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# THE WORLD AS WE SEE IT

*A Prophetic Interpretation of Current Events*



## ★ The World Divided

WE HAVE SEEN nations divided, but never before have we seen the world divided. Today it stands poised, the East against the West, and the West against the East. It is said that Russia has 491 divisions, about half of which are Chinese. Former Secretary of State, Dean Acheson, estimated that Russia had about four million men under arms, and the Chinese about three and one half million.

Never before has the world seen two colossal giants glaring at each other across the Atlantic. But we see them today. The Western nations reckon that they have on their side about 1,400,000,000 of the world's population, leaving something over one billion to the East.

Why is this East-West division of world power significant?

In history we have had so-called world empires. According to prophecy and history, Babylon, Medo-Persia, Greece and Rome ruled the known world in turn. The old Roman Empire was divided into ten separate kingdoms by the barbarians who overran it. Three of these kingdoms were destroyed by the "little horn" power, but the remaining seven were to continue until the setting up of the kingdom of God at the second coming of Christ. These seven kingdoms are extant in Europe to the present time despite repeated efforts to unite them into another universal empire.

To unite those seven kingdoms would be to break the Word of God, which long ago declared, "They shall not cleave one to another." Without going too far back we have the record of Napoleon, Kaiser Wilhelm, and Adolph

Hitler, who made supreme effort to break those seven words. Each failed, and if Russia undertakes to do it she too will fail.

What does the Bible indicate concerning this present division of world strength?

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." Revelation 16:12. And who are these "kings of the east"? Japan, China, India, with Russia as their head! Even today Russia has assumed leadership of China with its 500 million peoples, and its army of three million men.

The history of this earth will close with a mighty armed conflict which the Bible calls Armageddon.

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." Verse 13.

Who are these "unclean spirits"?

"They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And He gathered them together into a place called in the Hebrew tongue Armageddon." Verses 14, 16.

The battle of Armageddon will culminate on the plains of Megiddo. These ancient and militarily famous plains are sixty miles north of Jerusalem. While this battle is in progress Christ will come, the righteous will be translated, the righteous dead resurrected, and the wicked living slain. The earth will be broken up, the cities destroyed, and the planet depopulated. In this condition it will be the prison house of Satan during the millennium.

A generation or two ago, preachers who spoke and wrote of the end of the world were called "calamity howlers" and "prophets of doom." Today scientists are become more fervent evangelists of the doctrine than the men of the ministry. It is not difficult now to

visualize, with A-bombs and H-bombs, the extinction of mankind.

Neither is it difficult to visualize Armageddon with the United States in the west and Russia in the east flexing their military muscles. The causes of Armageddon are present: The oil of the Near East, and the uncomputed wealth of the Dead Sea. Add to these the strategic military importance of the Dardanelles, the Great Sea and Palestine.

What is Korea? Korea is to Armageddon what Spain was to World War II—a proving ground of men and weapons.

## ★ No Passport

WE READ of a man who was trapped on a ferry boat. He could not get off at either end of the boat's forty-mile run. The reason was that he had no passport. No country would accept him. What to do! He could not ride the ferry forever, and he could not get off.

This is a small matter, you say, in comparison with the great problems that plague the world. True! But this "no passport" plight is almost identical to the

This little fellow is looking at a world split East and West. This indicates the Bible Armageddon.



H. ARMSTRONG ROBERTS

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INTERNATIONAL NEWS PHOTOS

When we cross from one country to another we realize the importance of a passport." But our passport to eternity is the really important thing.

one that millions are going to find themselves in when Christ comes the second time and establishes His kingdom of glory.

Then all those who have not previously obtained a passport to that heavenly kingdom will find no way of obtaining admission to it.

Just how can such a passport be obtained? This is important. Those who find the right answer will have eternal life. Those who do not will suffer eternal death. Jesus gave to Nicodemus the formula for that heavenly passport. He said, "Ye must be born again." "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:7, 3-5.

A "new heart," a "new creature," is the passport necessary to obtain admittance into that eternal country. Nothing else will do. Though this costs nothing, it is all sufficient. God will change the sinner's heart and make him a new creature in Christ Jesus. God will write His laws in the heart and put a right spirit within. God does all this. What, then, does the sinner do? The sinner's part is to yield his will to God, and his heart to the control of the Holy Spirit.

A new heart is the sinner's passport to eternity. Possessing it he will never die; lacking it he will never live. God's invitation is clear and persistent in all the Bible. Hear it summarized in John 3:16: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

### ★ Is This Progress?

WE BOAST of our twentieth-century civilization. We point to our steam-heated houses, to our great railroads, subways and elevated railways, to the

automobile and the airplane, to the radio and television, to our electric lights and our over-stuffed furniture, and say: That's progress. We look with disdain upon the ancients who were compelled to live in cold, draughty castles, and upon Solomon, who could not have bought even a cheap car with half his kingdom.

This may be progress. But if it is, there is another phase of technical advance that is not. I refer to the development of the machines of war. In his inventive genius man first devised the catapult. After that came the bow and arrow. Later came the first primitive gun, followed by the motor, the battleship, the tank, the airplane, the flame thrower, the bomb—then the atomic bomb, the hydrogen bomb, and latest of all the atomic dust bomb.

Is the dust bomb the ultimate in destructive weapons? We would not know, but we are convinced that it is capable of devastating entire cities and depopulating the earth. Doctor Einstein is quoted as saying he did not know what weapons would be used in the third world war, but that he was certain of what would be used in the fourth war—clubs. We suppose that it is no more painful to die by means of an atom or hydrogen bomb than to be torn by shrapnel. And undoubtedly it is no more painful to be killed by shrapnel than by a catapult. One dies in either event. But this we submit: a hydrogen bomb will kill a million while a catapult is killing one.

Is that progress? We think you will say, "Yes, that's progress in reverse." The lamentable fact is that our moral and spiritual progress has utterly failed to keep up with our material progress. Despite our gadgets, conveniences and luxuries we still have the same old lusts, jealousies, selfishness and hatreds that plagued our forefathers. We hate our neighbour for the same reason that the wise men of Babylon hated Daniel. Nations fight over the same parcel of ground, and for the same reasons, as did their ancestors.

To know progress it is first necessary

to know Christ. The Spirit of the living God abiding in the heart will eradicate the hatreds and lusts that imperil civilization today. Years ago, during the days of the League of Nations, many suggestions were pouring in from all parts of the world—suggestions designed to effect a lasting peace. None, as we have seen, was workable. Yet one was received that would have worked. But it was given scant attention. It said: "Try Jesus."

### ★ Frustrations

WE KNOW that many are living frustrated lives. Just how many we can only guess, but we are convinced that they are a great army. Things have not gone right. The thread of their lives has become snarled and knotted. Hope has turned into hopelessness, faith into doubt, courage into despair. The deep joy and satisfaction of life, known perhaps in childhood and youth, is no longer present. The future appears drab, and to some not worth the effort.

Many find themselves in a circumstance and an environment not to their liking. Some who had the idea of becoming doctors and nurses find they are farmers and housewives. Some even aspired to go as missionaries, but circumstances prevented this. We might go through every walk of life and find those who once aspired to something altogether different—frustrated people, rebellious at the fate that has placed them where they are. They feel themselves to be, as is sometimes said, square pegs in round holes. This contributes to their unhappiness, and they in turn contribute to the general unhappiness of the world.

God gives the cure for all this in the one word, "contentment." "Godliness with contentment," we are told, "is great gain." God has a master plan for every life—a plan that is best for that particular individual. First we must recognize that God knows us better than we know ourselves, that He is vitally interested in us, and that He will overrule for our best good if we will but let Him.

The cause of a great many cases of frustration is that the life has never been submitted to God. The great master Planner has never had opportunity to manage things. Self-management has been used to the exclusion of divine management. We place ourselves outside the pale of God's direction and then wonder why things jumble up, why our lives are a failure, and why we are unhappy. We can only be happy as we submit to One who knows us and the future better than we do. When we let God take over the management of our lives, contentment becomes a predominant factor and frustrations cease.

# God Loves You Best

WHEN the small daughter of the distinguished sculptress, Sally James Farnum, was asked which child her mother loved best, the little girl said, "She loves Jimmy best because he's the oldest; and she loves Johnny best because he's the youngest; and she loves me best because I'm the only girl!"

It would be difficult to find anything which could more clearly explain God's all-embracing love for His children. Isn't it wonderful to know that God loves you personally, no matter what your experience has been? He loves you individually. You are very precious in His sight.

You may be ever so helpless in your sins, but God's love will surmount all your helplessness. I like the words of the apostle Paul when he said, "For when we were still helpless, at the decisive moment Christ died for us godless men. Why, a man will hardly give his life for an upright person, though perhaps for a really good man some may be brave enough to die. But God proves His love for us by the fact that Christ died for us while we were still sinners." Romans 5:6-8, American Translation.

It was a winter morning—long before sunrise—when this writer drove from his home in Reno to witness the execution of a killer in the Nevada State lethal gas chamber located at Carson City. As a pastor, I had been interested in the sociological background of this man. Why had he committed this terrible crime? It had taken place just a short distance from my home. There in my pocket rested the oddest invitation I had ever received. It read:

"Carson City, Nevada, October 17, 1949  
Mr. Richard A. Rentfro

You are respectfully invited to attend the execution of

*Eugene Leo Gambetta*

to be held at the Nevada State Prison at Carson City, Nevada, at the hour of 5:30 A.M., October 18, 1949.

This invitation must be presented at the Gate, and is not transferable.

Signed—Richard H. Sheehy  
Warden Nevada State Penitentiary."

Sobering thoughts went through my mind as I drove those thirty-odd miles. The time had arrived. I stood in the walled prison yard. The snow was falling gently as a priest read the final rites. In the brightly lighted lethal gas chamber was a man who was paying his debt to society. Yet, God loved even this



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man and would save him for eternity if he called upon the name of Jesus—for had not the Master saved the thief on the cross that day so long ago? I stood close to the killer. Would I have been willing to change places with him just then? It would be a hard, almost impossible, thing to do, wouldn't it? And yet, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

"Christ died for us when we were still sinners." American Translation.

Love is the very basis of God's universal government. In fact, "God is love." Are not the words of John precious to the troubled, sin-sick heart when he said: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us." 1 John 4:7-10.

By

RICHARD A. RENTFRO

Just as a mother loves each one of her children best, so does God love each one of His children best. How can this be? That which is within the confines of human love is the more easily accomplished by divine love.

Yet in the face of all this someone says, "If I am to be honest with myself, I must admit that I have no great love for God. I know I should love Him, but the love just isn't there. What am I to do? How can God love me when I have no love for Him?" Remember this quotation from the Bible, "Herein is love, not that we loved God, but that He loved us." His love for us is the important thing. The fact that you have not yet learned to love God does not lessen His great and all-surrounding love for you. He will love you whether or not you love Him.

This is well illustrated by that sweet little baby who perhaps lives at your house. Has that baby ever done anything for you? "No," you admit, "he has not." Does he ever do any of the work around the house or pay any of the bills? "No," you say, "actually, he doesn't pay for anything." And yet you love him, don't you? The fact that he fails to work, pay his way, or express his appreciation in no way lessens your love for him, does it? And so it is with God's unending love for you. Remember, you are very precious in God's sight.

You think you have no real love for God? I suspect, nevertheless, that you have. That kindly deed, that smile, your spirit of willingness to be a blessing to others, shows a real and a deep love for

God. It is God who implants in your heart the desire to help others. Jesus said, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25:40.

God is love. Every blazing star shines forth in its beauty because of the love of God. Each spinning planet sends its silent message of praise.

Years ago in England—in the royal palace—Princess Margaret listened to the king's personal physician forbid her to go to the bedside of her dying daughter. The little girl was infected with diphtheria. Her fever was high. No one was allowed in the room save the doctor and a nurse or two. Her mother heart felt as though it would almost die within her as she thought of her precious darling—so fevered, so sick, so delirious.

Presently the princess was seized with an insatiable urge to go into the sick room. No one seemed to be around. She looked down the long palace corridors. Everyone was gone—all was quiet. Quickly she slipped into her tiny daughter's room. She bent tenderly over the little form and momentarily the child seemed to become aware of her mother's presence. From her fevered, burning lips she whispered, "Mother, you have come. Kiss me. I thought that you didn't love me anymore. Kiss me, Mother."

Quickly she kissed her little daughter and held her fast in her arms. The little girl died that night and was laid to rest the next day on the top of a hill. But the mother's loving embrace had its price—four days later the casket of the princess-mother was carried to the top of the same hill. Truly, "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

But you say, "I believe I could give my life for someone I love dearly in this life, perhaps for my child or husband. That wouldn't be so difficult. I would naturally want to do all I could for them." And yet, didn't Jesus say, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Matthew 7:11.

Have faith in God "for He careth for you"—individually and personally. Won't you, this day, give Him your life fully and say, with the poet:

When God paints hillside flowers,  
There's no easel but the ground,  
And no brushes but the sunbeams,  
And no paint tubes scattered 'round.  
In quietness, the sunshine  
Of His love brings red and blue,  
Yellow, purple, green and orange,—  
Here's my heart, Lord, paint it too!  
—Nathaniel Krum.



## BIBLE ANSWERS



Do you have unanswered Bible questions? If so, you are invited to send them to the EDITOR, Box 398, Oshawa, Ontario.

**Please harmonize Revelation 1:7, which says "every eye" shall see Christ when He comes, with Revelation 16:15, which says, "Behold, I come as a thief."**

These scriptures do at first seem to be contradictory, but they are not. Nothing is taught more plainly in the Bible than the literal, visible return of Christ the second time. We do not find it necessary to base our statement on Revelation 1:7 alone. In agreement with this text you might read 1 Thessalonians 4:13-17; Matthew 24:27; Acts 1:9-11; Hebrews 9:28 and scores of others.

What does Jesus mean when He says that He will come as a thief in the night? He will not come as a thief to those who are looking for Him, but He will come as a thief to those who are not looking for Him, and so are unprepared to meet Him. If a householder is expecting to be robbed he will not be asleep, but will be up, alert, and looking for the robber. But if he is living in imagined security he will be fast asleep, and the thief's visit will be a surprise.

**Whom did Cain marry, since there were no women except Eve?**

It is a mistake to jump to the conclusion that there were no women on earth except Eve. From Genesis 5:4 we learn this: "The days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters." All we need do is to remember the great ages to which the people of that time lived. It is too often forgotten that Adam and Eve had daughters as well as sons. Cain simply married one of his charming sisters, took her to the land of Nod, and there reared a family and built a city.

"Adam called his wife's name Eve; because she was the mother of all living." Since Eve was the mother of all living, it must follow that Cain married his sister. There were no others to marry.

**During depression times I used to ride on freight trains. Lately I have been troubled about this. Should I pay the railroad company for this transportation?**

Here we are dealing with a matter of conscience. Conscience has brought this irregularity to mind, and the heart is troubled. That is the function of con-

science. If conscience is obeyed it will continue to function. If it is not obeyed, it will cease to operate properly.

In this case I would say that if you are convicted that you should pay the railroad for this stolen transportation, you should compute it as nearly as possible and then pay it. Nothing else will satisfy conscience, which in this case is actually the voice of God speaking to the soul.

**Does Jehovah place immortal souls that have rejected Jesus Christ into a place of fire and brimstone, and torment them forever and ever throughout eternity?**

If this questioner will consult his Bible, reading 1 Timothy 6:16, he will see that God only has immortality. If God only has immortality it must follow that man does not have it. As a matter of fact, the angels do not have absolute immortality. God has never given life to a created creature that He could not take from him in the event that creature rebelled against God and His government. We see from Malachi 4:1, 3 that the wicked, both root and branch (Satan and his followers), will be destroyed utterly and reduced to ashes.

We see further from Psalm 37:10 and 20 that they will be consumed into smoke. Ezekiel 28:18 tells us that Satan shall be reduced to ashes, and verse 19 says that never shall he be any more; so it is clear that wicked fallen angels do not have unconditional immortality. Read in this connection 2 Peter 2:4 and Jude 6. Revelation 20:14, 15 shows how the wicked suffer the second death in the lake of fire. Rightly understood, the Bible does not teach everlasting torment. The wicked will be punished, but not everlastingly.

There is no place in the Bible where man is described as immortal, but on the other hand man is repeatedly said to be mortal. Job said, "Shall mortal man be more just than God?" See also in this connection 2 Chronicles 14:11; Romans 6:12; 8:11; 2 Corinthians 15:53, 54; 2 Corinthians 4:11. In Romans 2:7 we are urged to seek for immortality. You see, therefore, that it would not make sense for man to be told to seek for immortality if he already had it.

# SIRE, the Jews

By Carlyle B. Haynes

**I**T HAPPENED in Germany. On an occasion when Frederick the Great met with his generals, he turned to one of them who was known to be an earnest Christian, and said:

"Give me in one word a proof of the truth of the Bible."

The laconic and altogether unanswerable reply was:

"Sire, the Jews."

No better reply could be given. There are many ways of testing the reliability of the Bible. And it is the duty of every individual to make that test. Five ways to make it can be suggested, only one of which will be dealt with on this occasion. These five are:

The history of the Jewish nation, archaeology, the testimony of Jesus Christ, the seal and endorsement of the Holy Spirit, and the spiritual experience of the church.

Taken separately they are sufficiently convincing, but taken together they will be seen to supply the searcher for truth with opportunities and methods for reaching a positive, final decision regarding the reliability of the Holy Scriptures, which is altogether satisfying to the candid, sincere inquirer.

It is not proposed in this article to take them together, but to consider one separate from the others. The one chosen will be that which was suggested by the marshal to the emperor.

What the marshal meant was that the Jewish nation is a fact in history. The record of this nation is set forth in the Old Testament. Very little contemporary history exists by which to enable us to verify the Scriptural record. Archaeological discoveries afford us some assistance, but only on points of detail, not for any long, continuous period.

This record of the history of the Jewish nation has remained the same over many centuries of time. All that is known from other sources is found to be in exact agreement with the Old Testament.

Here is a great outstanding fact: the Jewish nation. The Old Testament originated in this nation. It developed with the nation. It moulded and formed the nation. It witnessed against the nation. We can look to this nation, then, for the earliest and most convincing testimony of the reliability of the Old Testament.

And on this basis the trustworthiness of these writings is convincingly evidenced. The Old Testament is altogether in accord with the historic development and position of the Jewish nation. For that reason we can test the

Old Testament by the history of the Jews. When we do, we discover it to be in complete accord with all that we know of the national life of the Jewish people.

While it is true that the Holy Scriptures, as known and used by our Lord, came to us through the Jewish nation, the singular fact is that these Scriptures are greater than the nation. No Jew ever had the ability or wisdom to bring forth such a book as this. That is admitted even by Jews. It is so superior to all their other productions, whether old or new, that they themselves not only acknowledge its superiority, but venerate it as sacred and inspired.

Their nation was in perpetual revolt against the doctrines and objectives which it is the chief purpose of this book to maintain. Instead of reflecting the spirit of that race, the Bible for the most part diametrically opposes it. The Jewish racial spirit is reflected in their own Hebrew literature; but how wide is the divergence between the Talmud and the Bible! If the Talmudic passages borrowed from the Bible are removed, it is difficult to imagine a more arid desert of words. If this is the best that Jewish writers could produce, it is plainly impossible for them to have ever composed the Bible.

There is another singular feature of this book. It is altogether independent of race and above nationality. Far more than all other religious books, this book has been received by a greater number of races and nations. The nation from which it came was exclusive, separating itself from the Gentiles by a "middle wall of partition." On the other hand, the Gentiles recoiled as strongly from the Jews as the Jews from them. Yet the Bible transcends all national and racial antipathy, and is commonly and eagerly accepted by both Jews and Gentiles.

From its earliest years the book has passed readily, by spontaneous reception, from race to race, and from people to people. As the ages have rolled on, it has migrated without violence into new regions. It has found a home among different tribes, separated though they have

The Wailing Wall in Jerusalem in the heart of the Moslem quarter.



EWING GALLOWAY

been by every conceivable difference of climate, government, custom, culture, and religion. As it conquered the conquering Goths and other barbarians of the early centuries, so today its sway is felt throughout the world, heathen and civilized alike.

It is not a book of one age, or one race, or one language. That its power is not derived from race or clime is shown when, on being taken to savage, cannibal islands, it converts head-hunters into civilized nations and transforms barbarians into peaceful, law-abiding citizens. It leaves no doubt of its power when it changes a wild, native warrior into an editor, and a Negro slave into the president of an African republic. It changes human lives wherever its teachings are followed.

Not only in its historical parts, but also in its prophetic parts, does the Old Testament witness to its unerring accuracy and reliability in relation to the Jewish nation.

Of the Jews God said long centuries ago: "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Numbers 23:9. This is apparently, but not actually, contradicted by these other predictions of the Lord: "I will scatter you among the heathen, and will draw out a sword after you." Leviticus 26: 33. "Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos 9:9.

Their national destruction was further threatened: "Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life." Deuteronomy 28:65, 66.

Despite all this punishment, dispersion and persecution, it is predicted that the Jews shall exist as a people, contrary to all expectation: "Yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly." Leviticus 26:44.

In these passages we have four distinct predictions: national peculiarity, world-wide dispersion, grievous oppression, and remarkable preservation. The fulfillment has been before the eyes of the world through the centuries. To this day the Jews remain a distinct people, unamalgamated with other races. Probably more oppressed, more fervently hated, than any other people of history, they have endured the wrath and per-

secutions of their enemies through the ages.

These "Living Oracles" of God were at first committed to the Jews for safe-keeping. These writings contained the severest denunciations of their ways. They abounded in rebukes for their sins and unfaithfulness. There were many predictions of their destruction as a nation. It would have been only natural for the Jews to seek to rid themselves of such documents. But instead of doing so, age after age they guarded and preserved these Holy Writings with the most scrupulous care.

It is an extraordinary thing, passing all understanding or any other explanation than that of divine intervention, that the Jews, who killed the prophets and stoned them that were sent unto them, dared not touch the written records of their lives and their testimonies. Furthermore, instead of manifesting any animosity against these writings, they received them, accepted them, honoured them and revered them as the testimony sent by the Most High. The devotion which they displayed toward these Lively Oracles is without parallel among the nations. It is not natural; it is wholly supernatural.

No wonder is it, that the German marshal said to his emperor, "Sire, the Jews."

There is one book, and one alone, which takes in all the heights and depths of human existence. It deals with, and belongs to, the elemental things which can never grow old or out of date, with the sky and the wind, the sea and the earth, the growing things of the world, hunger and want, the sweetness and innocence of little children, the tears shed beside the grave. These are the common heritage of mankind.

Because it is occupied with these primal things, the Bible is the most heart-searching and profound book known to mankind. It does not trifle with human life, nor is it superficial in dealing with it. It approaches life on

the conviction that it is a serious and responsible business which involves the gravest issues of life, death and eternity. Beyond all other books, it appeals to man's conscience. It postulates that there is a great gulf fixed between right and wrong. It assumes that men are responsible beings, capable of the worst and the best. It makes plain the fact that the difference between righteousness and iniquity is the deepest difference in the world.

The Bible has to do with the deepest wound in human nature. It reaches down into the black pit of man's sin and consequent misery. It concerns itself with his darkest problems.

When Sir Walter Scott was on his deathbed, he urged his son-in-law to read to him. "What book shall I read?" he asked.

The dying man said: "There is only one book."

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| Ft. William           | CKPR 580 10:30 AM     |
|                       | FM-CKPR 94.3 10:30 AM |
| Ottawa                | CKOY 1310 10:30 AM    |
| Toronto               | CFRB 1010 10:30 AM    |
|                       | FM-CFRB 99.9 10:30 AM |
| Windsor               | CKLW 800 10:30 AM     |
| Prince Edward Island— |                       |
| Ch'lott'n             | CFCY 630 1:30 PM      |
| Quebec—               |                       |
| Montreal              | CKVL 980 8:00 AM      |
| Saskatchewan—         |                       |
| Regina                | CKCK 620 8:00 AM      |
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TO MY nephew, Stephen Marsh, I leave my Bible and all it contains." Outside of a few hundred dollars, this was the sole extent of the legacy left by the old lady to her careless nephew. Disappointed and angry, he threw the book, without opening it, into an old trunk. The money was soon spent. The indifferent young man, unable to keep a job, and ere long to get credit, was near starvation—and suicide. Then, opening the battered chest to see if there was anything that he might sell for food, he came across the old Bible, still unopened. Idly turning its pages he found a \$100 bill—and then another, and still another, until his search rewarded him with \$5,000.

It was not until then that the agitated, overjoyed man grasped the meaning of the words in the will, "the Bible and all that it contains."

For you, too, my friend, the Bible contains hidden treasure. Not bank notes, perhaps, but something better—



EWING GALLOWAY  
There is never a more advantageous time to inculcate the plan of salvation than in the plastic-like mind of the child.

# FIVE WAYS TO READ the Bible

peace of mind. A few people have fame, and a few have riches; but fewer still enjoy either. Yet everyone may have the Bible and all it offers; everyone may be made glad in the enjoyment of its abundance. It has a voice for all people, a message for all situations, a solution for all problems.

The above true story illustrates a tragic paradox—of starvation in the midst of plenty. I can hear Stephen Marsh saying, "Oh, if I had only opened Aunt's Bible earlier! If I had only gone through it! But the Bible was a book I never read!"

The paradox extends to the majority of people. While the Bible is a best seller, an amazing ignorance of most of its contents is one of the contradictions of this strange generation.

What is the explanation? Is the mere possession of a Bible in the home a kind of superstitious fetish? Is to possess one a sort of concession to general culture? An ideological mark that one is not a communist?

"My boy," said the bishop to a little fellow, "do you know your catechism?" "Sure!" replied the little man, "I know it all right. It's got two inkspots on the front cover, and the back cover's tore off. I'd know it anywhere." A slightly exaggerated picture, perhaps, of the average Canadian's or American's knowledge of the Book of books!

Why don't people read it? Here is

what they say, "It's too deep for the ordinary layman to understand. It requires specialized training," or "I'm too busy or too tired; I pay the preacher to do it for me, and give me the results on Sunday," or "It's a wonderful book, but since even modern preaching shows that it has lost a lot of its authority, I don't know how much to take or leave." Perhaps they are like the old Yorkshireman whose rector had patiently tried to teach him to read, so he could read the Bible. The rector was moved to a new parish, and it was a year before he saw his old parishioner again. How about his progress in reading? "Oh, I'm out of the Bible now and into the newspaper!" said he. All too many people have the idea that because the Bible is the world's oldest book its message is not of vital and current interest. Or, it's too dull and uninteresting. Perhaps they get this impression because the religion of those who claim to read it is so undynamic—because they do not read it aright.

These are the reasons given by the Stephen Marshes, who just don't bother

to read the book. The reason why so many think the Bible dry is that they have never bothered to wipe the dust off its covers.

A good deal depends upon *how* it is read. That is true of nearly any book, but the Bible must be admitted to be an *extraordinary* book—not only because modern science and history uniformly establish its accuracy, but because of what the infusion of its teachings has done and is still doing everywhere in human life and character. It has been demonstrated as true in the very areas of greatest attack upon it. This is true for this time and for all time, for truth is timeless. It must be more than a human production. It must be what it claims to be—a God-breathed revelation, the inspired Word of Life.

The one indispensable key to its reading is *sincerity*. Men have read it *skeptically*, as Gilbert West and Lord Lyttelton, to disprove it, but they were honest skeptics, and its truth made of them defenders of the faith. Men have read it *expecting it to be dry*, and have discovered in it unsuspected mines of absorbing human interest. Here is an attraction of which Bible lovers have said all too little. If they have been led to read the Bible by that human interest with which

By

Llewelyn A. Wilcox, Th.D

it is so packed, they will discover in it the divine inspiration that makes life inspiringly beautiful and victorious. Men have read it *idly*, and suddenly as they read "their spirits have been 'stabbed broad awake' as they have found it speaking right to them."

Bible reading will yield greater satisfaction if one reads fairly, open-mindedly, attentively. It must be confessed that the majority of church members read the Bible meagrely. I wonder if this is not to a large degree the fault of those who are supposed to be its stewards. How many preachers are Bible teachers? Or on how many Sabbaths do they impress upon their members that it is not the minister's responsibility only, but the *duty and privilege of every Christian* to read the Bible?

But it is not enough for the pastor to offer the Living Bread to his flock through his preaching once or twice a week. With food thus pre-masticated, as it were, Christians are not going to get very strong. They must be taught to eat for themselves, and *how* to eat; not only to read the Bible, but *how* to read it.

The Word is often referred to in its pages as spiritual food. (Jeremiah 15:16; Matthew 4:4.) Just as there is a science of eating for strength as well as for enjoyment, so there is a science of partaking of spiritual nourishment. One can eat, as many do, without any knowledge of vitamins, minerals, calories, or combinations, and keep himself *alive*, yet live far below par for lack of the knowledge of dietetic principles. That is like reading the Bible without knowing how.

What are some time-tested secrets of effective Bible reading? As basic to them all we have mentioned first *sincerity*.

You need not make hard work of it. If you consider it a stern duty, it will be a task. Come with expectancy. Approach it with the attitude, not of Martha, who felt that a job just had to be done; not mechanically or distractedly, but in the attitude of Mary, *quietly and receptively*. Give its voice a chance to speak to your heart. This is fundamental. To read it otherwise is scarcely more than a hurried scanning of the menu and calling it a meal. Read, whatever you read of it, *attentively*. Visualize as well as you can the scene and the characters. Let your imagination grasp it by re-reading the passage.

Come to your Bible reading *humbly, teachably and reverently* as did Mary, who sat at the feet of Jesus and drank in His words. "Listen" to its message, which is His message, as if it were the music of a divine Mendelssohn, and after a little you will find your own soul singing a nobler tune. When you do

that you will know the meaning of the Master's words, "If any man will do His will, he shall know." John 7:17. Spiritual things are "spiritually discerned." 1 Corinthians 2:14. You might as well try to eat without breathing as to read of the Spirit without submitting to His control.

The reason for not a little disappointment and failure in personal Bible reading is that it is engaged in haphazardly. That will bog practically any project down. You must have a plan. There are several methods:

1. Read the Bible *all the way through*, for the sake of what it will do for you, not for the sake of having done it. And certainly not for the sake of having done it in record time. I question very much the value of high-speed, long-distance, non-stop Bible-reading marathons. To read it through once a year may be of great help to seasoned Christians. I know an elderly invalid who used to read the Bible through as many as five times a year. How many times the Bible goes through you is far more important than how many times you go through the Bible.

2. Concentrate on one book, such as Genesis or Jonah or Ephesians. It is well to get its setting, its tone, its author, its keynote, its message for then and for today. After that you may pass to another book and read it carefully and slowly.

3. Read topically. One of the most interesting and helpful methods is a topical reading of some great Scriptural theme such as the atonement, the kingdom of God, the origin of evil, death and immortality, prayer. You will find entire chapters, almost whole books, and now and then a verse, which may be put together into a beautiful pattern. Akin to this is a study of the Bible's types and antitypes, symbols of prophecy. But remember as you compare scripture with scripture that the Bible is self-interpreting. (1 Corinthians 2:13; Isaiah 28:13; Daniel 9:2, 3, 20-23.)

4. Study it verse by verse or chapter by chapter, remembering that verse and chapter divisions were supplied by the translators.

5. Read devotionally (which is the simplest and perhaps the best method), continuing from yesterday's verses, searching for a personal message for yourself for today. You will find it—perhaps not in the first twenty verses, but in the first five. Stop there. Think about it. Pray for it. Underline the passage that strikes fire. Copy it and repeat it aloud. Take it with you out into the day's contacts and conflicts. Memorize a key text daily if at all possible. Thus in you "the Word is made flesh."

Where shall you begin your Bible

reading? If the Bible is new to you, *start with the Gospels*. These are brief biographies of the Living Word, whose redemption is the theme of all the Word (John 5:39; Luke 24:44), and gives it all its harmony. We worship not the Bible but Him whose message is in the Bible. Following in imagination the Man of Galilee from Bethlehem to Calvary, you cannot help learning to love Him and to give Him your devotion. The reading of His Word thereafter will be no task. It will be like the reading of a love letter.

To read the Bible effectively, one must peruse it not occasionally, but *regularly, daily!* Suppose we fed our bodies as we feed our souls. "I have esteemed the words of His mouth more than my necessary food," said one of earth's noblest characters. Job 23:12. If as our days so shall our strength be (Deuteronomy 33:25), we cannot afford to miss one day's rations. Be like the Bereans! (Acts 17:11.) Allow no exceptions. Reading the Bible will then become a habit. But let it never become mechanical.

Choose a time when the mind is clearest and the surroundings quietest. The first of the day and the last of the day—are they not the best for one's rendezvous with the Eternal?

Ponder the Bible in order to *put it into practice*. The Book of books is an operational manual. It is of no use to have a machine unless you know how to run it. No use to read a manual on constructing a house unless you carry out its instructions. "Be ye doers of the Word, and not hearers only, deceiving your own selves." James 1:22. (See also Romans 2:13.)



EWING GALLOWAY  
Nature is God's "other" Bible. In nature is seen the handiwork of the great Creator, fashioning all things for man's service and blessing.

THE name of Jack Dempsey was a familiar one to boxing fans of a decade or two ago. As a prize fighter, Dempsey reached the top, but the impression prevailed that he was anything but a gentleman. The fact is, I myself regarded him as a rather tough character—a mauler. But recently, in talking with a man who lived in his home and who was very intimately associated with him and acquainted with his home life, I was led to modify my views of the character of this man. Later I read the following item which still further led me to think more highly of him.

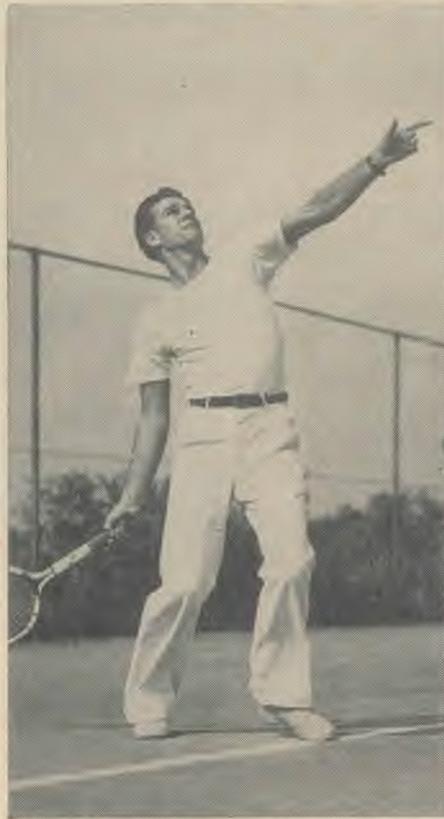
An enterprising cigarette firm sent an agent to Jack Dempsey asking for his recommendation of a certain brand of cigarettes. There was a tempting financial offer. Dempsey said, "You could not get me to sign that for ten times what you offer. I don't smoke cigarettes and never did. Do you think I am going to ask the thousands of young boys who read about me to take up cigarette smoking? If you had harmless candy or soda water, I wouldn't mind giving you a testimonial for nothing, but I won't sign your testimonial for cigarettes."

This raised Dempsey in my estimation and led me to regard him more highly, since more than 23,000 of the 150,000 American physicians were said to have given their signatures for a much less tempting sum, in some instances possibly for not more than a few packages of cigarettes. Testimonials can be purchased very reasonably from addicts.

Not long ago an article was written by one whose friend is an intimate acquaintance of Dempsey's, in which he tells us something additional of the habits of this man.

Dempsey was then about thirty-eight years of age. He was no longer a youth, but the writer, quoting his friend, says: "He is the youngest man for his years I ever saw. Young, I mean, in body and in spirit. Four years ago I spent eleven weeks with him in California. He was training. I lived close to him all that time. And I believe I know his habits as well as any man can. What impressed me then about him is what impresses me now—his perennial youthfulness. . . .

"In training he was like a boy, always up to some prank. He is just the same now. When he is sixty he will be the same old Jack. In the profession he



H. M. LAMBERT

Whether boxing, tennis or daily living, the health rules are the same.

followed there is not much play for character or personality. But I honestly believe if Dempsey had been anything else, an actor or a businessman or anything you choose, he would have been just as successful as he was in boxing.

"I asked, 'Do you think the ideas he has about living, keeping himself always in top-notch condition, eating the right foods, have anything to do with his disposition?'

"'Anything to do with it? Everything to do with it, I would say,' he replied. 'I lived with the man and I know I never saw anyone quite so careful of his living as Dempsey.'

"'What are some of his rules of health?' was my next question. He replied, 'Maybe the best way I can answer that question is to give them to you.

as nearly as I can in his own words. One day I asked him exactly what you have asked me, if he would outline his rules for healthful living. Then he gave me these ten rules, to which he told me he owes his own condition.

"His first rule is to *keep clean inside and outside*. His second rule is *sleep*—he insists upon eight or nine hours' sleep. He eats *two meals a day*, breakfast and dinner—no lunch. For breakfast he uses plenty of fruit, a boiled egg, toast, *no coffee*. For dinner he uses fruits, vegetables, salads, and milk. *He very seldom uses meat*. Next he says take enough *exercise*, but not too much. Walking he thinks is the best all-round exercise. He adds, Don't try to build muscle. *Build co-ordination and balance between physical and mental forces*, and with that balance will come physical condition and health. The next rule he gives is to *watch your mental attitude*. Dempsey believes that when a person is in normal health he is happy. When he begins to get grouchy, when he hates the sight of his work, when his friends displease him, when his food tastes flat, he is unhealthy. And the chances are that if his diet and exercise and sleep habits are right, what he needs is not medicine, but rest. The ninth rule is, *use plenty of water inside and outside*, but do not waterlog yourself by drinking an excess of water. The tenth is, *have yourself examined once a year by a competent physician* and do what he tells you to do. All of these are sensible rules, rules to follow not merely by athletes but by men of business, or in any profession.

"When he decided to return to boxing, he left Los Angeles, where he has a beautiful home, and went up into the Ventura mountains. There I met him. I was resting from an arduous business career in the city. So, having nothing else to do, I called upon the former champion the first day of his arrival. He had never seen me, but he was very cordial. Inside of a week we were friends. We have been friends ever since. I was curious to know just how a champion lived, just as you are curious now. So when he invited me to act as his manager, I accepted gladly, moved my quarters over to his camp and lived right with him.

"He started in hard work during the first week in camp. He didn't play with a gymnasium. He went out and worked.

By

D. H. KRESS, M.D.

He put on overalls, took a pick and shovel and went out and built roads, cut down trees, dug post holes through solid rock, mined and did the hardest kind of manual labour a man can do. And he was happy doing it. He did this for eleven weeks. Of course he boxed a little too and punched the bag, and went through the formal movements of an athlete in training. But mostly it was his manual labour and the care with which he ate that put him in condition, so that he came back, won his contest, and if there was honour in boxing, won back the world's championship title.

"Part of my job was to order food for the camp, so I know exactly what was on his table. We had a number of trainers and rubbers and other necessary characters to a training camp with us. For them we had to order a lot of meat. "Give them the meat," he would say, "and give me those fresh fruits and vegetables." And that is about the way his table rules went, he eating mostly fruits and vegetables and drinking plenty of milk, and his trainers consuming the traditional athlete's diet of meat. But of the lot Dempsey was by far the best conditioned, the strongest, the quickest, the happiest and the healthiest.

"Dempsey had the gift of an extraordinary body, true enough. But he cared for it as vigilantly as an invalid who has no energy to spare cares for his. And the reward for Dempsey has been perfect health at an age when most of the men of his profession have had to seek new professions—because they hadn't the youth nor the health to continue athletics."

It is just as important for a Christian to observe health rules in order to make possible the development of a righteous character as it is for an athlete to make a success of his profession. It is, in fact, impossible to make a success of the spiritual life without observing health rules. Prayer has its place, but if praying does not lead to the better observance of the laws of health, even prayer is in vain. It is impossible for an intemperate man, even if he is a man of prayer, to develop the virtue of patience.

Prayer for patience that does not lead one to become more temperate will not be answered. We have to be workers together with God. Our part is to remove obstacles and hindrances so that God can do for us what He desires. A noted writer said: "The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fail in perfecting Christian character."



## In Fear and Trembling

"Mummy, I won't! I just won't go up to bed alone!" declared the little daughter of the home in which I was a guest. "I'm afraid." The voice was husky with her fear.

"For shame!" The mother spoke impatiently and with some degree of anger. "I don't know what to do with you, Patty, you are afraid of everything. Jane is younger than you, and *she* isn't afraid of anything. She went into the hospital without a protest."

"Please come with me, Mummy, please come," pleaded the little girl.

"I'll do nothing of the sort," declared her mother. "You must be broken of this nonsense. What are you frightened of, anyway?" The mother was plainly harassed.

"I don't know, Mummy, I don't know!" answered Patty tearfully.

"But you *must* know," insisted her mother. "Now tell me. We are going to have this straightened out right now. Tell me what frightens you."

"Oh, just — just *things*," sobbed Patty. I could endure it no longer. Hastily allying myself with the Fools-Rush-In Club, I volunteered, "I would love to go up with Patty, because I have a new story I am just aching to tell her."

Mrs. Irwin's expression said, "This is merely postponing settling the matter," but she made no audible objection as I took the trembling little hand in mine to accompany Patty upstairs.

"Will you be going downstairs when you have told me the story?" asked Patty fearfully.

"Not until you can spare me," I replied.

We chatted happily while the preliminaries were being attended to. "Now your prayer," I suggested. Obediently she knelt and repeated her little, "Now I lay me."

"Lovely little prayer, Patty," I commented. "It's the same one I used to say a very long time ago."

"I don't like the part, 'If I should die,'" she said slowly.

"Well, Patty," I replied, "you have been kept safe hundreds and hundreds of nights, and you haven't died even once, have you? But maybe you would like another prayer better. I'll tell you one, and if Mummy agrees, I'll teach it

to you tomorrow. This prayer tells about a kind shepherd."

Then I talked to her of shepherds and their sheep, and compared the kind shepherd to the loving heavenly Father, keeping watchful care over His children. Quite relaxed, she listened to the little prayer I had taught my own children:

"Jesus, tender Shepherd, hear me,

Bless Thy little lamb tonight;

Through the darkness, be Thou near me;

Watch my sleep till morning light."

"Before I tuck you in, Patty, let's turn on the light and take a good look around your beautiful room," I said. "How nice it is that you have moved into this big house, where you and Jane have a room to yourselves. Oh, see your lovely closet, divided into two parts, one for each of you. This is your side, painted pink — I see your coat hanging here; and I suppose the blue side is Jane's."

"Yes, we like it that way. Nanty, I don't think Jane is old enough yet to be afraid, do you?" Patty asked hopefully.

"Maybe not," I replied. "Oh, here's a flashlight. Mummy had to keep boxes under the beds in the small house. I don't suppose she does that in this house. Let's look, though. Not a thing! Now, we'll turn out the light and see which of us has the best memory."

Taking turns, we reviewed the furnishings of the room, occasionally switching on the light to settle a minor difference of opinion.

At last, with a quivering little sigh, Patty settled down among her pillows and declared happily, "I can spare you now, Nanty."

Next evening I did not wait to make an issue of the going-to-bed question. "Ready for bed, Patty?" I asked. "We had such fun last night. But I can't stay long tonight; I am going to see Jane."

We didn't explore hidden corners this time, but I managed to push Patty's shoe under the bed from where she had to retrieve it, and I had placed her pajamas on the most obscure hook in closet. There was nothing in the room now around which Patty could build fears, and soon she said, smiling, "I can spare you, Nanty." — Ida M. Haliburton, in *National Kindergarten Association*.



# The DOCTOR'S VOICE



Send your health queries to the Doctor's Voice,  
Box 398, Oshawa, Ont.

## Constipation

**Question:** I have been a dyspeptic and "constipated" for some eight or nine years. I have been told over and over by my doctor that I am "organically perfect." As laxatives, I use liver salts, eat oatmeal and all-bran for every breakfast, besides as "a help" milk of magnesia tablets at bedtime; but I still have to take self-administered enemas occasionally to relieve irritation in the solar plexus.

I smoke three pipes of tobacco each day. I eat one egg, no fatty foods, very small portions of vegetables, cheese occasionally and often salted (watered) herring, and in small amounts pastries, tarts, pies and jams. In fruits I eat tomatoes, apricots tinned or dried, and considerable amounts of tinned orange juice.

Would light snacks and the exclusion of hearty meals be more helpful? Will you kindly advise.

**ANSWER:** Laxatives such as liver salts, milk of magnesia, and even all-bran tend to impair the ability of the bowel to respond to normal stimulation, and therefore are best avoided. Enemas are irritating to the bowel, even when plain tap water is used. A saline enema (one teaspoon salt per pint of water) is least objectionable.

Concentrated foods such as fish and cheese are somewhat constipating. You would no doubt be improved if you used fruit and vegetables more freely in your diet. Pastries and jams could well be restricted to just the odd occasion. Honey is preferable to jam. Drink two or three glasses of water between meals.

There should be five to six hours between meals, and solid food should not be eaten more than three times daily.

You would be wise to discontinue the use of tobacco. Cocoa hinders digestion somewhat. Postum or just plain water is preferable.

## Foods for a Nursing Mother

**Question:** What foods should a nursing mother avoid, and what foods should she have plenty of?

If the mother is constipated, could this be the cause of the baby's becoming constipated too?

**ANSWER:** During pregnancy and lactation protein requirements are increased. Whole milk, or skim milk if one is overweight, cottage cheese, legumes, nuts and eggs (not more than one egg a day) would adequately supply these needs. Cakes, pastries, soft drinks, tea, coffee, spices, vinegar, tobacco, and laxatives such as cascara are best avoided. If adults eat plenty of fresh fruits and vegetables and drink water freely between meals, constipation is rarely a problem. Infants sometimes require small amounts of Karo added to their daily formula for its laxative action. A baby should have water between feedings at least four times daily.

## Canker Sores

**Question:** I have had canker sores in my mouth for eight years. Could it be that I am allergic to some food? If so, how am I to know what it is?

**ANSWER:** Canker sores are usually attributed to allergy to food. Black walnuts are a common offender. Other foods more commonly involved are pork products, shellfish, eggs, milk, wheat. Skin tests are not too reliable. The particular foods men-

tioned could be eliminated from the diet and added one at a time at four-day intervals. This method could be extended to include other foods if necessary. Allergy is more likely to affect one if he is over-tired or emotionally upset, or if too many different foods are eaten at one meal. Late evening meals with rich food would be most likely to cause the trouble. Pork and shellfish are best omitted from the diet in any case.

## Halitosis

**Question:** What is the cause of bad breath, and its cure?

**ANSWER:** Bad breath is usually thought of as a disorder of digestion. For instance, eating late at night, eating too many varieties at one meal, especially when overtired, or eating too freely of fats might be the cause. Someone has stated that if fats are eaten to excess or improperly digested they become rancid and are exhaled on the breath. Another frequent cause of bad breath is pyorrhea or other dental disorders such as decayed teeth. Pyorrhea is thought to be due to lack of vitamins B and C in the diet. B is found in whole-grain products, legumes, and nuts. Vitamin C in citrus fruits, tomatoes, and berries in season.

## Copper Wrist Bands

**Question:** I am an electrician and am often called upon to fit copper wrist bands upon people with arthritis. Is there any virtue in this?

**ANSWER:** There is no virtue that I know of.