

Fifteen Reasons Why Evolution Is False

By Boyce Taylor
Now in Glory

"In the beginning God created the heavens and the earth." -- Gen. 1:1.

"In the beginning was the Word (the Lord Jesus) and the Word was with God, and the Word was God. All things were made by Him (the Lord Jesus) and without Him was not anything made that was made. In Him was life." -- John 1:1-4.

"For by Him (the Lord Jesus) were all things created, that are in Heaven and that are in Earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by Him and for Him . . . and by Him (the Lord Jesus) all things consist (are held together) -- so that He is the Preserver as well as Creator." -- Col. 1:16-17.

"The Word is Truth (the Bible)." -- John 17:17.

There are 15 distinct statements in Genesis 1:1, 3:24 that give the lie to evolution.

1. The Bible says God created the heavens and the earth. That proves that matter is not eternal; that it was not begun by itself, that it came into existence by the creative fiat of God. That prevents a belief in evolution.

2. The Bible says God created

animal life. That proves that animals did not evolve up from vegetable life by inherent or resident forces. It proves that it took God's creative fiat to bring them into existence. That prevents a belief in evolution.

3. The Bible says God created man. That prevents belief in the evolutionist lie that men came from the lower animals.

4. The Bible says that God made man's body out of the dust. That prevents belief in the evolutionist lie that man's body ever was different to what it is now and that it was not evolved up through millions of years of time from an anthropoid ape to its present form.

5. The Bible says ten times that God's law for vegetable life, for animal life, for all created things is "after its kind." That prevents belief in the evolutionist lie that one species developed into another and higher species. The mule is a living witness that evolution is a lie. He is a cross between the ass species and the horse species and he cannot propagate his kind. He has no kind. He is a cross between two kinds and is not a distinct species and is an indisputable witness to the truth of Gen. 1:11-25.

6. The Bible says the days of creation were days that in-

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The Baptist Examiner

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."--Isaiah 8:20

Volume 17, No. 36

Russell, Kentucky, Oct. 16, 1948

Whole Number 542

The Error Of The General Resurrection

Roy Mason
Tampa, Fla.

It is erroneously taught by many people that there is to be only one resurrection. This one resurrection theory is a companion of the one judgment theory. The truth is, the Bible teaches several different resurrections. We enumerate them.

1. The miraculous raising of Lazarus.

2. The resurrection of Jesus, and the resurrection of a group of people at His crucifixion. See Matt. 27:52, 53.

3. The resurrection of believers, which is to take place at the return of Jesus. See Rev. 20:4-6.

4. The resurrection of the unsaved, which shall take place a thousand years later. See Rev. 20:5 and 12, 13.

The Heathen World And The Resurrection

The heathen world never produced a doctrine of the resurrection, although they believed in the immortality of the soul.

Even the Greeks rejected the doctrine of the rising again of the body. See Acts 17:32.

The Modernists Of Christ's Time and Resurrection

The Saducees, the scholarly, ruling sect of the Jews, rejected the resurrection. Read Matt. 22:29 and connections, and note their objections, together with the answer of Jesus.

The Saducees were the modernists of that time. Modernists of today reject the resurrection, because it involves the miraculous.

How Do We Know That We Shall Rise From The Dead?

Christ has promised it. John 5:28, 29.

2. Christ's own resurrection guarantees it. See I Cor. 15:20.

3. The Holy Spirit through Paul reveals it. I Cor. 15:52.

Shall We Have The Same Body?

We shall have the same body, yet marvellously changed. Paul gives an illustration of a grain

of wheat. See I Cor. 15:35-38.

No one has ever known just exactly what the immortal body shall be like, but John says that it shall be like unto the body that Christ had after His resurrection. (See I John 3:2.)

What kind of body did He have?

1. It was flesh and bone, but not flesh and blood. Luke 24:39.

2. It was not limited by doors, bars, walls, etc. Luke 24:36.

Jesus appeared suddenly before them, although the doors were barred as we read in one of the gospels.

3. His body could be touched -- that is, it was tangible.

What Paul Teaches About The Resurrection

1. We shall have a spiritual body. I Cor. 15:44. That doesn't mean that we shall look like ghosts. It signifies that our bodies will be different from their present state.

2. Our bodies shall be incorruptible -- that is, not subject to decay. I Cor. 15:42.

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Your Purchase Free If We Ever Forget To Thank You" - A Newstand Slogan

While waiting in the lobby of a hotel, we noticed the following slogan over the newspaper stand: "Your Purchase Free If We Ever Forget To Thank You."

We wondered about its origin and have since learned it. Back in the nineties, two brothers named Hickey, one twelve years old and the other seventeen, sold newspapers in Davenport, Iowa. They never failed to thank their customers and became noted for their politeness.

When they had saved \$745.00 they decided to open a newspaper stand of their own, and to use as their slogan: "Your Purchase Free If We Ever Forget To Thank You." This slogan is faithfully lived up to by all their employees.

They prospered to such an extent that today they have one hundred establishments in fifty-four cities throughout the United States and one in Havana, Cuba.

This business built on courtesy is a standing rebuke to the prevalent spirit of unthankfulness.

In listing the characteristics of the perilous times in which we are living, and the ones to follow, the Apostle Paul mentioned the fact that men would be "unthankful" (II Timothy 3:1-5).

How rarely is God thanked by His creatures for health, strength, soundness of mind, food, raiment, shelter, freedom, crops, harvests, prosperity and prospects!

How seldom does the general public thank God for what He is, as well as for what He has done! How often is He thanked for His love, grace, and mercy?

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PEN POINTS

If you are a true Christian, you go about Christ's business as if it were your own.

I shall pass through this world but once. Any good therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.

An evil thought passes thy door first as a stranger. Then it enters as a guest. Then it installs itself as a master.

Wisdom is the right use of right knowledge.

Mused Uncle Mose

Ef'n you wants peoples to say dat you'se smaht, w'en dey ax yo' fo' advice jes' fin' out whut dey wants to do an' tell 'em to go 'head an' do it.

The Uninspired Books That Were Written In Between The Old And New Testaments

H. A. Ironside

It is to be regretted that many Bible readers know very little about the stirring events that followed in rapid succession after the days of Ezra, Nehemiah and of Malachi, who was the last of the Old Testament prophets. From his day until John the Baptist no inspired man arose to speak for God in Israel, and no books were added to the accepted canon of Holy Scripture.

We hear sometimes of lost books of the Bible, and by these are meant certain apocryphal works which, while of religious character, were never accepted by the Jews as part of the Word of God; nor were they recognized by our Lord or His apostles. "The law, the prophets and

the Psalms" comprise the Old Testament. What is known as the Apocrypha consists of books written by pious Jews during the four hundred years when the voice of prophecy was silent. These are as follows:

I Esdras, which is the Greek form of Ezra. This is largely a copy of the book of that name in our Bibles, with considerable added matter of very doubtful quality. The book was evidently produced in order to impress the educated Gentiles with God's care over the despised Jew.

II Esdras, is of an altogether different character, and undoubtedly by a different hand. It is a book of strongly apocalyptic style, consisting chiefly of a series of rapt visions with more or less spirituality interwoven. The writer evidently took Daniel, Ezekiel and Zechariah as his models, and was one whose soul was inflamed by their

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The First Baptist Pulpit

"SEEST THOU THIS WOMAN?"

"Seest thou this woman?"-- Luke 7:44.

As a matter of background for the message of this hour, may I remind you that the incident which I have just read took place in the city of Nain, where, by His deeds, the Lord Jesus had become the hero of the hour. If you will read carefully the preceding verses, you will find that Jesus had raised to life a young man who was the son of a widow and her only support. Jesus had raised this widow's son to life after he had died. Naturally, such an event could not be hidden and

to be sure human nature reacted then to this miracle just like human nature would react to a similar miracle today. Immediately Jesus became the hero of the hour within this city of Nain. One of the Pharisees, doubtlessly one of the wealthiest Pharisees, immediately made a great feast in the honor of Jesus. It wasn't just an ordinary feast, beloved. It was unusual from the standpoint that all the people of the town were permitted at least to draw near while Jesus was feasting in the home of this man, Simon, the Pharisee.

Knowing just a little bit about human nature, beloved, I rather imagine that Simon had coached his servants very carefully. If I know anything about human nature, I am sure that when Simon knew that Jesus was going to be his guest of honor that Simon coached very carefully his servants for that day. He wanted everything to move perfectly. He wanted everything to progress step by step because he was that day entertaining the hero of the hour, Jesus of Nazareth. As the feast progressed, everything moving carefully

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PRACTICAL RELIGION

Mr. J. M. Buckley, well-known Arminian preacher, was asked one day to conduct an "experience" meeting at a Negro church in the South.

A woman arose and gave her testimony, her "experience."

"That's good sister!" approved Mr. Buckley. "Now how about the practical side? Does your religion make you a more considerate and loyal wife? Does it make you a better mother?"

Just then Mr. Buckley felt a yank at his coat tails by the Negro preacher, who whispered earnestly: "Press dem questions. doctor; press dem questions! Dat woman am my wife!" -- Christian Victory

WILLING. -- UNABLE

Keene Freeman, 11-year-old son of Dr. Walter Freeman, famed Washington, D. C., neurologist, slipped into Yosemite's misty, snow-swollen Vernal Falls to retrieve a canteen.

He lost his footing and fell into the turbulent rapids of the Merced River just above the 325 foot cataract.

While tourists gapped open-mouthed at the helpless youth, Dr. Dale Loos, 21, of Dayton, Ohio, just out of the Navy and still in uniform, vaulted the guard rail and swam to the freeman lad, reaching him about fifteen feet from the edge of the falls.

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THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE
Per Year in Advance.....50c
(Domestic and Foreign)

Send Remittances to Russell, Ky.

Entered as second-class matter May 11, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.
Paid circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

"SEEST THOU THIS WOMAN?"

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with Simon's servants all doing exactly as they had been told to do, a woman who was of notoriously bad repute, — a woman of notoriously bad character, entered the banquet hall. Just how the spirit of God had worked in her heart, I don't know. But in some manner she had been aroused from her sensuality and from her degradation, and accordingly she braved the cruel eyes of those respectable Pharisees that were dining that day with the Lord Jesus Christ, and thus she came into the banquet hall where all these respectable Pharisees were gathered with Jesus.

I see her, beloved, as she came near the Son of God where He was reclining. She brought along her ointment, which was a part, beloved, of her own sinful adornment. In fact, the ointment that she had whereby she anointed the Lord Jesus Christ was her own sinful adornment that she used as a means of being pleasant and favorable to those whom she solicited for immoral purposes. Before she could open that cruse of ointment to anoint the Lord Jesus, the spirit of God opened her heart and hot tears flowed down upon His feet.

If Simon were embarrassed by her presence, she now is embarrassed by what has happened. Before she can anoint

His feet with this sweet smelling ointment, her tears have coursed from her eyes and have fallen on those blessed feet to her mortification in that she realizes that she has not a thing at hand with which to dry those feet. Realizing that she has nothing but her own sinful clothing and that this would not do to touch the Master, accordingly, with a touch she loosened the hair of her head, — her own glory, and using the hair of her head as a towel, she dried the feet of our Lord that had become wet by the tears that had fallen from her own eyes. I say, beloved, she used her own glory for this purpose. You turn to the book of I Cor., 11th chapter and 15th verse, beloved, and you will find this text of Scripture: "But if a woman have long hair, it is : glory to her: for her hair is given her for a covering." This woman when she was embarrassed in that she had no towel handy for the drying of His blessed feet, unloosed her hair, — her glory, and dried the feet of the Lord Jesus Christ.

Having used her hair for a towel she then kisses the feet of the Master. It is rather conspicuous, beloved, that in the thirty-three years Jesus walked and talked and ministered within this world, the Word of God tells us of only two persons ever kissing the Son of God. We are not even told that His mother, Mary, ever placed a kiss upon His face. The only two that ever kissed Jesus was the traitor Judas, who betrayed Jesus, the sign of betrayal being that of a kiss, and this woman who kissed Jesus' feet as she came to anoint them with this ointment.

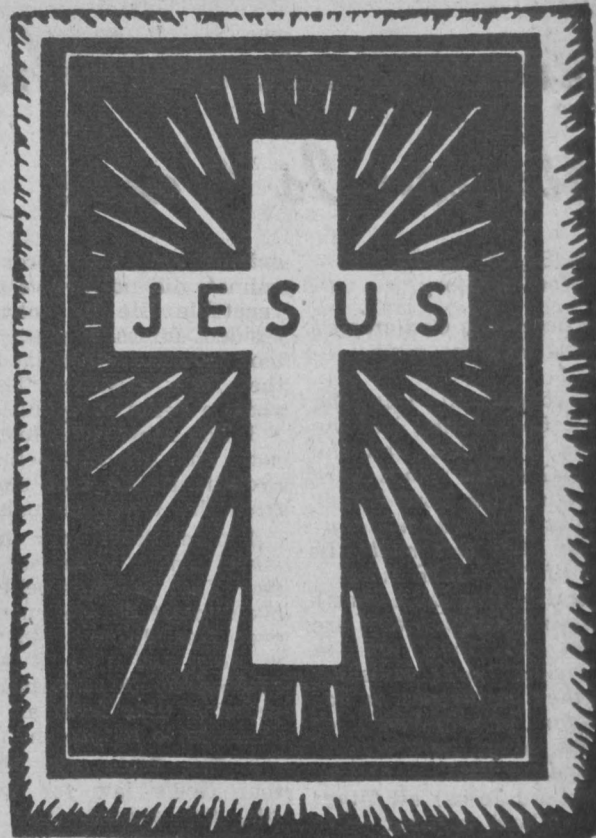
I can imagine, beloved, that Simon, the Pharisee, in whose home Jesus was being entertained, was embarrassed beyond all manner of comprehension. I have in mind, beloved, that Simon had never been as embarrassed in all his life. Why, he was scandalized by such a scene in his respectable home. A woman of the streets, — a common prostitute coming into

his house first of all was embarrassing enough, but for her to come to the feet of his guest of honor, to weep over those feet, to dry those feet with her hair, to kiss those feet and to anoint them with her own ointment, the sign of her sinful adornment, — for all this to take place was just more than Simon was able to endure.

He didn't know, beloved, the change that had come into her heart. You know that the Word of God says, "Man looketh on the outward appearance, but God looketh on the heart." Jesus knew what had come into her heart. Simon didn't know anything about it, and therefore, not knowing what had taken place within her heart and within her life, Simon looked at Jesus and began to wonder within himself if Jesus really were a prophet after all. I'm sure that when Simon saw what had taken place and knowing what kind of character she was, I am sure that when he looked then at Jesus he said within himself, "This fellow couldn't be what He claims to be or He would not have allowed this to take place." Jesus, beloved, knew what had happened in the heart of this woman. He also knew what this man Simon, the Pharisee, was thinking about. Simon didn't know what had happened within her heart. He didn't know what Jesus was thinking about. This woman did not know what Simon was thinking about. She didn't know what Jesus was thinking about. But Jesus, being God and being omniscient and knowing all things, knew what had happened in her heart. He knew what Simon was thinking about and immediately He turned to Simon and said: "Simon, I have a little story I want to tell you."

He then told of two men in one city who were debtors. One of them owed 500 pence, about \$250 in our money, while the other owed 50 pence, about \$25. In other words, one of them owed ten times as great a debt as the other. And as Jesus told this story He said: "Simon, when these two men couldn't pay their debt, the man to whom they were indebted frankly forgave them both. Now Simon, one of them owed \$250.00 and the other owed \$25.00. Which one is going to love the Master most?" Simon immediately said: "Why, Lord, I imagine that the man who was forgiven most, will love the most." Then Jesus spoke the words of our text: "Seest thou this woman?" and pointing to the poor soul that had been saved from the depths of sin, He said, "She is a 500 pence sinner. Simon, look at yourself, you are only a fifty pence sinner. She is ten times as great a sinner as you are. I have forgiven you; I have forgiven her. Which one of you should love me the most? I came into your house and you didn't even give to me the ordinary civilities afforded a guest; you never even brought me a pan of water that I might wash, but this woman since I have come into the house has washed my feet with her own tears. You didn't give me a kiss, but she has not ceased to kiss my feet. You didn't anoint me, but she has taken her own precious ointment and anointed my body. Simon, the man that is forgiven the most will love the most and to whom little is forgiven, you can expect that individual to love little." Then turning to the woman, He said, "Thy faith has saved you. Go in peace."

Now, this morning, brethren, from this Scripture story in connection with this parable which Jesus gave Simon, I want that we should look at this woman. Jesus said, "Seest thou this woman?" And if the spirit



of God enables us, I want us to see her as Jesus saw her.

I

SEE HER AS A SINNER. She was not a little sinner but a big sinner, — not a fifty pence sinner like Simon, but a 500 pence sinner. Look at her, beloved, as doubtlessly one of the most sinful characters Jesus ever came in contact with. So notorious was she that Simon wondered that Jesus would allow her to come into His presence. Simon just couldn't harmonize the fact that Jesus was a prophet with the fact that He allowed this woman to come into His presence. Why, he thought surely as bad as she is, if He were a prophet, He wouldn't allow her to come before Him. I say, beloved, look at her this morning as a sinner, yet beloved, remember this is the crowd that Jesus came to save. Oh, may I remind you this morning, my brethren, that she was a sinner of unusual repute, but that Jesus Christ came to save just that class of folk. In Matt. 9:11-13 we have these words from Jesus:

"And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

I have never seen a man so low nor a woman so depraved but what I felt the gospel of Jesus Christ would save even those. I have never seen one, beloved, that had gone so far down the immoral lane nor who had descended into the pit of sin so far but what I would like to tell that one about Jesus, who is able to save the worst of sinners. Listen again:

"For the Son of man is come to seek and to save that which is lost." Luke 19:10.

Listen:

"This is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners; of whom I am chief." — I Tim. 1:15.

Listen also to the words of the Apostle Paul as he wrote in the letter to the Hebrews:

"Wherefore he is able also to save them to the UTMOST that come unto God by him, seeing he ever liveth to make

intercession for them." — Hebrews 7:25. Jesus said to Simon: "Seest thou this woman?" I point to her this morning as a 500 pence sinner probably ten times worse than the most sinful man or the moral refined woman? — I say with Jesus, "Seest thou this woman?" In spite of her sin Jesus Christ saved her.

II

SEE THIS WOMAN ABANDONED BY MAN, BUT NOT BY GOD. Simon certainly abandoned her. He didn't want to have a thing in this world to do with her. He didn't want to have her in his home. She had scandalized his respectable household by drawing near to it. The majority of the people of the town, I am sure, would have had nothing at all to do with her. If a social function had been held she would have been the last one to be invited. Here was a woman, beloved, who was abandoned by man, but not by God.

Brethren, I am glad this morning that I can say in perspective of what man may do or may do to you or anyone else, — you will never get far down as to be abandoned by God. I like the words of the old song the Salvation Army sings sometimes at street meetings: "A man may be dishonest but he is never out." I am glad, my brother, this morning that any person, regardless of how low, immoral, or contemptible that that one may feel himself to be, — I am glad, beloved, that the Lord Jesus Christ can save "Seest thou this woman?" Abandoned by man but not by God.

III

SEE THOU THIS WOMAN HOW SHE WAS SAVED. How was she saved? There is one evidence that her heart had anything whatsoever to do with her salvation. She was saved by anything that she did. She never joined the church. She wasn't saved by religious works, by religion, or by religious works. If you will look at the passage of Scripture carefully, you will find not any evidence of work on the part of any one to save the Lord Jesus Christ. I have said for two or three years as pastor of this church, if (Continued on page three)

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"SEEST THOU THIS WOMAN?"

(Continued from page two)

that the only work that will ever save is not the works of man nor the works of the church nor the preacher, but the finished work of the Lord Jesus Christ.

I don't care how immoral she was. I don't care how far down the moral scale she had descended. I don't care how low she had become nor how loathsome she was to meet. I don't care if she were abandoned of man. I am glad this morning for that old song which says:

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

If ever a song were true in anyone's experience, it was true in the experience of this woman, for brethren, she was saved entirely and alone by what Jesus Christ did for her. Jesus paid it all! Some people are good and respectable and moral and sometimes when those individuals make profession of faith, the world at large is inclined to think that such an individual is saved because he is good. But, brethren, look at this woman. There wasn't anything good about her. You couldn't have found one particle of goodness about this poor soul. Yet Jesus saved her. "Seest thou this woman?" See, beloved, how she was saved not by what she did but entirely by what Jesus Christ did for her in that He paid it all.

IV

SEE THIS WOMAN CLOTHED IN CHRIST'S RIGHTEOUSNESS. She came into the presence of Jesus with her own filthy clothing upon her, and the eyes of the world that all that could be seen. However, when she left the presence of Jesus, she had new clothing. Not new clothing for her body, but she had clothing for her soul. She was clothed in the righteousness of the Son of God. My beloved, there was a man saved in this world who went out from the presence of Jesus Christ except that individual — clothed in the righteousness of God's only begotten Son.

"For he hath made him who knew no sin to be sin for us; THAT WE MIGHT BE MADE RIGHTEOUSNESS OF GOD IN HIM." — II Cor. 5:21. I thank God this morning that the day I was saved that a transaction took place whereby all my sins were laid on Jesus Christ and then His righteousness was put on me.

Are you saved this morning? If you are, friends, then you are clothed in the righteousness of the only begotten Son of God. You aren't see you as you are this morning, a filthy sinner, but you see you today clothed in the righteousness of His Son. What a blessed truth this is! My sins laid on Jesus. Jesus' righteousness put on me. Years ago I said one Sunday morning to every man who is saved is clothed in the righteousness of Jesus Christ. An unsaved man who is in the church became very chagrined over this. After the service was over he said, "I don't want to think about a salvation. I wouldn't want to even think about going to Heaven in another man's coat." I said: "My children, there is one thing certain, if you go to Heaven, you will go there in another man's

coat for you will go there clothed in the righteousness of God's own Son, Jesus Christ."

"Seest thou this woman?" See her clothed in the righteousness of the Lord Jesus Christ.

V

SEEST THOU THIS WOMAN AS WE NOTE THE PROOFS OF HER SALVATION. You do not have to guess as to whether this woman was saved. You have the proofs of her salvation before you. She REPENTED. How do I know she repented? She came with the thought that she would anoint the body of the Son of God. Before she could break that cruse and allow the ointment to flow out upon his body, the spirit of God had opened her heart and her eyes filled with tears and tears flowed out of those eyes upon the feet of Jesus. Brethren, there is evidence of repentance. So, my beloved friends, I see here an abundant proof of her salvation. The first proof is that she repented.

As a second proof, notice her LOVE. Jesus said in verse 45, "She hath not ceased to kiss my feet." Evidently, she just hugged those feet of Jesus to her face and kept her lips upon the feet of the Son of God so much that Jesus said, "Simon she has not even ceased yet to kiss my feet." Isn't that an evidence of love? Some people make a great boast and a loud profession about the love they have for the Lord Jesus Christ, but her love was voiceless. This woman's love was speechless. She never once looked into his face to say Lord Jesus I love you. My brethren, I see her lips continuously pressed upon His feet. Her love was a speechless love.

Would you see the evidences of her salvation, — the proof of her salvation? Look not only at her repentance, — look not only at her love, look at the SACRIFICE she made. That ointment, was worth fully the wages of a man for a whole year. But she gave it all to Jesus. When a man is saved, there is going to be some proof of his salvation. When an individual is saved, my brethren, he doesn't spend all his money on his wife, and children, and family. When a man is saved beloved, he doesn't spend his income on himself thinking only in terms of self. When a man is saved, his income is going to be devoted to the cause of Jesus Christ.

Do you want further proof of her salvation? If her repentance isn't enough; if her evidence of love isn't enough; and if the evidence of her sacrifice isn't enough, then look at that CONFESSION. How she confessed him! She came right into the presence of Jesus and braved the cruel scornful eyes of those Pharisees who were respectfully seated at the feast of Jesus. Why, beloved, she made a confession which would take the courage out of the most of us. She made a confession under circumstances that would require more courage than the majority of us possess.

See her when she came in the very presence of that crowd of Pharisees, fall down at His feet. I am telling you this morning, my brother, a man that has trusted Jesus Christ is willing to publicly confess Him. I have not a doubt in my mind today that when a man is saved that regardless of how timid he is or how much he may fear man, if he is saved he is going to come out on God's side and he is going to confess Christ publicly before men. Matthew 10:32 gives to us a very remarkable passage in this respect:

"Whosoever therefore shall confess me before men, him will I confess also before my Father

which is in heaven."

Beloved, if a man is saved, he is going to confess the Lord Jesus Christ.

There is a lad living out in the country ten miles from here who used to come to this church a great deal. In fact, he would still be coming here if it were not that a church some eight years ago was organized in his community and he became one of the charter members of that church. That lad of whom I speak was one of the most timid young fellows I ever knew in my life. I remember as well as if it were yesterday, the time he was saved. We were holding a tent revival on the lot down here by the bank building and I preached one night when that lad was hemmed in by folk on both sides of him and I can see him now when he came out over the top of the seats in front of him to confess his faith in the Lord Jesus Christ. Brethren, when the spirit of God gets hold of a man he is going to tell it.

A man said to me one morning here in this church, "I knew my wife was going to make a profession of faith this morning. She told me she was before we came to the house of God, but I didn't have any intention of doing so." He said, "However, there wasn't enough men in this town to hold me in that seat when the time came for you to give the invitation." I say to you this morning, my beloved friends, as surely as God lives the man that is saved is going to confess his Lord and Saviour. "Seest thou this woman?" Look at the proofs of her salvation, — her repentance, her love, her sacrifice, her noble confession — all these are proofs of the fact that she had been saved.

Let us think just a moment's time of yourself. You see this woman as a 500 pence sinner; how about looking at yourself as a one thousand pence sinner this morning? You see her abandoned of man, but not of God. Thank God He will never abandon you either. You see how she was saved by faith in the Lord Jesus Christ. That is the only way you will be saved. You see her clothed in His righteousness. Thank God He will clothe you in His righteousness! You see the proofs of her salvation. My brethren, if you are saved I'm sure the same evidences of salvation will manifest themselves to you.

You may ask as to what this woman's name is. I don't know, brethren. The Word of God does not tell us her name. So far as we are concerned she is just a nameless woman, but, brethren, although she is nameless here, she will have a new name yonder. This morning if you take Jesus as your Saviour like she did you will have a new name up yonder, too.

Look at the two characters. Simon, the Pharisee, and this sinful woman. Simon — you know his name, but brethren, you may never know anything about him up yonder. You don't know this woman's name but up yonder you will see her, you will know her because she will be there, saved by the grace of God. Oh, may God this morning in His grace — in His matchless grace — touch some heart and cause some individual who is here, to leave this morning saved by His grace.

May God bless you!



FIFTEEN REASONS WHY EVOLUTION IS NOT TRUE

(Continued from page one)
cluded day and night; that they were ruled by the sun and by the period of light; that the sun divided between the day and

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED

FOUNDER — PLACE — DATE

JESUS was born in Bethlehem, in the year 5 B. C., in fulfillment of prophecy. Over one hundred prophetic utterances in the Old Testament concerning Christ are given in the New Testament as fulfilled.

I trust you will faithfully study this description of the condition of the heathen, but let your interest not stop there.

BRAHMANISM was founded by a priestly caste called Brahmanus, during the earliest days of the Aryan race in India. No one man seems to have organized the entire system.

Suppose you heard that Chicago was a heathen city, would it shock you? Pekin is about the same size and it is heathen. Do you care?

HINDUISM. The founders of Hinduism were from among the philosophers, poets, sages and priests of the Hindus. No one person originated it. The date of its beginning is unknown.

Do you hesitate to become a missionary because the people are degraded? Remember, your forefathers were savages in Europe.

BUDDHISM. Gautama, a young Indian prince of northern India, was born 552 B. C. In after years he assumed the name of Buddha, which means "enlightened." He died at the age of eighty from eating too much pork given to him by some of his disciples.

TAOISM. Lao-tsze, the founder, was born about 604 B. C., in Honan Province, China. His name signifies "old boy," and Taoists declare he was "eighty years old when born." He became highly educated, and was royal librarian.

CONFUCIUS was born 551 B. C., in the Shantung province, in China. His ancestors were eminent statesmen. His father died when Confucius was three years old.

The birth of ZOROASTER is shrouded in so many legends that its date and place are very uncertain. His home was in Afghanistan. The date may be B. C. 600.

Neither you nor the heathen know how great their need is. Only God knows, and He said: "Go ye."

THE PARSEES are the modern followers of Zoroaster which were driven from the Province of Pars, Persia, by Mohammedan persecution. They came to India in 698 A. D., from which period they reckon time.

Every word you speak now to excuse yourself for your lack of interest in missions will be a load on your heart when Jesus comes.

SHINTO was the first religion of the Japanese. The name, place and date of the founder is unknown. The belief antedates its name, which was given to it after Buddhism entered Japan.

How can you reconcile these two admissions: "I am a Christian," and "I am not interested in missions."

MOHAMMED was born in Mecca about 571 and died 632 A. D. He was left an orphan at an early age; married a wealthy widow; lived a trustworthy life and became a prophet at forty.

Have you ever helped to make the life of even one missionary happy?

the night; that these days were regulated by the sun and moon just as the seasons and years are. All that prevents belief in the evolutionist lie that he was not made at all, but evolved up from the lower animals in the image of an anthropoid ape.

8. The Bible says that *Eve was the mother of all living*. That prevents belief in the evolutionist lie that man evolved from the lower animals unless God worked a greater miracle than creation. For God to have so controlled the process of evolution that Eve would be the only woman that would evolve from an anthropoid ape would be a great miracle and require more credulity, than to believe in creation. If evolution is true then many female anthropoid apes evolved into women and Eve was not the mother of all living. The Bible plainly says that *Eve was the mother of all living*; therefore evolution is an impossible lie.

9. The Bible says that *God breathed into man's nostrils the breath of life and he became a living soul*. That prevents a belief in the evolutionist lie that man is any kin to the anthropoid ape or the lower animals.

10. The Bible says that the beasts of God's creation were brought to Adam, and he named them. That prevents belief in the evolutionist lie that the first man was just a little above the ape in intelligence; but substan-

tiates the idea taught elsewhere in the Bible that Adam was the most intelligent man that ever lived on this earth, except the Son of Man. His knowledge was finite, not infinite; but like God he knew by intuition. He did not have to study to know. That is one of the curses that came as a result of sin.

11. The Bible says that *all the beasts and fowls were brought to Adam to see if any of them would do for a help-meet for him*. That prevents belief in the evolutionist lie that man himself is an evolution from the beasts. He could have found a help-meet among his ancestors, if evolution were true. That also shows the degeneracy of womankind today, who prefers association with poodle dogs to little children.

12. The Bible says that *God made Adam a wife out of his own rib*. That prevents belief in the evolutionist lie that man evolved from the lower animals; for if man had evolved from the ape state, woman with her quicker intuition would have evolved too.

13. The Bible says *there was a personal devil that deceived Eve and led her into sin*. That prevents belief in the evolutionist lie that the Devil is only an influence and not personal but impersonal.

14. The Bible says *Adam and Eve fell*. That prevents belief (Continued on page four)



During the last World War, this sign was erected in some city in England. It was a good reminder to those war-torn Britishers then, and it is just as good reminder to all of us today.

WILLING, BUT UNABLE

(Continued from page one)

He caught the boy's shirt front, lost it, groped, seized him again and held on; but was unable to drag the lad back against the force of the current and both were swept over the roaring falls to the jagged boulders 325 feet below.

"Willing, but unable," we said as we read of the attempted rescue — a contrast of the Lord Jesus who is both willing and able to save helpless strugglers in the turbulent stream of sin and unbelief, before they are rushed over the brink into a lost eternity.

EVOLUTION

(Continued from page three) in the evolutionist lie that the tendency of everything in this world is upward. Plants left to themselves degenerate. Fine blooded stock left to itself degenerates. The fall is written on everything. The fundamental principle of evolution that the tendency of all things is to develop upward is a Hell-born lie. The Devil is the author of it in an attempt to hide the fall of man and the curse of it that came therefrom.

15. *Thorns and thistles and sweat and toil and pain in travail and the enmity and fear of the snake are God's ever-present witness to the truth of the first three chapters of Genesis.* And with thinking people will prevent belief in the evolutionist lie of development from inherent or resident forces being the law of life. Everything of itself in this world goes backward and downward if left to itself. It is only by intelligent forces outside of itself, either human or divine, that there is ever any development in plants or animals or man. Evolution is a lie from start to finish.

Man As God Made Him

In God's image. Gen. 1:26-27; 2:7, 5; 1:2; 6:7; 9:6; Deut. 4:32; Ps. 8:3-6; Is. 43:7; 45:12. This refers to the soul, not to the body. Man's body is not in the image of God, for God has no body. God is a spirit. Jno. 4:24. 1. He was made upright. Eccl. 7:29.

2. He was made a living soul. Gen. 1:26-27 2:7.

3. He was made like God in knowledge. Gen. 1:28; 2:19-20; Col. 1:15; 3:10. Adam was not omniscient like God, but what he knew he knew by intuition, as God knows all things. God does not have to study to know, neither did Adam. Hard study in order to obtain knowledge came as a result of sin. Adam knew more than any man upon earth so far as his natural knowledge was concerned.

4. Wisdom. This is seen in his naming the beasts.

5. Righteousness and holiness. Eph. 4:23-24.

6. Man is a trinity. I Thess. 5:23-24. Man was made in the image of God in that he was given a body, soul and spirit. God is of the Father, Son, and the Holy Spirit. Eph. 4:23.

7. God gave him dominion over all creation. Gen. 1:28; Ps. 8:3-6.

THE ERROR OF ONE GENERAL RESURRECTION

(Continued from page one)

3. Our bodies shall be powerful — not puny, weak, homely as now. See I Cor. 15:43, 49.

The resurrection presents no obstacle to God. He made every atom and molecule of matter, and hence has all power to do with it as He will. The one who objects to the Bible's teaching concerning the resurrection on the ground of it not being "reasonable," has certainly gotten a very small conception of God. Read Phil. 3:21 and Luke 18:27 for the Bible's explanation of how God is able to do such things.

BETWEEN THE TESTAMENTS

(Continued from page one)

glorious promises of blessing coming upon God's Israel, and fearful denunciations of judgment upon the foes of the chosen people. On the other hand, it abounds with inaccuracies and statements contradictory to the Word of God.

A Romance Of Absurdities

The book *Tobit* professes to be a record of the strange experiences of an Israelite of that name, who belonged to the tribe of Naphtali, and was among those carried away by the Assyrians. Is thoroughly unreliable;

a religious romance, full of absurdities, and yet teaching lessons of morality and true piety. It is in this book that we find an angel called Raphael. The only two good angels actually named in Scripture are Michael and Gabriel. It, no doubt, often took the place in a Jewish home of many of the nursery tales of our own day, inculcating strict moral and religious principles, with enough admixture of the marvelous to hold the attention of youth.

Judith is the story of the deliverance of Israel in the days of Nebuchadnezzar, by a Jewish matron, who goes alone into the camp of the enemy and gives herself into the power of the heathen general, Holofernes, for his destruction. When he becomes completely enamored of her wisdom and beauty, she takes him at a disadvantage and, while he sleeps, with his own sword she smites off his head. Whether there be any truth in the story or not, it is now impossible to say; but *Judith* has ever since been regarded as a national heroine, and her conduct viewed as on a very exalted level. Yet she deceives Holofernes, and does not hesitate to do evil that good may come, though preserving her own body inviolate.

With the exception of *I Maccabees*, the book of *Judith* is the finest narrative work of the Apocrypha.

The omission of the name of God in the canonical book of *Esther* caused it long to be questioned by the devout, who did not understand the divine reason for this. Hence we have in "the rest of the chapters of the book of *Esther*, which are found neither in the Hebrew nor in the Chaldee," an effort to correct this. But it is a blundering attempt by a blundering scribe to improve God's perfect work. One only needs to read the inspired book of *Esther*, and then this marred human document, to observe the difference between God-breathed Scriptures and man-made imitation.

Uninspired Books Of Wisdom

The next two books in the Apocrypha are to be classed in an altogether different category. They are among the finest specimens of uninspired wisdom literature, and are worthy of being ranged with the *Discourses of Epictetus*, the *Morals of Marcus Aurelius* and the *Essays of Bacon*, though they are greatly inferior to the in-

spired book of *Proverbs*.

The Wisdom of Solomon is an anonymous work to which the great king's name is attached in the title. It is not of quite so high an order as the book that follows it, but is, nevertheless, of great value. The companion record is called *The Wisdom of Jesus the Son of Sirach*, or *Ecclesiasticus*. It is generally conceded that this choice collection of proverbs and wise sayings is, as it professes to be, the production of Jesus (the Greek form of *Joshua*) the son of Sirach, who lived in the land "almost after all the prophets," and who has here embodied the sound instruction he received as a youth from his grandfather Jesus, who wrote in Hebrew, and died, "leaving this book almost perfected." The grandson translated, edited and arranged it, making no claim to inspiration; he sent it forth hoping thereby to edify his nation, confessing his liability to error, but craving an unbiased reading of the work he had prepared in Greek from the Hebrew record left by the elder Jesus.

No Evidence For The Author Of Baruch

It will be remembered by the Bible students that *Jeremiah* had a servant named *Baruch*. He it is who is presumed to be the author of the book of *Baruch*, the next in order. But there is no evidence that such was really the case. It is a work of little worth. The last chapter (6) professes to be "The Epistle of *Jeremiah*," written to the captives who were about to be led away to Babylon by *Nebuchadnezzar*. It is of a much less elevated order than the authentic writings of the "Weeping Prophet."

There are three tales which were added to the book of *Daniel*, and are given in order in the next section of the Apocrypha.

The first is entitled "*The Song of the Three Holy Children*," and was added after the twenty-third verse of the third chapter of *Daniel*. It pretends to give the song that the three Hebrew young men sang as they walked unhurt in the fiery furnace, and is of value as preserving the character of Jewish piety in the days we have been considering.

The History of Susanna was published as a preface to the canonical prophecy of *Daniel*. Shylock's exclamation, "A *Daniel* come to judgment!" upon listening to *Portia's* wisdom, finds its explanation here. It tells the story of the attempt of two lecherous elders, first to rob a young Jewish wife of her virtue, and upon being repulsed successfully, to blackmail the object of their vile but defeated purpose. *Daniel*, a mere youth, appears upon the scene, and by examining each of the villains separately, causes them to contradict one another in such a way as to establish both the innocence of *Susanna* and their own wickedness.

The third tale was added at the end of *Daniel*, and is called *The History of the Destruction of Bel and the Dragon*. It is a wonder-tale, akin to that of *Tobit*, telling of a test made by *Daniel* and the Babylonians as to the power of the god *Bel*, and a great dragon who was overcome by *Daniel* through a mixture of pitch, fat and hair, which he thrust into the creature's mouth. One cannot fail to see in the whole foolish story the influence of Chaldean superstition as to charms and magical preparation on the mind of the writer. The miracles of the Bible are always of a serious, sober character, serving an important or useful purpose. They are never mere

works of power, startling and bewildering with no moral motive. It is otherwise with the counterfeited signs of Satan's emissaries and with the wonder works told in uninspired legends, such as that related in this unhistoric history of "Bel and the Dragon."

The Prayer of Manasse purports to be the contrite supplication of *Manasseh*, the Son of *Hezekiah*, upon his repentance. It is wholly fanciful, but interesting as giving an insight into Jewish piety.

I Maccabees is a historical record of the wars of the Jews from the death of *Alexander the Great* to the pontificate of *Simon* the brother of *Judas Maccabeus*. It is from this book that our knowledge of the Jewish wars of independence has been mostly drawn. The style is vigorous and intensely dramatic, carrying the reader from scene to scene with unabated interest. As a testimony to the unfailing care of *Jehovah's* people, even when suffering under His hand because of their sins, and His ready grace in meeting them the moment they confess their iniquities and seek His face, the book is of great value. Yet the history makes no claim to divine inspiration. Who the author is it is now impossible to say; but he was evidently a sincere lover of *Israel* and *Israel's* God.

II Maccabees is much less reliable, though of great interest. It is a strange commingling of sober history and untrustworthy legend. The book is valued by the Roman Church because of its apparent endorsement of the unscriptural custom of offering prayers for the dead. Chapter 12:43-45, *Judas Maccabeus* is said to have offered a sin-offering for the dead, made thereby a reconciliation for them that they might be delivered from sin.

There are two other books known as *Third* and *Fourth Maccabees*, which were not included in the received Apocrypha by the Council of *Trent*, though it is declared by some that they were omitted by mistake. The first is fragmentary and legendary; the second a lengthy religious novel.

It is a significant fact that all the long years of the silent centuries we have passed before us, not so much as psalm or any other literary duct has come down to us is worthy to be compared with the precious treasures of the Old Testament. Some, it is true, have attempted to assign *Maccabean* dates to some of the books of the prophets and several of the more Psalms, but their guess theories are of no real value and there can be little doubt that all were written when the last line of *Malachi* had been penned. The canon of the Jewish Scriptures was then complete. No desultory fragments were added in after-years. We need again the prophetic voice to be heard it would be to pronounce the coming of *Him* was the object and theme "all the Scriptures," and advent in grace would be a New Testament complete to man. The two volumes the work of the one whose delight it was to take the things of Christ and them unto us.

—The Sunday School

YOUR PURCHASE FR

(Continued from page one) And when for the good Christ which is His power dynamite, unto salvation everyone that believeth?