

The SCRIPTURE STANDARD

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

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Problems of Faith and Conduct

[A correspondent has sent to us a series of answers to queries under the above heading, written by the late R. K. Francis, evangelist, in the *Christian Advocate* of 1934 and 1935. Many of these articles are of constant interest to members of the New Testament church. We therefore reprint them in this and succeeding issues of the *S.S.* in the hope that they will confirm brethren in the 'things most certainly believed among us.'—ED.]

1.—New Testament and Church Organisation

'IS it a fact that Christ and His apostles gave no sufficient directions for the organisation and ordering of the Church, and especially in regard to its oversight?'

Judging by the condition and appearance of what is called Christendom, it would certainly seem to be a fact! And it almost seems to be becoming, more or less, a theory amongst us as Churches of Christ pleading for New Testament Christianity. I admit that the temptation to hold this opinion is, at times, exceedingly strong, for it lies at the foundation of every denominational superstructure, and is an excuse for every departure from the Divine plan. But the undeniable fact is, that the rise and progress of the apostacy, sectarianism, and disunion come from departures from the faith and order given by Christ and His apostles. Jesus Christ made His authority the controlling principle in His religion. Where this is maintained Christianity is preserved in its purity and power. Where it is dsregarded anything follows that the tastes and fancies of man may demand. Every item of the Christian system and faith rests upon the authority of Jesus, that authority growing out of His Messiahship. Now the moment we bring your question to the test of this authority, we see and feel the weakness and mistake in it. If the Christ has and exercises authority, if He is Head over His body, the Church, then there will be, not merely directions, but *sufficient directions* from that Head for the government of that body.

But now what evidence have we that the Lord has left His Church without sufficient directions on these matters? Are they matters of little or no importance, such as would lead us to expect that? Or is it that, here as elsewhere, we are to treat the narrative as unhistorical, and therefore unreliable? Remember, any attempt to separate Jesus from His teaching, so that He may be followed while His doctrine is rejected, must end in failure. In no sense can we have faith in Him without accepting His witness concerning Himself. Now, instead of leaving the Church without sufficient

directions for her organisation and ordering, we find from the New Testament the opposite of that to be the case. And the earliest Church was the purest Church and the most effective Church. . . There are a number of churches mentioned in the New Testament, the organisation of which is defined for us; and in every case it seems their organisation was one and the same. There was nothing haphazard apparently; the early evangelists ordained elders in every city, and those elders, bishops, pastors (all one) fed the flock which the Chief Shepherd had purchased with His own blood. Then look at the following churches and at your question . . . : Jerusalem, Acts 15; Lystra, Acts 14; Iconium, Acts 16; Antioch in Pisidia, Acts 14; Ephesus, Acts 20; Eph. 4; 1 Tim. 1:3, 5; Philippi, Phil 1; Churches in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Peter 1 and 5.

In all these churches, and, by implication, in all others founded by these inspired and specially trained men, the elders, bishops, presbyters, pastors, and overseers—designations for one and the same class of officers—were always in the plural. Of the one-man 'pastorate' the New Testament knows nothing, nor should we.

Christ and His apostles have left sufficient directions for the organisation and ordering of the Church even in regard to its oversight. And the simple primitive form of church organisation and government is all that is necessary for a church of Christ to-day. Accepting this we have a 'building fitly framed together,' which will 'grow unto a holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit.' Why not remain content with this and make progress as did the early church, evangelising with a passion? Having the locomotive on the rails is not enough; light the fire and get up steam, then you can travel.

R. K. FRANCIS.

Christian Science, the Cult of Mary Baker Eddy

(Substance of Second Lecture on 'Religious Delusions' given in Hindley Bible School, 1957).

THIS belief is set forth chiefly in the writings of Mary Baker Eddy, and particularly in *Science and Health with Key to the Scriptures*, which is used by the adherents to this cult as a second (or should I say first?) bible, passages being read from it at every meeting of theirs. In trying to grapple with this very elusive error then, we shall take the statements of *Science and Health* (S. & H. in future references) as the fundamental statement of belief among Christian Scientists. However, before embarking on that study, a brief account of the history, personality, and background of the founder of this movement may be of value in helping the impartial enquirer to understand how such notions as are found in Christian Science were ever brought into being.

'Early Experiences of Spiritual Healing'

It appears that Mrs. Eddy was in her early womanhood one of those people who enjoy ill-health. She tells us that she suffered a fatal injury and was condemned by her doctors to die within a few hours. At this point she was suddenly inspired with a conviction that she would recover and be well by the time she was supposed to die. This proved to be the case and was taken to be God's direct working. However, the powers of hysteria over a neurotic patient are well known to modern medicine,

Whilst pondering over this recovery in a spiritual atmosphere charged with hypnotism (passing under many names), her strong self-confidence and fertile imagination interacted to produce by degrees her metaphysical system of 'Divine Science.' She is reputed to have been aided by a student of German idealistic philosophy—hence the smatterings of Spinoza, Berkeley and Hegel to be found in her writings.

In the preface to *S. & H.*, Mrs. Eddy says that as early as 1862 she began to write down and impart to her friends the results of her studies, but the actual discovery of her 'Science' is assigned to 1866. However, certain background information is omitted from this account of her discovery of Christian Science which an impartial enquirer might think of considerable import. A certain P. P. Quimby, born in Lebanon in 1802, who became a watchmaker and then graduated via mesmerism to mind cure and the title of 'Dr.' Quimby the healer, had become a figure of note in the U.S.A. and was well noticed in the press. He declared, 'I deny disease as a truth, but admit it as a deception, started like all other stories without any foundation, and handed down from generation to generation till the people believe it and it has become a part of their lives.'

Contacts with P. P. Quimby

Mrs. Eddy tells us that in 1862 after suffering for years from chronic diseases (unspecified and perhaps imaginary), she left her nurse and sick bed for Portland, where Quimby then lived. In less than a week after the start of his treatment the patient was recovering rapidly. She wrote in praise of Quimby to the *Portland Evening Courier*. She explained that his system was not spiritualism—because he said it was not, and in view of his good works it would be wrong to doubt him (here Mrs. Eddy's reasoning powers begin to show themselves); nor was it animal magnetism (hypnotism), because she had tried that before (here her neurotic character is to be seen) and found it of no lasting benefit. The truth that disease is not fact but fiction, which he establishes in the patient, cures him.

Mrs. Eddy wrote again to this newspaper a few days later, singing the praises of her benefactor in yet more glowing terms. Then again, at his death in 1865, she wrote to a Lynn newspaper some verses written by her as a last tribute to Quimby. It is remarkable after all this that she should assert in *S. & H.* that she was *unaided* in her interpretation of Christianity and the understanding of the negative nature of disease. In her later writings she speaks vaguely of Quimby and declares that when he doctored her she was ignorant of the nature of mesmerism, but that subsequent knowledge convinced her that he practised it.

Origins of Science and Health

It was in 1875 that Mrs. Eddy's theories were given definite form in the writing of *Science and Health with Key to the Scriptures*.

Some of her early followers and some of Dr. Quimby's disciples started causes of their own about that time, much to the Mother's annoyance. (Note the use of this title as applied to Mrs. Eddy and remember the Lord's warning (Matt. 23:9) about the title father). She declared them all to be impostors. However, the impostors were as successful in making cures and money as the true prophetess. Both she and they found no inconsistency in enjoying the despised material blessings of this world. Mrs. Eddy lived out her life in real luxury.

'Dr.' Arens was one of her competitors, founding a 'University of the Science of Spirit' in Boston. He wrote a book infringing the *S. & H.* copyright, a copyright which her spiritual outlook had prompted her to take out in a day when such things were not so commonly thought of. Mrs. Eddy was successful in suing him, and writes of him as a 'jay in borrowed plumes.'

In 1881, she opened the 'Massachusetts Metaphysical College,' Boston, which was registered for medical purposes. In 1889 she closed the college, being convinced, as she tells us, that she should devote the next two years of her life to a revision of *S. & H.* Whether or not the fact that at this time the authorities were threatening legal action to stop her illegal conferring of degrees, had any influence on the closing of the college must be left for others to decide.

In 1891, the first Christian Science missionary, Miss Dodge, arrived in London. She soon returned and was replaced by a succession of others. These early missionaries held their meetings in drawing rooms. From January, 1896, Mrs. Ward who was then head of the cause in London, booked the Portman Rooms for Sunday services. In April 1896, the first official 'Pastor' was sent, a Mrs. Field-King, of St. Louis, Missouri. Soon the Portman Rooms were not large enough for the congregation, and in 1897 they moved into an old Jewish Synagogue. The movement has gone from strength to strength in this and in most other countries, so that here in Britain nearly every city and large town has its meeting place for Christian Scientists—many of them fine buildings, for the movement has never lacked wealth, it seems.

Thus in our day there are probably millions deluded by this bewildering faith. It will be our task, *D.V.*, in the next issue of *S.S.* to attempt to show that the two books which Christian Scientists hold in the highest esteem—*S. & H.* and the Bible—are not at one. We shall hope and pray that, when the need for choosing between them is demonstrated, God's book may be preferred.

G.L.

(To be continued).

New Testament Conversions

THE New Testament is the Divinely-given Guide. If therefore we investigate every case of conversion of the Christian dispensation recorded there, and do just as commanded and practised therein, we cannot be wrong, and we shall be as surely converted as were those in apostolic days.

List of all New Testament Records

of conversions after the Saviour's resurrection and world-wide commission to the Apostles.

All these are found in the Acts of Apostles.

| Person and occasion | Chapter | Verses | Verses for special notice |
|-----------------------------------|---------|--------|---------------------------|
| Day of Pentecost | 2 | 22-42 | 37-41 |
| Jews in Temple | 3 | 12-26 | 19 |
| | 4 | 1-4 | |
| Samaritans | 8 | 5-12 | 12 |
| Ethiopian Eunuch | 8 | 26-40 | 35-39 |
| Saul of Tarsus (Paul) | 9 | 1-18 | 4-6 and 18 |
| | 22 | 3-16 | 8, 10 and 16 |
| Cornelius and his household | 10 | 25-48 | 43 and 48 |
| | 11 | 5-18 | 14 |
| Lydia | 16 | 14-15 | |
| Philippian Jailor | 16 | 25-34 | 31-34 |
| Corinthians | 18 | 8 | |
| Ephesians | 19 | 1-5 | |

In the above Faith or Belief is mentioned in six cases and implied in all ; Repentance is mentioned in two cases and implied in all ; Baptism is mentioned in nine cases and implied in all.

Calling on the name of the Lord, or Prayer, and Confession with the mouth of the Lord Jesus are each mentioned once. (See also Jesus' Great Commission: Matthew 28:19-20; Mark 16:15-16; Luke 24:46-47).

The way of Salvation in the Scriptures is therefore plain. It is through the Saviour's sacrifice. All the merit is in the Lord Jesus by faith in Him, repentance of sins, confession of faith, prayer, and then baptism. A Christ-like life must follow.

Baptism is Immersion, for they went 'down into' and came 'up out of' the water. (See Matthew 3:16; Mark 1:9-10; and Acts 8:38-39). Paul calls baptism a burial (Romans 6:4), and immersion is a burial in water. To sprinkle water on the face or pour water on the head is not burial.

Baptism must be preceded by Faith and Repentance. The Saviour said, 'He that believeth and is baptised shall be saved' (Mark 16:16). Peter said, 'Repent and be baptised,' (Acts 2:38). (See also Acts 8:37; 1 Peter 3:21). In all the cases of conversion in the New Testament, they heard and understood the Word, believed, and repented before they were baptised. Infants—babies—can do none of these actions and there is no Scripture authority whatever for infant sprinkling.

Baptism, with Faith and Repentance, is connected with Salvation and Remission of Sins. (See Mark 16:16; John 3:5; Acts 2:38; Acts 22:16; 1 Peter 3:21). Paul's sins were not remitted until, after showing faith and repentance, he was baptised. (Acts 22:16).

Dr. Kynaston, the eminent Professor of Greek at Durham University, wrote: 'Baptizo certainly means "I dip," and I know of no other meaning being given in any Lexicon. This is no doubt the meaning in the New Testament. All baptisms mentioned in the New Testament were of adults.'

John Wesley says (on Romans 6:4): 'We are buried with Him, alluding to the ancient manner of baptising by immersion'; and (on Acts 22:16), 'Be baptised and wash away thy sins. Baptism, administered to real penitents, is both a means and a seal of pardon. Nor did God, ordinarily, in the primitive Church, bestow this on any unless through this means.'

Dr. Campbell Morgan, the pre-eminent Bible scholar wrote: 'There is no question at all that baptism in those [New Testament] days meant immersion. That is not open to question. I affirm unhesitatingly that the original word means immersion'; and 'Three thousand were added that day (Acts 2), but they came in, one by one, every human soul repenting, believing, confessing. Three thousand cannot be baptised at once. They must be immersed one by one. The one by one rite of public confession is symbolic of the one by one act of repentance.'

The Organisation and Government of the Church of Christ--VI.

Practical Suggestions for the Sending Out of Evangelists

THE difficulty, as with all reformations, is where to commence, assuming that the standpoint revealed by the above exposition is accepted as being in accordance with the Divine will. Whatever is decided upon must of necessity represent the voice of the Church, as confirmed by the Scriptures. The following suggestions are humbly submitted, in the hope that they will lead to a better and more scriptural practice being adopted by the Church. No doubt they can be improved upon, but at any rate they may form a basis of discussion out of which may grow a means whereby we may be able to

obey more perfectly the voice of our Lord, as contained in the New Testament Scriptures, and so bring about that unity of purpose and thought which we desire.

Collaboration between Churches

We know that when the Church at Antioch had a question to decide, they sent Paul and Barnabas and certain others of them to the Jerusalem Church (Acts 15:2), showing that collaboration between Churches is scriptural. The Churches of Macedonia also collaborated to contribute towards the needs of the brethren in Judea (2 Cor. 8:1-5). It follows, therefore, that in this question of evangelisation and the support of evangelists we must as Churches arrange a meeting of delegates from each Church.

Cannot one of the leading Churches, through its elders, arrange for a united gathering of the Churches to be held at a suitable place, with appropriate announcements in the *Scripture Standard*, inviting each of the Churches to send a delegate or delegates, with one spokesman expressing the voice of each church? Then we would have a gathering of delegates, ready to express the voice of the whole church on this question.

The date fixed for such a meeting would require some time to elapse (say three months) to enable each church prayerfully and studiously to consider the whole question, and to decide what contribution each church was prepared to make towards the upkeep of such an evangelist.

Meetings could also be arranged beforehand by district meetings of church delegates to determine whether the combined resources of each district are sufficient to support an evangelist for the district concerned. If so, one church in that district should be agreed upon to receive the contributions sent by the other churches for the evangelist. (Compare Jerusalem for Judea, Galilee and Samaria; Antioch for Syria; Ephesus for Asia Minor; Philippi for Macedonia).

If it is found that a district cannot support an evangelist, then the contributions from each church could stand until the gathering of church delegates, where it could be decided to allocate such contributions to whatever district was able to support an evangelist. If no district at all is able to support an evangelist, it should be possible to determine from the total contributions available or promised, which districts should receive the contributions, in order that an evangelist might be centred in such districts.

In fact, if the delegates from each district were to ascertain the district total of contributions available, as well as the individual contributions, it might be easier at the united gathering to arrive at a conclusion as to how the funds should be allocated. Once the district and the church in that district which is to receive contributions to support an evangelist are decided upon, it will be the duty of that church to discuss with him and the other churches in the district, an agreed 'tour' of the churches by the evangelist, who should ordain elders in every city wherever a church exists.

It may be argued that this arrangement would bring into being an extra-scriptural body open to the same objection as the Committee system. But can such objections be sustained? Such an arrangement would ensure that the voice of the church is heard and not that of an unauthorised few. Again, such a voice will not be expressed on doctrinal matters, for which we have all that is necessary in the New Testament, but only on the means which each church is willing to contribute towards the upkeep of evangelists for whom certain churches will have made themselves responsible, in accordance with the scriptures.

One question to be decided by the churches who have declared their willingness to support an evangelist is who to ordain as an evangelist? This involves approach by the elders of the person they wish to choose as their

evangelist and a willingness on the part of the one chosen to be appointed by them. The test of whether an evangelist is to be appointed by the elders on behalf of the church is not the mere fact that one has proclaimed his desire to be an evangelist. Such a one must have the qualifications and ability (see 'Their qualifications and duties' above), and a wise eldership will ensure that these are present before they 'lay hands on him.' There can be no question of partiality here or in any appointment to an office of the Lord's. One false step and irreparable damage can be done to the Church of the Lord.

I believe that if these or similar suggestions were adopted, the churches would be strengthened. A greater sense of unity would be obtained, since definite order and direction would be introduced into church life. The brethren would be aware that their contributions were being applied to a scriptural end. Evangelists would occupy the positions which the Scriptures intended and elders would feel they were acting as elders in the scriptural sense.

It must not be imagined, of course, that such an arrangement will bring in its wake a series of dogmas, or decrees, or orders in council. The Word of God calls for none of these human expedients, which have been the curse of Christianity since the departure of the Apostles. Indeed, none is necessary. There need be no rigidity about carrying on a system that has the approval of the Scriptures themselves. The only rigidity that there need be is in our determination that the initial steps be taken to bring our practice within the scope of New Testament principle and teaching. Then I am confident that the church will grow, since it will be based on a system inaugurated not by men, but by the Head of the Church and administered through the officers given by Him to His Church.

W. BROWN.

(To be continued).

From a Christian's Diary

By Berean

Cancer of Lung or Soul? There have been startling discoveries in the medical world recently concerning the connection between tobacco smoking and certain types of cancer, particularly cancer of the lung. It has become increasingly obvious and now established beyond doubt that the increasing incidence of this disease is related to the increase in cigarette smoking. According to the Medical Research Council of Great Britain, heavy smokers of cigarettes have a death rate from lung cancer which is nearly forty times the rate among non-smokers. Among the latter perhaps one in three hundred die, whereas among heavy cigarette smokers there are likely to be deaths at the rate of one in eight.

This is not the whole of the picture, though sufficient for my purpose this month. That smokers are more liable to cancer in other organs of the body also suggests that the damage done by smoking is deep rooted and not entirely the result of inhaling.

What could a smoking Christian reply to these figures? Surely no Christian, faced with these astounding details, can conscientiously accept the habit of smoking tobacco as a harmless indulgence, morally and spiritually justified in a Christian. The habit must always have had its doubtful aspects to those whose life and resources were wholly given to the service of Christ. Those who wished to be tolerant argued that Scripture contained no positive condemnation of smoking, knowing full well that the habit was not known in Bible times and could not, therefore, be condemned by name.

It was further argued that smoking was no worse an indulgence than tea-drinking, gum-chewing or chocolate-eating, and so on, and where smoking was acknowledged to lead to other vices (such as developing a thirst for alcohol or stimulating sexual appetite) its supporters always insisted that they had self-control enough to resist these developments.

Now, however, this pernicious vice is exposed by science at its true level. There are, apparently, several 'carcinogenic substances' in tobacco smoke which are physically injurious and which fully justify that old slang description of cigarettes as "coffin nails". Whatever may be the effect of other forms of smoking (they may be less harmful, but they are not harmless), it is clear that a cigarette smoker is slowly contributing to his own physical destruction.

* * *

Your Reasonable Service. The question now arises more pointedly than ever as to how a smoking Christian can face up to the words of the apostle in Romans 12, verse 1. Can we possibly present our bodies 'a living sacrifice, holy, acceptable unto God' with pipe in mouth, smoke in our eyes and carcinogenic irritants in our lungs? Even supposing that the habit is not poisonous but only mildly injurious to the body, can we assume that tobacco can be smoked to the glory of God? I dare not think so. This would be 'strange fire' indeed.

May I appeal to all young Christians to resist the temptation to begin smoking? It is much more difficult to break the habit once it has become established. Do not imagine that it is unsocial to decline an offered cigarette. An increasing number of men, in my experience, are saying, 'No, thank you, I don't smoke'. They are respected for their resoluteness, and when a Christian has declined a few times he is not usually pestered again.

of His origin are supplied without ostentation. We never hear of His advertising the miraculous birth, or even the fact of its having taken place at Bethlehem. We do not think He even enlightened Nathanael when He said and thought, 'Can any good thing come out of Nazareth?', nor enabled Nicodemus to answer the taunt, 'Search and see that no prophet ariseth from Galilee'. He never used these evidences to gain adherents or refute arguments. While the fulfilment of prophecy provides such ample proof of His Messiahship, it was His purpose to offer Himself as such by His pure goodness of life, and truth of teaching, backed by God's testimony—the working of signs of mercy and kindness. If the fact of His being God manifest in the flesh could not win the hearts of His contemporaries by these means, no other means would satisfy His requirements.

The fact remains, as so clearly stated and proved in the gospel we are studying, that He was God's Son, the very image of His substance, yet limited to human flesh. This is what fills the mind and heart of the evangelist with almost inexpressible wonder—and should ours too. 'The Word became flesh and dwelt among us' (John 1:14) and 'Seen with our eyes . . . beh'ld . . . our hands handled' (1 John 1:1).

Perhaps this most wonderful fact of all is scarcely realisable by us, as it was not realised by the crowds who were fed in so miraculous a manner by the Sea of Galilee. They remained sceptical of His teaching because they could not understand it. How indeed could He give them His flesh to eat, or His blood to drink? 'Is not this the son of Joseph?' His humble origin was a cause of stumbling. Must truth be propagated by worldly authorities and scholars before it can be accepted? Too often it has been so. The people who remained sceptical had witnessed the very day before (shall we say with all their senses?) a wonder quite unexplainable except by divine agency, but they believed not.

Jesus did not court a royalty which depended upon the receipt of material benefits, or temporary excitement. They had thought to make Him a King (verse 15). When the signs are properly appreciated, 'inwardly digested'—to quote Shakespeare—they bring us to our knees in adoration and penitence. Something

SCRIPTURE READINGS

| | |
|----------------------|---------------|
| Nov. 3—Amos 8. | John 6:22-59. |
| „ 10—Joshua 24:1-25. | „ 6.60-71. |
| „ 17—Psalm 25. | „ 7: 1-36. |
| „ 24—Micah 5:2-15. | „ 7:37-52. |

THE ASTOUNDING FACT

'Is not this Jesus, the son of Joseph, whose father and mother we know?' (John 6:42).

Jesus was not an infant prodigy. The stories of His working miracles on toys are pure fiction. He was submissive to His parents. He wore no halo. The signs

entirely different is necessary from the faith which expects God to work miracles for our convenience or relief—a sharing of the sufferings of Christ due to our sin.

The eternal God has visited us to share our sin-invited troubles in His person, and in our flesh. This is the one fact which brings real relief to human-kind, and gives that one hope for release from our prison of sin and death. So many temporary reliefs have been invented by man and the devil to blind us to the walls of this prison, that we forget them, and remain in spiritual stupor until the message of the cross awakens us to our true condition and need. The astonishing teaching which makes us almost wince, or recoil, is to bring home the truth that to live properly and fully we must share the divine life (flesh and blood). This of course means the development of our characters by imbibing the thoughts of God—namely Christ's—in our human flesh. We can do this only as we study His words and actions which are the outcome of His thoughts 'for out of the abundance of the heart the mouth speaketh' (Matt. 12:34). We must become intimate with the Saviour in order to imitate Him.

The most advanced Christian has still a long way to go, but we have seen in many we have known among the Lord's people the beauty of a genuine, pure, selfless and God-honouring life. We also see the development in slow but sure changes towards better behaviour in lives brought near to Christ, and have recognised His power in our own lives. So many supposed Christian lives do fall in this, however, and one of the greatest sorrows is to see low standards, scarcely as good as good moral atheists, among churches of Christ—more concern to read the daily newspaper than the Bible, and more love for radio and television than for worship. Often enough in some cases attendance at the Lord's Table on the Lord's Day is the only real act of obedience—and then really only a sign of indifference to the Saviour's claims; worse than useless, being a show of godliness without power.

Man made in the image of God and dependent upon Him for everything, seldom gives Him either thought or thanks, but God desires for him the greatest possible and eternal happiness. It is

obtainable at the price of acceptance of God's terms and real submission. It is an obvious truth that we must be in tune with the Infinite if we are to enjoy Him. 'Let the beauty of the Lord our God be upon us' and then the work of our hands will be established (Psalm 90:17). The absorption of His thoughts and example is essential—he that eateth my flesh and drinketh my blood hath eternal life.' It is no good being baptised, though that is essential initially, unless we walk in that newness of life which means defiance of the world's fashions, and conformity with Christ's (Romans 12:2). R. B. SCOTT.

From the Treasurer

No Increase in Price of S.S.

Contrary to many suggestions received, and certainly to the general trend of prices, we are glad to say that we shall not need to raise the price of the *Scripture Standard* at this time. Your generosity has put the *S.S.* on its feet again, and we intend to do all we can to see that the magazine is self-supporting, without an increase in price. This is how it is proposed to do it:

First. We ask all churches to pay postage on copies received from the printer through their own agent. This will save the *Standard* £20 to £25 a year.

Second. There will be a small charge for notices of Forthcoming Events and for Personal Notices. The charge will be: three lines 3/- (minimum); each additional line 8d., with exact repeats at half-price. To save postage you can enclose payment with the notice to the Editor.

Third. The printer has produced an issue of the magazine, using less paper and smaller type, which can be printed at a price comparable to the 6d. charged, but losing little or nothing in the amount of matter included. Production of this will begin, God willing, in January 1958.

Fourth. Increased Distribution. At present we have about 1,000 subscribers, and this small circulation is one reason for the difficulties of the past few months. A form is enclosed which you can use to send in new subscribers' names, or names of people you would like to have a sample copy. With your assistance in this way, the *Standard* will never again be in jeopardy.

One last word: I see in many business houses a notice bearing the words, 'If we please you, tell others; if not, tell us.' We believe, from the evidence of your gifts, that you want the *Standard* to continue. Here is a positive effort towards that end, but the extra work can only be done if you are prepared to hold up our hands.

PAUL JONES (Treasurer).

Preach the Gospel through Tracts

It is often said that 'we are short of good gospel literature.' Efforts are being made to supply this shortage. A new tract, entitled *If*, is designed to appeal to any who have a respect for or interest in the things of God. It is small and to the point, for general distribution in large quantities. It is particularly suitable for use in special missions.

Below is a list of tract literature available; more will be printed in due course. If you have ideas on kinds of literature that will fill a need, please let me know. I am concerned to publish tracts that will make clear the way of salvation, or that deal with specific subjects related to the distinctive position and plea of the churches of Christ.

Tracts available:

If. 3/- per hundred and any quantity, post free.

The Church that Jesus Built (a useful booklet setting out New Testament truth concerning the Body of Christ). 6/- per hundred, post free.

What was the First Century Church like? (a small tract, for general distribution) 2/6 per hundred, post free.

The Churches of Christ Salute You. (This attractive, large booklet sets out truth on the attempt to restore first century Christianity, the plea for unity, and the plan of salvation. It is ideal for handing to people who attend our gospel meetings). Prices: 1 copy, 9d.; 12 copies, 8s.; 25 copies, 16s.; 50 copies, £1 10s.; 100 copies, £2 15s.

All the above can be supplied by A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

Note: Churches and individuals in Scotland should purchase **The Churches of Christ Salute You** from Bro. T. Nisbet, 8 Haldane Avenue, Haddington, East Lothian.

The New Testament Church; Restoration of Christianity; Important Questions, and other tracts are available from W. H. Cummins, 29 Churston Avenue, London, E.13.

The New Hymn Book

Bro. F. A. Hardy, treasurer for the hymn book, informs us that, so far as he can trace, all orders for the book have been despatched. It is possible, however, that some copies ordered by churches and individuals have not been received. Will those concerned please confirm such orders with Bro. Hardy, "Windyridge," Baghill Green, WEST ARDSLEY, Nr Wakefield, when they will be forwarded immediately.

It is asked, too, that churches which have not given firm orders for the book, should, if they desire to use it, place orders as soon as possible. We respectfully ask churches which have not yet done so to consider the matter in the near future. The book is now in use in many churches and, we pray, is enriching their praise and worship.

For congregational use the cloth-bound edition will be found strong, neat and serviceable. For personal gifts and platform use the leather-bound edition is recommended.

Prices: Cloth-bound, black or navy blue, 6/- per copy, post free. Leather-bound, gold lettered, gilt-edged, with marker, green 14/-, brown or black 13/-; owner's initials in gold 3/- extra. Post free.

Sample copies will be sent to any requiring them, on receipt of the appropriate amount.

Letter to a Truth-Seeker

Dear John,

So you still hesitate concerning the step you must take, which will bring you out of the world into Christ, hence, into the state of salvation?

You say you have no confidence in the sectarian penitent form, or the inquiry room. I do not wonder, for there is no scripture to support these practices of the sects, and believing you have a logical mind I understand your refusing these human expedients.

There is no need to enlarge upon this, seeing that you doubt their authority. However, why continue to doubt at all when the New Testament is so plain and clear?

You remember the conversation between Jesus and Nicodemus, recorded in John 3? Here you have a Jewish rabbi seeking information from the Nazarene teacher. He already believed that by His miracles Jesus was proved to be from God. It is evident, however, that the reply of the heaven-sent Teacher was a surprise and somewhat bewildering. (John 3; 3 to 7). Jesus says 'Except a man be born again he cannot see the kingdom of God.' Nicodemus failed to understand—'How can these things be?' So Jesus proceeds: 'Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.'

You will, I daresay, have heard this spoken of as 'the new birth.' So it is, and upon this hangs the Scripture answer to the problem in your mind. Note, please, that Jesus refers to the kingdom of God. Some ask: 'Do you mean that none but they who have been baptised will enter heaven?' (Nearly all agree, however, that Jesus alluded to baptism or immersion in water, which, by the way, is the only possible meaning of the original Greek word).

I answer: No, I do not mean that only they who have been immersed will enter the kingdom of Heaven, for Jesus did not say so. Many of the Old Testament worthies, for example Abraham, Moses, Elijah, and many others, will be privileged to share that blessed and eternal state. Others also, who lived under the Old Covenant, and who by faith and obedience to God's will shall, according to the Word of God, enjoy the heavenly home.

Then again, the words of Jesus to His disciples, 'Except you humble yourselves and become as little children, you shall all in no wise enter the kingdom of Heaven' infer that the little ones who die in the age of innocence, before the

age of actual sinning, will be there.

No, my friend, Jesus plainly refers in His teaching of Nicodemus to the kingdom of God upon earth, whereas the kingdom of Heaven is a future state. There you have the distinction, although many do not perceive this. I hope I have made this plain. It is clear, surely, that the Great Teacher from God, is referring to the New Order. This is in strict agreement with His commission to His chosen apostles or ambassadors (see Matthew 25:19-20 and Mark 16:15-16), and confirmed by the record of conversions given in Acts. Please examine for yourself.

As I have said already, the kingdom of God is here now, upon earth, and the teaching of Jesus is that none but they who are born again can even see, or discern, this kingdom; and further, none but those who have been born of water and of the Spirit can enter that kingdom.

I do hope this is becoming clear to you. You may say, 'this is hard teaching.' Maybe, but it is the unmistakable teaching of the only One having authority, let who will deny it. Certainly many appear to doubt and question, by their actions, if not by their words, although I do know of a so-called minister telling a member of his congregation who was exercised about this matter, 'Oh don't worry: baptism isn't necessary.'

You see, my friend, only they who have listened to the teaching of Jesus, in His words to His first disciples, will readily hear and obey: 'Except ye humble yourselves, and become as little children, ye shall in no wise enter the kingdom of Heaven.' Of this spirit were the 3,000 on the day of Pentecost, who at Peter's word readily complied with the Saviour's command, were baptised, after they had repented of their sins, and became the first converts in the Christian era (see Acts 2:37-41). Of this spirit also was the Ethiopian eunuch (Acts 8:35-40); Saul of Tarsus (Acts 9, 22 and 26); Cornelius, the Centurion (Acts 10 and 11); Lydia and the Philippian jailer (Acts 16); and many others who believed and obeyed. Why not follow their worthy example, end your doubts, and, like the eunuch, 'Go on your way rejoicing'?

God bless you in your search for the Truth.

Yours sincerely,

J. HOLMES.

CORRESPONDENCE

ELDERS' REWARDS

Our Lord and Saviour has abundantly appointed the rewards of elders. For good work well done, 'Double honour' to be awarded now by their fellow Christians (1 Tim. 5:17). 'Honour' both in Greek and English, means reverence, respect and esteem. It never means 'money' or 'payment.' The *final reward* appointed for elders is 'the crown of glory' to be awarded at the Saviour's appearing (1 Peter 5:4). When both rewards have been granted, the elder's 'labour' will be forgotten and he will join in the joy as he sees what he accomplished.

To illustrate; 1 Tim. 5:18: one unmuzzled ox became lazy and left his 'treading out': he lost his corn! One labourer did not thankfully accept his 'hire' and lost the opportunity for more work. One elder asked for and obtained money: he wanted all his reward *now* (Matt. 6:2). Oh that he had waited for our Lord's reward, instead of forfeiting it for 'filthy lucre'!

May every Christian read, learn, study and practise the apostles' teaching and so obtain eternal life himself, and be useful to his fellows. Don't drive a petty trade with Christ's word, nor make it the religion of money. Work and give freely and bountifully as did our Lord as example and adopt His precept, 'One is happier in giving than in receiving' (Acts 20:35). W. H. CUMMINS.

GRIEVOUS APPEAL

Brethren,

Grace, mercy and peace, be unto you from God the Father and our Lord Jesus Christ.

Luke 8:11. The seed sown in Fort Jameson Town which is the word of God but no Leader. Matthew 13:6-7.

CHURCH BUILDING

The Church Building—the wall still standing, now is two years, the cash in hand is £39 0s. 0d. only, which is not sufficient to complete the whole, for fearing next rains will wash the walls.

1 Peter 5:2. We have got no Preacher, Bishop, either Deacon. Who is going to

feed the flock of God and who is going to supervise the Church Building?

Rom. 16:16.

Yours Brethren,
D. C. NYERENDA,
C. NYANJAGHA.

Bro. Frank Murphy, now on furlough from N. Rhodesia, commends the brethren signing the appeal and suggests that help from Britain be sent through the Dewsbury church. The treasurer is Tom McDonald, 'Fairbank,' High Street, Morley, Yorkshire. Please earmark any contributions 'Fort Jameson appeal.'

But we add the warning note from *Firm Foundation* of 25th June 1957. In the light of this it would be wiser if any gifts for the completion of the meeting-house at Fort Jameson were sent through responsible sources.

USE DISCRETION IN SENDING GIFTS

The churches in Nigeria have enjoyed great blessings from the generous gifts of American churches and brethren in support for preachers and other kinds of gifts. The wide circulation of American periodicals has made hundreds of names and addresses of American Christians available to the Nigerians, both saints and sinners. We, therefore, feel that some word of caution is in order. Recently, evidence has come to us that some Nigerians are making merchandise of American liberality by writing letters begging for money in one form or another. (Due to this same Nigerian trait, the American Bible Society refuses to send free Bibles into Nigeria except through the hands of recognised missionaries.)

As workers on the field, we urge all our American brethren to make certain that you are corresponding with a reliable and trustworthy person before sending any gifts. The greatest rascals are often the cleverest letter writers, and we would therefore recommend that you have a personal recommendation from some known faithful man before sending gifts of money or merchandise into this country. Any of us will be glad to advise you or to investigate any plea that may come to you. But by all means, be cautious of appeals from unknown persons.

(Signed) WENDELL BROOM,
SEWELL HALL,
JAMES P. FINNEY,
LEONARD JOHNSON,
J. W. NICKS.

Give Heed to Reading

Jehovah of the Watchtower, by W. R. Martin and N. H. Klann. Zondervan Publishing House, Grand Rapids, Michigan. 222pp. \$2.50 (17/6).

The sub-title of this book explains its aims and contents: 'A Thorough Exposé of the Important Anti-Biblical Teachings of Jehovah's Witnesses.' The joint authors are scholars with a deep knowledge, acquired by long study, of the teachings of the 'Witnesses.' The book quotes relevant portions from their own publications, so that misrepresentation cannot be urged against the authors.

It begins with an exposure of the founder of the cult—'Pastor' Charles Taze Russell: we read of his false claims to be a Greek scholar, his questionable monetary activities and his self-advertisement. Thus the system of the sect is shown to be corrupt at its roots: the fountain is poisoned at the source. Then the authors go on to examine the distinctive teachings of 'Jehovah's Witnesses'—their rejection of belief in the deity of the Son of God and of the Holy Spirit; their ridiculing of the Biblical teaching on everlasting punishment; their blasphemous theories concerning Jesus Christ as an inferior god—not God but a god; their equally blasphemous teaching on the atonement and Christ's resurrection; their weird ideas of His second coming, the nature of God's kingdom and who comprises it, the enjoyment of eternal life upon earth or in heaven by the 144,000 'spirit beings' and 'Witnesses.' All these doctrines are set out on the one hand according to the Bible translations and other publications of 'Jehovah's Witnesses,' and on the other according to the Scriptures themselves, without the notes, expositions and additions of the 'Witnesses' scholars.

The authors, with their obvious deep knowledge of Hebrew and Greek, expose the mistranslations and wresting of Scripture of which the pseudo-scholars are guilty. In this we believe they adopt the right attitude, for the teachings of the sect and its worldwide rapid increase cannot be ignored or laughed out of court as unworthy of examination. We must realise that this 'new thing' is a counterfeit of Christianity, a blasphemous perversion of Scripture teaching, dishonouring to God, and an undermining of the truth that 'Christ is Lord, to the glory of God the Father.'

But a further word of warning needs to be spoken. New Testament Christians will find some things in the book under review with which they will disagree as much as with some of the doctrines exposed. For instance, we do not think that Paul's teaching in Romans 13 exhorts or permits Christians to take part in war. We would not oppose 'Jehovah's Witnesses' on that score. The 'Witnesses' are opposed to war for the advancement of earthly powers, but are looking forward to the battle of Armageddon: when, they say, Christ shall destroy all His enemies. They would not be averse to war to 'advance' the kingdom of God. Nor do we agree with the authors' belief that only 'ordained' preachers are legitimate ministers of the gospel. The most serious disagreement, however, is the view that baptism has nothing to do with salvation or the new birth, and that Christ never meant water when he said 'Except a man be born of water and the Spirit . . .'

With these cautions remembered, the book will be of great help in acquainting Christians with what the Bible teaches on such subjects as 'Jehovah's Witnesses' contradict or pervert. Many feel the teachings of the sect are not true to the Word but are at a loss to disprove them. This book will be of great help in maintaining the purity of the faith of the New Testament. It can be obtained through Bro. Albert Winstanley, 43a Church Road, Tunbridge Wells, Kent.

NEWS FROM THE CHURCHES

Aylesbury.—The following letter has been received, giving news of the health of Bro. L. Channing:

'In response to the many phone calls and letters received we are grateful in being able to give the latest information regarding our brother in Christ, Leonard Channing. Having undergone an operation for removal of the gall bladder, after a period of ten days Len was allowed to return home for a few days, but is at present undergoing further treatment at a Convalescent Home on the south coast. His condition is such that medical attention will be necessary for a further unspecified period, due to certain

complications. Specialist opinion is that he will need a minimum period of six months before regaining physical normalcy.

'In view of this, acting on behalf of our Brother, and Sister Joy Channing, who is worthy of the highest praise under trying circumstances, we appeal to brethren everywhere to bear in mind that rest, physical and mental, is most necessary if Leonard is to resume where he was forced to leave off.

'We ask your co-operation through your patience, regarding the questions you desire answered, and the continuance of your prayers on his behalf.

'The church here continues to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, and longs, with you, to see our brother take his place amongst us again.

C. TWEEDIE.
J. ROGERS."

Bristol: Bedminster.—On Lord's Day, 13th October we heard the good confession and witnessed the immersion of Miss Elizabeth Keenan. Bro. S. W. Collins officiated. Miss Keenan has been attending our meetings for some time, having been invited by our Bro. Cowley, who works with her. Our earnest prayers are with her, that she may continue faithful to the end.

A.L.D.

Edinburgh.—Our new building is being erected on our lot adjoining Hyvot's Bank Elementary School and we hope to open it to the public with evangelistic services conducted by Brother Bill Richardson, of Holland, about December 1st. Meanwhile our schedule is: Sunday School, 10.30 a.m.; auditorium services, 11.30 a.m. and 6 p.m., all at Hyvot's School. We have a fine body of young preachers from several congregations studying in our classes. We recently welcomed Brother Brian Stevens, of Wigan, for a three months' study with us. Our city classes meet each Thursday, 12.45 noon, at Protestant Institute, and 8 p.m. at Bible Society Building. Our corresponding secretary is Robert Strang, 7 Moredun Dykes Road, Edinburgh.

CLYDE P. FINDLAY.

Hereford, "Charan," 72 White Horse Street.—It is with grateful thanks to God that we report one more added to the Lord. Mrs. Mona Banton was baptised on Sunday, September 18th, Bro. John Daniell, of Bristol, conducted the service and ably exhorted the church. We

pray that our new sister may remain faithful and grow in grace and knowledge.

If any of the brethren have occasion to visit this city, we should very much appreciate their fellowship on Lord's Day or a chat if it happens to be in the week. Our Breaking of Bread is at 3.30 p.m.; Gospel or discussion 6.30; Bible Study Thursday 7.30.

A. SPRAKE.

Kentish Town.—The church here gathered on October 5th for thanksgiving, praise and mutual edification on the 86th anniversary of the opening of the meeting house. We were favoured with the presence of brethren and sisters from Aylesbury, Brighton, Eastwood, East Grinstead, Tunbridge Wells and the States.

At the afternoon meeting our failure to promote New Testament Christianity in London and the South was discussed. Several suggestions which may prove helpful were made. Some feel that full-time men are needed, some that more open air work should be done, and all that more intimate personal work is likely to be more effective in winning folk for Christ. Some past experiences were told of difficulties and discouragements due to indifference of the populace. For future work we pray for God's guidance and grace. Bro. Eric McDonald presided and Bro. Scott gave a brief report of the year's work. The sisters provided an ample tea, of which about 70 partook.

The number increased slightly for the evening meeting when Bro. Chas. Limb presided and drew our attention to our responsibilities consequent upon our privileges as God's children. Bro. Fred Day held the rapt attention of his hearers on the subject of our being God's workmanship, God's poem, making our lives orderly and harmonious. We had the services of Bro. Day also on the Lord's Day, and thus spent a week-end to be remembered with joy as one of encouragement and blessing from our Father.

R. B. SCOTT.

Morley.—The Church held its autumn rally on Saturday, October 5th. The speakers, Brethren A. L. Frith, of Cleveleys, and T. Nisbet, of Haddington, Scotland, gave inspiring addresses to a large gathering of brethren from the Yorkshire, Lancashire and Nottingham

areas. We are very grateful to the speakers and to the faithful brethren who so steadfastly support our efforts. Bro. Frith exhorted the church and Bro. Nisbet preached the gospel on the Lord's Day.

FRED SUGDEN.

Peterhead.—On September 22nd a young married couple were restored to fellowship. On the 25th Bro. Sandy Buchan, son of Bro. and Sister Alex Buchan, was immersed into the Lord's body. We pray that they will all be kept in His love.

A. STRACHAN.

Slamannan District.—The Sunday School Teachers' Conference was held at Slamannan on September 28th. Approximately fifty were present. Bro. Peter Wilson was chairman, and after his opening remarks, tea was served. The speakers, the Bros. Sneddon, were then introduced, the four being related but of three families. For those so young in years and in the Faith all spoke very well. The subject chosen was 'What Influenced me to become a Christian.' They showed that the most important influence was the training given them by their Christian parents. The next was Sunday School teaching; then what they learned by visiting other Christian homes. Our prayer is that they continue as they have begun, and that by the grace of God they shall run well the race that is set before them. B. DAVIDSON.

Tunbridge Wells.—Our six nights' mission, September 14th-19th, resulted in three people obeying the Lord Jesus Christ in baptism. Mr. and Mrs. Charles Dadson, and Mr. Tom Speirpoint had attended our meetings for a considerable period, and we were delighted when they decided to become Christians. We pray for them lives of usefulness in the Master's service.

During the mission, the attendance of non-members was 73—a record for the church here. Brother Leonard Morgan left no one in doubt of gospel truth, and we are confident that much lasting good will result. We commend our brother's forthright preaching of the facts of sin, condemnation, and the mighty love of God in the death of his Son. In all the meetings Jesus was uplifted as Saviour.

We praise God and take courage. Brethren, pray for us. A. E. WINSTANLEY.

Wigan, Scholes.—The church again rejoices in another decision for Christ. On Tuesday, October 1st, Mrs. Evelyn Banks

made the noble confession and followed her Lord through the waters of baptism. We pray she may be kept faithful to her trust.

R. RATCLIFFE.

Woodstock, Capetown.—We were again able to rejoice and witness a young man baptised into Christ on September 1st, 1957, and on September 8th an elderly man and his wife, and a young man and a young woman. At the latter's baptismal service there were over 60 present, a record attendance. On September 1st there was also a young lady baptised at Simonstown, the twelfth added to the church there over a period of eighteen months.

With these showers of blessings may we brethren be provoked to be more and more determined, by God's grace, to be 'steadfast, unmoveable, always abounding in the work of the Lord.

T. W. HARTLE.

OBITUARY

Birmingham, Summer Lane.—'Blessed are the dead that die in the Lord.' We have lost by death on September 12th, Sister Elizabeth Middleton, in her 74th year. She was immersed into Christ 55 years ago and has been in the church ever since. Left a widow, by the death of Brother Tom Middleton some 35 years ago, she had the sole responsibility of bringing up their only daughter who died some two years ago, leaving her practically bereft of all earthly relatives. Now she has gone to her rest, leaving behind a happy memory of one who was always keenly interested in the work among the women in our locality.

Bristol: Bedminster.—We record the passing of Bro. William Smart at the age of 82 years. He was baptised about sixty years ago, during the time Bro. James Gunstead was serving at Bedminster. He was laid to rest at Pontishead. A.L.D.

Peterhead.—On September 10th our brother Willie Strachan passed from this scene to be with his Lord for evermore. Although not able to take an active part in the Church owing to very bad health, he was a very good attender at all the meetings. We pray that God may bless Sister Strachan, for her burden has not been easy.

FORTHCOMING EVENTS

Birmingham, Summer Lane.—92nd Anniversary, November 2nd and 3rd. Saturday meeting in the Ormond Street Mission Hall at 5.30. Speakers: Colin Leyland from Scotland and Edmund Hill, Loughborough. Tea will be served in our own chapel building from 4 o'clock. Lord's Day meetings as usual in our own chapel at 10.30 and 6.30, Bro. Leyland the speaker. Hearty invitation given and a warm welcome awaits.

Ince-in-Makerfield (Wigan). — Join with us in prayer for the extension of Christ's kingdom. Bro. Andrew Gardiner will be labouring with us from November 16th to December 1st 1957 (D.V.). Meetings every weeknight, except Mondays and Fridays, 7.30 p.m. Lord's Day 7.45 p.m. Your presence, if possible, will be appreciated.

Kirkby-in-Ashfield, Beulah Road.— Anniversary meetings, November 23rd and 24th. Saturday 23rd: tea 4.15 p.m.; social meeting 6 p.m. Speakers: Bro. L. Morgan (Hindley), and Bro. Sam Jepson (Ilkeston). A warm invitation to the brethren to join us. Lord's Day: Bro. Morgan will again serve us.

CHANGE OF ADDRESS

Permanent Address: J. R. Rogers, 7 Limes Avenue, Aylesbury, Bucks.

 SCRIPTURE READING CARDS
FOR 1958

These will be obtainable by the end of this year from Bro. Paul Jones, 41 Pendragon Road, Birmingham 22a. Please state number required and enclose postal order or stamps to cover cost of 1d. per card.

 THE OLD HYMN BOOK

Any church desiring copies of the old edition of the hymn book (both single and double-column editions) can obtain them for cost of postage on application to Tom Kemp, 52 Argyle Street, Hindley, Nr Wigan, Lancs.

THE SCRIPTURE STANDARD is published monthly. Prices: Home, one copy for one year, 8/-; two copies 14/-; three copies 20/-, post free. U.S.A., one dollar per copy. Canada, Africa, Australia, New Zealand: One copy 7/-; two 13/-; three 19/6. All orders and payments to the 'S.S.' Agent and Treasurer: PAUL JONES, 41 Pendragon Road, Birmingham 22B.

All matter for insertion must be sent before the 10th of the month (news items the 15th) to the Editor: C. MELLING, c/o James Melling, 2 Pyke Street, Wigan, Lancs.

EVANGELIST FUND: Contributions to R. McDONALD, Lumley House, 4 Clarke Street, Westboro, Dewsbury, Yorks.

Secretary of Conference Committee: A. HOOD, 45 Park Road, Hindley, Nr. Wigan.

NYASALAND MISSION. Contributions to W. STEELE, Atholl Dene, Longniddry, East Lothian.

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