

# *The* **SCRIPTURE STANDARD**

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

VOL. 37. No. 5.

MAY, 1970

## DIFFERENCES AND DIVISIONS II.

R. B. Scott

### Further Differences

The result of these changes of thought and action were that the funds of the Evangelist Committee were more or less held up and little accomplished. Efforts were made to remove the source of difference, and it was agreed at a meeting of the brethren concerned that "we believe there is need for full co-operation among churches and individuals in the furtherance of the gospel, and there should be the closest harmony among those who see the need for co-operative effort."

It was certainly true then that all the brethren in that little group were determined not to allow the difference about the committee and funds to hinder work, but a further rift was introduced by the appearance of individual cups in Edinburgh. Strenuous and earnest efforts were made appealing to those concerned to withdraw the cause of division, but they were unavailing. There was a determined refusal to accede to the request, and the arguments justifying the habit have been accepted by some brethren, to avoid a break with the evangelistic help sent and paid for by American funds—which is so much appreciated and approved as a forward move. Bearing in mind the completely different position of the American churches in many districts from the cause in this country, we can understand the arguments from hygiene and numbers. What is particularly grievous is the effort to justify an expedient without scriptural justification, against the conscientious scruples of many brethren, just because it had been adopted—against much initial and continued opposition in the States as well—and accepted in circumstances not prevalent at all in this country. It is difficult to see how those who are so strict about instrumental music connive at an innovation by the denominations which is just as difficult to justify at all when pleading for a return to New Testament Christianity.

There are, however, other features of the main American scene which have always been regarded by British brethren, seeking to maintain the old paths, as violating principles upon which we should stand fast because they have no scriptural justification. We set them out without the slightest wish to impugn the honesty or characters of those who practise or approve them, but with the utmost confidence that we are right to stand against them and not to condone them in any way. This we do without the thought of refusing fellowship, or of "casting out":—

1. **INDIVIDUAL CUPS.** Communion is sharing, and no one can rightly separate the cup from the contents, because Jesus put them together. We do not see this as

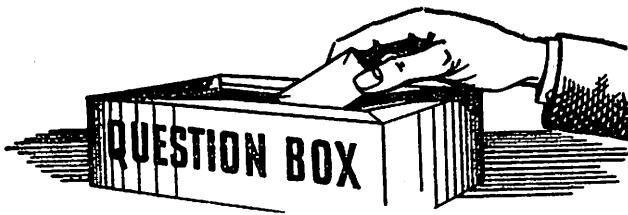
precluding the division of contents as long as all cups are shared out of one container in each assembly. The opposite to "communism" is "individualism."

2. "NEITHER INVITE NOR DEBAR." The British churches have always insisted that it is made clear that faith, repentance and baptism are necessary prerequisites of partaking in the Lord's Supper. This applies equally to the contribution. The question of the behaviour of the individual as qualifying him has to be left to him, unless evil ways are known to the church to which he comes.
3. SUPPORT OR TACIT ACCEPTANCE OF WAR as a profession for Christians.
4. The modest BEHAVIOUR AND DRESS OF SISTERS in the assembly, including the wearing of a covering on the head.
5. THE MINISTER SYSTEM — a paid man for every church. This develops a "clergy" through a distinction between paid and unpaid servants of the church. This includes every member. We prefer the term deacon or servant.

It is obvious our attitude will not make for popularity, but this should be a last priority. We should never conform in order to be with numbers or money.

Of course, we must remember that there are many churches in the States and elsewhere who both believe and practise as we do. We must also remember what the Saviour said when His disciples reported that someone else was healing in Jesus's name (Mark 9:39), and what Paul wrote about some who were actually preaching to stir up trouble for him (Phil. 1:16-18). The spread of the news of God's love is something to rejoice over even if it is Billy Graham's team, but much more so when the message is strictly in accord with the word of God. National habits and characteristics vary widely, but application of the teaching and example of Jesus can do nothing but good even when there are errors in doctrine and behaviour.

It is hoped that this setting out of some background facts may serve to open eyes and hearts to an understanding of some "differences and divisions," and perhaps where there is personal bitterness and disappointment quite understandably developed. We understand that we all need to go "to the word and to the testimony" (Isa. 8:20). Unless there is acceptance of and agreement to a divine standard real unity is not possible. To agree to differ is better than strife, but is not unity where principles are concerned.




---

Conducted by  
James Gardiner

---

**"Is there any objection to any brother in the church of Christ, who is a competent preacher of the gospel, accepting invitations to preach in denominational churches, presenting the truth of the New Testament Church?"**

I certainly don't see that any valid objection could be levelled at such a thing; in fact, I would say that the idea is highly commendable. Jesus said, "Go ye into all the world and preach the gospel to every creature . . ." and wherever we are we should be endeavouring to preach the glad tidings to every creature. The only danger I could foresee in preaching the gospel in denominational church buildings would be one of misunderstanding, *i.e.* that the public at large should think that we had become members of that denominational body. Another misunderstanding might exist in that the denominational church members might construe our presence as condoning denominationalism. However these are risks of little consequence when we consider the great opportunity thus presented to preach the gospel. In any case the preacher can dispel most misunder-

standings in his preaching. As a matter of fact the misunderstandings are usually so effectively dealt with that the preacher's services are terminated shortly after!

It has been the experience of some good preachers in this area, who have on more than one occasion availed themselves of the opportunity of preaching in denominational meeting-places, that as soon as they began preaching the full and simple truths of the gospel the requests to preach became fewer and have eventually ceased. As a matter of fact one brother locally was asked to speak for a denominational body, and received a last minute admonition that he was on no account to mention baptism! On reaching the platform the brother explained to the audience that he had come to preach the gospel, but this was going to be difficult as he had been instructed not to mention baptism. A young man was later baptized from that audience. And so in answer to the question before us as to whether there can be any valid objection to the kind of preaching outlined, I think the answer must surely be in the negative.

---

"Would you deem it essential that at the Lord's table a fixed order of service be maintained at all times: that is, must the bread always precede the cup? Would you think that Luke 22:14-19 and 1 Cor. 10:16 indicate that the bread need not necessarily be partaken of first at the table?"

#### The New Testament Order

Matt. 26: 26, 27 states that at the institution of the feast Jesus took bread, blessed it and broke it, giving it to his disciples. *After this* Jesus took the cup, blessed it and passed it to his disciples telling all of them to drink of it. In Mark's gospel this order of precedence is corroborated in chap. 14:22-23, *i.e.* Jesus broke the bread and then took and passed the cup. This order is also confirmed in 1 Cor. 11:23-26, where Paul explains that, although he was not present at the institution of the feast, Jesus had since told him exactly what had taken place. He says, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he broke it and said, Take eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup . . ." He also goes on to say, in verse 26, "For as often as ye eat this bread and drink this cup . . ." Also verse 29 — "eateth and drinketh unworthily."

As is seen in the above references the pattern (as far as precedence is concerned) in the institution of the feast, is the breaking of bread *followed by* the drinking of the cup. The questioner postulates the possibility of the passage at Luke 22:14-19 creating doubt as to whether this precedence does in fact obtain. The relevant verses (17-19) say "And he took the cup, and gave thanks, and said, Take this and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying This is my body, which is given for you: this do in remembrance of me." Here obviously the passing round of the cup *precedes* the passing of the bread as is suggested in the question. *But we must not overlook the following verse* (v. 20) which says, "Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

#### Passover and Lord's Supper

This cup which is mentioned in verse 20 is the new testament in Christ's blood, and clearly is the one mentioned in Matthew, Mark and 1 Cor. 11; and so Luke 22:14-19, far from conflicting with the order set out in Matthew, Mark and 1 Cor. 11 (*i.e.* the bread broken before the cup was passed) *concurs* that Jesus took bread *and then* the cup. The cup mentioned in verse 17 was, therefore, part of the feast of the Passover, remembering that Jesus had just observed *the last* Passover Supper with his disciples, and used the bread (unleavened) left over from the Passover Supper and also the cup.

I think the use of the word "likewise" in verse 20 confirms this and links verse 20 with verse 19; and I think the phrase "the cup after supper" distinguishes this cup from the one used (in verse 17) at the Passover Supper. In Luke 22, therefore, verses 14-18 refer to the Passover (the very last Passover Supper) and verses 19-20 refer to the institution of the feast new and in the kingdom of heaven—the Lord's table.

With regard to 1 Cor. 10:16 (which says "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?") I believe this to be a passing generalisation which has no bearing at all on the actual precedence of procedure at the Lord's table. If we take this statement in its context in the chapter we find Paul is really exhorting against embroilment with idolatry and a corrupting of the Lord's table with the table of devils. I really don't see that the passage can be used as a basis of support for altering the procedure at the Lord's table (given by the Lord as recorded in Matthew, Mark and 1 Cor. 11—and Luke 22) and would regard it merely as a general comment on a different matter altogether.

As to whether I would deem it "essential" at the Lord's table to observe the precedence of the passing of the bread before the cup, I think I would have to consider it to be so. I feel that we should take great pains to follow the examples set out for us in the New Testament, as far as lies in our power, and especially so with reference to the Lord's table and the feast which Jesus instituted personally. Ours is not to alter but adhere.

---

More questions please to James R. Gardiner, 88 Davidson Terrace, Haddington,  
East Lothian, Scotland

## SCRIPTURE READINGS

MAY 1970

3—Deuteronomy 18:9-22	John 5:19-47
10—2 Kings 4:38-44	John 6:1-21
17—Exodus 16:9-25	John 6:22-40
24—Jeremiah 31:27-40	John 6:41-71
31—Exodus 20:1-17	John 7:1-24

### JESUS AND MOSES

THE name of Moses occurs about 60 times in the New Testament. He is the greatest of the Old Testament prophets, quite unrivalled by any other, and distinctly recognised as representing God Himself as lawgiver. David was the greatest king and to him the promise was given of the Christ, the Messiah, the Anointed One, but in a secondary sense, for it was Moses who wrote "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me . . . I [God] will put my words in his mouth, and he [the prophet, Jesus] shall speak unto them all that I shall command Him" (Deut. 18:15 & 18).

John writes so fittingly, "He whom God hath sent speaketh the words of God" (John 3:34).

The Jews who so resented and opposed our Saviour claimed to reverence, respect and follow Moses. They said to the man born blind, "We are disciples of Moses. We know that God hath spoken to Moses" (John 9:28 & 29). But they failed to recognise "the words of God" in the words of Jesus. Hypocritically they acknowledged His holiness and truthfulness ("Master we know that thou art true, and teachest the way of God in truth") and His complete courage ("and carest not for any one: for Thou regardest not the person of men"), and honestly, probably, in the case of Nicodemus ("we know that Thou art a teacher come from God") — see Matt. 22:16 and John 3:2. How was it that they (so soon apparently) developed a deep-seated antagonism against Him? We read of their murderous intention having two reasons (5:18). He broke the sabbath. He called God His own Father.

They claimed it was their loyalty to Moses in keeping the sabbath that compelled their opposition, but did Jesus break the sabbath law? It was the failure to understand Moses and the sabbath-

keeping that *they* were guilty of!—Jesus never broke that or any other law of Moses, although He claimed to be Lord also of the sabbath (Mark 2:28 and Luke 6:5), and of course is: that is why we do not keep it. God had never forbidden teaching and healing on any day, nor did the law, as Jesus so rightly said, prohibit the rescue of an animal on that day (Matt. 12:11 & 12; Luke 13:15), nor feeding it. Jesus did require obedience to Moses.

We will look at one or two occasions of this attitude of Jesus. A leper appealed to Him for healing. He was immediately healed by a touch. Jesus said, "Go thy way and show thyself to the priest, and offer for thy cleansing according as Moses commanded" (Luke 5:14). Again, ten lepers called for mercy. He told them to go up and show themselves to the priest—the offering for cleansing would necessarily follow by priestly command (Luke 17:14). He made the payment of the half-shekel, which every numbered Israelite paid by law "for an offering to the Lord" (Matt. 17:24-27 R.V.; Ex. 30:13). He could have refused in view of His sinlessness, but would not allow a thought of disrespect for Moses. We should also bear in mind the words in the "sermon on the mount." Most emphatically Jesus said, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Matt. 5:18). We learn that the purposes and essential meaning of the law were fulfilled in and through the Lord Jesus, and His claims of authority in this were recognised by His hearers—"but I say unto you . . ." He certainly referred to the law given by Moses, and could not have expressed greater respect for the authority of Moses.

Our thoughts have of course been stimulated by the last words in chapter 5 of our readings. Jesus is telling the students of Moses that they do not really believe Moses, and that is why they will not accept His own sayings. He is comparing the written words of Moses with the words He is and has been (and will be) speaking to them. The implication is important, because the men to whom He was speaking were "no fools." They really had studied Moses. Doubtless they knew much of his writings off by heart,

and by their outward observances proved their loyalty. They prayed, they paid tithes, they offered alms, they observed the sacrificial requirements. To their fellowmen they appeared righteous obedient servants of Moses, but Jesus knew their innermost thoughts. The springs of their motives in opposing were neither of Moses nor of God, but of the devil. Jesus had to tell them so (John 8:44). Here, it might have appeared, is an impossible contrast. Those who joined in the cry "Crucify him" could not believe their esteemed and respected religious leaders to be both disciples of Moses and children of the devil. Yet this is what they were. Pilate "knew that for envy they had delivered Him up" (Matt. 27:18).

Great advantages bring great responsibility. They had the words of God through Moses, and if these had been abiding in them, they would have accepted Jesus for what He was. Their failure is accounted for in three ways. The word of God had not taken root in their lives (5:38). They put too much value on men's esteem (5:44). They did not love God (5:42). The more religious we appear, the greater the danger of falling prey to Satan's wiles.

Jesus possessed the greatest human powers, resisted the greatest temptations, using the words of God through Moses (Deut. 8:3; 6:13 & 16). Our only safety is acceptance of Jesus and His way.

R. B. SCOTT

**THE Lord . . . He will be with thee; He will not fail thee, neither forsake thee.**

(Deuteronomy 31:8).

OVER and over again I find the same promise given to God's children: "I am with thee." What can a Christian possibly lack that is for his good, so long as Jesus Christ is by his side? You are always guarded, kept, watched over, and cared for by love that passeth knowledge.—Bishop J. C. Ryle.

**If a man love Me, he will keep My words. (John 14, 23).**

THE Christian life, when it is being lived at its best, is essentially a life of obedience. "Blessed are they that hear the word of God, and keep it." Blessedness, you see, consists in hearing God's word and, then, is the key to the life of and, when you hear it, obeying. Obedience.

# WOMEN'S PAGE

Conducted by Harold Baines

Text for the Month: 2 Pet. 3:18

## GROW IN GRACE

LAST month we talked about "Planting." This month we are going to talk about "Growing."

At the time of writing things look anything but growing: we have just had a further fall of snow, the air is keen with frost, and the only creatures that seem to be enjoying themselves are children and dogs. But we know by the lengthening of the days that Spring is not far away and in due course flowers will bloom and, as a poet has said, "banish all gloom."

There are three elements essential to growth: light, heat, moisture: without these no growth would be possible, and even these, in unequal quantities, can be equally disastrous.

Of course there are other elements. We must have seeds and ground to grow them in: the seed and ground must be suitable to each other. Generally speaking growth is a principle of nature, that, with all our knowledge, we know little about. Did not our Lord ask, "Canst thou by taking thought add one cubit to thy stature?"

There are two kinds of growth I want us to note: wasteful growth (such as weeds) and *useful growth* (fruit, vegetables, flowers, etc.). We all agree that the things we grow in life should be fruitful: weeds grow all too readily alone: just neglect your garden a few days and you have weeds all over the place. But fruitful growth requires care and attention and not a little hard work—but the results are rewarding. How strange that we often expect to get fruit in our Spiritual life without working for it, but we must see that we have the right seed in prepared ground, tended with all the loving care of a valued plant or crop.

Fruit is the result of growth reaching maturity: maturity is the plant in full fruit or flower, having reached its capacity of growth and being on the point of giving what it has grown. I remember asking my class of girls some years ago if they knew the meaning of Maturity; this is the answer I got; "Grown-upness" — a very apt description. We often say you can't put old heads on young shoulders, and in

regard to "teenagers," for instance, it is not rational to expect them to act as any other than their age. But there is also the question of responsibility. So, if my reader is a "teenager," act like one in a responsible manner; if in your twenties, act as one more mature than when you were in your teens; if in middle age, display the wisdom and understanding we expect of those years; and if in old age, grow old gracefully and let "the hoary head be a crown of glory" (Prov. 16:31).

The question of Christian maturity is something we all need to learn, whether young or old. I suggest three thoughts: (1) Faith in God, His Word, His ordinances, His church; (2) Christian living in everyday life, where the world at large reads "the Gospel according to *YOU*"; (3) Faith in oneself: be sure of yourself, have a confidence born of trust in God in what you can do; recognising what you can't do, but by independent thought and action ordering your life according to the pattern showed us by God. Guided by these principles we shall indeed, as our text states, "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," from whom we derive our spiritual light, heat and moisture—the light of His Gospel, the warmth of His love and the water of His Word.

\* \* \* \*

## LESSER LIGHTS

4: Esther

Reading: The Book of Esther

I have not so far asked you to read a whole book of the Bible, but I hope you will this time. The Book of Esther is a remarkable book in its own intimate way: for instance you will look in vain for any reference to God in it; you will also find in it the longest verse in the Bible—verse 9 of chapter 8.

The events recorded in this book took place about five hundred years before Christ, and, although God's name does not appear in it, in no other book is his watchful care over his own more evident to the discerning reader.

Esther was an orphan (chap. 2:7) brought up by her cousin Mordecai, who

was evidently devoted to his young charge. She was "fair and beautiful" (2:7) and as such came under the attention of the ruling monarch of the vast empire that held these Jews captive. They were cruel days in which human life was held in small regard; monarchs were despots, whose word was law, and woe betide anyone who flouted that law.

In the opening chapter we have a sample of this when the proud reigning queen Vashti was suddenly dethroned, and just as suddenly Esther was brought to the King's notice. After a year of preparation (2:12) she was introduced to the royal household and as recorded in verse 17 was made queen of the realm.

This is where the real point in the story lies. Like many monarchs before him, King Ahasuerus had his secret enemies. In chapter 3 we have this brought out very vividly: chapter 2 closes with an attempt on the king's life, and in chapter 3 we read of the plot to exterminate the Jews. Yet, as in more recent years and even today, attempts to do so ended in failure.

Here is where Esther came into her own. Up to this time she had wisely not revealed her nationality, but her guardian uncle had watched over her with touching care. Frequently at the palace gate he inquired after his young charge; now he sent word in to her that now was the time to reveal herself.

The danger Esther was putting herself into is only too apparent. In her mind would be the fate of her predecessor. But with supreme courage (and not a little feminine intuition) she not only sought an audience with the king, but laid a trap to uncover her nation's enemies.

Here we see the divine hand at work. Who but God could so have ruled in the affairs of men as to put a young and beautiful orphan in such a position? Her character is revealed also in her faith in her people and their divine calling. As we said previously, those were ruthless days, but the slaughter meted out to the enemies of Judah was what had already been planned for the Jews, and once again the enemies of God's people learned to their cost the price of interfering with God's plan and his people. All down history the story has been the same: whether Christian or Jew, God vindicates his own.

If any of us are ever called upon to suffer for our faith, remember,

Since God is God and Right is Right,  
So Right the day must win:  
To doubt would be disloyalty,  
To falter would be sin.

Take now a look at chapter 8, verse 16: it's worth repeating, for it reveals the experience of all God's people after trial and persecution, "The Jews had light and gladness and joy and honour."

\* \* \* \*

The Sunday School Choir had been rehearsing an anthem for prize-giving day, which contained the phrase, "Let the bright Seraphims" duly rendered by one youthful chorister as "Let the bright syrup tins."

\* \* \* \*

On another occasion a hymn was to be sung containing the line "Weak and sinful though we be." This was the first item on the programme after a hearty tea enjoyed by the children. Judge the consternation of the conductor when the front row of lads lustily rendered it, "We can sing though full we be"—whether by accident or design we do not know; but knowing the lads in question we have our suspicions.

O God, for another day, for another chance to live and serve thee, I am truly grateful.

Do Thou this day free me:

From fear of the future;  
From anxiety for the morrow;  
From bitterness from anyone;  
From cowardice in the face of danger;  
From laziness in the face of work;  
From failure before opportunity;  
From weakness when thy power is at hand.

But fill me with:

Love that knows no barrier;  
Courage that cannot be shaken;  
Faith strong enough for the darkness;  
Strength sufficient for my tasks;  
Loyalty to Thy Kingdom's goal;  
Wisdom to meet life's complexities;  
Power to lift men unto Thee.

Be Thou with me for another day and use me as Thou wilt; in Christ's name, I pray. Amen. Wallace Friday

## THE ANSWER

Nations are puzzled, laden with fear;  
All seems just darkness, year after year,  
Planning and scheming don't seem to bring  
Peace and contentment, joy bells that ring:  
Millions are asking "What's it about?"  
There is an answer —

GOD IS LEFT OUT.

Tempers are fraying, quarrels abound;  
Many are saying solutions they've found;  
Then like a bubble they burst in the air,  
Bringing depression, waves of despair;  
Courage is failing in hearts that were  
stout:

Here is the reason —

GOD IS LEFT OUT.

People are needing assurance and peace;  
Hearts that are broken daily increase;  
Many are straying deep into sin;  
For some there is fighting and striving  
within:

This is the answer, proclaim with a shout;  
"This is your trouble —

GOD IS LEFT OUT!"

[Selected]

## CORRESPONDENCE

"Hillcrest,"

48 Madeira Park,  
Tunbridge Wells,  
Kent.

March 18th, 1970

Dear Bro. Melling,

Greetings in the name which is above every name. After a fortnight in hospital and a fortnight's convalescence I have proved the goodness of God during my operation and feel my gratitude to the many friends and brethren from many parts of England, Texas, Leicester, Loughborough and Nottingham. The floral tributes really overpowered me, and I find it impossible to write to all a letter of thanks. Will you please convey my love and good wishes to all who remembered me in so many ways? I felt that God's power was stronger in my weakness. "I have learned in whatsoever state I am therein to be content" (Phil. 4:11). One writer says, "I shall pass through this world but once. If therefore there be any

kindness I can show, or any good thing I can do, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again."

As life goes on we learn our limitation; we learn also how much we can bear, how long we can wait, how much we can forgive, and how much forgiveness we need from others.

Thanking you.

Yours in Christ Jesus,

Gertrude Hill

## NEWS FROM THE CHURCHES

**Brighton.** — The church was greatly inspired and encouraged at the anniversary services held during the weekend of 4th and 5th April. Following tea on Saturday the meeting was addressed by Bro. R. B. Scott of Kentish Town, who spoke on "The Word of God," followed by Bro. T. Ormandy of Avery Hill, who spoke on "The Summons to Rejoice," from Philipians 4.

The congregation, increased to more than double the best of our regular meetings by visitors from London and Tunbridge Wells, was greatly inspired by both addresses.

Bro. Ormandy served the church on the Lord's Day, and at both morning and evening meetings inspired everyone to look forward to a year of continued patient efforts. The church is deeply grateful to Bro. Ormandy, and is indebted to him for his inspiring addresses on "The wisdom of God" and "The Salvation to everyone that believeth." The joy that was with us during this weekend will encourage all during the year ahead. W.I.A.

**Slamannan District.**—On Saturday, 14th March, at Tranent, we had an interesting time discussing the subject "The Bible Teaching of the Predestined and Fore-ordained." The discussion was led by Bro. Paul Jones, evangelist, and Bro. Tom Nisbet, Haddington, and was presided over by Bro. Ian Davidson, Motherwell.

God willing we hope next to meet at Slamannan on Saturday, 23rd May, 1970, to discuss "Is capital punishment for murder part of the Christian system and



should a Christian actively participate in this?" led by Bro. D. Chalmers, Dal-mellington, and Bro. T. Sinclair Junior, Tranent, presided over by Bro. John Sharp, Newtongrange.

We thank the brethren at Tranent for their hospitality. Hugh Davidson

**Stretford (Manchester).** — We rejoice over the immersion into Christ of John Reed Mackie at Ince on Sunday afternoon, 29th March.

John is a native of Clydeside, who now lives in Nottingham, where he has been under the influence of the gospel from Brother James Parr. Whilst on a weekend visit to Stretford he made known his desire to be baptised.

We are very grateful to the brethren at Ince, who at very short notice gave us every assistance, including transport from Stretford for thirteen of us, and a generous tea.

We thank the Lord for all His blessings, for His so great salvation, and commend John to His keeping. Allan Ashurst

## OBITUARY

**Ilkeston.**—We have just learned of the death of Bro. Fred Gregory. As he was the secretary of the church it is asked that for the time being correspondence be addressed to Reuben Gregory, 194 Heanor Road, Ilkeston, Derbys. DE7 8BE

**Kirkby - in - Ashfield (Beulah Road).** — With deep regret we announce the passing of our revered Brother Charles Hitchens, elder of the church meeting here. He passed away on Monday, 2nd March, in the Forest Hospital, Mansfield, after being in failing health for some while. Our brother was baptised into Christ (joining the church meeting at Nuncargate) in April, 1920, after some years with the Methodists. He was among the brethren who eventually formed a new assembly in East Kirkby, firstly meeting in the home of the late Bro. W. B. Jepson, and then at the present meeting-house. He served the church both as deacon and latterly as elder and was well-known for his adherence to the written word with characteristic

stubbornness and tenacity. He was a faithful brother in attendance at the Lord's Table.

He had a personality all his own, standing firmly for the "Old Paths" and against any hint of modernism in either teaching or practice. He was a brother much admired for his qualities and much loved by the brethren. We shall miss his familiar figure; we have now only the memory of his example in life to which we can turn with profit and help.

Our sincere sympathy is extended to his daughters and his grandchildren in their loss, but we are comforted along with them in the knowledge that he has only been called to await that day which he looked for in confidence and faith.

Our brother was laid to rest on Thursday, 5th March, after a service in the meeting-house. Bro. Lance Frith officiated. T. Woodhouse

**Kirkby - in - Ashfield (Beulah Road).** — We regret to record the death of another of our members, Bro. Charles Oldham, husband of Sis. Connie (née Bursnell) on Tuesday, March 17th, at the age of 66. Bro. Charles had been ill for the past ten years and recently had been confined to bed. Our brother had been with us for about the last three years after living in Bulwell for many years, where he had met with the church. He could not attend our meetings as often as he would have liked due to his illness, but we remember him as an unassuming brother who had served his Lord in his own particular way among the community of bus conductors and drivers.

We commend our sister, along with her brother Reg and family, to the kind mercies and consolation of our Lord.

The interment took place at Annesley Woodhouse, having been preceded by a service at the meeting-place at Beulah Road, at which Bro. Lance Frith officiated.

\* \* \* \*

Further sad news from here, in that Bro. Lance Frith was suddenly taken from us on Wednesday, April 8th. We are deeply saddened to have to record this loss of a brother and elder in the church, and our heartfelt sympathy is extended to

our Sister Frith and son Bro. Irwen. We commend them to the loving consolation of our Heavenly Father, and we know that they rest in the knowledge of a life lived in patient and enduring faith and service to our Lord, from whom our brother will receive his reward.

T. Woodhouse

### THREE MEN OF GOD

This month we give the sad news of the deaths of three brethren of whom the words in the heading can be truthfully said — "men of God." We shall probably print fuller news, from the respective churches, that these brethren have "fallen asleep in Jesus," but, having had close fellowship with them all, and all three of them having been warm supporters of the "S.S.," we should like to make known our personal appreciation of their lives and service.

#### Arthur Lancelot Frith

Bro. Frith died suddenly on Wednesday, April 8th. From Methodism he was added to the church of Christ by baptism largely as the result of hearing the gospel preached by Bro. Walter Crosthwaite. He became an active worker and leader in the church in Gadsby Street, Blackpool, and helped to build up this church to be a strong New Testament congregation. Later Bro. Frith began a congregation in Fleetwood, where he lived and where he conducted his health stores. At first in his home, afterwards in a hired hall, the church met for many years. As in Blackpool, so in Fleetwood Bro. Frith was largely responsible for maintaining the congregation, amidst many difficulties and discouragements, through his faithful teaching from the scriptures and preaching of the New Testament gospel. Finally the church removed to rented premises in Cleveleys, where it is still in being, although depleted through deaths or removals of members.

Bro. Frith returned to his home town—Kirkby-in-Ashfield, Notts.—in his latter years, meeting regularly with the congregation there. He was appointed an elder in the church. Very recently he conducted the funeral of a former fellow-elder—Bro. Charles Hitchens, and still more recently the funeral of another brother in the church.

It is particularly of Bro. Frith's association with the "S.S." that we write. He was one of the founders of the paper in 1934, and from the first was treasurer and agent. By his vigorous work and organising abilities Bro. Frith built up a healthy circulation and financial position for the paper, although the magazine and its founders and workers had to suffer much ill-speaking and many attacks. Bro. Frith kept up a worldwide correspondence which bound its readers together in a true fellowship.

We pay warm and sincere tribute to the devotion which Bro. Frith has always shown to the cause which the "S.S." tries to forward. In times of discouragement he cheered and inspired those who carried on the paper. In times of financial stress Bro. Frith's help as executor of the Sam Wood Trust Fund has been generously given: many times when it was impossible to be sure that any further issues of the magazine would be published, a handsome cheque from this Fund has been forwarded to our treasurer through the good offices of Bro. Frith. He was, too, a contributor of helpful articles and selections from time to time, and was ready with suggestions of how the magazine might be improved in its contents. Sometimes he was critical and forthright in his statements, but such criticism was offered because of his very love for the "S.S." and his desire to see it prosper in every way.

Because of his great love for his Saviour and the cause of God; because of his complete trust that Christ lives and we shall live also, we are assured that our beloved brother could repeat, with Paul, "I have fought the good fight; I have finished my course: I have kept the faith. Henceforth . . . the crown of righteousness." Some years ago Bro. Crosthwaite sent us a letter of sympathy on hearing of the death of a beloved brother in the church. Some words in that letter have remained in my mind ever since, and they can be equally applied to Bro. Lance Frith:—

"Blest be his memory, and blest his bright example be."

John Garnett of Doncaster

On Saturday, April 11th—the same week as the death of Bro. Frith, Bro. John

Garnett passed to his rest and reward. Throughout his life Bro. Garnett had been associated with the church in Doncaster. Indeed it could be said that to that church he devoted his life, giving even beyond his strength in this service. Bro. Garnett, although unwell, broke the bread with his brethren on the very last Lord's Day before his death.

I first met Bro. Garnett in September, 1950. I had to lodge in Doncaster to follow my occupation, and took the first opportunity to meet with the brethren there. To me it was like an oasis in the desert, and when my family moved to those parts until our return to Wigan we found spiritual rest and peace and the richness of fellowship "in a strange country." Bro. Garnett was among those who most warmly welcomed us. For some eight years we worked together in the cause of Christ in a happy united church. Without seeking position or authority or leadership, Bro. Garnett was looked up to as the one naturally able to carry out these responsibilities. He had a deep love of and reverence for the scriptures, and it was a joy to hear him open up and apply the word of God to our experiences and needs. He was a deeply humble man, kindly, sympathetic and understanding. He had no ambition or joy so great as to hear of the growth in grace and knowledge of his brethren. His speech and whole manner of life testified that here was a man who walked closely with his God.

Bro. Garnett was secretary of the church for perhaps over fifty years, until his death. He would never have held this position for a moment longer than the congregation desired. He was intensely orderly and methodical. I remember writing a sketch of the history of the church in Doncaster in a monthly "News Sheet" the church issued at that time. The material was compiled entirely from the minute books written up by John Garnett. So thorough was he that it was possible to write an outline history of the church from the records he kept.

As was the case with Bro. Lance Frith, so Bro. Garnett was one of the original founders of the "Scripture Standard." We honour him for the work he did in this respect, but above all for the quiet, unsung, diligent and faithful work he did in the

church in Doncaster. He was a true man of God, a Christian gentleman.

### Fred Gregory of Ilkeston

Fred Gregory "fell asleep in Jesus" the same week as Bren. Lance Frith and John Garnett. He was perhaps not so well known, for he was not a teacher or preacher who went about among other congregations than his own, but one whose deepest interests and responsibilities were in one congregation—at Ilkeston. He was an elder there, and in his consecrated life he well and truly served Christ in that capacity.

Bro. Gregory was of deeply affectionate nature. He grieved, though "not as without hope," for the death of his dear wife a few months ago. These two had been "helpers of many, and of me also," as Paul wrote of Phoebe. To enjoy their company and hospitality in their home was a benediction in itself.

Bro. Gregory was of a cheerful and bright disposition. He suffered silently, and without demonstration, for Christ's sake. Yet his very presence and his smile and talk encouraged others, and one would not think that he himself needed to be given that encouragement and inspiration that he was so ready to give to others. He died in the Lord and "his works follow him."

In the death of such brethren as Lance Frith, John Garnett and Fred Gregory we have suffered severe losses to the individual congregations concerned and to the churches generally. These deaths act as a challenge to younger brethren to follow them as they followed Christ.

"Shall they be missed, though by others succeeded? . . .

Yes, but the sowers must rest from their labours,

Only remembered by what they have done."

May God grant that their deaths, which may seem to be such tragedies to their families and the church, shall be used by God to bring about mighty blessing in His cause. To all of these brethren we know that that greatest of all commendations shall be given: "Well done, good and faithful servant: thou hast been faithful: enter thou into the joy of thy Lord."

CARLTON MELLING

MAY 17 1970  
PCSB

# THE SCRIPTURE STANDARD

## COMING EVENTS

**Tunbridge Wells.** — Anniversary of the opening of meeting-place.

We invite brethren and friends to meet with us over the weekend, May 16th-17th, as follows:

May 16th. — 3 p.m.-4.30 p.m. Forum Discussion: "The problems of a small congregation" (D. L. Daniell); "How best to enlarge this congregation" (H. Baines); "What can each of us do to help?" (J. Breakell). 5 p.m. Tea interval. 6 p.m. Gospel Meeting. Theme: The churches of Christ: "Is this Church different from others?" (J. Breakell); "Does belonging to the Church matter?" (H. Baines).

May 17th. — 9.45 a.m. Bible Classes (adult and children); 11 a.m. Breaking of Bread; 6 p.m. Gospel Meeting. Subject: "How does one become a member of the Church?" (J. Breakell).

Some men are not outwardly bad—  
but they are not inwardly good either.

He that is universally liked shall be  
everlastingly lost.

The stars are beautiful only to those  
who look up and appreciate them. So  
with the gifts of God.

## THE LAST BAGGAGE

What may we take in our cold dead hands  
To the great white throne away?  
What may we take to plead for us  
In the light of judgement day?

The crumbs of bread to a hungry waif;  
The words of cheer to the poor;  
The heart of hope that we left behind  
When we entered that troubled door.

The little song that we blithely sang,  
When the words were needed so;  
The cheerful look and the kindly hand  
We may take when we're called to go.

But never a cent to the Throne of God.  
Though millions we may claim;  
Never a cent to plead for us,  
Save the pennies in His Name.

The little words in kindness said  
To a heart that was burdened so;  
The flower we left in the withered hand  
Before we turned to go.

For we never can tell in the casual friend,  
Just how will fall the spray.  
We are only sure that the things we give,  
Are the things we take away.

\* \* \* \* \*

If you think it is costly to be a  
Christian, think of the final payment for  
not being one.

---

**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**, 3 St. Laurence Crescent, Slamannan, Stirlingshire.

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.

**NOTICES.** Scale of charges: 3/- for first 3 lines or less; 8d. each subsequent line. Repeats (if notified when sending copy) half original charge. Payments to **PAUL JONES**, address as above.

**DISTRIBUTING AGENT:** Ronald Maiden, 41 Comberton Park Road, Kidderminster, Worcs.

**EVANGELIST FUND:** Contributions to **R. McDONALD**, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorkshire.

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

Hymn Book Agent and Treasurer: **FRED HARDY**, 73a Bridge Street, Morley, Leeds, Yorkshire. Tel. Morley 3255.

---

"The Scripture Standard" is printed for the publishers by **Walter Barker (Printers) Ltd.**, Langley Mill, Nottm. Tel. 2266 Langley Mill.