

# THE WORD AND WORK

Volume XLII, December, 1948

## To My Savior

He did not have to leave God's throne  
To cradle in a stall,  
Nor leave the Royal Courts above  
For Pilot's judgment hall;  
He was the Lord of all!

He did not have to bear the shame  
Of Calv'ry's cruel tree,  
The nail prints, nor the crown of thorns,  
The hours of agony;  
God's only Son was He!

He did not have to die condemned,  
A king whom angels laud,  
He did not have to come to earth  
The ways of men to trod;  
He was the Son of God!

But for my sake He had to die,  
To win for me God's favor;  
He had to be the Lamb of God,  
If He would be my Savior.

—Helen Western

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## WORDS IN SEASON

R. H. B.

### DIVISIONS OF CHRISTENDOM

That it is God's will that His people should be *one*, needs not to be proved or argued. Over and over again we hear the fervent appeal to unity. 1 Cor. 1; Rom. 15; Eph. 4; Phil. 1, 2. And every Bible student knows how the Lord Jesus prayed in that last prayer of the upper room that His disciples and all that should believe on Him through their word might be one, even as He and the Father are one. Surely the prayer of the Son of God could not go unanswered.

But what do we see today? A Christendom split up and divided into many sects, parties, organizations, denominations. The official religious census lists above 600 sectarian organizations claiming to be Christian representing every shade and stripe of belief and of unbelief—some great and strong, comprising millions of members; some small and weak; some earnest and strict; some lax and worldly;

some dogmatic and exclusive; some heterodox, some orthodox; some liberal and genial; some fighting and condemning all the rest; some advocating brotherly alliance and amalgamation of all. The history of the rise and growth of these sectarian denominational bodies, the divisions of christendom would fill many volumes. How did it come to be so?

### **THE PROCESS OF DIVISION**

The process of division and disintegration began in the days of the apostles — under their very eyes as it were. John speaks of some that seceded from the congregation of Christ in his day. "They went out from us," he says, "because they were not of us, for if they had been of us they would have continued with us; but they went out that they might be made manifest that they all are not of us." (1 John 2:19.) He speaks of one Diotrephes, who covetous of pre-eminence threw even the apostle John and his messengers and friends out of the church (3 John 9, 10). Paul tells of Hymenaeus and Philetus, men who concerning the faith had erred and by false teaching overthrew the faith of some. And there were the Judaizers who dogged the steps of the apostle and sought to turn away the new converts from the gospel of the grace of God. Jude and Peter speak of false prophets and teachers. Nor was the outlook for the future any better. In his farewell address to the elders of Ephesus Paul says, "I know that after my departure grievous wolves shall enter in, not sparing the flock; and from among your own selves shall men arise speaking perverse things to draw away the disciples after them . . ."

### **THE TIE THAT BINDS**

The question now arises — Has God provided any means to secure the unity of His people? Will His flock for evermore be the helpless prey of wolves? Is there no fold of safety for them? If I should want to bind a number of sticks together into a bundle would I not use some sort of adequate tie that would hold them together. I would not use a spider's web, nor a sewing-thread, nor a flimsy cotton string, but I would use strong cord, even rope or wire. Did God fail to provide adequate bonds to bind His people together in unity? Some evidently must have thought that He failed in that, for they set to work to make good His omission: they constructed hoops, bands, chains, of their own manufacture and devising to supply the lack — creeds and disciplines, rules and by-laws, orders and organizations, ecclesiastical governments to hold their respective constituencies together. And they have succeeded amazingly well in some instances. But it is to be feared that what was so held together was not God's flock. Some of those organizations are rather like Noah's ark, full not just of sheep, but of all sorts of animals. Is that result the oneness which God desired and for which Christ prayed? They have achieved union but not unity.

That still leaves us yet with the question, Did God make any provision to secure that unity of His people which He so greatly desired? He must have. In fact He did. He has provided a two-fold bond — a rope made up of two strands, as it were. One of these strands is the common faith which binds His people together. But

at once the question will come back — What faith? Faith in what? Is it not there that the difficulty lies? Men do not agree in their understanding of religious truth. But that is not the faith that is meant. The faith that unites is faith in Christ; and not only that He is the Christ the Son of the living God, but that He is also the only Light, the only Teacher, the only Master, the only Authority. The Christian who knows his place accepts only Christ — Christ alone. He owns no other allegiance. He calls no man his authoritative Rabbi, or Father, or Teacher. He takes His teaching only from Him. He is not only the last court of appeal, He is the only one. And in Him are all the treasures of wisdom and knowledge hidden. This is the pure Christian faith. The Christian believes the Old Testament because Christ endorsed it; he believes the teaching of the apostles because they speak Christ's word. He may accept help from men only as they are able to point out Christ's word to him. Everything is referred to Him, and to be verified by His word. This is the only sort of faith that unites. When some alien authority intrudes itself between the disciple and his Lord — when some human creed, tradition, or leadership comes in and is followed, division becomes inevitable. The Christian's belief and doctrine is Christ.

#### **KNIT TOGETHER IN LOVE**

But given this much, the unity is not yet completed nor assured. This is only one strand of the rope, and it cannot of itself hold. There are too many things to fall out about — misunderstandings, personal dislikes, differences of judgment, jealousies, human interests and what not; these will quickly disrupt the unity and fellowship of Christ's people. Another strand is indeed in the tie that binds. What is it? It is the chief distinctive mark of the true Christian: *Love*. "Their hearts being knit together in love," says the apostle (Col. 2:1). And hearts knit together in love are not easily sundered and torn apart. "By this shall all men know that ye are my disciples because ye have love one for another," said the Savior. Given the common faith as the basis, love makes the bond perfect. It surmounts all the difficulties — for difficulties will always arise: the devil sees to that. But love suffers long and is kind; it envies not, is not puffed up, is not rude of behavior, nor bent to obtain its own rights and advantages; it has no selfish ends; it is not impatient and irritable; it holds no grudge nor remembers insults; is never glad when evil is done, but rejoices in all that is right and good; it bears, endures, hopes, believes all things, and never fails. And without it all else is worthless. Even unity. Take love out of Christianity, and only the shell is left; the heart and the kernel is gone. Why should such people be united? *God has never made provision to hold together a people who do not love one another.* Better that they be broken up and scattered to the winds than that they should stand united to misrepresent the God whose Name is Love. Love can indeed be stern and severe where it must be so; but its common and habitual way is that of kindness, mercy, compassion, forbearance, and helpfulness. And where that common faith and that common love combine, there is a bond which all the powers of hell cannot break.

# NEWS AND NOTES

Alexandria, La.: "The church of Christ, 2026 Day Street, has sold the property at that location and bought two lots on the corner of West Fourth St. and McArthur Drive. The new building in which services will be conducted will be started as soon as materials are placed on the ground. At present Sunday morning services are conducted in the home of Brother and Sister Burgess on the corner of Louisiana Ave. and Day Street, and mid-week services in the home of Brother and Sister Fontenot on West Fifth Street."—W. J. Johnson.

Dallas, Texas: "The gospel of the wonderful grace of God was preached and Christ glorified in our recent one-week of lectures from the Book of Ephesians at Fair Park church. Through Brother Frank Mullins the Holy Spirit marvelously blessed us as our heavenly position in Christ was vividly set forth, with all the attending spiritual blessings. It is indeed refreshing in these days to find men of God, who, because of their faith in, and experience with God, can unfold His love and the assurance He would have His people know and believe. Thanks be unto God for His unspeakable gift. Those in attendance at Fair Park are rejoicing in His infinite grace. 'Let him who boasts, boast in the Lord.' (1 Cor. 1:31, R. S. V.)"—H. E. Beck.

Dugger, Ind.: "Our meeting, with N. B. Wright preaching, closed Sunday night with an interest that probably called for another week's meeting. There were twelve responses. (Brother Clymore named six that were baptized and two that returned to the Lord in his letter to the publisher.) The future will determine whether it was a real revival."—Maurice Clymore.

## In This Issue

In this issue we are bringing to our readers a very interesting sermon on **Christian Science** delivered by H. L. Olmstead as one in a series on religious errors. We bring you a third article from Brother Boll on **Christ's Teaching on Preyer**. There are more to come in this series on prayer, and they are very

fine as can be seen by the first three. Under a rather long caption Brother Dennis Allen begins a series of lessons on **The Educational System of the New Testament Church**. Brother Allen took his masters in Christian Education, and is especially fitted to bring us these lessons.

## Renew Promptly Please

Again this year we wish to make a special appeal for prompt renewals to the Word and Work. In December we wish to get our 1949 subscription campaign well under way. Hundreds of names will expire in December and January and we shall miss everyone who fails to renew. We need you in our printed-page audience and you can well profit by our lessons. This year, let us break all records in a large reading audience, but before we can minister to you in spiritual things we must expect from you the material. Thus at the year-end we must, as it were, pass the basket. For the dollar and a quarter you put in you'll receive our Bible lessons for a whole year—and the worth of these cannot be measured by silver and gold. Why not increase our list by including a club of four or more with your name?

## Inexpensive Gifts

As a Bible school teacher you may wish to give a little remembrance to those in your class. Here are some ideas: Metal Scripture pencils, 10¢; Christian Art Mirrors, 10¢; Book Marks with tassel. In the book marks you may get a listing of "Most Precious Parables"; Most Beautiful Chapters; Most Wonderful Psalms; Glorious Bible Promises; Books of the Bible; Greatest Miracles of the New Testament. Price, 5¢, 12 for 50¢, 25 for \$1.

While they last: **Six Books to Color** in gift box, 75¢; regular dollar value.

## World Vision Bible

For those who prefer the King James Version we recommend the World Vision Bible as being a good buy. The World Vision feature is a series of essays on fundamental truths in the back. Large type edition in cloth, \$6.00; a smaller edition with clear type bound in

morocco, \$12.00 It's a beauty. Order from the Word and Work.

Camp Taylor, Ky.: "We closed another Gospel meeting at the Camp Taylor church Sunday night, November 21. J. E. Blansett was our evangelist for this special effort. Twenty in all came forward during the meeting: four were baptized; five were for restoration and membership; the remainder came for restoration and rededication. A spirit of revival reigned with unusually fine crowds throughout the meeting. A daily Bible class did much good. Bro. Blansett brought forceful messages well-seasoned with scripture quotations. One family drove 80 miles to the meeting three times, bringing others with them twice. On the last night thirty of Brother Blansett's kin-folk were in the audience—many of these were regular in attendance. A brother in the flesh, Joe A. Blansett, had charge of the singing, which added much to the revival. During the meeting the men of the church put a new roof on the church building. Camp Taylor is a growing congregation."—J. R. Clark.

#### Winter Song Tour

If God wills, and sees fit to provide two months of extra help at Dudley house (Missionary and Great Songs Office), Brother and Sister Jorgenson will journey to the West again in January, returning in February. This would be the eighteenth western song tour in eighteen years. Travel would be by automobile, along the southern winter route.

#### Ex-missionary Disabled

"Our beloved brother, Herman J. Fox, for many years a faithful missionary in Japan, is flat on his back with a bad back trouble that has

plagued him for years. Former friends and supporters, and any others interested—please communicate with Missionary Office, 1046 Dudley Ave., Louisville 4, Ky.

—E. L. J.

#### Second-hand Songbooks

Great Songs Press has now on hand 100 hymnals ("Great Songs") to sell in one lot at 30¢ each post-paid, or 25¢ local. These were used two years and replaced with new ones, same kind. Shape notes, good condition; should serve several years. First request (cash or C.O.D.) gets them.

"Faith of Our Fathers" is omitted this month for the reason that the 1948 pamphlet is already full—48 pages. The new series will commence in January. The entire 1948 series will soon be available in pamphlet form free for the asking. Order from E. L. Jorgenson, Louisville 4, Ky.

Huntington, Tenn.: "I have been reading Word and Work for several years, and have received much spiritual food and strength from it. Our faith is increased and strengthened by the testimony of other faithful ones. I certainly approve of the tolerance and love manifested by the writers toward brethren with whom there are some differences."—Aline G. Ross.

Three young people confessed Christ and were baptized on a recent Sunday at Highland church, Louisville. E. L. Jorgenson was Highland preacher that day.

Interested congregations are being asked to give one Sunday's contribution to the Sellersburg Children's Home before the first of the year to wipe out the present debt. Several gifts of as much as \$250 is desired from churches.

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#### TWO SELLERSBURG ELDERS CALLED HOME

In the short period of four months two of the faithful elders of the Sellersburg congregation have passed to that "Land where we never grow old." Brother George Leach, age 68, died August 1, and Brother Walter McCammon passed away November 12 at the age of 73. We worked with both of these brethren when we were all young men and have been closely associated with them for many years in the work of the church. They were zealous, consecrated men in the Lord's work. We sadly miss them. Often we counselled together. When we take our place in the Sunday morning meeting we find our eyes searching for Brother George Leach and Brother Walter McCammon, but their seats are vacant; they are gone but yet they live, for, "To live in hearts we leave behind is not to die." We cherish their memory.

—W. H. Dougherty, A fellow-elder.

# THE HOUR OF RESURRECTION

J. Edward Boyd

Does John 5:28, 29 prove that all the dead, "the just and the unjust," will be raised at the same time? Some assert emphatically that it does. After quoting this passage a recent writer comments: "Thus the resurrection of good and evil will be in the same hour. The bodies of all, both good and evil, are to be raised at the same time . . ." So, in the view of this good brother, that settles it. No doubt many agree with him. If that position is correct, there can of course be no two resurrections, first of the righteous, and then, after a considerable interval, of the unrighteous; and such scriptures as appear so to teach must be so interpreted as not to conflict with this view of the meaning of John 5:28, 29.

And that there are passages which do appear to set forth the idea of two resurrections can scarcely be denied. The many attempts to "explain" them is evidence of this. We are told (in Rev. 20) of a "first resurrection," which inevitably suggests that there will be a second. Those who are in this first resurrection reign with Christ a thousand years; "the rest of the dead lived not until the thousand years should be finished." Here's the picture: between the coming of Christ to take vengeance on His enemies (chapter 19) and the judgment of the great white throne (20:11-14) are two resurrections, separated by a period of one thousand years! Then look at other New Testament passages. It is "the dead *in Christ*" that shall rise first. (1 Thess. 4:16.) "They that are Christ's at His coming. (1 Cor. 15:23.) Jesus spoke of a "resurrection from the dead" — an experience to be *attained* by those accounted worthy. (Luke 20:25, 36.) These cannot die any more; like those of the first resurrection of Rev. 20, the second death has no power over them. Paul also spoke of attaining "unto the resurrection from the dead." (Phil. 3:11.) More literally translated it reads, "the out-resurrection from among the dead"; but not as in the King James, "of the dead."

Since from these scriptures it does appear that there will be two resurrections, it will be well to examine carefully the statement of Jesus which is relied upon to prove otherwise. The assertion that all will be raised at the same time is based upon the assumption that the word "hour" is necessarily limited to a very short period of time, as our ordinary hour of sixty minutes. If therefore it is shown that in New Testament usage this word can and sometimes does cover a period of great length, the foundation of the argument crumbles and we must look elsewhere for the answer to the question, "Will all the dead be raised at the same time?" And we do not have to go outside this same fifth chapter of John to find decisive evidence. Indeed, it is only three verses away — back in the 25th: "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." It is quite generally understood that Jesus here was speaking of the impartation of spiritual life to those dead in trespasses and sins. Can it be said that that hour, which Jesus said was even then present, was one of only sixty minutes dura-

tion? Indeed, it has continued through centuries past, and still continues; the dead yet hear His voice and live in this twentieth century, even as they did the first. If, then, the word "hour" in verse 25 has already covered a period of nearly two millenniums, why is it thought incredible that in verse 28 it extends one thousand years?

If there is need of further evidence, it can easily be found in a number of other passages. Examination of a Greek concordance reveals that the word here translated "hour (*ora* — pronounced "hora") occurs in the New Testament about one hundred times. Sometimes it does mean sixty minutes, as in John 11:9: "Are there not twelve hours in the day?" Frequently it cannot be so limited. It is the word used by Paul in Philemon 15: "For perhaps he was therefore parted from thee for a season." (It is translated "season" also in John 5:35 and 2 Cor. 7:8, in both King James and American Standard versions.) Philemon's slave Onesimus had run away, had traveled from Colossae to Rome, had been converted by Paul; surely he had been separated from his master more than sixty minutes! In 1 John 2:18 we read, "Little children, it is the last hour." How long is this hour? Jesus said to the woman of Samaria (John 4:21, 23): "The hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth." Was Jesus speaking of conditions which would prevail for just a small part of a day? On the contrary, it is evident that this hour also has continued through many centuries.

From these clear and indisputable facts we conclude that John 5:28, 29 does not prove that all the dead will be raised at the same time. Indeed, in this very passage two distinct resurrections are in view: The resurrection of life and the resurrection of judgment. And the order in which they are mentioned corresponds with that of Revelation 20, where those who have a part in the first resurrection will not suffer the second death. Theirs is truly the resurrection of life. The meaning of the statement of Jesus seems clear enough: the time will come (Mr. Weymouth in his "New Testament in Modern Speech" uses the word "time" to translate *ora* here and in the other passages considered) when all the dead will be raised, first the righteous and then the wicked. How much time will intervene between the two does not here appear; but the language permits an interval of indefinite length. Why not accept the clear statement of Revelation 20 that it will be an interval of one thousand years? "The rest of the dead lived not until the thousand years should be finished."

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"Take Christ out of the Bible and we have a harp without a player, a song without a singer, a palace with all the doors locked. Put Christ into the Bible and the harp strings are smitten with a master hand; a voice of song is heard as when a lark sings from the midst of dew-wet grasses soaring aloft to meet the coming dawn; all the doors of the palace are swung wide open and you may pass from room to room, down the ivory galleries of the King beholding portrait and landscape, beauty and truth; you will have a scarlet thread, the crimson of the BLOOD OF CHRIST, that will lead you through the infinite treasures of royal Grace along the winding ways of redemption and glory."—Dr. Haldeman.

## THE LORD'S PRAYER (No. 2)

R. H. B.

Looking over this wonderful prayer again we see that it is divided into two main parts — the former of which contains three petitions, the latter four — and that the first part is concerned with God's interests, whereas the petitions of the second part concerns our affairs. So it is God first! Surely that is significant. It is not that every prayer must necessarily begin so (though it would not be amiss if it did), but that in all true prayer God comes in for first and foremost consideration.

If we examine the great prayers of the Old Testament we shall see how God and God's glory and honor are always put in the foreground. It was so in Moses' intercession for Israel (Exod. 32); in Solomon's great prayer at the dedication of the temple (1 Kings 8); in Daniel's prayer on behalf of his people (Dan. 9); the great prayer of confession and penitence in Nehemiah 9, and in all the prayer-psalms. Those men of God of old pleaded the honor and glory of God's name, and put His rights and claims above all else, as here the Lord Jesus does in the Lord's prayer. First of all it is "Our Father who art in heaven . . . thy name . . . thy kingdom . . . thy will." The things of God come first, then our personal needs and desires. But if we so pray from the heart we do not thereby suffer any loss, for in the honor of His name, the glory of His kingdom, the fulfilment of His good will all our highest hope and happiness are bound up.

The first of the first three petitions is "Hallowed be thy name." It is a prayer that God's Name be revered and held holy among men. It is not merely that the Name of God should not be used as a by-word as in common swearing and profanity, nor that it should not be used to establish a falsehood, as in perjury, which is the thing forbidden in the third commandment (Exod. 20:7). It means far more than that. God's Name is His character; and, secondarily stands for His reputation among men. That He should be truly known, that He should not be misrepresented, that His Name should not be despised nor blasphemed, but honored and exalted — that is the real point of this first petition. We know how jealous God has ever been for His Name, and how many things He does and has done "for His Name's sake." Upon the knowledge of and regard for God's Name hangs the hope and salvation of mankind; and all the work of our Lord Jesus is summed up in this, that He manifested God's Name to His own who were in the world, so that through them it might be made known to all men. (John 17:3, 6, 26.)

The request of the second petition, "Thy kingdom come" is in its broadest and final sense a prayer that God may be given His place as the supreme and only Ruler. This naturally leads to the third petition (for the fulfilment of the third will follow as the consequence of the first and second) — "Thy will be done on earth as it is in heaven." How is God's will done in heaven? Perfectly and absolutely, you say. But we must not get the idea that this is under



compulsion, as though it were a penitentiary, where the inmates move by order and command in lock-step, like so many slaves and prisoners. There is no place in the universe where intelligent beings are happy and so free as in heaven, yet no place where obedience is so perfect. There they obey God joyfully, wholly and wholeheartedly from love and not from fear. Will the day ever come when it will be so on earth? If not, why would the Lord Jesus have taught us so to pray?

Now from the lofty interests of God, in which really the happiness of all mankind is wrapped up, the great Teacher turns to our own individual and personal concerns. And, strange to say, He begins with the bread-and-butter question. We might have expected that He would have put our spiritual need, which is indubitably the greater and more important, first. But He knows the pressure of our problems and the anxiety that so easily besets us; and He would have us know that He is not indifferent to our earthly and bodily needs. Here also the assurance that God can and will see to those needs is implied in the very prayer which the Lord gave us. He did not mean that we should ask in vain, but, as further on in the Sermon on the Mount He taught His disciples, He would have us to cast all our cares upon the Father in heaven: "Give us this day our daily bread" — not anxious about the future days, for sufficient unto the day is the trouble thereof; yet, also, as Luke gives it, including all future days: "give us day by day our daily bread."

The supreme spiritual need, the need of forgiveness, is brought forward in the next petition: "forgive us our debts." And we are to ask Him to forgive us *as we have forgiven our debtors!* So important is this point that, at the close of this prayer, the Lord again repeats it and insists upon it!

Now another petition — really two petitions that hang together — "bring us not into temptation, but deliver us from evil." This puzzles the mind of some. Would God lead anyone into temptation? Is it not written elsewhere that "God cannot be tempted with evil, and he himself tempts no man"? (Jas. 1:13). True. But there is a difference between tempting a man and leading him into a place or a situation where he will be tested and tried. God does not do the one, but He does do the other that He may prove us, and test the genuineness of our faith and loyalty. He himself does not tempt any man with evil, but He suffers us to be tempted — all of us, each one of us, at some time — but never (as Paul tells us) above that which we are able to bear, nor without giving us a way of escape. Yet it is unspeakably better to be kept from temptation. "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." How many a fateful temptation has been avoided by timely prayer! How many a battle has been fought and won in the secrecy of the closet, before ever it came to the field of conflict! So pray to be kept from temptation, for we dare not face it needlessly.

And with that goes the further request: if we do have to face it, may we be kept from sin! When by God's will we have to fight the warfare without and within, may we know the victory that comes

by faith. "Each victory will help us some other to win."

We note a startling change here in the wording of the Revised Version, not merely that we be kept from evil, but from the Evil One. The word itself, as it stands in the original, does not decide whether evil in the abstract is meant, or a person, the Evil One, that great and terrible spirit of evil, who is called the devil and Satan. The evidence favors the latter. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness — the armies of evil spirits — in the heavenly places (Eph. 6: 10-12) — and against him who has command of them, who is spoken of as "the prince of the powers of the air, the spirit that now worketh in the sons of disobedience" (Eph. 2:2.) He is the real antagonist. And we are no match for him. Whether he comes as the serpent to deceive with "the wiles of the devil," or with threat and brute force, as the roaring lion, seeking whom he may devour or — most awful of all — in the guise of an angel of light to mislead and entice us with charming lies, he is too much for us; we can only flee for refuge and defense to Him who has conquered Satan on our behalf. In no other way can we prevail. We do well to sing those old words:

"Other refuge have I none,  
Hangs my helpless soul on thee,  
Leave, O leave me not alone,  
Still support and comfort me.  
All my hope on thee is stayed,  
All my help from thee I bring,  
Cover my defenseless head  
With the shadow of thy wing."

It is a serious matter, very grave, and fraught with heavy consequences. Foolish men may, but the Bible does never, speak lightly of Satan, but always in solemn tone. But those who seek refuge in Christ are more than conquerors through Him who loved them.

Now we look back over the Lord's Prayer, again we know that we have not exhausted it. It is just beginning to open up, and to unfold its significance and manifold application. Truly a child can lisp it, but the wisest and greatest of God's saints have not fathomed its profound depths. It is indeed (as some one has called it) "The prayer that teaches to pray." How often, when the heart is dead and dry, and we cannot find how to pray have we been led through this sweet and simple prayer into true, earnest petition, into thanksgiving and praise, into intercessions and supplications, into lowly adoration and worship!

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"A skeptical attitude towards the records of the Old and New Testaments is today a mark of ignorance or semi-knowledge. . . . The leading scientists have returned in great measure to what may be termed the traditional views on the subject, and nowhere is this more strikingly the case than as regards the historical records of Scripture." —A. H. Sayce.

# THE EDUCATIONAL SYSTEM OF THE NEW TESTAMENT CHURCH

Dennis Allen

The results produced by the New Testament church have not been equalled by any generation of Christians since that time. This fact has led the author to feel that we would do well to study thoroughly their educational system that we might discover the cause of our failures and remedy them. The Holy Spirit guided the apostles in establishing the church as He intended it. It is evident also that God intended the inspired record of the organization and activity of the New Testament church to be an example for each succeeding generation of Christians. The conditions and circumstances of human life are constantly changing but human nature and human needs remain the same, hence even the methods of Christ and the apostles will be found with reasonable adaptation to be the best and most effective even today.

## CHRIST—THE FOUNDER AND THE FOUNDATION

“For other foundation can no man lay than that which is laid, which is Jesus Christ.” (1 Cor. 3:11.)

The world has one peerless Teacher, and until we are willing to sit at His feet and learn of Him, His message and His methods, we will find no real solution of the perplexing educational problems of our day. The coming of Christ ushered into the world a new era of religious education. God in the flesh had come, not only to teach, but also to redeem and thus give to man the power to follow that teaching. This was the great failure of Hebrew education.

The title most often given to Christ was that of Teacher. He is called Teacher six times in reference to Himself, twenty-three times by His disciples, and ten times by His opponents. He is not only termed a teacher along with Shamai and Hillel, but “the Teacher.” The term used to designate His followers, disciples or learners, is used 142 times in the synoptics, and carries the idea of one enrolled in the school of Christ. (J. M. Price, *Introduction to Religious Education*.)

Jesus was evidently pleased with the title of “Teacher” for He once said to His disciples: “Ye call me Teacher, and, Lord; and ye say well; for so I am.” (John 13:13.) All of this indicates that teaching was Jesus’ primary activity during His earthly ministry. There was a very definite reason for this which Jesus revealed in His own teaching. He once said to the Jews:

“No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they all shall be taught of God. Everyone that hath heard from the Father, and hath learned, cometh unto me” (John 6:44, 45.)

*Jesus recognized that teaching was God’s method of drawing men unto Himself, but He made it clear that that teaching must have its source in God.*

Little is said about the preparation of Jesus for His ministry further than the statement of Luke that He grew in wisdom and stature and in favor with God and man. (Luke 2:52.) Apparently He did not attend the Jewish schools of His day which were conducted in the synagogues of every important Jewish community by

the scribes, Pharisees and learned rabbis. As Jesus was teaching in the temple the Jews marvelled at it and said: "How knoweth this man letters, having never learned?" (John 7:15.) Jesus' methods of teaching His own disciples and His general attitude toward the doctors of the law indicates that He had little respect for their system of education. To the lawyers He said: "Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." (Luke 7:52.) Their instruction only served to defeat the true purpose of Hebrew education which was to prepare the nation for the Messiah. The scholars produced in these schools were held in high repute among the Jews at the time of Christ, but they were bound by a narrow legalism and an extreme regard for their traditions. The letter had crowded out the spirit; the intellect was fully trained but the heart remained unchanged.

Yet in spite of the fact that Jesus followed no special course of study, won no degrees and could not even be called a scholar by the world's standards, still He was eminently qualified as the Master Teacher. He received His message from God. (John 8:28.) He knew the Scriptures and their proper interpretation. He knew men—their natures, their needs, their desires, and could sympathize with every condition of human life. For "he himself knew what was in man." (John 2:25.) He dealt with the fundamental needs of man. No other teacher had solved the sin question. He loved men supremely and proved His love by His life and, above all, by His death. He revealed a perfect system of truth, for He was Himself the Truth. His life was the embodiment of His teaching. His methods of teaching have never been surpassed. But above all else He deserves this title because He is first of all man's Savior and then his Teacher, otherwise His teachings would only produce despair in the hearts of men.

#### HIS AIMS

Jesus several times clearly stated His aim in coming to the earth. (Luke 19:10; Mark 10:45; John 6:38.) With respect to His pupils His aim was to secure their salvation—to give them eternal life (John 3:14-16; 17:2, 3.) The ultimate end of His education was beyond this life, and yet it had definite implications for this life. Jesus intended for His disciples to begin in this life to do the will of God. (Matt. 7:21; 12:50.)

The major portion of Jesus' teaching was concerned with the coming kingdom of God, which indicates that its establishment was one of His major aims. This kingdom could not come in a visible form however until it had first come in the hearts of men.

With respect to the individual, Jesus' aim compassed the whole life. No other educational program had been so complete. He gave attention to every phase of life: physical, moral, intellectual, esthetic, vocational, social, and spiritual. To His disciples He said: "Ye therefore shall be perfect, as your heavenly Father is perfect." (Matt. 5:48.)

## HIS UNDERLYING PRINCIPLES

Undelying all of Jesus' teaching were certain fundamental principles which need to be brought to light because of the general departure from them in most educational circles today.

1. He taught that truth is eternal and unchangeable. Although He recognized that man's conception of truth was imperfect and in the Christian would be progressively greater, He never confused man's *conception* of truth with the truth itself.

2. He proclaimed a definite gospel message, the knowledge and acceptance of which was essential to eternal life.

3. He taught that man has the freedom of choice and is responsible for his choice.

4. He secured motivation through definite promises of rewards and punishments.

5. He was primarily concerned with the *will* of man in His teaching. To bring their wills in line with the will of God was the goal set for His disciples.

6. He taught submission to Himself as Lord. In Him alone could men find every need supplied.

7. He never taught just for the sake of conveying knowledge, but to motivate action on the basis of the knowledge.

8. Jesus opened no formal schools, instead He announced a Kingdom. He taught that all of life has educational value when lived in accordance with His principles and by His power.

9. He recognized the principle of learning by doing, e. g., He sent out the disciples to proclaim the kingdom while they were yet inexperienced and ignorant of many fundamental truths, but they grew because of the experience.

10. He recognized the importance of close fellowship with kindred spirits in the educational process.

11. He made great demands of His disciples, emphasizing the necessity of the surrender of all for the sake of the kingdom of God.

12. He exalted the home by His general teaching, for He made the spiritual ideal of the family life basic in the kingdom of God. He stressed the fact that God was the Father of men who are in right relationship with Him. They then are His children and are to consider one another as brethren.

## HIS PREPARATION FOR LEADERS

As Jesus entered into His public ministry of preaching and teaching, He began to gather around Him certain men whom He trained to carry on His work. Most of them were apparently given a special call to follow Him. They evidently spent the most of their time with Jesus, hearing His teaching of the multitudes, seeing His mighty works and receiving much private instruction. This intimate association with Jesus was the main secret of their training. He did not gather His disciples into a class room for formal training. In the varied activities of their daily lives Jesus found abundant opportunities for driving home in a forceful way the lessons which He would implant in their hearts. Occasionally Jesus gave sharp re-

bukes to the disciples or upbraided them for their lack of faith, but most of His teaching was of a positive nature and that of a living example.

During the time of Jesus' ministry the minds of the disciples never grasped the true purpose of His coming or the fact that the kingdom of God was not "immediately to appear." Only after the resurrection were the minds truly opened to understand the Scriptures and the Lord's program for this age. (Luke 24:45-47.) Even then their preparation was not complete. Before they began to witness of these things they were to tarry in Jerusalem until endued with power from on high. (Luke 24:49.) It was the indwelling presence of the Holy Spirit which completed the education and training of the twelve for the great work before them.

### HIS COMMISSION

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed. . . . And Jesus came to them and spake unto them saying, All authority hath been given me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world. (Matt. 28:16, 18-20.)

As Jesus had been primarily a Teacher during His earthly ministry, so before His ascension He set forth the future work of His disciples in educational terms. The Great Commission was not only a missionary challenge, it was a compact declaration of their program of work after His departure. Several points deserve emphasis:

1. The supreme authority of Christ was behind it.
2. It was a missionary program. They were to "go." They were not to expect others to come to them for the message.
3. It was personal—"go ye." There was a definite responsibility placed upon each one of them to go.
4. Their program of work was expressed in educational terms. They were to "make disciples" and "teach." Christian education was then the process which Christ designed to accomplish His purpose of the evangelization of the world. However, it should be noted that the term "make disciples" indicates that the first goal was to be allegiance to a Person, the Son of God, not adherence to a doctrine.
5. There were two aspects of the educational task—(1) the evangelistic, and (2) the systematic instruction following conversion and baptism.
6. The content of the instruction was to be comprehensive—"all things whatsoever I have commanded you."
7. The instruction was to be with the definite purpose of securing action. The convert's life was to be redirected on the basis of the teaching he received—"teaching them to *observe*."
8. The accompanying promise is the never-failing presence of the Lord with those who go. The work was not their own, but Christ's. With this confidence they were to go forth.

# THOUGHTS WORTH WHILE

D. H. F.

## TESTS OF SPEECH

A distinguished speaker addressing a college group not long ago proposed three tests of speech which are very searching and stimulating:

The first was this: "Can you instruct without insulting?"

The second was this: "Can you contradict without antagonizing?"

The third was this: "Can you rebuke without humiliating?"

Has any of us ever stood successfully any one of these tests of speech without taking into account all of them together?

Yet they indicate goals in conversation to which all of us might well aspire.—*Kind Words.*

## CHRIST THE LIGHT OF THE WORLD

An artist once drew a picture of a wintry twilight—the trees heavily laden with snow, and a dreary, dark house, lonely and desolate in the midst of the storm. It was a sad picture. Then, with a quick stroke of yellow crayon, he put a light in one window. The effect was magical. The entire scene was transformed into a vision of comfort and cheer. The birth of Christ was just such a light in a dark world.—*S. S. Chronicle.*

## TRUE, EVEN AS MISUNDERSTOOD

The night was dark, the road a lonely one. A man named Kline, lying in wait for one whom he believed to be his enemy, and whom he had decided to kill, was startled to hear the voices of several children raised in singing. They were returning home after having practiced some hymns at their Sunday school. And what were they singing? The guilty conscience heard, "Jesus died for Auld Man Kline, and Jesus died for me." Terror stricken, he fled to his home. Next time there was a gospel meeting held he was present, and before long he was able to sing with the children, "Jesus died for all mankind, and Jesus died for me."—*Baptist Adult Class.*

## THE UPWARD LOOK

There is not much in the world of men today to rest the eye or give peace to the heart. The scene reminds one of the view from a mountain on a summer afternoon. As one's eye sweeps the horizon, thunderheads may be seen accumulating at several points of the compass. So, now, ominous clouds are mounting from the fields of international relations, of capital and labor; starvation hovers like a black cloud over millions; crime is rampant again; and there is much confusion even in the church. While a Christian cannot ignore these things, yet he will have no peace at all if he fixes his gaze upon them. We must stop frequently, in the mad rush of these days, and look up. When Stephen "looked up stedfastly into Heaven," he lost sight of

his persecutors, and "saw the glory of God, and Jesus standing on the right hand of God." We are to keep "looking unto Jesus the Author and Finisher of our faith." It is He alone who can give us peace; it is He who will surely come "in the clouds of Heaven with power and great glory"—perhaps in the not distant future; and at His Name every knee shall one day surely bow, "of things in Heaven, and things in earth, and things under the earth."—*S. S. Times*.

#### HOW DOUBTS WERE OVERCOME

A boy came to his pastor speaking of his doubts. The pastor listened to it all, while his own heart beat with the tenderest pity for the lad. "It is a most serious hour for you, my lad," the pastor said; "will you do me a favor this afternoon?" "I will, with pleasure; tell me at once what you would have me do." "Go for a visit this afternoon to an old blind man," whose name he called, "and read to him several chapters from the Word of God."

The lad was pale, how could he do it; what would he read? The pastor told him what to read, and asked that again at seven that day he join him in the study to tell how his visit went. At seven the lad appeared at the door. Alternately sobbing and laughing like a little child, he explained: "Say not a word about my giving up the church, about my doubts and fears. When I read to the old blind man, he became so happy that he shouted for joy, and I think I shouted too. Pastor, I have learned my lesson! Henceforth I will be busy for my Lord."—*Brooklyn Eagle*.

#### TASTE AND SEE

Colporteur Mariani was out with the Scriptures in northern Italy. In a great fruit orchard he met the owner and offered him God's Word. "You say your book is the Word of God, but you can't prove it," said the owner of the fruit. "What fine looking pears," said the colporteur irrelevantly. "But what a pity the flavor is so poor." "What!" exclaimed the owner. "Poor flavor! Why! you haven't even tasted them. Pick some, man, and try them before you say that." The colporteur did as he was bidden. With evident relish he exclaimed, "You are right; the pears are excellent. But I did not know it until I had tasted them. And, sir, you must do the same with God's Book. You can never know how good it is until you taste and see."—*Christian Reader's Digest*.

#### THE SECRET OF JOY

He who lives without prayer, he who lives with little prayer, he who seldom reads the Word, he who seldom looks up to Heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren. But he who calls on God, in the secret chamber, who spends much time in holy retirement, who delights to meditate on the words of the Most High, whose soul is given up to Christ—such a man must have an overflowing heart; and, as his heart is, such will his life be. — *Exchange*.



# CHRISTIAN SCIENCE

H. L. Olmstead

(Sermon by H. L. Olmstead, Gallatin, Tennessee.)

“Take heed, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

“For in Him dwelleth all the fulness of the Godhead bodily.

“And ye are complete in him, which is the head of all principality and power.”

These three verses along with the second chapter of Colossians set forth the Saviorhood and incarnation and completeness of Christ and the completeness of the believer in Christ.

## IN ITS FAVOR

We have announced that we would discuss this morning what I consider to be, from the standpoint of the Word of God, a vital error—the error that is commonly known as Christian Science.

Far be it from me to take away from any man his religion and leave him nothing in its place. He had better stand on almost anything for his comfort and consolation, to say the least of it, than to have nothing upon which to stand or base his hope. I know that you have known me long enough to know that I try to be fair. Man is not always fair. Lots of men do not even try to be. Christian Science has spoken in tones of great authority to a large number of people. We could give you somewhat of its history, beginning with Mrs. Eddy's findings so early as 1867, immediately after the Civil War. It has spoken in tones of authority to a large number of nervous, complaining, self-pitying people who never had any disease that mental suggestion or a cheerful frame of mind could not help. It has taken a limited number of people who were actually suffering from certain functional disease—we have known them—nervous headache, indigestion, hysteria, bordering on epilepsy, things of that sort, and has cured them. Sift all the evidence out and make due allowance for the number which have been failures and you will still find a large number of actual cures standing to the credit of Christian Science. It has taken place in almost every community now, for they number (I don't know just exactly how many) around two million people in the United States. There are many people who have espoused that faith who are reading their Bibles and talking about God that never before read their Bible nor talked about God. That is absolute fact. We know that to be true. Well, if it does this much good, what could be wrong with it? And what is the fundamental error in it that might lead a man away from the truth rather than toward the truth?

There are a great many religions in the world besides the Christian Science religion. What we know as the Christian religion is not in the majority in the world. You can put Mohammedanism and Buddhism and the “isms” of the near East and far East together, and they far outnumber all professed Christians. There are some things that are true and believed by all religions. They all believe

something about God, and even many of those religions believe something about Christ. Maybe you never knew they did, but they do. They place Him as one of the the great leaders and teachers and revealers of God and truth to man and accord Him that place.

#### OUT OF ITS OWN MOUTH

At the time of the World's Parliament of Religions (held in 1893) Christian Science was about a quarter of a century old. To Chicago Mrs. Eddy sent a paper which was read by a judge at that Parliament of Religions, which was her simple confession of faith:

1. As adherents of truth, we take the Scriptures for our guide to eternal Life.

2. We acknowledge and adore one Supreme God. We acknowledge his Son, and the Holy Ghost, and man in the Divine image and likeness.

3. We acknowledge God's forgiveness of sin, in the destruction of sin, and His punishment of "Whatsoever worketh abomination or maketh a lie." We acknowledge the atonement as the efficacy and evidence of Divine Love, of man's unity with God and of the great merits of the Way-shower.

4. We acknowledge the way of salvation demonstrated by Jesus, as the power of Truth over all error, sin, sickness, and death, and the resurrection of human faith to seize the great possibilities and living energies of the Divine Life.

5. We solemnly promise to strive, watch and pray for that Mind to be in us which was also in Christ Jesus. To love one another and, up to our highest understanding, to be meek, merciful and just."

That is a pretty nice statement of faith. You might ask, "What is wrong with that statement of faith?" Well, there is to my mind one fundamental error in the whole system. I see it in this statement of faith and out of that stem a great many more errors. Notice especially her reference to man's "unity with God," and "man in the Divine image." Mrs. Eddy says if He, God, is infinite, therefore man is infinite, and there could not be any such thing as finite man or finite mind. Man is infinite because he is made in the image and likeness of God. She further reasons that there is no such thing as God's being one thing and man another, for God and man are one. I do not think that misrepresents the teaching in the least. She says here that when we think of man as bone, blood, muscle, etc., if he is in the image of God we must think that God is bone, blood and muscle, but man is one with God and God is mind, therefore there is not anything of man but Divine Mind. What is wrong with thinking that — that there is not anything of man but Divine Mind?

Dr. Charles R. Brown, Dean of the Harvard Divinity School, a former licensed practitioner of Christian Science, has written a little brochure in which he makes quotations from this book giving page and all. Let me say this — you could not take my New Testament and my Old Testament together and make a Christian Scientist. You would have to have Mrs. Eddy's "Science and Health." You couldn't take your Bible alone and make one, any more than you could take a Bible and make a Mormon without Joe Smith's Book of Mormon. It takes that. You couldn't do that any more than you could make a Theosophist without Mrs. Annie Besant's so-called "Revelations," any more than you could make a Seventh-Day Adventist without Mrs. Ellen G. White's "Revelations," any more than you

could make a Four-Square gospel follower without Mrs. Aimee McPherson's "Interpretations of the Scriptures." All these are women. Mrs. Eddy says that "woman is the last and highest of God's creation," so He brought truth into the world through woman. If everything about man is mind and mind is all there is, what about the material world, anyway? Well, this is the way she feels about it:

"Treatises on anatomy, physiology and health, sustained by what is termed material law, are the promoters of sickness and disease. It is proverbial that as long as you read medical works you will be sick."

Why? She says on page 370 of the 250th Edition of "Science and Health":

"Physicians examine the pulse, tongue, lungs, to discover the condition of matter; when in fact all is mind, and the body is the substratum of mortal mind to whose higher mandate it must respond."

There is no material in reality; there is no matter in reality; there is no mind in reality but the mind of God. Therefore, it goes back to the most ancient (to my way of thinking) of all heathen religions; it is a form of *pantheism* that was known centuries before Jesus came into the world, the doctrine that God is all, that the Universe as a whole is God. The basic idea did not come here with Mrs. Eddy, but has been here for a long time.

"Here is another statement:

"Bathing and rubbing to alter the secretions or remove unhealthy exhalations from the cuticle receives a useful rebuke from Christian healing. We are told that the simple food our forefathers ate assisted to make them healthy, but that is a mistake. This diet would not cure dyspepsia at this period. With rules of health in the head and the most digestible food in the stomach there would still be dyspepsia. The less we know or think about hygiene the less we are predisposed to sickness."

Of course, if there is no reality in matter, my body is not dirty and cannot get dirty. It could not be offensive to the person who sits next to me, unless he thought so or enough people thought so. I could turn my child loose, or my grandchild, and say, "Go to it, boys, eat anything you want, drink out of any stagnant pool you want to drink out of; it can't hurt you." If a physician came along and said my little grand-daughter has diphtheria I would say, "Don't believe it; go on across the road and play with the children over there, you haven't got diphtheria. There is not any such thing as diphtheria; it is error of the mortal mind, and those children won't catch it."

Mrs. Eddy, when the authorities bore down right heavy, said, that Christian Science hasn't got to the point where it was healing contagious disease and issued a manifesto admitting the existence of contagious diseases! You know, when the Mormons were ordered by the authorities to quit practicing polygamy they claimed to have received a revelation from God to discontinue it!

An error that would raise up little children and bring them into an atmosphere where all their lives they would be opposite in their thinking and in their practice to everything that all the rest of the world, all the scientific treatises, all medicine and hygiene, diet and bath, says is true would be pretty hard on the little chil-

dren. Rearing them in opposition to all that we know to be scientific, all that the world accepts and which the world knows has been proved over and over and over again would be criminally cruel.

Well, if sickness is unreal, suffering is unreal. If sickness has no existence, of course death has no existence, and it is easy to move right off into a world other than this and live in a world of your own heart and soul and imagination. You can *claim* this, and live in a world like that. But you can watch that man and let him work in the sun or let him fix a tire, and he will sweat as much as anybody; when twelve o'clock comes he will go to lunch; when dinner time comes he will go to dinner. Something is gnawing at him (it is his erroneous mind?); he gets hungry and he feels uncomfortable and unpleasant. Though he might say there is no such thing as suffering, if it keeps up after a while he will think he is starving to death.

Now let us see on page 70 of that same Edition:

"If a dose of poison is swallowed through mistake and the patient dies, even though physician and patient are expecting favorable results, does belief, you ask, cause this death? Even so, and as directly as if the poison had been intentionally taken. In such cases a few persons believe the poison swallowed by the patient to be harmless; but the vast majority of mankind, though they know nothing of this particular case and this special person, believe the arsenic, strychnine, or whatever the drug used, to be poisonous, for it has been set down as a poison by mortal mind. The consequence is that the result is controlled by the majority of opinions in the sick chamber."

Here is another statement:

"The so-called laws of health are simply laws of mortal belief. The premises being erroneous, the conclusions are wrong. Truth makes no laws to regulate sickness, sin and death, for these are unknown to Truth. Obedience to the so-called laws of health has not checked disease."

In other words, if you put it to a majority vote and convince the people that all strychnine is harmless you could put the Pure Foods and Drugs Labels on it and send it out into the world. Nothing is really poison, but because so many people believe it is, even the person who takes it by mistake dies!

Do you think it has not checked it any? Something has got rid of typhoid fever and smallpox in this country. They used to sweep this country. We may discover a lot of things that would check a lot of other diseases in the world.

#### OPPOSES WORD OF GOD

Now, when it teaches that man is one with God and that is what Jesus came to proclaim; that the resurrection of Jesus was not supernatural or miraculous (He was only showing that mind can master anything, and what was possible in the resurrection of Jesus is possible for all the rest of us), it seems to me that, whether intentionally or not, Christian Science actually denies the word of God. All this is in their minds, I presume!

When I read in my Bible that Jesus Christ knelt down at Gethsemane, and said "My soul is exceeding sorrowful, even unto death," what was He experiencing? Was He having a flight of the imagination? Was He in error when He said, "My soul is exceeding sorrowful, even unto death"? Five times in the First Epistle of Second Peter

the suffering of the children of God is mentioned in connection with the suffering of Christ, who left us an example that we might follow in His steps. Now had He fallen into error and was He just thinking He was suffering and thinking He was sorrowful? My Book says, "Inasmuch as Christ suffered in the flesh, arm yourselves with the same mind." He did arm Himself with a mind and He suffered — He suffered in the flesh. What does the Apostle mean when he says, "The sufferings of this present time are not worthy to be compared to the glory that will be revealed to usward"?

Was Jesus having a flight of the imagination on the Cross when He said, "I thirst"? They should have run up to Him and said, "That is error of the mortal mind; men do not thirst, and if they do, they shouldn't feel bad, when they do thirst." Paul, according to them, would have been a Science Reader in a Service Church. In Philippians 2:26, 27 Paul said Epaphroditus was sick, "sick nigh unto death, but God had mercy on him," and he was asking God to have mercy on sick folks. He prayed and he expected God to hear and answer and do things in the name of the Lord Jesus Christ, but he did not deny sickness. You remember over in the 4th chapter of 2nd Timothy Paul says, "Trophimus I left at Miletus sick." Poor Trophimus, he had fallen into mortal error. From the reading, I would gather that Paul believed he was sick; he said I left him there, sick. Paul believed in the existence of physical infirmities. Paul said to Timothy (this is a passage that is often quoted), "Drink no longer water, but take a little wine for thy stomach's sake and for thine often infirmities." If Timothy was a Science Reader, Paul said he was often infirm. I read here that Jesus was in agony and being an agony He prayed His Gethsemane prayer. Jesus experienced suffering, He experienced sorrow, He experienced agony. Timothy experienced oft infirmities. Timothy was sick, Epaphroditus was sick, "nigh unto death." Dorcas in the 9th chapter of Acts was sick. The Word of God says that she was. I would rather somebody came to see my child who would tell me honestly that the child is sick and prescribe something like Paul did for Timothy's oft infirmities than to deny all the scientific truths in the world as they do. Of course, there could not be any science if I am God and you are God and everybody else is God and there is no mind but the Divine Mind. You remember Jesus said in Luke 5:31: "They that are whole have no need of a physician, but they that are sick." Was Jesus right about that? It just all comes back to plain, simple common sense that does not partake of philosophy. Our opening reading was,

*"Take heed lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*

*"For in him dwelleth all the fulness of the Godhead bodily"* (Bodily form). In Him it dwelt, so he had a body!

I think Mrs. Eddy must have been attractive; I think she was a beautiful woman; even in her old age she was a beautiful woman. She must have been attractive: altogether she attracted four different men as husbands before she died. She was mentally attractive, and

there must have been something about her for some of these husbands that was real enough in the material world to be physically attractive.

Lastly, John says, "Many deceivers have gone out in the world who confess not that Jesus Christ cometh in the flesh. This is the deceiver and antichrist." I just can't understand if the whole world is mind and has no reality how Jesus or anybody else can come in the flesh; but the Book says that if one were to deny that he would be the deceiver and antichrist. (2 John 7).

I have been to the Shrine of St. Roche in New Orleans and have seen where the crippled have thrown away their crutches there before Saint Roche's image. I have stood in two or three of the Holy Roller meetings and heard testimony of people who have been cured and healed and I am not denying they have. One great physician who addressed all schools of physicians in Boston, where my brother-in-law was present (an osteopath) said, "It will be whatever the patient believes will help him that will help him the most. If it has any value at all, apply it, because it will do him more good than anything else."

Mrs. Eddy has taken the scientific fact of mental suggestion and the power the mind does have up to a certain point, and built a religion on it.

There are other things we could say about it. We have tried to be fair. We are willing to give credit for the thousands of people who are in a more cheerful frame of mind and better physical condition — all that kind of thing — but for her to claim or have them to claim that her explanation is a revelation from God through the coming of Jesus Christ to the earth through another woman, and to deny that Jesus came in the flesh by denying the existence of all flesh, that is something that seems to me to be fundamental error.

If you believe in Jesus, you believe Jesus is God manifest in the flesh; you believe that Christ died for our sins (not our imaginary sins, but real sins) according to the Scriptures. If you believe He died on the Cross for the remissions of sins, and was buried, and rose again the third day; if you believe what He said when He said, "He that believeth and is baptized shall be saved, and He that believeth not shall be damned," I wouldn't let anything keep me from a full and free acceptance of Jesus Christ today.

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### THE FOLLY OF FIGHTING GOD

A Pueblo pigeon died a few weeks ago on the Pueblo airport, trying to resist the invasion of two-engined man-made, monster birds. She met and attacked the large airliners landing there for several days. Finally she flew too close to the whirling propellers of a Continental airliner, and got killed. The Denver Post published a picture of the bird attacking a Monarch Air Lines ship.

That bird wasn't nearly as foolish as some men who vainly fight God. It is written of those who "take counsel against the Lord and His Anointed" that "He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Ps. 2:2, 4). Here is God's estimate of the atheist: "The fool hath said in his heart, There is no God." (Ps. 14:1).

## GIVE BOOKS THIS CHRISTMAS

**NOTES ON THE PENTATEUCH**, C. H. Macintosh. (Loizeaux, 6 volumes. \$1.50 each, set \$8.00).

These studies unfold the deeper meaning of the first five books of the Bible, revealing the Person and work of Christ even in that portion of the Scriptures. They would prove a rich blessing to any minister. (Incidentally, you can enrich and bless the preaching of that minister in whom you are interested by giving him such books. Often preachers do not have the money to purchase the books that they need.)

**POCKET BIBLE HANDBOOK**, Henry H. Halley. (Halley, cloth, 516 pp. \$2.00).

One of the best concise books of helps on the Bible available.

### BOOKS FOR CHRISTIAN READING.

**MEET YOURSELF IN THE BIBLE**, Roy L. Laurin. (Van Kampen, cloth, 282 pp. \$2.50). See October, 1947 Word and Work for Review.

**THE SUFFERING SAVIOUR**, F. W. Krummacher. (Moody, cloth, 444 pp. \$3.50).

One of the greatest classics of all time on the sufferings and death of Christ. A rich source of preaching and teaching material. Vivid, clear style. Beautifully bound.

**HOW I KNOW GOD ANSWERS PRAYER**, Rosiland Goforth. (Zondervan, 142 pp. \$1.50).

This inspiring testimony from the wife of a famous missionary gives abundant evidence that God delights to hear and answer even the smallest requests of his children concerning the ordinary affairs of life.

**THEREFORE STAND**, Wilbur M. Smith. (Moody, cloth, 614 pp. \$3.00).

An excellent book to give to a student in a State University who needs to have an answer to the materialistic, atheistic teaching which he continually confronts.

### BIOGRAPHIES

We can gain much from the rich experiences of those who in other times and places have walked and talked with God, who through His might have done battle for Him. Many young lives have been led out of defeat into victory through reading the biography of some great man of God and have thus been inspired to spend their lives in sacrificial service for the Master.

**GEORGE MULLER OF BRISTOL**, Arthur T. Pierson. (Loizeaux, cloth, 462 pp. \$2.00).

**HUDSON TAYLOR'S SPIRITUAL SECRET**, Dr. and Mrs. Howard Taylor. (cloth, \$1.25). 178 pp.

**THE PERSONAL LIFE OF DAVID LIVINGSTONE**, W. Gordon Blaikie. (Revell, cloth, 508 pp. \$2.25).

**C. T. STUDD**, Norman P. Grubb. (Zondervan, cloth, 238 pp. \$2.00).

**CLIMBING**, Mr. Jonathan Goforth. (Zondervan, cloth, \$2.00).

Shorter biographies, more suitable for teen-agers, by Basil Miller:

**DAVID LIVINGSTONE, J. HUDSON TAYLOR, GEORGE MULLER, CHARLES G. FINNEY**, cloth, \$1.50 each.

THE WORD & WORK, 1046 Dudley Ave., Louisville 4, Ky.

## DEVOTIONAL BOOKS

**MEMOIRS OF MURRAY McCHEYNE**, Andrew A. Bonar (Moody, cloth).

One of the greatest devotional books of all time.

478 pp., \$3.50).

**STREAMS IN THE DESERT**, Mrs. Charles E. Cowan. (Cloth, \$1.50).

**MOUNTAIN TRAILWAYS FOR YOUTH**, Mrs. Charles E. Cowan. (cloth, \$2.00).

**THE DAILY SACRIFICE**, H. A. Ironside, (Loizeaux, cloth, \$1.50).

Daily meditations for young people.

## CHRISTIAN FICTION

The name "fiction" has a bad sound to many Christians, and rightly so considering the flood of trashy, indecent books found in the average book store. However, this form of writing can be used to portray vividly truth and righteousness as well as falsehood and evil.

Adventure lies at the very core of youth. You can be sure that young people are going to read something. If it is not to be pulp magazines, comic books and degrading novels of most secular writers then we must supply them with something else.

Why not give that young Christian in whom you are interested a carefully selected Christian novel that may lead him into a new outlook on the Christian life, or even lead him to decide for Christ?

The following are a few of the best fictional books available for teenagers and young adults:

**IN THE TWINKLING OF AN EYE,**

**THE MARK OF THE BEAST**, Sidney Watson, (cloth, \$1.50).

These two books on the second coming of Christ and the events to follow will startle careless, worldly Christians out of their lethargy. **IN HIS STEPS**, Charles M. Sheldon. (Crossett and Dunlap, cloth, 245 pp., \$1.00).

Over 20,000,000 copies sold. Has proved a turning point in many lives. Answers the question: What would Jesus do if He were here today?

**BEHOLD YOUR KING**, Florence Marvyne Bauer. (cloth, \$3.00).

A novel of the time of Christ. True to the Bible.

**ROOT OUT OF DRY GROUND**, Argye M. Briggs. (Eerdmans, cloth, \$3.00).

Winner of Eerdmans' \$5,000 Fiction Award for 1948. A realistic novel with a Christian message.

## BOOKS FOR CHILDREN

**PICTURE BOOKS:** *Life of Christ Visualized* (3 parts); *Life of Joseph Visualized*; *Life of Esther Visualized*; *New Testament Heroes* (2 parts); *Parables Jesus Told* (2 parts). (Standard, 49 pp., 45¢ each).

Beautifully done in picture strip style. Children will eagerly read these.

**BIBLE ABC'S IN RHYME**, Jean Connie Keegstra. (Zondervan, 35¢).

**ANIMAL STORIES FOR CHILDREN**, Walter N. Wilson. (Zondervan, 35¢). Illustrated stories containing spiritual applications).