

MAY 1935

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

"THEN"

"Then" (Greek "tote") marks the time when a certain thing takes place. For example—"Then will I profess unto them, I never knew you." (Matt. 7:23). When? "In that day." (v. 22). Or, "When the blade sprang up and brought forth fruit, then appeared the tares also." (Matt. 13:26.) "Then shall the righteous shine forth like the sun . . ." When? In the harvest, when the tares are gathered up and burned and the wheat gathered into the garner. (Matt. 13:40-43.) Or again, "Then cometh Jesus with them unto a place called Gethsemane"; or "Then did they spit in his face and buffet him." Or this, "When this corruptible shall have put on incorruption . . . then shall come to pass the saying that is written, Death is swallowed up in victory." (1 Cor. 15:54.) These examples are sufficient to show that the little word "then" marks a time when a thing shall happen or begin to be.

This little word "then" is used significantly in Matt. 25:31—"But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory." That marks the time when the Son of man shall sit on the throne of His glory. If He had been sitting on the said throne of His glory always and all along the language would be meaningless. If I say, "When such and such a time comes then I will do this or that" it will be readily understood that the "then" is contingent on the "when,"—that is to say, the particular time mentioned. So it is here. It is at the time mentioned—namely, "when the Son of man shall come in His glory" that He will occupy the throne of His glory. He sits on the Father's throne now—the throne of absolute sovereignty. They will see Him sitting on God's right hand and coming on the clouds of heaven (Matt. 26:64). But then He will assume the throne of His own glory also, for He will come in His own glory as well as in the glory of His Father. (Luke 9:26.) "He that overcometh," He said to the church at Laodicea, "I will give to him to sit down with me in my throne, even as I overcame, and sat down with my Father in His throne." (Rev. 3:21.) There is therefore a throne which is peculiarly His throne, as distinguished from that of the Father's; a throne which His faithful shall share with Him. This is the throne of His glory, on which He will sit when He comes. (Matt. 25:31.)

"IN THE REGENERATION"

Frequently the question has been raised of the meaning of the term "regeneration" in Matt. 19:28. Some have thought that it refers to the era during which regeneration is the way

of salvation—the present dispensation. Others (including most commentators) hold that it has reference to the renewal of the earth and of the world, “the times of the restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old.” (Acts 3:21.) The question is settled by Matt. 19:28 itself when taken in conjunction with 25:31—“In the regeneration when the Son of man shall sit on the throne of his glory.” We know that He will sit on the throne of His glory when He comes in His glory. It follows therefore that “the regeneration” is the time of that new beginning, “the times of restoration of all things whereof God spake” which begins “when the Son of man shall come in His glory.” On this point see David Lipscomb (Queries and Answers, p. 360), quoted, p. 69, April W. W., 1935.*

“WHEN CHRIST DELIVERS UP THE KINGDOM”

There is also another “then,” not “*tote*” but the Greek *eita*, or *epeita*, a different word which denotes succession, used in enumerations, or in giving things in the order in which they follow one another. It may be translated, “next”, or, “thereupon,” or “afterward.” For example, “The earth beareth fruit of herself; first the blade, *then* the ear, *then* the full grain in the ear.” (Mark. 4:28.) Here the word is not the Greek “*tote*”, and “then” does not mean “at the time when,” but “subsequently,” or “afterward”—without mentioning how long after—whether a long time or short. Or again, when recounting the order of the appearances of Christ after His resurrection, he says, “that he appeared unto Cephas, *then* (“*eita*”) to the twelve, *then* (“*epeita*”) he appeared to above five hundred brethren at once . . . *then* (“*epeita*”) he appeared to James, *then* (“*eita*”) to all the apostles; and last of all, as to the child untimely born, he appeared to me also.” (1 Cor. 15:5-8.)

Another example of this kind of “then” is seen in 1 Cor. 15: “For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, *then* [next in order] they that are Christ’s at his coming. *Then* [next in order] cometh the end, when he shall deliver up the kingdom to God, even the Father.” (1 Cor. 15:23f.) Here the word “then” is again *eita* and *epeita*, and marks *succession*. It will be seen that the first “then” stretches over the time from Christ’s resurrection to His coming—already nearly 2000 years. How long a time after His coming till He delivers up the kingdom to God even the Father, is not intimated here, except that it will cover whatever time may be required to “abolish

*It ought not to be necessary to say that when such a quotation is made from a noted man, it is not meant that the man quoted agreed in every point with the one who quoted him. All that is meant is that Brother Lipscomb here gave what we believe to be the only correct exegesis of this passage, Acts 3:19-21. Without fear or favor or beating about the bush Brother Lipscomb, in answer to a query simply gave the obvious sense of the language of this passage of scripture.

all rule and authority and power," and to put all His enemies under His feet, including the last enemy that shall be destroyed, which is Death. Some, failing to distinguish between the "then" which means "at that time" (Greek, *tote*), and the "then" which represents the Greek *eita* and *epeita*, and which means, "afterward," and "next in order," have taught that Christ will give up the kingdom at His coming. But the passage relied on to prove this says nothing like that. What it does say is that after the dead in Christ have been raised at Christ's coming, *then* (i. e. "afterward," as the next event in order) the Son will give up the kingdom unto God, even the Father. How long after His coming that will be is not stated in terms of days or years, but it is stated that it will be when He shall have abolished all rule and authority and power, and when every enemy, down to the very last (which is Death) shall have been abolished. (1 Cor. 15:24-28.)

But the other "then," "*tote*," is again used in the 15th chapter of 1 Corinthians: "*Then* shall come to pass the saying that is written, Death is swallowed up in victory." And how, where, and when shall that be? When living Christians are "changed, in a moment, in the twinkling of an eye, at the last trump"; when their corruptible bodies are suddenly clothed with incorruption, and that which is mortal in them shall put on immortality. *Then* (not until then, but then) shall this saying be fulfilled, "Death is swallowed up in victory," and, "O death where is thy victory? O death where is thy sting? The sting of death is sin, and the power of sin is the law: but thanks be to God who giveth us the victory through our Lord Jesus Christ. *Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.*" (1 Cor. 15:53-58.)

* * *

WE ARE NON-PARTISAN CHRISTIANS

We could wish to make sure only of one thing:—that the readers of some of our religious journals shall not get the impression that we are "the other party" to the dispute some antagonistic scribes are carrying on. The Word and Work does not represent some party opposite to that represented by those papers. It represents no party at all. We claim no sectarian standard or slogan. For a man to be Christ's and to subscribe himself to the word of God is sufficient in our estimate. Concerning the matters of prophetic controversy, we do not ask him to get on or off any fence, nor to stand on either side of any. We do not ask any man what he does or does not believe about the prophetic teachings which are held by some and assailed by others. We do not demand "expression" on, or agreement with, any prescribed articles of faith of ours on the subjects in order to fellowship, as the manner of some is, nor

have we ever withdrawn fellowship from any for holding different views on prophecy, (all assertions of editors, scribes, etc., to the contrary notwithstanding). In Swift's fanciful satire of Gulliver's Travels he represents the Lilliputians as being split into two warring factions over the grave issue of how an egg should be opened, whether at the big or at the little end of it. But we refuse to be partisans to either party of the dispute. Our loud talking friends may represent the "Big Endians," but we, the attacked, will not be the "Little Endians." There may be militant Anti-Bollites, but, for all that, we are not Bollites, nor indeed other kind of "ites" or "ists." We leave such distinctions and such glory for those who are forming that opposition party. As for ourselves, we propose to believe and teach whatever we find God's word to say, and to be simply Christians; and on that ground by the help of the Lord we shall stand, to the confusion of fiends and foes, and to the satisfaction of all who love the Lord and are content to stand simply on His word.

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THE SIN OF MOSES

The sin of Moses is frequently committed today. The reader will remember what the Sin of Moses was. He "spoke unadvisedly with his lips," and accompanied the unadvised speech with equally unadvised action; thereby misrepresenting the God of Israel, whose representative he was, before the people. "Because ye [Moses and Aaron] believed not in me to sanctify me in the eyes of the children of Israel" . . . "because ye rebelled against my word . . . to sanctify me . . . before their eyes." (Ps. 106:33; Num. 20:12, 27.)

The people of Israel had had one of their periodical outbreaks of murmuring—this time because of the lack of water; and their spirit was especially ugly and provoking. Yet on this occasion God did not rebuke them. For some reason of His infinite wisdom, the Lord purposed to deal with them not in judgment but in pure loving kindness and grace. Accordingly he told Moses to take his rod and to *speak* to the rock which was before the camp. But Moses, though usually the meekest of men, was bitterly resentful—for good and sufficient cause, we would think. However his mind on that day was not in accord with God. Although God had told him exactly what to do in the matter, Moses for once set his own judgment above the Lord's. He felt that those wicked murmurers and insulters of God should be made to feel their wrong. They deserved sharp reprimand, and he, Moses, was going to see that they got it. The Lord was being entirely too lenient with that rebellious rabble. So Moses was going to attend to their case in a fashion commensurate to its desert. In the heat of his anger he blazed forth at them, "Hear now, ye rebels—shall we bring you forth water out of this rock?"; and smote the rock,

twice, with the rod. The water flowed forth all right, and the people drank of the refreshing flood—but—God had been misrepresented! They drank and were revived; but there was no wondering of contrite hearts at the mercy of the Lord, nor humbling of their spirits which only God's free grace can produce, nor the deep appreciation of His free and gracious gift. No—some of them, doubtless, had been made to feel mean; some others perhaps chuckled as though they had gained an advantage by their protests; some likely were hardened; all were injured spiritually, as men always are when God is misrepresented to them. God had meant to meet their enmity with His grace; but instead, Moses, God's man, through whom He revealed Himself to Israel, came at them with anger and bitter words, and so God's purpose was frustrated. It was a grave offense, and for this (that Israel might evermore know it) Moses was not permitted to enter the land.

MOSES' SIN TODAY

And how is the sin of Moses repeated today? Is it not when the preacher, spokesman of God for the time, gives vent to his spleen and indulges in his own personal indignation and irritation toward sinners, when he should be preaching the gospel of the grace of God to them? Perhaps the preacher may have spied someone in the audience who particularly needs to be taken to task (as he thinks) and so he proceeds to fairly burn that person up. Perhaps the one who was made the target of the tirade understands it and is embittered; or perhaps he does not even know that he is meant. In either case much harm is done. People get their impression of God by the preacher's speech and manner. They are brought under the law, under the death-dealing thunders and curses of Mount Sinai whereas the preacher, while rightly pointing out to men their sin and need, is especially commissioned to bring them the message of God's grace and free forgiveness. They make the hearers wince under cutting accusations and withering sarcasms whereas God has sent them to appeal to hearts by the meekness and gentleness of Christ, who did not come to break the bruised reed nor to quench the smoking flax; and to beseech men on God's behalf, "O be ye reconciled to God." Instead of being Christ's heralds of peace and mercy, they take the part of accusers and prosecutors. The water may even flow despite all that; but I fear there will be many Moseses that will fail of the promised land, for that they have not themselves known God and misrepresented Him to the poor souls who looked to them.

CHRIST'S TERRIBLE DENUNCIATIONS

Christ, we are told, did Himself blaze forth on occasion with white-heated anger and in fierce denunciation of the wicked—why should not the preacher today? Very true. See Matt. 23, the terrible seven-fold woe on the "scribes and Pharisees,

hypocrites." But before my brother takes that for an example for his own style and tone of preaching, let him consider a few things. In the first place these were not ordinary sinners. The Lord Jesus never so denounced common sinners—the publicans, the harlots, the outcasts. These were religious leaders "speaking lies in hypocrisy" and doing their utmost to pervert the truth and to hinder souls from the light. They were the typical "dogs in the manger," who took away the key of knowledge, who would not enter in themselves, and would not suffer anyone else to enter; who paraded their spurious righteousness before men, but robbed widows, the while they made long prayers for a pretense; who cleansed the outside of the cup and the platter, while the inside was filled with extortion and excess. Such were the proper subjects of Christ's denunciation and judgment. But mark this fact—the Lord knew, as we cannot know, or only rarely, the hearts and true condition of those men; and in this, too, not personal feeling, but the Father's will directed Him. And doubtless you have observed also how very rare a thing it was for the Lord Jesus to speak in such terms. For some would have us think that this was His customary mode. He did not do it till all appeal had been slighted and all opportunity rejected, and their Satanic enmity had become fully manifest. This same Jesus who thus condemned those scribes and Pharisees, was even then on the way to the cross to give His life a ransom for many, to take upon Himself the sin of the world—that of these evil leaders also—and to bear their sins in His own body on the tree. I do not say that the time never comes when in the anger of a holy love a man of God ought to speak in the thunder-tones of Divine judgment. But when we love as Christ loved and are in like perfect subjection to the Father's will as He was in all He did and said, then we can denounce and condemn safely, to the glory of God and the blessing of souls. But arrogant, vicious talkers God will judge.

JEWISH TRACTS,

Two little tracts by D. L. Cooper, well worth the reading and earnest consideration of God's people, are entitled, respectively, "**The Literary Method of Giving the Gospel to World Jewry,**" and "**Is the Jew Still First on God's Prophetic Program?**" In the first mentioned, as the title indicates, Brother Cooper strives to show that the "literary method," that is the evangelization of the Jews by means of literature adapted to his particular needs and wants, is "most efficient, economical and rapid." And one cannot deny Brother Cooper is making out a good case on this point—the pamphlet itself being a good sample and example of the sort of literature that interests the Jew and meets his difficulty. The second pamphlet takes up and answers various excuses urged against the present necessity of evangelizing the Jew, with a good deal of positive teaching, showing the urgency of the work. Both tracts are of great interest, pervaded with prophetic teaching bearing on the subject, well written, attractively printed and bound in tinted paper covers, and obtainable free from The Biblical Research Society, 4417 Bernice Str., Los Angeles, Calif.—R. H. B.

NEWS AND NOTES

(May, 1935)

Jonah W. D. Skiles, that bundle of Christian energy and zeal, is free to hold two or three meetings from Aug. 18 to Oct. 1. His address is 502 W. Ashland, Louisville, Ky. We are sure that our readers—particularly preacher-readers—are not overlooking Brother Skiles' interesting contributions to these columns, under the regular caption, "Studies in the Original Text."

Brother Boll begins meeting at Dugger, Ind., May 6. Then, Mackville, Ky., Lexington, Ky., and the usual July tent meeting with Portland Ave. church, Louisville, his home congregation.

Notice of religious broadcasts from Fairmont, W. Va., for March 24 reached us too late for April News Notes.

The Lipscomb Commentary on Romans, and also the volume on 1 Corinthians, are ready. Both books compiled by J. W. Shepherd, published by Gospel Advocate Co., price \$2. We can handle orders.

Think of it! The indwelling of the Holy Spirit has recently been denied in debate—by a preacher!

One club for W. W. has passed the 80 mark for 1935.

D. H. Friend is in meetings in South Carolina.

From Jerusalem, Ohio: "I want to drop you a few lines to tell you about the books (Great Songs of The Church) that we received from you. The books arrived in fine condition and I want to thank you for being so prompt in sending them. Everyone seems to like them so much and wonder how you could print such a nice, well-made book at that price. We used them during our meeting which closes Sunday night. Had a fine meeting, conducted by Bro. Roady. Other congregations have made inquiry about the books."—M. W. Thomas.

From Nashville, Tenn: "Please put our proposed tour in the paper. You had it in in March, and we received some response. I'd like to go first by Washington, D. C., Florida, and then west. Would like to call

on Ambassador Saito (who was baptized at Miss Alice Miller's work, and whom I met in Kariuzawa last summer) about the work in Japan."—Orville Bixler.

From DeRidder, La.: "The recent baptism of a grand-child left us with no responsible, unbaptized descendants—we think a very happy situation. She was just twelve."—Ben J. Elston.

From Bronte, Texas: "I appreciate the fine spirit manifested by the Word and Work. I am glad you brethren are not making a test of fellowship over the teaching on the Millennium.

"I have been taking a much-needed rest for the past two months, getting ready for my long evangelistic trip among the churches. I will labor in Okla., Mo., Ill., Ind., Ohio, and W. Va."—J. D. Phillips.

From Sellersburg, Ind.: "Ask some one who attended the Sellersburg Song Rally on April 5 and you will not want to miss the next one. Brother Jorgenson was at his best. Brother Klingman made a nice talk; Bro. R. A. Zahn was present and led the closing prayer. We hope to have many more such meetings. Come again, Brother Jorgenson and your Chorus."—E. E. Kranz.

Mother's Day, May 12, at Old Cedar Springs Church (near Louisville) will be attended by a homecoming and all day meeting with a basket dinner. Bro. R. A. Omer, whose parents took letters from this church in 1855, will be the speaker of the occasion.

From Bloomington, Ind.: "The two congregations of the Church of Christ in Bloomington, Ind., have announced June 9 as the date for the second Mass Song Service to be held in that city. Invitations are extended to all within reach of Bloomington, to come and enjoy the singing. About 800 attended a similar meeting last year. The time is from 3:00 to 5:00 p. m. The book, 'Great Songs of The Church' will be used."—Wm. Whaley.

From Harriman, Tenn.: "I know you will be glad to know that the 24 "Revelation" books of Brother Boll's sold like 'hot cakes,' both here and at Rockwood, and I have to ask you to send me 24 more."—Mrs. Tom Tarwater.

From New Albany, Ind.: "I have never missed an issue of Word and Work since the first number, and don't mean to. The Word and Work is better than ever, unsurpassed by any."—Mary D. Babb.

From Erin, Ontario: "The congregation here has sent Virgil Smith \$50 or more, which ought to help him a little with expenses and preparation for the field in Brazil. If he should return to Ontario, again before going to Brazil, we are likely to call him for two weeks' evangelistic meetings.

"We trust the Lord is blessing your ministry and supplying your need. What a splendid testimony! We must press on."—H. L. Richardson.

From Searcy, Ark.: "According to latest word from my father, J. Edward Boyd, he is still open for work. He enjoyed his work with the Mackville congregation in Kentucky, but it seems that without the cooperation of other churches close by, they are not able to undertake the responsibility of supporting him."

"I spoke at Stephen's Chapel, near Bernie, Mo. the first Sunday in April. It was formerly a strong congregation but is now hardly more than a mission point. The brethren who still attend think there are possibilities of reviving the work, and I plan to continue my work with them with that aim even through the summer.

"A fine day last Sunday resulted in two good audiences at Greenway, Ark. where I preach each second Sunday. The work there is unusually good. A number of young people are interested."—Robert B. Boyd.

"May our Lord continue to bless your efforts to uphold His wonderful gospel."—Mrs. E. H. Grimes.

From Pulaski, Tenn.: "I continue to prize the Word and Work above all other religious papers, because

of its purity, and because it is free from the wrangling spirit.

"I wish to say amen to the letter that was written to Brother Boll and published in the February issue. I hope to see more good letters like that. He needs encouragement for the good work he is doing.

"I am glad the new church building is finished out from Greenville, Ala. I trust that God will use Bro. Clymore in a way that much and lasting good will be accomplished in the congregations in and around Greenville, Ala."—Hayden Gower.

From Appleton, Tenn.: "We are establishing a new congregation at Five Points, Tenn."—J. W. Littrell.

From Berkley, Calif.: "I am pleased to notice that the San Francisco church is now using your hymn book. I like the new bindings very much."—Wm. M. Green.

From Decatur, Ala.: "Our song books arrived in perfect condition. (240 copies of "Great Songs of The Church.")

"The results are as I anticipated. I believe the entire congregation is well pleased and enthusiastic in its praise of the book. You have truly done a great work in giving the brotherhood such a book."—George W. Emptage.

From Oklahoma City: "It is comforting in these days of dissension and strife—when the whole world seems on the verge of war—when men's hearts are failing them for fear and for looking for those things which are coming upon the earth: when christendom is torn more and more; when friendships are torn and families are torn; when it seems that the devil himself and all his angels are cast out of heaven, and that we must soon look for caves in which to worship our Lord—it is comforting that there is still an oasis here and there, even though they are few and far between.

"Such a blessed spot I consider the Word and Work with the real Christian spirits grouped around it.

"It brings calm assurance when we find calm acting, calm thinking and calm writing. It brings peace to observe the mind of Christ, not only in the Bible, but in men's hearts.

"I value the Word and Work more than any religious paper I have ever read, because of its sound speech that cannot be condemned, the manifest faith of its contributors, its timely warnings, its missionary spirit and love. When I say that I look forward to the coming of each copy with great joy I simply tell the truth. I send five dollars. Please send the paper to the enclosed list."—J. P. Mattox.

From Port, Okla.: "I recieved the Feb. number of Word and Work, the first copy I have ever seen. I am well pleased with it and realize a spiritual uplift by reading it. It fills a long void spot in my soul to know that we yet have brethren who are set to declare the whole counsel of God regardless of persecution or sarcasm by others. I have long felt the need of such a magazine. Some papers I read create a spiritual depression and leave the soul unfed and longing for spiritual food. I shall rejoice when we can make of it a larger and weekly paper. I have only known of you the past 5 months, yet I am sure we have met together many times at the throne of grace and mingled our tears and prayers together for freedom to exercise that liberty wherewith Christ has made us free. I rejoice in the hope of having part in the first resurrection."—Mrs. W. W. Shields.

From Smackover, Ark.: "The members here are very much pleased with the song books and I must say it seems good to have some real books for our worship. I am of the opinion that we will be needing more books before the summer is gone as we are planning to do some mission work in the country near town. We have already made arrangements for one meeting to be held in July."—Joe. L. Rector.

"The Louisville Christian Training School is near the close of the last quarter of its first year of good and profitable work in Bible, Bible Geography, Greek, Missions, English, History of Religion, Teacher Training, Public Speaking and Singing. Very encouraging development is marked in a number of students, who will doubtless make good in-

vestment of time and energy on the part of their teachers, whose services in this school are gratis."—Stanford Chambers.

"Readers will please remember to pray for the mission effort to be made in Wisconsin, and those whom the Lord enables and leads to do more will take note that Brother N. H. Flack's address is R. F. D. 3, Plainfield, Wis. Brother Flack will gladly receive and acknowledge funds for this home mission work.

From Davenport, Ia.: "We are desirous of securing song books for a tent meeting to be held here in Davenport for the month of June. The book that we now use is the 'Great Songs of The Church', but we would rather for this purpose, use inexpensive books.

"If we could obtain small revival books we could perhaps sell some. We have little money for this matter, but we will pay a small rental.

"Please send all correspondence to Ralph Copeland, 505 West Locust Street, Davenport, Ia."

A SUGGESTION

The many expressions from readers of Word and Work testify to the great spiritual blessing the magazine has been to them. From every quarter of its territory the encouraging word is continually heard. Its non-denominational, non-sectarian, whole-word-of-God teaching is touching many hearts for real good. Now, whatever value it has been to its present readers it would be to others if they were readers, for the field, the scope, the spirit of its teaching commend it to lovers of the truth. The present friends and beneficiaries of the paper can enlarge its power for good and be of inestimable help to thousands of non-readers if they can help get the paper into their hands. Why not present readers start a drive to get as many new subscribers to W. W. as possible. In this way the present list could easily be doubled and no one be out much time or trouble. Why not with your words of encouragement send in an added word in the form of one or more new names? Single subscriptions are \$1; clubs of four or more 75c each.

Tona Covey.

"FALLOW GROUND"

R. H. B.

"Break up your fallow ground." This exhortation is found in Jeremiah (4:3) and in Hosea (10:12). Fallow ground is ground once cultivated and then suffered to lie unused until overgrown with weeds and briars. Hence Jeremiah says, "Break up your fallow ground, and sow not *among thorns*." It is a call to repentance, not to the world, whose soil has never been broken, but to the Lord's tilled field, which resting upon the advantage of a former plowing has become heavy, settled, and crusted, and overgrown with thorns and thistles. Break it up again, says the prophet—for this is *your* work as well as the Divine Husbandman's and though He is the Sower, you who represent the soil, have yourself an important part in this sowing. Wherefore Hosea says, "Sow to yourselves in righteousness, reap according to kindness; break up your fallow ground, for it is time to seek Jehovah till he come and rain righteousness upon you." (Hos. 10:12.) The meaning is not different from that of Isaiah's gospel-call: "Seek ye Jehovah while he may be found, call ye upon him while he is near: let the wicked forsake his way and the unrighteous man his thoughts, and let him return to Jehovah and he will have mercy upon him and to our God, for he will abundantly pardon." (Isa. 55:6, 7.) This is breaking up the fallow ground. Apart from this all good teaching, all inspiring meetings and worship, yea, all your own good hopes and resolutions, are in vain. To sow among the thorns is a waste of seed and labor. The plowshare of repentance must break the hardened soil and turn under the thorns. Then will the seed grow and the rain of heaven that cometh oft upon it will make it to bear good fruit.

THE NEED OF THE PLOWSHARE

That explains the phenomenon of the dead church which sets under the sound of good teaching but continues in its same indifferent course—as one has expressed it: "They hear the usual sermon in the usual way and then go home and do as usual." And it will never be any other way with such unless a mighty upheaval tears up that fallow ground and clears away the thorns. Our only hope of a better day and of new life and power is in repentance. "Repent ye therefore, and turn again!"

HOW THE GROUND BECAME FALLOW

The "fallow ground" began well. Once it had a plowing. Perhaps good crops had grown on it in former seasons, and it still remembers its record of fertility. But it was left to lie fallow and the plow returned to it no more. The ground, still greatly superior to the untilled heath around, began to settle down. Noxious growths began to encroach—thorns of worldly

practices and worldly amusements presently covered it. Yet all the while—were they not God's field? had they not avowed the Lord? had they not received the truth? Yea and they know the truth and they stand for the true doctrine. However, something has somehow gone wrong, something has departed—as in their serious moments they must themselves admit.

“Where is the blessedness I knew
When first I found the Lord?
Where is the soul-refreshing view
Of Jesus in His word?”

Ah where? Where is the joy and enthusiasm of other days? “I declare to you”, said an elderly preacher, “my heart is as dry and dead as stubble. The work of the Lord which once thrilled my soul has become a dreary tread-mill to me. What is the matter?”

REVIVE US AGAIN

“Revive us again! Fill each heart with thy love;
May each soul be rekindled with fire from above.”

So goes the familiar hymn; and sometimes the very countenance of the worshiper as he sings it, reveals his doubt that such a thing might be. We have prayed, but the fire has not fallen. We have staked hope on this and that preacher, that he would lift us out of our rut. We counted big on the “meeting.” But the meeting passed by, and the preacher came and went, and things are as before—only a bit more hopeless. Then came Brother Peace-Peace and told us that that is all normal, and if we just keep pegging away faithfully day by day everything will be all right in the end; and for lack of a better hope we accepted that view of it. And Brother Gogetter stirs us up to *do* something, and tells us that that's all we need. In the meanwhile the church in general, and each one of us in particular, is losing power. Conversions are most rare. We can still argue with a man now and then and show him some better points of doctrine, but we cannot reach real sinners to turn them heart and soul to Christ. Our young people are caught in the swift currents of worldliness and in the flood-tide of modern immorality. We cannot hold our children. Our religion seems a sort of hoax to them, and they look on our piety as a sort of personal foible. They listen to our admonitions with a far away look and think we are behind the times—dry left-overs from another century. The strifes, the divisions, the church-troubles and also the teachings of infidelity and modernism and various false cults springing up, undermine the faith of many. Is the picture too dark? Ask those who know.

BREAK UP YOUR FALLOW GROUND

Now such a state of things never gets better of itself, no more than a fallow field would suddenly (or gradually) shed its thorns and spring up with wheat. There needs a drastic

step, a reversal of things. It is the one and only hope. We must break up that fallow ground. We must rend our hearts, and not our garments. We must resolutely put away the accursed thing out of our hearts and lives. We must rise up and overthrow the idols and cut down the Asherim. We must turn from sin, confess it, renounce it, put it far away from us. Many will not do that. They can no longer bring themselves to vigorous choice and action. They will prefer the easier way of gliding down the stream, fondly hoping that after all they may sometime land at some happy isle. But to us that hear comes the call, Break up your fallow ground. Break up the garden of your heart, plow up and overthrow the sins and evil habits of the years—the crust of carelessness and unbelief, the rank growth of selfish living, of covetousness, and worldly care; of the lust of the flesh, the lust of the eyes, the pride of life, and all compromising with evil. "Cleanse your hands ye sinners and purify your hearts ye doubleminded; be afflicted and mourn and weep; let your laughter be turned to mourning and your joy to heaviness. Humble yourselves in the sight of the Lord and he shall exalt you." (Jas. 4:9, 10.)

Do you say "They will never do it"? Well—will *you*? "Lord grant us a revival," said a good brother, and with a piece of chalk drew a circle around himself—"and let it begin within this circle." It must begin with me and you. "If *any man* hear my voice and open the door, I will come in to *him* and will sup with him and he with me." (Rev. 3:20.)

HEART TROUBLE

When the heart stops there is no life. Likewise, when the heart begins to fail, life begins to slacken its pace; the machine falters; the whirring motor must pause. One recognizes that symptom and works and sacrifices to stimulate again the regular throb that is necessary for abundant life and health.

There is another kind of heart trouble that results in a different symptom. The beat may be quite regular and the motor perfect, but there is no life. A shell of granite seems to have surrounded the very well-spring of life, leaving only a cold, methodical pounding that generates the action of a robot—but with no life. No welling up of fine emotions, no warmth of thought, no love, no stretching out the hand to help. Only cold, gray, silent death.

The church is often afflicted with this heart trouble. It loses its first love. It becomes cold, indifferent, miserly, niggardly. Giving becomes perfunctory, an unwilling service.

There is no surer sign of decay than that of listless giving. For the work of the Lord, the pocket is always empty unless the heart is full. To worship God with other than a full heart is only a farce. Your own giving will betray the state of your heart. You know to what extent God has prospered you.—J. H. McCaleb in *Chicago Christian*.

FRIENDSHIP

CHAS. M. NEAL

FRIENDSHIP AND LOVE

Friendship is that knitting together of hearts described best by our English word "fondness." There is a lighter and more formal use of the word which means no more than association or a state of neighborliness. Jesus addressed Judas, the betrayer as "Friend" which meant no more than "associate." In John 21:15 the fine distinction between love and friendship is brought into prominence.

Peter had boasted of his love and loyalty, and then denied the Lord three times in the same day. In his restoration Jesus gives him a three-fold opportunity to confess his love. Jesus said to him "Lovest thou me?" Peter said "thou knowest that I love thee." The English word "love" comes from two different Greek words. Jesus used the word "*agapas*" which which means to deeply love. Peter used the word "*philo*" which means to be fond of. Jesus asked Peter again the same question, using the same word, and Peter replied using the same word which he had used before. Peter, remembering how he had fallen, would not profess, now, more than fondness. If Peter could not rise to the Lord's plane of love, the Lord (blessed be His graciousness) could come down to Peter's. The third time Jesus uses Peter's word "*philo*". Peter answers with the same word. This is the word from which we have "friendship." Thus friendship is that love which ties two hearts together.

FRIENDSHIP AND SERVICE

"No longer do I call you servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I heard from my Father I have made known unto you" (John 15:15).

Servants work blindly at the task that is set them. Friends counsel together and work in view of a finished task. A man said to a workman, "What are you doing?" He replied, "I am cutting this stone." To another, on the same job, he said, "What are you doing?" He answered, "I am earning \$8.00 per day." To a third man on the same work, he said, "What are you doing?" He replied, "I am building a cathedral."

To go back to the place of a servant (with no uplook or outlook) is to take a lower place than Jesus asks. Many Christians work with no vision—they merely "cut stone." Others work with no more than "reward" in view. The Lord wants us to know his plans and to see the glorious outcome. The stone-cutting of today will be done more intelligently and with lighter heart if we envision the cathedral on which we work. The Psalmist says, "The friendship of Jehovah is with them that fear him; and he will show unto them his covenant." Shall we not rise to the exalted plane of Friendship and enjoy, while we work, the triumphs of the future in the maturing of God's great plans?

THE BASIS OF FRIENDSHIP

"And Herod and Pilate became friends with each other that very day; for before they were at enmity between themselves." (Luke 23:12.)

A common interest forms the basis of friendship. In the case of Herod and Pilate it was the common interest of hate. Such friendships in the world are legion. The friendship of nations are often no more than their common interest of hatred of another or other nations. It is true in business and politics and, we are sorry to say, in religion as well. There is also friendship on the common ground of service. (Matt. 20:13.) This friendship may, and often does, ripen into that deeper and finer kind. There is also a friendship of blood in that of a brother. But the greatest friendship is the friendship which centers in and is founded upon our association with that Friend who indeed "sticketh closer than a brother." (Prov. 18:24.)

There is a finer and less tangible basis of friendship, which, for lack of a better term, we shall call intuition. This often comes in a moment—heart springs to heart—knit together in an eternal union, at the first meeting. As the wise man says, "As in water face answereth to face, so the heart of man to man," or as the Psalmist says, "When thou saidst, seek ye my face; my heart said unto thee, thy face, Jehovah, will I seek." As the violin in tune answereth to the music of another though untouched, so there are hearts so much attuned to each other that they respond the instant they are brought near. This intuition is a kind of prophecy out of which eternal friendships grow.

FRIENDSHIP'S SWEETNESS

"Oil and perfume rejoice the heart; so doth the sweetness of a man's friend that cometh of hearty counsel" (Prov. 27:9.)

Hearts that are true, prompted by a common and worthy purpose, taking counsel together in the fear of God, generate an aroma like the burning of sweet incense on the golden altar before the veil. Though burned within the holy place and before the veil its sweetness floats inward and upward toward the ark within the Holy of Holies. The friends of Jesus form a friendship of brotherhood and love. In their worship they counsel together and heart answers to heart, and there arises a praise to heaven which sweetens heaven itself. Of such it is written, "Then they that feared the Lord, spake one with another; and the Lord hearkened, and heard, and a book of remembrance was written before him, for them that feared the Lord, and thought upon his name." (Mal. 3:16.) I would that our brotherhood were united by those intangible bonds of friendship. How good it would be if our counsel and worship together could go up to sweeten heaven and gladden the heart of God. By the grace of God let each disciple of Jesus so live that we shall not cast bitterness into the burning.

"OUR GATHERING TOGETHER UNTO HIM"

JESSE Z. WOOD

Few men who have heard the "Word of the Cross" deny that our Lord hung there and died. Many among them, however, scoff at the same word when it speaks of His resurrection. Their words of reproach may cause others to question and doubt, and finally to become, even as their blind guides, unbelievers. But though all forsake Him, renouncing His word, and rejecting Him, it is still true, He did arise! He ever liveth! He is alive forevermore.

Because He arose from the dead, we are assured of resurrection also. "I am the Resurrection and the Life," saith He. (John 11:25, 26.) Rising from the grave He became the Living Surety of our release from death. He has become our Hope, not only in this life, but also in that which is to come. (1 Cor. 15:19.) Those who have fallen asleep in Christ, having placed their hope in Him, will be raised up by that same power that raised Him.

"But we shall not all sleep" (1 Cor. 15:51). Though some fall from the Faith (1 Tim. 4:1), and many turn aside unto fables (2 Tim. 4:4), there will be some found faithful among the living when His voice calls the dead in Christ to arise. In 1 Thess. 3:13, *all* of His saints are seen coming with Him: "at the coming of our Lord Jesus *with all* His saints." Now if they are to come with Him, they must first appear in His presence. Surely He does not come for them and with them at the same time. In 1 Thess 4:16, 17, we see both dead and living caught up to meet Him.

"For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

Now from this point on, all of His own are with Him, having been caught up by His power. Those faithful living who were caught up will accompany their Lord on His triumphal coming to the earth in glory (Col. 3:4). But they are not the only ones with Him, "for if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him." (1 Thess. 4:14.) The first thing for us joyfully to look forward to, then, is His coming down into the clouds to draw us up into His presence.

"Wherefore, girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Pet. 1:13.) "Even so, come Lord Jesus." 1129 Seventh St., New Orleans, La.

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STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

I shall appreciate your giving through the **Word and Work** the tense of 1 John 4:2 in the expression "Every spirit that confesseth that Jesus Christ **is come** in the flesh is of God."—Kentucky.

The word for *is come* is *eleuthota*, a perfect active participle, and therefore shows action that was complete by the time of the main verb *confesseth* (*homologeí*). The following possible translation may help: "Every spirit that confesses that Jesus Christ has come in the flesh is of God", or "Every spirit that confesses Jesus Christ who has come in the flesh is of God."

Since I cannot quite see the point in this question referring to 1 John 4:2; I am calling attention to a similar (in English) expression in 2 John 7, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh" (A. V.)—*hoti gar polloi planoi exelthon eis ton kosmon, hoi me homologountes lesoun Christon erchomenon en sarki*. The word translated *is come* here is *erchomenon* a present participle. The R. V. does a better job than the A. V. by translating *cometh*, for the present participle (following a present participle, *homologountes*, which in turn follows an aorist, *exelthon*) could hardly be limited merely to the fact that Jesus did come in the flesh. In that case John would probably have used a perfect participle as in 1 John 4:2. Vincent, commenting on this passage, says, "The verb is in the present participle, *coming*, which describes the manhood of Christ as *still being manifested*."* *Erchomenos* here may have a future force. A. T. Robertson in his large *Grammar*** calls attention to the fact that the future participle is much less frequent in the New Testament than in the *koine*. He also calls attention to the future force in the present participle *erchomenos, coming* (John 1:9), *ho erchomenos, he that cometh* (Luke 7:19), and *to ekchunnomenon, which is poured out* (Matt. 26:28). He does not, however, refer to this participle in 2 John 7. But in his *Word Pictures in the New Testament*, he says, "*Erchomenon* is a present middle participle from *erchomai*, treating the incarnation as a continuing fact which the Docetic Gnostics flatly refused."† Apparently he does not feel a future force here. It seems to me, however, that it is perfectly possible for *erchomenon* to have a future force and reference to the return of Christ. The use of *ho erchomenos, who is to come*, in Rev. 1:8 would lend support to this view. I notice that Weymouth in his *New Testament*

*M. R. Vincent *Word Studies in the New Testament*, New York, Scribners (1901), II, 395.

**A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, New York, Doran (1914), 1118.

†A. T. Robertson, *Word Pictures in the New Testament*, New York, Harpers (1930-32), VI, 2 Jn. 7.

in Modern Speech translates *erchomenon* (2 John 7) as *who has come*. This translation is absolutely incorrect because the present participle could not possibly express time before the main verb.

LIPSCOMB ON ESSENTIAL TRUTH

Writing in answer to the objection below against teaching on the design of baptism, David Lipscomb indicates clearly what he thought of the argument that in the interest of harmony we ought not to teach things not utterly essential to salvation:

Objection: "If it is not necessary to know and understand that baptism is for the remission of sins, it is not necessary to teach it; and, as a matter of conciliation and harmony, we had better drop it out of our teaching."

Answer: "It does not follow by any means that, because it is not necessary to understand all testimonies and motives in order to render the obedience acceptable, it is not necessary for those who understand it to teach all. To understand the evidence and know the motives is to strengthen the faith and increase the zeal; but it is not necessary that the faith should be perfect or the zeal at its highest possible pitch in order to begin the service. As we learn more and more, it strengthens faith and increases zeal. So all testimonies and motives should be presented, because some persons will be moved by one class and others by another. Hence, if only one class of testimonies or motives is presented, some honest heart will fail to be reached by testimonies or motives that would move it. It is the duty of the preacher or teacher to teach the whole will of God, because a full knowledge would be helpful to all. It is not necessary or possible for a man to understand the full knowledge of God before he begins to serve. So I think this objection is based on a misapprehension of Heaven's order of work and Christian growth and development."—David Lipscomb, *Salvation from Sin*, p. 231.

ETTA CORKERN WHITE

Sister Etta White, beloved wife of Bro. Mark I. White, departed this life to be with her Lord on Sunday, April 14.

Sister White was a notable woman, a devoted wife, a loving mother, a splendid neighbor, a faithful Christian. The Shiloh congregation was born in her home, around her fireside about eight years ago, when she had invited the writer to hold a meeting in her home. She and Brother White were of one mind in the Lord, working heart and soul to build up the church, to have the gospel preached. Looking for the coming of her Lord, her lamp trimmed and burning, oil in the vessel, she was ready at all times for her summons. It came suddenly and just at the close of the day's work. In the early morning at church, home for the day, with children and friends visiting; friends departed, little details about the place attended to, just as the last one was completed and shades of evening were approaching the end came. A finished day, a finished work! A beautiful life, an impressive ending, a glorious hope.

A. K. Ramsey.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.



Scene in China

A little discourse on "If". If "we all prayed like the Bible tells us to pray (Luke. 10:2); if we all gave to missions as the Scriptures indicate (1 Cor. 16:2); if we all encouraged our children to become missionaries as we encourage them to enter the money-making callings; if we were as sound on

missions everywhere as we are on communion every Sunday—ah then things would be vastly different. * * After 25 meetings in Nashville, Sister Mattley moved on toward her port of embarkation via Memphis, Little Rock, Searcy and points west.

If we were as "loyal" to the Lord's positive missionary teachings as we are to the negative side of the music question, every "Church of Christ" would be actively supporting missionary work, for every last one of the group shuts out the artificial music. Are we only "loyal" in spots? * * Please pray that Herman Fox may find relief and cure for the misery in his back which has kept him laid up much of the time. * * Roy Whitfield is making increasing use of Chinese in his teaching in Canton. * * About \$500 are urgently needed to enable the Rodmans to secure land and erect a suitable home. Gifts may be sent to A. C. Lentz, Graton, Calif., or to this office. Here is something which can easily be accomplished. * * And some \$900 are yet needed to bring the Merritts home from a climate so unhealthful the government sends its civil servants back to England each three years, but these missionaries went out nearly 8 years ago. Send gifts to Tona Covey or the writer of this page. * * Bro. McCaleb lost his rheumatism in the Philippines. * * One of the missionaries thinks if the president continues tampering with the dollar it will become "worth nothing in foreign countries." * * We little realize the hardships of our missionaries among the ignorant and impoverished Brazilians. * * "If" we were working at missions at home and abroad with the zeal which should characterize those who believe in the endless punishment, we would have much less time for unseemly contentions among ourselves. * * With 28 baptisms in his field in February and 51 thus far in the year, Bro. Rodman has much to rejoice his heart. * * "We are enjoying Bro. McCaleb's visit and his excellent sermons very much."—Geo. Benson.

"Why Not Be Just A Christian?", tract by R. H. B., 5c, 50 for \$1.

TO THE BROTHERHOOD AND WHOM IT MAY CONCERN

We the undersigned feel it an unlimited pleasure to recommend another missionary to China, our young Sister Ruth Gardner, daughter of O. W. Gardner.

We have known Sister Ruth to love her as our own sister and daughter having seen her develop from a young girl in her teens to full womanhood. She is well fitted for the arduous task she so earnestly desires to fill in the Master's vineyard, both as a Christian character, teacher in our public school system, and as a leader of the young children who have come under her supervision.

We therefore feel that in recommending Sister Ruth to the brotherhood we cannot say too much, knowing her as we do, but feel that many words are not in order. Time alone can tell what the results of her endeavors will be, and eternity will show the results of the harvest's yield.

She expects to sail for China about June after her year's work with the Wilson Grammar School. On arrival in that distant part of the Lord's vineyard she is to be married to Brother Roy Whitfield, who has been in the work in Canton for two years or longer. We congratulate him in his choice for a helpmate and life companion, realizing there are few young ladies of her attainments who are inclined in that direction. He should feel himself favorably blessed of the Lord in leading him into the acquaintance of this very fine young woman.—Vernon E. Greer, Walter A. McGuire, Walter H. Baker, Chas. U. Erb, Trustees for the local church in Sacramento; Seth E. Rehkop, Minister.

"WORLD VISION"

Five teachers of David Lipscomb College and about one dozen other able brethren over the country have promised me cooperation in an effort to get out some **wholesome mission-conscious building literature** to be printed quarterly. Here are some suggestions which have been made: by Bro. Calhoun, "Positive Literature"; by Bro. Chas. R. Brewer, "Give it Vitality"; by Bro. Ernest Beam, "Pulsating with the Love of Christ"; by most all brethren I have contacted, "Let it be stimulating and not critical."

It is to be printed in an attractive magazine form and will direct our attention to mission work with the colored race, the Mexicans and Indians here in the U. S. A. and to the world as a field.

A special effort will be made to get this literature in the hands of preachers, elders and Sunday School teachers. We hope to print 5000 copies soon. Will you not see that your community gets a dozen copies?

About 50% of the cost of the first issue has been subscribed by about twenty-five interested people. Our purpose is not to start printing until sufficient money is on hands to pay for the job. We usually do what we want to do. Let me hear from you. A dollar will deliver a dozen copies to you.

B. D. Morehead.

BIXLER LETTER

We hear from our work in Japan regularly and it seems that all goes very well there in our section. A report comes of one added to the Lord in the last letter, also that several are interested, including a very influential man. It is through this man's cooperation that several have been baptized into Christ in that part of the Country.

The industry also goes right ahead with our four brethren in charge. The country people are neither so quickly turned to Christ, nor against us, in this frantic anti-foreign movement, as are the city folk.

I shall like to start east through Washington, D. C., south to Florida, west to Louisiana, north to Kansas City and Nebraska, and east to Kentucky and Indiana, as soon as school is out. If there are any churches enroute that would be interested let me know please.

Box 173, Nashville, Tenn.

O. D. Bixler.

KICHUJOJI MISSION

After I returned from America, I found that our church here at Kichijoji was not properly registered, and started an investigation. I found that there was no such a thing as the Church of Christ on record in Japan. After nine months of tedious labor, and many trips to the Education Bureau, we have at last received such recognition.

Our next meeting will be held in the last part of April, this time with all the missionaries present. We will be meeting about the time you read this. Please pray for His Spirit to rule us in this meeting.

Realizing the benefit of this meeting, it was decided unanimously to meet together and discuss important subjects such as the above, from time to time, and that pertain to the spread of the kingdom of Christ in Japan. Our next meeting will be in the last part of April, this time with all the missionaries present. It is my great desire to see more cooperation, and for the Church of Christ to be more systematic and definite both in principles and practice. We will be meeting about the time you read this. Please pray for His Spirit to rule us in this meeting.

During the year 1934, in all, I baptized eighteen. Five of these were at Shizuoka where Sister Ewing worked. When they had a dedication meeting for the new church building, they called me for a week's revival meeting. During this five responded. Of the remaining 11, seven were at Kichijoji, and four at our mission station, Tanashi.

616 Kichijoji, Tokyo, Japan.

Kensho Yanai.

PHILIPPINE MISSION NOTES

One man was baptized in Calapan early in January and three, two women and a girl, were baptized early in March while brother McCaleb and I were there for a few days. The chapel at Calapan was destroyed in November and the brethren have been meeting in their homes since. They thought they could rebuild it the forepart of March, but when they made more careful investigation they saw they would have to provide more new materials than they had expected, so they had to postpone it until later in the year. It was time to prepare their farms for planting and they would be late if they went to the forest and prepared the materials for the chapel first. They will work at it as they have opportunity, and will rebuild as soon as possible. One of the brethren has come to Manila and is teaching among his friends and acquaintances. In this way we hope to make more progress here in the city. Sickness in my family has hindered some in keeping me from the field, and making it possible for me to do as much writing as I might otherwise have done. Pray that we may not faint by the way.

H. G. Cassell.

SALISBURY MISSION

I should report the work here more frequently than I do but somehow "reports" are the last thing I think about. I usually get out two or three reports a year on my typewriter but it is such a laborious job and postage costs so much that I don't get out as many copies as I should.

The Word and Work is always fine. You have both our sympathy and prayer: in the struggle to "hold fast to the freedom wherewith Christ hath set us free." For myself I have determined to accept nothing as a matter of faith unless I can find it plainly taught in the Word of God. Regardless of what others think they have found I must see it for myself before I accept it.

T. Dewitt Garrett.

CONCERNING RODMAN'S WORK

Brother Rodman went out to the Philippines from the Graton Church of Christ, at Graton, Calif., approved, and naturally that church is helping to support him; but the church at Graton is helping to support several other missionaries and also giving to many other good works, consequently it is not able to give him full support. Human efforts are limited, so we are asking your cooperation in this matter. Send your contributions to A. C. Lentz, Graton, California.—Albert Turney.