

No.
185

"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD."
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"CHRISTIAN SCIENCE" (so called)
CONSTRATED WITH SCRIPTURE.

An Address (revised)

At Minories, E.

25th May, 1920

by

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"CHRISTIAN SCIENCE" (so-called) CONTRASTED WITH SCRIPTURE.

An Address by Mr. P. W. Heward
At Minorics, E. May 25, 1920.

- OUTLINE:
1. The teaching of Scripture as to the Lord Jesus and the doctrines of Christian Science.
 2. As to Sin.
 3. As to salvation.
 4. As to the body.
 5. A holy separation, and hatred of curiosity.
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There is a real joy, beloved friends, when we speak of our beloved Lord, pictured in the types. There is a real joy when we speak together of the blessings for Israel in a day soon to dawn. But I confess to a certain feeling of difficulty, and that which is beyond difficulty, in approaching the topic which has been on the mind of some. I feel, first of all, that there is a blessing for those who do NOT know the depths of Satan (Rev. 2:24) and secondly one rejoices when dealing with the Scriptures in any measure of knowledge which God has graciously granted, and longs to have it increased. But in dealing with this subject, one feels a concern that there may not be an argumentative familiarity with evil, so that it may only be treated in a technical way, instead of bringing the heart down to intense sorrow for those who are misguided and controlled by the Devil's snares. We rejoice as to the teaching of Scripture, and it would be encouraging to keep, in our meditations, to the teaching of Scripture, and that alone, with regard to the Lord Jesus Christ. We do not wish to be occupied with what others think of Him. He is set forth in the precious Book of Truth as the One Who from eternity was God, Who in the fulness of time came and was born, that He might be able, having taken a human body, and passing through a life of perfectness amid temptation, to offer that complete sacrifice which God the Father fully received, and after which He was raised from the dead as the Covenant Head of His people, who were chosen in Him before the foundation of the world. We rejoice that Jesus is the Christ, that, when He emptied HIMSELF, He remained HIMSELF. He, whose goings forth have been from of old, from days of everlasting, was equally over all, God blessed forever, in

His ESSENTIAL condition; but He took upon Him the form of a servant when He was made in the likeness of men, and humbled Himself - yet He remained Himself. Indeed, the fact that He humbled Himself reminds us yet once more how infinitely great He was. He humbled Himself to take upon Him the form of a SERVANT. He was essentially more than a servant; and all the servants, even the angels, are called to worship Him. He stands out uniquely, and in Him we rejoice. We are aware that all erroneous doctrines attack the Person of our beloved Lord. They do not, in this sense, abide in "the doctrine of Christ". "What think ye of Christ?" is a question of touch-stone importance. There are many attacks directly and indirectly on Him Who is peculiarly opposed, as the name Antichrist will show.

Now Christian Science regards the Lord Jesus Christ in a way that terribly degrades Him. He is viewed in a HONIED speech, as if He was only the Divine Nature best expressed. Thus ESSENTIAL Deity is ignored, except insomuch as Christian Science is pantheistic, and involves a measure of deity for all. Again and again the term 'Master' is used in Christian Science, and the word 'Jesus', but there is a studied putting in the background of the title "Lord", and we think of Judas. The expression of John 14 is that Christ said "I am the Way". Christian Science alters this and calls Him the "Way-Shower", and furthermore, distinctly separates between Jesus and Christ, in a way which reminds us of the old GNOSTIC heresies, and the saddening theories of "Watch-Towerism". The Holy Spirit has warned against this deadly error, "Whosoever believeth that Jesus IS the Christ is born of God. This is HE Who came THROUGH water and blood, Jesus the Christ". Yes, Jesus IS the Christ, and "there are three that bear witness in earth, the Spirit and the water and the blood, and these three are toward the oneness"; they emphasize the oneness of "Jesus the Christ". Hence the Spirit AND the water of baptism, AND the typifying (in the Lord's Supper) of the blood of the Lord Jesus are unitedly a lasting witness of one Person, Jesus the Christ. He was ONE throughout His whole life and death for guilty sinners. (Perhaps I ought just to refer in this connection to a tract issued

upon Gnosticism - gladly sent). 1 John is a model polemic against error. It attacks many errors, but one cannot see what it is attacking unless he knows the errors. Some of us, in attacking errors, ADVERTIZE them too much; the Holy Spirit particularly avoids this. The expression, "The Spirit, the water and the blood" bear a witness to Him Who came THROUGH the water and the blood, and would seem to allude to the fact that there was a deadly teaching even in those days, i.e. a deluding doctrine that Christ came upon Jesus in baptism, and left Him before death, The Holy Spirit answers this, "This is He Who came THROUGH water and THROUGH blood, Jesus the Christ - One Person THROUGH both events. Our English version somewhat obscures the teaching. Oh that we might be able to attack error in the devotional way, in the ~~XXXXX~~ practical way, and in the unadvertizing way of the first epistle of John. Christian Science, with its daring attack on the Deity of the Lord Jesus, speaks definitely against Triunity, which it calls Tri-theism, and ventures to tell us that the divinity of Christ was made manifest in the humanity of Jesus. But blasphemously it also declares that Jesus was the Offspring of Mary's self-conscious communion with God - so fearful is the attack upon the Lord Jesus Christ and His Person. Surely enough has been said to draw us from this deadly evil.

We pass further to notice the Scripture teaching as to sin. Sin is a tremendous fact. "Through one man sin entered into the world, and death by sin". In Adam all sinned, and since that solemn fall, there is not a just man on earth who doeth good and sinneth not. We have the terrible fact that iniquities separate between us and God. Sin is a reality, with a terrible result, for the wages of sin is death, and we are reminded that the wrath of God is revealed from heaven upon all unrighteousness of men. Indeed, we only understand atonement in the light of sin. When we see what sin is, we see the preciousness of salvation by the blood of Christ. Every lightness as to sin, sooner or later means a lightness as to the WORK OF CHRIST. Only as we meditate upon the awful results of sin, and see the doom of the sinner, can we understand in increasing measure the gloriousness of the Person, and

of the work, and of the result of the work which is set forth in these precious words - "The Father sent the Son to be the Saviour of the world". Christian Science tells us that sin must be regarded rather as a delusion. Such words as these are uttered, "There is nothing either good or bad, but thinking makes it so", and we are told that error is not REAL - part of the attack upon 'matter', of which Christian Science is full, - another illustration of some species of Gnosticism; for it is only an old heresy, served up again through the ingenuity of a woman who seems to show tremendous power which suggests demon-possession. This ancient heresy is dressed up again in mystifying words, for the writer of the standard book declares she did not read her own book through consecutively for years afterwards. One can well believe that she is quite true in this statement, for the book is such a confusion that it shows that it had not been read through with any care at all. But yet she ventures to make a statement that it can be read backwards or forwards. An illustration of the tendency of the human mind is, that, while it is possessed and led by the devil, words can be uttered that put aside the devil and deny his personality, in order that men may, by subtle means, be led further in the path of committing sin, because they deny that sin exists. One often thinks of the hymn of an eighteenth century poet, "The Devil can self-denial use, And that with devilish selfish views". Satan can deny his very person, and hide his very power in order to obtain more power, - so fearful is the work of the Evil One. We need to be on our guard. This saddening book ventures to say that the belief in sin is punished as long as the belief lasts. You can thereby see the attitude which is taken. Sin is not regarded as a reality, but only as an imagination or "delusion" of the mind. Man is treated as a part of God, but "mortal mind" is viewed as a dream, and this term is frequently used and regarded as an expression to set forth error, and a deluding idea which belongs to men, and which affects all their position in the present time. Of necessity, with a denial of sin and a denial of matter and the denial of disease, we have a medley of confusion, and everything suggests how, when

men are given over to believe a lie, they will ~~and~~ accept the most contradictory statements, while objecting to the testimony of God in the Word of Truth. One of the saddening facts, however, is that Christian Science throughout professes a reverence for the Lord Jesus, although, as we have seen, it robs Him of all His real glory, and yet, amid all, professes to accept the Scripture in its Spiritual sense. One is very much afraid of this theory of a "SPIRITUAL" sense. That was part of the deadly demonism of Swedenborg's doctrine - a mystical sense to explain away what God has set forth. And so the theory was brought about, which still exists, of a "NEW JERUSALEM CHURCH" at the present time. And I do feel that many who are children of God, who explain away the literal promise of Jerusalem a praise in the earth, are on very dangerous ground, in view of this, and likewise those who, when the literal commands of the Lord Jesus are brought forward "spiritualize" them away, and dare to misapply the words "The letter killeth, but the spirit giveth life". Such may be helping forward these terrible errors of getting away from the words which the Holy Ghost teacheth, though, in mercy, they may be preserved from the logical result of their errors.

~~in mercy, they may be~~
Indeed I think that one of the most encouraging facts is this, that erring children of God are very illogical; they are kept from the natural result of their errors. This is restraining mercy, and we cannot be too grateful for the mighty hand of our God which has kept US, as well as others, from the result of our errors. You will not be surprised that as this theory of sin is broached, death is regarded as but a delusion. Thus the Judgment of God and the terrors which He sets before men are melted away and everything is put in the background which would warn sinners to flee from the wrath to come.

We pass next to ponder salvation. Who can utter the mighty acts of the LORD? Who can show forth all His Praise? "Salvation is of the Lord". Our beloved Lord not only wrought salvation, but was, and is, Salvation. All flesh shall see the Salvation of God. He is the fulness of time came into the world to completely save sinners. The Son of Man came to seek and give that which was lost; and we rejoice in the declaration that by grace have we been saved through faith, and this not of ourselves, for He hath

saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace. Our hearts confess that there is no salvation in any other, for there is none other name under heaven given among men whereby we must be saved; and this salvation is not by works of righteousness which we have done, but according to His mercy, and mercy which rejoiceth against judgment is able so to rejoice BECAUSE IT HAS MET JUDGMENT. Judgment is SATISFIED, for the Lord made to meet on Him the iniquity of us, and in Him we have redemption through His blood, the forgiveness of sins according to the riches of His grace; so that we can understand the meaning of the words that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and on this account there is the committing unto us the word of reconciliation. The Gospel is to us not an effort to make men "save-able", not a theory of development or improvement, but a Divinely appointed covenant plan from eternity to eternity, securing that a great number, out of every nation, shall be brought into a living union with their beloved Lord - every sin removed and completely atoned for, so that law is entirely satisfied and judgment has been strictly met. If God excused one sin to have a sinner, the pillars of His throne would tremble. If God excused one evil, and one sin of one believer were unpunished, the righteousness of God would cease to exist. But the Lord Jesus took in wondrous love a perfect and Divinely appointed equivalent for all the sins of all His blood-bought ones, so that it is written that many shall be brought into glory and there shall not be the leaving behind of one who was given to Him. "All that the Father giveth Me", He says, "shall come to Me, and him that cometh to Me I will in no wise cast out". To us salvation is not a contrivance, but a fact - ~~the~~ a fact which, while it hides pride from man, and drives out our boasting, does not leave us with a vacuum of uncertainty, but with a heart full of praise, to the end that our glory may sing praise unto our gracious God, and not be silent. Well may we praise as we see God has loved us out of the pit of corruption, and cast all our sins behind His back, and drowned them in the depths of

the sea, that we should be evermore to the praise of His glory - yea, in the ages to come that we might be those through whom He shows the exceeding riches of His Grace in His kindness unto us through Christ Jesus, We rejoice therefore that Salvation is to us a FACT, but Christian Science says we cannot escape the penalty due for sin. This seems to suggest that there is a human deliverance by development, but of course, the mystical words are fitting with the deadly error, for if sin is not existing, how can the penalty be there? "While there is the belief in sin, it is punished" says Christian Science; hence, of course, the thought of escaping from punishment is by no means parallel with what WE by grace have been taught. It almost comes to signify, I presume, escaping from a "delusion", and the suggestion is that we cannot get away from the feeling of trouble over the delusion, until we break away from the delusion. This is a sad excusing of sin. But to us sin is a fact visited by judgment as a fact, and unless there were the FACT of Salvation we should be forever condemned. The Atonement of our beloved Lord is set on one side by such words as the following, - "Atonement is the exemplification of man's unity with God". To us atonement is the ~~setting forth of man's unity with God, and the need for a finished work~~ setting forth of man's DISunity with God, and the need for a finished work to bring him near. Again, to quote the words: "Whosoever believeth that wrath is righteous, and that Divinity is pleased by human suffering, does not understand God". Such words show an inability to understand the whole principle of salvation. Again we are told that atonement requires constant self-immolation on the sinner's part, and that God's wrath should be visited upon His beloved Son is unnatural. We rejoice it is Divinely gracious, and that God's wrath HAS been truly visited upon His beloved Son, and declare that man's deadly error in this matter is an attack on the work of the Lord Jesus. You will not be surprised that a religion of such separation from truth speaks lightly of the "material" or literal blood of the Lord Jesus, and sets aside all thought of bearing judgment. To these theorists the crucifixion was resultful only in showing forth practical affection. No thought of wrath being satisfied. Indeed, the whole idea of the COVENANT

is set on one side. The name "LORD" is said to be a tribal name of God and there we reach the root of the error. That which is God's special Name marked out in Exodus 6, is said to have the true idea of God almost LOST. This religion thus stamps itself on the very face as deliberately ANTI-christian, though it blasphemously assumes the name of Christ. We are told that the crucifixion of Christ and His resurrection served to uplift faith to understand eternal life and the nothingness of matter; and this passes on to a further thought ----

Christian Science and the body. - Denying matter, this religion, of necessity denies everything associated with it. Denying matter, I mean, in the true sense of the word. Matter is neither a thing nor a person, WE ARE TOLD. Such foolish utterances show how sadly intelligent men are misguided, yea, Satanically guided. We cannot get away from the fact that this theory has grasped many of great intelligence, and has spread among not a few of high position in this world. Though the book was first issued about 1875 I think, it is said that there are a million who profess to believe in Christian Science, and only recently our eyes had almost staring in front of us a proposal of a lecture on Christian Science at the Albert Hall, showing how this evil cult is spreading, and it adopts many methods which aim, with the wisdom of men of this age, at the circulation of its errors - methods of literature and methods of libraries. And I suppose that not a few are carried away by its issuing of a newspaper which is widely circulated professing to be a clean newspaper containing only that which is desirable and at the same time taking an opportunity to spread that deadly disease, which is altogether unclean in the sight of God. While speaking of the body and matter, another expression comes forward, "Matter seems to be, but is not". If a man, for example, goes forth into the rain and exposes himself to the weather, any effects which tell upon his body are regarded as the effect of his fear, and the effect of his imagination, and not the effect of any laws of nature. Such is the foolishness to which the human mind will devote itself. While words are employed that claim that the Divine image is not lost in humanity I think such religion shows how utterly degraded

and lost a poor sinful man is, and we do praise God that He had given us an UNDERSTANDING, that we may know Him That is true, and we are in Him That is True, in His Son Jesus Christ. These theories are full of many evils associated with the exaltation of a woman, and with the theosophical reference to God in terms of a family such as father i.e. a father-mother idea which reminds us of heathenism. This deadly religion in accord with its evil, declares that universal salvation rests on progression and probation, that heaven is not a locality, and that hell is mainly belief, that man make one or the other, so that the real judgment of God in the future is put on one side. An impersonal God is not before us, merely a Divine principle, and the earth is viewed, I suppose, as containing transitory pollutions of that fantastic power passing through various degrees of imperfect self-consciousness until there be a development into the completer mysticism of a climax pantheism. Such seems to be the tendency of this religion which, in its dictionary, asserts that the word "in" with regard to God is obsolete, so far as Christian Science is concerned. How different is the precious testimony of the Holy Spirit, I do feel it is delightful to finish up with a precious contrast in this connection. Those of us who have read the epistle to the Ephesians know that the precious little preposition before us is NOT obsolete, but that it sets forth wonderfully the living UNION which we now have with our beloved Lord. And though there is the claim that Christian Science is the Divine Comforter promised, we, in the graciously appointed enabling of that Divine Comforter, would seek to emphasize that, having been chosen IN Christ, and now being made to sit together IN heavenly places IN Christ Jesus, we should and would seek to do all IN the name of the Lord Jesus. And therefore I would plead with children of God, as they desire to do all in the Name of the Lord Jesus, to have a HOLY SEPARATION from these errors, and a HOLY ~~WELL~~ HORROR; and that any word that has been spoken this evening which has rather suggested curiosity, that God would graciously blot it out; and that if any word has been spoken which would suggest any measure of lightness when thinking of this solemn fact that God would graciously remove it from our mind; and that, conscious of what grace has done for us, and of the terrible future of those who deny that which God has so graciously provided in His Beloved Son, - With this twofold consciousness we may learn again the meaning of the wondrous words of Rev. 2 "Unto you I say, even unto the rest in Thyatira, as many as have not this doctrine, those who have not known the depths of Satan, I will lay upon you none other burden; that which ye have already, hold fast TILL I COME."
