

# The SCRIPTURE STANDARD

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

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## THE BIBLE AND THE MODERN WORLD

### VI (Cont.) WORK

BECAUSE of Adam's sin of disobedience to God's command, God pronounced punishment upon him. In Gen. 3:17-19 "And to Adam he said, 'Because you have listened to the voice of your wife...cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the field. In the sweat of your face you shall eat bread till you return to the ground.'" In the light of this we tend to conclude that work is a punishment inflicted by God upon man because of sin, and that God's will in the beginning was that man should not work — that work itself is part of God's curse upon man and nature.

But apart from the fact that often in other scriptures work is enjoined and praised, and the idle are condemned, even before the Fall of man we find that God's will is that man should work. When Pharisees asked of Jesus whether it was allowable to divorce a wife for "any cause" (Matt. 19:3-9) and quoted to him that Moses had allowed divorce for other causes than immorality, Jesus took them back beyond Moses to the "beginning", the original law of God, without the interpretation of Moses or any other man. So also as regards work: we find that before sin came into the world God's stated purpose was that man should work (Gen. 1:29-30): "And God said, 'I have given you every plant yielding seed...upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth...and bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.'" Again God says to Adam before his fall (Gen. 2:8,9,15) "And the Lord God planted a garden in Eden...and there he put the man whom he had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food... The Lord God...put him into the garden of Eden, to till it and to keep it." "To till it and to keep it" entailed work, labour, toil. But before sin, when man was pure, work was pleasure because it was co-operation with God, working with God, and the earth yielded richly and willingly of her fruits. Since man's sin he has to struggle to wrest from nature those fruits which before sin were yielded plentifully. Now men must go to great cost in research, machinery and labour to support themselves by those fruits, and even so must co-operate, work together with God for this result.

So we find from scripture that MAN MUST WORK, even before and after he sinned against God. We find it also demonstrated in scripture that

#### God Worked And Works

"And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done." But God did not finally cease from His work; He simply rested from it (Gen. 2:2). For God has never ceased, nor will ever cease, from "working His purpose out". Jesus Himself shows this in His remarkable statement in John 5:17. In the Authorised Version this reads "My Father worketh hitherto and I work", as though God had been working until His revelation in Jesus, and from Christ's appearing on earth God had ceased to work and Jesus had carried on or taken over that work. But the RSV shows what Jesus meant in translating His words, "My Father is working still, and I am working", and the NEB even more strikingly renders it, "My Father has never ceased to work, and I am working too." The scriptures, Old Testament and New, speak often of the work or works of God in many forms — physical and spiritual, and are full of praises to Him for them. Time after time, especially in John's gospel, Jesus attributes His teaching and miracles to the work of God. God continues His work in and through His gospel, by His Holy Spirit working through Christ's apostles and even through His children, Christians, the church: "For God is at work in you, both to will and to work for his good pleasure" (Phil. 2:13).

#### Jesus Christ Works

One of the many remarkable things about the scriptures is that Christians are taught not to adopt false standards. We are not to compare ourselves with each other Brother or Sister So and So's manner of life is not the standard I am to judge myself by, nor the standard by which I shall be judged. It will not do that I am as good as, or better than many of my fellow Christians. They have nothing to do with God's judgement of me — "Each man will have to bear his own load" (Gal. 6:5). The standard set before us is our Lord Jesus Christ Himself. If Christians are exhorted to give to the work of God, the standard of giving is our Saviour: "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you may become rich" (2 Cor. 8:9). Are we exhorted to show humility? We are, and the standard is to "have this mind among yourselves which was also in Christ Jesus..." (Phil. 2:3-11).

Jesus of Nazareth was a workman. He was termed "the carpenter of Nazareth. One or two incidents are related in the gospel records which depict the perfection of Jesus as a workman, a craftsman, as in every other respect. On one occasion He appealed to the people to come to Him — "Take my yoke upon you...for my yoke is easy and my burden is light." This was an apt illustration from His everyday toil to present spiritual lessons. As a carpenter He made yoke for oxen: no yoke that Jesus made ever chafed or irritated the ox, or made it sore because it was ill-fitting. So perfectly did the yoke sit upon the ox's shoulders that the load was eased and lighter. Hence Jesus taught that in following Him His disciples would find that the very burdens He told them they would endure for His sake, the suffering through which they should pass, would seem as having no weight compared with the joy of His service —

"Ills have no weight and tears no bitterness"  
says the great hymn, "Abide with me".

I remember reading many years ago a booklet by the great Bible scholar G. Campbell Morgan. It was entitled "The Hidden Years at Nazareth". Taking his text from the words of His Father at the baptism of Jesus, "This is my beloved Son, in whom I am well pleased" the writer asks with what was God well pleased? The occasion was the first public appearance of Jesus, and the first mention of Him

since as a boy of twelve, He had stayed behind in Jerusalem at the Feast of Pass-over, questioning the scribes and lawyers. Campbell Morgan suggests that, among other things, God was well pleased with the life of His Son so far, in that quietly and unnoticed He had done His daily work as He was to do all His work for which His Father had sent Him. He performed His tasks, He earned His living in a manner which glorified God. And He is our example. Thirty years in daily humble work; three years in teaching, preaching and "doing the works of God" in such a way that in all the years since His work has transformed the world and has left deeper impressions for good than the work or teaching of all others combined.

"In whom I am well pleased". We are to do our daily work, whatever it be, with such care and diligence as if we are doing it for God, as indeed we are.

A third article on MAN'S WORK will conclude this study of Bible teaching on the subject of WORK, God willing. EDITOR

## GREAT DOCTRINES OF SCRIPTURE

### VI: THE FORGIVENESS OF GOD

By Paul Jones

TELL me the old, old story... That wonderful Redemption, God's remedy for sin. It is of that which we all need that we write this month — forgiveness. Not general forgiveness of each other, but the greater and vitally important matter to each of us, the means and conditions by which we can receive the forgiveness of Almighty God.

That "All have sinned and come short of the glory of God" is beyond doubt or question. It is certain that everyone of us needs forgiveness if we are to stand before our God.

How then is this forgiveness made possible and how received? From a study of God's word we find two overriding essentials and three conditions. Let us study first the overriding essentials, both present in every act of God's forgiveness.

#### The Shed Blood of The Lord Jesus

Without the shedding of blood there can be no remittance. God stated a fact when He said "The soul that sins, it shall die", and death (spiritual) is the inevitable outcome of sin. Paul writes, "He that has died is freed from sin." Man can only atone for sin with his life. So man must lose his life unless God provides a sacrifice for him. There is no help for man in men; if man is to be forgiven God must pay the price, provide the sacrifice, make the atonement. Thus Jesus came He lived a sinless life; death therefore had no claim over Him; Yet He died, but not for His own sin, but for the sin of man. He died as the bearer of the sin of the whole world. This one death was efficacious for all sin. Thus we see that the first essential overrider, which pertains to all is THE DEATH OF THE LORD JESUS.

The second overrider is of equal moment, equally imperative. It is stated and repeated by Jesus in Luke 13:1-5: "Except ye repent, ye shall all likewise perish" Let us repeat it:

#### Except Ye Repent

Repentance is a turning from and a turning to. It is a change of heart and intention, a reversal of our own inclination. Consider the statement made about Esau in Heb. 12:16-17. Esau sold his birthright and when Jacob appropriated the

blessing Esau was angry; he sought to receive his father's blessing, even with tears, but he was rejected because "he found no place for repentance". These are the two essentials which effect all cases of forgiveness — on God's part, the death of Jesus, on man's part, true repentance. (The truth of a man's repentance God alone can judge). These apply together throughout all that we shall further say, and should never be forgotten.

In addition to these two overrides there are three conditions which need to be met. They apply according to the state in which the person stands. The first condition is

#### **Acceptance Of Jesus As Saviour**

The Jews on the day of Pentecost are our best example. We, like them, have built up a bulk of sin. Over our many or few years we have lived in a state of self-pleasing, as described by Paul in Ephesians 2:1-3 and 12. Like the Jews, when we realise this we cry, "What shall we do?" We, likewise, receive the same answer, "Repent and be immersed". To what purpose? Even that which Peter said, "Unto the remission of your sins" (Acts 2:37-38).

Never forget, this offer of remission, removal, blotting-out, of our sin is made possible by the death of Jesus and upon the proviso of our repentance, and then, Oh, the glorious certainty to all who comply with God's first condition, they who are immersed (baptised) have the assurance that all past sins are forgiven, never to be remembered against us for ever! No wonder we sing, "Wash me in the blood of the Lamb, And I shall be whiter than snow."

But how long does that purity last? Satan does not leave us alone for very long. When we rose from the waters of baptism we were clean, freed from all trace of sin, but for how long? Here then is the place for the second condition. We must stress that these conditions follow in order and the second only applies to those people who have submitted to the first. When we are immersed we place ourselves under the rule and authority of the Christ, the King whom God has set on His holy hill. Knowing that, even though we have been cleansed from sin, we will soon sin again, God has made provision for the forgiveness of these further sins. This condition is

#### **"If We Confess Our Sins"**

This confession is made to God, not to man. (When James says, "Confess your sins one to another and pray one for another" He is teaching that we should seek each others' help in gaining the mastery over sin and working together in prayer for the conquest of sin). God alone can forgive sin and no man can even administer God's forgiveness. We might ask, "How do we confess our sin to God?" Certainly not by someone praying in public in a general way. There is neither teaching nor example in the Bible for this. We confess our sin, when, in prayer to our Father, we tell Him all the wrong we have done and said and thought, express our sorrow and ask His forgiveness. Under this condition John says, "He is just and righteous to forgive us our sins." (1 John 1:9. R.V.) Yet again, do not forget the overrides The Blood of Jesus and our repentance.

There still remains a third condition. Jesus taught it clearly and strongly, repeating it many times. Read the parable of the Unmerciful Steward in Matt. 18: 23-35. You will appreciate that the third condition is:—

#### **"If Ye Forgive Men Their Trespasses"**

In this parable Jesus tells of a man who was forgiven a debt at the lowest reckoning in our money of about £4,100,000; how he went out and found someone who owed him about £8 and how he was heedless of his debtor's pleas and cast him into prison until the small sum should be paid. When the other servants came

and told their master what had been done, Jesus states, "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So, likewise, shall My heavenly Father do unto you, if ye, from your hearts, forgive not everyone his brother their trespasses."

No one can offend me as much as I offend God, so that the forgiveness I am called upon to others is never as great as the forgiveness which I desire and need from God. But there is a way in which our forgiveness of each other must equal the forgiveness we hope for from God. We hope to be forgiven completely. If therefore follows that God expects us, indeed He demands, that we forgive one another completely if we are to receive His forgiveness. God wants His children to be like Him. He is full of compassion, merciful and forgiving. If we are holding back our forgiveness, how are we like our Heavenly Father?

"O loving Lord....

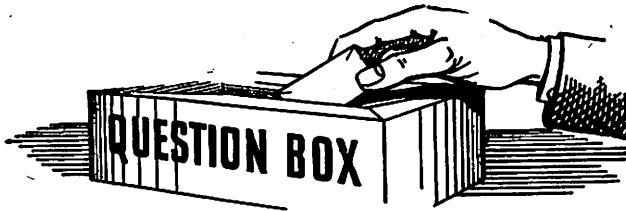
To Thee we come, and humbly make confession;

Faithless so oft in word and thought and deed,

Asking that we may have, in true possession,

Thy free forgiveness in our hour of need."

W.V. Jenkins.




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Conducted by  
James Gardiner

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**WHAT** is meant by the phrase "when the times of refreshing shall come from the presence of the Lord" (Acts 3:19)?

IT may be helpful to begin by quoting the above verse, and the attendant verses, from a few versions other than the King James:—

*Weymouth:* "Repent therefore and reform your lives, so that the record of your sins may be cancelled, and *that there may come seasons of revival* from the Lord, and that He may send the Christ appointed beforehand for you — even Jesus. Heaven must receive Him until those times of which God has spoken from the earliest ages through the lips of His holy prophets—the times of the reconstitution of all things."

*Moffatt:* "Repent then, and turn to have your sins blotted out, *so that a breathing-space may be vouchsafed you*, and that the Lord may send Jesus your long decreed Christ, who must be kept in heaven till the great period of restoration."

*Wm. Barclay:* "So then repent and turn to God, if you want the record of your sins to be blotted out, *if you want to enjoy times of refreshing sent by the Lord*, and if you want Him to send the Messiah whom He has already appointed—I mean Jesus."

*Revised Version:* "Repent ye therefore and turn again, that your sins may be blotted out, *so that there may come seasons of refreshing* from the presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus?"

*New English Bible:* "Repent then and turn to God, so that your sins may be wiped out. Then the Lord *may grant you a time of recovery* and send you the Messiah He has already appointed, that is, Jesus. He must be received into heaven until the time of universal restoration comes, of which God spoke by His holy prophets."

### The Setting

I have no doubt that much of our difficulty with Acts 3:19 begins to vanish when we look at the rendering in some of the other versions. When we realise that the phrase "*when the times of refreshing*" should be rendered, "*so that the times of refreshing*" we are well on our way to a better understanding of the verse.

Firstly, let us remind ourselves of the setting in which this statement was made. In Acts chapter 2 Peter and the other apostles are preaching the gospel, apparently for the first time. Peter convicts his hearers of their sins, especially the murder of the sinless Son of God, and calls them to repent and to follow Christ. Thousands responded to his preaching. The next recorded event in Acts (chapter 3) again concerns Peter (and John) who, on entering the temple, are confronted by the beggar lame from birth. By a most wonderful miracle of healing the lame man is restored and causes a great joyous clamour which attracts the attention of all. The people flocked to Solomons Porch to see better what was afoot and, Peter seized the opportunity of again preaching the gospel. Essentially his message was the same as in Acts 2. He convicted the Jews of their sins, especially of the killing of the innocent Christ. As before, he calls for repentance and in effect says that repentance is a firm prerequisite to, "*the coming of the times of refreshing from the Lord*" (the phrase under review).

### Comparison With Acts 2:38

As we can imagine, there is a strong similarity between Acts 2:38 and Acts 3:19. Because of this similarity some brethren equate "*times of refreshing from the Lord;*" with "*the gift of the Holy Spirit.*" The comparison goes something akin to the following:—

"*Repent and be baptised*" Acts 2:38; "*Repent and be converted*" Acts 3:19.  
 "*For the remission of sins*" Acts 2:38 "*That your sins may be blotted out*" Acts 3:19  
 "*Ye shall receive the gift of the Holy Spirit*" Acts 2:38; "*That the times of refreshing may come*" Acts 3:19.

This comparison is an interesting one and may have some merit, but I do not care for such a rigid definition of "*the times of refreshing*". One must remember that such a comparison would also have to accommodate two other promises in Acts 3:20 and 21, i.e. "*the coming of Jesus Christ*" and "*the times of restitution of all things*". Where do these appear in Acts 2:38?

Again some brethren believe that the phrase, "*when the times of refreshing shall come from the presence of the Lord*" refers to some future event. The word "*when*" certainly creates this impression. However, when we remember that the word is better translated "*so that*" (as it is in most versions) the necessity of its being a future event dissolves, and indeed the possibility of the "*times of refreshing*" being a reality as Peter spoke the words seems now to be obvious. Why should "*the times of refreshing*" refer to the future any more than "*remission of sins*" does?. Remission of sins is granted at repentance and baptism. Why should not times of refreshing begin then as well?

Peter went on, of course, to say that not only would times of refreshing come from the Lord, but that God would send Jesus Christ. However this promise, as far as the time of its performance is concerned, is qualified by the phrase which follows "*whom the heaven must receive until..*". Clearly, here, the fulfilment of the promise to send Christ will be at *His final coming*, by which time the restitution of all things will be accomplished.

### Conditions Of The Fulfilment

So then, my understanding of the matter is this: in Acts 3:19-21 Peter calls upon his hearers to obey the gospel. They must repent and be baptised for the

remission of their sins (as in Acts 2:38) and they would receive the gift of the Holy Spirit. As Peter pointed out (in verses 18, 21 and 24) the Old Testament prophets from Samuel onwards had spoken of these days. They had foretold wondrous times in the Messianic period, in the church and kingdom of God, That period began, as we know, from Pentecost. The times of refreshing had come to the world — initially and understandably to the Jews first. John the Baptist had spent his lifetime trying to prepare the world for the coming of their King and Saviour. He had required that men repent, everywhere. Indeed, from some he called for works as proof of their repentance. Repentance and turning to God, then, are clearly vital and essential first steps in men being reconciled to God. Thus any blessings from God must of necessity be preceded by genuine repentance. To the repentant would come a blotting out of their sins and the times of refreshing from God. Later Christ Himself would come, for He must remain in heaven until the outworking of His purposes were complete — the restitution (or restoration and establishment) of all things. Peter is not saying that these promises would not come to the world unless all men repented (for indeed these promises had come to the world) but he is saying that these blessings would not be received or enjoyed by individuals unless they repented and turned to God. God's grace was available as was forgiveness of sins. Times of refreshing were likewise present. The receipt of all these blessings hinged squarely upon man's preparedness to accept them as God's requirements. God's requirements were simple — man's repentance and obedience to God's only Son. Peter's text was a powerful one — a miracle incapable of dispute.

On the employment of the word "refreshing" i.e. "times of refreshing from the presence of the Lord", it is interesting to note that the word carries the meaning of "resting after some form of heated labour or running". Thus it denotes any form of refreshment and, in the present context, means rest and peace and spiritual prosperity. Jesus said, to all that labour and are heavy laden, "I will give you rest." The only other place in the New Testament where this word is used is in 2 Tim. 1:16 where it appears in the verb form, "Onesiphorus... oft refreshed me, and was not ashamed of my chain". The concept of rest and peace as characteristics of the messianic period was a common one amongst the Jews and one prophesied in the Old Testament, as in Isaiah 28:12: "To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear." The word also occurs in Ex. 8:15, where it is translated "respite" — "But when Pharaoh saw that there was respite he hardened his heart..."

It seems fairly well established, therefore, that the "times of refreshing" refer to the blessed state of the church age and the wonderful and boundless blessings to be found in Christ. With this I think the other versions quoted concur. Weymouth's description is, "seasons of revival"; Moffatt's rendering is "a breathing space may be vouchsafed you"; while the New English Bible describes the state as "a time of recovery".

Again may I say that the sending "of times of refreshing" was, according to Peter, essentially contingent upon the full repentance and obedience of all those who heard the gospel. This was true of the Jews who heard Peter's preaching, and is equally true of anyone hearing the gospel today.

I think William Barclay's rendering of the verse is particularly fine; "So then repent and turn to God, if you want the record of your sins to be blotted out, if you want to enjoy times of refreshing sent by the Lord, and if you want Him to send the Messiah whom He has already appointed — I mean Jesus".

(Questions please, to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland).

# SCRIPTURE READINGS

JUNE 1973

3-2 Kings 4:1-17	Mark 14:1-11
10-Numbers 9:1-14	Mark 14:12-25
17-Job 19:1-18	Mark 14:26-42
24-Psalm 41	Mark 14:43-52

## 'THE MAN OF SORROWS' (Isaiah 53:3)

A TRULY good life carries its sorrow as it also gives a holy satisfaction beyond price. This is supremely true of the life of Jesus, It is written "For the joy that was set before Him, He endured the cross, despising the shame" (Heb. 12:2). Nevertheless He experienced feelings of great joy: "He rejoiced in the Holy Spirit" (Luke 10:21-24), and He certainly shared in the joy of the people: "The multitude rejoiced for all the glorious things" (Luke 13:17). While the sin and suffering which surround all human life must have given His loving heart and pure mind continual sorrow, every time He released an individual from either, a noble joy must have thrilled Him to the core. Remember, He healed multitudes!

Our readings bring us to the dark hours of almost unrelieved gloom, so that the writers of the gospels exhaust language to describe the suffering heart of the Saviour. The climax in Gethsemane is described thus in the living Bible paraphrase: "He...began to be filled with horror and deepest distress, and He said to them 'My soul is crushed by sorrow to the point of death'" (14:33 & 34). People have been known to die of sorrow. How much greater would be the agony of a completely pure soul? There is a deeper mystery in that agony than the fear of physical suffering - so great we cannot bear to think much of it. That is the bearing of our sins, an immeasurable burden. Divine aid was required and given to stand up physically and mentally to it (Luke 22:43).

As we have already seen, the work of Jesus at Bethany, in the Temple, and the acclamation of the people, drove the Rulers to desperation. They concluded the only way out was to put Him to death but not at the feast. So the word of God would not be fulfilled by their scheming; but it was by Judas. Satan entered his soul to fulfil his destiny, and the lamb of God was actually sacrificed at the Passover - He is our passover (1 Cor. 5:7). The very time they decided it could not be done became the very time it was done. Judas planned the betrayal much to their wicked satisfaction, and any riot or objection by the common people was bypassed.

## Love At Bethany

The supper at Bethany (14:3) gave an opportunity for a humble and loving tribute by Mary, the sister of Lazarus. The accounts in Matthew and Mark seem to differ from John's as to time, but this is not necessarily so. Jesus made a habit in that last week of spending the night at Bethany. We can imagine the sweetness of this interlude among loving friends in that week of concentrated effort, growing opposition and fearful anticipation. The exhibition of sincere love and reverence must have been a joy to experience - and it was prophetic. Mary must have understood something of the crisis brought about by the raising of Lazarus, and the murmuring of the religious authorities. She seized her opportunity, in spite of any objections or slanders the act might bring, to express the feelings of her heart. Some might regard it as unseemly to make such a display; but she loved and she therefore gave. The criticism engendered by the thoughts of Judas could be raised against any demonstration of sacrificial giving. "The poor" provided an excuse only for a covetous heart. It seems that Judas was stung to action by the Saviour's gentle but firm rebuke, and went at once to make known his traitorous offer and plan to the enemies of His master.



### Love Of The Apostles

We have often thought of the love and loyalty of the other apostles. At this time they were deeply conscious of opposition of the authorities, and the great danger in which Jesus was placed. Their ideas of Messiahship were as far astray as those of the people. The Saviour's repeated warnings and promises in relation to His passion seem to have fallen upon deaf ears. No one was more surprised by the resurrection than they—until of course the infallible evidence became clear to them. Even the chief priests had got the message (Matt. 27: 62-66) which had not registered with the disciples:

Nevertheless they stood by Jesus right up to the time of arrest, and one even struck a blow on His behalf. They must have grieved Jesus by their thought and secret talk as to who should be greatest, but they stayed with Him. Perhaps Peter expressed their thought rather negatively: "To whom shall we go?" (John 6:68). Jesus did appreciate them (Luke 22:28) and it must have consoled and helped Him in those night hours in the garden. They wanted to help, and their human presence did surely help.

He knew they would finally forsake Him and flee, that even Peter would deny Him, but He had chosen them, had trained them, had lived with them, had used them in His ministry, and they were to be His witnesses. A tremendous work lay before them. What bitterness of soul He must have experienced at the betrayal by Judas and the kiss—"He was in great anguish of spirit" (John 13:21).

These last hours BEFORE the trial and sentence were full of trouble and anguish: here indeed is "THE MAN OF SORROWS". R.B. SCOTT

IN darkness there is no choice. It is light that enables us to see the differences between things, and it is Christ who gives us light.

CHRIST'S limitless resources meet our endless needs.

## NEWS FROM THE CHURCHES

**Bedminster, Bristol:** We are pleased to report the return of Bro. and Sis. David Carey to the fellowship of this church.

L. DANIELL

**South Africa, Steenberg:** Mr and Mrs Johannes Toorn were baptized on Saturday, 7th April.

**Wigan Scholes:** The church rejoices to record that six brothers and sisters have resumed fellowship with us, after a lapse of many years. We are working and praying that more will yet meet again with us in fellowship and service to our Lord. These happy restorations are the outcome of the faithfulness and blessings of God in answer to our prayers and visits.

We hope and pray for every congregation of the Lord the love, joy, unity and desire for service that we are experiencing, to the glory of our Saviour.

### WORK AND PRAY

SUCCESS comes to the one who will work and pray. Perhaps it will not be the immediate success for which we reach, but then God's measure of success is not the same as man's.

Paul prayed for Israel's salvation (Rom. 10:1-3), spent his life to accomplish such, and thanked God for what He "had done with them" (Acts 14:27).

We need to pray as if God were going to do it all, and work as if we worked alone! All too often we pray as if we were going to do it all, and work as if God must do it all. William V. BEASLEY,

### CHANGE OF NAME

From now Barbara Giles of 306 Nantwich Road, Crewe, will be known as Barbara JONES.

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## SUNDAY NIGHT

I LOVE the church that Jesus bought;  
I know that it is right.

I attend that church on Sunday morn;  
But not on Sunday night.

I love to worship God in song,  
And bow before His might:  
Let's praise our God on Sunday morn—  
But not on Sunday night.

I love to hear the gospel preached:  
It gives me pure delight—  
God's power to save! On Sunday morn—  
But not on Sunday night.

I'd go through rain or sleet or snow,  
Do anything that's right,  
To be at church on Sunday Morn—  
But not on Sunday night.

I know that I need strength from God  
To keep me in the fight;  
So help I seek on Sunday morn—  
But not on Sunday night.

Some future day I too must die,  
And enter heaven's light;  
So may I die on Sunday morn—  
But not on Sunday night!

WHEN you criticise, be sure you want to help,

ONE of the most valuable lessons any of us can ever learn is that of making it easy for others to work with us.

*OUR greatest temptations come to us when we are o'; auly. How and where we spend our spare time will react upon our Christian character.*

## THE BEAUTY OF DEATH

TO a Christian, death is only a part of the transition from this earth-life to eternal life. The end of *this* life is not the *end* of life! (Rev. 21:1-4). Someone has illustrated it as follows: "When the spirit leaves the body it does not cease to live. It is even more alive. Let me illustrate it in this way: Up in a meadow at the foot of a knoll, a beautiful spring bursts out from the mountainside: its clear, sparkling, limpid waters meander down the valley, percolating through the rocks, laughing and singing as it widens and deepens in its course to the great ocean, Abruptly, this beautiful spring sinks into the earth: it disappears from our vision; but it is not lost. It is moving on underground and, after a while we see it as it bursts out into a wide, deeper river, where it unites its music with millions of little streams with which it is now having fellowship."

"This represents the life of the Christian. At first it makes its appearance in the form of a little child. it grows and deepens in experience maybe for three-score years and ten, when it abruptly disappears from our vision, and there in the unseen world it moves on and on; until the judgment, when we shall see what seemed had been lost is now visible in the great ocean of eternity, having fellowship with that innumerable company, the blood-washed throng who have made their robes white in the blood of the lamb.

*Servant of God, well done!*

*Thy glorious warfare's past;*

*The battle is fought the race is won,*

*And thou art crowned at last.*

*Selected.*

KEEP your Bible open and you will not find the door of heaven shut.

It is a sad religion that is strong only when its owner is sick.

Study the language of gentleness: refuse to use words that bite or tones that crush.

Be sure to put your feet in the right place, then stand firm. Abraham Lincoln

Like all true love the love of God cannot be encompassed by a definition.

H.A. Kelly

## OBITUARY

**WIGAN Scholes:** The church sorrows in the death on April 21st 1973, of Sister Sarah Bradshaw, at the age of 85. She was laid to rest in Wigan Cemetery on the 26th.

Sis. Bradshaw was immersed into Christ in 1960. On that occasion it was a joy to witness our late Sis. Ashurst (then aged 79) and Sis. Bradshaw (72) step forward and express their desire to be baptized. For the rest of their days both sisters spent themselves in service to their Saviour.

Sis. Bradshaw was a wonderful example of faithfulness to God and His church. She was constant in attendance for breaking of bread, in the gospel and prayer meetings, and on other special occasions. She walked a good distance to be with her brethren, until some four years ago, when she found the journey beyond her and was by various brethren brought by car.

She gloried in this fellowship because she loved her Saviour and the brethren. For the last sixteen months illness prevented her being with us. When confined to her home she expressed her deep concern for the church to the brothers and sisters who visited her, prayed with her, and took her remembrances and gifts from those who loved her. At the closing such a life of love, joy, peace and faithfulness we can truly say that she fell asleep in Jesus, — blessed sleep. From which none ever wakes to weep."

We know that the God of comfort and hope will be near to strengthen and bless those who grieve at her loss — children, grandchildren and great grandchildren, and her last remaining sister. We especially commend to His love and mercy her daughter Elizabeth, who left her home and brought her family to live with and minister to her mother in her time of deepest need. Surely she shall have her reward.

### IT MAY BE

It may be that you cannot stay  
To lend a friendly hand to him  
Who stumbles on the slippery way,  
Pressed by conditions hard and grim;  
It may be that you dare not heed  
His call for help, because you lack  
The strength to lift him, But you need  
Not push him back.

It may be that he has not won  
The right to hope for your regard;  
He may in folly have begun  
The course that he has found so hard;  
It may be that your fingers bleed.  
That fortune turns a bitter frown  
Upon your efforts, but you need  
Not kick him down.

S.E. Kiser

### WANTED

WE have received the following request. If readers can supply any of the missing parts or bound volumes please inform the editor.

March 16, 1973

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Here in the library of Harding Graduate School we would very much like to have a complete file of **SCRIPTURE STANDARD** for the use of our students now and for those students who will come later. At this time we lack the following volumes:

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We will greatly appreciate your help in our efforts to collect a complete set of **SCRIPTURE STANDARD**.  
sincerely yours,  
Annie May Alston, librarian.

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