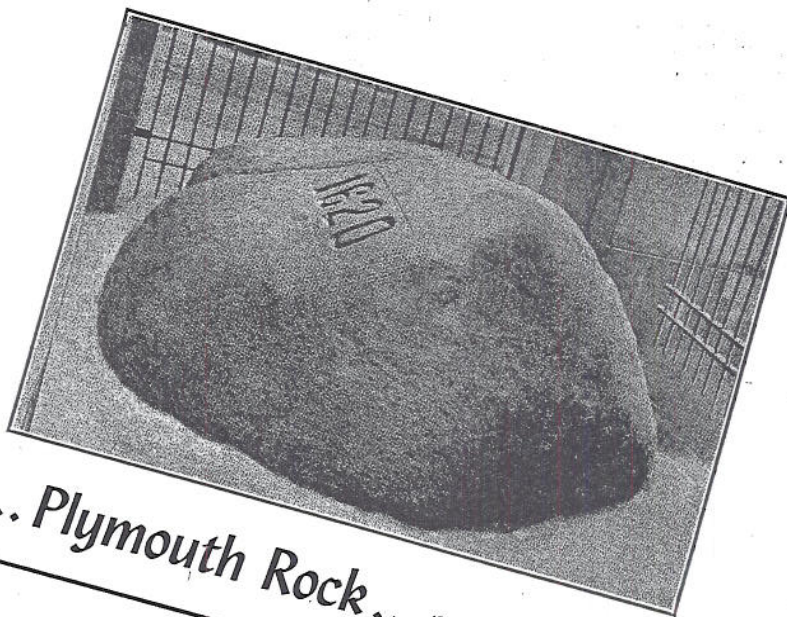


# THE DEFENDER

*Magazine*



... Plymouth Rock ... (See Comment, Page 2.)

**March 1944**

Vol. 18 . . . . . No. 11

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GERALD B. WINROD ★ EDITOR

# Service Center -- A Blessing To Soldiers

ELEVEN o'clock on a Saturday night . . . in Nashville, Tennessee! The Great Victory Service Center on Fatherland Street, situated in the mammoth Dixie Gospel Tabernacle, was saying goodnight to the last of the countless number of soldier boys who had been served that day with the comforts of home. Suddenly, there was a commotion at the front door, and another swarm of friendly, laughing youngsters poured into the canteen.

Tired, but with hearts warm at the thought of being able to help these boys, the workers got busy. Soon the building is echoing with the cheering voices of grand American youth--lads who have offered their lives to their Country and ask for only fair treatment in return.

But let Mrs. Swain, wife of the National Director of the Spiritual Defense Crusade, tell the story in her own words.

## PHYSICAL AND SPIRITUAL FOOD

"I wonder if I can make you see the picture," wrote Mrs. Swain in a letter to her husband who was at the moment in Akron, Ohio looking after matters at national headquarters, "when around 11 o'clock Saturday night, seventy-five soldiers came filing in at the door of the canteen lounge. We were about ready to close for usually the convoy trucks are loading and preparing to take the boys back to the maneuvering point by that time. The soldiers must be off the

streets at midnight." But on this occasion several fellows had not reported to the trucks and the lieutenant sent the rest of them up to the Victory Service Center to wait until their buddies were rounded up.

"Can you believe me, those boys were soon all over the place, having a hilarious time. They were even in the furnace room, then back in the kitchen, carrying coffee out into the canteen, helping in every way they could and enjoying it to the fullest extent, for we were short of help.

"Many whom we serve here from day to day, will go directly into the fighting areas, to face death, if necessary. I hope and pray that in addition to supplying food, that we are doing something to help some to be ready, if the hour comes for them to go out from a battlefield, to meet their Maker. It is certainly grand to be able to provide food and supply cots on which to sleep. But always food for the soul, is uppermost with us here."

Pointing out that while many people imagine soldiers to be indifferent to the things of God, Mrs. Swain says the opposite is true in almost every case.

"We have found them grateful for if you move, notify The Defender, giving both old and new addresses."

## Plymouth Rock

THIS famous boulder rests forty miles south and east of the city of Boston, at Plymouth, Massachusetts.

It is situated on the ocean's edge. Rising almost perpendicularly behind the rock is Cole's Hill, where during the first terrible winter in America, the Pilgrims buried half their number, leaving the graves and sowing their bones from the spring, to conceal their losses from the Indians.

As the tourist visits the quaint little city of Plymouth, his mind goes back to

Scriptural teaching," she says, "and easy to reach for they realize the terrible job that lies ahead. I feel that if the citizens of America were as concerned about the things of God, as are the men in the armed forces, a revival would break out to change conditions now prevailing in the world."

## CATCHING THE VISION

Located in the heart of one of the greatest maneuvering areas of the entire United States, surrounded by five camps, Nashville is unable to care for the thousands of boys who come into town on overnight and week-end passes. Grasping the need and sensing a special opportunity to serve, Dr. Sam Swain, Founder and Pastor of the grand Dixie Tabernacle, made the premises available as a canteen and service center, to help these men and boys, thus adding one more patriotic link to the chain of Christian work he was already handling as Director of the National Spiritual Defense Crusade.

"With sorrowful hearts we watched the tired and homesick lads located in the environs of Nashville, from all over the Country, drift toward this seeming metropolis on Saturday nights," Dr. Swain says. "As usual, the opportunity for doing wrong was provided on every hand, but places where a boy could feel at home, and enjoy righteous influences, were much more difficult to find."

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that cold day, December 21, 1620, when the Mayflower cast anchor at this spot. He thinks of the little group of pilgrim Christians as they landed and went to their knees in prayer.

With tear-stained faces they thanked God for a safe journey to the new world in which they were to enjoy religious liberty.

They firm belief in God, deep joy, and faith in the power of prayer, absolute faith in the Bible as the Inspired Word of God, natural appreciation of the importance of moral standards, adventurous spirit and dauntless courage—a help to Plymouth reminds us of these things! We see in this rock an object which symbolizes the great American fight for

THIS DEFENDER)

# THE DEFENDER MAGAZINE

MARCH 1944

## Foundations Of The Faith

By Rev. Gerald B. Winrod, D. D.

THE most widely accepted statement of Christian doctrine written in the history of the Church is found embodied in the Apostles' Creed. But strange to say, no one knows exactly when and with whom it originated. This Creed was in use among Christians during the early part of the second century.

The document consists of one hundred and ten words, divided into twelve sections, each dealing with an important segment of New Testament truth. Every cardinal doctrine of historical and evangelical Christianity is herein emphasized. No Christian who sincerely seeks to gear his beliefs according to this pattern will go astray.

Some hold to the view that the Creed originated on the day of Pentecost, each of the twelve Apostles contributing a clause, writing under inspiration. This is a pleasant thought but it cannot be substantiated. The text, arranged in its natural divisions, is as follows:

1. I believe in God the Father Almighty, Maker of heaven and earth;
2. And in Jesus Christ, His only Son;
3. Who was conceived by the Holy Ghost, born of the Virgin Mary;
4. Suffered under Pontius Pilate, was crucified, dead and buried;
5. He descended into hell; the third day He rose again from the dead;
6. He ascended into heaven, and sitteth on the right hand of God the Father Almighty;

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7. From thence He shall come to judge the quick and the dead.
8. I believe in the Holy Ghost;
9. The Holy Catholic Church; the communion of saints;
10. The forgiveness of sins;
11. The resurrection of the body;
12. The life everlasting. Amen.

This Creed must be right because it has survived the wear and tear of the centuries. It has witnessed the rise and fall of empires. It has stood beside the graves of those who boasted they were going to wipe Christianity from the face of the earth. It has carried martyrs through flames of persecution into the presence of the Lord. It has anchored the faith and thrilled the hearts of uncounted millions.

## CREDOI

The statement begins with a positive declaration . . . "I BELIEVE."

Early Christians harbored no doubts. They knew what, and in Whom, they believed. No question marks hung like ugly spectres over the articles of the Faith. They believed in the Inspiration of the Scriptures, the Fact of Sin, the Necessity of a Redeemer, the Deity of Christ, His Virgin Birth, Blood Atonement, Resurrection and Second Coming. These and other broad fundamentals were accepted without equivocation.

Upon this foundation the great Christian systems of the world have been built. A preacher once asked an Actor how it was that members of the theatrical fraternity were often able to hold the at-

tention of audiences better than the clergy. The Actor replied: "We actors present fiction as though it were fact. Sometimes ministers present fact as though it were fiction."

There is no fiction about our holy Faith. The apologetic tone should be discarded from modern preaching. The Gospel of the Lord Jesus Christ is not a string of negatives. "CreDOI" I believe!

(1) I believe in God the Father Almighty, Maker of heaven and earth.

The text of the Creed starts where Genesis begins, "In the beginning God." The men who wrote it could almost reach back and touch the hem of the Master's garment. The events associated with our Lord's life in the flesh were vivid before their minds. They had recently seen God unveiled upon the earth in human form. To them the Heavenly Father was real—very real. "I believe in God the Father." He that hath seen me hath seen the Father."

"Maker of heaven and earth." The writers of the Creed possessed an exalted conception of God. They were conscious of His power and majesty.

Meditate upon the higness and sublimity of the universe . . . contemplate the movement of heavenly bodies, worlds, suns and systems . . . consider the fact that a reign of law operates throughout the universe, implying the existence of an infinite Mind and Architect—and you will say with the men who penned this immortal document, "I believe in God the Father Almighty, Maker of heaven and earth."

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The existence of God cannot be proved. His nature so transcends human standards of comparison that a definition is impossible. If a demonstration of God's existence were possible, He would be too circumscribed to fill the office of Supreme Being and Ruler of the universe. Even on the human plane there are virtues to be accepted by faith which do not admit of proof.

Electricity remains an enigma to science. Men know how to produce it but are ignorant regarding its ultimate essence. The word "life" likewise wanders through science without a definition. The most powerful microscope cannot make it visible to the natural eye. Thought motivates the birth of man but having no weight, form or substantial processes defy material demonstration. Sir Isaac Newton discovered the law of gravitation, but gravity remains a mystery. Astronomy tells about the movement of heavenly bodies, but breaks down when it tries to explain what moves the movement.

The solution to these and similar queries is found in the faithful Creed, "I believe in God the Father Almighty, Maker of heaven and earth." Faith begins with reason and logic end.

The moral image of God is engraved upon every soul. "God created man in His own image, in the image of God created He him." Then the human likeness of the Infinite became marred by sin. But in his present state, man possesses, to a limited degree, the attributes of the Creator. Like God, he has capacity to think, feel and will.

For this reason, humans are incurably religious. In regions where the light of Christian truth has not penetrated, the worshipful instinct finds expression through idol worship and the various heathen religions. The existence of religious intuition confirms the fact that the spiritual image of the Creator was originally stamped in the human soul. The deepest craving of men, the world around is for communion with God. This is sufficient to forever invalidate the argument of the atheist.

"God the Father Almighty." As a loving Father, He has prepared for us a written message—the supernaturally inspired Word. Said Peter: "Holy men of God spake as they were moved by the Holy Ghost." And Paul: "All scripture is given by inspiration of God."

Great truths which the mind of man could not invent, unaided by supernatural inspiration, are here recorded. No amount of human reason and research could produce the factual statements contained in these pages regarding the mysteries of life, death and the future state of the soul. The Apostles and Prophets became illuminated instruments for the expression of the Holy Spirit.

This introductory clause of the Apostles' Creed presents the one true God as (1) the Almighty Creator and (2) a personal, loving Father. We think of the poetical utterance of the Psalmist, "Like as a father pleech his children, so the Lord pleech them that fear him."

\* \* \*


(2) And in Jesus Christ, His only Son, our Lord.

It has been correctly said that the New Testament is held together not through literary excellence nor its historic precision, but the one consistent character of Jesus portrayed by the writers. As He held men by His fascinating beauty while in the flesh, so He holds us today. Those who know the Saviour intimately, share the attitude of the writers of the Creed in taking Him out of the man class and putting Him in the God class.

The pre-existence of Christ, prior to His incarnation in a human body is a fact accepted by all who worship Him as Lord and Master. The testimony of Scripture is explicit on this subject. John

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said: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

Our Lord was "with God" before the foundation of the world. "The language used here, indicates consons, personal existence distinct from God but inseparably associated with Him. And He "was God"—in substance, essence and all the qualities of deity.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

As a member of the eternal Trinity, our Lord shared the exertions of creation. Thus, Paul's letter to the Colossians describes Him as the "image of the invisible God, the firstborn of every creature." The term "firstborn" means "the first-begotten," implying priority and superlative dignity.

The writer of the Hebrews says, "the worlds" were made by the Son of God. Literally translated, "worlds" means "ages," including all things and persons belonging to them; the universe, including all space and periods of time, things material and things spiritual.

This is the exalted Being Who stooped low, fashioned for Himself a human body and "dwelt among us." He was not an ordinary man. Old Testament records speak of His pre-existence. Isaiah 2:7; Isaiah 9:6; Isaiah 53:12; Isaiah 61:1. The Angel of the Lord. There are innumerable references to Him as Jehovah. Daniel 3:22-25 tells the story of three boys thrown into the fiery furnace, and a fourth appearing with them, designated as "the Son of God." This event took place about the year 600 B. C.

Moreover, there are many Old Testament quotations which refer to pre-existent manifestations of the Christ, reproduced in the New Testament. Matthew 3:3 quotes Isaiah 40:3. First Corinthians 10:4 quotes Exodus 14:13. John 12:41 quotes Isaiah 61:1. The Apostles left no doubt in their writings that the Jehovah of the Old Testament and Jesus Christ of the New Testament was one and the same Person.

The visitation of the Son of God to this planet in a physical body is called, in theological parlance, His "Humiliation." This state was only temporary, but necessary, to bring about a solution to the

sin problem. During this period, walking among men, finally subjected to the shame and agony of the Cross, He thought it not "robbery" to assume His position as equal with God. "Humiliation" ended with "Exaltation" when He rose triumphant from the grave and ascended into Heaven, in plain view of five hundred witnesses.

\* \* \*

(3) Who was conceived by the Holy Ghost, born of the Virgin Mary.

Prophecy: "The Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 7:14.

Annunciation: "And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. . . . The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:30, 31, 35.

Fulfillment: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:11.

Prior to his discipleship, Luke was a physician. He practiced medicine according to the rules and regulations of Roman law. He would have been the last man of his day to be deceived by false and spurious claims. The record of events in Judea contained in His Gospel, reads like an official birth certificate substantiating the claims made for the Virgin Birth of our Lord. Matthew's report is equally clear and satisfying. Both writers knew Mary personally, and were therefore within reach of original sources of information.

Men of evil minds have dropped uncomplimentary remarks, designed to reflect upon her character. She has been denounced as an adulteress. One school of "religions" thought even slights from the housewife that Christ was the bastard son of a Roman soldier.

On a certain occasion, the birth of Christ was a subject of discussion between Himself and a group of religious leaders. This conversation is recorded in John 8:33-59. Our Lord's claim to supernatural generation, stated in the words, "I proceeded forth and came from God," provoked ridicule and anger on the part of those to whom He spoke. They hurled a terrible insult at His mother.

"They said: 'We be not born of fornication.'" The inference was unmistakable. They sought to imply that He was thus born. Oh! how the Christ must have resented the slur! That they should have had the audacity to blacken the name of the fairest among women! It is not difficult to imagine His fingers twitching, cheeks flushing and words taking the form of barb'd arrows. His answer was quick and sharp: "Ye are of your father the devil!"

Immediately after the Annunciation, Mary sought out her closest kin. She "arose and went into the hill country with haste, into city of Judea."

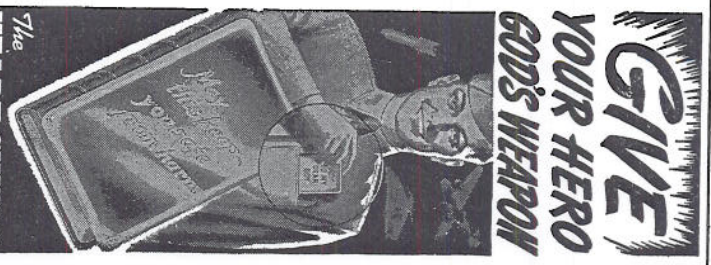
The hill country was a mountainous tract running along the middle of Judea, from north to south. The city was probably Hebron. She entered the "house of Zachariah, and saluted Elizabeth." Her behaviour reflected a purity of soul which the enemies of Christ have never been able to debate. She greeted Elizabeth with the shout: "My soul doth magnify the Lord." This was followed by a magnificent canticle, in which the strains of Hannah's ancient song, in similar circumstances, were caught up and modified to make the words more sublime.

Had Mary been guilty of the charges named above, she would not have sought the association of her closest friends and relatives. She would have been sorrowful and crestfallen. She would have desired seclusion. Her general deportment, and ecstasy of spirit, is therefore psychological evidence in support of the Virgin Birth.

It is impossible to level our Lord down to human proportions. In the argument—  
—Turn To Page 6.

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... From Page 5 ...

with the religiousists who falsely accused His mother. He uttered the challenge: "Which of you can hench me of sin?"

He is the only Person ever to live on this earth, entirely immune to sin. His bitterest enemies have never proved that He committed a single sin in the days of His flesh. Only God could live a sinless life in a sin-fall world. The miraculous life of Christ is an unanswerable argument for His miraculous birth.

The eternal Son incarnate was and is very God, complete and perfect in essence, qualities, attributes, love, will and purpose. He assumed limitations like those of man—physical, psychological and spiritual, in order to consummate the plan of human redemption. He demonstrated power over sin, disease, death and the elements of nature. He fulfilled Old Testament prophecies proclaiming His deity. He referred to His pre-existence by saying, "Before the world was, I am."

(4) *Subject under Pontius Pilate, was crucified, dead and buried.*

"Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea." This brief

historical reference ushers into the New Testament narrative a representative of the Roman government under whose rule a series of strange and catastrophic movements were destined to occur. His ten year term as Governor of Judaea was fraught with momentous events that changed the entire course of human history.

During this time Jesus walked through the country, healing the sick, cleansing the lepers, raising the dead, teaching as never another man taught. He drew to Himself the wrath of persecutors, evaded many schemes of entrapment, was falsely accused of sedition and heresy. He endured mock trials in both Jewish and Roman courts, was condemned on perjured testimony. A mob shouted lies with such ferocity that He was finally forced to carry a Cross up Golgotha's hill and there be executed with hardened criminals. His body was placed in the tomb of a rich man, one Joseph of Arimathea.

All of this is a matter of historical record. It compares favorably with Gibbon's "Decline and Fall of the Roman Empire" or Bancroft's "History of the United States." No part of the story can be contradicted.

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ators charged Him with sedition. It was on these grounds that they were able to bring Him before the Roman court. Seeing in this, they relied upon other false charges and mob hysteria to complete the Satan-inspired scheme. "Thou art not Caesar's friend, if thou let this man go," was their cry before Pilate.

Some hours prior to the appearance in Pilate's court, the high priest put Christ under solemn oath to answer whether or not He was the Son of God. "And Jesus said, I am."

The false accusation of sedition was repeated. "And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King."

"Perverting the nation... forbidding tribute... saying he is a King." More despicable falsehoods never fell from human lips. Yet these untruths sank into the minds of a sufficient number of people to create a wave of hysteria against an innocent man. The Greek phrase true: "Suffered under Pontius Pilate."

The Roman questioner put the matter straight to the Victim: "What hast thou done?"

What had He done? He had healed sick people, set captive souls at liberty, gone about doing good! But withal, He incurred the displeasure of a group whose anger knew no bounds. "Jesus answered, My Kingdom is not of this world; then would my servants fight, that I should not be delivered to the Jews; but now is my Kingdom not from thence."

"Then Pilate asked, 'Art thou a King.'" There was no sarcasm or disdain in this question. He was trying, in every conceivable way, to find some grounds for incriminating Jesus, hoping thereby to satisfy the demands of those who demanded His execution. Finally, the Roman jurist cried: "I find no fault in him."

This was the official verdict and should have been accepted as final. Far from yielding to the decision, the accusers shouted the louder. Barabbas was next released as a gesture to quiet the mob. This availed nothing.

Jesus was scourged. A mock coronation was enacted. A crown of thorns was platted and placed upon His head in mockery of a regal crown. They stripped

Him of every garment and wrapped Him from in a purple robe, thereby mixing the imperial purple worn by monarchs. After this, a reed was placed in His hand, like an imitation scepter. In contempt, "they bowed the knee before him."

"Hail," they shouted, doing derisive homage to the Man from Heaven. Not satisfied with these indignities, they spat in His face, smote Him on the head with the reed, removed the purple robe and returned the original garment.

"Thinking this would surely satisfy the accusers and quell their passions, Pilate stepped forward and said: 'Behold the man!'"

"There is no reason to suppose that hatred for Christ dictated these words. There was clearly a struggle in the breast of the Governor. Not only was he reluctant to surrender to mere clamor an innocent man, but a feeling of anxiety about the mysterious claims of the Christ made heavy demands upon his soul. Moreover, he could not forget the vision his wife had experienced, and her admonition to be cautious in disposing of this particular case. Whatever the motivation, these three words have been appropriated by all Christians, and permanently enshrined in the hearts of multitudes as a sublime expression of calm, rapt admiration for the suffering Lord. "Behold the man!"

"Then delivered he him therefore unto them to be crucified."

The sun set that night upon a sadder picture than any artist ever tried to paint. A heart-broken, forlorn band of humiliated, disappointed, defeated followers gained permission from the ruler, to lift the precious body from the Cross and bear it away tenderly to a prepared resting place.

But were they really defeated?

In the Cross of Christ I glory  
Towering o'er the wrecks of time!  
All the light of secret glory  
Gathers 'round its haud sublime.

(5) *He descended into hell; the third day He rose again from the dead.*

The reference to Christ descending into Hell comprises one of the most mysterious and misunderstood passages of the entire Creed. Some Church groups soon eliminate it, while others substitute different words to change the mean-

ing. Taken at its face value, the passage shows the depth of Christ's love, no hell being too deep for Him to reach in declaring the message of redemption.

There is no sorrowful experience, heart-break, poverty, trial, agony, temptation or suicidal abyss into which a soul may sink, that He cannot reach. No hell is beyond the range of His love and power.

While this fact is pleasant to contemplate, yet the clause, "He descended into hell," is infinitely more than a figure of speech. The writers of the Creed were not engaging in a mere play upon words. They were close enough to the events associated with the incarnation of the eternal Son, to know that while

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His body reeled in the tomb. He actually descended into Hell.

The Psalmist, looking forward to this experience, was prompted to write: "Whither shall I flee from thy spirit? or whither shall I go from thy presence? If I ascend up into heaven, thou art there; if I make my bed in Hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea; even there shalt thy hand lead me, and thy right hand shall hold me. If I say, Surely by the darkness shall cover me; even the night shall be light about me."

Those who penned the Creed may have

—Turn To Page 8.



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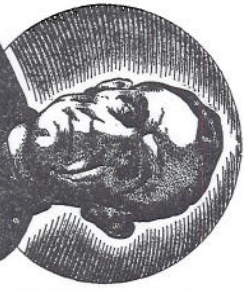
From Page 7 . . .

been relying in part upon the statement of Peter: "For Christ also hath suffered for us . . . By which also he went and preached unto the spirits in prison." I Peter 3:18-19.

This is one of the most difficult passages of the entire Bible and to understand it, one needs examine the word Hall in its various shades of meaning. The terms Paradise and Abraham's Bosom must be understood. Such words as Sheol, Hades, Gehenna, and Tartarus appearing in the original Hebrew and Greek texts, must be studied. All four of these words are translated Hell in the King James Version of the Bible but they actually possess widely different meanings.

The Old Testament came to us in Hebrew and the New Testament in Greek. Sheol, a Hebrew word, is translated three ways, to read Hell, Grave and Pit. It means literally, "The place of the dead prior to the coming of Christ, but not necessarily a place of punishment." When David said, in Psalms 88:3, "My

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He drew it right into the grave," speaking through the same writer, announced, "Thou wilt not leave my soul in hell." Sheol is likewise used here, referring to Christ's visit to those regions, while His body would be in the tomb.

There were upper and lower levels of Sheol. The ancients called the upper region Abraham's Bosom and our Lord referred to it as Paradise. Souls leaving the body under the promise, looking forward to the coming of the Son of God during Old Testament times, entered Paradise. Souls in an unrighteous state gravitated to the lower levels.

The state of the soul at death determines the plane to which it will gravitate. The conditions of a plane tend to perpetuate and augment the state of soul consciousness. Thus, when an un-Christened and unrighteous man enters a pleasant environment where loved ones, angelic beings and every condition contributes to the joy of the new arrival. The opposite is true. Dark lines in the soul, resulting from heart wickedness, cause the unrighteous to gravitate to Hades where remorse produces tortures unknown to man on the earth.

During the time that the body of Christ was in the tomb, He entered Sheol. Hence, His words to the thief on the Cross, "Today shalt thou be with me in paradise." He joined the thief in the upper regions of Sheol immediately after the tragedy of Calvary. Three days later He forbade Mary to touch Him, saying He had not yet ascended to the father. The discrimination between Paradise and Heaven is at once evident. "He went and preached unto the spirits in prison," said Peter. The Creed says: "He descended into hell."

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he as-

scended, first into the lower parts of the earth? He that descended in the same also that ascended up far above all heavens, that he might fill all things." Ephesians 4:8-10.

Jesus lifted Paradise out of Sheol. Because of His finished work, souls leaving the body in Christ do not, in this dispensation, gravitate to Sheol. For the Christian, "To be absent from the body is to be present with the Lord."

The New Testament Greek word Hades has, in some respects, the same meaning as Sheol of the Old Testament. However, Sheol was the abode of both righteous and unrighteous, in its upper and lower regions. Since the Resurrection of Christ and His ministry to the spirits in prison, only the unrighteous go into Hades—there to remain until the Great White Throne Judgment. Hades appears ten times in the New Testament and in each instance is translated Hell.

At a later time, Hades will be swallowed up in Gehenna. This is described in Revelation 20:13-14, "And death and hell (Hades) delivered up the dead which were in them: and they were judged every man according to their works. And death and hell (Hades) were cast into the lake of fire." Hades, is then, the abode of the departed wicked in this age between death and judgment.

The Greek word Gehenna is derived from the ancient Hebrew name, Valley of Hinnom, a deep, narrow gully south of Jerusalem. There, children were offered in heathenish sacrifices to the fire god Moloch. One place in the valley, called Tophet, contained a brazen statue which was kept heated at all times. Amid the beating of drums and clanging of cymbals, human sufferers were thrown into the flames. From this background, the word Gehenna emerged. It appears thirteen times in the Four Gospels.

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The remaining Greek term Tartarus, occurs once in the New Testament. Peter used it to describe "the deepest abyss of hades," presumably the abode of fallen angels.

Having clarified the Apostolic teachings regarding the subject of life after death, one is impressed with the importance of making a right decision in the matter of personal salvation. The greatest of all mistakes is that of rejecting the Lord Jesus Christ as Saviour. The soul's destiny hinges upon acceptance or rejection of the Son of God in this life.

"The third day he rose again from the dead." The makers of the Creed followed an orderly arrangement in associating the triumph of Christ over the tomb with His visit to Sheol.

Departure from this life to early Christians was not a plunge into the dark. They understood conditions on the other side and sought to prepare accordingly. Death was a portal through which they stepped into a better world. The Resurrection of the Master was fresh in the thinking of everyone and this provided hope and assurance of victory over death. He was the great Example—the first-fruits of them that sleep."

Life after death is a certainty, for the reason that Jesus Christ came back from the grave. Because He recognized His friends during the period between the Resurrection and Ascension, we know that we too shall recognize our loved ones. Several instances of recognition are recorded in the New Testament.

Mary knelt outside the tomb weeping. She heard a voice. Thinking it to be the gardener, she turned to inquire about the body. Instead of the gardener, the Christ spoke. He said, "Mary," and she

replied, "Master." This was recognition after the Resurrection.

Thomas was an honest doubter. He refused to believe Christ had risen until opportunity should be provided to examine the nail prints in the hands and sword thrust in the side. Jesus appeared, saying: "Behold my hands . . . and my side." Thomas answered, "My Lord and my God." This was recognition after the Resurrection.

Our Lord had prophesied His tomb experience several months earlier: "And he began to teach them that the Son of man must suffer many things, and be rejected . . . and be killed, and after three days . . . rise again."

The fulfillment of this prophecy transformed the little band of timid followers into flaming evangelists. It filled them with boldness. They went out to face persecution, and opposition the like of which human beings never before or since encountered. Animated with a knowledge that even death assured them of entrance into the presence of the One Whom they loved, nothing was able to stop this group in the grand march of proclaiming Gospel truth.

Up from the grave He arose  
With a mighty triumph o'er His foes;  
He made a victor from the dark domain,  
And He lives forever with His saints to reign.  
He arose! He arose! Hallelujah, Christ to reign!

What does the Resurrection of Christ mean to me? This question, when answered by the believing child of God, is found to possess almost endless ramifications. Only recently, Mr. Henry M. A. waker of Old Orchard, Maine, discovered his answer—and the great discovery led him into the very presence of the Lord

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Jesus Christ. The incident was related during the course of a sermon by Dr. Harold John Ockenga, Pastor of Park Street Church, Boston, and published in "The Congregational Beacon." Dr. Ockenga said:

"A small congregation at the Methodist Church, Old Orchard Beach, Maine was started at services Tuesday evening, January 18th, when Henry M. A. waker addressing the congregation suddenly probed from the address he was making and described a vision of his own death, after which he fell dead on the platform.

"Mr. A. waker was addressing the congregation when those present were startled to hear him stoop in the middle of his sentence and say, 'I see a light. The light is opening, I see the throne of God. There are angels on either side of the throne. I hear beautiful music. Jesus is coming down. I am dying.'"

"He fell to the platform and when those in the audience recovered from the startling words, some went forward thinking that Mr. A. waker had collapsed. They tried to give first aid and then summoned Dr. Walter De. Marzaccano who found that the man was dead.

"Those present did not realize for some time that the man had a vision of his death and was describing it to them. They felt quite awed when they realized what had taken place. The man had

—Turn To Page 10.

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been performing his usual duties, although he had not been in good health for some time. He died at the age of seventy-seven years, ten months and

### "SOMEONE PRAYED"

ONE encouraging trend in the present period of suffering is the fact that ever increasing numbers of people are coming to rely upon God and the power of prayer. Many who never prayed before, are today praying for their sons for the preservation of the American way of life, for home and country.

Strange and mystifying results from these supplications are being observed. This fact is exemplified in the experience of Captain Eddie Rickenbacker and his six comrades reading a New Testament, praying daily for deliverance, as they floated twenty-one days in rubber rafts on southern waters. Finally, facing death from starvation, a sea gull appeared suddenly out of the blue sky, landed on the Captain's head and provided food to satisfy their gnawing pangs of hunger. Elijah's experience of being fed by ravens was no more miraculous than that of Eddie Rickenbacker and his companions.

Early in December, press dispatches told of a bomb falling and lodging on the wing of a Flying Fortress during a raid on Emden, Germany. The ship flew four hundred miles before landing to unload its unwelcome and treacherous cargo. It was only a mistake that the bomb did not explode. After reaching his base safely, the pilot, Lieutenant E. A. Martin of Greensboro, North Carolina said, "Someone must have been praying for us."

The hand of God was vindicated at Plymouth Rock, Valley Forge, Gettys-

twelve days. His complete ordinary note was given in the Biddford Daily Journal, with the account which I have just described to you. Such a death, so similar to that of Stephen who claimed seventy-seven years, ten months and

*My Pilot Knows*

As moves my fragile boat across the storm-swept sea, Great waves beat over her side, or north wind blows; Deep in the darkness hid the threat'ning rocks and shoals; But all of these, and more, my Pilot knows.

Sometimes when dark the night, and every light goes out, I wonder to what port my frail ship goes; Still though the night be long, and restless all my hours, My diligent goal, I'm sure, my Pilot knows.

Supernatural power released through prayer, does not oppose natural law. It simply transcends nature and manifests a higher form of energy than would otherwise operate. Prayer is not sentiment. It is science—spiritual science, based upon exact knowledge and demonstrable truth.

Although storms may rage outside, the soul that is anchored in Christ enjoys inward security. Even death cannot destroy his tranquil consciousness. This sense of assurance comes from contact with God through prayer.

Prior to our Lord's ascension, He announced the coming of the Holy Spirit into the world and called Him the "Comforter." In times of stress, suffering and sorrow, it is marvelous indeed to be able to relax, rest upon the bosom of

standing at the throne of God, corresponds to the teaching of the Scripture.

*We have now covered the first five chapters of the book "The Power of Prayer" and are continuing seven more chapters in the next issue of The Defender.*

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# When Prayer Ascended From Bataan Jungles

DURING recent weeks, the Nation has been alternately thrilled at the heroism displayed by American boys captured during enemy attacks upon Bataan Peninsula . . . and horrified at the stories of Japanese atrocities reproduced from the diary of the late Lieutenant Colonel W. E. Dyess who lived through these tragic experiences.

The editorial genius of the Chicago Tribune made possible the release of the Dyess story in serial form, by the daily press. One thought of major significance is woven throughout the narrative—namely, the power of prayer as exercised by Lieut. Col. Dyess and the little group who escaped with him from a Japanese prison camp, only to plunge into wild, uncharted jungles.

A few findings reproduced from the famous diary will be sufficient to record this fact:

"We always were able to thank God we were anywhere except back among the Japs, subject to their barbaric cruelties, their policy of systematic starvation, and their creed of murder for captives. Even when things were at their worst we could say to ourselves that we were well off."

"Daylight of our second day in the jungle showed us that the stream bearing our progress had risen during the night. We cut nearly a dozen trees to bridge it. Going was much more difficult after we reached the other side. Our Filipino comrades, Victor and Ben, went ahead, springing their razor sharp bolts at the matted growth.

"At 9 a. m. we checked our progress and found we had been making even poorer time than we had thought. This was dangerous. Once the Japs picked up our broad trail, they would have the benefit of our clearance work and would travel much faster than our party.

"At 10 a. m. the jungle ended and we were in the great swamp. The water was knee deep with soft mud at the bottom. There were occasional grassy hammocks of firm ground, but not enough of them to help us much. Sweet grass grew 10 and 12 feet high. Every time a blade of it struck us it laid the skin open like a knife. Victor and Ben wrapped their

hands and faces, but they were bleeding profusely in a short time. The heat was steady and weakening.

"There was nothing to do but go on. Only the prison lay behind and we knew we'd have to cross the swamp some where. Often, after cutting 25 yards or so, we encountered clumps that were too much even for the keen bolts. We would have to retreat and try again. It was not uncommon to make less than 100 yards in an hour. At 2 p. m. we were about finished. . . .

"An eerie glow appeared in the west.

Some of us thought it might be a forest fire, but it was obvious that if this were true the fire must be many miles off. Then we saw that the east was glowing also and realized we were seeing one of those strange tropical sunsets that light up the sky in all directions.

"Setting down to rest I found a depression between two tree trunks and made my self fairly comfortable. I was exhausted. But before dropping off to sleep I got to thinking of the odds against me.

—Turn To Page 12.

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... From Page 11 ...

"Sam was lying on one side of me and Shifty on the other. I don't know what made me do it, but on the impulse I turned to Shifty and said:

"Don't you think Sam ought to lead us in a little prayer?"

"There had been a lot of silent prayer among us during the last three days. I am sure of that, tho I can speak only for myself. Sam was the most religious boy in the bunch. He was of Italian ancestry and was a Catholic, having been an altar boy when he was a kid.

# How We Got Our Bible - Part I.

Dr. L. O. Kinnaman . . . Long Beach, California

"Sam was a quiet sort of youngster, slight of build and slender. Unlike many persons of Italian blood he had blond hair. He had spent some years as an amateur boxer and in some bout or other his nose had been flattened slightly. Shifty answered my question at once.

"I'm sure do think he ought to, Edj," he said.

"How about it, Sam?" I asked.

"All right," he said. "Let's all start off with the Lord's Prayer."

"THE original documents of our Bible are lost in mists of antiquity. Their form is a subject of controversy. The earlier notion that the art of writing was unknown to man until comparatively recent times is no longer accepted. As far back as we can now follow the history of civilized man, writing was known and practiced.

Any attempt to trace the original forms of the sources from which the Old Testament emerged is foiled for lack of concrete material with which to work. It is sufficient for the believer to know that the records were superannuated inspired although presented by human processes which we are now ready to consider. This premise has been so firmly established, from many different angles, as to transcend all doubt.

The first question with which we are concerned in these studies is: What is the Bible? It is a best seller—the world's most widely read and circulated work. To many people it is simply a "book." But, this concept is wrong. The Bible is a LIBRARY composed of sixty-six "books."

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The foregoing excerpts from the Dress diary serve to illustrate an unmistakable trend TOWARD GOD, on both the home and foreign fronts. Christ's followers are praying today with greater earnestness and devotion than at any time in the present generation. The Scriptures are rplete with examples of answered prayer . . . and promises of divine leadership and protection, to encourage believers who intercede for their boys and our Country during these days of suffering and sorrow.

Says Jeremiah 33:3, "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

## GETTING TO THE ROOTS

The records, or literature do not contain all the mass-reaction, but partially, as interpreted by some individual or individuals of the group. When some individual attempts to generalize this mass-experience, then he enters the field of fiction, for generalization cannot otherwise be accomplished. The generalization must, of necessity, be idealized. As a result, we do not get the bare, unadorned facts lying behind mass-experience, but the facts as the original actors wished them interpreted.

The archaeologist takes the guided, painted, varnished, idealized statements of the documents and strips them of all the layers of veneering, and thus gets down to the real essence beneath poetic idealization.

After we have done our best with the "chlimination" exertions, modern man comes into contact with insuperable difficulties because the motifs operandi of thought processes in the Oriental and Occidental man, are so widely different, that the same can scarcely be bridged. At the same time, modes of expression differ radically. Thus it is almost impossible for one to understand or interpret the other.

Archaeological science has demonstrated it is possible to go so far back in the records of the past, that modern man cannot comprehend the content of which he discovers. Then language becomes an unceratn medium of communication since words are capable of varying shades of meaning and interpretation. Add to this the task of translating the real essence of one language into another, and you have a problem that almost defies solution—humanly speaking. The shades and meaning of words of a "living" language are constantly changing, while in a "dead" language the ideas they convey have forever crystallized. But at what stage of "messaging" did it crystallize . . . for it was once a living language and "fied."

These are just a few of the problems that confront the archaeologist and linguist in attempting to translate and interpret ancient documents.

## ORIGINAL BIBLE LANGUAGE

The group of people whose mass-experience is partially set forth in the original records of the Bible has been designated as Semitic. This term does not apply to race, but language. It is a philological term, and not anthropological in any sense. In separate documents were set forth the experiences of small groups, at first the individual, perhaps, then the family, the clan, the tribe and finally the nation. These experiences extended over several hundred years but were all human experiences, expressed in human language.

As far as the archaeologist is able to determine, the country in which the Bible had its origin is Mesopotamia, which

"per se" is not exactly correct. The Semitarians came into Mesopotamia a few thousand years B. C. and found that country then non-inhabited. These settlers brought with them a "literature" in languages and a culture that became the foundation of later civilization in the region. By the time Abraham appeared on the scene, the language was "dead," and the literature "classical," standing in the same relation as Latin does to English today. From whence came these Semitarians? It is a matter of speculation at this present time. There is no agreement among investigators.

We are forced to say from an historical and archaeological standpoint, there was a time when no Bible existed. Then came the "Bible-making age." At this time, i. e. the beginning of the age, some person of adequate genius and comprehensive skill undertook to assemble priceless materials scattered and incoherent. When I say "scattered," I mean just that, for there were found in Egypt, for instance, six "books" (tablets) from the library of Abraham who evidently took them there when he visited Egypt.

He failed to carry them away. When ordered by the Pharaoh to leave, Moses used these tablets as primary documents in the composition of Genesis. We see in these human experiences art over-shadowing intelligence and guidance, working toward a plan of spiritual and symnetric beauty.

## EXTERNAL METHOD USED

This person of adequate genius massed together scattered documents of human experiences, and thus there came into existence a collection of formerly disconnected writings and traditions to form the nucleus of a nation's hope, aspirations and religious feelings. This is the natural side and way of explaining the external method in which the Bible originated. Paul evidently had these things in mind when he wrote in Hebrews 1:1, "God at sundry times and in divers manners spake in times past unto the fathers

by the prophets." It is reasonable to assume that the "natural method" was employed up to a certain point in collecting and selecting the documents destined to go into the composition of the Bible.

When we study the origin and development of the Old Testament, we are not studying religion "per se," but the whole and complete development of a culture and common root-language. The people were not conscious of originating a religion, but did realize that a culture was being developed. The word "religion" does not appear in the Old Testament. There was no need of it, for the entity was the pattern of life.

In the study of these records, one detects without difficulty the conflicts and contradictions in the minds of individuals of the mass-man. It was the purpose of the person assembling the material to iron out these discordant features, to harmonize them into continuity and establish an underlying purpose of life that

—Turn To Page 14.

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... From Page 13 ...

might be the infallible foundation for human progress. So the fundamentals of all civilization are an endeavor of divided and incomplete human personality to attain unity, completion and harmony with self and environment. Such endeavor and results have been denominated as religion, but no such denomination appears anywhere in the Old Testament.

Just what fields of human endeavor and thought does the Old Testament cover? Can any of the following be found in it: History of Religion, Philosophy of Religion, Psychology of Religion, Comparative Religion? The answer to these questions must be an emphatic NO. Can History, Poetry, Law, Folk-lore, Songs, Wise Sayings, Epithets, Prophecy, Morals, etc., be found as part of its contents? The answer to this question must be YES.

# Prisoners Of Hope In Christ

Charles Edson Gee . . . Atascadero, California

TURN you to the stronghold, ye prisoners of hope." Zech. 9:12.

What a peculiar term God used in speaking of His children. St. Paul wrote: "If in this life only we have hope in Christ, we are of all men most miserable." St. John wrote: "Every man that hath this hope in him purifieth himself, even as he (Christ) is pure."

What is this hope? How does it make virtual prisoners of those who entertain it? On what is it based? What inspires it in the breasts of men?

Abraham held such a hope while yet he lived in Ur of the Chaldees. That hope took him away from his relatives and friends into a land and among a people

It is History, Ethnology, Anthropology and their effects that the archeologist studies and interprets. Through the study of documents and artifacts he gets behind both, and finds the cause that produced them.

### THE SOURCE OF CONTINUITY

As previously indicated, the Bible, as accepted by the majority of those who consider it sacred, is divided into sixty-six divisions, or "books." These books differ widely in authorship, style, form and content. The mobilization of material and documents; the selection and the foundation of the patterning, covers more than two thousand years. If these books, or documents differ so widely from each other, what is the "common tie," or factor that binds them into one coherent whole with continuity? What was the current or motivation which swept "holy men of old" along, to produce such a remarkable and positively unique production?

This brings us to consider the fundamental purpose of the Book. If we accept as historically true the doctrine of the Fall of Man and the desire of the First Cause to restore man to his original state of sinlessness, He must designate means for such restoration. Therefore He found, or created one who thought of the foundation-stones in His plan.

These men were to ultimately build a nation that in turn, should produce a MAN who was to be the Medium by which human beings might be restored to harmony with God. Putting it another and shorter way, we may formulate the thesis as follows: The common factor of those books which form our Bible is their "direct connection with God's historical revelation which culminated in Jesus, the Christ." This explains the motivating character and separates it from all other literature.

(To be continued in the next issue of The Defender.)

# Prisoners Of Hope

Sir, who are these? Why kept apart from fathers, mothers, wives? From brothers, sisters, relatives? Why lead they separate lives? The color answered. These are they termed Prisoners of Hope.

How mean you that? Educated! What cruel crime did they, that walk a living death in their own souls, that walk that narrow way? Again the color answered. These are Prisoners of Hope.

And they have taken on themselves the shackles which you see; though often how their friends and kin besought them to go free. But, nought availed, they still press on. These Prisoners of Hope.

Good Sir, I much regret to say I fail to understand, as yet, the reason for the term that's given to this band. Why are they called by such a name, The Prisoners of Hope?

I see they separate themselves from many previous friends; and, many things they sacrifice; but for what gains or ends? Are they insane, to suffer thus, These Prisoners of Hope?

Alas, said he, it seemeth so to us who hear of the thing. Their reason is they hope some day to greet the Heavens King, And dwell with Him in Whies! These Prisoners of Hope.

They have no permanent abiding place. They are pilgrims. They become a peculiar people, in the estimate of their fellows, because they have a zeal for righteousness, a love of the truth, a hatred for sin; they find that their fellowmen dislike the truth, hate righteousness and greedily seek after worldly gain, power and riches, without regard for one an-

other to whom they will lie and from whom they will steal. These ungodly ones do not stop, even at murder, in order to gain their desires. They have said repeatedly, "We will not have this man (Christ Jesus) to rule over us."

This hope, then, causes a division between those who possess it (or are possessed of it) and those less favored. Those who do not have this hope are aliens toward God and enemies of righteousness. They will stop at no wicked act in order to gain what they desire. Of pity, they have none. They are like wolves in a pack seeking their prey. Like wolves, they turn an masses upon the weaker ones of the pack and devour them. But, brute desire rules such men. Hence, spiritually-illumined f 0 1 1 o w e r of Christ endure great persecution.

What chance, then, has he who shows pity toward the weaker fellows; who manifests a love of the truth and a regard for righteousness? These are but marks of weakness in the eyes of the pack. The lone wolf has no chance against the pack; for if he dares to dispute the right of the pack to kill and devour, he but draws down upon his own head the wrath of all.

This hope, then, springing to life in the breast of one soon creates opposition on the part of the pack. He ceases to be one of them. Away with him! He has a hope.

### EVEN LOST

The earth was created as the abiding place of god-like creatures. Beauty, love, righteousness and joy were there. The Creator had made man in His own image, and given to him every blessing that could be desired. Neither sin, sickness nor death were there. It was a perfect world peopled by a perfect race. It was the proud handiwork of an All-wise, Almighty, loving God; and in it He took delight. It was very good. (Gen. 1:31). Nothing could enter in and spoil this Paradise for man to whom God gave dominion, without the consent or wish of man because Almighty power upheld

—Turn To Page 16.

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From Page 15 . . .

man in his position so long as he maintained fellowship with the Creator. Now let us consider a bit. In order for one to exercise power, he must be given the privilege of choosing how he shall exercise it; otherwise he would be no more than an automaton. A ruler can not rule unless he has the power to rule as he sees fit or desires. If he be not given this privilege of choice—the power to exercise his own will—then he is not a ruler but simply the servant of another who has power over him to direct his every action. God chose to make His creature god-like in order to associate with them on the basis of equality. He gave them dominion so that they might be like Himself; so that they might fellowship with Him, and He with them. This power of dominion carried with it the elements of free will, the right to choose for themselves what action to take. They were given every reason for choosing to continue that blessed fellowship with God.

However, certain created spiritual beings, creatures of God, created servants, had rebelled against the rule of the Almighty. One, especially—Lucifer was his name, had become so puffed up over his power and position that he felt himself the equal of God, and determined to overthrow the Almighty and usurp the throne of the universe. His attempt was made with the assistance of legions of fellow spirits whom he persuaded to accompany him in the rebellion, but his insurrection ended in a fiasco, and he with his conspirators was driven from God's kingdom into outer darkness. He is called the Prince of Darkness, the Ruler of this World's darkness, Satan and the Dragon.

Satan saw this lovely earth whereon dwelt the holy creatures of God's latest handiwork, and he determined to destroy its beauty. His hatred for God moved him to hate God's creatures. He approached one of these creatures in order to carry forward the great rebellion. He knew he had to alienate man from God before he could achieve his purpose. He was shrewd enough to see how this could be effected; he must raise a question in the heart of man as to the truth of God's statements. There can be no fellowship where there is a lack of trust.

retained faith in God, Almighty power upheld the dominion of man. If that fellowship could be broken, then man would become a minion of Satan and an enemy of God. Very simple. Very shrewd. An easy bearing, simulated friendship and a splendid figure gave him the necessary entree. He engaged the helpmate of the man in an idle bit of chit-chat; very likely mentioned the fact that they were living in a most delightful garden; such lovely environment. Is this all yours? Can you do with it as you please, partner? Can you live off the fruit? Oh yes; replied the lady, charmed with the manner and appearance of this being. Yes, we may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. Perhaps she did not know the meaning of death, having never seen or experienced it; but undoubtedly knew it was something not to be desired.

deceived by Satan, but that the man ate of that fruit to please his wife. This deliberate disobedience was the outgrowth of unbelief in God's Word. Just so long as man holds to his unbelief in the Word of God he can have no fellowship with God. Mankind died, spiritually, in the day they ate of the forbidden fruit. Death is a separation. Man was separated from God by reason of his unbelief in God's truth. And now God is seeking the whole world over to find men who will believe Him.

**EDEN TO BE RECLAIMED**  
This, then, is that hope which makes so great a difference in men. They hope for a city which hath foundations, whose builder and maker is God. (Heb. 11:10) "Truly, if they had been mindful of that country from whence they came out (this world with its sinful pleasures and its sickness, pain and death) they might have had opportunity to have returned," these Prisoners of Hope, but "now they desire a better country (that is, an heavenly) wherefore God is not ashamed to be called their God; for he hath prepared for them a city." They have a hope.

And this hope is based on the promises of God whose love caused Him to provide a way to circumvent the plan of Satan and redeem unto Himself the earth which He created and all men who shall turn to Him in sincere belief, trusting in the Word of God and walking in the Way of Salvation. God's promises is to all "whosoever believeth in Him (Jesus Christ) shall not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:16-18.

Unbelief in God's Word caused the death (spiritually and physically) of man; and, only that belief in God's Word which accepts Christ Jesus as Saviour and Lord can restore life unto man. Have you that hope?

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# The Fight For Religious Liberty

By Rev. Gerald B. Winrod, D. D.

Men aspiring to become dictators are faced with the necessity of intimidating Christian leaders and ultimately silencing the Gospel Testimony. Only by this means can they hope to place shackles upon a nation. Totalitarianism and true Christianity cannot exist together.

Fortunately for America, there are millions of believers whose vision on this score is clear. They understand the underlying factors involved. And they are expressing themselves in prayer, and otherwise, with a boldness that does credit to the memories of the long line of martyrs, from whom they descended.

With books on sacred history available for perusal, only a foolish man would have the audacity to put his puny will against the will of Christ's Church. Such a person is incapable of learning lessons from the past. He underestimates the vigor and ability of Christians to suffer for the Master's sake. He forgets that dictators have come and gone . . . but the Church has marched on!

Like a mighty army,  
Moves the Church of God;  
Brothers, we are breathing,  
Where the reins have hold.

We are not divided,  
All one body we;

The booklet, "Talking With God" contains, among other things, Madame Chiang Kai-Shek's "Confession of Christian Conversion."

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One in hope and doctrine,  
One in charity.  
Onward, Christian Soldiers,  
Marching on to war,  
With the Cross of Jesus,  
Going on before.

The fight for religious liberty has been a long struggle against despots who abused powers flaked from unsuspecting people. Such men have filled the world with woe. It is an historical paradox that the successes of those who have enslaved nations, often turned out, in the long run, to be failures . . . while the defeats of those who were fighting for freedom, have proved, in reality, to be victories.

Mary Tudor resolutely set herself to root out all believers, and yet there were more true followers of Christ in England on the day of her death than when she ascended the throne. King James thought he won a great victory when John Robinson and William Brewster were banished from England, but his triumph turned out to be ignominious defeat.

\* \* \*  
IT IS the year 1590. An old manor house stands at Scrooby, several miles from London. The occupant is a young man  
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by the name of William Brewster. Queen Elizabeth has made him one of her post-masters. He lives a quiet and peaceful life, looking after the mail, caring for post-riders and travelers along the road that leads up to York.

Great changes are taking place in England. The fires of a spiritual revival are beginning to ignite. Robert Brown is preaching to large crowds in London. Richard Clifton, a man with a long white beard, refuses to recognize the right of the State to invade the sacred precincts of divine worship. William Brewster shares this conviction and denounces those bent upon persecuting believers. Many of Brewster's neighbors at Scrooby, Amsterdall, Bavary, Gainsborough, and other hamlets feel the same way.

But the totalitarian curse of those times gains the upper hand. Bureaucrats, as they would be called today, regulate the personal lives of the people. "Commissioners" are appointed to snoot, spy and make inquiry about "heretical opinions" and "seditious books," and punish those guilty of the least infraction of governmental decrees.

Henry Barrow and John Greenwood are arrested. John Coppinger and Elisha Thacker are put to death. William Brewster knows these men. Their crime is arranged for the orders of self-appointed autocrats.

### Teach the Young by the Flamegraph Method



#### BIBLE LESSON STORIES

The Christian Soldier... The Two Wives... Life of Charles... The Second Coming of Christ... Christian Publications, Inc. 1808 N. Third St., Harrisburg, Pa.

toracts. During this struggle for human liberty, brave men prefer to yield their lives on scaffolds, or perish in loathsome prison cells rather than eke out a miserable existence as slaves and serfs.

Barrow is held in prison six years. The authorities do not dare, during this period, to burn him, because of his large following among the people. However, on a certain morning before London becomes asstir and when the persecutors think the time propitious, the humble preacher is taken out to Tyburn and speedily put to death by hanging.

Penner is taken out to Tyburn and speedily put to death by hanging. To terrify Christ's true followers, John Pearly, a Welshman, is arrested on the same day—HIS CRIME BEING THAT HE WROTE AND CIRCULATED A PAMPHLET CRITICIZING THOSE IN POWER, demanding also the right of the people to exercise religious liberty. He is publicly hanged June 7, 1583.

The persecuted Christians are dubbed Puritans. Brewster turns the old manor house into a place of worship. Believers defy the autocrats and assemble every Lord's day. Richard Clifton, the Christ-like man with the long beard, usually preaches. When he cannot be present, John Robinson takes his place.

The next day after the hanging of Penner, Parliament passes a law imprisoning and confiscating the property of persons found guilty of thinking for themselves or acting independently in matters of religious worship. This means immediate persecution of those attending the non-conforming Church which has been established in London. But Brewster finds it possible to continue for a time the services at the old manor house.

On March 24, 1603, Queen Elizabeth draws her last breath. James of Scotland, a thirty-six-year-old man, becomes her successor. Puritans hope for the best but soon discover him to be vain, self-willed, conceited and cruel.

By this time there are several hundred Ministers in England who believe in religious liberty and the true faith. They send a petition to James and he grants an audience at Hampton Court. The persecuted believers leave his presence with heavy hearts, for they have heard him say: "I will give one doctrine, one discipline, one religion. I alone will decide."

"The Fight For Religious Liberty." A Pamphlet by Gerald B. Winrod. Price: 5 cents; 50 copies, \$1.00. Order from The Defender.

I will make you conform, or I will harry you out of the land, or else do worse—harry you."

The King was greatly pleased with himself. Later he boasted to friends: "I peeped them soundly." This is not the first time, nor the last time, that true and undeffiled religion came to grips with totalitarianism fanaticism.

What shall the little band of worshippers do at the manor house in Scrooby? They love their homes and native surroundings. They love their country. They talk about leaving England for the New World, beyond the broad Atlantic. Reports have lately reached them about Virginia—its delightful climate, fertile soil, fruits, flowers and riches. But the despot kills this idea "in the burning" by passing a law that, "No Englishman shall transport himself to Virginia without a license."

James will not permit the liberty-loving believers to seek a haven of rest in the forests, among wild animals and Indians. Neither will he let them leave for Holland. He has power to banish the Christians from England, but will not allow them to go into exile of their own accord.

William Brewster and his friends resolve to flee secretly to Holland. He has visited Amsterdan on a previous occasion, and knows how to proceed with plans. A ship-master promises to take



The history of the lives, suffering, and trampant deaths of early Christians... Price \$2.00 Postpaid. Defender Publishers, Wichita 1, Ks.

them. The Puritans sell their property and other possessions. Under cover of darkness they make their way to the harbor city, congregating themselves upon success. But they rejoice too soon.

The captain of the vessel is a knave. He has informed the authorities. The Christians are arrested and condemned to prison. After many weeks, and much suffering they are allowed to go free. Being so far removed from London, the rulers think the humble group can do little harm.

A second attempt is made and this time with greater success. Families are temporarily dismantled but assemble again in far-away Holland. Two years pass. The exiles work at various trades and worship God according to the dictates of conscience. But they are troubled about their children. There are no English schools. Holland grants them success, the Dutch people are kind, but the emigrants love their native land. Again the possibility of migrating to the New World is discussed.

The men who have sacrificed so much for human liberty, decide an attempt should be made to cross the Atlantic and put Europe with all its tyrannies forever behind them. They hear that a new organization of speculators has been formed in England, called the Plymouth Company. William Brewster heads a group to visit London, after financiers got the King to promise that the Puritans would not be molested while there. An agreement was made whereby the Christians would work for seven years for the Company without pay, after reaching America.

The terms are extremely severe. Yet, for the sake of being free and enjoying the right of raising their children in the fear and admonition of the Lord, they accept. The merchants obtain two vessels—the Mayflower and Speedwell. The latter has to turn back soon after starting, because a leak is discovered. The Mayflower is loaded far beyond normal capacity.

The group assembles for the last time, on July 21, 1620. The morning is spent in fasting and prayer. Every face is stained with tears. John Robinson approaches. He stays with those who remain in Europe. William Brewster boards the Mayflower. They kneel on the deck for a final season of worship before beginning the voyage.

All is ready. An election is held. A Governor is elected for each ship. Let it be noted that THE PEOPLE ELECTED THEIR LEADERS. They were not appointed by King James. This act represents the first real gesture toward human liberty in the New World. It is the beginning of a new order on the earth.

The Governor of Jamestown holds his commission from the King. But John Caver, Governor of those on board the Mayflower, is elected BY THE PEOPLE. The tiny ship, bearing human liberty as its precious cargo, spreads sail and glides gracefully into the broad Atlantic. Fierce storms are encountered. The vessel is tossed like an eggshell upon the waves.

The main beam becomes wrenched from its place and there is danger of sinking. One man has a great iron screw. No one knows why he brought it. He himself does not know. It just meets the need. The beam is forced into its place and the ship survives the gale.

After many weeks enduring the kind of experiences that try men's souls, land is sighted. They skirt the coast for some distance. On November 21st, anchor is dropped at Cape Cod. Here they remain for a short time before proceeding to Plymouth.

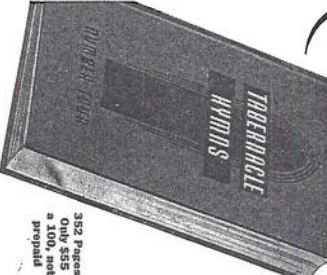
The new arrivals demand law and order in the community that will be established. The edicts of King James, the totalitarian, will mean little to them in the New World. Human liberty is to them a God-given right, not something conferred according to the whims of a despot. So, the Christians assemble in the cabin of the ship and draw up a document, a covenant, for everyone to sign. It is called "The Mayflower Compact" and reads as follows:

"In the name of God, Amen. We, whose names are underwritten... by these presents, solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation, and furtherance of the ends aforesaid, and by virtue hereof to enact, constitute, and form such just and equal laws, ordinances, acts, constitutions, and officers, from time to time, as shall be thought most meet and convenient for the general good of the colony, unto which we promise all due submission and obedience."

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... From Page 21 ...

... that illumine the pathway to a Christian life. Some of these are so clear and plain that they seem like the finger of God pointing the way. Nearly 2,000 years ago the Saviour of men drew aside the veil and revealed the nature of genuine Christian service, the kind of service that is pleasing in the sight of God, in one of the most beautiful passages to be found in all Biblical literature, when he said:

"For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in;

"Naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me;

"Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

In this passage we find a Christian's duty outlined in characters of living light. If it were the only revelation in the entire Holy Scriptures it would be sufficient in itself to give goals and direction to every sincere person who desires to fulfill the obligations of a Christian.

I like to think of Christianity in these times of cataclysmic woes in its old Biblical sense as a leaven. A leaven has no usefulness or effect, unless it mingles with the mass it is to leaven.

So Christianly, to be a good leaven in a world that so much needs saving, must be of the world and part of the world, just as Christ, who came to save men, was of the world and part of the world. I disagree utterly with some of the ministers and laymen of our churches who concluded that Christians should keep aloof from these great human problems lest they drag the church into politics. Christ had no such squeamishness about the word "politics" when he drove the money changers from the temple. The church has a divine mission to heal and to save, and it needs to be dragged into every situation, if you want to put it that way, where its healing and saving influence may be exercised.

**CHRISTIANITY'S GREATEST OPPORTUNITY**

There is no doubt in my mind that Christianity is confronting its greatest test and its greatest responsibility in the

**WE SHOULD GET BACK TO FUNDAMENTALS OF GOVERNMENT AND RELIGION**

opportunity that is opening before us to reconstruct a new and better world out of the ashes of the present world. The chaos we are bound to face when the bull-gears lay down their arms will be a tremendous challenge to united Christians offer. We must prepare to meet that challenge. We must not permit the world to slip into paganism. This is no time for Christians to rest on their oars. The world will not be saved by wishful thinking. There must be planning. There must be cooperation. There must be hard, practical thinking. Now is time to take steps to bring into action all of the Christian forces, everywhere. We as Christians should be alerted to the supreme task that is ahead of us in order to be prepared in will and in spirit to meet the problems which will become more apparent as great events develop.

After all of humanity's suffering and sacrifice no peace will be acceptable except a peace of the ages, and there can be no peace of the ages that is not founded on Christian faith. We hear a good deal these days about a peace based on force, but a peace based on force alone would be erected on shifting sands. No peace will stand the test of time that does not write into permanent international relations the Christian principles of mutual helpfulness and understanding.

Christians, the hour of destiny draws near. We are facing epochal decisions. New shapes will soon be hewn out on the anvil of the world, and we must be prepared to do our part. Let us not fail the Master. We have a world to conquer. Let us solemnly resolve that our precious boys who died in Tunisia, in Sicily, in Italy, and at Guadalcanal shall not have died in vain. Let us give ourselves for the battle that will be the world's Armageddon—the battle to save the world for Christ. When we save it for Christ we will be saving it for humanity. As we see the cherished landmarks of civilization going down in smoldering ruins we say—and we mean it—that this must be the war that will end all wars, but we will have more wars if we have the same old causes, inherent in ungodliness and selfishness, that make for wars. As an antidote for wars let us busy ourselves eaching the Cross of Christ. The time is ripe for an "Onward Christian Soldiers" movement that would rock the world.

The trouble with us today is that we have wandered too far from the fundamentals. The fundamentals of sound temporal government are to be found in the Constitution of the United States and the accompanying Bill of Rights.

On the basis of those fundamentals the founding fathers fabricated a system of free government—the best the world has ever known—simple, economical, effective, and adequate to all of our needs. In the long course of years malignant bureaucratic excesses have been piled high on the original structure which obscure to a degree the primal purposes and impede the functioning of our Government as it was originally planned.

We need to cast aside political and economic fallacies and to get back to the Constitution. But the overshadowing question confronting us and the entire human race now is how to get back to God. The world would not be in the fix it is today if it had not wandered from God. The sooner the world gets right with God, the sooner it will right itself.

And here is where God's revelations come into the picture. Just as we see the face of God in His works of nature, so we can, if we will, see His face in the chart of social relations which He proposes for all men and women on this earth. That chart is to be found in the Bible and it is not necessary even to read the entire Bible to find that chart, for it is epitomized in the words of our text:

"Thou shalt love thy neighbor as thyself."

The Creator of this beautiful world made plentiful provision to sustain the lives of all the millions that might ever inhabit it. There is enough food lying unutilized and fallow to support all human beings on the earth. If they would but agree to the principles of the Sermon on the Mount, forget their hatreds, lay down their guns, and go to work. When the present cataclysm is over, there must inevitably be a large-scale readjustment that will take into consideration the economic needs of the entire human family. I have always believed that Christ spoke with supreme authority and divine wisdom when He taught us to pray:

"Thy will be done on earth as it is in Heaven."

"A Church in the Solomon Islands." A treatise on the illustrations of special provisions for copy, 10¢ per \$1.00. Defender Publishers, Wichita, Kansas.

If I have caught the significance and implications of Christ's life and mission, this means that we may join God's eternal kingdom right here on earth, and by availing ourselves of the immeasurable opportunities that are offered to help others, we may earn our place in the eternal kingdom and walk in strength and rectitude until we meet the Father face to face.

We do not need to delve deeply into the theological profundities to be good Christians and good men and women. What we do not understand we may accept on faith. It is enough if we love God with all of our minds and all of our strength and all of our understanding, for if we truly love Him we will be gratefully seeking ways to do His work on earth. Loving service will cease to be a task and will become a privilege. A long time ago I wrote a motto which it seemed to me, as it seems to me now, was a suitable guide for us in this vale of tears.

It reads as follows:

"We can do nothing better, we can do nothing finer, we can do nothing grander than to help our fellow mortals over the rough places of life."

**ISSUES THE ALTOGETHER LOVELY**

And in all of our lives of service, until the end comes and we fall asleep, we would do well to keep in the foreground of our minds the sweetest and most majestic character of all the ages, whose life from the manger to the cross is a rainbow of hope for all of the human race. He was the only person that ever lived who was altogether lovely. He gave all for humanity until there was nothing he had not given.

We need to think of Him to activate our sympathies for the poor and unfortunate of earth and to inspire us to perform deeds of goodness as He did when he walked among men. We need to think of Him to enrich our spirituality and to lead the way to the only life of real happiness, which is a life of service to others.

There is in the State of Indiana a wonderful painting of the Saviour, by Titian, owned by an Indiana man, which portrays with touching pathos the agony of the cross. In that picture the genius of the great artist has epitomized with a mastery that goes straight as an arrow to the human heart, the sacrifices of the Son of Man for the remission of sins.

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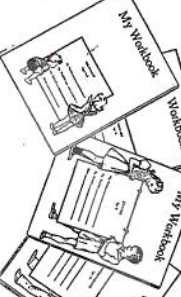
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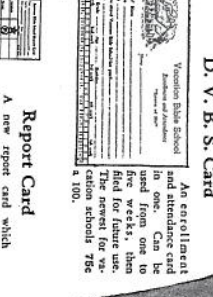
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**D. ROSS H. STOVER**, Pastor of the Messiah Lutheran Church . . . Philadelphia, has just released a new book of sermons through the Zondervan Publishing House entitled, "HERO CHEERS."

The 16 inspiring messages contained therein were written, says the Author, "to bring morale, vigor and urge to our men in the service of America—on land, on the sea and in the air." Dr. Stover is affectionately called "Philadelphian's Friendly Pastor."

Books, like humans, have hearts. The heart of this book is its emphasis upon the vital virtues of Christian faith and conduct. We are living in days when superficiality will not suffice. Pressing problems of the present hour demand bedrock reality. Our foundations must be secure. Dr. Stover is interested in matters foundational.

### Messages No. 1 . . . "THREE CHEERS."

The first is the Cheer of Forgiveness. "I know that you are interested as I tell you about this cheer, because you are a sinner. I am a sinner. All people are sinners. Reformation may change you, but it doesn't pay for your past sins. The harps of Heaven are hushed when a sinner prays. Repent and be baptized."

The second is the Cheer of Companionship. "It seems to me that I can hear Jesus' beautiful voice ring out over Galilee's blue waters as He calls to them, 'Be of good cheer, for I am with you.' It will sound just as sweet to you now if you can realize that He is your unseen, though constant Companion. You can-

not have this second cheer unless you possess the first one."

The third is the Cheer of Victory. "Jesus said: 'Be of good cheer; I have overcome the world.' Just think of it. He spoke these words before He was crucified. He was looking through His sufferings, death and burial, to His resurrection from the grave. While His soul was soon to be filled with sorrow, He saw His triumph. If anybody, at any time, could find the body of Jesus and be able to prove such a discovery, the whole cause of Christianity would fall. That the victoriously arose from the grave is one of the pillars upon which rests the whole of Christianity . . .

"So many Christians limp about as though they were badly wounded. Spiritually, some of us seem to be ever waiting for the ambulance. The smoke of the powder of defeat too often sears our souls . . .

"Some time ago, I sat on Hahn's Pier at Atlantic City and watched a buoy out in the ocean. The waves were dashed against it. One wave would hit it hard, and over it would go, but very soon it would come right back into its place. It was a victorious sight to see that buoy battling successfully against waves large and small. Months have passed, and still the buoy is there, victorious as ever. You see, the secret of its success is this: it is anchored by a strong chain to a large piece of granite in the bottom of the ocean; and it is made of the stuff that cannot sink. Here can be seen

## Praying For Power

Actual prayer, delivered by a Colored Preacher at Red Rock, Mississippi:

"O Lord, give thy servant this month's de vils of de eagle and de wisdom of de owl; Connect his soul with de gospel telephone in de central base; Luminote his brow with de sun of Heoden; pizen his mind with Love for de people; turpentine his imagination; grease his lips with possum oil; Loosen his tongue with de sledge hammer of thy power; Jeetify his heart with de lightning of de Word. All him peeped motion in his cranes. Fill him plumb full of de dynamite of thy glory; houn him with de keroseene oil of thy salvation and set him on fire. Amen!"

the secret of Christian success. We are anchored to a victorious Lord and Saviour. There is no wave in our life's experience large enough to overcome us.

"Listen to Jesus when He says: 'Be of good cheer, I have overcome the world. Make your life abundant by living 'The Cheer of Victory.'"

This is the gist of Dr. Stover's first message—a fair sample of what the reader may expect of the 16 others that follow. The volume contains 141 pages and comes bound in cloth, stamped with gold letters. Numerous illustrations, effective word pictures, characterize each message.

Although the Author is concerned to have his book fall into the hands of American men in uniform, it will enrich readers of all walks of life. As indicated above—it is marked with a firm sense of certainty; its language is terse and poignant.

### "Let Us Lift Up Our Hearts"

By Mrs. May H. Cudde

A book of poems. Since this brochure came from the press a few weeks ago, its distribution has increased over 200 copies a week. Divided into eight sections, it includes inspiring poems on Thanksgiving, God's Providential Care, Spiritual Light, Victory Service, Prayer, Beauty and Patriotism.

Price 35¢  
Defender Publishers, Wichita 1, Ks.

### Three Cheers

By Dr. Ross H. Stover

A book of Christian certainties. The Author is particularly anxious to reach boys in the Armed Forces. The first seven vital chapters devoted to things fundamental and enduring in Christian life and belief. A book of comfort, courage and strength for dark days.

PRICE \$1.25

Defender Publishers, Wichita 1, Ks.

### DESCENDANTS OF GAIN

Starting direct descendants of the Lord (not the common German people) in the American Revolution. 10 cents post paid. Also new book "In the Beginning" light on the story of creation. Free story of Noah's Flood. See the Sabbath vs. Sun War Jesus a Jew? 10 Cents. 7 Cents. See also, Cash bond \$1.75.

FREE Ask for circular briefly describing these books.

CHAS. N. PAGE, 2752 Ward Road, San Diego 4, California

... From Page 2 . . .

"We knew it would be impossible for us to completely fill the need, but resolved with the help of God and assistance of Christian friends out over the United States to do something to bless the lives of precious boys far from home. At great sacrifice it was decided that Mrs. Swain should take personal charge of the Service Center, while I committed between the Akron headquarters and Nashville. We realized that no sacrifice in the name of Him Who sacrificed all would be too great.

"From small beginnings, the Victory Service Center has grown until it is able to take care of large numbers of soldiers each week. A new concrete floor, made possible by contributions from Christian people, has recently been laid. ANOTHER PIANO IS DESPERATELY NEEDED—ALSO MORE COTS, PILLOWS, PILLOWCASES, AND FURNITURE OF ALL KINDS."

"There is a dearth of bathing facilities in the city," Dr. Swain continues. "Even if all the facilities in the entire town were made available to soldiers alone, the need would not be fully met. For this reason, the next large project of our

Service Center will be the installation of showers. If you have ever tramped for hours over the dusty roads of Tennessee in midsummer, you will appreciate the significance of this need!"

### FRIENDS ARE HELPING

To those who are unable to make financial contributions or send furniture, Mrs. Swain suggests that homemade cookies, cakes, and other delicacies will be greatly appreciated. Apples, nuts, and candy are also welcome.

"We do not have to tell the mothers of America what is needed," remarked Mrs. Swain. "When they realize that their own boy may be stationed near Nashville, they will know the things to send."

### HAVE YOU LOST A LOVED ONE?

"Great Questions" answers the BIG QUESTION concerning the Great Beyond our loved ones in our former life etc. This is a REAL BODY? Shall we know if you've been separated from one who was dear to you. Priced only 10 cents. Send for your free copy to the "Body Beyond the Grave."

Gospel Art Shoppe, Dept. D-23  
Kew-Forest, N.Y.

A Defender Reader in Michigan sent a new steel folding cot, a lady in Iowa is making pillows from a feather bed, another friend in Colorado is sending pillows. When asked for suggestions as to other small items which could be put to good use, Mrs. Swain mentioned that towels, wash cloths, and additional Silex coffee-makers are needed at the present time. "We pray that we may not fail God or the boys in this great opportunity," she concludes.

Matching the progress of the Victory Service Center, the Testament distribution program is making remarkable strides. Under this plan, Victory pocket Testaments are sent at low cost to loved ones of boys for forwarding to the man in service. It was felt that in this manner the Word of God would have a deeper meaning. A space is provided on a fly leaf for a message of personal prayer from the mother, father, sister, wife, or sweetheart who gives the Blessed Book.

However, not to forget the unfortunate boys who have no loved ones back home praying for their safe and early return, the program provides additional Testaments. Each contribution for Testaments sends a designated number of the Books to the contributor, and also sets

—Turn To Page 26.



Mrs. Sam Swain, wife of the Director of the National Spiritual Defense Crusade, is shown in the left in the above photograph. She was helping serve food to soldiers at Victory Center . . . in the Dixie Gospel, Tennessee . . . Nashville, Tennessee.

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aside other copies for free distribution from Akron headquarters. Many of the free copies are given out at the Victory Service Center in Nashville.

**TONS OF TESTAMENTS**

"It is heartening to note," says Dr. Swath, "that folks other than those who have boys in the armed forces are taking advantage of the Testament plan. A schoolteacher in Maine writes: 'I am enclosing \$5.00 for eighteen Testaments which I want to give to pupils in my school. I would like to have Bible readings every morning with everyone taking part. Another schoolteacher asks for twenty-seven Testaments. I am going to give each member of the graduation class one for a graduation gift,' she says."

"A man with a boy in Italy sends a contribution to help the work. His son is supplied with a Testament and Bible, this good Christian man explains, but he wants us to send them to others."

The Victory Pocket Testament—a photograph of which appears on the last page of this Defender, comes bound in a durable khaki-colored cover and bears the inspiring symbol of the Crusade. This consists of a world globe in a V for Victory, the whole surmounted by the Cross of Christ. The inscription is in phrases: "Spiritual Defense—Home and Country."

"Literally tons of these Testaments have already been distributed," Dr. Swath says. "It is safe to say that they have gone to almost every camp and military establishment in the Nation, also

**The Ideal Summer Bible School Course**

Troop School for Christian Soldiers  
By LEVY AND MRS. WILSON B. WALLIS

Enlarged and revised with Year II complete, here is a most unusual, timely book for Summer Bible School, written by an army officer and his wife who have had four years of experience in successfully conducting Troop Schools. It is a complete re-writing manual for use with children of all ages in Summer Bible Schools. The theme is carried out in an minute details including: Enrollment, Orders of the Day, Training Drills, Devotions, Prayers, and other details. The manual includes a complete course of study, two missionary stories, work, suggestions, etc. included. Only \$2.00.

**SOLDIERS' MANUALS**

Year I  
The only workbook required by all pupils. Follows the lessons and includes handwork and memory verse. Sixteen pages, lovely cover. Contents include: Enlistment, Our Commander, Our Enemy, Our Battle, Our Weapons, Our Victory, Our Reward. 15c.

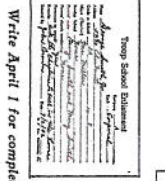
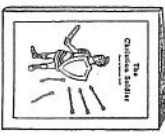
Year II  
Follows lesson outlines of Troop School, Year II. Style similar to Year I. 15c.

**Troop School Diploma**

Diploma appropriate for Christian Soldiers to be given to the soldier who has completed the military theme as found in the Summer Bible School. Size 8 1/2 x 11 inches, 40c dozen.

**The Christian Soldier**

A financial story based on Ephesians 6:11-17. Includes cut-outs, story, application and songs. Soldier is 16 inches high. 25c complete.



Write April 1 for complete Summer Bible School Catalog  
**CHRISTIAN PUBLICATIONS, INC., Third and Raily Streets, Harrisburg, Pa.**



This Enrollment Card is used for enrolling boys and girls in the Troop School and includes space for all information needed for the school. 7c per hundred.



This Enrollment Card is used for enrolling boys and girls in the Troop School and includes space for all information needed for the school. 7c per hundred.

**DEFENDER BOOK DEPARTMENT**

**A LAWYER EXAMINES THE BIBLE.**  
By JIMMIE H. LINTON. W. A. WILDE Company. Pages 300. Price \$2.00.

The Author is a member of the Bar of the District of Columbia and of the Supreme Court of the United States. Trained in law, he submits his arguments for Biblical infallibility with legal precision.

Early in life Mr. Linton formed the habit of asking professed agnostics whether or not they had investigated the other side of the question. Failing invariably to receive an affirmative reply, he would then inquire if they were willing to be fair and read something he might suggest. Time and again he had the experience of seeing unbelievers swing completely around and accept the Bible as supernaturally inspired.

He says: "Those familiar with the great writers of the 18th century know that 'theology' was a subject with which every cultured man concerned himself, whether his views were orthodox or infidel. Christian Evidences was a required major in nearly all early American colleges—and rightly so, for however many branches of learning a man may have studied, if he had not included this, his education is more shallow and incomplete than if he had neglected all others."

"Since Dr. Charles Elliott wrought that thing in American educational life... the worst blow it ever suffered (introducing the elective system by which a student chooses the line of least resistance to a degree) the evolutionary-biology and other theories have crowded

out study of the credentials and contents of the Book which more than one great statesman of both England and America have declared the secret of their nations' greatness. And it is probable that the neglect of this vital and scholarly subject, even in seminaries where it is now a side issue, if studied at all, is the reason for such treasonable and 'cracked' notes as are sounded from many preachers' pulpits and such panic stricken willingness to surrender to modernistic infidelity as we find here and there in the ranks of the Lord's army."

The 300 pages of this book are broken down into 16 chapters and appendices. A wide variety of material, entirely relevant to the subject treated, is included. The mental stimulus of the book is tremendous, not to mention that there is something on every page to help clinch and nail down the reader's faith in the fundamentals of historical and evangelical Christianity.

**LET US LIFT UP OUR HEARERS.** By Dr. Mary H. Clutter. Defender Publishers. Pages 58. Price 35 cents.

IT IS always interesting when a poet points out poetry that he has loved. If you enjoy his work, you will probably find kinship and pleasure in what he too has enjoyed.

Mrs. Clutter has collected poems that have for her, the "thin, worn beauty of an old coin." The authors range in style from the elevation of Tennyson, to the intimate songs of Helen Walsby, and the sentiment verse of Don Blaisdell.

The poems are grouped under the descriptive titles of: Thanksgiving, Providence, Light, Victory, Service, Prayer, GOSPEL TRACTS, Right from the Word of God. On the Second Coming. Salvation. Abigail. And others. 15 cents a hundred. Order from:  
E. W. CLAYSON  
2878 W. Baltimore—Gwynnes-Falls, O.

**Beauty and Patriotism.**

The reader will perhaps most enjoy the poems by Mrs. Clutter herself. They glow with her own love of beauty. They shine forth from her own spiritual strength. She reaches her most lyrical heights in lines like these:

I see Him in the curling mists of dawn.  
His curl fingers that the glowing sky;  
I hear Him in the robin's fluting song,  
And in the tiny breeze that whispers by.

His voice is in the crashing of the waves  
That break forever on the rock bound shore.  
His power shines forth in vivid lightning flash,  
And echoes in the mighty thunder's roar.

For when I seek Him in my soul's deep need,  
His blessed presence thrills, and I rejoice  
His love enfolds me like a mantle close,  
And lo, He speaks but in a still, small voice.

The title of the book comes from a passage in Jeremiah. It is offered as "Poems of Comfort and Courage for Dark Days." Artistically printed and bound.  
—Turn to Page 28.

**"THE SWORD AND SHIELD"**  
A 12-page Monthly Fundamental paper... filled with Sermons, Testimonies, Editorials, Prophetic Material... Discussions of World-wide Happenings on related to Prophecy. In fact, a paper that fills a definite need in this zero hour. Subscribe today—\$1.00 per year, 27 months \$2.00. Sample copy 10 cents.

WALLACE W. BRADLEY, Editor  
8050 S. E. 13th Ave.  
Portland 2, Oregon

**TWO TYPICAL LETTERS**

SEVERAL thousand appreciative letters reach The Defender office each month. They come from Christians of all denominations in every walk of life. Unfortunately, space is not available to publish many of them. On February 18th, a noted attorney, one of the greatest legal minds in the State of Texas—a man known throughout the Southland, wrote us as follows:

"The article on 'Your Congress and the Needs,' the short story about Rickhacker, and Dr. Herrstrom's article on 'World Federation' are little short of marvelous. I want three extra copies. Enclosed find stamps to cover the purchase. May God bless and preserve you."

The same mail brought the following letter from a family in New England:

"We are just plain farm people but The Defender means so much to us. Our dear boy is in the Service overseas. We can not tell you what the special soldier articles mean to us, the ones telling about God's dealings on behalf of American boys whose parents are back home praying. We turn through the paper and read those messages first of all and they bring us comfort for we know God is able to watch over our boy, too."

**BOOKS REVIEWED HERE MAY BE ORDERED FROM...**

THE DEFENDER PUBLISHERS... WICHITA, KANSAS.

... From Page 27 ...  
 illustrated, it will serve ideally for gift purposes. With this thought in mind the Publishers are making a special price of 5 copies for \$1.00.

**MUSIC IN EVANGELISM.** By Rev. Paul Kerr. Gospel Music Publishers. Pages 244. Price \$1.00.

**RECAPTURED** as "A handbook of information for Evangelists, Gospel Singers, Church Musicians, Choir Members, Song Directors, and all others who are interested in Christian music," this volume promises to have wide usage in religious circles.

It comes as a revised and enlarged edition of an earlier work by the same title. Mr. Kerr is widely known as a Gospel pianist, musical director, composer and editor. His Gospel songs are now in use wherever revival services are held.

"Music in Evangelism" contains stories telling how 172 of our best loved hymns and sacred songs came to be written, including such numbers as, "What the World Needs Is Jesus," "No One Ever Cared For Me Like Jesus," "No Disappointment In Heaven," etc. It offers a wealth of biographical material about hymn-writers past and present. It explains the development of religious music throughout the world. It comes thoroughly indexed.

The eight chapter headings are as follows: "The Origin and Development of Music," "The Power of Music," "Music in the Old Testament," "The Development of Christian Music," "Hymns and Gospel Songs," "The Ministry of Evangelism."

gistic music." "Stories of Christian Song," "Stories of the Song-writers." The earlier edition which appeared in 1939 is now being used as a textbook in Colleges, Seminars and Bible Institutes. In its new and enlarged form, it will prove even a greater boon to Christian workers engaged at the task of winning and nurturing souls for Christ.

**THE CHRIST OF LENT.** By Dr. Olin Spencer. Reprinted. Augsburg Publishing House. Pages 124. Price \$1.00.

A BOOK published especially for the 1944 Lenten season... Sixteen sermons containing heart-searching evangelical messages! Although genuinely Scriptural and deeply spiritual, they draw heavily upon literature, science and art.

Dr. Reigstad has been Pastor of a large Lutheran Church in Minneapolis, Minnesota for 23 years. He is loved and respected for his work among people of all ages and classes.

In the sermon for Palm Sunday, "My God, How Wonderful Thou Art," we read: "Now in nature death is always a condition of fruitfulness, there is a grain of wheat. The mystery of life sleeps within it. But to bring forth fruit it must be cast into the earth and die. The dormant life within it awakened when the outer form is broken. Without this process it must remain alone. Science has demonstrated that cell life reproduces in the same way. Christ enunciated a law that is universal.

"Death was a condition of fruitfulness in Christ too. 'When I am lifted up I will draw all men unto me.' His death

would not terminate, but germinate His work. His death opened the heart of God and, what is more, it opened wide the world. "The message of the resurrection wrought by His death was destined to reach the whole world. . . How vast has been the fruit of Jesus' death. Seed produces fruit of its kind. So Christ produces men like Himself."

A few of the 16 sermon subjects are as follows: "Jesus Preach a Circle," "The Devil Goes to Church," "The Magnificent," "Getshemane in Miniature," "Too Good to be True," "Why Are We Here?" etc.

**TEACHINGS OF JESUS AND WRITINGS OF PAUL.** By Rev. James Oestema. Published by the Author. Pages 12. Price 15 cents.

Mr. Oestema is a well known Conference Speaker and Bible Expositor.

In these pages he demonstrates that the Holy Spirit inspired Paul to follow the pattern of Jesus with regard to teaching eternal spiritual truths. He says: "Our Lord's entire ministry was voluntary under the power and leadership of the Holy Spirit (Acts 10:38) and all the writings of Paul were given by inspiration of that same Spirit." The Apostle Peter gives us his God-inspired approval of what Paul wrote in ALL his Epistles (11 Peter 3:15, 16). Even as Peter places the proper value on the inspired writings of Paul, so Paul places the proper value on the words of Jesus.

The Author studies only Paul's prison Epistles, to show that the teachings run parallel with those of Christ, in the Gospel.

**Now in Color!**



**Visual Teaching Manual** for the Flamebook. This is a new and improved method of teaching. It is a simple, easy-to-understand instruction. Issued quarterly at an Amazingly Low Price—\$1.50. Handwork for Pupils to Accompany Manual—12c Per Set.

Other Pamphlets, Lessons and Songs for Children. Samples of Sunday School Questions and Papers. **CHRISTIAN PUBLICATIONS, Inc.** 1803 N. Third St., Harrisburg, Pa.

**A National Religious Institution Teaching The Bible by Correspondence, Independent, Reduced workers are needed, will secure for every such worthy person free, a proper and accredited fundamental license to preach and teach the Gospel of the Lord Jesus Christ after they finish the FUNDAMENTALIST BIBLE COURSE. (By Correspondence). Free Will Offering Plan to cover expenses. Have you felt the call of God to preach? If so, let nothing stand between you and full redemption at your ideal. Graduate in Theology. Diploma and License free. . . . Send stamps for any further information desired.**

**American Bible College**  
 (At Chicago)  
 199 North Clark St.  
 Chicago 1, Illinois

This offers a very striking contrast which emphasizes the supernatural inspiration of the New Testament.

**GODS MESSAGE FOR THIS HOUR** By Rev. James W. Arnold. The Harrison Book Press. Pages 95. Price \$1.50.

THESE are extraordinary sermons from the heart and mind of an outstanding southern Pastor, Evangelist and Radio Preacher. Mr. Arnold lives in Lexington, Kentucky. He says: "The messages published in this book have been born of experience. They have grown with observation. From the shocking impact of unprecedented global war has come the conviction that this is a unique hour. For each message I have sought a baptism of spiritual power. Upon each message I pray the benediction of God."

Eleven sermons make up the book. Each has been preached from pulpits and delivered by radio. Each evinces spiritual vigor needed in these times. There is comfort for those who mourn. . . . and courage for the defeated. . . . and inspiration for the discouraged.

The following subjects are treated: "God's Message for this Hour," "The Price of Soul," "What is Wrong With the Age?" "The Power of God," "Experimental Religion," "The Great Re-union," "The Value of a Human Soul," "Purchased Property," "Sin, and the Saviour," "Man's Deepest Need," and "What of the Night?"

**"I Hungered and You Fed Me Not!"**  
 In more than forty ways the Bible says that famine follows war! This present war will be no exception; seek spiritual guidance. God's Word points the way of bread in the day of want. . . . Read the booklet.

**"IS THE BLACK HORSE LOOSER?"**  
 Price 25c Postpaid. Liberal discount to Dealers

Order from:  
**EDWARD DANRICH**  
 1819 Paulina St., Harvey, Ill.

**FORTY GOSPEL HYMN STORIES.** By George W. Sawville. Rockbeaver-Hall Music Company. Pages 90. Price \$1.00.

MR. ROCKBEAVER, in the Foreword, says: "One who writes a book should know the material about which he writes. George W. Sawville has had as his close personal friends more of the authors of gospel songs and hymns than any living man. Only through this friendship could one get the intimate personal stories that are so valuable and should be preserved. He shares with you these rich experiences."

Mr. Sawville's forty years' association with authors and composers has enabled him to select and write the stories of this book, covering a wide variety of spiritual experiences. With the narrative of each song is included complete words and music, making the book the more valuable.

Greater than deliverance from the literal sea is His deliverance from the sea of sin, of unbelief, of death, and of judgment. What a day of rejoicing it is when a storm-tossed mariner on the sea of life discovers his own helplessness and casts himself unreservedly upon Christ Jesus—who shall save his people from their sins." In that hour there will be no need of spiritual sedatives and instead of the head hitting a piece of equipment it will be pillowed on Him who died for our sins and rose again for our justification. The heart will then be filled with praise to the Lord for His wonderful work of redemption.

**The Story Of A British Submarine**  
 Rev. Jack Ford . . . Oldham Lanes, England

**FOR TWO DAYS** a British submarine lay disabled on floor of the ocean. After all hope of raising her had been abandoned the commanding officer ordered the crew to sing, and this is what softly fell from their lips:

**"Abide with me! fast falls the evening;  
 The darkness deepens: Lord, with me abide!  
 When other helpers fail, and comforts  
 Do fail,  
 Help of the helpless, oh, abide with me."**

The officer then explained that as the surface searchers did not know the position of the vessel, there was no hope of outside help and it would not be long before they would perish.

To quieten their nerves sedative pills were distributed to the men. One sailor, becoming affected more quickly than the others, swooned and in falling knocked against a piece of equipment that set in motion the submarine's jammed surfacing mechanism. Whereupon the submarine rose to the surface and made port in safety.

What a striking fulfillment of the psalmist's words: "They that go down to the sea shall perish."

**"A Church In The Solomon Islands"**  
 A Gospel Tract—first everybody likes—by Dr. Whitford. Of all the war tracts the only one of human affairs more remarkable than the one of the Solomon Islands. 5c the copy; 100 copies \$1.00. Order From The Defender.

**ARE YOUR LEGS BAD?**  
 If you suffer with swollen, VARICOSE legs, or if you have aching, burning, itching, or other leg troubles, you can get relief by using the famous "EASTING" leg ointment. It is made by the PROFESSIONAL PRODUCT COMPANY, CHICAGO, ILL.

# INTERNATIONAL SUNDAY SCHOOL LESSON COMMENTS

March 19, 1944  
Jesus Crucified  
Mark 15:21-47

**GOLDEN TEXT:** "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isaiah 53:5.

1. The Crucifixion. The trial of Jesus was a burlesque. It was illegal in every respect. The persecutors deliberately created a mob scene to make justice impossible. The fury of Satan was released upon Him. Mark says: "And the soldiers led him away into the hall. And they clothed him with purple, and platted a crown of thorns, and put it about his head. They smote him on the head with a reed, and did spit upon him. When they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him."

To understand why the Son of God should undergo such treatment, we must refer to His own words: "I am the good shepherd: the good shepherd giveth his life for the sheep. I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself."

The events of that historic day demonstrate the depth to which mankind can sink, as well as the heights of love from which God reaches down to redeem. Man, made in the image of God, becomes a grotesque caricature through sin; he mocks and crucifies the One Who came to restore his lost estate.

"He was wounded for our transgressions!" The only sinless Person the world has ever known, took the wounds that were rightfully ours. He died as the sinner's Substitute. By His death He became the propitiation for our sins.

"The Fight For Religious Liberty." A Pamphlet by Gerald B. Winrod. Price: 5 cents; 30 copies, \$1.00. Order from The Defender.

"The chastisement of our peace was upon him." In no other way could unrighteous man find the "peace of God which passeth understanding." Through sin man became estranged from the Father, a prodigal in a far country. But "God was in Christ, reconciling the world unto himself." Only the assurance of His forgiveness, provide the sense of peace, soul rest and security, for which the human heart craves.

2. The Mockery. Having achieved their purpose—the crucifixion of Jesus, one might have expected the vindictiveness of the persecutors to subside. But the opposite was true. **THE MASTER WAS AT THE MERCY OF EXPERT HATERS.** They moved about, beneath the Cross, their faces disfigured with snarls. They had seen Him fall beneath the heavy beam. They had watched Him climb the hill, a negro slave at his side. They had heard the crunch of flesh and bone as the spikes pierced the hands and feet. He was "despised and rejected of men." They beheld His beautiful face so marred that "there was no beauty that we should desire him." But the writers do not record a kindly word, or a ashamed expression, from His enemies, instead the soldiers mocked for His garments, and the priests gadded for His garments.

3. The Abandonment. He shrank from the Cup in the Garden. Now He drinks the very dregs. It must be drained to the last bitter drop. The sun, moon and stars were veiled. The earth staggered. A cry was heard from Golgotha's brow, "It is finished!" Temple worship had been offered, and upon Him was laid the sin of the world. The sacrifice was accepted. The veil in the Temple was torn from top to bottom.

In fulfillment of Psalms 22:1, the Saviour called out: "My God, my God, why hast thou forsaken me?" The eye of God is so holy that He cannot look upon sin. At Calvary, Jesus Christ became our sin-bearer, our Substitute for sin. God withdrew! Jesus went through the ordeal alone. Sinners are saved, NOT by their self-effort, or good works... but by accepting what He did for them.

March 26, 1944  
The Secretness of Life  
Gen. 1:27; 28; Matt. 23:12, 13; Rom. 14:19-21

**GOLDEN TEXT:** "Know ye not that your body is the temple of the Holy Ghost?" I Cor. 6:19.

This is the quietly Temperance Lesson. It emphasizes the dangers of intoxicating liquor and harmful habits.

1. Man's high calling. Man occupies a higher position, by virtue of his creation, than all other creatures on this earth. The Psalmist says he is "made a little lower than God, and crowned with glory and honor." (American Standard Version) Psalm 8. He was a "Prince of God," with territory over which to exercise authority. This dominion was above every other created thing; the Prince was answerable only to the King. His Father. He was not a cave man or a savage. He had power to think, and speak the language of God. His palace was Eden, and the Father often visited His children in the cool of the day.

Despite the Fall, man still has great authority. He must wrest a living from the earth. He may subdue it to an extent. But he is "feastfully and wonderfully made." Our ancestry takes us back to God and not to the zool.

2. Keeping to the high calling. Man's dignity is such that the human body deserves to be kept clean and fit, as a dwelling place for the Spirit of God. Careful instructions were given for man's welfare. Too often these commands have been ignored or deliberately transgressed. Not until after the Deluge was flesh included in human diet, and the life span immediately shortened. When the appetite is indulged through overeating and drinking, the work of God in a human life is retarded. In other words, one should eat and drink to live... not live to eat and drink.

Paul applies caution, not only to eating and drinking, but any act, which might be wrongly construed by a weaker brother. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, nor anything whereby he is made weak." Dr. R. A. Torrey says: "The true Christian principle of social abstinence is found in this verse. It applies also to a great many other things. It will go far toward settling many questions that are troubling Christians as to whether they should do this or that. It is not merely a question as to whether the thing is wrong in itself, or whether you will be hurt yourself by it, but the real question is—Will anyone be injured, made to stumble, by my doing it? If any one else will be injured by my indulgence, no matter how innocent the thing itself may be, and how harmless it may be to me, I will not do it. **WHEN IN DOUBT AS TO WHETHER AN ACTION WILL PLEASE GOD, DON'T DO IT!**"

3. A purchased possession. Acceptance of the Lord Jesus, means that a person is no longer his own... he has become the possession of the Holy Spirit. He has been bought with a price. "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not in your own? For ye were bought with a price."

In the Lesson for March 19th, we saw the enormous price paid for our redemption. We should be willing to make sacrifices in return, by avoiding those things which would keep Christ from being properly mirrored in our daily life.

April 2, 1944  
Saul Becomes a New Man  
Act 9:1-19; 22:6-16; 26:12-20

**GOLDEN TEXT:** "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." II Cor. 5:17.

Entering the Second Quarter, the Lesson takes us from the Gospel of Mark, to the Acts and Letters of the Apostle Paul.

Jesus had risen from the tomb. For forty days He remained on earth, establishing the resurrection. "By many, infallible proofs." Then, after giving the command to tarry in Jerusalem, He was taken up, and a cloud received him out of their sight.

The disciples remained in Jerusalem until the day of Pentecost, when the Holy Spirit launched the Church which Jesus

had promised to build. (Mark, 16:18) The manifestation of power was so great that many who "by wicked hands had slain and crucified" the Lord Jesus, became convicted and enrolled as His followers. The number increased with unbelievable rapidity.

Not for long, would the Jews permit this new "persecution" to make progress unmolested. A wave of persecution was precipitated, culminating with the stoning of Stephen. It is probable that Saul of Tarsus, who attended the execution, was a member of the Sanhedrin. He was later deputized to direct the programs which were mapped, to exterminate the Christians. "And as for Saul, he made havoc of the church."

But like a ripe thistle struck by a whirlwind—where only one thistle stood, soon thousands appeared... so it was with the growth of the Church. "Therefore they that were scattered abroad went every where preaching the word." Persecution backfired against the persecutors.

1. Saul, the enemy. Oh! how Saul hated Jesus Christ! It is evident that he arrived at Jerusalem shortly after the Church started, and through association with members of the Sanhedrin, became imbued with the idea of destroying all who insisted upon following the Nazarene.

No doubt there were times when his conscience lashed him, as he witnessed the fortitude with which the victims suffered for Christ. There must be something good in this new faith—something enduring, otherwise men would not be so willing to die for it!

"And Saul, yet breathing out threatenings and slaughter against the disciples," carried the persecution into Christian cities. Not only did he hate the Christians; he showed his bitterness to the very God allowed him to go far, but at the right moment, called a halt. It happened on the road to Damascus.

2. Saul the repentant believer. High noon on the road. A little band of travelers. The blinding light, far brighter than the sun. Fear smote the men. A voice spoke. Amazed, they heard Saul asking, "Who art thou, Lord?" To his ears alone came the reply, "I am Jesus of Nazareth, whom thou persecutest." Yes, Jesus identifies Himself with His persecuted followers. When they suffer, He suffers.

At a later time, standing before King Agrippa, Paul declared: "And he said I

am Jesus whom thou persecutest; But rise and stand upon thy feet."

Paul stood. He stood like a rock. He joined the Christian group at Damascus. Blinded of sin, filled with remorse, humbled and weeping, he had to be led into the city. Three days were required to regain composure. Imagine the amazement, the consternation, of the city synagogues, when the discovery was made. The Jews tried to kill him but he escaped, being let down by Christians, over the wall, in a basket.

3. Paul, the fearless preacher. The Lord changed his name. A new nature... a new name! Never was a conversion more complete. From the furious persecutor, to the fearless preacher—transformed in a flash. To Agrippa he continued: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision."

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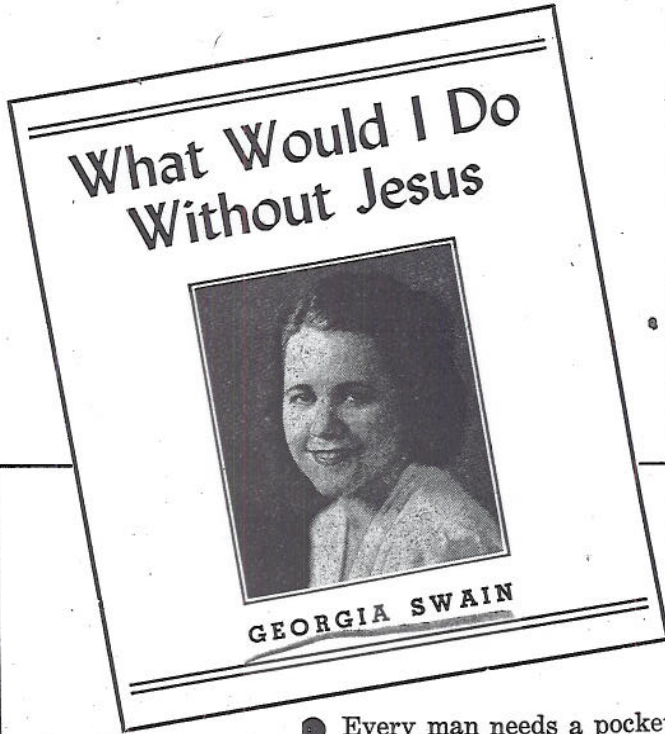
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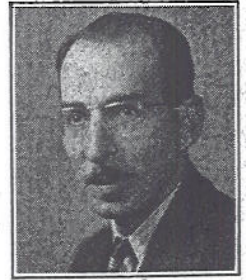
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