

Scripture Standard

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

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pray for the peace Of Jerusalem-, they shall prosper that love thee. peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, will now say peace be within thee. Because of the house of the Lord our God, I will seek thy good. -psalm cxxii. 7-9.

SUCH was David's desire for that ancient city, beautiful for situation, the joy of the whole earth.

We have no desire to join the modern prophets, who are 'wise above what is written'; but simply to express our fervent wish that not only our own country, but the whole world, may enjoy in 1944 peace and prosperity in the highest and best senses.

But Jerusalem and Mount Zion were but types of something greater and grander. Those under the old covenant had the earthly and material; we under the new and better covenant have the heavenly and spiritual. An inspired Hebrew, writing to Hebrew Christians, said: 'Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem . . . to the general assembly and Church of the firstborn who are enrolled in heaven.' (Hebrews 12:22-23;

So for the Church, the heavenly Jerusalem, we pray: 'Peace be within thy walls, and prosperity within thy palaces.

But the peace and prosperity of the Church depend upon the state and efforts of each individual member. Shall we make David's resolve ours? 'Because of the house of the Lord our God I will seek thy good.' 'The house of God is the Church of the living God,' says Paul.

The prosperity of the Church will be according to the spiritual health of the members. So for every member of the Church of Christ our New Year's wish and prayer is that of the Apostle John:

'Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.' (Third Epistle John, verse,two.) EDITOR.

'MEMOIRS of Churches of Christ in Slamannan and District,' by Bro. James War drop. These will appear in some of our issues during 1944. Our readers will find them Interesting and instructive.— Editor.

In the Time of Trouble

(Psalm xxvii. 5)

THE test of our faith, and the value of our religion can only be adequately measured in the time of trouble. That it is not how we respond to pleasant conditions, but how we react to contrary winds.

There are two or three very arresting phrases in the sacred records which are very similar in meaning. 'The time of trouble,' 'The day of adversity,' 'The time of tribulation.'

They give expression to a state of distress, a perplexity of mind, the crushing of the spirit by cruel relentless forces. If we read the Book aright, we shall find that a vast portion of it deals with the time of trouble. In the final issues, it is the day of trouble all have to reckon with. It is the hardness of adversity we have to prepare against. It is for the walk through the valley of tribulation that we must be fortified.

Mountain-top experiences lift up the heart and refresh the spirit, but even the Master had to leave the scene of transfigured glory for the suffering of the valley below; and the anointing with fragrant ointment was only the prelude to the agony of Gethsemane and the poignancy of Calvary. The crown may dazzle; the cross pierces. Can our faith stand the test in the time of trouble? Is our God able to deliver? Here is the crux of the question.

For many people these are -troubled days. Clouds hang low and life seems to be thrown into the cauldron. Tossing amid the tempests of life, the "cross becomes no longer a symbol, but something very real, and very hard to bear. A dear one is taken from your side; or circumstances seem to turn your little world all upside down; or enemies rise up

against you; or it may be that illness brings you to an abrupt impasse; or—fill in as you will,

These are not experiences of the weak only; the strong also enter into them, and even the strong become impotent as they grapple with these contrary forces in the time of trouble.

How then can we best help each other in these days? When so many hearts are breaking, and so many are weary and faint-hearted, what can we say to bring home a word of cheer? Let me pass on one or two observations.

I. The time of trouble always brings a reaction, and in that reaction we are prone to lose the true balance of life. One of our best examples is a very familiar incident drawn from the Old Testament: The prophet Elijah, at the foot of Carmel, is a strong man, at whose faith and courage we marvel. We gaze in wonder at his colossal fearlessness, and are altogether unprepared for what follows. A few words from a woman's tongue, and in fear Elijah flees into the desert and prays that God will take away his life as an abject failure. The sense of desolating loneliness comes over him, and he gives expression to the anguish of his spirit in the words: 'I, only I, am left.' How very human, and how heartbreaking! Do you ever feel to be ploughing a lonely furrow? Have you experienced this desolating sense of loneliness? It is a terrible thing to feel you are fighting a lone battle. Yet such is the fantasy of reaction to things. But after the wind, and the earthquake, and the fire had gone, in the silence that followed, God told Elijah He had seven thousand men in Israel who had remained loyal to their trust.

II. The time of trouble has one of two effects on the human heart; it either hardens or softens. No one can pass through trouble and remain unchanged. There are people who allow trouble to freeze their hearts, whom disillusionment has caused to become bitter, and hard, and cynical. Others pass along the same road and emerge from the experience more tender and more understanding. To some suffering becomes a nightmare of bitter agony, from which there seems no way of recovery. To others, it becomes a kind of sacrament, through which they enter the holy place.

I am making no attempt now to deal with an enigma, or to try to answer the questions that often hover on our lips. But I am going to say that God can use the time of trouble in the purpose of discipline and toward the transformation of character. That adversity can become the school-of the refiner; and that the valley of tribulation can, and often does, lead men and women nearer to Christ. If any of my readers have followed Ralph Conner's 'Sky Pilot' through "Gwen's Canyon," the thought I want to

stress will have been indelibly impressed on their minds.

III. The time of trouble reveals the need for sympathetic companionship; there are a lot of lonely people in this world who need not be lonely if Christian people did their duty. We live our lives too thoughtlessly, too self-centred. Reading over the Book of Revelations I was impressed by one of those little statements which so often cause one to ponder: 'I, John, your companion in tribulation.' A companion in tribulation!

Whose companion are you in tribulation? Who are you standing by in the time of trouble? Who are you seeking to succour in the day of adversity? This is the comradeship needed to-day. It is very easy to pray for the sick in the Church meeting. A few glib phrases can readily come to the lips; there are a lot of liturgies that are not written in a prayer book. You may ask God to bless Bro. or Sis. But do you stop to think that God may mean you to be the means of blessing, and in some way at any rate to answer your own prayer?

And how many must often have been grieved to hear us pray for their loved ones, and then pass the door without even a friendly enquiry. Let us pray by all means—pray very earnestly. But to what extent are we the companion in tribulation?

For the writer, life holds a lot of happy memories, and some very precious friendships. I question if anything else can compare in real joy with endeavouring to be a companion in the time of trouble.

4. Finally, in the time of trouble, we need the assurance of the ever-present, ever-living God. The Book of Psalms is particularly the epitome of human experience. They reveal all the yearnings of the heart toward God. They describe all the varied experiences of human life, and there is a very real sense in which the past is always being re-enacted in the present.

The writer of most of these psalms knew a great deal about the time of trouble. He knew what the day of adversity meant, and had passed through his valley of tribulation. But he had also found that it was only a valley, and not a cul-de-sac.

There were several experiences that could easily have proved overwhelming. His life had for a long time been in jeopardy because of the king, and that experience was all the harder because of his love for the king's son. Then, later on, his own lad tried to wrest the kingdom from him and broke his father's heart. Other incidents will come to your mind.

What has this man to say? Listen! 'God is a very present help in trouble.' Do you notice the deep meaning? God

Is present with you In your trouble, and He is present to help. This God is all mine and, in the time of trouble, all His resources are at hand to help me! 'Hallelujah! What a Saviour!' 'In the time of trouble He shall hide me.' I like this word hide. It is the word in that great hymn of Charles Wesley's:

Hide me. Oh my Saviour, hide,
Till the storms of life be past.

What a place of shelter, what a refuge from all fear, and storm, and strife. In the time of trouble He shall shelter me! And we talk, and dream, and plan for security. The secret is here.

Near the shadow of His own cross, the Master turned to His disciples with the words: 'Let not your hearts be troubled!' Can we not take them to ourselves in these days? I may be writing to some whose hearts are very troubled, and whose faces are lined with care. To these especially I write with the heart and feeling of one who has seen a good deal of the chequered way, and this is the word I would have linger in your **Bind.**

Around you is God's matchless, changeless love; and however tried and you may be, the Father knows, if He knows—He cares. So maketh all things good unto His own
For them in every darkness, light is sown

A L L E N M U R R A Y.

WHAT AM I

What am I this conscious being that I am.

Endowed with faculties, that reach beyond my grasp.

You cannot hold the things I prize the most

Nor free myself from the enslaving thrall
Off things which cause me pain and grief.

With high purpose I resolve but feebly strive.

And never can attain the goal I fain would reach

Nor be content to fail; that were contrary
To my nature, strive I must.

The mission of a nobler self impels my striving

And failure to endure.

Sometimes cast down, but not destroyed,
Perplexed I am, yet never doubt

That truth and love will yet prevail; They are that whole of which I am a little part

Some spark divine inspires my soul,
And love would All my heart.

T. MILLER.

Memoirs of Slamannan District Churches.

By James Wardrop

IT is nearly a century since a few Churches of New Testament order came into being in Lanarkshire, Stirlingshire, and West Lothian. The oldest of these are Bathgate, Slamannan, and Carluke. Fauldhouse, then known as Crofthead, was another, about the same time. As far as I can trace, Bathgate Church is the oldest. J. B. Rotherham, who was an evangelist at that time, had been labouring with the Church at Bathgate. He had also gone to Armadale, a mining village two miles distant, and held some meetings there. One of those present was known as 'Old John' when I was a boy, and he related how he became associated with the Church at Bathgate. He was a miner from Coalsnaughton, and had taken up his residence in Woodend, where there were a few miners' rows, some three miles distant from Bathgate. He said he was a religious man before he left Coalsnaughton, but, like others, he thought it was respectable to be a member of the State Church. The minister did not succeed in lifting his mind to consider spiritual things, and his sermons were neither instructive nor elevating. He was known as 'Paper Davie,' because he had to read all his sermons.

The gospel and its conditions of salvation, as set forth by Mr. Rotherham, imparted the light John needed, and impressed him deeply. After listening to the truth so clearly spoken, he became convicted of sin, and was in that state of mind which led Paul to cry: 'Lord, what wilt thou have me to do?'

Having learned how men turned to the Lord and obtained forgiveness of sins, as recorded in the Acts of Apostles, he was willing to become obedient to the commands of the Lord. That was a step that required much thought, for he knew the prejudice existing in the minds of the people where he lived; but he loved the Lord and would follow him. John arranged with Mr. Rotherham to come to Woodend where he would meet him. There was a clear stream a short distance from where he lived, and it was arranged that he would be immersed in it. Of course, the people of the place could come and witness this obedience to the command of Christ as in apostolic times. He made all arrangements for the occasion. He had his change of clothing tied in a handkerchief, and laid it aside so that he could have it when wanted.

His wife would have nothing to do with the arrangements, but said, when he could not be persuaded to change his

mind: 'Noo, John, are ye going to disgrace us before the folk in the rows, and us no long since came here?'

John replied: 'Maggie, I'll no disgrace ye; but I love the Lord and 'am going to obey Him. No Maggie, I'll no disgrace you, but I'll be an honour to you a' my life. Well,' he said, 'where is the bundle I laid safely aside? I canna find it?'

'Oh, John, will ye no be persuaded? Very well!' and she told her daughter to go round to the coalhouse to get it, for they had hidden it there.

When John was immersed there was a crowd, on the banks of the stream. Some were 'there to scoff, others were impressed by the solemn occasion. As he came up out of the water, he said:

'I'm not ashamed to own my Lord
Nor to defend his cause.'

His faithful Christian life bore fruit in his own home, for his wife, who resented his obedience to the Gospel at first, now yielded herself to the will of the Lord, and became a member of the Church in Armadale. He did not remain inactive in the Church. He was like the uneducated convert who said he was going to help others. He was told: 'Why!, you only know the alphabet.'

That is so, but there are some who don't know the alphabet, and I can teach them.'

The Church, of which he was a member, was not large, and so he often took part in the meeting. He had not the educational advantages that we have today. He had learned to read and write. He gave much attention to reading the Bible, and stored much of its precious truth in his mind. His exhortations were simple and sincere. When preaching the Gospel he made us feel that he was much in earnest, although at times his use of the Scotch dialect was not elegant.

On one occasion, when he was making an appeal to us at the end of a Gospel address, to seek the Lord while he may be found, he said, with all seriousness, that if we rejected Christ, it would be blue doo at the wynd up.' We knew his 'blue doo' had no white wing, and that he meant that those who rejected the offer of salvation were doomed to a sad and certain eternity. (Doo,' Scottish for pigeon.)

(To be continued)

Faith, Repentance, and Baptism.

THE expression 'faith repentance, and baptism' has come to be used by many people in a most reprehensible manner. It is sometimes used to represent the sum of what a sinner must do to be saved, which use would not be objectionable if the words were spoken reverently. But, again, it is used to represent the entire creed of some people, and it is also supposed to mark the boundaries of their knowledge and to give the limitations of their interests. They do not know anything else, and they are not interested in anything else, according to the idea that some people have of them. Again, the expression is frequently used to describe a preacher. He is a good preacher of 'faith, repentance, and baptism.' But the words are spoken with a sneer; and while the preacher is supposed to be complimented, he is in reality discredited. Therefore, a man who does not preach faith, repentance, and baptism would be a much better preacher. He would be more enlightened and learned and spiritual, and less bigoted and bitter.

This is a sad state of affairs, wherever it exists, and it is all too common among Church members, just now we wish to illustrate what is here pointed out by an actual case of recent occurrence and try to show the absurdity as well as the danger in such a case.

A sister inquired: 'Do you know Brother Modern from Fartown? He has just closed a meeting at Winkat, where I used to live, and I have a letter from my sister, and she certainly does praise Brother Modern. She says he is the finest preacher she ever heard, and that he held the best meeting the Church at Winkat had ever had. He preached two weeks, and never one time mentioned faith, repentance, and baptism. The whole Church was delighted.'

Well does she say whether or not he converted anybody? Did they have any additions to the Church? If so, does she say how they are added?

'Er—ah—n—no, she does not mention that; but she says it was the best meeting *they* ever had, and, of course, I understand by that that a lot of people were converted.'

Of course, but do you suppose Brother Modern from Fartown asked these people to confess their faith? Do you think he

told them to repent? Do you imagine the lovely Brother Modern had a baptismal suit with him, and can you conceive of his baptising this 'lot of people,' all this without one time mentioning either faith, repentance, or baptism?

'Oh, of course my sister meant that he did not preach on these doctrinal points,' the sister snapped.

But, Sister Blank, if he converted a lot of people (which we later learned he did not), how did these people know what to do if the preacher did not tell them? What caused them to believe, and how did they know what to believe, or that it was necessary to believe anything? What induced them to repent, and where did they learn of repentance? Whatever put the idea into this 'lot of people's' minds that they must go down into the water and be baptised? Why would they do such a thing?

'Well, of course these people already knew the teaching of the Church,' the sister replied, hotly.

Brother Modern did not jeopardise his popularity by teaching these unpopular doctrines; but if any of those who already knew the teaching of the church' decided under the magnetism of his personality and the sweetness of his speech to 'join the Church,' he would condescend to conform to the 'usage of the Church'—which is out of date with him—and receive them! Ah!

But the sister was confused and somewhat angry, and the point could not be pushed any further.

However, we can consider this a little further. Let us ask ourselves a few more questions; For what purpose did "the Church at Winkat plan a series of sermons, and why did it go to the expense of bringing Brother Modern from Fartown to its place? For what purpose was Brother Modern preaching? What did he and the Church hope to accomplish? Did they desire to save souls? Can people be saved without faith? Can they believe before they have heard? If the Church wanted to save souls, why did it not, like Cornelius, send for a man who would tell them words whereby they should be saved? (Acts xi, 14.) Did the brethren want to build up the Church? Can you add unconverted men to the Church? If the names of such men are added to the roll, does that strengthen the Church? Did they want to convert Indifferent Christians from the error of

their way? Can that be done without telling them that they must repent?'

There is, not a denomination, either Roman, Greek, or Protestant except Modernists, that believes that a man can be saved without faith; but Brother Modern preached two weeks, ostensibly for the purpose of saving souls, and did not mention faith!

All orthodox people of every denomination teach that sinners must repent in order to be saved, but Brother Modern held a two weeks' meeting and did not mention repentance!

Men cannot enter into the fellowship of any ordinary denomination without submitting to something called baptism. But Brother Modern expected to bring people into the body of Christ without even mentioning baptism!

Regardless of what the denominations do or do not teach, the word of the Lord says:

'He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.' (Heb. xi. 6.)

'He that believeth not the Son shall not see life; but the wrath of God abideth on him.' (John III. 36.)

'He that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.' (John iii. 18.)

'He that believeth not shall be damned,' (Mark xvi. 16.)

'Except ye repent, ye shall all in like manner perish.' (Luke xiii. 3.)

God 'now commandeth all men every where to repent.' (Acts xvii. 30.)

'Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and [eis—in order to] remission of sins should be preached in his name unto all the nations, beginning from Jerusalem (Luke xxiv. 46, 47.)

'He that believeth and is baptised shall be saved.' (Mark xvi. 16.)

'Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.' (Acts ii. 38.)

Brethren, would you like to have Brother Modern from Fartown hold your meeting?—'Gospel Advocate.'

Notes on Scripture Readings.

The First Epistle to the Corinthians

THIS is one of four letters—Corinthians i and ii., Romans, and Galatians—which destructive critics admit to be genuine letters written by Paul. They are said to be 'undisputed and indisputable.'

They were written some twenty-years after the crucifixion of Jesus, and the writer, once a bitter enemy of the Cross, had for fifteen years been endeavouring to build up the 'faith of which he once made havoc' So that, in these letters, we are brought face to face with Christianity as it was at the first. Though we should be extremely sorry to lose any part of the New Testament, it is surely a matter for gratitude that, in these letters all the essential facts of Christianity are preserved.

The Christ of the New Testament is the only real Christ; and the Christ of these epistles is the same as the Christ portrayed in the gospels. Here, too, we see the Church according to the Divine pattern. Her order, ordinances, organisation, worship, and service.

Corinth was an important commercial city and seaport in Greece. It was notoriously wicked. It was a proverb that to 'Corinthianise' a man was to make him a sinner of the grossest type. Paul planted the Church of Christ in Corinth, labouring there for eighteen months. (Acts xviii.) When Paul wrote his first letter, there was much wrong in the Church, which could be summed up in Division, Discipline, Disorder, and Denial. (See Chapters i., iii., v., xl. xv.) It is the epistle of New Testament Church order and the teaching arid principles contained therein apply to all generations.

. Read the epistle carefully and prayerfully all through.—(Editor.)

WELCOME THE STRANGERS

A MINISTER in the pulpit saw a man in a back pew with his hat on. He beckoned to a deacon, who went to the man and asked him if he were aware his hat was on. 'Thank God!' said the man. 'I thought that would do it. I have attended this Church for six months, and you are the first person who has spoken to me.'—'Christian Victory.'

Mightier than the Sword

THE report, under this title, by the British and Foreign Bible Society reveals progress in the distribution of the Scriptures last year. Large circulations in India, Africa, Australia, China and South America are reported and one million two hundred thousand copies of the Bible were sold in occupied China. Even occupied Europe received large numbers of Bibles; approximately sixty-four thousand volumes were circulated in Czechoslovakia and one hundred thousand in Hungary.

Work on translations is still proceeding and last year seven new versions were added to the Society's list, making the total number seven hundred and fifty-eight.

So the work of spreading the Word continues in spite of the disturbing Influences of human hostilities.

Are these your Excuses?

THIS parody on excuses often made for not going to Church appeared in St. Mary's (Taunton) Church Magazine:

'I never go to the cinema nowadays, because my mother and father made me go too often when I was a boy;

'No one at the cinema ever speaks to me;

'Every time I go someone asks me for money;

'The manager never visits me in my home;

'People who go don't live up to the things the films teach them.'

COMING EVENT

Slamannan District.—New Year's Social will be held (D.V.) in the Meeting House, Slamannan, on Saturday, January 1st, 1944, to commence at 1 p.m. Chairman: Bro. W. Hunter (Slamannan). Speakers: Bren. John Richardson (Fauldhouse), Leonard Morgan (Hindley), and W. Crosthwaite. A warm welcome to all.—D. Stewart, District Secretary,

'WHICH Church should I join?' The three thousand on Pentecost joined nothing. The Lord added them to the Church that Christ built. (Acts ii. 47.) They associated with each other. There was nobody else with whom they could associate. Not until hundreds of years later was there anything for them to join. Now there are hundreds of things to join, but no point in joining any of them!—'Gospel Advocate,' U.S.A.

Not Growing Old,

'Though our outward man perish, yet the inward man is renewed day by day. (2 Corinthians iv. 16.)

THEY say that I am growing old.
I've heard them tell it time untold,
In language plain and bold—
But I'm not growing old.

This frail old shell in which I dwell
Is growing old, I know full well—
But I am not the shell,

What if my hair is turning grey?
Grey hairs are honourable they say.
What if my eyesight's growing dim?
I still can see to follow Him
Who sacrificed His life for me
Upon the Cross of Calvary.

What should I care if time's old plow
Has left his furrows on my brow?
Another house, not made with hands,
Awaits me in the Glory Land.

What though I falter in my walk?
What though my tongue refuse to talk?
I still can tread the narrow way,
I still can watch, and praise, and pray.

My hearing may not be so keen
As in the past it may have been,
Still I can hear my Saviour say
In whispers soft, 'This is the way.'

The outward man, do what I can
To lengthen out this life's short span,
Shall perish, and return to dust,
As everything in nature must.

The inward man, the Scriptures say,
Is growing stronger every day.
Then how can I be growing old
When safe within my Saviour's fold?

Ere long my soul shall fly away, "
And leave this tenement of clay,
This robe of flesh I'll drop and rise
to seize the 'everlasting prize.'
I'll meet you on the streets of gold,
And prove that I'm not growing old.

JOHNE. ROBERTS.

Capetown, Woodstock.—We are glad to report that by the grace of God the humble efforts of our esteemed Bro. Hartle, at Saldanha, are progressing.

The Bible school which was started there on August 8th, 1943, with three scholars, now have twenty-four on the attendance register, for which we praise the Lord.

We do pray and hope that the invitation of Jesus: 'Suffer little children to come unto me,' may indeed be fulfilled, in that many more may be added to His glory—not alone at Saldanha, but wherever His name and precious word are uplifted in all simplicity and truthfulness.

The gospel services, held in the open air on Lord's Day afternoons at Saldanha, are also fairly attended. We trust that these services may also be blessed and bear good fruit.

Finally, brethren, over land and sea, far and wide, let us unite in prayer and labour, and so hasten the coming of the 'King of Kings. 'Even so, come, Lord Jesus.'

East Ardsley.—We are pleased to report the addition of two to the Church: Sister E. Ash, for many years a member of the Methodists, and Sister Gwenneth Murphy, the young daughter of Bro. and Sister L. Murphy. Our sisters were baptised on Saturday, November 13th, and received into fellowship on Lord's Day, November 14th. **L.M.**

Nelson, Lancashire.—Our Silver Jubilee has come, and gone. How can words express the rapture that was ours during the week-end of November 13th, 14th, and 15th. We spent a great time together and one that will live long in all our memories. This event was the greatest yet in the history of the Nelson Church, because it has marked the end of twenty-five years in the service of the Master. It also begins a new period of work in the same cause. So far as the actual event is concerned over one hundred partook of tea. While for the social meeting there were more. The meeting was an inspiration, not only because of the high tone of every item, but also because Brethren L. Morgan, of Hindley, and F. C. Day, of Birmingham, addressed the fine congregation in their usual great and convincing manner. Another happy event was the reading out to the congregation of the telegram of congratulation, despatched by the Manchester District Committee.

The meetings on Lord's Day were a continuation of the grand meeting of the

Saturday. A really fine spirit of fervour marked the morning and evening meetings. Brother Day exhorted the Church in the morning in a manner that was inspiring. He also spoke to the school in the afternoon. In consequence of the grand address given by Brother Morgan at the gospel meeting, we believe that one or two who attended are considering following Christ. This will be a grand, climax to the celebrations.

It was somewhat unfortunate that neither brother could stay for the final meeting on the Monday, but Brother J. S. Edmondson very creditably addressed this meeting. He was most interesting.

Altogether, the Silver Jubilee will be long remembered by all. It will also be, as one brother remarked: 'The spring-board of further planning and action.' It will be, because we shall go on from this notable milestone to achieve grander and better service for our Lord.

We thank God for the time we had in fellowship with one another, and may He give increasing strength and energy to perform His service while upon earth.

F. SYKBS.

Slamannan District.—The half-yearly conference of Sunday school teachers in Slamannan district was held in Bathgate Meeting Place, on Saturday, November 13th, under the presidency of Bro. Andrew Gordon. After tea, the conference address on 'Have we enough substance in the Bible for teaching in the Sunday school?' was given by Bro. James Black. Both the paper itself and the discussion that followed were interesting and profitable to all who found it convenient to attend.

The next conference address (D.V.) is to be given by Sister Agnes Whyte on 'The Curriculum of Sunday School Work.' A vote of thanks to Bathgate brethren who had provided the tea, and

to air who had made the conference so successful, brought the meeting to a close... J. NBILSON.

Scholes, Wigan.—The Church celebrated its sixty-first anniversary on Saturday, November 13th, and Lord's Day, November 14th. We had for our anniversary speaker Bro. W. Steele, from Scotland.

On Saturday, November 13th, in spite of the difficult times, we managed to make tea, of which ninety persons partook. This, of course, was the women's effort. Every Church in the Wigan district was well represented. At six o'clock, our Bro. Steele addressed a gathering of about one hundred and thirty. This meeting was presided over by Bro. C. Melling.

On Lord's Day, Bro Steele exhorted the Church in the morning, the open school in the afternoon, and, following the school, our brother preached the gospel. Members of the district Churches were again present at the gospel meeting. Member from the district Churches were invited to stay for tea and these went to their respective Churches for the gospel meeting. We have been greatly benefited and enriched by having Bro. Steele with us, along with the representatives of the district Churches.

Obituary.

Bristol, Bedminster.—It is with great sorrow that we record the death of our dear Sister Baker, who passed away suddenly on Thursday, November 18th. Although she had only been with us for two years we had all grown to love her, and her sweet influence will be sadly missed from amongst us. Our loss is her gain, for she will be with Christ, which is far better.

EDNA WILLS.

USE THIS SPACE TO ADVERTISE YOUR MEETINGS.

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