

# A Happy And Blessed New Year To All!

PREMILLENNIAL -o- BAPTISTIC -o- CALVINISTIC -o- BIBLICAL

Devoted to Evangelism, Missions and Bible Doctrines.

## The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel!"

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

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## Baptist Money For Baptist Missions Only

By O. W. Stanbrough  
Kansas City, Mo.

(An open letter to Bible-loving Baptists)

### GOD'S PROVISION FOR THE NEW YEAR

§ §

1. A STAFF to lean on. Phil. 4:19.
2. A LAMP to light us through the darkness. Ps. 119; 105.
3. A SWORD for defense. Eph. 6:17.
4. A TONIC to invigorate. Heb. 10:35-37; John 14:3.
5. A LAVER to cleanse. Ps. 119:9.
6. A PILLOW to rest on. John 16:27.
7. A CHAIR for relaxation. Rom. 8:28; Ps. 139:7, 8.
8. A NEVER-ABSENT COMPANION. John 14:18-23.
9. FOOD.
  - (1) Milk. I Pet. 2:2.
  - (2) Honey. Psalm 81:16.
  - (3) Bread. John 6:33-35.

"For I bear them record that they have a zeal of God, but not according to knowledge," (Rom. 10:2). This statement is taken from the letter written by the apostle, Paul, "To all that be in Rome, beloved of God, called saints." (Rom. 1:7). In this statement of Paul's he was lamenting a condition which prevailed among his brethren, the Jews, and which gave him much vexation of spirit, because Paul loved his "brethren" and his "kinsmen" according to the flesh. He was so concerned about their blindness and misconception of spiritual things that he was even willing to wish that he might be accursed from Christ, if that could mean their salvation.

I am writing this letter to my beloved brethren, fundamental, Bible-believing Baptists who love our blessed Lord Jesus with such great zeal for the salvation of lost souls—their own "brethren according to the flesh." I fear that many of them are so blinded by that zeal as not to exercise the greatest wisdom in their efforts to bring to the lost salvation which is by grace alone, "and that not of yourselves, it is the gift of God, not of works" (Eph. 2:8, 9).

While attending a recent Bible Conference of the Mid-Continent Fellowship of Independent Baptist Churches I was deeply moved as I heard missionary after missionary present the needs of his particular field. They all told of great needs for additional workers to reach unreached fields which were calling for the gospel, and the needed equipment with which to serve their present fields more efficiently. They appealed

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### Mused Uncle Mose

"Dat rich feller in de Bible raise so much stuff he ain' got no place to put it, but de Lawd so'ved dat probblem wid a lot uv empty stummicks."

## Who Is God Of This World?

ELDER ROY MASON  
Tampa, Florida

The God who made this world, and who has the supreme power to govern it, is of course Jehovah. It is He of course who makes the earth to turn upon its axis; who gives the seasons; who makes the inhabitants of planetary space to move; who indeed sustains and upholds the vast universe.



But, this earth must be thought of as a REVOLTING PROVINCE, in rebellion against God. Satan is the leader of all of the revolt against God in the entire universe. As to why this revolt is allowed we do not know. This is one of the mysteries of eternity, which we shall of course one day understand. But

we know that the revolt is on. This revolt was spread to the first of God's human creatures by Satan, through the instrumentality of Satan, as Adam and Eve were induced to sin. The account is given in Genesis 3rd chapter.

### THE EFFECTS OF SIN

1. Death For Man. (See Romans 5:12-17). Along with this has gone loss of fellowship with God; hereditary bias towards sin; and general pre-disposition to evil.
2. Enslavement of the Physical Creation, such that sins effects can be seen everywhere. Read Romans 8:19-23. The beasts devour and kill; things wither and die—all because of the presence of sin in the world.
3. War and Strife Among Mankind. James 4:1, 2, throws light on this. Since wars come

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## A Most Logical Explanation As To The Sun And Moon Standing Still

In a previous article under the heading of "Scientific Objections" we reserved this study of the long day of Joshua to illustrate the point that when the very words of Scripture are adhered to and the God of Creation ignored, there is no difficulty in accepting the story, and that true science will be found in agreement with it. We shall now with these things in view, gather up the reasons why this story is to be received in the plain and obvious meaning of the passage. Read Josh. 10:1-14; Isa. 38:1-8; Heb. 3:11; Mark 10:49.

This is perhaps the most frequently used argument against the authority, credibility, and scientific accuracy of the Bible, yet when properly studied and all the evidence carefully weighed, there

is no chapter more valuable in establishing the divine inspiration of the Book.

Note first that the story is briefly told. Less than three hundred words tell of this mighty battle which, in its results in centuries to come, made it one of the greatest in human history. The backbone of the resistance of Canaan was broken, "mopping-up" operations followed, Israel were settled in the land, prophecy was fulfilled, and Christ appeared.

Six strong nations stood in the path of Joshua. These had united under Adoni-be-zek, a powerful political and military leader. It would appear as if the kings intended to make Gibeon, capital city of the Hivites, a kind of "buffer-city," taking the brunt of the attack while the rest prepared themselves to do battle. Gibeon, however, broke the pact and made a league with Joshua. (Continued On Page Four)

### THE BIBLE

This Book contains—the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is regained, heaven opened, and the gates of hell closed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in

(Continued On Page Two)

## The Bible Record Showing That Jesus Was Not Crucified On Friday

FRIDAY, 9th: Supper at Bethany, John 12:1; which was "six days before the Passover." Passover Feast, 15th to 21st, Leviticus 23: 6, 7; Numbers 28: 16, 17.

SATURDAY, 10th: Passover lamb taken, Ex. 12:3; Triumphal Entry, "On the morrow" after the supper at Bethany, John 12:12; Jesus quietly inspects the Temple, Mark 11:11. No temple cleansing until the next day.

SUNDAY, 11th: "On the morrow" after the triumphal Entry Jesus cursed the fig tree, Mark 11:12, 13, and cleansed the temple, Mark 11:15, 16.

MONDAY, 12th: "In the morning" after the fig tree was cursed, fig tree withered, Mark 11:20, and Jesus teaching in the Temple, Mk. 11:27; Matt. 21:23.

TUESDAY, 13th: "Two days before the feast" which begins 15th, Judas bargained to betray Jesus, Mk. 14:1, 10-11; Lk. 22:3-6. Also temple teachings, Lk. 20:1. WEDNESDAY, 14th: Our

Lord's busiest day: Passover lamb killed at sundown, the beginning of the day, Ex. 12:6; Lev. 23:5; Passover supper before midnight, Ex. 11:4; 12:29; Communion instituted "after supper," Lk. 22:20; I Cor. 11:23; Upper room discourse, foot washing, betrayer exposed, etc., John, chapters 13 to 16 inclusive; High-priestly prayer, John 17; Gethsemane experiences, Matt. 26:36-46; Jesus betrayed and taken, Matt. 26:57 to 27:31 inclusive; Crucified about 9:00 a. m., Mk. 15:26; Died about 3:00 p. m., Mk. 15:33-37; Buried at sundown, close of the day, John 19:14, 31, 42, just 24 hours after the passover lamb killed.

THURSDAY, 15th: First day of "The Feast of The Passover," (Continued on Page Two)

### WHY THE DIFFERENCE?

The entire 25,000 Christians belonging to the Holiness Church in Japan were imprisoned during the war and "subjected to tortures and atrocities that resulted in the death of four leaders," according to a report of last Oct. 6 from Tokyo to the N. Y. Times. In contrast is the statement in the Catholic Register of last June 3, that Roman Catholics in Japan were not molested, their seminaries were allowed to function, and conscription was not enforced against Catholic students for the priesthood.—The Converted Catholic.

Editor's Note: Thank God, there is a day coming when Rome—the old ecclesiastical whore—shall be destroyed. Listen: "These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—Rev. 17:16.

## -- The First Baptist Pulpit --

### "THE GLORY OF A GODLY LIFE"

"And ye shall tell my father of all my glory in Egypt and of all that you have seen."—Gen. 45:13.

One of the greatest characters of the Bible was Joseph. I am not often given to speaking in the superlative. Ordinarily, it is better to use the comparative or even the positive degree in speaking of one's character. Yet, when we come to Joseph, I am quite ready to say that of all the great characters in the Bible, he was one of the greatest. I feel perfectly safe to speak of him with the most superlative terms.

The Word of God offers not one particle of criticism as to his character. God never said one thing contrary to him nor recorded one dark act of his life. In fact, there is not one dark chapter in his life which is laid down in the Word of God. Instead, every chapter bears the stamp of God's approval.

In this respect, he is unlike many of the great characters of the Bible. He is unlike Abraham in that Abraham lied on at least two occasions relative to his wife. He is unlike David in that David

was an adulterer and a murderer. He was unlike his father Jacob who was a religious rascal. He was unlike John the Baptist who at one season in his life when in prison, doubted as to the reality of Jesus, even going so far as to send a committee of disciples to confer with Jesus whether he be the Christ or not. He was unlike Simon Peter who though the faithful disciple that he was, at one season denied his Lord and punctuated his denial with profanity in order to make it emphatic.

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## THE BAPTIST EXAMINER

JOHN R. GILPIN - EDITOR

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## THE A-BOMB AND THE FUTURE

The newspapers are full of items about the atomic bomb, and the world's future with it in view. There is much agitation, and frightening pictures of what may be formed in the public mind. Alexander DeSeversky, the well-known aeroplane designer, is said to have discounted the accepted view of the effect an atom bomb would have upon cities constructed of steel and concrete. But he admitted that the bomb is a great stride forward in "the science of demolition." He, however, seems to be the only person of prominence who has spoken without a note of complete pessimism regarding the future.

Visions of still more horrible and terrifying agents of destruction are thrown across the pages of the daily news. One envisages a "push button war" of the future in which one person may sit in comfort and by pushing buttons on a panel destroy whole cities thousands of miles away.

Gen. Arnold believes that space ships, such as are now pictured in comic strips, are not an impossible achievement of the future. Others describe a sun-ray device, said to have been conjured out of the mind of some German scientist, which may some day burn up whole cities in the same manner, but on a vastly intensified scale, as a burning glass in the hand of a child can set fire to inflammable objects in this day. — The Midnight Cry.

## TOO MANY WORDS

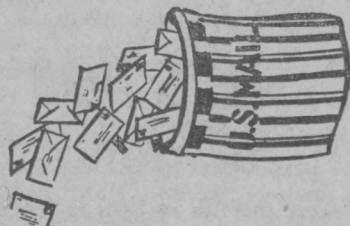
Many contributions come to an editor's desk and are not used, mainly because they are too long. Those who want to see their material in print should make their articles short.

The creation of the world is told in Genesis in 400 words. The Ten Commandments contain only 297 words. Lincoln's Gettysburg Address contains 266 words. The Declaration of Independence required only 1321 words.

Another thing to watch is this: The neater your copy is written—typewritten (a "must" in this office)—with plenty of space between lines, the more likely it is to make an impression on the editor.

THE BIBLE RECORD  
SHOWING JESUS WAS NOT  
CRUCIFIED ON FRIDAY

(Continued From Page One)  
a 7-day feast beginning 15th, Lev. 23:6-8; Num. 28:16, 17; also



"I like the BAPTIST EXAMINER very much in view of its boldness for Christ and its truths which we share together."

Elder H. Leroy Wortman  
Richmond, California

"Through the years I have found the BAPTIST EXAMINER to be of great value spiritually."

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Mr. and Mrs. David Powell,  
Sciotoville, Ohio

"Please keep your good God Inspiring Paper coming to me. I don't know what I would do without it. Since the Lord called my wife away, it has been much help to me. I love it better every week."

W. F. Farmer  
Tampa, Florida

"Please find enclosed my check for \$10.00 to help carry on your work."

J. N. Tincher Crag, W. Va.

Dear Brother Gilpin:

Allow me to say that I think the Sept. 29 issue of THE EXAMINER is the best one I have ever received. Your sermon on "The God Who Is Always On Time," is one of the best sermons I have ever read from any man's pen. It reminds me of Spurgeon. I was not able to go to church Sunday so I took my time and read it at the 11:00 o'clock hour. It not only made my soul rejoice but I think it must have lowered my blood pressure many points. I have passed it around to others here including a good Methodist sister and they have enjoyed it too. There is no other doctrine in the Scripture in which my soul rejoices and in which I find so much solid comfort than I do in the doctrine of Sovereignty and related doctrines. Also the article by Elder Rector on Church Discipline is "tops"—just as good and sound presentation of that tragically neglected New Testament doctrine as I have ever read.

D. F. Sebastian  
Plant City, Fla.

the "High Sabbath," John 18:28; 19:21. This sabbath "was past," Mk. 16:1, when the "women bought spices that they might come and anoint him."

FRIDAY, 16th: This is the day the women "bought spices," Mk. 16:1, for they "returned, (from the burial), and prepared spices and ointments, and on the sabbath they rested according to the commandment," Luke 23:56. This day is "after" the High Sabbath and before the weekly or Saturday sabbath.

SATURDAY, 17th: Weekly or Saturday sabbath: on this day the women rested. Lk. 23:56; It was at the end of this sabbath, (sundown), when "Behold, there was a great earthquake: for an angel of the Lord descended from heaven, and came and rolled

away the stone and sat upon it." Matt. 28:1, 2.

SUNDAY, 18th: Discovery of the empty tomb: women visit the tomb "early on the first day of the week" (Sunday), and find it empty. Matt. 28:1; Mk. 16:2; Luke 24:1; John 20:1. Jesus also made several of his appearances on this day, and fulfilled the type of the wave offering, Lev. 23:9-14, and John 20:7.

The above events all occurred in the month Nisan or Abib: Ex. 12:2; 34:18, and Esther 3:7. (All references are to American Standard Version.)

The Bible day always begins and ends at sundown, just as our day begins and ends at 12 o'clock, midnight.

(Ed. Note). This has been contributed to THE BAPTIST EXAMINER but we can not give credit for it, since the source is unknown to the editor. Our deep appreciation though to whoever may have contributed it as it is a splendid brief study, killing forever the theory of "good Friday."

## "WHO IS THE GOD OF THIS WORLD?"

(Continued from page one)  
because of human depravity, there will never be a warless world this side of the return of Christ—never! Indeed there could not be.

## THE GENERALISSIMO OF ALL EVIL FORCES

He is none other than his Satanic majesty, the Devil. He got his hold on the world when he got the first man and woman to fall for his bait. Since then he has organized mankind's activities. He reduced the Noahic world to such vileness that God wiped it out. And subsequently he has led every generation into some sort of war and strife. The whole world system of today based as it is on greed, strife, lust, selfishness, force, is under the devil's guidance. In this connection let us consider:

I Cor. 4:4. Here we are told that the unsaved are devil blinded. Ephes. 6:12-13. Here we are told that our main difficulty is with the forces that are unseen—devil forces—that govern men.

The devil is back of the world-wide struggle of today. And it can be said that he has certainly gotten the world into one mess. He will play his trump card when he finally puts the whole world under unified rule—the rule of ANTI-CHRIST, who will be earth's terrible dictator. Daniel and Revelation describe this. Read I. Thess. 2:9.

## WHY IT IS WRONG TO BE "WORLDLY"

Simply because it is to be devil-dominated. That is the worst charge that can be laid at the door of any Christian—to be led by the devil. People say they don't see any harm in the SHOW—in the DANCE—in CARDS—in MIXED BATHING—in CIGARETTE ADDICTION, etc. Just ask—are these things of the God of heaven? Of course not. No sensible person will claim such. If not of the true God, then who is their sponsor? The answer is—the god of this world—the devil. To patronize them is simply to play his game, and to boost his cause. Really, there is no argument at all so far as living a worldly life is concerned. Only a plain nit wit would contend that there is no harm in boosting the devil's business. Fancy American soldiers slipping

out under cover of darkness with American arms and supplies and giving these to the Japs, then innocently saying, "We don't see that we have done any harm." Nonsense! Of course they see harm—else are crazy. Anyone would know that to strengthen the enemy would be harmful to the American cause. Yes, and anybody knows that the more shows—the more joints—the more drunks—the more dancing—the more anything of the kind, serves to weaken the cause of Christ and right. When people pretend not to see this, they are wilfully deceptive.

## THE BIBLE

(Continued from page one)  
life, will be open at the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents.

## THE GLORY OF A GODLY LIFE

(Continued From Page One)

phatic. I insist, beloved, that Joseph was unlike each of these in that not one of these sins are catalogued against him. Since the Word of God thus does not reveal any criticism as to his life and in view of the fact that his life certainly met with God's approval—surely in view of these facts, we are justified in saying that Joseph was truly one of the greatest characters of the Bible.

You doubtlessly recall the story of his life. That story may be briefly told. He was the favorite son of Jacob and Rachel. In his early life, he dreamed two dreams which prefigured the balance of his life. In one he saw his own sheaf of grain stand upright in the field while the sheaf of each of his brothers bowed and did obeisance to each of his. In the other dream, he saw the sun, moon, and stars bowing to him. Both he and his brothers interpreted these dreams as meaning that his brothers should bow before him. Because of these dreams, his brothers hated him in a very intense way. This hatred ultimately caused them to sell him to the Ishmaelites who in turn resold him to the Egyptians, and after many and varied experiences, he arose to the position of prime minister in the land of Egypt. It was while he occupied this position that his brothers came down to buy grain due to the famine in the land of Pal-

estine. After a series of unusual events, he revealed himself to his brethren and then sent them home in order that they might bring their father and all the little ones down to the land of Egypt. It was when he sent his brethren home that they might bring their father unto Egypt that he spoke the words of our text. Hear him as he says:

"And ye shall tell my father all my glory in Egypt and of all that you have seen."—Gen. 45:20

These brothers were to tell their father of all the glory which Joseph had in the land of Egypt. It is unusually interesting to notice the glory which God has given to this Godly man living in Egypt so far removed from home.

## IT WAS THE GLORY OF A STRANGE PROVIDENCE.

It was unusual the way in which God had timed all events and had worked the details of Joseph's life in such a way as to bring him to the position of prime minister in Egypt. Each step of his life was necessary and each detail of his life was needful in order to bring him to his present position of glory. It was necessary that he be put into the pit, that he be sold to the Ishmaelites, that he be resold into the home of Potiphar, that Potiphar's wife he concerning him, that he spend two years in an Egyptian prison, that he interpret dreams for the king's butler and baker while in prison in order that ultimately he might interpret dreams for the king whereby he was elevated to his position of prominence. Each of these experiences were but a link in the chain which brought Joseph closer and closer to his exalted position.

Perhaps Joseph did not see each of these experiences the hand of God, and yet afterward he could look back and see the hand of God in it all. His was much the same as our experience in life, for we too are unable to see God's hand in the events as they come, and yet later we can see that God was in each every experience which has come to us. Joseph realized this for himself said:

"And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So no it was not you that sent me hither but God."—Gen. 45:7-8.

"But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."—Gen. 50:20.

(Continued On Page Three)

## Great Is Thy Faithfulness!

"Great is Thy faithfulness," O God my Father,  
There is no shadow of turning with Thee;  
Thou changest not, Thy compassions, they fail not;  
As Thou hast been Thou forever wilt be.

Summer and winter, and springtime and harvest,  
Sun, moon, and stars in their courses above,  
Join with all nature in manifold witness  
To Thy great faithfulness, mercy, and love.

Pardon for sin, and a peace that endureth,  
Thine own dear presence to cheer and to guide;  
Strength for today and bright hope for tomorrow,  
Blessings all mine—and ten thousand beside.

"Great is Thy faithfulness! Great is Thy faithfulness!"  
Morning by morning new mercies I see;  
All I have needed Thy hand hath provided—  
"Great is Thy faithfulness," Lord, unto me.

—T. O. Chisholm.



## THE GLORY OF A GODLY LIFE

(Continued From Page Two)

This reminds me very much of the experiences of Cowper the English poet, who was often given to experiences of doubt and pessimism when he became broody and thus wished to die. On one of these experiences, he hired a cab, expecting to drive out of the city and there kill himself. A fog, for which England is noted, settled down over the land so dense that the cabman lost all sense of direction, and after driving about for two hours, when he finally stopped to let Mr. Cowper out of the cab, he let him out immediately in front of his own home from whence he had picked him up. He then tried to hang himself but the rope itself snapped into. He went down to the river to drown himself, and a man there on the pier prevented him from fulfilling his desires. Then it was that he returned to his home after this night of momentous experiences and wrote the old hymn which is so dear to the hearts of each of us:

"God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea  
And rides upon the storm."

Deep in unfathomable mines  
Of never failing skill,  
He treasures up His bright designs  
And works His sovereign will."

Ye fearful saints, fresh courage take  
The clouds ye so much dread,  
Are big with mercy and shall break  
In blessings on your head."

Judge not the Lord by feeble sense  
But trust Him for His grace  
Behind a frowning providence  
He hides a smiling face."

His purposes will ripen fast  
Unfolding every hour;  
The bud may have a bitter taste  
But sweet will be the flower."

Blind unbelief is sure to err  
And scan His works in vain;  
God is His own interpreter  
And He will make it plain."

Certainly Joseph's life bore the stamp of a strange providence. It could seem a long distance between Judea's hills and the prime ministership of Egypt. It would seem indeed a vast experience and almost an incomprehensible miracle to think of a shepherd boy following his sheep in Palestine eventually becoming the ruler of what was then the greatest nation in the world. Yet, this is the experience of Joseph through the providential dealings of God.

When his brothers returned to Palestine in order to bring their father down to Egypt, though they might tell their father many things concerning Joseph's glory, yet doubtlessly that which stood out foremost was the glory of the strange providence which had thus lead, directed and controlled the life of Joseph.

IT WAS THE GLORY OF VICTORY OVER TEMPTATION. The 39th chapter of Genesis records the story of perhaps the greatest temptation which ever came into Joseph's life. Doubtlessly it might easily be the greatest temptation which could ever come into the life of any man. It was the temptation, as you recall, which came from Potiphar's wife. Just how long this temptation came after Joseph became a servant in Potiphar's home, we do not know. Yet, in the course of events, God had blessed Joseph there and thereby had blessed Potiphar's house to the extent that Potiphar had turned over all his affairs unto Joseph. As Joseph stated, all that had been withheld from him was Potiphar's wife. The Word

of God tells us how that persistently day by day she put herself into a position to bring temptation unto Joseph, even going so far as to personally suggest the act of sin unto him. Day by day she appealed to his fleshly nature saying, "Lie with me."

This was an unusual temptation—in fact one of the most unusual temptations that might have come to Joseph or anyone else. It was unusual because of the personage through whom it came. It was not a low base person who thus tempted Joseph, but rather, a woman who was one of the elite of Egypt. Her husband was one of the outstanding statesmen of his day so that it was no small temptation which came to Joseph because of the

chapters of his life was this story of his victory over temptation. Thus, when his brothers returned home with much to speak of as to his glory, among other things they told their father of the glory of Joseph's victory over temptation.

## III

IT WAS ALSO THE GLORY OF PATIENCE. Patiently Joseph had gone through each of these experiences. In all of his suffering not one time do we ever hear him complain. Though his brothers hated him as a boy, he bore it patiently. Though they put him into a pit, we never hear him complain. Though they sold him to the Ishmaelites, he did not become vindictive. Though he was later sold as a slave into the

aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12:1.

Thus when his brothers returned to Palestine and began to tell their father of all of Joseph's glory, of necessity they must tell of the glory of Joseph's patience.

## IV

IT WAS LIKEWISE THE GLORY OF A FORGIVING SPIRIT. Next to our Lord Jesus Christ, there is no individual in the Bible who has manifested a forgiving spirit in anything like the same manner as Joseph. When his brothers came down to Egypt to buy grain, he might have justly imprisoned them. The standards of his day would have said that he was merely doing

the most of us, and yet which is of utmost importance in our spiritual experiences. Our Lord Jesus spoke often of the matter of forgiveness. Listen:

"Take heed to yourselves: if thy brother trespass against thee, rebuke him: and if he repent, forgive him."—Lu. 17:3.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother had ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Mt. 5:23, 24.

Though his brethren might tell of his position of fame and glory, though they might speak of the strange providence which had thus lead him—though they might tell of the glory of his victory over an unusual temptation—though they might tell of the glory of his patience—they must likewise tell of the glory of his forgiving spirit.

## V

IT WAS THE GLORY OF A LIFE OF ABSOLUTE FAITH AND TRUST IN GOD. Even after his father had died when his brothers came to him thinking that doubtlessly since their father was dead that Joseph might now turn upon them and seek vengeance upon them—it was then that Joseph said:

"But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."—Gen. 50:20.

This surely indicates that he had implicit faith and trust in God. From the time that he dreamed of the sheaves of grain which belonged to his brothers bowing to do obeisance unto his sheaf, he never doubted but that ultimately it would come to pass. In it all, step by step, his faith and trust in God stands out in an unusual way.

To His disciples who might doubt when Jesus spoke of the moving of a mountain through prayer and faith, Jesus said, "Have faith in God." Certainly this had been the experience of Joseph throughout the entirety of his life, and even when he came to die, he still manifested that same faith in view of the fact that he took an oath of his own brethren that when they should return to Palestine that they would carry his bones from hence. This would indicate that he even had faith that God was going to lead the children of Israel out of Egypt unto Canaan. Thus, the faith which had lead him from the hills of Palestine as a boy continued to be his day by day even unto the hour of death.

May we remind you in closing that it is this same faith which makes God real and Jesus the Saviour precious. Long ago in the midnight darkness a man cried out saying, "What must I do to be saved?" and in answer to this, Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved." Paul's answer was that salvation comes by faith. May the Lord help you to believe in like measure.

## Alone!

It is human to stand with the crowd, it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is Godlike to follow a principle to stem the tide.

It is natural to compromise conscience and to follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshiped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah

prophesied and wept alone. Jesus loved and died alone.

And of the lonely way His disciples should walk He said: "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The church of the Kings praised Moses and persecuted the prophets.

The church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Saviour and persecuted the saints. And multitudes now, both in the church and in the world, applaud the courage and fortitude of the patriarch and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.—Selected.

personage of Mrs. Potiphar.

Then too, this temptation was augmented in view of the fact that Joseph himself was young and furthermore that he was far removed from home. He might have reasoned in his own mind that his own brothers cared nothing for him in that they had sold him into slavery, and therefore that he was at liberty to do as he wished. He might have even thought of it from this standpoint that he was far removed from home and that no one would ever know of the act.

In the final analysis, it was an unusual temptation in that Joseph himself was merely a slave supposed to do the bidding of those to whom he belonged. What was demanded of him by Potiphar's wife, as a slave, he should have done, and yet in it all Joseph remained firm in his conviction that he would not defile himself, even going so far as to flee from the house, leaving his coat in the hands of Potiphar's wife rather than submit to her desires.

It was through this experience that he went to prison and later was elevated to his position of authority. We are lead to believe that when Joseph revealed himself to his own brothers that he naturally told them of the experiences which he had had from the time he left them until he was thus elevated as leader in Egypt. Naturally, one of the big

home of Potiphar and was lied upon by Potiphar's wife, not one time does he ever express a sentiment that would cause us to see anything but patience and humility within his life. Though he spent two long years in prison, not once did he rail against God nor man, but rather, bore it all patiently.

Joseph might have reasoned his experiences as being undeserved and therefore have been very impatient because of them. He might have said, "It seems hard that my brothers are prospering in Palestine while I must go through these experiences as a slave." Potiphar's wife in her guilt wore her jewels while innocently Joseph wore shackles, yet he never became cynical. He never doubted, he never complained; but rather, bore it all in a most patient manner.

The Word of God would indicate that this virtue of patience so nobly manifested in the life of Joseph should be sought after by each of us. Listen:

"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity."—Psalm 37:1.

"And not only so, but we glory in tribulations also: knowing that tribulation worketh patience."—Rom. 5:3.

"Wherefore seeing we also are compassed about with so great cloud of witnesses, let us lay

right. The philosophy and the which he and they lived, would have said that he was justified in so doing. Instead we note in this experience the most marvelous spirit of forgiveness to be found anywhere outside the life of Jesus. Instead of heaping a malediction upon his brothers when he made himself known unto them, it was that he might forgive them. The Word of God tells us that he was even so overcome with emotion in the act of thus revealing himself to his brothers that he wept aloud—so loudly that the Egyptians in the house of Pharaoh heard this weeping.

He did not blame his brothers in the least for what they had done, but rather nobly forgave them the wrongs which they had heaped upon him.

This is surely a trait of character which is little known among

## IN WHAT ARE YOU TRUSTING?

Trust in yourself, and you are doomed to disappointment;  
Trust in your friends, and they will die and leave you;  
Trust in money, and you may have it taken from you;  
Trust in reputation, and some slanderous tongue may blast it;  
but  
Trust in God, and you are never to be confounded in time or eternity!

—The Preacher's Magazine.



### BAPTIST MONEY FOR BAPTIST MISSIONS

(Continued from page one)

for our prayers, and urged us to ask God for more financial resources with which to meet these crying needs. I visualized the streams of Baptist money flowing to non-Baptist radio programs, school and mission fields, while our own cried for support. I felt an inward urge to voice these impressions. I hesitated. I feared being misunderstood as being narrow or prejudiced. The longer I hesitated the greater became the internal pressure.

At last, realizing that our missionaries do not hesitate to take their lives in their hands, and to both speak and go at the command of the Lord, not as a matter of popular approval, but as a command from our Lord, I resolved, Come what may, I would not longer quench the Spirit. Securing the permission of the presiding brother, I arose and voiced the following sentiment.

Brethren, I am fully aware that our Lord told his disciples who had forbidden one to cast out demons in the name of Jesus, "Because he followeth not with us" to "Forbid him not: for he that is not against us is for us" (Lk. 9:40-41). Neither would I forbid, or hinder in the least, any one who is serving our Lord even though he "followeth not us." I am wholeheartedly and enthusiastically for any one and every one who is getting souls saved, even though they may never be taught "all things whatsoever I have commanded you" (Matt. 28:20) as Baptists would teach them.

But I am also aware of a teaching to our Lord's churches which says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). It is an undisputed fact that many of the religious sects that follow not with us are getting many souls saved. It is also an undisputed fact that most interdenominational, as well as undenominational, schools and missions and radio programs are supported

largely by Baptist money because of the zeal of Baptists for the salvation of souls. Baptists, generally speaking, will give their money freely to any person who will convince them that he is in the soul-saving business for the glory of God. This is a most commendable zeal; but is it according to knowledge? Is it not because so many zealous Baptists are without knowledge of the needs of Baptist fields that they give so freely to non-Baptist fields? Is it wisdom for a parent to give freely to the relief of his neighbor's children while his own children cry for the barest necessities of life? Brethren, let us be even more zealous for God, but also let us remember the admonition to the churches, "But if any provide not for his own, specially for those of his own house, he hath denied the faith, and is worse than an infidel." (I Tim. 5:8). Can any one say that this admonition would not apply with equal force to one's own "household of faith?"

I used to open my pulpit freely to representatives of interdenominational and undenominational work on the basis of cooperation in the salvation of souls, but there came a time when I wondered how cooperative their institutions would be toward we Baptists, whose support they were seeking to direct toward their own projects. So I asked one who was soliciting a hearing for one of their speakers, "How about you having one of our Baptist missionaries speak before your group?" The immediate and unhesitating answer was, "Oh, no. We can not have a denominational representative speak to our group for we are undenominational. We can not support any denominational enterprise." My reply was, "Then why solicit denominational support for your efforts if you can not return the favor by supporting Baptist work? On that same ground we cannot grant your speaker a hearing." That settled it, and it does every time.

I have stuck to this decision. If their only reason for desiring our fellowship is "loaves and

fishes"; if their only motive for cooperating with us is to profit by our missionary zeal; if all the "co-" is expected of we Baptists, while the "operation" is all theirs; then we Baptists should be wise enough to turn all our offerings and gifts to those of our own "household of faith" and let our interdenominational, and undenominational, friends find their support among those with whom they are willing to cooperate fairly for the glory of Christ. Is not this Biblical wisdom? How can we glorify Christ by supporting and fellowshiping with those who admittedly will not support Baptist missions and schools? Is not this truly "zeal, but not according to knowledge?"

After having voiced the above sentiment I was indeed surprised to be asked to repeat it twice more during subsequent sessions so that the various groups in attendance would all have an opportunity to hear it. I was still further surprised when a group of our missionaries suggested, and even requested, that I prepare it in this form for the columns of our Baptist Bulletin. Our own beloved missionaries confessed I had told a much needed truth which it would be most embarrassing for them to tell, since they are the ones who suffer from the misplaced zeal of our Baptist brotherhood.

I am therefore most happy to pass along this brief admonition to all true Bible-believing, Christ-honoring Baptists, that their zeal for God may be according to knowledge — the knowledge set forth in Holy Scriptures, even in Christ, "Who was made unto us wisdom from God" (I Cor. 1:30).

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### EXPLANATIONS AS TO SUN AND MOON

(Continued from page one)

When Adonibezek hears this he came against Gibeon, which immediately called upon its newly for help. In a brilliant move Joshua came suddenly upon his

foes and routed them. It was then that he called upon the sun to stand still while the defeat was completed.

1. The story is to be believed first of all, because it is in the Bible. This may seem to be begging the whole question, but when we see confusion coming time after time upon the destructive critics of the Bible by the advances of science, particularly in the field of archeology, and the Bible emerging triumphant from every attack, we learn the wisdom of receiving these accounts in the absence of any other proof. Prof. Robert Dick Wilson of Princeton, one of the greatest of modern scholars, conversant with twenty-six languages, says, "I have come now to the conviction that no man knows enough to assail the truthfulness of the Old Testament. Where there is sufficient documentary evidence to make an investigation, the statements of the Bible in the original text, have stood the test."

2. Because the story evidently comes from an eye-witness. The relative positions of the sun and moon as given show this. The sun was in the "midst" (translated usually "half") of heaven. The sun was at zenith, the moon "in" the valley of Ajalon, a low pass or cleft in the hills. The moon was therefore declining on the horizon. These relative positions of sun and moon, with the latitudes of Gibeon and of the valley, help the astronomer to fix the day of the year when the thing happened. He can tell if these positions of those heavenly bodies are accurate and true to the time. No later writer could have known this scientifically accurate combination of positions until the science of astronomy was known. He could not have guessed it as these relative positions are reached just once in each lunar cycle.

3. Because there is an evident loss of a day in astronomical calculations today. The ancients kept records of extraordinary happenings in the skies. The Egyptians kept records of the solstices, that is the movements of the sun at its greatest decline, in June 21, the longest day and

December 22, the shortest. The Chaldeans recorded cycles of eclipses, both of the moon and of the sun. Archeology has recovered some of these records and has used them to determine and verify dates and times. Using these ancient records and going back to Joshua's day, the day of battle appears to have been Tuesday. Starting, however, from our present time, from our nearest eclipse date, and working back to that day, it appears to be Wednesday. The strange thing is that the day of the month (the date) seems to be the same, but the day of the week is different. Figuring all conceivable ways and using all the records of chronology, there is a day missing in that week.

In support of this assertion mention Sir Edwin Ball, the great British astronomer, who states that he found that 24 hours had been lost of solar time, and about which human wisdom offered no explanation. We also mention Prof. C. A. Totten of Yale who wrote a book upon the subject in 1899, establishing the case beyond doubt. He tells of another professor who told him that he could not receive the story as given in the Book of Joshua because his calculations told him that at the time of Joshua there must have been only 23 hours and 20 minutes lost. If the Bible made a mistake of forty minutes it was not the book of God. The attention was called to the statement that it was "about the space of a whole day," and also to the later incident recorded in Isa. 38 when God, in confirming a promise to Hezekiah, made the shadow on the sundial go backward ten degrees. The professor knew that ten degrees on the sundial was forty minutes on the face of the clock. When he saw this he bowed his head and said, "Lord, I believe."

4. Because the universal traditions of such an event point to a common origin. From China, from Peru, from Mexico, from ancient Babylon, from Persia, and from Egypt come traditions of legends in garbled form of a fact twice as long as usual. A basic fact lies behind them. Herodotus, the Greek historian tells of the priests of Egypt showing him the records of a day twice the natural length. All these have their source in the simple and accurate story of Joshua.

5. Because we have the evidence of other parallel records. We are told here that the record was preserved in the Book of Jasher, whose name means "upright" and whom we believe, received this title. The prophet Habakkuk has this event in mind in recounting the mighty acts of God.

6. Because it is stated that there never was such a day before or since when the Lord harkened in this way to the voice of a man and fought for Israel. It was unique and every objection is answered in the recognition of the willingness and power of God to act in response to the faith of His servant. As He prepared the great fish to swallow Jonah, so the sun was made to obey Joshua.

7. Because of a greater miracle in a spiritual realm which we may prove to be just as real and more wonderful. We refer to the incident recorded in Mark 10. "And Jesus stood still." The "Sun of Righteousness" (Mal. 4:2) in the midst of heavenly activity, stood still in incarnation to bring light to the blind. He did this long ago and still does it in the lives of a multitude. He is not too busy to come in response to our urgent entreaties.

—Light And Liberty.

## Are We Worthy of Their Sacrifices?

