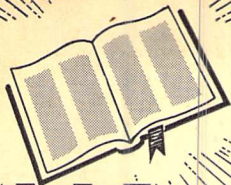
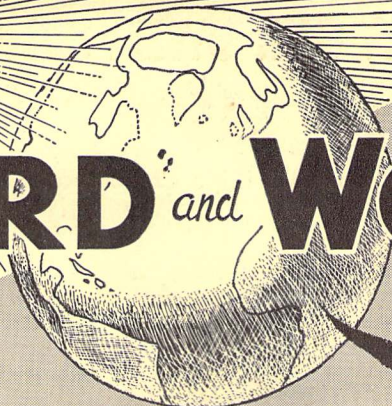


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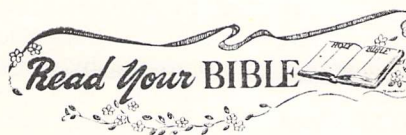
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Talking Things Over

G. R. L.

NOT EVERYBODY IS DOING IT

Some of my best friends speak (or have spoken) "in tongues." Perhaps that is one of the reasons I have let more than two years go by since I decided to write on the subject. Another thing, in such a limited space, I can't possibly give the topic the treatment it deserves. The doctrinal aspects of spiritual gifts have been dealt with at length in a number of books and booklets. Some good, low-cost booklets are available from Back to the Bible Broadcast, Lincoln, Nebraska. A more comprehensive study is available in Alex Hay's new book *What is Wrong in the Church?* Vol. II (\$1.00 paperback). My purpose, then, in this article is not so much to deal with doctrine as to share some reflections that have come to me over the past eight or ten years.

It was in March, 1960, that the "new tongues movement" first hit the U.S. news media. Within a couple of years—about the time we came to Louisville—it was beginning to create quite a stir of curiosity and of controversy. All sorts of stories were circulated, and some of them sounded rather convincing. For some time—perhaps a year or more—I lacked little of being convinced. How many times I have felt with Charles Wesley: "O for a thousand tongues to sing my great Redeemer's praise!" And I have thought how wonderful it would be to praise Him in many languages. Besides this, "the experience" had another appeal; it supposedly was an aid to spiritual growth. I suppose every Christian yearns to grow in the knowledge of the Lord Jesus, and progress seems all too slow. So I desired anything that would hasten me in the Way.

RESTRAINED BY THE WORD

However, two statements of Scripture kept me from ever asking the Lord that I might speak in tongues. "But one and the same Spirit works all these things, distributing to each one individually just as He wills." "But earnestly desire the greater gifts" (1 Cor. 12:11, 31). The Lord chose not to give me the "gift of tongues." A thing that really settled it for me was John Sherrill's book, *They Speak With Other Tongues*, given to me by a young enthusiast of "the experience." Sherrill relates his own experience of seeking for something more from the Lord. As the story progresses, suspense

The Editor teaches mathematics in Louisville's all-black Central High School.

mounts and you can feel yourself in his place. Finally, it comes with a blaze of glory, and you say, "Lord, let it happen to me!" But reading on, my reaction greatly changed. A few months later, Sherrill confesses, he was pretty much back in his earlier spiritual state. With immense satisfaction I put the book down, "Praise the Lord! I've got something better—something that doesn't come and go. *Jesus Christ, the same yesterday, today, yea and forever!*"

THE HOLY SPIRIT WITHOUT SALVATION (??)

But I still held an open mind about the "charismatic movement" (as the proponents of it prefer to hear it called). Just *maybe* this was really a mighty world-wide outpouring of the Holy Spirit. What convinced me to the contrary again came from those friendly to the movement. An issue of the Full Gospel Business Men's *Voice* (magazine) was devoted to what was happening at Notre Dame University—hundreds being "baptized with the Holy Spirit," etc. I went through it eagerly, expecting to read that Roman Catholics had come to trust the Lord Jesus for salvation—but not a word of this! Quite to the contrary. A professor of theology and a graduate student—both men well-instructed in the meaning of penance and the mass—authored articles that bubbled over with warm feelings of "love" but which affirmed that penance and the mass were now more meaningful than ever! There could not be a more direct denial of the sufficiency of our Lord's once-for-all sacrifice. And "he that hath not the Son hath not life." Holy Spirit-baptized men without eternal life? Then what about all these other people that have supposedly "been baptized with the Holy Spirit"? And what about the publishers of the *Voice*? If they are genuinely born again, how could they ever print such articles as these two R.C.'s wrote? I don't know the answers to these questions; I do know that I was really "turned off" as far as the "charismatic movement" is concerned.

Within the past year I received a similar jolt from *New Wine*, another publication associated with the new movement (new, in contrast to the older established Pentecostal churches). This magazine carried a statement by a leading unbelieving (liberal) theologian; he said all sorts of nice things about the movement. There might be some explanation for his commendation; I cannot imagine any reason why the publishers would accept it, knowing who he is (they cited his position, title, etc.).

PERSONAL OBSERVATIONS

Now I must go on to talk about my friends—dear brothers and sisters who have "had the experience." In trying to be fair to them, I go so far as to say that they may have had a genuine experience from the Lord; I do not think it my prerogative to judge on this particular. However, I do feel I must weigh what I observe, bearing in mind that what I observe is tinted by the spectacles I wear. As far as I can tell, I have yet to see a person whose life was radically changed by "the experience." I hear glowing reports of how they feel—and this is no doubt true—but they seem to have the same

scene in this passage, God told Abraham that due to the sin and vile-ness of these people, He was going to take the land away from them and give it to him and his seed after him. He suffered with them all of those years until their "cup of iniquity" was full. Their sins polluted the land, and "the land vomited them out." Most of them lost their lives in the invasion by the Hebrews. These who were to become the bondmen survived the wars of the invasion by God's grace to become the servants of God's servants. They could now come to know the True and Living God and live under His good blessing. As slaves of the Hebrew conquerors they could become far more noble than their kings and leaders during the best days of their tenure in the land "flowing with milk and honey."

The Lord was very much concerned that the Hebrews would treat these bondmen in a humane manner. "Thou shalt not oppress an hired servant that is poor and needy . . . lest he cry against thee unto the Lord, and it be sin unto thee . . ." (Deut. 24:14, 15). "But thou shalt remember that thou wast a bondman in Egypt" (Deut. 24:18, 22). See Ex. 22:21; 23:9; Jer. 7:6; Mal. 3:5. They were to be humane because: (1) God commanded them to be; (2) The fear of God was in their hearts; (3) God was their God; (4) They were to be ever mindful of the fact that they themselves were but redeemed slaves. See Deut. 24:18, 22; and Lev. 25:17, 43. When the love of God is in the hearts of master and servant it produces a beautiful relationship. See Philem. 15-18; Eph. 6:9; Col. 4:1.

PUNISHMENT

Idolatry and Blasphemy

Deut. 13:6-10: "If thy brother . . . thy son . . . thy daughter . . . thy friend . . . entice thee secretly, saying, 'Let us go and serve other gods' . . . the gods of the people which are round about you . . . or far off from you . . . thou shalt not consent unto him . . . neither shall thine eye pity him . . . and thou shalt surely kill him . . . because he hath sought to thrust thee away from the Lord thy God, who brought thee out of the land of Egypt, from the house of bondage." This is a partial quotation of this passage.

People have a tendency to discount idolatry. But isn't that man's usual attitude towards all sin? "Sin is an old-fashioned idea. The sooner we get rid of the idea of sin the better off we will be." Every time I am called to counsel a person who has had a bout with a psychiatrist, I find that this is the line they have been fed. If people only knew that there is a sure remedy for all sin in the blood of Jesus! Christians, tell it far and near. Idolatry and blasphemy are closely related. It is difficult to separate them, you have to be an idolator to blaspheme, and blasphemy will be the language of the idolator. Idolatry is the chief of sins. "Thou shalt have no other gods before me." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment" (Matt. 22:37, 38). To put any thing or anyone above or in place of God is the ultimate in pros-

titution. To make light of this sin is to show crassness that defies description. "Fools make a mock of sin" (Prov. 14:9). To debase God through any form of idolatry, blasphemy or cursing is the mark of a fool. This is no arbitrary law made up to suit some tyrant. This is basic to the moral order of the universe, and particularly to the planet Earth and those who live on it as God's guests. It is as if He says, "If you wish to live on my Earth, these are the rules. Keep them and you shall live, break them and it means that the laws of life no longer operate for you." This is fair warning; wisdom will heed it. Don't make a mock of any sin!

Sabbath Breaking

Exodus 35:2, 3: "Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day." Numbers 15:32-36 tells of an instance when Israel was in the wilderness when a man was seen gathering sticks on the Sabbath day. He was brought to Moses and Aaron and all the congregation. The Lord instructed Moses: "The man shall surely be put to death: All the congregation shall stone him with stones without the camp."

A person may feel, "Sabbath breaking is not a very great sin. Why this severe penalty? I, a mere man, would not be so heartless, so I can't believe God would. And, if God would, He is not as good as I." The basis for the law of the Sabbath is God's claim on mankind and the world. To disregard the law is to deny that God has any claim on me. "Who is God that He can tell ME when I can work, or when I can refrain from working?" This is the spirit of rebellion which is destructive to any government, and any respectable government that wishes to exist must put down the rebellious. And that is what God is telling us He wants done in all these passages we have discussed. It is incumbent upon God's servants to execute the penalties. When the King's servants fail to do this there is a breakdown in law and order. When a person feels that he is more loving, more merciful, or wiser than the Lord, he is showing contempt for the Lord's law and authority. This will ultimately bring the righteous wrath of the Creator upon a rebellious world. To decide that one is wiser than God is to mount the pinnacle of foolishness (1 Cor. 1:18-21).

Unbelief

Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." John 3:36: "He that believeth on the Son hath everlasting life; And he that believeth not the Son shall not see life; but the wrath of God abideth on him." Rev. 21:8: "But the fearful, and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Unbelief calls God a liar. And this is not simply name-calling; it is the basic attitude of the person. The unbeliever will tell you

After a few years he will owe more than he is worth, more than he can hope to be worth in the foreseeable future. But, if he has enough children soon enough, and if he passes off the scene at the expected age, he may get himself out of hock in time to make a down payment to the mortician.

Soon after the infant's birth his parents will rush him off to the Catholic priest for a ceremony. If he should die before adolescence, this will provide a minimum of anxiety over his eternal safe-keeping. As years pass by, he will become even more dependent on the ceremonies to lessen an ever-increasing load of guilt. Parents or priest may never speak to him of a loving Jesus. He may never learn to read for himself of the eternal Son of God. He will beg, buy and bargain his way out of the hands of a God who, as he understands it, dispenses cruel justice to those who have not participated in the ceremonies from birth to death. He joins a throng drifting hopelessly along in ceremonial straitjackets, striving for little more than a ray of hope that their sojourn after death will be followed by eternal life.

Brett's companion, if he survives, will live in a house which will stand up for five years, weather permitting. There are a thousand people in his community. A single small chapel is the scene of all ceremonial activity. Of these thousand residents, 850 possess 15 per cent of the gross community wealth. These 850 will work for nine months. The income from these nine months will pay all their current expenses and chisel away at the accumulation of debts prior to the first month. During the next three months, with no harvest, no income, they will borrow by the day or week to survive until the planting of the next crop, when the cycle begins again. In this community there are 150 people who get richer by the year at the expense of 850 who depend on them for survival for one quarter of each year.

Into this setting comes the missionary. Is he prepared for what lies ahead? What common burden does he really share with the Filipino? He lives in a house owned, and at one time lived in, by one of the 150 wealthy residents. He drives some kind of a vehicle. His children are all receiving an education. He buys and preserves his food in a mechanical cooler, cooks it on a stove, eats it at a table, washed the dishes in a sink with running water, sits down in a comfortable chair to listen to a transistorized radio.

The missionary looks across the street at his neighbor's wife. She's waiting to fill two five-gallon water cans at a common well. She'll tote her 90-pound burden back home as soon as it's her turn. She and her husband have little opportunity to improve their condition. They find happiness in smooth inter-personal relationships with their town-mates. In his poverty-stricken village these relationships mean more than house, clothing and even food. While

these smooth relations with his fellow brings him peace on earth, he achieves his peace with God, along with 930 of his townmates, by participating in the various Christianizing ceremonies.

Just how will the missionary approach his neighbors, driven as they are by fear and superstition? How will he send a penetrating picture of Jesus Christ into their hearts? What can he say that will have deep and lasting meaning to them? The works and ceremonies which hold them in a vise-like grip from birth to death, sanctioned by 930 partners, can they dare to abandon them? Will they have the courage to believe in God's love for them? Can they give up the social acceptance which they have struggled to maintain? If they do, what else will they have? To give up their social acceptance is to have nothing at all for which to live. To become a real Christian is to lose contact with the community, with relatives and friends.

Here in his community there may be a small nucleus who are achieving some measure of economic security, having some hope for a better future. To them social acceptance no longer holds them so tightly. They are finding new friends, new social contacts. Protestantism is symbolic as a status symbol. They are nominally interested in what they might derive from it in their social struggle.

To whom will the missionary turn, to the poverty-stricken or to the nucleus of a growing middle class? Will he minister to both? Will both be able to worship together? Frustration mounts within the missionary's heart. He needs deep insight into God's word and world. He needs many skills and gifts, a heart of love and pity, power to look behind and underneath the Filipino's traditional values, to see them in relation to his own purposes.

How about you? You're not here to watch the missionary, to advise him, to comfort him, but he is here because you have sent him. Have you fully realized the extent of your own personal responsibility to him? What are you doing to provide him with the wisdom and love he needs for this difficult job? How much your child and the missionary's child are like our Brett. In their white faces is a ticket to power, prestige, security and long life. What will our children know of the plight of most of this world's children?

We look deeply into their beautiful eyes, heavy with sleep. Have we been duped into thinking that they will find peace in their white faces, in an insulated house, in an education, in an insurance policy? Has our own life grown so comfortable that our dependence on Jesus Christ has lost much of its original force? Are we raising them in the fear and admonition of the Lord? What does this mean to you, or is it shriveling up into a memory verse? As you reflect upon your missionary responsibility to that small child in front of you, reconsider your responsibility to missionaries far away from you. Each of them in his own way depends on you. Don't disappoint them.

fulfilled *that* prophecy. Our statements must be based on observation and human judgment, which are sometimes fallible. We may stand too close to an event to see it in its proper perspective. Moreover, God sometimes moves toward His goal in irregular steps and is not always in as great a hurry as we are.

I must confess that *in my opinion* we will see no peace in the Middle East of any great consequence, if at all, before the Rapture of the Church. The present existence of Israel as a nation, their control of the city of Jerusalem, along with many other signs pointing to the near return of Christ, make me believe the fulfilment of many things is likely to come very rapidly. If perchance there is some solution lasting for a few years, however, it does not mean that prophecy has failed.

Are you saying that one can never quite be sure about which events are the fulfilment of prophecy?

No, my intent is to point out that God is not obligated to fulfil a prophecy according to the mistaken observations or judgments of man and that such mistaken observations and judgments are a possibility.

Some prophecies are quite specific, while others are more of a general nature. It is evident that the specific ones are more readily discerned in their fulfilment than the general ones. The angels' prophecy (for such it was, in a sense) that the shepherds would find "a babe wrapped in swaddling clothes and lying in a manger" was specific and left little room for doubt that they had found Him when they came to the stable. On the other hand, the "wars and rumors of wars" of Matt. 24:6 does not specify how long a peace period may intervene between those wars.

The prophetic word has suffered from two extremes. There are those who believe no unfulfilled prophecy can be understood and who have great trouble in recognizing anything that even resembles a fulfilment. Much of this arises from a refusal to give very serious attention to those portions of Scripture which are prophetic. Such an attitude would scarcely have led to the rejection of Jesus if these had been living at the time of His coming. Recognition of Jesus as the Messiah required a certain evaluation of His fulfilment of the prophecies. It was to this very thing that the earliest preachers of the gospel appealed.

The other extreme is a too dogmatic approach based on insufficient knowledge—either of the prophecy or of the supposed fulfilment. In my lifetime I have heard Mussolini, Hitler, Stalin and others all unconditionally declared to be the Beast. Some students of prophecy almost propose to name (by the modern name) and draw the boundary lines of the nations which will fight against Israel. Far-fetched opinions pass a few hands and are urged as absolute certainty. Some feel compelled to provide a definite answer to every impossible question about the Millennium, for example, lest the failure to do so somehow seem to compromise what God has

said. This tends to bring reproach on the whole subject and leads some to feel justified in the rejection of all prophecy.

Certainly some diligent students of the Word will understand much more of prophetic declarations than others, and this is no protest against the discovery of what is really there. May God help us all to do a better job of that! But prophecy, like all the rest of God's word, demands the discovery of what is revealed—neither more nor less.

PROPHECY

EDITED BY: DR. HORACE E. WOOD

Palestine -- Whose Land?

Daniel Fuchs

The Arab terrorists have shed more ink than blood. This sentence is a paraphrase of a bitter complaint written by Mohammed Hassanein Heykal, editor of "Al-Ahram," Cairo's daily newspaper. On Friday, June 13, 1969, he wrote that the Arab masses believe that their terrorists "shed more ink in their communiques than they shed the enemy's blood." In quoting this editorial we don't want to minimize the ruthless wanton attacks by Arab terrorists on civilians in Israel. Just a few days after this editorial appeared Al Fatah (organized Arab terrorists) murdered a young lady missionary to Africa as she was returning home to Rochester, New York. She and her companion, who was seriously wounded, were visiting the Holy Land on their way home for a well-earned furlough. The purpose of this deliberate murder was evident. It was planned as a means of discouraging prospective Protestant pilgrims from touring in Israel. In spite of this brutal act, if you or your pastor are timid about visiting Israel, you need not be. An unescorted lady is far safer on the streets of Jerusalem in the "wee small hours of morning" than she is on Broadway and 42nd Street in broad daylight!

Our purpose is to show that the Arab terrorists, after their ignominious defeat in 1967, have been seeking to recoup their losses. Having failed in their avowed purpose of driving Israel into the sea, their propagandists are distributing tons of hate-literature designed to convince the world that Israel is a barbarous nation and that she has literally wrested her land from its "true owners," the Arabs, by acts of war. It is sad to observe that a decadent Protestantism has openly avowed this fallacious propaganda. Recently the magazine of a leading denomination espoused the return of "all the lands which have been acquired by acts of war."

Israel, The Rightful Owner of Her Land

The truth of the matter is quite evident. Israel is the rightful owner of her land. She did not wrest it from the Arabs. This is a

Dr. Daniel Fuchs is General Secretary of the American Board of Missions to the Jews. This article is taken with his permission from **The Chosen People**.

fact that is not only substantiated by the Scriptures; history proves that Israel is the rightful possessor of her territories.

We will never clearly understand the modern facet of Arab-Israel relations if we think that the Arab nations were always the owners of their present territories. At the turn of the century there was no nation of Israel. (I use the term "nation" in its usual sense.) There was also no Lebanon, Jordan, or Iraq. All of these lands were owned and governed by Turkey. Dr. Arno C. Gaebelin in his book, *Hopeless Yet There is Hope*, writes of the rising tide of Zionism.

In 1896 there appeared on the scene an Austrian Hebrew of note, Dr. Theodor Herzl, who suggested something more than mere colonization of persecuted Jews in the land of their fathers. He suggested a national-political movement, a renaissance expressed in the restoration of Jewish National life in Palestine. He issued an epoch-making booklet, *The Jewish State*, in which he strongly urged the creation of a Jewish settlement in Palestine with a self-government. On August 27, 1897, a great congress was convened in Basle, Switzerland, attended by over 200 delegates from all over the world. After much discussion and opposition the congress adopted as its program Zionism and gave the following definition — "The aim of Zionism is to create for the Jewish people a home in Palestine secured by public law." The following means were to be used to gain this end—promotion of immigration of agricultural and industrial workers, a world-wide propaganda for Zionism a strengthening of Jewish National sentiment and consciousness and preparatory steps towards obtaining the sympathy of Gentile governments to make political Zionism possible.

Palestine was then in the hands of Turkey, the lawful owner for many centuries. Sultan Abdul Hamid, whom history names "the damned" for he was a demon personified, was then the ruler. Dr. Herzl tried to obtain from him a charter for a large Jewish settlement. As a financial instrument to attain this Dr. Herzl organized the "Jewish Colonial Trust," in which large sums were invested by Jews from everywhere. Dr. Herzl had several audiences with Abdul Hamid. The Sultan was financially bankrupt and it is reported that Herzl suggested a purchase price and went so far as to say "Your Majesty, if you make the Jewish state possible our people will see in you their long promised Messiah." Nothing came of these negotiations and Dr. Herzl died suddenly with his task unaccomplished. Confusion and various struggles followed his death. It seemed as if Zionism would go down. Then came the Turkish revolution, which ended the reign of the monster and brought a constitutional government for Turkey. Dr. Max Nordau became president of the movement. The idea of a charter was given up. The aim now was to show the new government of Turkey that the Jews were loyal subjects ready to fall in line with the new government and to labor for the economic and intellectual development of Palestine.

Arno C. Gaebelin, *Hopeless Yet There Is Hope*, pp. 167, 168.

The book from which this quotation was taken was published in September 1935 decades before Israel became a nation. The facts presented in this quotation can all be amply demonstrated. They prove beyond a reasonable doubt that the leaders of Zionism did not wrest the land by means of warfare from its rightful owners. They *negotiated* with the land's previous owners. During the years that followed the leaders of Zionism looked to the Young Turk Movement. They purchased from it barren land at prices that were literally hundreds of times higher than its value. They drained malarial swamps and made them fertile valleys. Then their Arab neighbors attacked. The Jews defended their homes and their farms. They owned them—they were legally purchased. Their farms had been

wrested from swamplands by the sweat of their brow. To defend one's home is not to wrest it from one's enemies by means of warfare!

Events Leading to the Balfour Declaration

In 1914 World War I erupted. Turkey fought with the Central Powers against Britain, France, and later, the United States. Most of the world's most influential Jews lived in these countries.

In England, Mr. C. P. Scott, Editor of the *Manchester Guardian*, introduced Dr. Chiam Weizmann to Mr. Lloyd George and Mr. Herbert Samuel, who were leading members of the British Cabinet. Dr. Weizmann, lecturer in Chemistry at the Manchester University, was not only an effective chemist; he also possessed an active mind, an eloquent voice, and unbounded energy. His personal magnetism, joined to his impressive mental ability and great driving power, commanded the respect of British officials as well as of his fellow Jews.

Early in 1915 a proposal was submitted to the British Cabinet recommending that Palestine be made into a dominion "into which the scattered Jews would in time swarm back from all quarters of the globe, and in due course obtain Home Rule." The matter was viewed with favor by such members as Gray, Samuel, Crewe, Lloyd George, and Lord Reading, but no action was taken. The Zionist leaders then carried forward a vigorous campaign to enlist other responsible Jewish leaders, and thus strengthen Zionism from within. Many Jewish writers joined, among whom was Major Bentwich.

In October of 1916, the Zionist leaders submitted to the British Government a formal "program for a new administration of Palestine and for a Jewish resettlement of Palestine in accordance with the aspirations of the Zionist Movement."

As the war progressed there came about a serious crisis due to a shortage of acetone, a vital ingredient used in the manufacture of shells and other ammunitions of war. Germany's continuing victories gave great concern, and sent the allies in search of some chemical that would replenish their stock pile of explosives and improve their striking power. When Mr. Lloyd George, Minister of Munitions, explained the situation, Dr. Weizmann entered his laboratory and undertook a series of experiments where by care, prayer, and painstaking effort he perfected a formula for the production of acetone, which made possible an effective anti-zeplin bullet and the high explosive known as TNT—an achievement which helped the Allied forces to eventually win the war.

After the effectiveness and great value of Dr. Weizmann's discovery became apparent, Mr. Lloyd George said to him, "You rendered great services to the State, and I should like to ask the Prime Minister to recommend you to His Majesty for some honor."

"There is nothing I want for myself," said the great chemist.

"But is there nothing we can do as a recognition of your valuable assistance to the country?" asked the Minister of War.

Thereupon Weizmann replied: "Yes, I would like you to do something for my people." Then he explained at length his desire to see the Jewish people return to the sacred land of Palestine which they had made famous. Lloyd George listened, and went away to think.

G. Frederick Owen, *Abraham to the Middle-East Crisis*, pp. 296, 297.
(Used by permission of Wm. B. Eerdmans Publishing Co.)

Several months later Arthur James Balfour, the British Foreign Secretary, visited the United States, and on his agenda with President Wilson was the subject of Palestine. The President openly espoused the cause of Zionism. This led to the famous Balfour Declaration.

Foreign Office
November 2, 1917

Dear Lord Rothschild:

I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely
(Signed) Arthur James Balfour

In 1922, the newly formed League of Nations officially placed Palestine as a mandate of Great Britain. The United States was not a member of the League of Nations. However, a joint resolution of Congress in 1922 formally gave our sanction. France approved the Declaration in February 1918; in May, Italy gave formal approval.

If ever a homeland was deeded legally to a people by her former owners; if ever the nations of the world agreed to the legality of this homeland, the properly constituted Mandate of Palestine under Great Britain opened this homeland for the Jewish people. Once again the Arabs attacked, and once more the Jews defended their homes and their farms.

After World War II the international political obligations of the League of Nations were assumed by the United Nations. This organization realized that an exhaustive study should be made concerning the Israeli-Arab problems. A special committee was formed on May 13, 1947. This committee made the exhaustive study that was assigned to it. On August 31 of that year they recommended:

1—An end to the British Mandate over Palestine.

2—A partition plan dividing Palestine between the Arabs and the Jews. It should be observed that this partition plan not only gave nationhood to Israel it also gave it to the Arab States. If Israel holds her land illegally, so do the Arab nations. The recommendations were adopted by the General Assembly of the United Nations on November 29, 1947.

The Jewish people immediately accepted the decision of the United Nations and organized their country in harmony with the directives of the United Nations General Assembly. The Arabs once more attacked; the Jews once more defended themselves.

What happened in 1948 was repeated in 1956 and again in 1967. The Jews did not wrest their homes from Arab owners; they defended them from marauders.

God Gave The Land To Israel

"And I will give unto thee, and to thy seed after thee, the land . . . for an everlasting possession . . ." (Genesis 17:8).

The promise of God to Abraham is still valid. We believe that the return of the Jewish people to the Land, even in their unbelief, is the fulfillment of the prophetic Scriptures. We long for that time when Israel will accept her Messiah and complete this glorious return under the Lord Jesus Christ.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious (Isaiah 11:10).

“An ensign of the people: to it shall the Gentiles seek.” Thank God, in the Gospel of the Lord Jesus Christ there is provision for all, Jews and Arabs. Let us continue to bring the Gospel to all men everywhere, “to the Jew first and also to the Greek.”

The Spoon and The Fork

Walter Mohr

Two Christian brothers were having trouble. The cause was easy to discern—they were so different. Brother A., young and zealous, was known for his frankness in speaking. Brother K., older and sensitive, was known for his diplomatic answers. Walls were high again. Each eyed the other with suspicion; fellowship was strained. The younger brother took the initiative. He went to his senior brother and with a broken heart poured out his regret. The other listened quietly, then said, “I have a parable to tell.”

“In Indonesia we use two pieces of cutlery when we eat rice. The spoon, held in the right hand, lifts the food into the mouth. The fork, held in the left hand, loads the spoon with food. And is there never a clash? Indeed, the solid metals meet quite often in the pressure of the work. The clang of steel rings out. Polish is scarred; scratches appear. But both are in the master’s hands. The master uses both; he needs both; he has chosen both; both have a vital place to fill; both are essential.”

Silently the two brothers clasped each other’s hand. The Spoon and the Fork parted in peace. They were in the Master’s Hands. Perhaps in the close relationship in which the Master had placed them they would clash again. But a new realization flooded their hearts. Yes, they were so different, yet the Master had chosen both. He had a purpose. His purpose was being carried out. Both were needed; each needed the other.

Walter Mohr is a missionary associated with the World Evangelization Crusade (founded by C. T. Studd) in Indonesia.

Be without covetousness; and be content with such things as ye have.—Heb. 13:5.

So far as is known, no bird ever tried to build more nests than its neighbor. . . . no squirrel ever died in anxiety lest he should not lay up nuts for two winters instead of one. And no dog ever lost sleep over the fact that he did not have enough bones buried in the ground for his declining years. So many people put the wrong emphasis on the wrong things. The Lord’s advice is “Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you.”

The Case of The Barefoot Christians

David Augsburgur

I arrived in that city early one morning. It was cold, there were flurries of snow on the ground and as I stepped from the train to the platform I noticed that the baggageman and the redcap were warmly attired in heavy coats and gloves, but oddly enough, they wore no shoes. Repressing my impulse to ask the reason for this odd practice, I passed into the station and inquired the way to the hotel. My curiosity, however, was increased by the discovery that no one in the station wore any shoes. Boarding the streetcar, I saw that my fellow travelers were likewise barefoot, and upon arriving at the hotel I found the bellhop, the clerk and the residents were all devoid of shoes.

Unable to restrain myself longer, I asked the manager what the practice meant.

"What practice?" said he.

"Why," said I, pointing to his bare feet, "why don't you wear shoes in this town?"

"Ah," said he, "that is just it. Why don't we?"

"But what is the matter? Don't you believe in shoes?"

"Believe in shoes, my friend! I should say we do. That is the first article of our creed, shoes. They are indispensable to the well-being of humanity. Such frostbite, cuts, sores and suffering as shoes prevent! It is wonderful!"

"Well, then, why don't you wear them?" I asked, bewildered.

"Ah," he said thoughtfully, "that is just it. Why don't we?"

Though considerably nonplussed I checked in, secured my room, and went directly to the coffee shop and deliberately sat down by an amiable-looking but barefoot gentleman. Friendly enough, he suggested, after we had eaten, that we look about the city.

The first thing we noticed upon emerging from the hotel was a huge brick structure of impressive proportions. To this he pointed with pride.

"You see that?" said he. "That is one of our outstanding shoe manufacturing establishments!"

"A what?" I asked in amazement. "You mean you make shoes there?"

"Well, not exactly," said he, a bit abashed. "We talk about making shoes there, and, believe me, we have got one of the most brilliant young fellows you have ever heard. He talks most thrillingly and convincingly every week on this great subject of shoes. Just yesterday he moved the people profoundly with his exposition of the necessity of shoe-wearing. Many broke down and wept. It was really wonderful!"

"But, why don't they wear them?" said I insistently.

“Ah, that is just it. Why don’t we?”

Just then, as we turned down a side street, I saw through a cellar window a cobbler actually making a pair of shoes. Excusing myself from my friend, I burst into the little shop and asked the shoemaker how it happened that his shop was not overrun with customers. “Nobody wants my shoes,” he said, “they just talk about them.”

“Give me what pairs you have ready,” I said eagerly, and paid him thrice the amount he modestly asked. Hurriedly, I returned to my friend and offered them to him, saying, “Here my friend, one of these pairs will surely fit you. Take them, put them on. They will save untold suffering.”

“Ah, thank you,” he said, with embarrassment, “but you don’t understand. It just isn’t being done. The front families, well, that is just it. Why don’t we?”

And coming out of the “City of Everywhere,” over and over and over that question rang in my ears: “Why don’t we? Why don’t we? Why don’t we?” . . .

That parable, as modern as tomorrow, was written a hundred years ago by an English clergyman, Hugh Price Hughes.

The city he calls “Everywhere”? Boston? Houston? Toledo? Toronto? It is anywhere. It is everywhere. It is where people know but don’t do. It is where people understand but do not act. It is where people believe but do not follow through.

Where is that? Where isn’t it? It is where I live. It is where you live.

Fellow citizens of the “City of Everywhere,” the strange case of the barefoot Christians is your story—it is my story.

It is the story of men who know that their Bible says, “let the shoes on your feet be the gospel of peace, to give you firm footing . . . and the readiness to announce the Good News of peace [is] as shoes for your feet” (Ephesians 6:15).

Yet they go barefoot.

All because it just isn’t done. The front people, the best people, the respected people aren’t doing it, they just talk about it.

About what?

About the Good News of peace with God and man. About discovering a faith worth knowing, a faith worth following, a faith worth sharing.

What a man believes should soon become what a man is—if there’s any integrity about him at all. To believe one thing, and to be or do another is a barefoot bluff.

Faith is shoes. Faith is for wearing, for walking, for working.

Faith is not some static, nebulous nothing that a man wears on Sunday. Faith wears all week!

Faith is not something you say at the right time and place: faith is something you are. Faith is what you are when the talking

stops and the action starts. A thing well said may be beautiful, but a deed well done is believable.

Faith is what you are when the resolutions are made, the good intentions well laid, and it's time to act.

And that's where most of us drop out. Most men are not willfully wicked, they're just terribly, frightfully lazy—too lazy to do what they know is right and even desperately necessary! Too lazy to lace up their boots and step out in faith.

Why talk about faith but hesitate to act?

James, the younger brother of our Lord, asked that question like this:

Now what use is it, my brothers, for a man to say he 'has faith' if his actions do not correspond with it? Could that sort of faith save anyone's soul? . . . For, my dear short-sighted man, can't you see far enough to realise that faith without the right actions is dead and useless? . . . Yes, faith without action is as dead as a body without a soul (James 2: 14, 20, 26, Phillips).

Why claim Christianity as a creed, but drag your feet on following it daily in life? Remember Christ's warning?

It is not everyone who keeps saying to me 'Lord, Lord' who will enter the kingdom of Heaven, but the man who actually does my Heavenly Father's will. . . And what is the point of calling me, 'Lord, Lord', without doing what I tell you to do (Matthew 7:21, Luke 6:46, Phillips)?

Why say you live for others, like Christ, but never begin? Remember John's words?

"My children, let us love not merely in theory or in words—let us love in sincerity and in practice" (1 John 3:18 Phillips)!

Why let your aims, your hopes, your true goals in life go bare-foot and begging?

Why not be Christian?

Why not back up your claim to knowing Christ truly, by following Him daily in life?

Why don't we?

Why won't we?

Yes!

Why won't we?

The above, in tract form, may be obtained from Gospel Tract Society, Inc. P. O. Box 1118, Independence, Mo. 64051

Missionary Messenger

"Greater things for God"

LETTER CONCERNING THE DEATH OF ETHEL MATTLEY

The Word and Work
Louisville, Kentucky

March 30, 1970

Gentlemen:

This will advise you that Miss Ethel Mattley of this city expired in a local nursing home March 12, 1970. Miss Mattley served as a missionary in China from 1922 to 1942. She was born September 13, 1887.

Very truly yours,

(Mrs.) Loretta Blanchard, R.N.
Public Health Nurse,,
Deadwood, South Dakota.

E. A. Rhodes, Kanagawa, Japan March 16.

It has been quite a while since I've written you. I'm getting better for which I truly thank the Lord.

This thyroid-hypo-function just about floored me. There was a little while that I could do little more than sign my name for a check. Someone would have to fill it out. The doctor said that the best remedy for this affliction was thyroid itself, so he has been giving it to me in tablet form. I'm quite a bit better now and hope by the grace of God to improve much more.

We have had many nice days here this winter, hardly any rain or snow. Temperature about 50 degrees during the day. But I have to have it around 70, or I don't go out, so I've been in the house all winter.

As yet I can't do much writing so this will be all for this time. Thanks for your prayers for me. Please continue the same.

Shichiro Nakahara, Shizuoka City, Japan March 10.

Our country is now going strong for EXPO '70 which is to be opened on March 14 in Osaka. I don't think we ever have the time to visit it, nor the money to waste. It may not be to some people, though.

We are appreciative of the fact that you are praying for us, being concerned about what we are led to do. I am to visit once a week until the close of this month so as to get myself acquainted with over-all plans and work at Keimei; so I have been going some already and two more times to go before the school closes for the

last term, and in April they are to begin a new school year, then I will be at school most of the week-days working teaching various classes and promoting a Christian activity on the campus both for the staff and the student body. I really don't know how much I through the help and power of the Spirit can accomplish for the Name of our Lord, but it is the Lord Himself that will do the work and I am simply an instrument wherewith He can accomplish what needs to be done in order for His plans of salvation. It seems that some people are questioning about our endeavors that we are to make at and for Keimei because the school has been controlled and supported by other group of Christians in America, but it isn't so. Now Bro. Dean Bixler is the chairman of its board of directors, who understands me and allows me to teach the Bible with no strings tied nor any restrictions required of me. In fact, the school is not supported nor supervised by the churches in America but it is wholly free from all. He has entrusted a full responsibility to me insofar as teaching and promoting plans for Christian education. But there are hardships ahead of me for sure, because they had had no concrete policy nor plans for Christian education.

It is going to take the wind out of my sails insofar as the church work here is concerned, but the work at school is just as important when it is of the Lord's will as the work here. The elders of Piedmont church in Dallas have ratified my going to Keimei on the basis of freedom in Christ. It is a new challenge to me and I am willing to accept it as of the Lord. My wife and children will remain here until everything is set in order, and I will go back and forth from week to week. In order to do the work as I wish, we must move up to Keimei, but for the time being we must let it go until the time is due.

Joy Garrett, Salisbury, Rhodesia, February 11.

At last the roof is on our printing room. We all helped Bob get the tiles up. After 7 years of sitting out in the weather they had to be brushed hard to get the dirt and various insects off. Bob has about completed putting in the electrical conduit in the walls. He has an African doing the plastering on the inside. The outside will not be plastered.

I believe Dad is receiving his money. At least he was a month ago when I asked him. There are altogether 20 at the home now: 17 children and Joyce who has finished high school last year and is staying on to help Mother and Dad. The home is full and Dad says he is having to turn many away. We should hear shortly from the final government office that our additional land must pass through. Continue to pray for that and pray that God will supply the foster parents and the new cottage we will need on that land. According to the deeds, we will have 5 years to build there; but the need for room for more orphans is right now.

W. L. Brown, Salisbury, Africa, February 18.

I am teaching five Bible classes each week. I no sooner get

one over with and there is another one. This morning I taught my class at the Highfield High School. I have 78 enrolled in this class and have had to turn away over 25 as there was no seating room for them. I am teaching on the Creation and the theory of evolution in my classes at the Lord Malvery European Secondary school. I have two of Robert Garrett's children in one of these classes.

We are going to have to build a building at Tafara or the work will never go ahead. We were refused the use of the school building as all the churches were, but I took it up with the Director of Education and we have been given permission to use a class room for the year 1970 in view of the fact that we intend to build. At the moment we are the only church that has been given this permission. We are now back in the same classroom and Bro. Gama is doing a good work there

Betty Allen, Hong Kong, February 4.

I have been teaching part time in two schools, which takes a good deal of my time; but we feel the contact with approximately 250 students is worth what it costs.

I have just returned to HK from a six day visit to Manila. We have been much drawn there since the earthquake in which the Lau family lost a daughter, and when we received an invitation to the wedding of Crispin Corado, my family decided to send me. Everyone put themselves out to see that I accomplished the most possible in such a short time. I was able to see most of those I had known before. The C.B.I. work is very encouraging, and the young Christian families that are being established. The political situation seems less stable than before. Certainly public services and sanitary conditions have not improved in the past eight years. I was there during the riots and saw some of the damage. Many are apprehensive of the future.

Joyce Shewmaker, Bulawayo, Rhodesia, March 12.

J. C. is very busy preparing and delivering lessons on "How to Teach Bible" designed for Sunday school teachers or would-be S.S. teachers in this area. Not many of our volunteers for that work have had any sort of training nor have they (most of them) attended a Bible school. Over the Easter week-end Bro. Short and J.C. are to speak on an African lectureship in Salisbury. We hope to see the Garretts while there. Sister Short and I plan to go if all goes well.

Thomas W. Hartle, Cape Province, South Africa, February 11.

Services at the City Chest Hospital continue to be one of our opportunities both encouraging and interesting. Though many of the patients have gone home others have filled their places and are enjoying "the bread of life," God's word. We also distribute tracts for them to read in their leisure. Pray that this work might also bring glory to God. Other meetings and film strip classes conducted by others of our younger brethren are also showing increase with hopeful prospects in the near future.

Precious Reprints

Working and Waiting

R. H. Boll — 1948

The question is often asked whether the faithful performance of duty is not sufficient preparation for the Lord's return. If it were, the Lord would certainly have said so, and would not have burdened the pages of His word with the frequent and insistent teaching of His coming and the emphatic, oft-reiterated command to wait for Him, to look for Him, to watch for Him.

This is not simply an incidental matter; it is a specific part of the Christian faith. The Thessalonians, for example, "turned unto God from idols, to serve a living and true God." That, however, was not all of their religion, for another item follows, joined to the foregoing by "and" — "*and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come*" (1 Thess. 1:9, 10). So likewise, in summing up the Christian message in his epistle to Titus, Paul says: "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; *looking for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ*" (Titus 2:11-13).

Shall we now, just because our Lord has tarried so long, relinquish this important feature of "the faith which was once for all delivered unto the saints?" Or shall we, as the tendency seems to be, nullify this doctrine with specious reasonings and "explanations," so as to make it virtually come to nothing?

NO IDLE EXPECTATION

The objector always loves to caricature the truth. He draws the picture of Christians standing on stumps, roofs, or hilltops, gazing up to heaven in expectation of the Lord's coming—and not doing the Lord's work the meanwhile. Let us not be deceived. The first Christians expected the Lord very intensely, and they also worked harder than we do. Their expectation was the spring of their earnest activity. The true faith in Christ's coming spurs to enthusiastic effort. It is not like standing on the depot platform to wait for the incoming train; for the Lord has not told us when He is due. We have an indefinite time before us and the instructions, "Occupy till I come"; with the warning also, "Behold, I come quickly"; "Blessed is he that watcheth and keepeth his garments." But if we look forward to the Lord's coming, and conduct our daily life and do our work with constant reference to Christ's imminent return—this is **waiting for Christ**. This is God's will; this is the true Christian life.

R. H. Boll was minister of the Portland Avenue Church of Christ for over 50 years. He edited the **Word And Work** from 1916 to 1956.

ERROR'S OPPORTUNITY

When Christians neglect any part of the truth, Satan is quick to take advantage of the fact. The omission of a truth leaves an opening for corresponding error. The minds and hearts awakened on the subject of Christ's coming have need of true and strong teaching on the subject. Thus failing, Satan will supply the longing of these souls with spurious and counterfeit doctrines. Some of the false teachings on these points could never have got such scope and ascendancy if the truth had been boldly and faithfully taught without bias. In this, as in every other matter of faith, the whole counsel of God is needed, and a close adherence to the word will lead no man astray.

WILL CHRIST COME IN OUR DAY?

It is self-evidently true that there is more reason for expecting the Lord's coming in our day than ever before. If it was worth the while to wait and look for our Lord in Paul's day, it is yet more so now. If He might have come then, He certainly may come now, and it is much more likely because of the time that has elapsed. It is notable that within the last seventy-five years such a stir has been raised on this topic as has never been known since the days of the apostles.

Let us not be backward in this matter. Let us not say with the unfaithful servant, "My Lord delayeth his coming." Let us steer clear of the theories and misconceptions that put the Lord's coming in the far, dim future—lest coming suddenly He find us sleeping. Let us take the Word at what it says and set about a life of waiting—and working while we wait—in the blessed hope of Christ's imminent return. A life imbued with that faith and hope will be pure, self-sacrificing, unworldly, always abounding in the work of the Lord. Then, whether Christ comes today, this year, or in our lifetime, or not, we shall be ready indeed. Let us count daily on His return.

Matthew 24:14

The Master's coming draweth near,
The Son of Man will soon appear,
His kingdom is at hand.

But ere that glorious day can be,
The gospel of the kingdom we
Must preach in every land.

Oh, let us then His coming haste,
Oh, let us end this awful waste
Of souls that never die.

Two thousand million still are lost;
A Savior's blood has paid the cost,
Oh, hear their dying cry.

A. B. SIMPSON.



Viewing The News

RHODESIA is much in the news now. In spite of recognizing, for example, the government of Russia, where about one percent of the people enslave the rest, a high official of our government says we will not recognize Rhodesia because it is a "minority government." Apparently he has not been to Rhodesia and asked the natives, for they do support the present government there and are thankful it saved them from the fate of many of the small African countries that were so overrun by revolutionaries. We are injuring ourselves by this. If we couldn't buy chromium ore from Russia (!) we would use up our stocks in a year without Rhodesian chromium ore; and we are paying \$56 a ton now instead of the \$26 we paid Rhodesia. And if we do not begin to buy petalite soon we will have to stop manufacture of high temperature glass and ceramics—and Rhodesia is the only source in the world. This is not a political column and I am not trying here to tell our government what to do, but I thought you would be interested in knowing how sanctions against Rhodesia are hurting each of us. Rhodesia's offer to send help to us in South Vietnam still stood at my last check.

MINISTERS' SALARIES was the subject of a survey by the Ministers Life and Casualty Union of Minneapolis. They found the highest income was by United Universalist ministers (median salary \$10,412) and the lowest the Church of God (\$6,639). The Churches of Christ were not included in the survey because of the lack of denominational headquarters. They found that nearly half of the ministers' wives are now working—about twice the number in 1963.

Ernest E. Lyon is Professor of Brass and Theory in the University of Louisville School of Music and minister of the Highland Church of Christ.

FORCIBLE POPULATION CONTROL seems like a nightmare that would never become real. But our President has suggested the establishment of a Commission on Population Growth and American Future and there are many who are recommending various ways of officially controlling population growth by requiring a state license to have children, by limiting families to two children with a couple who exceeds this number being compelled to be sterilized, and by other means. Apparently there is no limit to what will be recommended by those people who believe that the all-powerful centralized government is the answer to every problem

"Breathes there the man with soul
so dead

Who never to himself hath said:

"This is my own, my native land?"

You may recognize these words by Sir Walter Scott. UNESCO authorities feel that Scott was recommending something despicable. In Booklet No. 5 of the UNESCO series, Towards World Understanding, we read: "It is most frequently in the family that children are infected with nationalism . . . We shall presently recognize in nationalism the major obstacle to the development of world-mindedness . . . As long as the child breathes the poisoned air of nationalism, education in world-mindedness can produce only rather precarious results. As we have pointed out, it is frequently the family that infects the child with extreme nationalism . . . Education for world-mindedness at present encounters obstacles outside the school. The principal one certainly is nationalism" (pp. 54, 58, 60). Maybe UNESCO will recommend eliminating the family? Thanks to the WANDERER for pointing this out.

THE ANGLICAN ORTHODOX CHURCH is less than seven years old. It was established by James P. Dees in 1963 after resigning from the Episcopal Church because of modernism. There were 40 churches at the last count, with their worldwide headquarters in Statesville, North Carolina.

WORTHWHILE QUOTE: "If I were you I would not sit another Sabbath under a minister whose preaching was not changing my nature, making my heart new, and transforming my character; no, not though the Queen herself sat in the same loft. And I would leave the Church even of my fathers, and become anything as far as churches go, if I could get a minister who held my face close and ever closer up to the Lord Christ. Nor would I spend a shilling or an hour that I could help on any impertinent book—any book that did not powerfully help me in the one remaining interest of my one remaining life; a new nature and a new heart."—Alexander Whyte.

CHURCH OF CHRIST UNITING, as you have probably heard, is the name now favored to be used when and if some of the nine denominations now considering the grand union decide to build their big power structure. The Evangelical and Reformed Church and the Congregational Church purloined our name as "United Church of Christ" expecting that to be the name used. But that name has become so associated with one group that it is no longer acceptable. I would prefer they use the initials they have been using, COCU (Consultation on Church Union). Then, with a little mispronunciation we could call it the cuckoo church.

WOULD YOU BELIEVE that you might some day be prevented by the law from having a Bible class in your home? If you answered that negatively, then consider what has happened in La Canada, California, where the Los Angeles County Office of the District Attorney has ruled that the Reverend Donald Sills, of United Community Church in Glendale, must stop having a Bible study in his home because it became so popular that the crowds were getting too large. Mr. Sills, incidentally, is one of the as-

sistants to Dr. Stuart McBirnie of "The Voice of Americanism."

THE BEAST WORSHIP ANTICIPATED? On March 16 to 25 near Beirut, Lebanon, representatives of the WCC, the Roman Catholic church, the Eastern Orthodox church, Buddhists, Hindus, and Muslims were scheduled to meet for consultations at the ecumenical level. Their meeting was to be entitled a "Dialogue Between Men of Living Faiths." It will be interesting to see where this leads.

THE SOUTHERN BAPTIST CHRISTIAN Life Commission scheduled a seminar on Sex Education in Atlanta on March 16-18. Believe it or not, speakers invited included Anson Mount (public affairs manager of *Playboy* magazine) and Joseph Fletcher (leader in the "new morality" and "situation ethics"). I suppose that if they hold a seminar on educating people for honesty they will invite one of the leaders of the Mafia.

BRIEF NEWS AND COMMENTARY

A **SEMINARY** professor in California has urged Protestant churches to reform their memberships by throwing out the conservatives, who believe in the inspiration of the Bible, etc. He called us "reactionaries," a name the communists use for any anti-communist!

ART LINKLETTER told a congressional hearing recently that the Beatles, rock music, and Timothy Leary are strong contributors to the drug crisis facing America today.

CHRISTIANITY TODAY, the magazine of the "liberal evangelical" recently had an article entitled "Ann Landers: Substitute Pastor." It was quotes from the columns of Mrs. Jules Lederer of Chicago, a Jewish columnist. But even she will probably be shocked to find that her statement, "I have no desire to be the first" female rabbi, is out of date. Sally Priesand, a third-year student at Cincinnati's Hebrew Union College expects to be ordained the first woman rabbi in 1972.

THE WCC and world Jewish leaders have agreed to hold regular consultations.

FIVE SEMINARIES in the Kentucky-Indiana area have formed an educational consortium. The five are Asbury, Lexington, Louisville Presbyterian, St. Meinrad, and Southern Baptist. A few years ago such a combination would have been labeled "strange bedfellows."

ATHEIST MADALYN O'HAIR has started a religion for atheists! She gives as the main advantage of this exemptions that could be found from income taxes on properties and businesses.

SINCE 1961 there has been a great religious persecution in the Soviet Union. Yet in 1968 when the UN decided to honor some person as having contributed the most towards human rights, they selected the editor of an official Soviet government law journal!

THE CHURCH OF THE NAZARENE is severing all connections with program boards and agencies of the NCC. Congratulations to them!

WESTMINSTER PRESS is to publish a new hymnal for the United,

Southern, and Cumberland Presbyterians in about three years. It will eliminate 540 hymns now being used in the United Presbyterian churches, add about 100, and have only about 300 hymns. Eliminated are such favorites as "Rock of Ages," "Nearer My God to Thee," and "Beneath the Cross of Jesus." Added will be "The Battle Hymn of the Republic."

GAINS AND LOSSES: Attendance in churches since 1958 has dropped about seven per cent in comparison to population growth . . . World membership in the Church of Jesus Christ of Latter-Day Saints (Mormon) increased by 74 per cent during the 1960s . . . The United Methodist Church roll showed a decrease of 201,096 during 1969 . . . Roman Catholic figures in England and Wales decreased last year, the first such decrease in sixty years.

Please keep your questions and news items coming to:

Ernest E. Lyon
1734 Deer Lane
Louisville, Ky. 40205

And pray for us.

NEWS AND NOTES

"They rehearsed all that God had done with them . . ."

Borden, Ind.: (E. C. Ringer, Min.) Brother Ringer reports one baptism since the first of the year, an adult. Also an increase in prayer meeting attendance. The young people have charge of the meeting the last Sunday of each month.

Word and Work Bookstore was recently broken into (Apr.3) and records scattered. If customers find errors in credits on account, kindly notify us at once.

Henryville, Ind.: (Howard T. Marsh) Another family has moved into the Henryville area, Wayne Hobbs and his wife and young son. The church is glad to welcome them.

Attendance has also been increased lately by three visiting families, the Vests, the Guernseys and the Mulls. This is encouraging to the work there.

Portland Ave.: (C. V. Wilson, Minister) The Portland church reports seven

funerals in nine weeks. God's people are "Gathering Homeward One by One," as an old song says. So far this year there have been two new births into Christ. Bro. Robert Heid, assistant minister, is teaching First Peter on Wednesday nights beginning March 11. 26 couples have volunteered to do house to house visiting in the neighborhood, seeking the Lord's sheep.

The Young People's Friday night meetings are taking on new life with Chester LaHue and wife and Donna Meany helping. Bill Heid is superintendent and Elder Herbert Ball overseer and co-worker with them. Chester LaHue is to make a trip to the Far East sometime in the near future.

P. C. S. Colossians 3:17 is the new motto for the school. It has been painted on the wall of the all-purpose building by Bro. Jack Seymour. The

Senior play is being directed this year by Brother Robert Gill. There is talk of blacktopping the playground and drive again. The school basketball team has been host in two games to the Children's Home team. The church team won in the church league.

Rangeland Church: (Robt. Boyd Min.)

We are thankful that, in spite of the general characteristics of our day, there are quite a few children in the community who attend with us regularly. And we are especially grateful for those of our number at the Rangeland church who spend a great deal of time encouraging these to come, and seeing to it they have transportation (if such is needed.) In that day of rewards, this good work will not go unnoticed.

Rowan St: (Vernon Lawyer, Minister)

Brother Lawyer reports that attendance is improving over the winter months and there has been one new birth so far this year.

Sellersburg, Ind.: (Bob Morrow, Min.)

Brother David Brown was at Sellersburg on the fifteenth, both services. The evening service, showing filmstrips of the work being done, indicated so much solid growth and progress in the gospel that it lifted our spirits.

We announce a Youth Revival on June 8-14 with Bro. Hall Crowder, and a Revival With Antoine Valdetero August 9-16. Bro. Val will be at Henryville June 21-27.

Gallatin, Tenn.: We again remind you of our coming gospel meeting, April 5-10 with Bro. Stanford Broussard as evangelist.

South Louisville, Ky.: Over five years ago this church undertook to sponsor the Billy Ray Lewter family as missionaries to the Far East. By the grace of the Lord through Christian people scattered throughout this country and in some foreign countries, they were able to go first to Hong Kong and then to the Philippines. This in addition to their regular support has been provided by the Lord through his servants. We first want to thank each one who has had a part in this phase of the Lord's work. Many of you have faithfully interceded on behalf of this work and have also shared in its financial needs. For whatever part you have had, we thank

the Lord for you and your faithfulness.

It is the custom that when one has served for five years in a foreign country they return home for a change of pace and to report on the work being accomplished, as well as to be with their families in this country. Until recently the plans of the Lewters were not definite, but as of the first of February they are preparing to return to this country the last of May.

Travel expense for their return to the States the last of May, approximates \$1,900.00. If you wish to be used in providing this bounty, send gifts to Billy Ray Lewter Mission Fund P. O. Box 19073, Louisville, Ky. 40219.

S. C. C.: The S. C. C. Chorus is being reorganized under Brother T. Y. Clark and Brother Mike Sanders. The usual annual trip is to be made as in other years at the end of school.

Mack Christian School, Cincinnati, O.

At Mack Christian School the main concern of the teachers and the principal is to serve the Lord. The teachers work for practically nothing and the principal works for nothing in terms of worldly goods. At times it has not been possible to pay the teachers at the end of the month. Even so, these teachers have continued to teach. Our kindergarten teacher has been at MCS since the school opened with one kindergarten class in 1966. Our first grade teacher has been teaching since the first grade was added in 1967. During the entire history of the school only one teacher has resigned. This was not because of working conditions or low salary.

All those who have a concern for the existence of the school place their entire trust in the Lord. The Lord will provide all things that are necessary through His children.

Cherry St., New Albany, Ind.: (Bruce Chowning, minister.)

A seventeen year old High School boy (senior) was baptized recently at the church. Cherry St. is still looking for elders, looking and praying for them.

Death Claims E. Gaston Collins

(Reprint from Nashville Newspaper) Services for E. Gaston Collins, 80 of 1107 Caldwell Lane, retired Church of Christ minister, will be at 3 p.m. Sunday (March 8) at Roesch-Patton & Cosmopolitan Funeral Home. Thom-

as C. Whitfield, minister of the Central Church of Christ, will officiate, assisted by Clyde Hale, Church of Christ minister. Burial will be in Woodlawn Memorial Park.

Mr. Collins died Friday at Med-center after an illness of several weeks.

Mr. Collins had held pastorates in Tennessee, Alabama, Ohio, Indiana, Oklahoma, Texas and Ontario, Canada.

At one time he was office editor of the Gospel Advocate here and editor of the Canadian periodical, The Christian Monthly Review.

(Editor's note: Many older ones in the Louisville area remember Bro. Collins for his participation in the early Fellowship Weeks, which began in 1948.)

Plans for 1970 Fellowship Meeting

We are now making plans for the Louisville Fellowship meeting which is to be August 17-21. We have scheduled the meeting earlier this year hoping that more will be able to attend.

Our theme will be "Contending for the Faith." Several persons have been written and we take this means of asking others for suggestions as we plan the program. We are also talking of having one afternoon and evening especially geared to the youth and the problems of the youth. This, we hope, will also consist of workshops for young people, divided according to age, to discuss their problems and what we can do to help lead them in victory in our Lord Jesus Christ.

If you have any suggestions, I would appreciate them. You can write to me, Bob Morrow, 211 South New Albany Street, Sellersburg, Ind. 47172.

CHRISTIAN UNITY FORUM

Four "parties" of the churches of Christ will be represented at a unity forum to be held in Indianapolis, Ind., April 23-25, 1970. The program runs from 1:30 p.m. Thursday through noon Saturday at the ISTA Building. All attending will have opportunity to participate in discussion and question-answer sessions. The general theme is "The Plea of the New Testament Church for the 1970's" Local co-ordinator for the forum is John R. Lee, 7264 Hague Road, Indianapolis, Ind., 46256. Phone 849-4038.

Donna, Texas: The missionary reports are most interesting and should

inspire us to higher living — also to a lower standard of living — sacrificial living. How few of us really do that! —Elisabeth McReynolds.

Sao Paulo, Brazil: I have written to Bro. Rhodes. They were always a great inspiration to me—as was Bro. Chambers. Bro. Boll's "Wanted: Great Men" is a rare jewel which I wish to pass on in Portuguese . . . In January we placed an order that brought to 90,000 the total of our books published here during the 39 months we have been back in Brazil. —O. S. Boyer

Dale Offutt of Winchester, Ky., will be preaching at Southside Church of Christ in Abilene, Texas, June 7-14.

Salvisa, Ky.: N. Wilson Burks and Edna S. Burks were given a five days "sentence" in Haggin Memorial Hospital because of pneumonia. It turned out as a vacation, although not the kind people really prefer. Doctors Moore and Whalen were so good to us, and every nurse in the new upstairs south wing were very, very kind. —N. Wilson Burks

U-Thant, of the United Nations, recently said that with the information available to him, he can only conclude that unless there is some dramatic change, civilization cannot go on for more than ten years.

Frankfort, Ky.: We have begun a monthly meeting with the men of the congregation to explore ways to improve our usefulness in life. At the first meeting all but two of the men were present, and each one expressed a desire to meet regularly. We closed our third year of a weekly thirty-minute radio broadcast which has been well received in this community. We also have a weekly 15-minute broadcast which I call Beams of Blessings which just turned 6 years old. Things are looking more encouraging than I've seen them for some time. —J. W. Blas

Books For Graduation Gifts

Daniel, The Revelation, and The Kingdom of God, all by Bro. R. H. Boll, have been again made available in a small quantity just received from the bindery. Cloth, \$2.00 each, plus tax where applicable and mailing chg. Order from The Word and Work.

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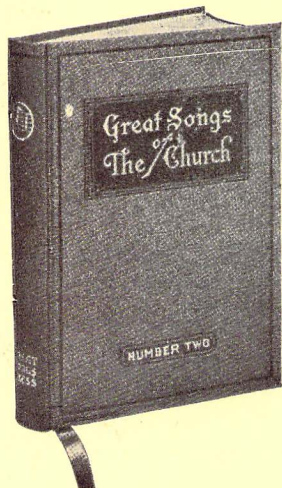
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