

# THE WORD AND WORK

## GOD HOLDS THE KEY

God holds the key of the unknown,  
 And I am glad;  
 If other hands should hold the key,  
 Or if He trusted it to me,  
 I might be sad.

I cannot read His future plan,  
 But this I know:  
 I have the smiling of His face,  
 And all the refuge of His grace,  
 While here below.

Enough; this covers all my wants,  
 And so I rest;  
 For what I cannot, He can see,  
 And in His care I safe shall be,  
 Forever blest.

—Author unknown.

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## WORDS IN SEASON

R. H. B.

### THE SINGLE EYE

How greatly a man's vision is influenced by his earthly interests, by party considerations, personal predilections, by friendship or family bonds, or by fears of consequences! Surely it is of God's mercy that any man discerns the truth at all and has a heart to receive and obey it! The warning about "the single eye," as contrasted with "the evil eye" is found first of all in the midst of the Savior's teaching about *money*—the laying up of treasures in heaven, rather than on the earth, "for where thy treasure is there will thy heart be also." And the heart influences—nay, we should say it *controls*—the eye, the perception, the outlook, the judgment. A man's prepossession determines his views and his decisions. It is a fearful thought. For "the lamp of the body is the eye," and "if thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!" This is followed by the sententious declaration that "No man can serve two masters: for either he will love the one and hate the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." It is due to that very darkening of the eye that the man imagines he can serve both, or may even think that he is serving God while really he serves mammon. But the Lord goes further. It is not only the moneyed classes that are in this danger, but

the poorer also. "Therefore I say unto you, *Be not anxious* for your life what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. . . . For after all these things do the Gentiles seek. . . . But seek ye first his kingdom and his righteousness; and all these things shall be added unto you." (Matt. 6:19-33.) For the poor man's anxiety for a living as well as the rich man's treasure and love of money, can darken spiritual vision.

#### THE BLINDING POWER OF EARTHLY HONOR

Among other things mentioned that blind the eyes to the perception of the truth is the desire for and love of honor among men—prestige, high place and station, man's commendation and praise. That was the thing that made it impossible for the Jewish leaders to see the truth and to believe on the Lord Jesus. "How can ye believe who receive glory one of another and the glory that cometh from the only God ye seek not?" (John 5:44.) Even when compelled by the unanswerable evidence to believe on Jesus, they did not confess Him, "lest they should be put out of the synagogue." For the Jews had agreed already that if any man should confess Him to be the Christ he should be put out of the synagogue. (John 9:22.) Such disgrace they could not face: "for they loved the glory that is of men more than the glory that is of God." (John 12:42, 43.) But men do not hold even such truth as they have already seen very long under those circumstances; for vision follows the heart, and conviction long suppressed dies. Men relinquish the troublesome truth and come to believe in the more convenient thing. The thorns grow up and choke the word that was sown in their hearts.

#### WILLING TO DO HIS WILL

In the midst of the feast Jesus went up into the temple and taught; and the Jews marvelled how this Man, although never schooled, could speak as one educated. "My teaching is not mine," explained the Lord Jesus—"but his that sent me." Ah, but that was the great question with them: is He truly the Messenger of God, or is He only a self-appointed prophet speaking the deceit of His own heart? How shall we know? How can we tell? In answer to this unspoken question the Lord Said, "If any man willeth to do his [God's] will he shall know of the teaching, whether it is of God, or whether I speak from myself." (John 7:14-17.) It was not more proof that they needed (the evidence was already more than abundant)—but hearts freed from pride and covetousness and selfish ambition, hearts willing to do God's will. And that would be to them as eyesalve to anoint their eyes that they might see. It is today as it was then. For this is ever the judgment—that light has come into the world, and men have loved darkness rather than the light. (John 3:19-21.) Finally, in holy retaliation, God hides His truth from such and sends them a working of error. (2 Thess 2:11, 12.)

## CONGENIALITY WITH GOD

Among men, he understands his neighbor best who knows him best and is most congenial with him. "If you are on my line you can hear me." This holds good for us also in the matter of understanding the word of God. "Why do ye not understand my speech?" said the Lord Jesus to His hostile hearers; "even because ye cannot hear my word." They betrayed their kinship to the devil, the father of liars, who has no affinity for the truth; for, as the Lord said, "because I say the truth ye believe me not." He goes on further, "If I say truth, why do ye not believe me? He that is of God heareth the words of God." (John 8:43-47.) Now essentially *God is love*; and he understands Him best who loves most and most truly. The word of God does indeed address itself to our intelligence; but cold intellect will never grasp it. One may be able to analyze, grammaticise, syllogize; one may be deeply versed in the original languages and able to use all the critical apparatus, and yet have failed of a real understanding of God's word. I am far from saying that such knowledge and ability is valueless or unnecessary. It is highly important in its place. But even more is the heart of the hearer. For this reason it is that often the truth is hid from the hearts of the wise and understanding, and is revealed unto babes (Matt. 11:25). He who is nearest to God's mind understands Him best. But those whose hearts are filled with malice, hatred, selfishness, and pride, though they may be keen at facts and points, will miss the real trend and purport of it all. "He that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes." (John 2:11.) We would not choose such a one for an exegete or a teacher, nor wish to follow his lead. The fact that God is love contains the secret explanation of the Bible; for all that God does (yea, His judgments also) is based upon this fact. And he who loves most in the likeness of the love of God has the key to His ways and the treasures of His truth.

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## THOSE SECTARIANS

Were we perhaps once prone to look upon "sectarians" as an entirely different kind of people wholly alien from ourselves, and walking in regions far removed? Well, sectarianism does not exclusively belong to any certain party or coterie of men. It is rooted in the flesh, of which we all are partakers. It may even happen that those who think themselves furthest from it may be deepest in it, and not be aware of the fact. At any rate, we shall do well to watch ourselves. For we are all but feeble human beings; and those who most loudly assert superiority are least likely to have it. Yea, "if a man thinketh he knoweth anything, he knoweth not yet as he ought to know; but if any man loveth God, the same is known of him." (1 Cor. 8:2.) Wherefore let him that thinketh he standeth take heed lest he fall. "I am more afraid of pope Newton than I am of

the pope of Rome," said the good old John Newton. For all the errors of men are but manifestations of human nature, of which we also have our share. But the Divine Nature is lowly and merciful, kind and forgiving, and, while standing for all truth, yet exalteth not itself but stoops to serve others for love's sake.

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#### OUR EXODUS

The death and resurrection of our Lord Jesus Christ counts for each soul that is joined to Him. "One died for all, therefore all died." (2 Cor. 5:14.) "Our old man was crucified with him." (Rom. 6:6.) We died with Him, we were buried with Him, we were raised with Him through faith in the working of God who raised Him from the dead. (Col. 2:12.) "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6:4.) As God saw (with whom time does not count)—when the Lord Jesus bowed His head on the cross, all His (future) people died with Him; and when He rose from the dead, all His people sprang forth from the tomb with Him into resurrection-life. He was the greater Moses who led the new Exodus\* through the waters of the sea, where they were baptized into Christ, and brought them up on the other side, on resurrection ground with Himself. "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ who is our life shall be manifested, then shall ye also with him, be manifested in glory." (Col. 3:1-4.)

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#### WHEN JESUS COMES TO HIS DISCIPLES

It was after the 5000 had been fed that the Lord Jesus sent away His disciples in short order: He *straightway constrained them* to enter into the boat (the only boat there, John 6:22) and to go before Him to the other side. (One reason for this haste is doubtless seen in John 6:15.) But Matthew adds that He sent them on before Him "*till he should send the multitudes away,*" (Matt. 14:22) which implies that He would meet them later. The same implication appears in John's account, who tells us that "they were going over the sea into Capernaum. And it was now dark, and Jesus *had not yet come* to them." (John 6:16.) They may have wondered how and where the Lord Jesus would join them; but they had no doubt learned to leave such questions to Him. So on their journey across the lake they started, and the darkness was falling; and a great wind blew directly against them, so that they labored hard at the oars and made but little headway. Meanwhile Jesus dismissed the multitude, and then went up

\*"And behold there talked with him two men, who were Moses and Elijah; who appeared in glory, and spake of his decease [literally, his **exodus**] which he was about to accomplish at Jerusalem." (Luke 9:30, 31.)

into the mountain apart to pray. The first watch of the night (6-9) passed; then the second (9-12), then the third (12-3). That was a long hard night to the disciples! At last in the fourth watch (3 to 6 A. M.) He *saw them* "distressed in rowing" (Mark 6:48) and came to them walking on the sea. Their fright at seeing Him, His reassurance to them, and the highly instructive episode of Peter's walk on the water (most fully related in Matt. 14) we pass over. But let us note the striking statement in Mark's gospel that instantly upon His entering the boat the wind ceased, so that they were "sore amazed in themselves" (Mark 6:51); and the equally striking circumstance stated by John that "straightway the boat was at the land whither they were going." (John 6:21).

We may take this as an illustration of a greater matter. Again the Lord Jesus has gone up into the mountain to pray as it were, while His disciples are toiling and striving in the sea below, and a contrary wind seeks to frustrate their onward course. And it is night-time. The Lord Jesus had left them word that He would come; but the long, weary watches pass, and they are distressed in the midst of the waves, while the morning draws on. But He sees them from on high, and, lo, in the fourth watch He comes unto them. Then all their labor and strife are past, and they are at their desired haven.

As I write this the night is dark and the darkness is deepening. Is the old saying true that "the darkest hour is always before the dawn"? The world is in the throes of a conflict that threaten to engulf all the nations. Christ's faithful ones are toiling and striving against adverse winds. O Lord how long? It has been a long, long time since the Lord ascended to the Father, and long have His own looked and longed for His return. The very deepening of the darkness brightens the lamp of their hope. Though the scoffers of the last days are many, who say, "Where is the promise of his coming," His disciples still keep their vigil. For their Lord before He left bade them watch, that whether He come at even, or at midnight, or at cockcrowing, or in the morning, they may straightway open unto Him. Is it not late in the night? Is not the morning due? Are we not in the fourth watch now? His coming will not delay.

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#### A GREAT BROTHER

"Onesimus, the faithful and beloved brother, who is one of you." So writes Paul to the church at Colossæ. One might think that this Onesimus was some great and important man in the church there, a brother of note and importance. The fact, however, was that he was as nearly nobody as could be—a runaway slave who belonged to Philemon, and was even then being sent back to his master. This Onesimus had absconded from his master's place in Asia Minor and somehow had beaten his way to Rome, where by some chance or otherwise he came in contact with Paul, then a prisoner there. And

that contact resulted in Onesimus' conversion. All this can be read between the lines of Paul's little epistle to Philemon. And now this fugitive scalawag suddenly appears in Paul's letter to the Colossians as "Onesimus, the faithful and beloved brother who is one of you"? Of all things! Yet so it was. And here we get three important truths.

1. *The utter change of conversion.* Onesimus once worthless, unreliable, possibly even thievish (Philemon 18); yet now faithful, "profitable," and (true to the meaning of his name) "helpful." Once running away from his master, now willingly returning to him and at all risks (and the risk in the custom of those days was fearful) with all good courage, and set to do all God's will. He was indeed a new creature in Christ.

2. *That in Christ no man is known after the flesh.* He had belonged to the lowest strata of human society, both as to position and character; but now this Onesimus is a brother along with all the brethren in Christ, beloved and precious. For in Him there is neither bond nor free—we are all one in Christ Jesus, fellow-heirs, fellow-members of the Body, fellow-partakers of the promise; and those who were once afar off are made nigh in the blood of Christ. So Onesimus is not now a fugitive slave, but the "faithful and beloved brother, who is one of you."

3. *That each brother in the church stands in such high place.* Each one is honored; each is important, each recognized and esteemed with high regard, whatever his estate may be in this world, or his antecedents, or his attainments, or his abilities and talents. He is one of Christ's and to be received as Paul himself. (Philemon 17.) "See that ye despise not one of these little ones," said the Lord Jesus, "for I say unto you that in heaven their angels do always behold the face of my Father who is in heaven." (Matt. 18:10.) "Let the brother of low degree glory in his high estate," says James (1:9). For indeed he belongs to the Royal Family of Heaven, he is a child of God. What could he be more? And thus the Lord would have us to regard one another.

So was the new brother Onesimus to be esteemed by his brethren in Colossæ—a people who themselves were saved by the grace of God and themselves were the objects of Christ's great love, none of whom claimed anything to boast of save the love of Jesus. For the best of us are but sinners saved by grace; and if He so loved us we must also love one another, and receive one another in Christ Jesus.

#### THE GREAT DESIGNER

God shaped those great mountains round about us, and lifted up those mighty domes into a region of perpetual snow. He fashioned the gorge of the Colorado, fixed the course of the broad rivers, and caused the crystal streams, both small and great, to leap down from the crags and sing their never-ending songs of joy.—Samuel Lancaster, Highway Engineer, 1915.

## NEWS AND NOTES

Chicago: "The meeting at Lexington next month should result in much good and a better understanding. We shall pray for it.

"We hope that you will be able to come to Chicago some time this year for a song ministry. The new book is splendid, and every congregation should be encouraged to learn the songs they are not now singing. There is a bad habit of sticking to the songs they know and not learning the others. There is not a song in the book that would not be usable on some occasion.

"Word and Work, as usual, gives us a much needed spiritual feast, and we pray that its scope will broaden as brethren begin to long for spiritual food instead of controversy."—E. E. Beck.

New Orleans: "I saw the Amite storm wreck. But for one wing of the door, our little stone church building looks just the same. Ramsey's unscratched, though the house badly damaged. Took up clothing, etc., but not much need on that line. We have a donation in the making. Saw little sign of anything but thankfulness among the people."—Stanford Chambers.

Pendleton, Ky.: "The work here is still improving. Bro. Gruver is laboring with us through the month of April. The services are interesting. Pray that there may be much good done in this way."—Clyde Edens.

Potter Orphan Home circular states: "We have four girls going daily from the Home to the Rich Pond High School, with no cost to us except their mid-day lunches. We shall have two more girls and three boys that will be ready for High School by next July. They are all willing to work their way through High School with some family. Who will take one of these young people and give them a chance to better prepare themselves for future work?"

### The Louisiana Cyclone

Amite, La., April 10: "By the grace and goodness of God I am here this morning in the flesh without a scratch, and so are the members of my family. We went through the cyclone of midnight Saturday without a mark. Waking up with

the wind roaring like fast speeding trains; jumping out of bed to hear the crashing of the roof, flying glass, and pieces of timber; then finding ourselves unhurt—looking out on the street littered with debris, and the yards around the house and in the neighborhood filled with leveled trees, parts of buildings, sheet iron, etc., then your neighbor across the street calling for help—well it is a real experience. We spent the next six hours climbing over the wreckage, wading through water from ankle deep to waist deep, the deep places being holes and ditches; helping to extricate people from the wreckage, put others in the ambulances, speaking words of comfort here and there, helping distracted mothers to find their children, and after daylight to change to dry clothes and go to the neighboring town to send messages and to the hospital eight miles south of Amite where our badly injured had been sent; back home and morning service, and on through a day that tells its story of a cyclone aftermath! The Methodist preacher was with us most of the night. His family came to my house after we ran over to help them get across the street—their house was unroofed and some of the walls down. They had a narrow escape, none hurt. My house had the windows (nearly all) smashed, the east wall broken through in several places, a tree on the west roof, but a dry spot in the southeast roof; gas still flowing, so was the water. With gas and water and a dry spot we were fortunate.

"Our town was terribly hit. The last report I have is forty-five residences either demolished or so badly wrecked that they are unusable. The business section is for the most part demolished; great brick buildings nothing but a mass of brick and wreckage. Had the storm hit us during business hours the death toll would have been tremendous. As it is, only three killed. Our church building is damaged less than fifty dollars, I think; the Methodist and Catholic churches are demolished. We have been burying the dead, attending the wounded, clearing the wreckage, praising God. My car was

taken out Tuesday afternoon for the first time when wreckage was cleared from a small path in front of my house: windshield and a light is the toll. Garage was entirely blown away, a piece of two by six eight feet long and a pecan tree were on top of the car. All my pecan trees in the yard are torn up by the roots, two small ones in the back yard remain. Several of the brethren are hurt, some still in hospital. Sister Clark's grocery store demolished, Sister Stevens' dry goods store wrecked. By His help we go on from here.

"The Red Cross is on hand with help to the needy: food, clothing, aid rebuilding, etc."—A. K. Ramsey.

Detroit: "Greetings to Bro. Jorgenson. It is too bad about our dear ones in Denmark and all the Scandinavian countries. Only the Lord Jesus can save and rule the world."—Gerda Jorgensen.

Louisville, Ky.: "I have been wishing to send in a report for Camp Taylor Church, but have lacked time.

"Camp Taylor has completed its fine new addition to the Sunday School rooms. This addition cost the church about \$2700, not including the labor which was furnished by the men of the church. With this money the church has made preparation for much future growth. The present addition includes a new furnace, remodeled old basement, new paint inside and out of the present building, and a fine new basement with plenty of head room, light and air, ceiled, painted, and equipped for the teaching of our children under the most advantageous conditions. The future plan for the church calls for a large auditorium, to be built when needed over the new basement, and so constructed that it will include the present building. Perhaps the change that has pleased the older members most, from the standpoint of comfort, is the change from straight back pews to some very excellent theatre chairs, bought second-hand, but in excellent condition.

"We are planning a meeting to be held April 28 to May 5 with Brother Ringer doing the preaching. We are expecting much good to result from this meeting. Sunday School attendance has been good, and one

could scarcely complain about the preaching attendance at either of the Sunday services. Yet we are not satisfied, for there are many about us who are lost, and many who profess to know the Christ who do not take a real interest in His work.

"'Great Songs' No. 2, is a great inspiration to this church. We feel that this book is an asset to the musical part of our worship.

"As a student at the University of Louisville I am glad to report that Bro. Boll's University Bible Class is well attended. This class is held each Friday in Gardner Building, room 305, at 12:45 P. M., and all men of the University are invited to come. Bro. Boll has been discussing the Bible as the Word of God. The influence of such teaching is badly needed throughout the whole school. The fine thing about the class is that a group of undergraduates, who are not in any sense of the word preachers, gained permission to have such a class, and then put the class over with the student body. For this work I believe that Hallelujahs are in order, and also Amens."—Paul Duncan.

Detroit: "I want to write you of my appreciations for your magazine. In the March number under 'Words in Season' the part dealing with Liberty and Unity is especially good. Also Stanford Chambers' article.

"In 2 Timothy, chapter 3, a picture of the last-day world condition is given, verse 5—'Having a form of godliness, but denying the power thereof: from such turn away.' We do not doubt the power mentioned is the Holy Spirit.

You probably have heard, over radio or you have read in printed matter, much teaching to the effect that the acceptance of the Word of God is all there is to receiving the Holy Spirit. This passes over 'Except a man be born of water and the Spirit, he can not enter the kingdom of God.' One would think we were living in the days of John the Baptist, much stress on baptism for remission of sins, but the power of the indwelling Spirit ignored. And when quoting the promise in Acts 2:38, the latter part is not often mentioned. Now, does God stop fulfilling His promise, where men stop claiming it? If so, many are without the kingdom, and there can be

no liberty and unity except that of the external organization.

"My prayer is that more Christians will depend on the indwelling Spirit to illuminate the word of God and thus be found among the Wise Virgins.

"In Word and Work some time ago, excellent articles and scripture offered on the Holy Spirit, written by Brother Janes.

"May our God be merciful and build us up in love and good works."  
—E. A. Arnot.

Johnson City, Tenn.: "I am very much interested in the success of Word and Work. I wrote cards to about 17 recently who had failed to renew for 1940, and to date have several favorable responses. I expect to receive others.

"We expect to go to Florida, Lord willing, to begin a meeting May 14 at Maxville, a mission point 25 miles out of Jacksonville. We were used of the Lord to strengthen the work at Maxville some last year in a short meeting.

"My father, J. Edward Boyd, closed a meeting at Jenson, Ky. (near Pineville), April 3, and came by here on his way to Jacksonville, and preached twice for us. Bro. H. L. Olmstead of Gallatin, Tenn., is scheduled to begin our meeting here in Johnson City June 17.

"Much wisdom is needed in the work here. We ask all brethren who love the whole of God's truth to remember us in this great, needy field when praying."  
—Robert B. Boyd.

"We are very much pleased with the hymnal and hope we can purchase enough for chapel use before the opening of school in September. We have noticed that you have done your utmost to make the book suitable for use by discerning Christians."  
—Judson Rudd, President William Jennings Bryan University.

Louisville: "The Hancock and Chestnut St. church just closed a three week's meeting with much interest, the house being well-filled each night. Some were baptized and some restored, to the glory of God.

"The brethren are doing some nice work on our new building. The foundation is laid, joists in place, studding cut and enough lumber to sheathe the roof. We are anxious to have by the middle of May the four walls, roof, and floor finished

so we can move in and save the rent and expense at our present quarters. Four hundred dollars more will put the building in shape. We will then add to the building as funds will justify.

"Six hundred families will begin to move into nearby Clarksdale (the new Housing Project) by the middle of May and we want to be in our building by that time if possible. Any contribution, little or much, will be greatly appreciated.

"The undersigned has been laboring with this people for the past three years."  
—A. Claud Reader.

#### Highland Tent Meeting.

On lawn of Highland church, Louisville, beginning Sunday, June 2, God willing. R. H. Boll, evangelist. Plan to attend!

#### National Unity Meeting

Lexington, Ky., all day Tuesday, May 7, and all day Wednesday, May 8. E. L. J's. "Thanksgiving Chorus" expects to attend Tuesday night.

"Great Songs of The Church," No. 1 has already gone through fourteen editions, some of them quite large.

The "Unity Song," theme song of the National Unity Meetings, now appears on the back fly leaf of all editions of all "Great Songs," except the "Part 1" book. We can supply the song in sheets to paste in old books at 1c each.

Our friends, the LaMasters, of California, announce the birth of a fine baby girl. So do Dan and Mary Truex of Highlands, this city.

The High School at Cornishville, Ky., has found out that "Great Songs," No. 2, has a special department for "Home, School, Chorus, and Radio." The school ordered a supply for their Glee Club.

We have 25 sheets, "Word and Work Index" for 1937; 5c each.

Great Songs Press is now prepared to stamp in "gold" any individual church name on all books of quantity orders at the following rates: On any number of books up to 100, \$5; from 100 up to 200, \$7.50. The leaf used is, of course, not real gold, but it has long been in use, stands up well, and serves the purpose for which it is intended.

Protracted meeting season is here—a good time to use tracts. We furnish seven samples for 25 cents.

## "INSIDE THE CUP"

J. H. McCaleb

Trust ye not in a neighbor; put ye no confidence in a friend; keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house.

But as for me, I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me."—Micah 7:5-7.

All of us are critical. To that extent we think alike. There the similarity in thought tends to disappear. The very fact that we criticize our neighbor indicates that we do not agree with him. If we disagree with him, we are not thinking as he is.

In the family circle, where the natural ties are closest, there are violent disagreements. This fact remains true even though many of the members partake of the same blood strain. Yet, even that close bond is not sufficient to overcome the differences. The situation is no different in the community, and a like condition prevails right on up through the various stages of organized society until we reach the very nation itself. There still remain differences, disagreements and criticisms. The natural man just naturally does not agree readily with those around him. It is your experience and mine. We do not need to compile a mass of scientific detail. Most of us would not understand it if we had it.

We may well ask ourselves why there exists so strong a tendency toward disagreement. One would expect that God's creation would not vary so greatly from some acceptable standard. There must be a reason, and that reason must be that we have strayed away from the mold into which God originally formed us. That straying away accounts for many human problems. Perhaps we cannot catalogue them all. It is sufficient to know that God considered the predicament of man so serious as to require the sacrifice of Jesus, the Christ. Through this sacrifice we have the opportunity of accepting an invitation to come back to God, and to the perfection that lies only in Him.

That we remain so seemingly out of harmony with each other, even though we claim to have participation in the cleansing blood of Christ, causes us to ponder the matter with a grave thoughtfulness. Certainly God cannot be wrong, and so we must not ascribe to Him any of the blame. It must be man himself who has failed to catch the true message of faith which makes a single family out of every nation of the earth. Perhaps our greatest fault is our unwillingness to recognize how very wrong we are. Being unwilling to face the facts, we do not tear away the old foundation. Rather, we retain some of our wrong attitudes and attempt to build upon a mixed and shaky foundation the purity of a Christ-like life. It is natural, therefore, that these ugly spikes of human imperfection continually pierce up through the soft spots of the

mixed foundation and tear great, yawning holes in our lives.

It does not appear reasonable that hearts tuned perfectly to the mind of God would gravitate away from each other. Rather, there should be a tendency to draw closer together. Mental acquiescence is not the answer. God looketh upon the heart. In our differences we should gaze searchingly into our innermost beings to determine what has caused this drawing apart. If we are sure we stand perfectly in every attitude even as God would stand, we may rest content. If not, it is dangerous to go on as we are. It may be the road to certain destruction.

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## BEN'S BUDGET

Ben J. Elston

I left my Louisiana home April 9, with two main objects in view: my heart called for a place in the Lexington, Ky., meeting to consider unity among what, I think, should be a very serious group. There, God willing, I hope to be. Then I have yet three brothers in the flesh. The oldest, on April 12, was 84. We all dined with him that day. Our very few day's meeting together was the first time in fifty years we have *all* been together. We have occasionally seen one another along the years, but not all at one time. And I think it remarkable that, not for over 72 years, has there been a death among our parents' children. I thought this meeting worth while. Of course, it is my pleasure to keep almost constantly in "teaching, publicly and from house to house." It was no pleasure to leave our own Louisiana field. Some needed work is always calling.

Study to be divinely approved. Let not even a Hitler show a greater zeal. Some doors may have already closed forever, but the season for the saving sowing is not yet past. I wish my hurried trip to contribute to encouragement of loved ones and to me. I must defer seeing some till "we meet beyond the river." Here's hoping, praying, loving.

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## LINCOLN'S DAY OF PRAYER

"Whereas the Senate of the United States, devoutly recognizing the supreme authority and just government of God in all the affairs of men and nations, has by resolution requested the President to designate and set apart a day for National Prayer and Humiliation . . . now, therefore, in compliance with the request, and *fully concurring in the views* of the Senate, I do by this proclamation designate and set apart Thursday, the 30th day of April, 1863, as a day of National humiliation.—A. Lincoln.

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A billion souls have never heard the gospel of our Christ. If this does not go to your heart, then you are not filled with Christ's Spirit. You are not like the Master.—S. C.

## A KINGDOM NOT OF THIS WORLD

R. H. B.

The crystal-clear declaration of our Lord Jesus Christ that His kingdom is not of this world (John 18:36) should be sufficient to settle that matter for every believer. Any attempt to deny, to explain away, so clear and positive a statement of God's word should at once be discountenanced and condemned. "My kingdom is not of this world," said the Lord Jesus; and what He said He meant. Any man who detracts from His word does so at his own infinite peril.

On the other hand it would be equally reprehensible to draw unwarranted conclusions from statements of God's word, and to make the scriptures say what they do not say. That is not uncommonly done with this declaration. It is made to appear that Christ's kingdom has no material basis, that it is wholly "spiritual," inward, intangible, invisible, and could never include such a thing as a reign on the earth. All passages that speak of such a reign must therefore be "spiritually" or figuratively interpreted, because, forsooth, Christ's kingdom is not of this world! That such a conclusion is not warranted is plain from the passage itself, and from other instances of the use of the expression "of the world" and "not of the world"; as well as from other statements in the word of God. The assumption seems to be that if a thing is not of the world it can have no concrete existence at all in the world; that if a thing is in the world it must necessarily be "of the world." The language does not warrant any such inference. The phrase "not of the world" declares nothing as to the location or sphere of operation of a thing, but has to do with its source, its origin and constitution. This is plainly seen in the church, which has a corporate existence and a concrete manifestation on the earth—a membership, an organization, usually its house of worship, perhaps owning and controlling other property; carrying on a work, transacting business, exercising functions both within its own circle and among men at large. Yet, though in the world, the church is not of the world, for it owes its existence and origin to a Power from above; and her life is perpetuated by spiritual power and principles. The same can be true of individuals. "They are not of the world, even as I am not of the world," said the Lord Jesus concerning His disciples; and "I pray not that thou shouldest take them out of the world." (John 17:14, 15.) "We are of God," says John of some; but of others "They are of the world." Yet both alike were actual human beings on the earth and in the world, each as tangibly as the other.

The word of God declares that the kingdom of God will have another, a future, manifestation in the earth, glorious and powerful. This will be when the kingdom of the world shall have become the kingdom of the Lord and of His Christ (Rev. 11:15) and when "the kingdom and the dominion and

the greatness of the kingdoms *under the whole heavens* shall be given to the people of the saints of the Most High." (Dan. 7:27.) But of the kingdom in that manifestation it will be equally true that it is *not of the world* though emphatically it will be in the world. Its power, and its very existence will be from above; and its administration and government will be on heavenly, not on earth-born, fleshly principles. But its existence and power will be none the less real and actual, and its greatness and glory will be manifest in all the world. Christ's kingdom is "not from hence"; but nevertheless is and will be *here* in fulfilment of every prophecy.

### WHO HELPS THE WORLD?

It has not been worldlings that have done most for the world. Your creatures of fashion and lovers of pleasure—who has met them where misery dwells? If they repair to the haunts of crime, it is not to cure it. Nor is it those who talk lightly of doctrines and profess to have neither taste nor time for religious questions; but men like Luther, that were strong in doctrine, and sound in faith, and ready to contend for it; men of ardent piety, men great in prayer, that have done most to mend the miseries of the world, and, leaving their footprints on the sands of time, have been most blessed while they lived and most missed when they died. It cannot be otherwise; it is not in the nature of things that it should be otherwise. A belief in our lost state, in the sacrifice of a divine Redeemer, in the free gifts and grace of God, is intimately connected with the whole circle of Christian charities—is the center from which they radiate. How can he in whose eyes all out of Christ are perishing, hanging over hell, dream away life in idle pleasures? In the light of redemption, the outcast, the vile thing many would not touch, shines like a diamond on a dust heap. The condescension of the Son of God teaches me to stoop—not to the great, but to the ground, to pluck the foulest from the gutter. Feeling that I am forgiven much, I am ready to forgive; and that I have gotten much, I am ready to give. God's costly gift to me, the free gift of his dear Son, both opens my hand and warms my heart. Melted by his love and mercy, my icy selfishness gives way; and, like a lake loosened from its wintry chains, my bounty flows freely out to others. His generosity begets my own. As in his light I see light, in his love I feel love. It is the sight of Jesus stepping from his throne to lie in a manger, and to die on a cross, that most of all inclines me to forget myself—like him, to deny myself, that I may live and labor for the good of others. Thus, as Paul says, the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again. (Quoted from Guthrie, in *Gospel Advocate*.)

## IS IT "AN ANCIENT HERESY?"

Flavil Hall

This question pertains to the one-thousand-years view (the teaching as held by many in all enlightened periods of the Gospel age), viz: that Christ's second coming is foretold in Rev. 19:11-16 (and many other scriptures); and, following that, in the next chapter (vs. 1-6) His reign with His saints for a thousand years, while Satan shall be bound and divested of his power to deceive the nations.

Although the very same authentic history and Cyclopedic testimony (Mosheim, Schaff-Herzog, Encyclopedia Britannica, Gibbon, Neander, etc.) that attributes this teaching to the church unbrokenly during the first two centuries of A. D. also declares that immersion of believers for remission, and weekly communion were taught and practiced by the church (with nothing to the contrary) through the same period; and, notwithstanding such history has been used with telling effect on the Baptism question, and on the weekly Lord's supper,—regardless of these outstanding facts. "Church of Christ" leaders in high places are recklessly calling the former teaching "an ancient heresy" in sermon, periodical, tract and book. They can see the darksome fallacy of calling the true teaching on the ordinances a heresy, but they practice the same kind of fallacy in calling the pre-thousand years teaching "an ancient heresy"! They would say the latter is figurative: so say denominational errorists of remission of sins in baptism and of the burial and resurrection in this ordinance (Acts 2, Rom. 6). In neither case does history represent the church in the first two centuries as opposed to the teaching of real remission, or actual burial and resurrection in baptism, and the reign of Christ in reality, as expressed in Rev. 19:11-16; 20:1-6.

Nullify the historic evidence on the thousand-year prevailing belief in the first and second centuries and the same historic works are nullified on baptism and the weekly communion.

I have before me the Harding-Wilkinson Debate, on the Infant Baptism proposition (affirmed by Mr. Wilkinson). Such history as above mentioned constituted a line of fortification for Brother Harding vastly more invulnerable than the German or French fortifications against their enemies in Europe. It was shown that "the church fathers" up to Origen (third century) gave testimony to the baptism of believers only, giving no support to infant baptism. Origen is its first mentioned advocate and his activities, in relation thereto, were near the second half of the third century. (He was the leading light in the Alexandrian school of that period, to which school many corruptions in doctrine can truthfully be attributed). Likewise, he is the first mentioned, aggressive anti-premillennial teacher. But, notwithstanding Origen's heresies on Baptism, anti-premillennial disciples are now honoring him for smashing (?) in the east what the church had held on the millennium

up to that time! It is true, it seems, that some had held a sensual idea about the thousand years, a counterfeit of the true (as all things true are counterfeited); and this, it may be, had its influence on Origen's antagonism. He was an eminent spiritualizer on this subject; but was so literal in his interpretation of Matt. 19:11, 12 that he conformed physically thereto, though regretting it in after life. (See Neander.) Also, he thought the judgment of Matt. 25 was not to be taken "literally," but rather "as a moment in the age-long process, in which the wicked, including the demons, will be restored by a remedial process of punishment, though there will be various degrees of blessedness, and the sinner's soul can never again be what it was. (Encyclopedia of Religion and Ethics, by James Hastings, page 389.) Why not honor him for such support of Universalism?"

Opposers of pre-millennial teaching honor Augustine for "stamping out" pre-millennial teaching "in the west" in the third century. He held the doctrine of "damnation" to infants (Harding-Wilkinson Debate, page 241), and also taught that the thousand years of Rev. 20 was the duration of the church. Thus he had people believing the end would come in A. D. 1000. (Same Encyclopedia, page 388.) Anti-millennial brethren celebrate the brilliancy of these promoters of apostasy, but pronounce as "heresy" convictions of saints and martyrs of the first and second centuries. Neander, though time after time giving testimony to the fact of the prevailing pre-thousand-years conviction of Christians in the first two centuries (and even later), yet does as brethren are doing now, adhering to Origen and others of the Alexandrian school. He mentions Proclus as an effective adversary of the pre-thousand-years teaching and says there was a strong impression that he considered the Apocalypse as having been written by somebody else than John "for the express purpose of giving currency to the doctrine" he was opposing. He also says the Alexandrians "did not reject the Apocalypse at once." "At once" means *immediately*. Does the language not imply that there came later to be an impression among them such as that which Proclus is represented as very probably having? (See Neander, Vol. 1, page 652.)

What would be thought if brethren should write and publish literature repudiating the true teaching on Baptism and the Lord's Supper as held by the church up to the corruptions of the third century, thus insulting the early martyrs and upholding the woefully changed teaching of Origen and Augustine thereafter on these subjects? It would be no less destitute of sound reasoning and candid truth-seeking than some have written and distributed on the millennial subject, and the two kinds would be parallel. Clement, Polycarp, Papias, Justin Martyr, Irenæus, Tertullian, and other early disciples of the martyr spirit: we appeal to your testimony in the interest of peace, unity, truth-seeking, and brotherly love in the church!

## STUDIES IN THE ORIGINAL TEXT

Jonah W. D. Skiles

4. Does *koinoniai* (being, as it appears, contradistinguished from, and yet conjoined to, the teaching, the breaking of the bread, etc.) refer to the contribution (as in Rom. 15:16; 2 Cor. 9:4; Phil. 1:5[?]; Heb. 13:16?). Is Dr. H. B. Hackett right in the following remarks? (He is giving his reasons for thinking *koinoniai* here refers to the gifts presented in the worship): "Because all the other nouns denote an act, not a state of mind or feeling; because the participle applies to an act rather than to an abstract quality; because the use of the term is justified by Rom. 15:26; 2 Cor. 8:4; and especially Heb. 13:16; and because, as the contributions would naturally be made at their meetings, the several nouns relate, then, to a common subject—viz. their religious assemblies."

The question now hinges on the meaning of the extended expression *tei didachei ton apostolon kai tei koinoniai*. In the first place the use of the article *tei* "the" before each of the nouns *didachei* "teaching" and *koinoniai* "fellowship" shows clearly that there are two distinct items and that the marginal translation (A. S. V.) "in the apostles' teaching and in fellowship" is the correct one. In other words "apostles," does not modify "fellowship."

Hackett's arguments do not necessarily follow. If the conclusion reached above by the writer regarding *tei didachei* is correct, then this item is not altogether an act (for it would include certain states of mind, as in faith, love, etc.). Again the participle could not be used with an abstract quality, e. g., "they continued in love, goodness, mercy, kindness, etc." He is probably right as to the meaning of the word in Rom. 15:26 ("contribution"), 2 Cor. 8:4 ("fellowship"), and Heb. 13:16 (lit. "do not forget doing good and fellowship"), and also in Phil. 1:5 ("fellowship"). These examples, however, merely show that the word *can* refer to gifts, but do not prove that it must always refer to gifts. His last point reasons somewhat in a circle and assumes that Acts 2:42 refers to the assemblies *alone*.

The word *koinonai* is given by Liddell and Scott as meaning first "communion, association, partnership, society" (found in Pindar, Thucydides, Plato, Aristotle, Euripides, Aristophanes); then among secondary meanings is given "a common gift, charitable contribution, alms" (Rom. 15:26; Heb. 13:16).<sup>5</sup> It is a noun derived from another noun (or adjective) *koinonos* "a companion, partner," which in turn is derived from the adjective *koinos* "common, shared in common."<sup>6</sup> Thus the fundamental meaning of the "state of having something in common, partnership" is clear. That this meaning still obtains in the New Testament is clear from 1 Cor. 1:9 *eis koinoniam tou huiou autou* "into the fellowship of his Son" (better "into partnership with his Son"; Gal. 2:9 *dexias . . . koinonias* "the right hand of fellowship"; 2 Cor. 13:14 *he koinonia tou hagiou pneumatos* "the communion (i. e., the partnership) of

5. Liddell and Scott (ed. of 1886), s. v. *koinonia*.

6. Ibid., s. v. *koinonos* and *koinos*.

the Holy Spirit"; and Phil. 3:10 *koinonian pathematon autou* "the fellowship of (i. e., the partnership in) his sufferings." Nine other examples of the same meaning are found.<sup>7</sup> The example in Eph. 3:9 (A. V.) seems on the best manuscript authority to be an error for "dispensation (A. S. V.)" (*oikonomia*).

Two aspects of *koinonia* in the New Testament are then to be seen: "partnership" and "contribution of gifts," the second meaning being a specialization of "partnership" to a particular kind of "partnership in contributing gifts." There is no reason whatever to restrict the meaning in Acts 2:42 to the specialized meaning with the resultant loss of all the possible aspects of partnership that Christians may have with one another. It seems best to translate "they kept on persevering in the (Christian) philosophy set forth by the apostles and in the (common) partnership (with each other)." At least one phase of the practical working of this partnership is seen in Acts 4:32-35.

5. Does the definite article **the** standing before each item here mentioned make each definite and specific?

The use of the article shows that these are separate and distinct items. Cf. Mk. 6:3 *ho huios tes Marias kai adelphos Iakobou* "the son of Mary, and brother of James," where the use of only one article (*ho*) shows that one and the same man is meant. Cf. also Rev. 18:20 *hoi hagioi kai hoi apostoloi hai hoi prophetai* "the saints and the apostles and the prophets," where the use of the article *hoi* before each group shows that three separate classes are meant.<sup>8</sup>

Perhaps before leaving this passage some attention should be paid to *tei klasei tou artou* "in the breaking of the bread." Expressions regarding the "breaking of bread" sometimes refer merely to eating and sometimes to the ceremonial observance. It is clear that Matt. 14:19; 15:36; Mk. 6:41; 8:6, 19; Acts 27:35 refer merely to eating without any ceremonial significance. The reference to the Lord's Supper is clear in Matt. 26:26; Mk. 14:22; Luke 22:19; 1 Cor. 10:16; 11:24; Acts 2:42; 20:7, 11. In Luke 24:30, 35 the reference could be to the Lord's Supper in that the occurrence took place on the Lord's Day and in that the "breaking of the bread" caused the recognition of Jesus, for only the apostles had been present when he had instituted the Lord's Supper (Lk. 22:14), and possibly the repetition of the ceremony recalled the Last Supper to them. In Acts 2:42 it seems that the expression *klontes to kat' oikon arton* could better be translated "breaking bread from house to house" (A. V.) than "at home" (A. S. V.), for the preposition *kata* has a distinctive force at times (e. g., Acts 2:46 *kath' hemeran* "day by day"<sup>9</sup>), but "at home" is expressed by *en oikoi* (1 Cor. 11:34; 14:35), *eis ton oikian* (Lk. 9:61),

7. Phil. 2:1; 1 Cor. 10:16 (twice) ("communion"); 2 Cor. 6:14; Phil. 6; Jn. 1:3 (twice), 6 7.

8. Cf. Robertson, *op. cit.*, pp785-89, for a discussion.

9. *Ibid.*, p. 608, for more examples.

(Lk. 9:16), and *en tei oikiai* (Matt. 8:6). We cannot, however, be absolutely sure in either of these last two instances, but the evidence seems somewhat favorable to the suggestion made.

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#### CONCERNING HORSE CAVE

Forasmuch as, in some parts and papers, a reported change at Horse Cave, Ky. (in attitude or fellowship) has been played up as caused by "premillennial" teaching, the Word and Work wishes to state:

No one connected with this magazine had any previous knowledge of, nor anything whatsoever to do with, this reported change; nor had the "premillennial" doctrine any connection or relation to it. The good brother who serves the Horse Cave church as located minister sought no counsel of us, and has for years avoided cooperation with the brethren of the Word and Work—going so far as to state publicly (in the Gospel Advocate) his disavowal of agreement with the editor of this magazine on lines of prophecy. Nevertheless, for all this, we regarded him still as a brother beloved.

Whatever Horse Cave's new attitude or announcement may mean or imply, neither the Word and Work, nor any of its active friends, nor yet its prophetic teaching, can have any responsibility of blame in the matter. This church and this congregation have suffered much from virulent opposition, if not persecution, and this has had everything to do with events there. We mention this, not by way of extenuation but as offering some explanation.

We make this statement in the interest of truth and fairness, and in order to forestall any possible misunderstanding and misstatement.—Word and Work.

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#### E. A. ELAM ON UNITY AND FAIRNESS

(This is one of several fine letters received from Brother Elam in past years. This letter is here given complete.)

David Lipscomb College, Nashville.

February 14, 1925.

"Dear Brother Jorgenson: Your last kind letter has just been read and I appreciate all you say in reference to peace and harmony. To this end, with no desire or intention of making or countenancing any compromise between truth and error, or of making any one's opinion of the meaning of any scripture a rule of faith and practice for others, I am working with all my power. It is right and just to allow every one to state in clear and unequivocal language his own positions, and this every one must do and will do if it is his desire to teach the truth. Then on the other hand, it is wrong for one to state as another's position that which another disavows. If these two things are not adhered to there can be no peace and harmony.

I regret to see a manifestation of a partisan spirit even in one who tries to teach the truth. Forbearance and longsuffering, gentleness and firmness, are better. To preach the truth ("thy word is truth") in the love of the truth are essential to unity and peace and salvation."

Yours, fraternally,

E. A. Elam.

## BEWARE OF DOGS

"Beware of dogs" is mighty good advice whether we apply it in a literal or figurative way. It was good in Paul's day and it is just as good today. In the Philippian letter Paul associates evil, envious, malicious, ungodly trouble-makers with the snarling cur. You know the dog in the Eastern city was a homeless outcast. It did not get the cuddling and kissing and "mother-love" that dogs in Detroit get. It was a sneaking, sniffing, garbage-can raider; its food was refuse and its home was the alley. Thus, in the old days, that was the way the Jew thought of the Gentile—as a dog, an outcast. The Jew was the home-child of God and the Gentile an alien of the gutter. But in Paul's day things had changed. The high-headed Jew in the church was still making his carnal commands that Gentiles *must* become Jews to really become Christians—they *must be circumcised*. So Paul takes this way of telling them that they are the ones that are now on the "outside"—they are the ones "in the alley"—they are making laws where God has made none; yes, they are "dogs." Beware of such dogs! Members of the church of Christ: Let us all take warning from such an exhortation.

### HE SHALL NOT STRIVE

"He shall not strive": This is one of those fine tributes that Isaiah paid the Redeemer of men some 700 years before Mary embraced her babe in Bethlehem. And today it is one of the ear-marks of a Spirit-filled child of God. The very absence of evil in the lives of men is fully as arresting to the world as the positive elements in our character. There are certain things mentioned in the Bible that "must not be" and their absence must surprise the world. (See 1 Pet. 4:4.) Jesus could have been a man, but could not have been "JESUS" had it not been for His gentleness. He did not so much as cry aloud or break a bruised reed or quench the smoking flax. Rather, he fanned the smoking flax into flame and healed the broken reed. "Blessed Redeemer, stamp thine own image deep on my heart."—H. H. Adamson, in *Vinewood Reminder*.

### THE BELIEVER'S JUDGMENT

Every believer has three judgments. As a sinner it is *past*, as a son it is *continuous*, as a servant it is *future*. As touching his guilt, it is past; it took place on Calvary; as touching his sonship, the Lord is continually judging me, keeping me in the pathway of blessing, lest I stray and waste life's opportunities; and as a servant, it is future.

Every single child of God will stand before the judgment seat of Christ to give an account of his or her life. Oh, I wonder what your life story will be like? It is not your soul, but your service; it is not your sin, but service; and you will stand before Him to give an account of your life.—Keswick Calendar.

# ON FOREIGN FIELDS

## MISSIONARY NOTES

D. C. J.

No other religion has ever so much led people to live for others as has the sacrificial system of Jesus Christ. The gospel is for all and all the saved are to give it to all. \*\* Sister Ethel Mattley's membership is in Central congregation, Los Angeles. \*\* Bro. John Straiton has become treasurer for funds of Lillie Cypert under the South Side church in Ft. Worth, Texas. Address him 2212 Huntington Lane. \*\* Though Sister Joyce Shewmaker, of Africa, was compelled to go to the hospital, she seems to have escaped an operation at least for the present.

Sterling Merritt, of Africa and aged fifteen, has gone away to a boarding school. His mother at the last examination by the doctor seemed to be doing very well. \*\* At a Brazilian prayer meeting a rattle snake over four feet long and adorned with sixteen rattles was killed after a man had kneeled in prayer over it in the dark for half an hour. \*\* Sister Sarah Fox reports Herman as having gone to Tokyo to see something about the religious law. \*\* There is very little if any change in the physical condition of Virginia Rodman, little daughter of Bro. and Sister O. T. Rodman, returned to Oklahoma City from the Philippines. \*\* Does the church in which you worship have a part in the Lord's work in the distant lands as well as in His work here at home? If it does not, is that because you have not exhausted all your resources in leading them to this aspect of apostolic Christianity?

Nashville brethren are doing a large work in visiting hospitals with good literature. Bro. Morehead reports a single trip using about \$6.00 worth of printed matter which was eagerly received. \*\* Along with his numerous other duties, Bro. Dow Merritt sets type for the "*African Breeze*" and does his own printing. He could use some money for more type. \*\* The way is still open for generous souls with little or much to send to help Sister Sherriff deepen her well through granite rock. \*\* Formerly a teacher in Harding College, Myrtle Rowe of the African field, greatly enjoys her work there. She sees much need of a cultivator and a planter to speed up the farm work so more food can be raised to save so much outlay of money. \*\* A blind girl, one of their converts, is teaching Lowell and Odessa Davis in Chinese. \*\* The practically-minded Alvin Hobby, of Africa, was asked by Bro. Merritt to prepare a description of a sun-light film slide projector and his plans and description were so well received that the Department of Native Education is having 150 blue prints made which will go to all the schools of the province. \*\* Fifteen acres of cow pease have been planted on the Reese mission near Livingstone, No. Rhodesia. \*\* Sister Merritt has to continue prolonged and expensive electrical treatments at intervals of a few months.