

THE DEFENDER

Magazine



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GERALD B. WINROD ★ EDITOR

Paul Revere Called "Home"

"Absent from the body,
present with the Lord."

ON JUNE 26, 1944, the following cablegram was received from Defenders Headquarters . . . Wichita, Kansas . . . from Monrovia, Liberia: "Rev. Paul Revere, Revere, died at Mission Home today." The following reply was immediately sent: "Deeply grieved. Praying. White Hall, Christian Love."

Reports from the field here indicated for some time that Brother Revere was ailing. He has lived a hard life. His production into a better world brings to an end one of the most remarkable and romantic missionary careers of modern times. Christians possessing missionary hearts, both in Liberia and America, will mourn the departure of this good man.

Paul's exact age, at the time of leaving the earth, his will remain a mystery. It is to be doubted if anyone knows for sure the year of his birth. Dependable records were not kept among the savage tribes from which he came.

In the language of the western plains, he "died with his boots on!" He was busy at the post of duty until the last. Paul's favorite motto, appearing on his letterhead, was as follows: "MY MARCHING ORDERS DO NOT SAY 'RETURN,' I WILL REMAIN." He also adapted a well known Scripture text to read: "My God shall supply all my needs."

FISHERS OF MEN

His last letter to Dr. Winrod was written May 2, 1944. A photographic reproduction of two paragraphs of this communication appears below. This will show how Paul used the typewriter to prepare his letters and reports, telling of soul-saving exploits on the field of missionary evangelism.

Oh! Dr. Winrod, when I am looking back, upon the first day on the Campus of the Pentecostal Bible Training School, the great interest you took in me, an African, who had no right to be there, demands upon your very valuable time. Oh! how you talked with me so gently, and kindly in the days when my heart was burning to come back to my people who live in great darkness, to teach them the way of God's love and salvation.

Why I must not love you with all my heart? You are to my life a Phillip, and my love for you through Christ, dear Doctor, winrod, knows no bounds. Our prayers are at all times with you, and those who belong to your circle of readers. Therefore, Oh! my dear friend, do not allow me to be less than and all who labor with you; for what has been done these years . . . since I am back to my beloved Liberia; the reward for the soul's being, brought to the Master belongs to you and those who give and pray, so that I can mean work.

"And by it he being
dead yet speaketh."

In writing this letter, he was reminiscing of past experiences while taking missionary training in the United States. The late Dr. John A. Davis, President of the school, wielded a wholesome influence upon Paul and contributed much to shaping his life for successful Christian service. Dr. Davis introduced him to Dr. Winrod. Early in 1933, the Defenders Movement sent this converted, trained African back to his own people.

Paul's life was a miracle of grace. Born among the most backward peoples, the son of a cannibalistic which doctor he killed monkeys on a child and the raw monkey meat. He belonged to the Kru tribes. Christ lifted him from the deepest human depths to the highest spiritual and cultured levels.

A revolutionary change took place when, during boyhood, he came under the influence of the Gospel after being drawn to a missionary outpost. Miss Mary Sharp, the lady in charge, saw possibilities in the boy and gave him a new name—the name of PAUL REVERE. Contact with the mission station changed the entire course of his life, completely removing him from heathen environment.

Missionaries are deplacated in New Testament language as "fishers of men." Paul proved to be Miss Sharp's greatest "catch." He, in turn, revereed her name, and always spoke in tenderest terms about her labors for the Lord Jesus Christ on the Dark Continent.

SAMMY MORRIS

Many years prior to Paul's conversion another Kru had found Christ under somewhat similar circumstances. This had become known as SAMMY MORRIS.

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THE DEFENDER MAGAZINE

Kaj Munk -- Denmark's Niemoeller

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

PASTOR KAJ MUNK, Denmark's great Gospel Preacher, was persecuted, hounded and harassed by the Gestapo during 1943 . . . then finally arrested in August of that year. He was allowed to return home for Christmas. The police came for him again on January 10. His body was found the next day in a roadside ditch, a bullet through the head.

This brought to a tragic end the ministry of a Danish Christian parol whose public denunciation of evil threw him into conflict with the authorities in control of his Country. Millions now bless his name and call him "DENMARK'S NIEMOELLER."

Kaj Munk hated dictatorship—Nazis, Fascists, and Communists. He loved liberty. He preached liberty. He believed in free speech, free press and the right of worshipping God according to the dictates of conscience. His faith in the doctrines of historical and evangelical Christianity were revered. Had he resided in America, he would have been in all parts of the world.

When I published the following editorial in The Defender magazine of February 15, 1935, I was amply vindicated by the heretofore attitude of every loyal Gospel Preacher toward dictatorship:

"People who live under dictatorships are to be pitied. They are few of the personal liberties which are essential to the true expression, expansion and development of the human spirit.—Liberates for instance for which our forebears here in America bled and died . . . Any form of dictatorship when considered from the American viewpoint is revolting because it jeopardizes freedom of press, freedom of assembly and freedom of speech."

Kaj Munk watched totalitarianism gain the upper hand in his beloved Denmark—and the sight sickened his sensitive soul. For from yielding to the hand, he used his pen and voice the more vigorously. His pulpit rang with denunciations of evil men who had assumed positions of power. His messages were evangelistic, patriotic, prophetic and political.

Persecution of Gospel Preachers, in any country, is a bad omen. The time may be upon us, in the prophetic scheme of things, when good people must suffer—even seeing their faith with blood, but who be unto the persecutors? The words of our Lord regarding Jesus applies to them: "The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born."

* * *

PASTOR KAJ MUNK was a great sufferer. Things seemed to go against him in the material world. He was an orphan. His body was frail. His back was crooked. His conscience was sensitive. Other men could engage in questionable practices with seemingly no compunctions. With him, the most trivial sin loomed like a mountain. He was ever conscious of his shortcomings and limitations.

Kaj Munk's forebears were farmers. The family name was Petersen. Referring to his physical handicap, he said: "I inherited my bent posture from my ancestors; it was a predestined Tamara."

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Petersen back I had, and it was God's way of telling me that my difficulties in keeping a straight back in a physical sense would help me to keep it straight in a spiritual sense."

He was born January 13, 1898, at Maribo, Lolland, Denmark. When a boy, he lost his father and mother. Fortunately, a godly family opened their doors to him. Because of his clear mind and religious inclinations, it was decided that he should be trained for the ministry. The Munk, whose name he took by adoption, made sacrifices to make his education possible. Their love served to assuage his aching heart.

He testified that of the age of ten, the Christian faith opened before him like a fountain. Upon accepting Christ as Saviour, faith and prayer became exceedingly real to him. He became a man of prayer. Both in public and private, he was often heard to say: "THE BASIS OF PRAYER IS THE POSSIBILITY OF A MIRACLE."

During boyhood he manifested talent as a poet. In later years, he gave Denmark some of her finest and most cherished poems. He also became a dramatic poet of marked ability. In 1924 he was called to the Pastorate of the Church at Vederso, West Jutland—a church of Christian truth which he occupied until his crest late in 1943.

We are indebted to John M. Jensen, his biographer, for the following incident: "From Vederso his dramas, articles, poems and sermons flowed like a mighty river. Before his death he had written some fifteen dramas, of which the greater number were staged by the main theaters of Copenhagen. In his works he revealed a deep insight into human nature, and he always had a remedy at hand for man's sins and difficulties. That remedy was the Gospel. His most important work is 'The Word,' a religious drama. Here he demonstrates, in a most dramatic way, the fidelity of unbelief, and proves that God



PASTOR KAJ MUNK

performs His miracle in the holyering heart." One Danish critic said: "His authorship has its beginning and end in the divine, and in the divine it has its honor force and meaning."

With the passing of the years, suffering strengthened the spirit of this good man. Persecution hardened the muscles of his soul. Minor flaws and defects in his personality were magnified by the enemies he made. He became the target of snare attacks that all but ruined his life. Each assault drove him closer to the Christ Whom he loved and served. In long seasons of fervent prayer, he found comfort and solace. Christians throughout Denmark shared his unquenchable feelings. Multitudes who were afraid to speak out in his behalf, prayed for him quietly in their homes from day to day. They knew that his persecution was meant to frighten, terrify and intimidate all Christian opponents of the new totalitarian regime.

Mr. Jensen says: "It was only natural that such a man should get into conflict with the Germans, when they occupied Denmark. Other men became more careful in their speech, but the uncompromising spirit of Munk did not change. He used every opportunity to state his conviction."

Four Sermons by Kaj Munk

This book contains the complete text of the four great sermons delivered by Pastor Kaj Munk—which resulted in his arrest and assassination. Also contains a photograph of the martyr taken in his garden at Vederso, Denmark . . . and a biographical sketch of his life. PRICE 50 CENTS . . . OR THREE COPIES \$1.25. . . . Order from Defender Publishers, Wichita 1, Kansas.

Liberal Churchmen of shallow convictions have little difficulty in describing their milk-and-water Gospel in the narrow bounds of dictatorship. But with true Bible-believing Christians, it is different! Their faith goes deeper and rises higher than the level of placid expediency.

There was established in Denmark an organization called the "Ministry of Church Affairs"—which Pastor Munk, the individualist, thoroughly detested. When this group sent out an edict regarding Danish Preachers to make no reference to Norwegian Church troubles from their pulpits, he stood alone and defied them. He replied that he not only proposed to ignore the order, but was prepared to defy it. From that hour, the di was cast. Kaj Munk became a marked man.

He objected to this invasion into the realm of religious liberty on both doctrinal and political grounds. No man could tell him—an assumed servant of Christ, what to write and preach! No man could force him to drink bitter drugs from the cup of totalitarianism! His marching orders were issued by the Lord Jesus Christ and faithfully recorded in the Four Gospels of the New Testament. He composed a forthright answer to the Church edict. The essential passages of this letter are as follows:

"I permit myself to inform the Ministry that I propose, not only not to obey the decree which I have received, but to act directly contrary to it. I am supported in this decision by my ordination vow. I feel myself very closely bound up with my Norwegian brethren in the faith, both

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Defender Boys In Military Service

Howard Holden With Invasion Forces

CPA. HOWARD HOLDEN'S friends at the Wichita Defender Headquarters breathed a prayer of thanksgiving upon receiving his first letter after the invasion. Wichita, "Somewhere in France," it stated that he had crossed the Channel safely. He is in the tank division.

Because Howard's parents are devout Christians, he has been, since childhood, endowed with a natural interest in spiritual matters. Letters from him during the months he was stationed in England, prior to the invasion, show that his religious zeal has in no way abated.

Soon after entering the service, he wrote to a friend back home: "I find in army life there are many ways a fellow can witness for Christ if he watches for opportunity. When the war is over, I want to be a more useful soldier of the Cross."



Jack Craig In The Navy

AT THE age of seventeen, Jack Craig, S 2/c, left Wichita Headquarters to join the Navy. He is now stationed in the Pacific Northwest.

Jack writes of being somewhat homesick at times to see members of the Defender Office but feels that he has joined the finest branch of service that a young man can enter. He is "sold" one hundred per cent on the Navy! His letters breathe optimism.

"The Navy sure makes a man out of a guy," writes Jack, in typical vernacular. "I wouldn't take anything for the experience. I have had so far, and the knowledge I have gained. Mother will be surprised to hear it, but the last few days have found me helping out on mess cook. Imagine it—me cooking!"



Leroy Sovereign At Sinson Field

IMMEDIATELY after graduating from Wichita High School, Leroy Sovereign entered the air corps. He was assigned to a branch of special training on an instrument specialist. He is now located at Sinson Field, in the State of Texas. His last letter speaks in terms of highest praise for "the fine bunch of officers" under whom he is serving.

Leroy helped pay his way through school by working evenings and Saturdays in the outfit-dressograph and printing department of the Defender Office. In Wichita he was active in Church work and proudly carries a New Testament. He is a member of the Friends demonstration. During his months in service he was stationed at points in North Carolina and Illinois before being transferred to Texas.



Seven boys from The Defender Offices at Wichita are now with the armed forces. Photographs of three appeared in the July Defender—Charles Wiggins, Eugene Holden and John Winrod. The seventh, Harold Wiser, is reported missing in action.



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because they are Norwegians and because they are brethren in the faith. They are fighting for the same ideals for which I, too, have sworn to fight. If I were to sit down as a passive spectator because of fear of men, I should feel myself a traitor to my Christian faith, my Danish outlook and my ordination vow.

"It is better that Denmark's relations with Germany should deteriorate than his relations with the Lord Jesus.

"We clergymen exist to proclaim the Word and not to keep it silent. To compromise with unrighteousness would have the most serious consequences for the country and its people.

"If the Ministry for Church Affairs does not immediately withdraw its inconsiderate circular, I shall feel obliged to approach all my brethren in the ministry, calling upon them to designate a certain Sunday for a joint Christian demonstration in our Church for our dear and brave sister Church in Norway."

The letter closes with the well-known words of Luther: **HERE I STAND, I CAN NOT DO OTHERWISE. FOR IT IS NOT SAFE FOR A MAN TO ACT AGAINST HIS CONSCIENCE.**"

The enemies of democracy and Christianity threw the man of God behind prison walls. On January 4, 1944, the cowards fired a bullet into his brain... and hurled his lifeless body into a ditch—**BUT THE CAUSE OF CHRIST GOES MARCHING ON!** Four thousand persons attended his funeral in Vederso.

Karl Munk dead, is a more potent force for Christianity than Karl Munk alive. His sermons are heard no more from the pulpit in Vederso. His facile pen is silent. But the power of the good man's personality has been intensified by his departure. The sound of his name causes those who killed him to shudder in mortal terror.

Those who think to retard the spread of Christianity by persecuting Preachers, need to examine the pages of Church history. The Cause of Christ has always thrived on persecution.

When the first-century enemies of Christianity stoned Stephen, they thought the struggling Church would perish from the earth. But the opposite was true. The blood of Stephen fertilized

the soil in which the Gospel was just beginning to take root. Indeed, "The blood of martyrs is the seed of the Church."

Wrong forever on the throne. Yet that scaffold sways the nations; And behind the dim unknown, Standseth God among the shadows, Keeping watch upon His own.

Karl Munk's body is dead, but his citizenship split lives. The faith and courage of the man, inspires Christians wherever the story of his life, hardships and martyrdom is told.

PASTOR MUNK preached four Sermons that brought down upon him the wrath of totalitarianism. He caused the Messages to be published in pamphlet form, in order to broaden their scope of service. To him the pen was every bit as important as the pulpit. Authorities ordered his literature confiscated and destroyed.

But, in the providence of God, one copy was preserved and brought to America. The Lutheran Publishing House has translated these Addresses from Danish into English... and published them in a tremendously important brochure entitled: **"FOUR SERMONS BY KARL MUNK."**

Believers in America—especially those who are conscious of growing opposition to Christian truth and the righteous development of a sane psychology for Bible religion, will do well to read these Sermons and circulate them among friends. They show the kind of Gospel which is today being rejected in Europe.

A few excerpts from the first Sermon on "Christ and John the Baptist" will illustrate the type of preaching that caused Denmark's Memorial to be imprisoned and assassinated. In this Message we find him saying:

"JOHN was not a very cautious man. He believed in the truth. King Herod was committing adultery. The Baptist called on him and told him to stop it.

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"Why, then, did not John keep silent? That would have been easy for any sensible and considerate. Well, would it? John was possessed of a burning faith—the faith that truth is to be preached.

"These are people who believe that truth can be sold down. That it can be peddled, to be taken from the jar and used when convenient. They are mistaken. **TRUTH CAN NOT BE SOLD.** It is found only in living form, and it must be used the moment it appears. If not used then it dies and decays, and it soon becomes destructive. The most dangerous of all lies is dead truth.

"John the Baptist was a man of flesh and blood. Flesh is something with nerves and blood prefers to remain in the body where it is used to circulate. John's disciples, who loved him dearly, advised caution; and they were not the only ones to suggest such a course. His own flesh and blood also cautioned him: Herod is a powerful man just now. This is no time to antagonize him. Better wait until his prestige is lower among the people, or until he, by some clumsy move, loses favor with the Romans. The truth will not suffer by being held back; it will still be truth. At the proper moment you can step forth in all your prophetic might and give the burning and a final push."

"But John was not merely a man of flesh and blood. He was also a man of spirit—the Spirit of God, the Spirit of Truth. Therefore he had not the slightest faith in the idea that truth can exist heretically sealed.

"The day came when he was convinced that the time for action was at hand. He said to himself: Now the truth demands of me to be put into action. His heart beat fast within his hairy chest. His tongue seemed completely paralyzed. But within that hairy heart there was a great peace: Now I speak as I ought to speak; now I am acting in accordance with my call, and as befits a man. Yes, in his troubled heart there was a great calm. It gave him strength to utter the few but audacious words: It is not lawful for thee to have her..."

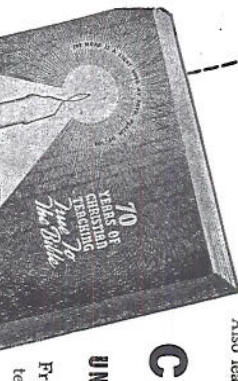
"The Bible speaks of John's time in such a way that his time becomes our time. This event in the life of John the Baptist took place in ancient times and in a distant land. But it does take place in Denmark today.

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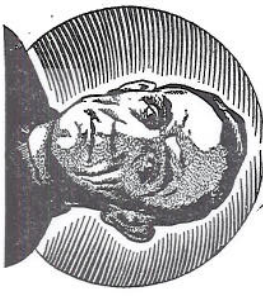
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"Among us too there are good men who possess this burning faith in the truth to be proclaimed. They do not believe in truth as a stored substance. They cannot go about pretending, and look away from the truth. They are of flesh and blood, as was John and they too know fear—fear of their own fate, fear of the trolley that truth may bring down upon our people. But someday they will understand that cowardice must not make them tongue-tied; and that the trolley which hypocrisy, silence, and lying brings upon a people will in the course of time, be a thousandfold more fatal.

"Therefore the great peace fills their hearts as it filled the heart of John, when they appear before the Herod of our native land and reproach him for his cathedrals.

"For in our nation too there is a Herod who flirts with the idols—the spirit of compromise which, for the sake of peaceful walking permits itself unseasonably conduct. Herod could murder many excuses for his transgression. He was in love with this woman, and it is honorable for a man to be ruled by a great emotion. It gave him strength to perform his regal duties, and thus it was of benefit to the whole royal house as well as to the nation. In the final analysis it was only for the sake of the people that he compromised with lovelessness. The people were satisfied, and all was peaceful now. That was more than could be expected in such turbulent times when the enemy was in the land. Really, there was much to be thankful for.

"And now this 'or' from the desert presents something so insignificant as the truth. He wants to hark his head against the wall, and tumble the whole



structure so potently erected by Herod and so laboriously maintained until now.

"It is worthy of note that the Baptist does not enter into any discussion with the shiny Herod. He simply says to him: 'It is not lawful for thee to have her.'"

"John wielded the ax of righteousness. Herod was but a tiny branch on the great tree of evil. But great or small, judgment had been pronounced. The sprout must be cut off.

"His Majesty, naturally, did not argue with John. He ordered his handmaids. Thus it has always been. Truth has the word of its command; error has sword and chains. And error continues to delude itself, even to believe it is the stronger of the two.

"Now John was in prison. He had delivered his message. In the darkness of his dungeon he seized the sword hanging over his head. But in his heart was the peace of God, the approval of a good conscience.

"What an uncomfortable book the Bible is! Does it not tell us that a good conscience is unprofitable, and that even the peace of God may vanish from our hearts?"

"Could not the Bible have dressed up the too naked facts a bit? Could not the incident of John's doubt have been considerably passed over in silence? The Baptist might then have died a spotless champion, and martyr to the greatest of all causes: the good fight of faith against falsehood, falsehood and tyranny.

Alas! The Bible is such a primitive book. It is quite out of place in diplomatic circles, and too uncouth for the propoganda ministry.—But we have to take it as it is; there is nothing you can do about it.

"Martin Niemöller"

By Dr. Basil Miller

The sorrowful experience of Dr. Martin Niemöller is symbolic of persecution now being visited upon Christ's followers throughout the world. This preacher is today a more powerful force for righteousness than would have been the case had he remained in the pulpit.

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"The Bible too is actuated with that dangerous, uncompromising regard for the truth. It tells us the Baptist fell in doubt—on something that it is well for to know.

"John was so lonely in his prison. There was no one to listen to him, no one to be inspired by him, and there was no one to strengthen his faith by becomingly deadly provoked because of his words. There was none of all it seemed as if all of once, he was completely forgotten. Nothing happened. Herod continued in his ordinary unperurbed. The people unobserved their cowardice by kindly leaving their hearts to languish in prison—no reward for his faithfulness. They cheered the truth lustily so long as there was no price to pay. But when the truth becomes costly they were discreetly silent—and left John to pay the price. . . .

"And now Sodom is dancing in the king's house. There is great merriment. It is a New Year's ball, and the entire palace has been transformed into a Night in Huldubrod. And now this man, who was to have been guardian of the law and dispenser of justice, must flash the course he has set—under the silly pretex, perhaps, to prevent one worse from taking over. That is to say: 'to keep out a rogue you must be one!'

"Then, between dances, and to the accompaniment of orchestral strains, they bring in the Prophet's head on a platter.

"Herod, Herod, are you so great an idol as to think you serve the good powers of this world this evil game—that it can lead to anything but corruption of soul, and to ruin and damnation for yourself and your misguided people?"

"And you, my countrymen, who have been cast into prison because you found yourself compelled by the voice of truth. I pray that you may be strong, and faithful to that inner conviction of having done the right. If there be those among you who are doubtful and undecided, I describe you from that sin on behalf of my Lord, as He forgives John. I assure you that He will judge you by your manly efforts in the cause of truth while some lie and others were silent. You have helped create the spirit out of which alone a sound future can grow. From the church let it be said to you: The Lord of truth has let His face shine upon you. May He grant you His peace! Amen."

Streams In A Mexican Desert

Dr. John H. Dequer . . . Chicago, Illinois

ONE hot summer afternoon in July, of 1934, riding wearily from Shinahu, Mexico to the border in a train that crawled like a rheumatic caterpillar over its bumpy roadbed, my attention was attracted by an elderly person who seemed to have difficulty with his glasses. My offer to aid him in their adjustment was gratefully accepted whereupon he introduced himself as an exporter of Mexican mahogany and other Central American products.

He proved to be a genial person who seemed to delight in keeping up a desultory conversation, moving with an easy grace from one apparently unrelated subject to another. In the course of a few hours he had run the gamut from mahogany to perfume, and from the genealogy of President Calles to the generation of the once noble Mayan race.

He told me in the most casual manner that he was the son of an old Spanish family whose fortune was vested in southern Mexico and British Honduras. "It was," said he, "the family's British holdings that made an English education a necessity." He had studied English in Spain and finished his schooling by attending Oxford and later, Heidelberg in Germany. "This was not hard to believe as he proved to be master of half a dozen European tongues including his native Spanish. He quoted with equal ease French, German and Italian authors, the words falling from his tongue like rain from a roof.

Long residence in England and the United States had colored his personality so that he did not look like the conversational Spaniard, but had rather the appearance of a northern Frenchman. He was somewhat stocky, blue-eyed and slightly bald, with a leaning toward stoutness. Yet, underneath that rothard appearance there were indications of latent energy that probably never came into play. As I studied his form and expression, not being certain that his introduction of himself had been genuine, I said to myself, "There is neither an English scholar nor a Spanish Grandee."

EYES OF THE SPIRIT

Our conversation moved from one topic to another, and finally, as such conversations frequently do, drifted into the field of religion. Realizing that Latin people are likely to be of Roman Catholic faith, I tried to avoid subjects that might be obnoxious to my companion; but this I soon discovered was an unnecessary reluctance.

He spoke of Scriptural matters with an ease born of long familiarity. He compared texts from the King James and other versions, emphasizing their delicate shades of meaning as brought out in the German and French renditions. On occasion he quoted his Spanish Testament and sought to impress me with the idea that people translatable into Bible their own hopes and fears as well as loves and hates, and unwittingly observe its more inward and universal message.

He gave it as his conviction, that the creeds of Christendom result from the distortion which accompanies too much study of ancient records and too little devotion to the living spirit. "Eyes," said he, "should be often rested in prayer. He paused, then continued, "In prayer, one closes his material eyes to the world and his wisdom, and opens his spirit's eyes to God and His light."

I did not fully appreciate my companion's point of view, for at that time I was engrossed in an effort to prove the objective accuracy of the written letter, and was proportionally blind to the Spirit's glory. I placed great emphasis upon the words, "Study to find your self approved to God, a workman that need not be ashamed, rightly dividing the word of truth."

I quoted these words to him, and he said, "Yes, they are true. One should study those things which God approves, for if one has God's approval how can appearance there were indications of latent energy that probably never came into play. As I studied his form and expression, not being certain that his introduction of himself had been genuine, I said to myself, "There is neither an English scholar nor a Spanish Grandee."



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he possibly be ashamed? But when it comes to dividing anything, we must be careful. The Spirit does not like division. To rightly divide truth, we must first define that word. For if you say that Word is Christ, then we know that Christ cannot be divided, for He is God. Paul asks: 'Is Christ divided?' Therefore, the word of truth here cannot refer to Christ. If you say that the word of truth is the Bible, then I say it is already divided into sixty-six books. But if we consider that the word 'dividing' rather speaks of allocation, then we begin to understand that God's revelation is a complete work, bearing instruction for body, soul and spirit. When this is understood, we must learn to allocate the things of the flesh to the flesh, the things of the soul to the soul, and the things of the spirit to the spirit. For God is in all phases of human need. He is everywhere or He is nowhere. He is Alpha and Omega, or He is non-exist."

WARNING BY GOD'S LOVE

"I think," he went on to say, "it is plain that whereas all things were made by the Word of God, and without Him was nothing made that was made, it is wrong for us to seek the source of evil in Him. Jesus said that He alone is good. Satan stands before those who are turned away from God. They seek to overcome the Prince of Darkness without the Light of Christ. This is foolish. No wonder they are outward bound. Let them repent—that is, turn around. . . . and be converted, which is turned over, and they will find themselves to be new creatures in Christ, rejoicing in the white light of the Father rather than terrified by the black visage of Evil.

"It was not merely a rhetorical flourish when Jesus said, 'You must be born again.' An egg is an egg until the chicken is hatched from it; then instantly it becomes a new creature. The egg passes away into the new creature, and the chicken comes forth, apparently out of the new creature. So are they who are born of the Spirit. The world is largely composed of 'bad eggs', but when these are warmed by the love of God they are

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changed and become new creatures." After a few moments' pause, during which we watched some men at work, I remarked, "If God really answers prayer, then why is there so much misery in the world? Just look at these poems out there in that ditch! I dare say every one of them prays — and what does it bring them? They are hungry, illiterate and in many cases, 'retards'!"

"It is true," he replied, "a majority of mankind is miserably poor; and it is likewise true that their misery may largely be laid at the doorsteps of their fellow men. That is apparent justification for hate. Those outside of Christ are as a rule more concerned with the yoke of duty imposed by man, than with the gift of liberty which is their birth-right in Him. World-wide acceptance of the teachings of Jesus would solve more problems in a day than the League of Nations could settle in a century."

"But," I insisted, "why does poverty continue in spite of the scientific progress man has made in the last century?"

"People pray too much," he said softly, and as he spoke, there was a kindly twinkle in his sky-blue eye. He seemed to enjoy my perplexity at his apparent about-face, for he had just confessed belief in the power of prayer, and now he intimated that it was being overdone.

"I know that you think I am guilty of a self-contradiction, but you probably did not observe that I did not say 'Christians,' meaning spiritually redeemed men and women, pray too much. I referred only to the common fault of unregenerate mankind. These poor peons you see out there in the fields are not necessarily Christians, any more than the factory workers we will see in Los Angeles tomorrow. I did not say that the people that excluded from the Church at Magdeburg were Christians any more than the men we saw coming from the mines are necessarily so.

"That I said was that this world's people as a whole pray too much. I should have added, and praise too little, if at all. In fact, they cannot praise! In the main they would be greatly surprised if the prayers they habitually utter were answered. Rousseau has said that man is a religious animal. He was right. Man is constantly imploping God

to help him do his own ungodly will. Very few people ever deny God; and equally few do not seek to use Him. God is pure spirit, and how can He fulfill the more carnal desires? These desires are the very opposite of all that God entails."

PRAYER AND PRAISE

The speaker continued, "Man instinctively accepts God as a child accepts Santa Claus. He cries out to someone of whom he has been told, and of whom he possesses no conscious experience. Most human prayers are, 'God, give me this' and 'God give me that.' How few ever ask, 'Let me die to see that I may live in Thee.' Or, Scripturally, 'Thy Kingdom come, Thy will be done.' The usual prayer is, 'God grant that which is beyond my strength, or Grant me the strength that I may work my will.' The prayer of a dog to his master is chiefly for a bone, or a cat to her mistress for a fish. The beggar in us must die, that the son may be born. His word — it alone is the Bread of Life that comes down from Heaven. The Spirit of Christ is food for the heart, as bread is food for the stomach."

He paused as the train labored up a rather stiff grade — and when the noise subsided a little, he remarked, "Yes, it is true — even Christians pray too much and praise too little. They often pray for they know not what! They supplicate a Father mirrored in their traditional teaching."

"The natural man fears God as he feared his father; he loves God as he loved his father; he worships God as a collic worshiper worships his master; he is faithful to his creed as a dog is faithful to his need. It can not be otherwise as long as

the old Adam reigns, seeing that spiritual things must be spiritually discerned. Paul says . . . I have died and my life is hid with Christ in God.

"We all want to see a better world. Nobody likes poverty, sickness, ignorance and misery. These are all products of the old Adam's flesh mind — of the life accorded! Can't you see that we need a new creation in spirit before our tears can dry and our hearts find peace? For the new creature alone will know the Father as an ox knows his master's crib. The new creature knows that the Father cannot be tempted with evil, neither tempted He any man. Therefore, the reborn son of God places less importance in rituals and supplants them with joyous Hosannas! The new birth always the fear of death, for by it, death is swallowed up in the victory of God's eternal presence in us, now and hereafter. Beloved, NOW are ye the sons of God!"

As we gathered our baggage, preparatory to leaving the train, he added yet another word, "If we as a race were obedient to Him, how little we would need; how much we would have. If mankind on mass would only go into his inner chamber and seek for the Father who dwelleth in secret, by the light that Jesus Christ has lit for the world, then the race would learn the meaning of the words, 'ek agraso lookro.' Literally, 'thought out of the slave market!'"

"It has been rather a pleasant trip. You were a good listener. I often find myself in places where I can not speak freely of these things and be understood. Thanks to the Father for a share in your soul!"

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... From Page 2 ...

Sammy was the son of a tribal chief. When the father was conquered in battle, the child became a hostage held by a cruel, neighboring tribe. Dr. T. C. Roodie, former President of Taylor University—where Sammy attended school after coming to America says:

"The boy was taken prisoner in an engagement with another African tribe. He was sold into slavery, or rather, as he more appropriately worded it, was put in pawn. Once, he says his father came to redeem him, but was not able to pay a sufficient price. The money he offered consisted of ivory, the kernels of palm nuts and India rubber. The two chiefs did not come to terms and Sammy was left in pawn. After this his life became a scene of constant suffering."

He was cruelly beaten each day, flogged with thorny, poisonous vines. Once he was left for dead. Later he professed to have seen a bright light. His Soul of Turan on the road to Damascus. Clothed with supernatural strength, he rose and in the presence of his dumfounded captors, fled into the jungle.

For days he wandered through forests in the presence of wild animals, poison insects, screeching birds and cannibals, but was in no way molested. Finally he reached a clearing and was abashed, led to Christ and tutored by missionaries.

Sammy eventually made his way to America. He became a subject of discussion in missionary circles throughout the Nation. He manifested other influences toward intellectual in mind—namely, the evangelization of his people yonder in the wilds of Liberia.

The cold climate of America proved too rigorous for his frail body. Contracting pneumonia, he died in the city of Fort Wayne, where a simple monument was erected to his memory. From the hour of his conversion, Sammy's life became a prayer. He expired with a plea of intercession on his lips for the people of the Kru tribes. Paul Reverse came from the same racial and spiritual lineage.

WILLIAM WADE HARRIS

During the World War, a mysterious black man appeared suddenly and dramatically in the French Colony known as the Ivory Coast, which John Liberia on the seal. His name was WILLIAM WADE HARRIS. Like Sammy Morris and Paul Reverse, he was a Kru.

Harris was a mighty preacher. He spoke with the voice of thunder. His message was the same as that of John the Baptist. . . . "Repent ye for the kingdom of heaven is at hand!"

"Ye must be born again," he shouted, as he walked through village streets, flanked on either side by chartered huts. It was reported that no less than 100,000 conversions resulted from his preaching. He became known as the "Black Prophet." Both the religious and secular press of America carried comprehensive stories about his evangelistic exploits.

Harris was a dramatic figure. He wore long, white flowing robes, a turban on his head, carried a Bible in one hand and a bamboo Cross in the other. He was never without this crudely constructed Cross. He told his converts that missionaries would come later to organize them into congregations. More than 200 "Harris Churches" erected by natives, were discovered by Christian workers. No white man or denomination had any claim to do with



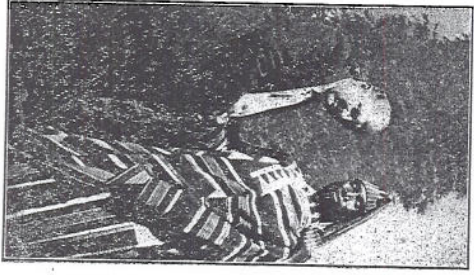
The above photograph shows Paul Reverse garbed in the native costume of the Kru tribes to which he belonged.

preaching this great mass movement. It came as an obvious manifestation of the Holy Spirit's wonder working power. From the day sport ignited in the heart of this regenerated colored man, a spontaneous spiritual awakening occurred that produced repercussions throughout West Africa. Many stories of supernatural power accompanying his preaching have been related.

One widely circulated report says that along a lagoon near the coast on a certain Sunday a white fisherman lunched into a tirade against Harris and the Gospel. It was a blasphemous rebuke. The fisherman's vessel was anchored nearby. As the "Black Prophet" lifted his bamboo Cross, the boat leaped into flames.

It is said that the miraculous "signs" accompanying his ministry, frequently had a greater effect upon the people than preaching, for the reason that in many places they could scarcely understand the language he spoke. Harris used "Pigeon English," a mixture of native and French and English.

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This picture of Dr. Winrod and Paul Reverse was taken in 1933 just before the latter sailed for Liberia, a Missionary to his people.

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The ebony Prophet preached the message of the Gospel, and his message was like a bolt of light thrust into a dark place. Whole crowds were suddenly evangelized. Idols and fetiches were piled in village streets and burned. Which doctors were either converted or driven away.

One afternoon, shortly before departing his life, Harris placed his hands upon the head of a negro boy, blessed him, and uttered these significant words: "God has chosen me that other I am gone, you are the one who has been anointed to carry on my work."

The young negro, who knelt on jungle soil that day, anointed by the "Black Prophet" was PAUL NYECKA REVERE.

The accomplishments of Harris and Revere must be accepted on canvas to the prayers of Sammy Morris. There is no human way of explaining the spiritual power released through them.

NATIVE CHURCH LEADERS

Paul was always appreciative of the material and spiritual support received from our great Defender Family. He could never forget how his prayers were answered, by meeting Dr. Winrod in

1932. Within approximately one year from the time they met, he was on his way back to Liberia—a missionary to his people.

The Defenders Movement paid his traveling expenses home, but since forwarded financial offerings to him the first of every succeeding month, purchased Bibles for use on the field, supplied funds to build the large Church and school building which today stands in Kruwona just outside of Monrovia, arranged shipments of clothing for distribution among poor and benighted people, aided in training native converts to the Christian ministry, assisted with establishing Church congregations in jungle areas where few white men have ever been and none would care to live, made possible the translation of hymns and Scripture portions into native dialects, kept workers supplied with riter books to facilitate travel in Gospel itineraries, financed special evangelistic conferences in Monrovia, and missionary excursions into undeveloped territory... and otherwise cooperated in carrying the Message of redeeming love to "them which are in darkness." (Romans 2:19).

All of these exertions—every effort put forth, converged upon one objective, namely, the salvation of precious souls

for whom Christ died, THE RESULT HAS BEEN THE CREATION OF WIDESPREAD CHURCH WORK UNDER NATIVE LEADERSHIP.

Paul Revere has dropped the torch. His earthly pilgrimage is at an end. He will be missed. This world is poorer. Heaven is richer. His faith and works among men, testify that he earned the reward promised by the Lord Jesus Christ, and recorded in Matthew 25:21. "Well done, thou good and faithful servant: thou has been faithful over a few things: I will make thee ruler over many things: enter thou into the joy of thy Lord."

This good man was a wise leader. He won souls to Christ and taught them how to take responsibility and assume leadership in carrying the Gospel to others. A vision of unselfish service was consistently kept before those with whom he labored in bonds of Christian service. It was his purpose to make every convert a missionary. As the mantle of Elijah fell upon Elisha, so the WILL TO SERVE has been communicated from Paul Revere to a great throng of native believers—Christian men and women who have already picked up the torch and continued with the work, according to First Corinthians 9:24.

Carthage -- City Of Strife

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

THERE are a few spots on the surface of the earth that seem to be graced in special ways by the Fates. The destiny of mankind has repeatedly hung in the balance at these places. Great decisions of history have been made, time and again, in these geographical areas.

One such spot is found in Northern Africa—such has been repeatedly "in the headlines," many times throughout the centuries. It came vividly to the fore again, a short time ago.

We older students were taught that Vergil, the Author of the Aeneid, was a poet, but not a historian. We later found it necessary to change our viewpoint. Vergil was both poet and historian.

Then came Aeneas, son of Priam the most pathetic. She fled her native land to escape death at the hands of an angry brother. She went to the shores of Northern Africa. Through employing the wiles of feminine charm, she purchased a plot of land that could be covered by a bull's hide." By cutting the hide into strings, trying them together, she was able to encompass quite an area. This became the location of a city first called Canbabe, later Carthage.

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King of Troy—the city that was destroyed by the Greek forces in 1148 B. C. The Trojans were descendants of the Cannanites whom Joshua, contrary to the instructions of Moses, failed to destroy as he conquered Canaan from 1400 B. C. to 1376 B. C. THESE SAME CANANITES WERE THE ANCESTORS OF THE PRESENT PRUSSIANS.

Aeneas fled to Carthage as a refugee. He was wanted by Greek military forces who had destroyed the Homeric Troy (the Istanbul of modern times).

Dido, the Queen, received him, entertained him, fell in love with him, and offered her kingdom to him. He foully betrayed her, deserting her as an ex-patriated mother. Thereupon she bodily sailed away to lay the foundations of the Roman Kingdom at what is now the city

of Rome. This caused the three Punic wars of history.

Queen Dido, upon her funeral pyre, in loneliness and disgrace hurled this curse in the direction of Aeneas: "Let there be no love between our people; let there be no treaty of enduring peace; let those stand militant to shore; let waves oppose wave; let arms strive against arms; let this contest begin now and continue forever; let some avenger arise from my ashes; you shall ever pursue the Dardanian tramps with fire and sword."

Thereupon she committed suicide by plunging a dagger into her heart. We are told that her forlorn spirit took its flight to the under world where she later saw and met her faithless lover, but degraded not to gaze upon him while he was looking . . . she just faded away.

Thus Vergil, the poet-historian of Rome, explained the origin of the underlying hatred which came to exist between Rome and Carthage. History attests that Dido's curse has come true. The bitterest of wars have been fought between Carthage and Rome.

CARTHAGE prospered from the first. Its people were merchant-adventurers, with keen commercial sense peculiarly to their Semitic origin. Within two hundred years, the city ruled Northern Africa to the strait of Gibraltar on the west, and Hieropolis on the east. The Nation became the England of antiquity through her colonization, trade and ships. Her citizens ruled and shaped the destinies of mankind for many centuries, until the Prussians of antiquity—the Romans, came along with their so-called need of "expansion," and the struggle of nations began.

Carthage was rich, fabulously rich, the richest nation of ancient times. Her wealth was paraded in such manner that it would make the feudal nations of the western world feel cheap indeed. The Carthaginians acquired this position at the expense of others, and through the labors of others. The people whom they conquered were actually forced to fight their battles. They were not warriors, but tradesmen. Their honor was mistreated and viewed with contempt, expressed in two words, "fides Punica." Their contractors were often "scraps of paper." Carthage grew richer while Rome grew militant and strong.

Then in 609 B. C., Sicily was set up as a "buffer state" between the Great

colonus and Carthage, with Italy given over entirely to the Romans. Boundary friction resulted and the Punic wars were launched. The first began in 268 B. C. and continued for more than a quarter of a century.

As all things must come to an end, the first Punic war finally closed. Both com-

PAGAN STATEISM

For a decade America has been moving toward pagan statism of the sort which makes citizens servants instead of masters of the state.

For a decade we have been moving away from the Hobbes tradition toward the Rousseau concept of the state: a concept whose evil works can be seen in totalitarian nations which have demanded the total citizen—body, mind and soul.

The totalitarian states make mockery of God and repudiate all for which Christianity stands—the secularity of individual personality, the primacy of love, the brotherhood of man, the fatherhood of God and the fallacy of force.

The clergy of America have fundamental responsibility to stand with over these Christian ideals, presently in peril but not yet beyond saving. So long as we keep the democratic

hatreds used the time for a greater breathing spell to prepare for a greater war, the Second Punic, in which Carthage was led by the famous general, Hannibal. He was defeated at the battle of Zama, 203 B. C., and the Carthaginian Empire collapsed.

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process there is hope—but the democratic process is itself in peril and will be lost unless the basic freedoms are championed by our spiritual leaders. Free public free press, free assembly, free enterprise and free speech are enemies to pagan statism. They need to stand cooperatively and unyieldingly against the common enemy which advances under disguise. Statism's substitutes make losses of freedom less painful and its promises ease consciences which would otherwise rebel. The clergy must bear off before it is too late.

Any pastor desiring to receive our bulletins without obligation or having suggestions, comments or criticisms for this vital nine year old movement, please use the tear-off or address below.

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... From Page 13 ...

A N era of peace followed for fifty years. In the meantime the vanquished state gradually recovered from the crushing blow and again lifted her head among the nations. Cato instigated a propaganda of hatred against Carthage, his ambition being the utter destruction of the African city and Empire. The final campaign closed in the year 146 B. C. with Carthage razed to the ground by the famous Roman Commander, Scipio Aemilianus Africanus.

For sixteen days and nights the city burned; the temples, palaces, basilicas and dwellings were utterly destroyed. Then the remaining wreckage was thrown down and leveled out. The site was plowed and sowed with salt. A curse was invoked by Scipio upon anyone who should attempt to rebuild the city. Little did he dream that he was striking at his own posterity, one of them being Caius Julius Caesar.

A great civilization was utterly destroyed; and with her purpose through history, and with her purpose through envy and malice on the part of the Romans.

But Hannibal was avenged! Hametic the Vandal (Hun), became the avenger of the Carthaginians. He was the pitifully forsaken Dido. Hametic was the son of Genseric. The Vandals ravaged Rome and crossed the Mediterranean, taking priceless booty in four hundred ships, to the New Carthage. Among the treasures carried to African shores was the precious seven-branched candlestick stolen by Thras from the Temple at Jerusalem and removed to Rome during the first century. Sufficient treasure lies hidden in the ruins of Carthage.

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buried in the vicinity of, or beneath the ruins of Carthage, to pay the entire balance left over.

Where is this immense treasure? Its existence is not the dream of some dodging archaeologist, but a fact firmly established. Also this land has seen more bloodshed, more horrors than any equal area upon the globe. Some day the immense treasure will be found by archaeologists and returned to enrich the human family.

DIDO wept and shed tears just before she exclaimed, "See yvart the sub umbra's." Her tears, and those shed by the defenders of the city were crystallized and preserved (so the legend goes); teams which gleam and shine at the feet of tourists as they tramp over the site of the city. What are they, these indescent blobs? Who knows? Carthage is famous for their existence. They are composed of glass thousands of years old—"The Tears of the Carthaginians." Where did they originate? Perhaps archaeology will some day find an answer.

"WHOEVER OVERTHROWS THIS STONE SHALL BE SCATTERED BY BAA!"

Dido hurled her curse. It recoiled,

seemingly, in history. The words just quoted are those of an inscription upon what is known as the "Curse Stone." This stone is a slate found in the Temple of Tanit, the greatest discovery thus far made by archaeologists in Carthage.

The Temple of Tanit was dedicated to a goddess of the same name who especially delighted in the sacrifice of little children. Beneath the altar has been found thousand of urns containing the bones of children, varying from newborn babes to those approximately twelve years of age. They passed through the years of Moloch, and were then placed beneath the altar. The goddess herself was a monstrous brass figure that towered above the main altar; her arms outstretched, hinged so that the body they held rolled forward and fell into the flames. The priests and devotees danced before the goddess during these horrible festivals. A form of this dance is still practiced by a sect called the "Assassins."

It is not safe for a white man to witness this fanatical dance unless accompanied by an army. I do not want to see it again without stalwart soldiers at my side.

Human sacrifice Ancient Rome did all in her power to wipe it out, and after several centuries was able to clear the civilized world of the abomination. Romans interrupted the performances by

hanging priests to trees in the sacred groves of Carthage.

On another level archaeologists found the "Eye of Osiris," the god Bes, the god Moloch spoken of in the Old Testament, and the sacred "Triangle of Tanit." What was the "Eye of Osiris?" What was the "Triangle of Tanit?" What is the significance of each? Questions, questions! Well, archaeologists are investigators and it is their business to search out answers.

Another question: Where is the treasure of Dido, and that of the Temple of Eshnunna? These treasures really exist. Tradition says they lie in the rock hill that towers above the site of the city; that a subterranean passageway leads from Carthage to Tanit beneath the lake . . . and that this passageway also leads to the treasure. The beginning of this underground trail has been discovered, and a Frenchman sought to recover the treasure. It is stated that he actually found the treasure but never lived to tell the story. Once more the Curse Stone is believed to have worked.

WHAT is this priceless treasure? Who knows? In it we know are priceless crystals. One such crystal, known to have been found, was a replica of the Acropolis of Carthage. There are also great urns filled with gold coins, jewels, amulets, etc. Many millions of dollars worth of such valuables have been recovered.

It was at the Temple that fifty thousand Carthaginians made their last stand, and Scipio watched the greatest tragedy in written history from the Hill of Juno. He wept as he looked, and repeated the famous lines of Homer. Here died the last heroic member of the once mighty Empire . . . and she was a woman, showing Carthaginians how to die. The great drama of the Mediterranean was finished!

The Curse Stone, and the words of Scipio are:

"God of Death and War, bring infernal terror into this cursed city of Carthage and against its armies and its people.

"We curse with utmost might of our being this people and this army. We curse whoever occupied these palaces, whoever worked in these fields. Let

—Turn To Page 16.

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... From Page 15 ...

eternal silence and desolation remain here. Cursed be they who may return! Doubly cursed be those who try to resurrect these ruins."

Victory Crusade Reaches Far

I had a friend, a noted archaeologist, who died here—to one knows how, while attempting to excavate the ruins of the once mighty city.

Whose curse functions? Did he's? Tanks? Scipio's? Who knows the answer?

Our boys were in Carthage during the recent African campaign. Do any of them have the answer? Did the curses rest upon Rommel and his troops? They are the descendants of the Carthaginians, the ancestors of the Carthaginians.

I'll read to the very end and I am sure that the Lord will be my guide wherever I go."

I read your Victory Pocket Testament every night. I am so glad that I have not waited until I got into battle to realize that I need God."

A soldier writes from Arkansas: "It is the greatest thing on earth to me. I have been a Christian for some time but I find it hard when going about among so many people. Please put me on your prayer list that I may at all times do what Jesus would have me do."

A Texas lad tells how he had the privilege of passing out a large number of Tracts to his buddies. "I have seen boys read them with joy," he writes. "The army certainly makes demands in more ways than one, but the Lord has smoothed our rough places and men like you are helping a lot in making the life of a soldier more pleasant."

Another boy thanks Dr. Swain from the bottom of his heart and closes by asking him to "say a prayer for the boys and myself aboard the U. S. S. Yorktown"

On and on the letters go. Like a lit-berry Niagara, the letters pour in from boys who have accepted Christ . . . and from those who have yet to acknowledge Him as Saviour. One of the latter group writes from a battlefield in Italy: "I am sorry to say as much, but I haven't accepted Christ as yet." Then this lad goes on to ask, "While I am away from home and my loved ones, I will appreciate your prayers and I truly hope that they will help me see the light. Please remember all the boys over here in your every prayer."

Without a word, Dr. Swain reached in a drawer of his desk and brought forth a sheet of letters. "Pick out any of them at random," he said. "See what the boys think of our work."

From a camp in California: "Before I came into the service twenty months ago, I never thought that God was so close in a fellow's heart. I have found out that I can't live without Him and I am glad that I have taken the Lord as my Leader."

A boy in England expresses appreciation for the gift of a Testament and says: "I know that God will look after His own, for we have that promise. He is the only one we can go to at a time like this. If ever there was a time when people should wake up and turn to the Lord it is now."

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Author, *Thy Kingdom Come* Speaker

expressing appreciation for the Testaments which reach the boys to whom they minister. The Post Chaplain at Fort Knox, Kentucky . . . one of our largest military centers, says: "Thank you for the supply of New Testaments that arrived today. They will be distributed to the men of the Post who are very much pleased to receive them."

Testimonials (if they can be called such) like these are a stirring tribute to Dr. Swain and the work to which he has devoted himself since the war began. It was just after Pearl Harbor that he received the vision of promoting this work—a ministry which is leading many to accept Christ. The success of the venture to date, testifies to the spiritual resourcefulness and business ability of the man. The support he has received from Pastors and Laymen of all denominations, in every part of the Country, proves that the American people still revere the Word of God and understand its potency for good.

THE VICTORY SYMBOL

As Dr. Swain tells it, the now well-known symbol of the National Spiritual Defense Crusade, provided the first and basic inspiration for launching the campaign. "It was almost as though the emblem were drawn on my consciousness by the hand of the Lord," he says. "A globe representing the world first came to me. In the foreground appeared the large 'V,' depicting the victory for which all civilized men were praying."

In the bars of the "V" and surrounding it, is a large golden Cross, emblematic of the fact that no true victory is possible except through the atonement of Christ. Above the Cross, the single word "Faith" is emblazoned . . . for only through Faith shall we come to know the blessed Saviour. "Spiritual Defense—Home and Country" is the motto of the Crusade, and forms a circle containing all other parts of the emblem.

Words cannot convey the spiritual inspiration contained in this truly beautiful symbol. In colors of red, white, blue and gold, it proclaims the whole idea behind the National Spiritual Defense Crusade. It appears on the hand corner of the Testament, as well as all literature published by the organization.

This symbol, made up as a sticker for window or windshield, is available free of charge, merely by writing to the National Headquarters, P. O. Box 910, Akron, Ohio.

"Our Testament plan," Dr. Swain continues, "must have been inspired by the Heavenly Father. Rather than mail

Testaments directly to the boys in service, we try in so far as possible to send to loved ones—mothers, wives, sisters, brothers, friends, of the servicemen. A space is provided for loved one to write in a word of prayer—and we know by hundreds of letters we have received, that the comfort of Christ and His Book means even more to the boy when it comes from the hand of one they love back home.

"Of course, there are many boys who do not enjoy the advantages of a home and loved ones. These need spiritual aid even more than the fortunate lads—and we provide Testaments for them,

—Turn To Page 16.

OUR FLAG AND OUR REPUBLIC

by FRANCIS S. KEY-SMITH, I.L.M.
Member of the District of Columbia Bar

Seven alternate broad stripes of red, With six of white are here inlaid. Field of dark blue bespangled bright, With forty-eight noble stars of white. 'Tis Freedom's banner which does so wave, Over living men and soldier's grave. It stands alone for America's right, The only cause in which to fight. For Constitutional freedom's chance, America's proud inheritance. By neither thought, word nor deed, May change destroy its founder's creed. What that they decreed and so did gain, Let that forevermore remain, For these alone our flag does stand, The emblem of our noble land.

Fluttering, drooping, then on the wind thrown, From mashhead and staff it is ever so flown, Reflecting the sunlight, against azure sky Brilliant in beauty, wherever to fly. Noble banner of red, white and blue, America is justly proud of you.

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from the slight margin of profit remaining after distribution of other copies has been completed. Then, too, there are many patriotic Christians without boys in the service, who by free-will offerings, have made it possible for us to send Testaments to the "forgotten boys?"

Recently in addition to Testaments, the Crusade has been distributing "Kings and Scriptures," a choice bit of Scripture, printed to look like a tiny Testament—

The Fortune Of Christ's Friends

Dr. W. B. Riley - Minneapolis, Minnesota

"YE are My friends" (John 15:14). Xenophon relates that Cyrus gave one of his favorites a golden cup and another a kiss. When upon Artabanus, the cup receiver, complained that his was a poor gift as compared with the kiss that Chrysanthus had received.

It is related that Lord Brookes ordered put upon his tombstone, "Here lies the friend of Sir Philip Spangley." In such high esteem he had held Sir Philip Spangley's friendship. But I think we must all admit that Mr. Spangley was right when he said that Brookes' honor was small compared with his honor, of whom people say, "Here lies a friend of Jesus Christ." That is the greatest of all earthly fortunes, and those who have yielded themselves to Christ come into that fortune according to the teachings of our text.

Two things are suggested by this text, and the related teachings of the Word. **CHRIST'S FRIENDS ARE CHRIST'S FOLLOWERS**

The whole verse reads, "Ye are My friends if we do whatsoever I command you" (John 15:14). Those who would be friends then, must acknowledge Him as leader, "Whosoever I command you."

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just enough to read in a minute of a soldier's busy time. These have proved extremely popular among members of the armed forces all over the world. In Nashville, Tennessee, the National Spiritual Defense Crusade maintains a **SERVICES CENTER** AND **CAMPBEN** in Dr. Swain's own Divine Tabernacle. Spiritual and bodily refreshment is available to the thousands of servicemen in the Nashville area at all times. An additional Canteen and Lounge

A display of the work of the National Spiritual Defense Crusade will be exhibited at the meeting of the Christian Businessmen's Committee in Chicago... July 31 through August 2.

Isaiah, one of the great Gospel chapters of the Old Testament, the Prophet speaking of the Saviour to come, said, "Voluntarily will I give of myself, I have given Him for a Witness to the people, a Leader and a Commander to the people" (Is. 53:4). And again, you will remember, it was written of Jesus, "Unto Him shall the gathering of the people be."

The best leaders of God's people have been those especially sanctified for leadership, such as Moses, Joshua, Joseph, Eli, Samuel, and David. But no one of them was ever anointed a leader as was Jesus Christ, whose very name is the Anointed One. And no man has ever yet admitted His leadership, and

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implicitly obeyed His commands without coming into blessing in consequence. And no man can refuse that leadership without coming under the curse thereof. In the parable of the pounds you will recall that there were certain citizens who hated the nobleman and sent a message after him, saying, "We will not have this Man to reign over us." When he had received his kingdom and returned, the nobleman called his servants and reproved or commended them according as they had employed or neglected the pounds, and concluded the parable by saying, "But these Mine enemies, which would not that I should reign over them, bring hither, and slay them before Me" (Luke 19:27).

With all deference to the opinions of people who refused Jesus Christ, the Word of God seems to teach that such opposition to Christ's leadership will bring destruction. If that judgment seems harsh, just remember the truth to which we have consented, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other" (Matt. 6:24). In other words, we are either the friends of Christ or Christ's enemies, for the Master Himself hath said, "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad" (Matt. 12:30).

It is also true that the friends of Jesus

Men and women WANTED to distribute Salvation and Deep-er-Lite Tract, Depository 364 West Perry Street, Birmingham, Ala. New York.

Christ must be familiar with His will. "Ye are My friends, if ye do whatsoever I have commanded you." R. P. Horton, who is regarded as among the friendly critics of the Word of God in his volume, "Verbum Dei," described a minister with whom he was familiar, as a man thoroughly earnest and devout, and consequently exercising a wide influence over certain minds but who, in his advocacy of truth, was violent, unkind, and ill-mannered. He says that, upon inquiry, he discovered this man had for years conscientiously refrained from reading any book besides the Bible, and Horton thinks that in consequence, he had fallen out of touch with the times in which he lived, and while earnest and devout, had become a false prophet through an overstudy of the Word of God, and an understudy of the world in which he lived.

But if Dr. Horton knew such a man, few other folks ever knew him. In all the years of my life, I have not met a same man who has gone wrong in consequence of an overstudy of God's Word, but every day I meet a dozen men who are doing God's will poorly because they are poorly familiar with that is God's will. They have time for the morning and evening newspaper. They find time to review the leading magazines, and they burn the midnight oil to finish the latest book of fiction. But God's Book, which is filled with the Divine commands, has its pages poorly perused, and so they stumble in consequence. The hardest questions that are put to me by people who have turned skeptical and are stumbling along, are questions that often indicate an almost unthinkable ignorance of what God has written into His Word.

What would be the result for a private soldier if he gave no attention to his captain's orders? And what would be the result to the commissioned officer, fighting on a strange shore, if he neglected the maps and directions which had come to him from the headquarters; or the results to the vessels, freighted with human life, if they sailed the high seas without chart or compass? Paul never wrote a sadder thing than when to Timothy he said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (II Tim. 2:15).

Christ's friends also will execute His commands, "Ye are My friends, if ye do whatsoever I have commanded you." The test of faithfulness to Jesus Christ is at

the point of fulfilling His Word. Dr. Basil Manly, in an address which he delivered before the students in one of our Eastern theological seminaries, told how, after one of the bloodiest battles of the Civil War, a remnant of a regiment was seen standing upon a little knoll, around which the conflict had waged most fiercely. A Southern officer rode up to them and said, "Where is your Colonel?" "There he lies," they said, pointing to his prostrate form. "And where is your Captain?" "There he lies," they said, as they pointed to young Poindeexter, the son of our Baptist minister. "And what are you doing here?" he inquired. "Lifting the hand again to the dead form of this brave officer," they said. "He told us to hold this point, and we are doing just what he said." Beautiful loyalty! And when we remember that our Captain and Leader fell upon the field of battle and died in His endeavor to save a lost world, we must also remember that there is nothing that His friends can do which proves their loyalty to Him more clearly than just to obey His commands. We sing:

Upon the Western plain, There comes the signal strain, Oh loyalty, loyalty, Loyalty to Christ!

His music rolls along, The hills take up the song Oh loyalty, loyalty, Yes, loyalty to Christ!

Oh, hear, ye brave, the sound, That moves the earth around, Oh loyalty, loyalty, Yes, loyalty to Christ!

Arise to dare and do, Ring out the watchword true, Oh loyalty, loyalty, Yes, loyalty to Christ!

And we do well to sing for it is a fact of revelation, "Blessed are they that do His commandments." Jesus, as if to show what positive stress He would lay upon this truth, once said to a company of people about Him, "Whosoever shall

—Turn To Page 20.

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do the will of God, the same is My brother."

The second truth is this:

TO HIS FRIENDS, CHRIST IS FAITHFUL

Long ago Solomon wrote, prophesying our Christ to come, and he said of Him, "There is a Friend that sticketh closer than a brother." Now, there are two or three traits of friendship every true brother discovers that are at once beautiful and blessed. And Christ who sticketh closer than a brother exhibits all of these traits in the most marked degree.

In affection, He is unchangeable. Mr. Spurgeon on one occasion, speaking of the Star of Jacob, said, "Our Lord is comparable to a star in that He is a pattern of constancy." Ten thousand changes have been wrought since the world began, but the stars have not changed; there they remain, and there they will remain 'til, like a vestige, God shall roll up creation. It is very delightful to recollect that the same star which you looked at last night was viewed by Abraham perhaps with some of the same thoughts. And when we have gone and another generation will have followed us, those who come after will look to the selfsame star. It makes but little difference how long one lives or generations last, the stars of heaven change not. And wherever on this wide world you may go, they are still visible, and no matter what clouds or sunshines come into your life, the stars shine on.

You might lose a hundred friends, but when you walk abroad at night, the star that decks the bow of evening when you were but an infant is still looking down with a kindly eye. Jesus Christ, the Star of Jacob, is the same year-

day, today, and forever in His affection for us. Other friends may come and go: He remains our friend. Satan may come in to estrange some friends and compel us to lose the loved ones, but the more Satan rages against us, the more steadfastly Christ will stand by us.

Mr. Spurgeon quotes Lavater as saying, "The qualities of your friends will be the qualities of your enemies—cold friends, cold enemies; half friends, half enemies; fervid enemies, warm friends." "Knowing this to be a truth," says Spurgeon, "I have often congratulated myself when my enemies have spoken fiercely against me. Well, I have thought, my friends love me hard and fast." And it is true, also, that the fonder Satan roars, the more proof one has of Christ's love. And I would just as soon expect this night to go and see the stars smitten from the heavens as to discover that my friend Jesus Christ has lost His love for me.

There is a beautiful thing written into John 13.1. It relates to Christ's apostrophizing crucifixion: "Now before the feast of the Passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end." And, as He in His earth life, loved His own unto the end, so in His resurrected life, He will love His own who will be able to measure His love.

Christ's faithfulness to His friends is shown in His active assistance. It is a feature of a brother's love that He helps those who share in his blood in their hour of need.

Solomon wrote, "A friend loveth at all times, and a brother is born for adversity" (Prov. 17:17). It was because Jesus Christ was a friend who lov-

eth at all times and a Brother for adversity's hour that Paul wrote to the Hebrews,

"We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

"Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4:15, 16).

And yet another respect in which Christ shows His faithfulness as a friend is His salutary influence. After all, that is the truest test of friendship. Does the man with whom you have been associated—does the woman whom you have taken into your heart's confidence, do you good? The answer to that question determines the faithfulness of friendship. I don't care what beauty one may exhibit; I don't care how exhilarating his presence; unless you are better for having spent an hour with him, he is not the best friend.

Henry Drummond says, "Men are all mosaics of other men. There was a savor of David about Jonathan, and a savor of David about Jonathan, and a savor of

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God's Touch In The Middle East

Bishop M. Lawrence Ryan . . . Beirut, Syria

For two decades, Bishop M. Lawrence Ryan has been upholding and promoting the truths of New Testament Christianity in Bible Lands. Until the beginning of the war, he maintained a Gospel Mission on Mount Lebanon. The following human interest article is rich in Masonry meaning.

MISS ALICE T. ZAYTOON was born near the beginning of the first World War. Her father and mother, serving as workers in a Christian Mission, both died soon after their baby's birth. Mrs. C. W. Zaytoon, widow of William Gandour Zaytoon (the blind Druse founder of the Mount Lebanon Mission to the Druses), assumed the custody of the Druse orphan and reared her as her own daughter.

Alice received instruction in Christianity and acquired some knowledge of the English language. She was compelled to assume cares and responsibilities beyond her years; her elementary education was thus deficient.

Upon any assuming the superintendency of the Mission to the Druses, Alice began to manifest interest in the enlarging work of the Mission. I took pains to instruct her. She improved her English; learned to operate a typewriter; set most of the type for our Magazines; "New Age Herald," as well as numerous tracts and printed stationery; took pride in the intricacies of American house-keeping; and acted as nurse and assistant when I was called to the homes of villagers who were often overtaken with accident or illness. Alice made herself indispensable to the Mission. Though not robust, and inclined to anemia, she manifested determination and endurance.

Having at last grown to womanhood, "The Prophetic Age" Articles on Prophecy, News, Salvation, Divine Healing, Christ's second coming and Holy Living, 10c a copy; One Dollar a year in advance. Send your subscription to The Prophetic Age, 43-42 Dutch Kills St., Long Island City 1, N. Y.

Bishop George A. Ivelson, D.D., Editor and Treasurer

freedom, sanctity. All the best steps in our nature are drawn out by their intercourse and we find a music in our souls that was never there before. If to live with men diluted to the millionth degree with the virtues of the highest, can exalt and purify the nature, what bounds can be set to the influence of Christ? Francis of Assisi must have made one gentle Savonarola strong. But to have lived with Christ must have made one like Christ—that is to say, a Christian."

The people who watched the early disciples said of them this significant thing, "They have been with Jesus and have learned of Him." How blessed then that Jesus is able to be with us and be friend us, and by His very association, sanctify us, until the people of the present, studying our methods and sounding our motives, looking upon our service and hearing our speech, shall be compelled to say of us, "They have been with Christ!"

When the Allies took over Lebanon and Syria, I was asked to take a position on the editorial staff of the "Eastern Times" (daily), then being launched in Beirut. Here I served for more than a year. At the end of my service on the "Times," Alice Zaytoon, as dwilian, joined the military service in a certain sector of the Middle East. The varied training she had received in Christian environment recommended her to her superiors; she was soon promoted and given responsible tasks.

Glancing from her office window one day, she saw that the former guards had been replaced by native colored troops from Africa. Their mess room was in range of her office door. Moved at first by mere curiosity and then by some inner urge, she was prompted to watch them intently. Their voices carried to her; they were trying to read English. After a few days, she ventured across the intervening space, and accosting a

—Turn To Page 22.

For centuries evangelical missions have wrestled with the difficult psychology of Eastern lands—that no Druse ever became actually converted to Christianity. It is obtained rigidly, even by the Eastern churches, that Druses merely play the part of Christians to gain some selfish end; and I regret much to have heard this stereotyped statement in the mouth of Christian Missionaries sent here to disseminate Gospel truths. This idea is a hindrance to vital evangelism. Miss Alice kept her ears open to the essen-

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... From Page 21 ...

colored sergeants, politely and smilingly asked the meaning of the daily practice in phonetics. She learned that the colored guards had been trying to read the New Testament in the English and conversely struggling with the English language. They offered certain corrections. They were a student but gloriously pleased—an unexplainable honor. They said later an angel from heaven had been sent to them. There were choruses of strange sounds and chuckles daily, intermingled with a growing vocabulary of English.

Alice devoted only a few minutes a day, and some days not at all, to this spectacular hobby; yet in God's mind, this was a little "side-line" mission, and there was something born in the hearts of these black troops that time will never eradicate.

Every day they improved in English; every day they sang a little nearer to the tune; every day they read the Bible and prayed; and every day things of this sort had a deeper spiritual significance. The service folks in groups glanced across in amusement and wonder—some scoffed, some shed a tear or two. It was so pitifully simple and unique, this spiritual bombardment of Gospel truth!

The tracts Alice gave were especially prized. They studied tracts daily until the meaning would burst in upon them, then they would laugh, weep and rejoice in their native language. It became like a little revival, headed in by non-to-olent military regulations. But if there was any breaking of rules, none was ever registered against them, officers looked surprised, then turned away with smiles.

A British officer met Alice one day as she was reaching across the yard in the enclosure toward the guard house, with tracts in hand, intent on her daily mis-

tion. "What!" he exclaimed, "again preaching Christianity to them?"

"Yes, sir. Any objection?"

"None!"

When she returned to her office a few minutes later, she found that a Scriptural illustration motto she had hung upon the wall of the room had been reversed—face to the wall, possibly by this same officer. This was evidently not intended as a slight or ill-favor, but an innocent joke. The motto read on its face: "The headh in the path of righteousness for His name's sake."

UML 58824 Cpl. Mukasa Kitoko, 22 years old, was one of the group of black guards. There were blacks from Uganda, Tanganyika, Bechuanaland, Basuto-land and the Rhodesias. Most of them had but slight acquaintance with Missions in their own lands—some had never come in touch with the Gospel before. They loved to sing and mastered tunes quickly. The tracts when understood had great effect, first melting, then electrifying. Doctrines proved harder to master, but these men were certainly content over the state of their souls, and drank in the truth as famished men for water. "The Uganda youth, Cpl. Mukasa, desperately wanted to learn.

"Sister Alice," he pleaded, "where did you learn Christianity?"
"I learned it of my father, of course—the only father I ever knew, an American Bishop. He taught me the deeper truths of Scriptures, and how to walk daily to please God."

"I want to see your father," said Mukasa, and added, "I must see him!" He was given permission. He made the trip and sought me in my study. To every word he gave rapt attention. Doctrinal truths became plain. He was utterly unoffending in his eagerness; his worshipful and sensitive native politeness was pathetic. His face was black as coal. He reminded one of Samuel Morris. His faith reached out to the really big things of the Infinite—it challenged the unreal! He had no room in his thoughts for any half-hearted, formal, cringing or worldly Christianity. BEHOLD! ALL THINGS HAD BECOME NEW TO CPL. MUKASA KITOKO.

ness was pathetic. His face was black as coal. He reminded one of Samuel Morris. His faith reached out to the really big things of the Infinite—it challenged the unreal! He had no room in his thoughts for any half-hearted, formal, cringing or worldly Christianity. BEHOLD! ALL THINGS HAD BECOME NEW TO CPL. MUKASA KITOKO.

To Alice at the guard house he appealed: "Come to my country, Uganda, you and your father. There are great opportunities for the Gospel in Uganda; and we, our people, will treat you as a queen. It is you, Alice, who have taught me the way which gives comfort to the soul, as you were the means of my conversion. Again I ask, we all ask, come to Uganda and see the war. All our people will delight to know the way of the Cross. May God send you as Missionaries to Uganda."

Ah, Uganda! Yes, Uganda is sacred for the Bread of Life. A letter arrived from Cpl. Mukasa in which he said: "Thank you very much for your daily prayers and devotions in my behalf!"

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MacArthur -- Fighter For Freedom

... A Book Review ...

"ONLY those are fit to live who are not afraid to die." These words characterize the philosophy of life of one of America's great military figures, General Douglas MacArthur. And he added: "The man who will not defend his freedom does not deserve to be free!"

These quotations are taken from the book, "GENERAL DOUGLAS MACARTHUR—FIGHTER FOR FREEDOM," by Dr. Francis T. Miller. A Withington publication, this volume is a contribution to the one revealed in the July Defender, on the life of General Eisenhower.

The man under his command, have the highest regard for General MacArthur. "So help us, God—there goes a soldier!" A hard-boiled top sergeant uttered these words to a Corporal, who exclaimed: "A soldier? Why that man's a hundred Napoleons rolled into one. The Japs may knock him down—if they steal up behind him in the dark—but they can't keep him down! He'll come back at 'em with a pack of fighth' wildcats."

The Japs did steal up behind him, and his heroic stand on Bataan and Corregidor electrified the world. Fighting against overwhelming odds, he maneuvered every conceivable kind of military strategy, cushioned the blows aimed at his men, and made the yellow demons pay dearly. Then the General, and a few companions, braved angry waters by speedboat and bomber from the Philippines to Australia. There he assumed supreme command of the Pacific forces of the United Nations. He has planned the major movements which are now slowly but surely driving back the invader from his far-flung outposts. All Japan is trembling under the impact of his blows.

As these words are written, press dispatches tell of the collapse of Tokyo's government—thus admitting that under his management, the Japanese people have no hope of winning the war. This is a fatal admission, damaging in the extreme to the morale of the nation. The unmistakable progress which American armed forces are now making on land and sea and in the air, confirms the prophetic destiny of the United States.

as disclosed in the 18th chapter of the book of Isaiah.

For fifteen years, one of Dr. Winrod's favorite sermons—preached from pulpits of all denominations, in every part of the United States, has been devoted to explaining this chapter. Turning to pages 15 and 16 of his book on this subject, we read:

"Isaiah also referred to the United States as 'a people ZEPHURAH.' The textual definition for the Hebrew word 'Zaphar,' translated here as 'hittler,' is 'beyond, forward, thenceforth, yonder, and to the distance.'

"The nation under over-shadowing, out-stretched wings described in this chapter, is terrible. No country whose soldiers have faced Americans on fields of battle will dispute this claim. The United States has from its inception been warlike. It is said that between the years 1776 and 1930 there were only thirty-nine years when the nation was not engaged in war.

"The correct rendering of this passage would be as follows: 'A people terrible from the beginning, to the distance.' THIS MAY BE TAKEN TO MEAN THAT THE UNITED STATES HAS NOT BEEN CONQUERED AND WILL NEVER COME UNDER THE HEEL OF A FOREIGN FOE. To the distance! It will maintain its position as a major power and force in the world, until the glad day when Jesus Christ shall return to inaugurate a theocratic form of government to replace the miserable governments of men."

General MacArthur is faithfully maintaining his family tradition—a family which has an admirable record as defenders of their Country. He comes from a long line of soldiers reaching back to the men who fought for Independence in the American Revolution. This rec-

ord is sustained in both his father's and mother's families.

The General was born January 26, 1880, at an Army Post at Fort Little Rock, Arkansas. He has been under fire in five wars, as was his father before him. His brother, Captain Arthur MacArthur, Jr., in the United States Navy, fought through every war on the seas in which this Country was engaged during his lifetime. He was on the way to the Admiralty when death interrupted his career.

Six feet tall, and every inch a man, General MacArthur is one of the most colorful personalities in fact or fiction. Although 64 years of age, he has the appearance and vigor of a man much younger. Whether seen in uniform, fur coat or bathing suit, he is immediately recognized as a soldier. He possesses no Napoleonic complex, but his character is marked by humaneness and humanity, with a high concept of duty and responsibility to his fellowmen. His deepest affections are for Home and Country. His conversation is brilliant and in range of knowledge wide.

In 1903 Douglas MacArthur received his commission as Second Lieutenant upon graduating from West Point. Within three months he was on board ship, headed toward the Philippines—the gateway guarding the Far East, where his soldier father, General Arthur MacArthur, had just helped to plant the American flag. During October of that year, a Filipino bullet missed putting an end to his career by only an inch.

Lieutenant Douglas MacArthur learned to love the Islands and became a loyal friend to their people. The rebellious natives did not realize the dangers before them from Japan and other powers, bent on extending their dominions. American occupation was solely for the purpose of blocking the invaders and protecting the Islands until such a time as their occupants were prepared to maintain independence.

The MacArthurs realized this from the first, and begged the United States Gov-

—Turn To Page 24.

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... From Page 23 ...

... to build defenses sufficiently strong to maintain an army capable of defending them. Had this plan been answered, there would have been no invasion of the Philippines in December, 1941—no Bataan and Corregidor tragedies. Had General MacArthur had one more year to put his plans into operation, the Japs would have never dared strike at Pearl Harbor.

Dr. Miller's book, "General MacArthur—Fighting For Freedom," contains approximately ten thousand words in addition to many action photographs. There are twenty-one thrilling chapters.

Lowell Thomas says in the Introduction: "His epic stand on Bataan Peninsula is not merely a matter of valor but of extraordinary military skill. It takes more than bull-headed bravery to hold the lines with a comparatively small and hot too well equipped force against such a mechanical Koloss as that Japanese

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army in the Philippines with its terrific superiority in the air. Few people expected this of Douglas MacArthur, but to put in bluntly, he seemed to much like a more type of officer, too handsome, almost too good to be true!"

General MacArthur is a man of prayer—a believing Christian. He relies upon divine guidance and protection... and has so expressed himself, publicly, on many occasions. He prays for his men. THIS TYPE OF MILITARY LEADERSHIP BRINGS COMFORT TO THE HEARTS OF CHRISTIAN PARENTS.

"A Life To Share"

"BUT" whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all."

This text states succinctly the vision of Mr. Vernon M. Spivey. Author of the new book entitled "A LIFE TO SHARE"—announced on the back page of this Defender.

The first section of the book is an autobiography in which Mr. Spivey tells of his struggles, hardships, disappointments, heartaches... victories, triumphs, employments. He speaks of having been "through the mill." The Publisher believes that other Christian pilgrims on the highway of life will find inspiration, chart and compass, help and blessing, from reading this gripping narrative. It is a most interesting running story—in some respects stranger than fiction!

But Mr. Spivey is on record as mi-

mixing this phase of the book. To him, the chapters on "Making Your Dreams Come True" and "A Business Plan And Office" are of far greater importance. The relative value of the two divisions is a matter for the reader to decide.

Mr. Spivey says in his Preface:

"There is much of the author's philosophy of life scattered along through the first ten chapters. However, the five chapters that follow are devoted wholly to a discussion of success principles, such as are followed by many of the nation's greatest leaders in the various vocations of life. These five chapters are under the caption 'Making Your Dreams Come True,' and connect psychological principles with the spiritual, therefore, mapping out a way that any true Christian man or woman, boy or girl can safely travel in the pursuit of success.

"The author sincerely believes that an all wise and merciful God wants His children to be glorious successes in life; and furthermore, that He will lead them on to genuine success if they will lovingly obey Him, and thus seek to pattern their lives according to His will. In view of this fact, it is my humble conviction that these five chapters can easily be worth more than money to you—that though written in a very simple style, they contain success secrets that are scientific and thus most valuable to those who want to get ahead in life."

The author of "A LIFE TO SHARE" is a widely known Gospel Singer and Evangelist. He is originator of the Christian Business Movement, discussed in the last three chapters of his book, with headquarters in Chicago. In January 1943, Mr. Spivey also organized the Chicago Gospel Broadcast. He edits an educational and religious magazine called "Universal Educator."

Vernon M. Spivey is a loyal, fundamental, Bible-believing Christian.



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doors are ultimately closed. Then the State takes over.

IS THERE RELIGIOUS LIBERTY IN RUSSIA? Dr. F. J. Miles, Russian-Missionary Society. Pages 44. Price 35 cents.

THERE remains no doubt but that the vast experiment called Communism, inaugurated in Russia, has undergone drastic changes since the days of Trotsky and Lenin. Dr. Miles has gathered first hand information on religious matters and presents it in this valuable booklet.

Dr. Miles says: "Our purpose is strictly confined to the religious aspect of things as they are in Russia today. The attitude of the Russian Government and the Communist Party behind it, is one and the same toward all religion. No good can arise from extravagant or extreme statements. Nor can any real gain issue from refusal to face facts. The result is a rigid religion and reaction against the Church was not a sudden eruption. It was the outbreak of a fire that had been smoldering beneath the surface for years."

Recent news dispatches implying the restoration of religious freedom are discounted by Dr. Miles. Any statement about religious rites being permitted should be considered side by side with the fact that only a few churches exist in Russia. Moscow with over four million population has only 26 places of worship. Omsk in Siberia, with more than 2 million, has 8 church buildings.

In these places of worship the Pastors may preach to their own people, but must not engage in Gospel work, anywhere else. They are called up by the secret police for questioning periodically, and invariably come out nervous wrecks. They must not have any religious literature on the premises except that which is absolutely essential for the conduct of the services. They may have no meetings for women, nor teach more than two young persons at a time. No social work is permitted. Church buildings, even though paid for by members, have such enormously large tax levies imposed by the Government, that no matter the sacrifices of parishioners, the

Defender in many years.

Mr. Osborn was a missionary to China for almost three decades. When Japanese bombs struck Pearl Harbor, he and Mrs. Osborn were at the headquarters of the Nazarene Mission work in North China. Their town, Tamingfu, three hundred miles south of Peking, had been under Japanese control since 1937.

They decided to remain at their post of duty, confident that the God of Daniel could keep them FROM THE MOUTH OF THE LION. But the moment the news of Pearl Harbor arrived, Japanese officials arrested and interned them, at the same time confiscating both mission and hospital properties.

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—Turn To Page 28.

FROM THE MOUTH OF THE LION. Rev. L. C. Osborn. Published by the Author. Pages 64. Price 25 cents.

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... From Page 29 ...

Israel, although unworthy, was given a special dispensation of Grace. The people were favored with a succession of good men — men who, through the vision of prophecy, looked into the soul of the Nation . . . and down the vista of centuries into the future. These Prophets commended with Jehovah and spoke of a time when the Son of God would come to earth in the likeness of human form.

1. Another New Order:

Samuel ruled for many years in peace. Like Eli, his sons were wicked. Samuel did not condone their evil practices. They became judges, but abused their power. They were unjust and greedy. They accepted bribes. The people grew weary and demanded a change in government. A cry went up for a king to rule over them. Samuel warned that such an arrangement would not turn out well. He became angered at the request.

Samuel was a wise statesman. He recognized that a period of transition existed and bowed his head to the changing order. "Say, but we will have a king over us," said the people. The word of the Lord came to him: "They have not rejected thee, but they have rejected me, that I should not reign over them."

God often causes the wrath of men to praise Him. The human family was not ready for a theocracy. The Irrefrable hand often works with patience. If there is a revelation of human failure, a weakness on the part of earthly kings, perhaps the world will at the proper time accept the King of kings.

2. A King Chosen:

God desires His people to be different from the worldly environment in which they live. This accounts for Samuel's displeasure — when the people demanded a king like other nations.

In some ways, ancient Israel typified the Church of Jesus Christ. Christians are "sealed-out ones." They are expected to live "separated" lives. It is the carnal mind that seeks conformity to the world. Carnal Christians, living defeated lives, fall beneath their privileges in Christ.

The demands of the people made a strong military leader necessary. He should possess an imposing appearance. Such a man was Saul. Diffident at first, he later became a victor over Nabal, the Ammonite, established him with the smashing military victory over Hahab, the Ammonite, established him with the people.

3. Grace Still Available:

The twelfth chapter of I Samuel is a fitting appendix to this Lesson. The people refused God's best, and chose the second best. The Heavenly Father did not reject them. He saw beyond their whims. He preserved them because His Son was to move within the orbit of their Nation. In ancient times, like in the Church today, contact with God was possible only through the Lord Jesus Christ. Israel was providentially guarded because the world's Redeemer was scheduled to come through that avenue.

September 3, 1944
Saul Rejected
I Samuel 13, 15, 31

GOLDEN TEXT: "Because thou hast rejected the word of the Lord, he hath also rejected thee from being King." I Samuel 15:23.

What tragic world! A man wanted by people, accepted by the Prophet, rejected by the Lord. Leaders of a Nation simply reflect the dominant traits of the people. Israel was weak during this period . . . hence her leadership was weak.

Saul started out well. He was kind, humble, and successful in battle. Pro-

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perly proved to be like strong drink to his soul. Among the early signs of disintegration was his effort to usurp the office of priest. He offered sacrifices, a function accorded only to a Levite. For this act of rebellion the aged Samuel rebuked him: "Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God."

There are no indications that this fatal pronouncement registered in Saul's heart. Intoxicated with a sense of self-importance he issued a foolish command that nearly resulted in the death of his son Jonathan. He failed to repent.

1. Total Rejection:

Saul's first disobedience was followed by others — progressive steps downward. Many a man has gone to a drunkard's grave because he violated conscience and took the first drink.

Samuel relayed the divine command, that Saul was to completely destroy the wicked Amalekites. To Moses the promise had been given: "I will utterly put out the remembrance of Amalek from under heaven." Exodus 17:14.

The Amalekites were the atheistic "reds" of ancient times. They were descendants of Esau, the red. These God-hating "communists" had a red leader in Saul's day, called Agag. Turning to Ezekiel 38, we find a chapter which contains a prophetic message for the end-time of this age. The rise of the present atheistic communist movement is anticipated. By analysts, we know that the word "Gog" of Ezekiel 38 symbolizes international communism. AND "GOG" IS DERIVED FROM "AGAG."

God's wrath was kindled against Agag's Amalekites in the same way that inspiration prompted Ezekiel to say: "I am against thee, O Gog" — referring to God's commission of the times in which we live. The magnitude of their crimes is suggested by the words "Thy sword hath made women childless."

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The constant desire of Saul to follow his own will is reflected in his treatment of Agag. What a fine showing he would make, bringing back the King of the Amalekites and a vast amount of plunder! The people would hail him as a great military genius. Yet God had ordered everything exterminated. Of course, Saul planned to sacrifice some things as a thank offering! He ignored the fact that God had completely rejected everything the Amalekites possessed.

Samuel was in his home when the Lord spoke, saying that Saul had again disobeyed. Samuel was grieved. "He cried unto the Lord all night," yet when morning came he went to Saul in Gilgal. Saul hastened to meet him, saying: "I have performed the commandment of the Lord." How his conscience must have lashed him!

Samuel was not easily turned aside. Inquiring the meaning of the blessing sheep and the lowing oxen, Saul replied that the people desired the best of the plunder he kept for sacrifice. Most certainly he had destroyed the Amalekites . . . all except Agag!

Samuel's reply forever settled the status of Saul — and all who disobey God. Saul and his family were definitely and totally rejected.

2. The Lesson Applied:

God is not arbitrary, but because He is all-wise humans do well to obey His revealed will. When obeyed, the result is observed in spirit, soul and body growing "unto a perfect man unto the measure of the stature of the man unto the measure of Christ." When disobeyed, the feet are set in the "broad road" which leadeth to destruction.

September 10, 1944
David Anointed King
I Samuel 16:1-5, 11-18

GOLDEN TEXT: "For man looketh on the outward appearance, but the Lord looketh on the heart." I Samuel 16:7.

Although rejected as King, Saul was not immediately dejected. Such an act would have resulted in internal chaos. Conscious of God's favor being withdrawn, the Monarch became moody, morose and tormented by hallucinations.

How deeply Samuel loved Saul is suggested in the conclusion of the story. Saul went to his palace, over which the

word "Ichabod" may have well been written. Samuel returned to Ramah. "And Samuel came no more to see Saul: the day of his death, nevertheless Samuel mourned for Saul." Not all his grief was personal, for he knew Saul's sin would have a bad effect upon the Nation as a whole.

1. God's Special Concern:

The people had demanded a King, and their first adventure, under the new regime, did not turn out well. A divine promise had been given prior to that time: "The scepter shall not depart from Judah, until Shiloh come. Therefore is here made to the fact that the Saviour of mankind would, on His human side, be descended from the tribe of Judah. This alone accounts for God's special concern over matters in the national life of Israel.

Important events, having to do with paying the way for the Son of God, were soon to take place. Hence, Samuel was mildly rebuked for mourning over Saul's defection. There was other important work to be done. Try to your feet, Samuel! Dry those tears! Be busy about your task!

Samuel was divinely directed to the one who would be Saul's successor. No man would have chosen such a young lad. "But Samuel took the horn of oil and anointed him in the midst of his brethren." Those present did not fully realize the importance of the ceremony. A deep change was wrought in the boy. "The spirit of the Lord came upon David from that day forward." This was the secret of David's future strength.

The kingly-line from Etem to the Manager would no more be broken "until Shiloh come." David was in the blood-line, the hereditary channel, from which Christ was promised to come.

2. Saul Broods:

What anguish Saul must have suffered! The pang of conscience lacerated his inner life. Brooding over having been rejected threw him deeper into despondency. Finally his mind began to wander.

Let the plight of this man be a solemn warning to us not to quench the Spirit by deliberate wrongdoing. Saul's brooding as King was just as anguished as that of David. "The Spirit of God came upon him . . . God gave him another heart." But sin and disobedience limited, and finally destroyed, his capacity for service.

When disobedience removed Saul from the will of God, something snapped in him. He became obsessed with dire forebodings regarding the future. He endeavored to kill David. By a curious coincidence, David was selected to play his harp before Saul during his moments of brooding. In the dangers of dealing with a madman, Saul's own son, Jonathan, became David's dearest friend and protector, making a strange sequence to the story. Jonathan would naturally have been his father's successor to the throne, but chose to stand instead with the one he knew God had anointed.

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ground floor and grow with a Christian business enterprise to heights beyond his fondest dreams. Yes, the author of **A LIFE TO SHARE** actually plans to guide the development of local business units and then **give** his interest to those who work their way in and up.

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