



Greetings

SPECIAL HOLIDAY NUMBER
of "OUR TIMES"



Christmas lights in Trafalgar Square.

Keystone

Making the Most of CHRISTMAS

✻ It is now many years since the powerful pen of that well-loved author and social reformer, Charles Dickens, produced the famous classic, *A Christmas Carol*.

In this little book, with the perhaps pardonable aid of some "super-natural" agencies, Dickens brings two characters into striking contrast. The first is the exceptionally miserly and mean-spirited Ebenezer Scrooge, who has no time for social occasions, least of all for Christmas—considering it an incredibly foolish waste of time and money. In his opinion, as he drastically termed it, Christmas was definitely "a humbug."

The other character is Scrooge's solitary and

By Ernest Cox

much-oppressed employee, Thomas Cratchit. He is a conscientious but impecunious clerk, bravely facing the perpetual problem of how to make a desperately small pay-packet support an uncomfortably large family. Cratchit is all too well aware that the advent of the festive season will aggravate rather than diminish his difficulties. But, in spite of having very little money, he is determined that his loved ones, for this one day, shall enjoy very much happiness. He intends, with them, to bid this hard world defiance, and "to make the most" of Christmas.

HEARTY CHRISTMAS GREETINGS FROM THE EDITOR

With that consummate literary skill which is often allied to a large-hearted compassion for human foibles, Dickens describes what is really the truly startling "conversion" of the objectionable Scrooge from his miserable meanness to the new-found delights of Christmas cheer. On the morning of his moral awakening, which happens to be Christmas day, the hitherto decrepit old miser feels himself now amazingly light of foot and heart, and indulges a surprising jocularity of manner. With an almost boyish alacrity he insists on dispatching a more than ample main dish for the astonished Cratchits' Christmas dinner, and, contrary to all expectations, later delights his nephew's family by becoming the "life and soul" of their Christmas party. Scrooge the unapproachable and the avaricious has somehow been transformed, overnight, into Scrooge the popular and the beloved. By a means somewhat suspect, but obviously effective, he has at last learned how "to make the most" of Christmas.

A SURER GUIDE

Of course, it is not recommended that, either dreaming or waking, we should also seek the company of Scrooge's phantom visitors, however benign may have been their intention. There is no need for us to explore the realms of either phantasy or fiction in order to learn how to make the most of Christmas. A far safer and surer guide is to be found in the Scriptures of truth.

Nor need we concede that Christmas is just an early Victorian creation, finding its highest expression in romantically crinolined ladies escorted by rather pompous and top-hatted gallants, against a background of careering stage-coaches and glistening snow. Christmas involves far more than that, pleasing and faintly nostalgic as such a setting may be.

Christmas is nearly two thousand years old. Its essential ideals of peace, joy, and heartfelt praise to God, were first announced when the unscrupulous Herod terrified the Jews, and the mad Augustus proclaimed himself a divinity in imperial Rome.

In order really to make the most of Christmas, we should take due note of its authentic origins rather than being just engrossed in its later developments. Seasonable greetings, card exchanges, and family festivities, though innocent and enjoyable in themselves, are but the natural accretions to Christmas which the passing ages have produced.

The first promise of Christmas is recorded in the Book of Genesis, when Adam and Eve stood guiltily before their Maker. It was far from being a happy occasion. They had just tragically betrayed the trust reposed in them by their flagrant disobedience to a simple divine command. Their sorrow, however, was turned into joy when the Lord immediately promised that the Seed of the woman (or Christ) would eventually come to turn tragic defeat into glorious victory. (Gen. 3:15.)

As time went on, the Lord's prophets gave an increasingly clear revelation as to what manner of person the coming Deliverer would be. And as the predictions became more frequent and precise, so the spirit and ideals of Christmas gradually began to take shape.

For the promise made by God to Eve, was, in effect, repeated to Abraham. (Gen. 12:1-3.) Mention of it was also made by Jacob, Moses, and Balaam, while we have many more details from David, and much enlightenment from the Gospel-prophet, Isaiah.

It may not indeed be always sufficiently realized that when, at the birth of our Lord, the angels proclaimed the familiar Christmas message of



Youthful carollers recall the angels' song. Keystone

"Glory to God in the highest, and on earth peace, good will toward men," they were not just announcing something new, but were rather summarizing the spiritual preparation of bygone generations for the long-awaited Nativity.

(Continued on page 16.)



By B. Plockhorst

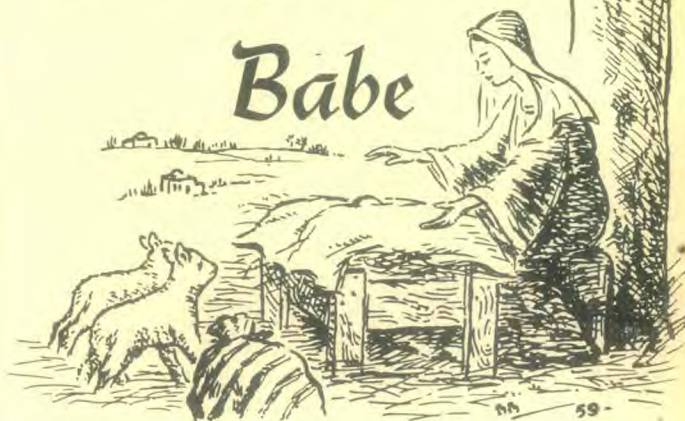
Hanfstaengl

The holy family.

☩ MOST mothers, to say nothing about fathers, exhibit considerable parental pride about their new-born babes. I heard the other day about a young man to whom I was introduced when in Canada some two years ago, and who then had two sweet little girls, being presented by his wife with a son. She phoned him from the hospital to tell him to come and bring them home. Saying "cheerio" to the folk with whom he worked, he was just about to step into his car when he turned back and said to them, "You know, it isn't every day a father goes to bring a son home." Needless to say, his fellow-workers were highly amused.

Undoubtedly, the mother of our Lord had good reason, in spite of all the adverse circumstances that surrounded His birth, for great rejoicing. To begin with she knew beforehand that she was going to give birth to a Son, for was it not written in the Scriptures, and had it not been confirmed by the angel who appeared to Joseph in a dream,

Mary and Her Precious Babe



"Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us"? Matt. 1:23.

HOPE OF EVERY MOTHER IN ISRAEL

It was the hope of every mother in Israel that she should be the one who would fulfil the promise made to the first parents of the human race, viz., the "Seed" of the woman shall "bruise" the serpent's "head." Gen. 3:15. It fell to Mary's lot nearly two thousand years ago to be so honoured by God. The angel Gabriel was specially sent to her with the delightful greeting, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." When the salutation awakened fear in her the angel continued: "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Luke 1:28-33.

By A. B. Cheesbrough

Unfortunately the Roman Catholic Church has so misinterpreted the references to Mary in the Gospel story as to exalt her as a Co-advocate with Jesus Christ. Their adoration of and prayers to Mary amount to idolatry, and such worship has rightly been termed Mariolatry. We do well, therefore, to examine the scriptural relationship of the mother to the Son of God. It is possible to be carried away by beautiful music and the singing of "Ave Maria," and "Ora Pro Nobis" and fail to test the teachings of that church concerning Mary by the Word of God.

"Search the Scriptures," was the test the Saviour constantly urged, and when we turn to the Word of God we read categorically, "For there is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all." 1 Tim. 2:5. That "all" definitely included Mary. Far from being associated with Jesus in offering salvation to men she also stood in need of it.

MARY NOT IMMACULATE

The dogma that Mary was immaculate in her conception, that is without original sin, is wholly without foundation in the Bible. Indeed, it was not accepted officially by the Roman church until 1854. It was on December 8, 1854, that Pope Pius IX, after having been requested to say whether the church should believe and teach that the mother of God, the holy virgin Mary, was immaculate, and twice saying that he did not know, finally said, "Yes, there is no salvation to those who do not believe this dogma."

It has been the boast of the Roman church that it teaches what the fathers believed; that it was the apostolic church. But what did the apostolic church believe? Read Acts 4:10-12. "There is none other name under heaven given among men, whereby we must be saved." It is at "the name of Jesus" that "every knee should bow" (Phil. 2:10), not Mary's.

We do not belittle the high honour God bestowed upon her, by pointing out that she, like us, felt the need of salvation. When Elizabeth spoke of her as "the mother of my Lord," Mary said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

At the First International Congress of Christ the King, Bishop Fulton J. Sheen of New York said: "The conversion of Islam may well be affected by bringing Moslems to a reverence and love for the blessed mother." Much publicity is given to the indulgences, privileges, and spiritual favours which the Sovereign Pontiffs have granted down the ages to the Lateran Basilica and to the

faithful which enter therein to pray to and venerate the Virgin Mother of God whose miraculous and illustrious picture has been preserved there for centuries. But how contrary this is to the plain teachings of the Master, "Come unto Me, . . . and I will give you rest." So this Christmas, let us, like Mary, magnify the Lord.

It is Christ who is our "merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17. He needs not the pleadings of Mary now, any more than He did at Cana of Galilee when He had gently to rebuke her overhasty demand, "What have I to do with thee? Mine hour is not yet come." John 2:4. To be truly apostolic we must exalt Christ, not Mary, for "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. It is the goodness of God in giving Christ that leads to repentance and it is He alone who now offers forgiveness to a perishing world. Whosoever believes in Him need not perish, but may have everlasting life. That is the true meaning of Christmas and to accept it and rejoice in it is the best way to celebrate it.



By C. Daalsgard

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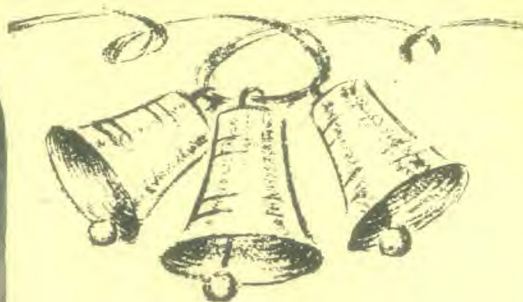
Mary presents the Child Jesus in the temple.



By Irlam Briggs

A. R. Mowbray & Co.

The kindly carpenter.



The Crowning Virtue of Christmas

☪ THERE is no doubt Joseph was shocked and saddened when he discovered the condition of his loved one. Her virginity, it seemed, had been violated. It was evident that this lovely daughter of royal ancestry, with whom he was deeply in love, and whom he intended soon to marry, was about to become a mother.

Quite obviously something must have happened during a recent visit to her cousin Elizabeth from whom she had just returned.

In such a circumstance love will often turn to hate, and an irreparable rift will blight for ever the tender dreams and blessed prospects of two young hearts.

But Joseph, the carpenter, had nothing but kindly compassion in his heart for Mary.

Any young woman, betrothed as Mary was, and who was guilty of unfaithfulness, could be severely punished. In Egypt at that time she could be condemned to lose her nose. Her Persian counterpart was further mutilated by the loss not only

of her nose, but also of her ears. In Judea, the home of Joseph and Mary, capital punishment by stoning was decreed for the guilty one.

The Mosaic laws pertaining to adultery seem harsh and brutal by present standards, for moral irregularity evokes little concern today. It is so widespread and commonplace. Nowadays, both betrothal and marriage have been shorn of their sanctity; wedding vows are disregarded; and that which God designed to be holy wedlock, is more and more looked upon simply as an experiment, to be abandoned if it presents too many real problems.

KINDLINESS OF JOSEPH

Thus it is that one of the heart-warming features of that first Christmas story is the kindness of Joseph. As a character in the Christian scene, Joseph is not given the prominence of others. The record concerning him is very brief, yet it is sufficient to set him forth as one who was outstanding for tender-hearted benevolence.

We cannot doubt that Mary tried to explain things to him. It was not unfaithfulness that caused her condition, she affirmed, but a miraculous act of God. She told of the angel Gabriel's visit, and repeated his staggering message that she, the humble and obscure Mary, had been chosen to be the mother of Jesus, the Saviour of the world.

We can well imagine, and understand, Joseph's initial incredulity. Aware of the disgrace and penalty for moral indiscretion, might it not be that Mary was merely striving to save herself, and that her explanation was simply a pious fabrication? Mary's fervent sincerity did not immediately avail. Joseph was by no means convinced, for her story was altogether so unlikely.

But he was a kind man. (Matt. 1:19.) Shocked and saddened though he must have been, and deeply grieved that plans for marriage now would have to be abandoned, he was nevertheless prepared to do all he could to shield Mary from shame. His conquering kindness subdued what in many would have been a prompt and vehement reaction—that of publicizing her fault, and demanding appropriate punishment.

The simple record says that Joseph was "not willing to make her a public example;" and that he was therefore "minded to put her away privily."

THE STUPENDOUS TRUTH

His kindness was speedily rewarded. For even "while he thought on these things, behold, the angel of the Lord appeared unto him in a dream,

By R. D. Vine

saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins." Matt. 1:20, 21.

Joseph was glad and overjoyed to have his doubts removed. Assured now of the true nature of things, and as practical evidence of his belief, he lost no time in marrying Mary. (Matt. 1:24.) Thus it became his privilege to fulfil the honoured rôle of our Saviour's earthly father.

We really know very little about Joseph except the details of his ancestry and the fact that he was a carpenter. But we do know he was kind and

tender-hearted. In being such, he set an example and manifested a spirit that is urgently needed in the world today.

A CARDINAL VIRTUE

Kindness is a cardinal Christian virtue. Regarded by certain modern philosophies as effete and decadent, it is set forth in Scripture as one of the basic elements of a mature spiritual experience. Peter's second epistle lists these elements, beginning with faith, and ending with brotherly kindness and love. (2 Peter 1:5-7.)

It is so easy to aspire to the heights of respectability, and even to profess Christianity, and yet to lack kindness. In all the annals of history, few have been more cruel, more bitter, more intolerant, than many who have firmly avowed their devotion to the cause of God.

RELIGION WITHOUT KINDNESS

Toward the end of His ministry, Jesus had occasion to pause on the hills overlooking Jerusalem, and to utter the heart-throbbing lament: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt. 23:37.

Jerusalem cruelly dealt with God's messengers, though firmly avowing faith in Jehovah. The element of kindness was virtually unknown. Pharisees and Saducees were so religious as to be highly esteemed by those to whom they ministered, yet they cruelly killed the Son of God. They were strangers to "the sincere milk of human kindness." They doubtless regarded kindness as opposed to positive religious fervour, and perhaps condemned it as subversive of the true spirit of evangelism.

Such, of course, could not be farther from the truth. Not a man's zeal, ability, accomplishments, scholastic standing, position, or profession, are the standards that will influence the final judgment. But his kindness, and those associated virtues that, altogether, make a true gentleman or lady.

INSPIRED REMINDERS

"Be ye kind one to another, tender-hearted, forgiving one another," was Paul's reminder to the Christians at Ephesus. (Eph. 4:32.) And he earlier reminded the believers in Corinth that "love suffereth long, and is kind." 1 Cor. 13:4.

(Continued on page 16.)

GOD'S GLORY not

GLUTTONY

By J. A. McMillan



Fox Photos

☛ SPENSER speaks of this sin as "loathsome gluttony." There is something peculiarly repulsive in a human being, gorging himself with food beyond the requirements of the body.

The great ethnic religions have all given recognition to the physical as well as the spiritual duties of man. Judaism, Islam, and Christianity have each stressed the value of abstaining from harmful indulgences, and certain articles of food were and are forbidden in the discipline of the various religions of the world.

But it is not the denial of certain specific items of diet that comes within the sin of gluttony, but the over-indulgence of good food taken in excess of bodily needs. The overall principle that governs the Christian is stated thus by Paul, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

With the wave of prosperity that has flooded the country since the end of the second world war, the possibility of overeating has come within the reach of most people in Britain, and many are falling into the intemperance of partaking of rich foods far in excess of their needs. It should be kept in mind that we live on about one-third of what we eat, the doctor lives on another third, and the undertaker lives on the other third. This is a humorous way of saying that we eat too much, too often, or in other words that all too frequently we dig our graves with our teeth.

Temperance is one of the fruits of the Spirit and one of the Christian graces. (Gal. 5:23; 2 Peter 1:6.) Another word for this is "self-control," which implies not merely abstention from that which is harmful, but a moderate use of that which is beneficial. The apostle wrote to the early Christians, "Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul." 1 Peter 2:11, R.V. Gluttony is not compatible with spiritual development. Self-control will be exercised by the Christian who is endeavouring to follow his Master in the path of self-denial.

This does not mean that the Christian will be an ascetic or that his outlook will be gloomy or sombre in introspection. Our Lord was a buoyant and cheerful soul. Jesus enjoyed the social hour and the hospitality of wealthy friends, but He never abused the principle of eating and drinking to the glory of God. (Luke 7:36-50.)

It should be borne in mind that body and soul are so correlated that anything that injures the one affects the other. An overloaded stomach often causes mental depression with consequent misery to family and business relations. The beloved John was inspired to write, "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2, R.V.

Here is an excellent definition of true temperance, which embraces much more than that word is usually thought to do:

"True temperance teaches us to dispense entirely with everything hurtful, and to use judiciously that which is healthful. There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny. The appetite should ever be in subjection to the

moral and intellectual powers. The body should be servant to the mind, and not the mind to the body."—*Patriarchs and Prophets*, page 562.

Health and happiness are God's gifts to mankind, and they should not be squandered through gluttony and intemperance. While none of us can eat his way into heaven, it is possible to lose much of heavenly peace and joy by wrong habits of eating and drinking.

AVOID EXTREMES

Mankind tends to go to extremes. One man will deny the legitimate demands of the body, erroneously thinking that his abstemiousness commends him to God. (1 Cor. 8:8.) Another will go to the opposite extreme, proclaiming his liberty to eat anything and everything and denying the principle that since the body is the temple of God's Spirit, a man is under obligation to glorify God in his body and in his spirit, both of which are God's. (1 Cor. 6:20.)

The balanced and intelligent Christian will avoid these extremes, heeding the appeal of the apostle. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Rom. 12:1, 2, R.V.

The Scriptures afford many examples of men who sacrificed principle on the altar of appetite. The ancient Israelites are a case in point. The record states, "Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." 1 Cor. 10:5-7, R.V. Gluttony, in the experience of Israel, was a prelude to the grossest immorality.

The Daily Express of July 25, 1959, carried a quotation from Dr. W. F. Anderson, consultant physician at a Scottish old people's health centre, as follows: "Fat men do not usually live to a ripe old age. In fact, fat men over sixty are seldom healthy and are prone to diseases to the cerebral

and coronary arteries." It is a well-known saying among insurance men that "the longer the waist-line, the shorter the life-line." While it would be slanderous to suggest that fat people eat more than thin people, it is nevertheless true to say that we cannot put on weight without putting in more food than the body needs or that work and exercise demand.

APPETITE AND THE FALL

But the deadly sin of gluttony has a deeper significance than that of merely putting on weight or shortening the life expectancy. One of the first tests that came to our primal ancestors was on appetite. As the serpent tempted Eve, he said, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Eve's reaction was swift and decisive. "And when the woman saw that the tree was good for food, and that it was a delight to the eyes, . . . she took of the fruit thereof, and did eat." Gen. 3:5, 6, R.V. The indulgence of appetite is therefore closely bound up with the derangement of the human race.

Four thousand years later, the Son of man was subjected to the same test, but under very different circumstances. Eve had been surrounded with the fruits of "every tree of the garden" and had no need to gratify her hunger. Jesus was "fasting alone in the desert" and "He afterward hungered" when Satan, that old serpent called the devil, came to Him with the suggestion, "If Thou art the Son of God, command that these stones become bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:2-4, R.V.

Here is a clear enunciation of principle. Man is more than animal, he is human. He is more than body, he is soul. His physical appetites must be controlled and governed by the Word of God. He is a free moral agent, but his freedom is liberty, not licence. The Old Testament philosopher expresses the need for restraint in the following quaint language:

"Consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite." Prov. 23:1

And his beatitude is still timely: "Blessed art thou, O land, when thy king is a free man, and thy princes eat in due season, for strength, and not for drunkenness!" Eccles. 10:17, R.V. (margin).

The Seven Deadly Sins.—6



Keystone

The Christmas lights go on in Zurich, Switzerland.

☞ It was during a children's meeting and the speaker, a grey-haired, erstwhile school-teacher, obviously still "had a way" with children. They were every one completely enthralled.

"Now suppose," she began, "that you went into a dark, untidy room. What would be the first thing that you would do? The ashes are spilling out of the grate. The table is still covered with dirty crockery. Every chair has something lying on it or festooned over it. The windows are dirty. The cushions hang untidily. The pictures are crooked. Drawers are open and their rummaged contents bulge and overflow. There is no flat surface that is not littered. How would you begin? Where would you start? What *would* be the first thing you would do to help make that room fit to live in?"

Urgent hands shot up impulsively.

"Clear the table."

"Push the stuff back into the drawers and shut them."

"Straighten the curtains and empty the chairs."

"Clear the ashes out of the grate."

"Put away whatever's lying around."

"Sweep."

"Dust."

At last it seemed that there was nothing else they could do.

But still the grey head shook negatively. What *was* that first thing that they had forgotten, without which indeed, at least so this old lady said, they could neither sweep, dust, clear out grates, make fires, nor do any other thing?

Then, as though he had been biding his time, up spoke a little fellow from the back row.

"Turn on the light."

Ah, now we had the right answer.

Almost indignantly his fellow-listeners turned on him. As though *they* couldn't have thought of that!

But they hadn't. There it was, however.

They couldn't

TURN

ON

THE

—of course

they couldn't

—either sweep, dust, polish, or tidy up without the light, and the room was dark

—remember?

Like our world, their guest told them, our dark, untidy world, untidy with greed and laziness, selfishness and hate and anger, and the first thing we have to do to begin putting things right in our dark, untidy world is exactly the same as in that dark, untidy room, "Turn on the light."

They looked as though they understood, those children, and they certainly sang as though they understood.

*"Jesus bids us shine
With a pure, clear light,
Like a little candle
Burning in the night:
In the world is darkness,
So we must shine,
You in your small corner,
And I in mine."*

The question is, do we?

"Light is come into the world," cried the apostle John, and thanks be, ever since that time, as indeed throughout all the ages, there have always been those who have kept that light burn-

ing, proud to be His torch-bearers and stewards of the manifold grace of God.

But how about us ourselves in this year 1959?

Do we give light to all around or do we hide our candles under a bushel, to use Jesus' own expression?

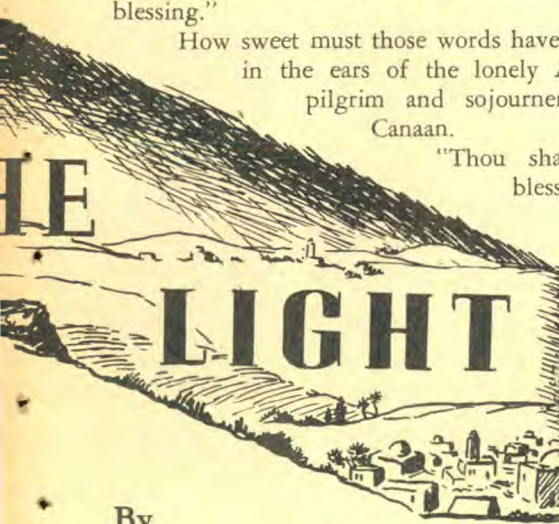
Some of us are so very much absorbed in our own problems that we have no eyes for any need except our own. We ourselves loom so big that there are left very few chinks through which our light can shine. On the other hand we may be good-hearted enough, but just cheerfully, lazily, thoughtlessly neglectful. Unhappily the result, in terms of blessing to others, is pretty much the same, nil.

"THOU SHALT BE A BLESSING"

There is no sweeter promise in the whole of the Sacred Book than that two-fold benison made to His friend Abraham. It is recorded there in Genesis, chapter twelve and verse two. "I will bless thee," the Lord said, "and thou shalt be a blessing."

How sweet must those words have sounded in the ears of the lonely Abraham, pilgrim and sojourner in far Canaan.

"Thou shalt be a blessing."



By
Mary J. Vine

He would not always be a stranger then. He would have friends. He would be respected and beloved.

Deep within we all long for the same experience.

May we have it?

We certainly may, and apparently it is easy, as easy as "turning on the light." We may not be able to "sing like angels." We may not be able to "preach like Paul." Nevertheless, the good Word tells us that our light can "break forth as

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TOP.—A young patient gives Santa Claus a quick check-up as he hastens on his rounds.

MIDDLE.— Father Christmas unloads his bags of presents at a London hospital.

LOWER.— Barbara Kelly brings Christmas cheer to a smiling patient.



Fox Photos

Keystone

the morning," and the measures set forth for the accomplishment of that illumination are not outside the scope of any of us, for there is always someone in more difficulty than ourselves, no matter how hard we may feel is our situation.

"Is not this the fast that I have chosen," God says in the fifty-eighth chapter of Isaiah, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that ye bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? . . . And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, . . . and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Could words possibly portray a more complete picture of happy satisfaction? And it can be ours. Let's enjoy some of it this Christmas-time.

Anyone who has ever done any voluntary solicitation for any charitable organization knows that inevitably he will meet someone who will say that this should all be handled by the Government, that in a Welfare State there is no need for charity of any kind. I know. Over the years I have often been told that I am wasting my time.

HOW YOU CAN HELP

One group of modern Dorcases recently approached a branch of the Welfare Service of the London County Council, asking if they might be of any help to the thousands of physically handicapped in their care, and from the L.C.C.'s headquarters came one of their kindly secretaries to tell them what exactly was their need. True, the Welfare State was providing, but with their funds stretched to the limit, they could still only provide absolute necessities. They couldn't undertake to provide hot water bottles for cold nights, electric blankets, warm rugs for crippled limbs, soft cushions, warm underwear, thick socks and stockings, comfortable night wear, radios for the lonely, kitchen equipment that would minimize the risk of accidents, convector heaters, knitting machines. It looked a pretty formidable list. But those good women went back to their churches, set to work, and within a very little while there was gathered such a bounteous collection of comforts as surpassed even the donors' expectations. What was most surprising, however, was that *never before*

had the good people in the Welfare Department received such an offer of help.

There are always channels of service for those who will. With every one of those gifts went a message of good will from the church company from which it came, a speaking reminder that there are still those in the world who care.

Perhaps we are in a position where we can start something akin to that in our own community. If so, let's "get on with it."

But if not—and in any case—

MAKE THE OLD FOLK HAPPY

For many Christmases we enjoyed being "home" to a large group of our family, and not the least happy among us were three dear grandparents. Then, suddenly, all in one year, they were not there any more. They were gone. It is comforting to remember that that last Christmas was as joyful for them as for us, to recall their child-like joy in their presents, their glad satisfaction in our appreciation of their gifts to us and our pleasure in their company, and to know that they felt looked-after and content.

But though they are gone, there are others. There is old Mrs. Butler up the road. Her one daughter has preceded her over the great divide, and she could scarcely be more alone.

Mary Jennings and her young husband had hoped to spend their first Christmas day happily together last Christmas, but then Denis had to work, and it promised to be as quiet and lonesome a Christmas day as Mary had ever spent. She might well have sat down and felt "robbed." But not Mary. She phoned up the minister of her church and asked him if there was any one of his parishioners whom he knew would surely be on their own and glad to see her, and of course there was. Therefore it happened that frail little Mrs. Howard, over eighty, and just settling down to another long and lonesome day, suddenly opened her door to a vision of youth and beauty, and enjoyed such a happy day that she will remember it for the rest of her life, firelight glowing on bronzed chrysanthemums, dainty dinner, Christmas pudding and all, to say nothing of Mary's blessed companionship. But who can say whose day was the happier and who had benefited the most? There are no story-tellers to compare with those who have been long by the way, and there are no riches so worth the sharing as those of long and ripe experience.

A parcel arrived at a children's home. Inside was a delightful variety of Christmas gifts, dolls' dresses, all carefully hand-sewn, face cloths, pretty

handkerchiefs, pencils made up in the shape of umbrellas.

Who sent the parcel?

It didn't say. There was just a note inside which said simply, "In memory of Ian."

Perhaps it came from Ian's mother. If so it was a beautiful way to perpetuate her boy's memory, and it was a wonderful way to make up for her own loss.

HELP SOMEONE!

Have we lost dear ones? I know of a ward in a hospital where visitors are very few and old faces turn wistfully when laughter and kind voices come from the beds beside or from the other side of the ward. We could do something about them this Christmas.

One man I heard of lost his dog, a dear old shaggy companion whom he missed pathetically. He could never now train another dog to be to him all that Pal had been. So, what did he do? He had once read of another old-age pensioner who couldn't afford to renew his dog's licence, and the pathos of this story had stayed at the back of his mind, worrying him. He, himself, didn't know anyone such, but he knew where poor souls in that state of poverty would certainly go. So he went to the P.D.S.A. and told them he would like to license someone else's faithful companion if they were in such straits they couldn't do it themselves, and every year some dear old Four-legs has been relieved because of this gentleman's kindness.

*We cannot do everything,
But we can do something.
And what we can do,
We ought to do.*

Shall we say that, by the grace of God, we will do it?

Almost two thousand years ago now God was made manifest in the flesh in the priceless gift of His dear Son. Great kings bearing precious gifts came and knelt before Him in awe and wonder; the rough shepherds brought the firstlings of their flocks. You and I will do one of two things this Christmas season. We shall either magnify that gift or minimize it. If we share it we shall magnify it. If we hoard our pleasure to ourselves, we shall minimize it, and that would be denying ourselves as well as others.

By all the means we know let us "turn on the light" this Christmas-time.

"Oh brother man, fold to thy heart thy brother!

*Where pity dwells the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.*

*"Follow with reverent steps the great example
Of Him whose holy work was doing good;
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude."*

Christ Is Born

By Stanley Combridge



A star-lit sky, a baby's cry,
And angel hosts an anthem sing:
A mother's prayer, a mother's care,
Within a stable, born—a King.
No shepherds sleep but watchful keep,
Their sheep in pastures safely lay:
A message clear, upon the ear,
That Christ is born this special day.

Two thousand years mankind still hears
The message borne by angel bands,
But man is slow the truth to know;
He heeds not neither understands,
God's promised peace brings no release
'Till good-will's known throughout all lands.



KNOW YOUR BIBLE

with S. G. HYDE



"UNTO YOU A SAVIOUR"

Before the creation of our world the Son of God occupied a position of pre-eminence in heaven.

"O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5.

"Let all the angels of God worship Him." Heb. 1:6.

Tragedy came, even in heaven. Envy entered the heart of a covering cherub, named Lucifer. He envied the Son of God His place.

"O Lucifer, . . . thou hast said in thy heart, . . . I will be like the most High." Isa. 14:13, 14. (See also Ezekiel 28:14-17.)

"Thou art the anointed cherub that covereth; . . . thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up." Ezek. 28:14-17.

Lucifer's envy and jealousy infected the angelic host and a revolt was stirred up against God. As a result they were cast out of heaven.

"The Devil, and Satan, which deceiveth . . . was cast out into the earth, and his angels were cast out with him." Rev. 12:9.

The fallen Lucifer invaded the earthly Paradise and introduced into it a further tragedy—that of human sin and death.

"The serpent beguiled me." Gen. 3:13.
"As by one man sin entered into the world, and death by sin; and so death passed upon all men," Rom. 5:12.

To fallen man came the voice of God promising life and hope through the "Seed of the woman," the incarnate Son of God.

"I will put enmity between thee [Satan] and the woman, between thy seed [evil spirits] and her Seed [Christ Jesus]; it shall bruise

thy head [eventual destruction of the Evil one and evil]." Gen. 3:15. (See also Revelation 20:10.)

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

For four thousand years after the Fall, sin held dominion and the promise of a Redeemer seemed to have been forgotten.

"Darkness" covers "the earth, and gross darkness the people." Isa. 60:2.

"Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness." Isa. 59:9.

But in God's own time, and according to His promise, things began to happen. Angel messengers visited Joseph and Mary and made the startling announcement of the divine intention.

"Fear not, Mary; . . . thou shalt . . . bring forth a Son and thou shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest. . . . And of His kingdom there shall be no end." Luke 1:30-33.

"But when the fullness of the time was come, God sent forth His Son, made of a woman." Gal. 4:4.

Soon the Child of promise, the "Seed of the woman," was born, not in their home town of Nazareth but in the divinely prescribed town of Bethlehem.

"Thou Bethlehem . . . though . . . little . . . out of thee shall He come . . . that is to be ruler in Israel; whose goings forth have been . . . from everlasting." Micah 5:2. (Compare Luke 2:4-7.)

"Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call

His name Immanuel, . . . God with us."
Matt. 1:23.

"While they [Joseph and Mary] were there, [Bethlehem] the days were accomplished that she should be delivered. And she brought forth her firstborn Son, . . . and laid Him in a manger." Luke 2:6, 7.

The loyal angels rejoiced to be able to announce this decisive event in the fulfilment of the divine plan for the redemption of man.

"Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day . . . a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host." Luke 2:9-14.

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

By the advent of Jesus, His death and glorious resurrection, the end of sin and the ultimate triumph of righteousness was assured.

"Now is come salvation and strength: . . . the accuser of our brethren is cast down, . . . because he knoweth [now] that he hath but a short time." Rev. 12:10-12.

"He Himself likewise took part of the same [flesh and blood]; that through death He might destroy him that had the power of death, that is, the devil." Heb. 2:14.

"For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8.

Now we wait for the return of Jesus and the ultimate fulfilment of the promises of God.

"Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

The divinely-given signs, by which God's expectant people could note the running out of the sands of time, are nearly all fulfilled. Soon the Redeemer will come to consummate the divine purpose.

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . Then shall they see the

Son of man coming . . . with power and great glory." Luke 21:25, 28.

"When ye shall see all these things, know that it [He] is near, even at the doors." Matt. 24:29-35.

At the second advent, the angels will also come again—not merely a "multitude of the heavenly host" but the entire host of heaven's angels.

"When the Son of man shall come in His glory, and ALL the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:31.



A CHRISTMAS PRAYER

Lord, make a manger of my heart;
There let Thy Son be born
Into my life, to fill each part
And sanctify this morn.

Lord, light His star within my soul,
And let me hear the songs
The angels sang above the roll
Of troubled, seeking throngs.

Lord, touch my life, and it will be
A blessing to someone;
And keep my heart eternally
A manger for Thy Son.

ETHELYN M. KINCHER.

Each Christmastide is a reminder of the miracle of incarnation and an assurance of the certainty of God's purpose of salvation.

*"Unto us a Child is born,
Unto us a Son is given:
And the government shall be upon His
shoulder:
His name shall be called
Wonderful, Counsellor,
The mighty God,
The everlasting Father,
The Prince of Peace."*

Making the Most of Christmas

(Continued from page 3.)

For example, the angel chorus declared that our first duty at Christmas is to give heartfelt praise to our heavenly Father. At this time, particularly, amid all our special seasonable joys, we should pause to give grateful "Glory to God" for all the happiness and satisfaction of our homes.

Significantly enough, seven hundred years before Jesus was born, Isaiah predicted that the Messiah's essential mission would be to bestow upon His people "the garment of praise for the spirit of heaviness" and "the oil of joy for mourning." In joyfully recognizing, at this time of special giving, that "every good gift, and perfect gift is from above" (James 1:17), we not only minister to our own well-being, but also pay rightful tribute to the beneficent Giver.

In order then, really to make the most of Christmas, we need first to consider, not what we shall give to our families and friends, important as that may be, but what shall we give to God? With David, we may now well exclaim, "What shall I render unto the Lord for all His benefits toward me?" Psa. 116:12.

At Christmas time, in a general way, many people give presents to everybody but God. They leave Him out of their reckoning. He, the Author of Christmas, is nevertheless, not included in their "Christmas list."

Yet the Lord only asks that we yield to Him that which costs us so very little, yet in His gracious sight, means so much. At this season it is especially appropriate, with the Psalmist again to say, "I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows now unto the Lord in the presence of all His people." Psa. 116:17, 18. In this simple way, we may include the Lord in our Christmas gifts, and may humbly give Him glory.

THE ONLY WAY TO PEACE

Secondly, the angels declared that Christmas ideals, if rightly upheld and applied, will bring that which countless generations have sought, longingly, but in vain—"Peace on earth."

It is surely now more imperative than ever before, that Christians should set themselves, with the utmost care and prayer, to discover what will really bring lasting peace on earth, for the alternative of total war is far too dreadful to contemplate.

Will the limitation, or even abolition, of armaments, of itself, bring lasting peace? Not unless

men also find some means effectively to subdue their belligerent minds. Will the multiplication of treaties between fallible and short-lived politicians really establish a permanent peace? Again, tragic experience forces us to say, it is doubtful.

Indeed, the problem is really no different now from when the saintly Isaiah pleaded that men should "beat their swords into ploughshares, and their spears into pruninghooks." Isa. 2:4, 5. But the ploughshares and hooks were all too soon recast for their former warlike purpose, until, in these latter times, cannon were added, then rifles and tanks, high explosives and poison gas, guided missiles and atom bombs. It is not our armaments which decide our fate, but our minds.

The true, and only solution to the problem is implicit in the angels' Christmas song. Jesus Christ was promised by the prophet, born to the virgin, "and unto them that look for Him" is soon coming again, as the glorious Prince of Peace. (Isa. 9:6; Heb. 9:28.) Earthly potentates have often been supposedly "glorious" in war, their petty triumphs ever dearly bought with untold suffering, blood, and tears.

But Jesus is ever glorious in peace. He brings, not early death, but endless life. He ever delights "to bind up the broken-hearted," and to open "the prison to them that are bound." Isa. 61:1.

The Psalmist so truly predicted of Jesus, that, in the very midst of widespread and apparently incurable unrest, He alone "will speak peace unto His people, and to His saints." Psa. 85:8.

Let us never be too much occupied with either business cares or seasonable pleasures to hear what Jesus would say to us. For it will only be as we heed His Word, and act upon it, that we shall truly learn how to make the most of this Christmas.

The Crowning Virtue of Christmas

(Continued from page 7.)

Empty is the claim to have Christian love, if it is not expressed in humble, practical kindness—as empty as would be a man's claim to being honest in spirit, if, in actual practice, he were light-fingered. The kind person will not be the first to condemn, nor will he clamour for revenge. Like the tender-hearted Joseph, he will be ever mindful of the feelings and welfare of his fellows.

The world needs infinitely more kindness—more acts of kindness, but, even more necessary perhaps, it needs words of kindness. "A word of

kindness is seldom spoken in vain; while witty sayings are as easily lost as pearls slipping from a broken string."—*G. D. Prentice.*

"Seldom spoken in vain. . . ."—how true this is! Hearts are cheered by kind words as easily as they are wounded by words that are harsh and unkind. Solomon had the principle of kindness in mind when he wrote, "He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends." Prov. 17:9.

Not that kindness condones sin or is blind to it; but that it always deals helpfully, benevolently, forgivingly—just as Joseph was prepared to deal with Mary, even had his worst fears proved justified.

Christmas is supremely a time when the importance of this essential virtue is emphasized. It is a time when most of us try, by means of yuletide greetings and presents, to express a spirit of kindly benevolence and interest toward others.

As Scrooge's nephew declared to his misanthropic, miserly uncle: "I have always thought of

Christmas time, when it has come round—apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that—as a good time; a kind, forgiving, charitable, pleasant time."

Kindness must not be limited to the Christmas season. It must continue through the year and always, benevolently lightening the burdens of others, and at the same time refreshing and uplifting our own souls.

*"My religion's lovin' God, who made us, one
an' all,
Who marks, no matter where it be, the humble
sparrow's fall;
An' my religion's servin' Him the very best I can
By not despisin' anything He made, especially man!
It's lovin' sky an' earth an' sun an' birds an'
flowers an' trees,
But lovin' human beings more than any one of
these."*
—EDGAR A. GUEST.

THE DAYS AHEAD . . .

HAS GOD A PLAN?

HAVE YOU EVER WONDERED:

Will God permit suffering
to continue?

Will the dead live again?

What is the meaning of
world unrest?

Can we expect our Lord's return?

Can we know whether we are saved?

**THESE AND MANY
OTHER QUESTIONS
ARE ANSWERED
IN THE BIBLE**



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YOUNG PEOPLE OF EVERY
CREED . . .**

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Please state age if under 21

The Voice of Prophecy Bible School, 123 Regent Street, London, W1.

DECEMBER 3, 1959

SEVENTEEN



Peter's Present

By P. J. Hunt

It was getting near to Christmas, and Mother had taken Peter and Peggy to visit an old lady in an Old People's Home. On the way back, she said: "You know, it will soon be Christmas, and I am sure old Mrs. Bingley would be so very pleased if you each bought her a little present, from your own pocket money."

"Won't her family buy her presents?" asked Peter.

"I'm afraid not. You see, she has no family now. And," added Mother, "I think it would be nice if you posted your gifts,

The postman doesn't often bring her anything, and it would be nice for her to have the post before Christmas eve."

Peter and Peggy talked about the matter after tea.

"I've got five shillings," said Peggy; "I think I'll buy some wool, and knit her some gloves. Did you notice how her fingers were bent with rheumatism?"

"Yes," replied Peter. "I've got five shillings, too, but I've been saving it for some new Swedish stamps I want for my collection. They'll cost about 4s. 6d."

He looked glum. He wanted those stamps badly. Suddenly he had an idea.

"I know," he said, "there's that leather writing-case Uncle George gave me last Christmas. I've never used it, and I'm sure it cost a lot. I'll give her that."

Peter hated writing letters, and the case had not been opened since the day it came. He had given it a quick glance and then had passed on to more exciting presents.

"Oh, but—Peter!" answered Peggy. "Will it be any use? I mean, I shouldn't think Mrs. Bingley ever writes any letters, for her hands are so crippled with rheumatism."

"Well," replied Peter, rather doubtfully, "it'll be a very expensive gift, anyway."

Peggy didn't think that would matter. However, she had not much time to discuss it, for there was barely a week before Christmas Day. She went to the woolshop and bought some red wool; she felt red was a warm, cheerful sort of colour, and was sure Mrs. Bingley would like it.

When she got home, she began knitting and, as she did so, she kept thinking how warm the gloves would feel on the old lady's hands.

Peter looked at the writing-case. It had a zip all round and a pad inside; and there was a packet of envelopes inside the leather pocket. He had never taken them out, because he had been so disappointed with Uncle George for giving him such a gift.

By Monday, Peggy had finished her knitting. It had taken up all her spare time, but she felt it had been worth it. They both made a neat parcel of their presents, and took them to



See how nicely you can paint this picture and send it with your name, age, and address to Auntie Pam, The Stanborough Press Ltd., Watford, Herts., not later than December 17th. [Please do not paste your pictures on stiff card as the best entries are mounted in our special collection of paintings which you can see if you visit us!]

the post. Mother had said she would pay the postage. "I won't ask what you have sent Mrs. Bingley," she said, "because I shall see her on Tuesday afternoon, and it will be a surprise for me."

Peter looked rather worried at this. He wasn't at all sure what his mother would think about his giving Uncle George's present away.

When they returned from the post, the children packed their satchels for the following day at school.

"I'll need my Bible tomorrow," said Peter, "we have Scripture."

In the Scripture lesson, the teacher asked the children to find Matthew's gospel, chapter twenty-five. One verse seemed to stick in Peter's mind. It was: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

At break, he asked his friend Michael, who was always top in Scripture, if he knew what it meant.

"That's easy," replied Michael. "It means that whatever you do to other people, you're really doing it to God. If you hurt them you're hurting God; and if you give them something, it's a gift to God. Don't you remember Mr. Langton telling us that 'brethren' really meant that we're all members of God's family, and that's why we say OUR Father?"

Peter felt rather worried. He suddenly thought of the old lady. It seemed as though his thoughtless gift to Mrs. Bingley was a thoughtless gift to God. He began to feel rather unhappy.

When the children reached home that evening, Mother told them about her visit to the old lady. She had been thrilled with the gloves, and asked if Peggy had knitted them. When she learned she had, she was even more pleased. She had said she was grateful to Peter for buying her such a nice writing-case,

I LOVE TO THINK

I love to think how Jesus came
A tiny Child to earth,
And how the lovely angels sang
Sweet music at His birth.
I love to think how Jesus grew,
And daily did fulfil—
Although He was but young and
small—
His heavenly Father's will.

I love to think that, when a man,
The Saviour went about
Just doing good the whole day long,
Within the homes and out.
I love to think He healed the sick,
And made the blind to see
And how He gathered little ones
And taught them round His knee.

Such lovely stories Jesus told,
And they were always true;
They showed how God in heaven
above
Loves us, and grown-ups, too.
And Jesus wants to wash us all
From every stain of sin;
And so I want to love Him, too,
And always follow Him.

GWEN MASON.

but felt rather sorry because she could no longer write.

Peter felt dreadful when he heard this. Then Mother said: "Mrs. Bingley was puzzled to find two packets of foreign stamps in the envelope pocket; she wondered why you had put them in, Peter."

Peter was horrified. Uncle George must have put them in, and Peter had taken so little notice of the gift that he had missed them. He felt it served him right for being so ungrateful, and also for not giving the old lady a more thoughtful Christmas present.

He told his mother the whole story, and she suggested that he should save his pocket-money for the next few weeks, and then buy Mrs. Bingley a present she could use.

Auntie Pam

Wishes all Sunbeams

at

Very Happy Christmas

Peter felt much happier when he was at last able to buy her a warm shawl. It was too late for Christmas, but it made the old lady very happy. Peter vowed that he would always try to give gifts that pleased in future.

— Your Letter —

My dear Sunbeams,

CHRISTMAS! The very word makes the hearts of boys and girls beat faster, and their eyes sparkle with excitement. Now there is so much to do and see: the splendidly decked Christmas trees, holly, mistletoe, and balloon festooned rooms, chestnuts roasting by the fireside, carol-singing, and gaily wrapped presents to open—and last but by no means least, the wonderful Christmas dinner!

But in the midst of our good times let us not forget that Christmas is the time set apart for celebrating the birthday of the Baby Jesus, who came into this world as a gift from God, to bring hope, peace, and joy into the lives of every one of us.

Because a birthday is a time for giving, don't you think Jesus would like a gift from you, too?

Boys and girls may not have much money, but they can still give Jesus the gift He most wants. Here is a little verse which tells what that is:

*"What can I give Him,
Poor as I am?
If I were a shepherd,
I would bring a lamb;
If I were a wise man,
I would do my part;
Yet what can I give Him?
Give Him my heart."*

How can we give our hearts to Jesus? When I was a little girl I used to wonder what it meant. Now I know that it means to love Jesus and to do those things which He would like us to do.

Yours affectionately,
AUNTIE PAM.

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Keystone

The Bells Are Ringing!

Once again the bells are ringing;
Yet once more the choirs are singing,
"Joy on earth: to men good will!"
The angels' message soundeth still—
Jesus! once born in a manger;
Is He still to thee a Stranger?

Once again the land rejoices,
Hymn and carol, chorus voices;
Story old yet ever new,
God's great Gift for me, for you!
His Belovèd—our Friend and Brother
Dearer He than any other?

"This same Jesus," once ascending,
Soon shall come from heaven descending;
Peace on earth: good will to men!
The Son of Man brings once again!
Acquaint thyself with Him today;
Prepare to dwell with Him alway.

A light-studded Christmas tree shines across the Iron Curtain into East Berlin.

Keystone



By

Mrs. M. H. Cooper

