

ferent one. During the five years or so immediately preceding the publication of Darwin's epoch-making book, the two men became close friends. While Darwin was writing the *Origin of Species* he discussed his ideas rather fully with Huxley, but never felt that he had succeeded in convincing him. When he sent him a prepublication copy of the book, he was greatly concerned to know what attitude Huxley would take.

DARWIN'S BULLDOG

Huxley was devoted to his older friend. As he read the book he foresaw the attack that ecclesiastical leaders would level against it. Two days before the scheduled date of publication he wrote a letter to Darwin which included the following paragraphs:

"I trust you will not allow yourself to be in any way disgusted or annoyed by the considerable abuse and misrepresentation which, unless I greatly mistake, is in store for you. Depend upon it, you have earned the lasting gratitude of all thoughtful men; and as to the curs which will bark and yelp, you must recollect that some of your friends, at any rate, are endowed with an amount of combativeness which (though you have often and justly rebuked it) may stand you in good stead.

"I am sharpening my claws and beak in readiness."

In the course of the next few years Huxley amply fulfilled his promise. He wrote extensive reviews, gave lectures to workmen, and spoke at scientific meetings. He was tireless in his defense of Darwin's ideas. In fact, Darwinism became a religion to Huxley. Fifteen years later he declared:

"The publication of the *Origin of Species* marks the Hegira of Science from the idolatries of special creation to the purer faith of Evolution."

Darwin himself had a shy and retiring disposition, and never liked to go to public meetings. He said that if he expressed a harsh word of criticism he would be unable to sleep the following night. Public attacks upset him: sometimes he wrote rejoinders, but usually he was glad to leave his defense to Huxley. In time he came to speak of Huxley as "my general agent." Huxley, however, referred to himself as "Darwin's bulldog." Whenever Darwin's ideas were to be discussed at a great public meeting, Huxley was ready and fully armed. He was an able debater and a quick thinker on his feet, extremely skillful in handling repartee.

Darwin and Huxley made an ideal combination. Huxley could speak vigorously and even caustically, while Darwin remained in the background as the quiet thinker, apparently standing aloof from the battle.

In Germany there was a parallel situation. Ernst Haeckel, a young biologist who was already a strong opponent of the Christian church, read the *Origin of Species* with great enthusiasm and thenceforth devoted his life to the spread of its teachings, waging unceasing and violent war against its opponents. Haeckel concentrated on himself all the hatred and bitterness that evolution aroused, so that very soon it became the custom in Germany to abuse Haeckel while holding up Darwin as the ideal of moderation.

A recent writer has declared that the constant and enthusiastic propaganda of Huxley in England and Haeckel in Germany resulted in the widespread acceptance of Darwinism twenty or thirty years sooner than would otherwise have been the case.

(To be continued)

Bible School Lesson Outline

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THE HEALING OF NAAMAN

Golden Text: "Who forgiveth all thine iniquities, who healeth all thy diseases."—Psalm 103:3.

I. The Deadly Disease: verses 1-7.

Naaman, the victorious Syrian general, had been instrumental in bringing deliverance to his people from their enemies. He was rich, famous and courageous, but he was a leper. Unless God should intervene, he would be doomed to a life of isolation and misery, and would die a painful, creeping death. Sin brings woe and death to all, high and low, rich and poor (Rom. 3:21-23).

God had already made provision to meet the need of Naaman. In the home of Naaman was an Israelite maid, taken captive by the Syrians in one of their raids into the neighbouring land of Israel (1 Sam. 30:1; 2 Kings 13:20; 24:2). God loved us ere we sinned, and planned redemption for us from all eternity (Rom. 5:8; 2 Tim. 1:9, 10; 1 Pet. 1:18-20; Rev. 13:8).

The name of the little maiden is not recorded, but her worth may be judged by the fact that she was chosen to wait upon Naaman's wife. She did not complain against the adverse circumstances of her life (Rom. 8:28, 37), nor was she influenced by her heathen surroundings or silenced by the formalities of court life (Dan. 1:8). She was not ashamed to confess her relationship to God, or her connection with His prophet. The maiden remained true to the Lord whom she had been taught at home to love, revere and obey. Moreover, she loved her captors, and became concerned for them; their need she took to heart, till it became a burden. Then, she did what she could (Mark 14:8). If only we should desire more fervently to be of service to others, the opportunities would soon appear.

The maiden bore testimony to the mighty power of God to save (Mark 5:19; Luke 24:46-48; John 15:26, 27; Acts 1:8). Her simple witness brought hope to those who were in despair. Multitudes who now live in darkness and death would welcome the message of light and life which every Christian has the privilege of proclaiming (Isa. 52:7; Matt. 28:18-20). Her words had a profound effect, influencing the mighty captain, the King of Israel and the prophet Elisha (1 Cor. 1:27-31).

The King of Syria took matters into his own hands and scorned to follow exactly the directions of the captive maid. He followed the customs of diplomacy, sending presents to the King of Israel to win his favour. But there is only one way of salvation. The King of Israel, too, misunderstood the message and the manner of its delivery. He viewed the situation with alarm and dismay, fearing that his failure to respond to the demand that he cure Naaman would incur the anger of the Syrian king. Notwithstanding all the difficulties, the Spirit of the Lord brought about the desired meeting between Naaman and Elisha.

II. The Divine Cure: verses 8-19.

The prophet Elisha was not afraid to rebuke the king for his folly (Prov. 22:29), and in doing so he magnified his office as the representative of the Lord. He had faith that God would work a miracle for His glory.

Naaman the Syrian was tested as to his sincerity; only those who seek the Lord with their whole heart shall find Him (Psa. 27:8; 40:16; 119:2; Jer. 29:13). They must be willing to humble themselves and become as little children (Matt. 18:3, 4). Not only was the great captain instructed to go personally to the home of the prophet, but he must also submit to the humiliation of doing his business through an interpreter. No attention was paid to his imposing retinue. He, the noted Syrian officer, was to go and wash seven times in the Jordan River.

But Naaman had his own ideas as to how he wished to be delivered from the dread and then incurable disease of leprosy, which represents sin in its nature and in its effects. He had planned a spectacular scene, with himself as the centre of attraction, but not as the object of ridicule, as he would surely be, if he should go down to the river in sight of all. Moreover, if he must wash in a river, were not the rivers of his own country superior to those of Israel? Many to-day are tempted by Satan to find fault with God's revealed plan of salvation. If