me not; for I am not yet ascended to my Father: . . ." This is an important point.

It will be thought that Jesus had given the thief no special comfort in His promise to him regarding paradise if He was merely referring to Hades, the place of the souls of the dead, since doubtless the souls of *all the dead* are destined to go there. This of course is true, but the promise will not appear so pointless when we read the account of the rich man and Lazarus in Luke 16 and recognise from this statement of Jesus that there are two regions in Hades, separated by a wide gulf—the one a state of peace and bliss and the other a place of pain and torment. The beggar was *carried by angels* to Abraham's bosom (v. 22) and *comforted* (v. 25). This would appear to be the "paradise" to which Jesus and the thief came that day. Jesus did not remain, as we know, but ascended to God's right hand and began preparing mansions in heaven for all His faithful—which place or "paradise" Paul probably mentions in 2 Cor. 12:4.

The paradise Paul writes of was the one revealed to him fourteen years before the writing of this second epistle to the Corinthians, and assuming that this epistle was written in the year A.D. 57 a deduction of fourteen years would bring us to A.D. 43, which would coincide with the time when Paul was in Antioch. Paul is *reticent* about what he *saw* and says (v. 4) that it would be unlawful, if not impossible, to relate what he *heard*. This reticence is very different from Luke 16, where Jesus gives us some very detailed information about Hades, and seems to be strong evidence that two quite different locations are involved, and that one is a reality and the other a promise and a future joy.

The Paradise of God

No one imagines surely that Hades, the place of the departed dead, (even though there are two compartments to it) is the place of our eternal dwelling and the mansions Jesus said He was going to prepare. The paradise which Paul saw in the third heaven is eminently a more suitable and probable abiding place for those whom Jesus will take to be His own, and to abide with Him forever, and is exactly synonymous with the "paradise of God" mentioned in Rev. 2:7.

John in Rev. 2:7 says, "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." The description of this paradise is reminiscent of Gen. 2:8 and the garden of Eden, and so the idea of "Paradise Lost — Paradise Regained" is not the figment of a poet's imagination but a bible truth and the promise of God through the merits of Christ. What Adam lost for us Christ has regained, only more so and with a spiritual bonus of blessings.

Summing Up

My understanding of the matter then is that the "paradise" of Luke 23:43 refers to the blissful sector of Hades, as described in Luke 16, and the "paradise" Paul saw in 2 Cor. 12:4 refers to the eternal dwelling place in heaven for the faithful followers of Christ, and is the same place as that mentioned in Rev. 2:7 and described by John as the "paradise of God."

The first "paradise" in the bible (Gen. 2:8) was an earthly one in Eden; the second

"paradise" (Luke 23:43) being the congenial part of Hades and the intermediate state of the dead; and the third and future "paradise" being "the paradise of God" in the third heaven and in the immediate presence of God (2 Cor. 12:4 and Rev. 2:7).

"... To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

(Please continue to send any questions to: James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland. A few misprints occurred in last month's article—my apologies to the printer; I shall endeavour to write more clearly).

SCRIPTURE READINGS

JANUARY 1969

5—Zechariah 13	Matthew 26:17-35
12—Ezekiel 36	Matthew 26:36-56
19—Psalm 52	Matthew 26:57-75
26—Genesis 37:13-36	Matthew 27:1-26

THE LAST SUPPER

Taking meals together is one of the frequent opportunities we get for fellowship. Some of course are compelled at times to take food alone, but much more often it is a time when we share a necessity together. Have we considered this in relation to our Saviour and His life among men? There is record of occasions when Jesus dined with others; but unrecorded are the many many times when He partook of food with His closest disciples—those whom He appointed to be His apostles in particular. We take the liberty of picturing hundreds of meals by the wayside, as the group moved around the countryside among the people on their preaching expeditions. What holy conversations took place on these occasions! How happy and yet how heart-searching those conversations would be! And they would be the means of binding the party together in kind and loving fellowship, centred in Jesus Himself. In some Christian households there is a card saying "Christ is the Head of this house, the unseen guest at every meal, the silent listener to every conversation." But at the meals we have in view He was actually present in the flesh—or rather "spirit, soul and body." We try feebly to recapture the experience. We might also try to grasp something of the home and household at Nazareth before the wondrous "ministry" began; but the

cumulative effects of these fellowships have been and are a power in the world yesterday and today. Remember, Jesus said He was leaving His apostles but had provided for a more permanent presence (and that is for us too) the Holy Spirit.

The rapturous greeting of the multitude on the first day of the week was followed by diminishing popularity, and the forebodings of the disciples must have been increasingly justified in their minds as no manifestation of political or physical powers ushered in a new kingdom of David. The Saviour's own thoughts and words must have deepened their sense of approaching trouble. The nightly visits to Bethany were occasions of sweet fellowship tinged with sorrow. The apostles would expect to celebrate the Passover in Jerusalem, as they had doubtless done at least twice before. We could not think that the Saviour failed to adhere to the requirements of the Law in this respect. It was natural that they should raise the question with Him for detailed instructions.

We may be pardoned for considering the peculiarity of the instructions. It seems that a measure of secrecy was thought necessary, and that Jesus either by miraculous power or previous knowledge was able to foresee the circumstances. A man bearing a pitcher was an unusual sight; the house he went to was in the hands of a secret disciple or friend, for accommodation was ready, "with carpets" that is, "and dining couches with cushions." We have to read both Matthew, Mark and Luke for these particulars. Jesus chose to send Peter and John for the further preparation and with this guidance. It was customary to regard the 14th day of Nisan as the "first" day of "unleavened bread," although the feast began at sunset, the fifteenth day. By noon on the fourteenth all leaven was put out and kept for seven days. The lambs were killed at even and prepared for eating after the

blood had been poured out at the foot of the altar, and parts removed for burnt offering. Peter and John would have charge of this work so that when Jesus and the other apostles arrived at the house, the meal would be ready.

During the meal several cups of wine were shared, and thanks given for provision of needs and more particularly the release from Egypt. The facts relating to the first Passover in Egypt were normally recited, and with bitter herbs and a relish the meat of the lamb eaten. It is said that some words in the observance would have an interesting and touching similarity to those the Saviour used in instituting the Breaking of Bread, such as in passing the unleavened bread around "This is the bread of affliction," and in eating the meat "This is the body of the Passover." However we recognise in Jesus the fulfilment of the prophetic symbolism. He is the "Lamb of God" Who takes away our sin by the shedding of His own blood.

Apart from the eating together, the Saviour had to repeat His warning that one of the apostles would betray Him. This followed on His introductory act of kindness and humility in washing their feet. The lesson was so much needed, for even when the foreboding of loss was in their minds they were thinking of who should be greatest. We have a glimpse into the tremendous change which had to be undergone before they could take up the duties to which they had been called. The Saviour's words recorded in John's gospel in chapters 14 to 17 inclusive reveal His earnest efforts to comfort them and uphold them in the terrible trial through which they must pass. We can understand how it was that the resurrection was entirely unexpected by these men because of their Jewish and worldly outlook. Jesus had repeatedly told them He was to be crucified and would rise again, but this was inconceivable to them. They could not disbelieve but they could not understand. We might say that in spite of its clarity "it did not register."

Is it not possible that with some of us the second coming of Christ is inconceivable? We know He will come, but how ready are we for Him? Are we as unready as the apostles for the resurrection? But Jesus did rise. How their

hearts rejoiced when it was realised, and then all the promises became so real, and the Holy Spirit "brought to their remembrance" the things He had said—how essential was this divine aid. No human mind unassisted could ever have penned the records so wonderfully preserved to us. So THE LAST SUPPER has become to us the first in importance of all meals—a spiritual strengthening and cleansing.

R. B. SCOTT

READING CARDS FOR 1969

As for many years the suggested readings will be compiled by Bro. R. B. Scott, and will be available, we hope, in early December, Please send your order to Paul Jones, 7 The Marches, Armadale, West Lothian, Scotland, enclosing amount also to cover increased postage.

Cards 1d. each.

ERRATA

A printing error occurred in 1969 Scripture Reading Cards. The New Testament readings for March should read:

March 2	Rom. 1:18-32
„ 9	Rom. 2:1-16
„ 16	Rom. 2:17-29
„ 23	Rom. 3:1-18
„ 30	Rom. 3:19-31

NEWS FROM THE CHURCHES

Tunbridge Wells. — We rejoice at the addition of another to the Lord's body: Christine Lindley, the foster-daughter of Bro. and Sister Daniell, put on her Lord in baptism November 17th. Christine is a regular attender at the Bible School, and we pray that this young life may be filled with the love of God, to the saving of others.
D. L. Daniell

Wallacestone. — On Saturday, 9th November, approximately 120 brethren from nine churches attended the Annual Social Meeting of the church at Wallacestone. Bro. Percy Wynne (Wallacestone) acted as chairman, welcoming the brethren and introducing a varied programme of praise and teaching from God's word.

After a short programme of song, the first speaker, Bro. John Sharpe (Newton-grange) was introduced. His address asked, and answered, the question "Is Church Attendance Essential?" His exhortation was well presented and gave us all many points to ponder.

After a short interval and another period of praise in song, our second speaker was invited to speak to the assembly. This was that seasoned campaigner for the Lord, Bro. Tom Nisbet (Haddington), who gave a very forceful message on "The Gospel." He could not have failed to prove to any visitor that "without Christ" he is truly without a Saviour.

The programme consisted of solos, duets and choir pieces from the brethren from Blackridge, Slamannan, Kirkcaldy, Dennyloanhead, and Wallacestone. Everyone was able to enjoy a wonderful time of fellowship, receiving sound scriptural instruction, material wants were well provided for and we all left feeling that it had been good for us to have been there. To God, who made it all possible, be the glory. Gerry Fox

CAMEROONS EVANGELISATION FUND

Once again I am grateful to the editor of the "S.S." for allowing the use of its columns to bring the above fund before the brotherhood.

The work is continuing well in the Cameroons and much good literature of a gospel nature is being printed on the printing press provided by your gifts. This literature is distributed amongst the towns and villages of that country.

Many baptisms are taking place and new congregations set up. As the work grows and the momentum increases more paper and printing materials are required, and I ask that the brethren remember this work in their prayers and the sending of an occasional contribution as opportunity arises. I am indeed grateful to those who have to date given regularly to the fund, not a few being old age pensioners. Thank you very much brethren; I am most appreciative.

Any contributions or enquiries to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland.

OBITUARY

Dunfermline.—The church has sustained a grievous loss by the death of Bro. Tom H. Reid, an elder in the church, on 2nd December after 55 years of membership.

Although in failing health for some time, he continued in attendance and ministry until the day before his passing.

His earlier services as a preacher will be gratefully remembered by churches in the Fife and Dundee district and N.E. Scotland. J.C.

Motherwell.— On 3rd December the church here lost a revered brother by the death of William Hunter at the age of 67 years. Bro. Hunter was immersed at Coplaw Street, Glasgow, 50 years ago and entered into a devoted and active Christian life. His varied and numerous gifts were never idle, and every task accomplished developed his powers and added to his virtues. He in fact was our gospel speaker on Sunday, 1st December. His greatest talent was seen in the expression of the church's praise, in which he excelled and which was well known in the Slamannan district. He was present at every church service and we will miss him very much. He made many contacts by his Christian life and example and ever sought to further the kingdom of his Saviour whom he loved.

The burial took place at Airbles cemetery. Bro. D. Dougall officiated and there were about 250 men present. L. Purcell

A TRIBUTE TO OUR BRO. WILLIAM HUNTER

I write this tribute to our late Bro. Hunter, who died suddenly early on Tuesday morning, the 3rd December, in the Law Hospital, after being rushed there from his home.

I still find it difficult to realise that our brother has passed from this scene of time, for it was only two days previously, on Lord's Day evening, that he had preached the Gospel in our meeting-place at Motherwell.

Bro. Willie was a faithful, willing servant of God, much loved and respected, not only by all at Motherwell but by all throughout the Slamannan district and I am sure by many elsewhere who had

known him. He was keen on good singing and was for many years our song-leader and choirmaster, tasks which he ably performed.

Bro. Willie was a real christian, ever realising the true value of the study of God's word, also in teaching, preaching and living that word. He ever gave God and Christ first place in his life, and self was always last. He was a faithful preacher and exhorter in the church, ever willing to discuss in bible class and in home the truth of God's word.

Although not always feeling well he could be depended on to visit and comfort brethren in isolation or in ill health, and his enthusiasm for doing God's work was infectious to many of us. His example of faith was one for all to follow and we have been highly blessed in knowing him and can only pray that the remembrance of him and his labours will help us to remain faithful to the end, as he did.

He will be sadly missed by many, but most by the church in Motherwell, who guidance of so able a servant of our Master. We pray we may be strengthened to overcome this sad blow and to continue faithful to the cause which he loved so well and for which he laboured, no matter the cost. We will never forget him.

We commend our Sister Barbara and her family, also all who sorrow at this sad event, to our heavenly Father, the Sustainer and Giver of all true comfort and consolation.

It is not death to die:—
To leave this weary road,
And 'midst the brotherhood on high,
To be at home with God.

It is not death to close
The eye long dimmed by tears,
And wake in glorious repose
To spend eternal years.

Jesus, thou prince of life,
Thy chosen cannot die;
Like Thee, they conquer in the strife,
To reign with Thee on high.

Hugh Davidson

PERSONAL THOUGHTS ON THE DEATH OF BRO. WILLIAM HUNTER

The new that Bro. "Willie" Hunter of the Motherwell church had died in Law

Hospital amazed me. I knew that of late our brother had not been in the best of health, but that this should happen was totally unexpected. There are many words that can be written in obituary, and there are many minds more qualified than mine to compose them; but speaking for myself, as a younger brother in the Lord, I feel his loss very deeply. To imagine a meeting, particularly a social meeting in the Slamannan district, without "Willie" Hunter is rather disheartening. Although I only met Willie at these meetings and on a few other odd occasions, yet I came to love him as a brother in the Lord and, above all, to respect him as an honest, upright, and steadfast man. Willie had a gift of ready wit, caustic comment where necessary but, above all, he could be relied upon to offer sound constructive advice at the operative moment—just when it was needed most. As a younger brother I could accept his advice or rebuke without any feeling of resentment.

But Willie's name was also synonymous with good singing. He will oft be remembered for the teaching he readily imparted to those of us who desired to be melodious, and how tactfully, but so firmly he deflated those of us who imagined that we were already harmonious.

Our brother has passed on before us to his well-earned rest and has left us with an empty space in this world. We must press on, and not bemoan our loss, but rather rejoice in our sorrow. We can hold and cherish the memories we have of our brother, but we must also strive to carry on the work and the ideals he stood for. I can remember Willie expressing his concern that we younger brethren should be ready and fitted to take the yoke on our shoulders when our older brethren passed on—this is one ideal we can strive to make a reality. Willie had many others. Let us go to it and enact them.

Our thoughts at this time rest with Sister Hunter and her family—we know our God will comfort and strengthen them at this time, and we rejoice that when the fever of life is over, the new and better world will await us too, if we continue steadfastly to the end, as Willie Hunter did. We shall miss him.

Gerry Fox (Wallacestone)

COMING EVENTS**Spring Conference**

The brethren at Ulverston have invited the conference, which is to be held Saturday, April 5th, 1969.

Afternoon business session to commence at 2 p.m., followed by Devotional Meeting approx. 3.30 to 4.30 p.m. when Bro. J. Dodsley and two other brethren will speak.

Tea will follow and the Evening Meeting will commence at 6 p.m. Bro. Black of Dalmellington will preside. Speakers will be announced later.

Accommodation for those brethren wishing to stay is to be arranged and details can be obtained from the Ulverston Secretary, Bro. John Thistlethwaite, 3 Lancaster Street, Dalton in Furness, Lancs. Tom Woodhouse

A NEW VENTURE

The Lord willing, commencing Lord's Day, January 5th, 1969, the following meetings will be held in the home of Brother and Sister Allan Ashurst, 60 Kenwood Road, off Edge Lane, Stretford, Manchester, M32 8PT:—

LORD'S DAYS

Bible classes, 10 a.m.;

Breaking of Bread, 11.30 a.m.;

Gospel — Study and discussion, 8 p.m.

Brethren, pray that Jesus shall be lifted up, God glorified, and people saved by

these efforts. Brethren wishing to meet with us please contact us.

INCREASED POSTAGES AND THE "SCRIPTURE STANDARD"

We regret that due to the increased cost of postages which came into effect on September 16th it will be necessary to increase the subscription to the "S.S." for copies posted to readers. The minimum printed paper rate is now 4d. instead of 3d.

We stress that this increase is not for the paper itself, but simply for postage. Consequently from January, 1969, revised inclusive subscription prices for copies posted will be as follows:

1 copy per annum 14/-; 2 copies 24/-;

3 copies 34/-; 4 copies 44/-.

Sterling currency area, 1 copy 13/-;

2 copies 23/-

In the dollar area inclusive subscription cost will remain as at present, \$1.80.

TELEPHONE

Please note telephone number: Frank Worgan, 4 Kirby Close, Corby, Northants. Tel. Corby 4503.

CHANGE OF ADDRESS

In last month's issue, Charles Limb's new address was given as 26 Church Street, Eastwood, Nottingham. This should have been 26 Chewton Street.

THE SCRIPTURE STANDARD is published monthly. Prices: Home, one copy for one year, including postage, 14/-; two copies 24/-; three copies 34/-. Canada and U.S.A.: one copy, one dollar 80 cents. All orders and payments to the 'S.S.' Agent and Treasurer: **PAUL JONES**, 7 The Marches, Armadale, West Lothian, Scotland.

All correspondence, including articles, news items, coming events, etc., to be sent, before the 10th of the month, to the Editor, **C. MELLING**, 133 Long Lane, Hindley, Lancs. Payments to **PAUL JONES**, address as above.

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CONFERENCE SECRETARY: **TOM WOODHOUSE**, "Jesmond," 8 Shoulder-of-Mutton Hill, Kirkby-in-Ashfield, Notts. NG17 7DX.

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