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# Signs

OF THE TIMES

NOV 21 '60  
W. M. C.  
LAKONA PARK D. C.



Good Tidings of Great Joy

John Sutherland Bonnell

Your Eternal Home

The Editor



# Holy Night

by Bertha D. Martin

If He should come again this Christmas night,  
And glory shine above the flames of wrong,  
Where are the quiet hills and peaceful hearts  
To listen to the blessed angels' song?

If He should come again this Christmas night,  
A Man of Sorrows bowed with shame and loss,  
How should His heart be broken to behold  
The millions lying each beneath his cross!

And He will come again one holy night,  
King of the manger and the cross and tomb;  
King of all heaven and earth in peace to reign.  
Ring out, ye bells! Make room, O hearts,  
make room!





## In This Issue...

We are honored this month with an article from the pen of John Sutherland Bonnell, who for twenty-five years was pastor of the Fifth Avenue Presbyterian Church in New York City. His article entitled "Good Tidings of Great Joy" is most fitting to this happy season.

For more years than we care to remember, Mary J. Vine has favored us with a contribution for our Christmas number, and this year she has excelled herself with "The Breaking Light," which appears on page 14. Here is a delightful suggestion on how to find true joy at Christmastime.

With our present world seemingly getting into a worse mess from year to year, it is perhaps time that we should begin thinking more definitely about the next. Hence the article "Your Eternal Home" on page 18. It is comforting indeed to contemplate the glorious wonderland that God has planned for His redeemed.

A somewhat unusual feature in this issue is "The Gospel in Miniature," by Richard H. Utt, on page 20. This is a report of his visit to C. E. Andross of Citrus Heights, California, who has constructed an excellent model of the ancient Hebrew tabernacle, which helps to make plain the divine purpose in the wilderness sanctuary.

"Straw in the Headpiece," by A. L. Bietz, pastor of the White Memorial Church, Los Angeles, is both a challenge and a warning. On page 29 the author discusses frankly the sure way to soul starvation.

"Christmas at Kalaupapa," by Carolyn Stuyvesant, on page 28, and "To Daddy, With Love," by Sanford T. Whitman, on page 34, are other delightful features especially fitting for the Christmas season, as is also the Bible study, "Christ—the Heart of Christianity," by Raymond H. Libby, on page 16.

Looking forward to next month, our January issue will mark the beginning of yet another volume of the *Signs of the Times*. Among the choice contents will be the following special features: "Africa's Hour of Destiny," by Spencer G. C. Maxwell; "Hospital at the Crossroads," by Jewel H. Henrickson; "Menace of Lawlessness," by Roy F. Cottrell; "The Earth . . . Shall Teach Thee," by Richard H. Utt; "Why Christ Must Come," by A. L. Bietz; "Combating the Common Cold," by Harold Shryock, M.D.; and "The Three Cheers of Jesus," by Taylor G. Bunch.

# SIGNS

OF THE TIMES

*The World's Prophetic Monthly*

A Magazine of Christian Living, Presenting  
the Bible as the Word of God and Jesus  
Christ as Man's Redeemer and Coming King

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## O U R W O R L D T O D A Y

### Vietnam Papers Drop Horoscopes

Saigon, Vietnam, newspapers have announced that they are suspending their popular horoscope columns "to help stamp out superstition" among the Vietnamese. One paper explained that housewives must learn to use their own judgment.

### Electron Beam Has Many Uses

A newly invented "beam generator," which sends out streams of harmless electrons, has been used to change crude oil into 130-octane gasoline. In a Texas city it has changed very hard water into soft water on an experimental basis. The beam can simulate aging in a matter of seconds. It ripens tomatoes, smokes cheese, and sterilizes wonder drugs and surgical dressings. It has turned cheap industrial diamonds into beautiful blue-white gems.

### "Driftwood" Helps Build Church

A new Assemblies of God church building was recently completed in Chinook, Washington, thanks to the ingenuity of the members. They salvaged drifting logs at the mouth of the Columbia River, rafted them, and towed them across to a church member's sawmill at Astoria, Oregon, where thousands of feet of excellent lumber were produced. As a result, a church building valued at \$30,000 was erected for only \$8,000.

### Aviation Safety Reports New Gains

In 1959, for the eighth consecutive year, the passenger death rate on United States scheduled airlines was less than 1 per 100,000,000 passenger miles, according to the Metropolitan Life Insurance Company. The passenger death rate was 0.44 per 100,000,000 passenger miles in 1957-59, compared with 4.70 in 1937-39, a reduction of more than 90 per cent in the past twenty years. Even during the past ten years the rate has declined more than 75 per cent.

### Protestants Have 3,349 Elementary Schools

Protestants in the United States operate 3,349 elementary schools, with 11,829 teachers and 295,423 pupils, according to *Liberty: A Magazine of Religious Freedom*. Lutherans have 1,587 schools with 173,474 pupils, and Seventh-day Adventists 1,054 schools with 42,382 pupils. Adventists have one student in their denominational schools for every 7.3 members. Lutherans have one student for every 47 members. By way of comparison, the Roman Catholic Church enrolls one student in its parochial schools for every 9.4 members.

### Sunday Liquor Measure Dies in Senate

A fiery temperance speech by Senator Wayne Morse, of Oregon, helped kill Senate consideration of a bill to permit serving of liquor in the District of Columbia on New Year's Day when it falls on Sunday. The bill had already passed the House of Representatives.

### "Moonshine" Still Big Business

Actual figures show Federal agents and police last year seized some 10,000 illegal moonshine operations. During the decade of the fifties roughly 100,000 such distilleries were eliminated. Through unlicensed liquor manufacture alone the government loses an estimated \$750,000,000 annually in evaded taxes.

### Royal Visit to Pope

Queen Elizabeth and Prince Philip plan to call on Pope John XXIII next May during their state visit to Rome. The visit, marking the first such event since King George V and Queen Mary called upon Pope Pius XI in 1923, has been announced in the British press, but no itinerary has as yet been published. When the reigning queen was Princess Elizabeth, she and her husband called on Pope Pius XII during their visit to Rome in 1951.

### Greenland Ice Chapel Opened

The first religious services for United States servicemen have been held in the new Ice Chapel, seventy feet below the surface of the Greenland icecap, at Camp Tuto. Religious services and pastoral ministry for the men at this far outpost are provided by United States Army chaplains from a larger base, who travel by helicopter, sled, or other means to make regular visits. During the summer, services can be held above ice, but with the coming of winter it is necessary to go below.

### Record High in United States Church Membership

Membership in churches and synagogues throughout the United States increased last year by 2.4 per cent, for a record total of 112,226,905. Of America's 178,000,000 people, 63.4 per cent belonged to a church or synagogue, the highest ratio of religious affiliation to the population in the history of the country. Protestants numbered 62,543,502, Roman Catholics 40,871,302, Jews 5,500,000, Eastern Orthodox 2,807,612, and Buddhists 20,000. Membership in Sunday or Sabbath schools reached 44,066,457, a gain of almost 7 per cent over the previous year. Places of worship numbered 314,345.





UNITED PRESS INTERNATIONAL

Forty-foot lengths of oil pipeline, specially plugged for floating, are lowered into the sea where they will be towed ashore by small boats at Marsa el Brega, Libya. The 4,000-pound sections will be joined to form Libya's first oil pipeline, which is being built by Esso Standard of Libya, Inc.



UNITED PRESS INTERNATIONAL

A 1912 Baker Electric automobile rolls toward Rome on the ancient Appian Way. But on the car's roof is something new: a panel of 10,000 silicon cells which convert the sun's rays into electrical energy to feed batteries which run the vehicle. The "Solar King" panel is the largest ever assembled.

## the flight of **TIME**



### HAPPY CHRISTMAS

**A**S CHRISTMAS comes again to our troubled world we send our warmest greetings to all our readers. It is a large and widely scattered family, for our subscription list now exceeds 275,000, and the journal is sent to more than sixty different countries every month. But no matter where you may be at this moment, whether in the far north of Alaska or at the southernmost tip of South America, in London, Capetown, Hong Kong, or Tokyo, we want you to know that we are thinking of you and wishing you the traditional but still meaningful "Merry Christmas and a Happy New Year!"

We would like to take this opportunity to express our special appreciation for the loyalty and devotion of so many of our readers, old and new, who are sponsoring *Signs* subscriptions for their friends. Some are so eager that others shall receive the journal that they subscribe for hundreds of copies to be sent regularly to relatives and business acquaintances. Others sponsor the *Signs* for fifty friends, many for ten or five. Thus the *Signs* family grows ever larger year by year.

We welcome also the hundreds of letters that reach us from all around the globe expressing appreciation for the message of the journal and telling of comfort and inspiration received.

It is our prayer that the *Signs* may ever be worthy of this confidence and that it will bring still richer blessings to every reader throughout the coming year. A. S. M.

### "END OF THE WORLD" HYSTERIA

**S**O WIDESPREAD is the belief that the end of the world is near that many charlatans are arising with false and bizarre predictions concerning its time and manner.

This summer a number of people gathered on the slopes of Mont Blanc in the Italian Alps in the belief that world destruction was coming on July 14 and that they, of course, would be the preserved remnant.

About the same time another group in the United States barricaded themselves in a concrete cellar declaring that the end was about to come in the form of an atomic blast and that they would emerge unharmed.

Meanwhile in Mexico, according to *Religious News Service*, talk about the end of the world has become so prevalent that two Roman Catholic archbishops have spoken out against "scare warnings" concerning it. Undiscouraged thereby, a religious group near Temascalcingo has announced that 1961 is to be "the year of apocalypse" and "not one man will remain."

Mingled with such phony forecasts is a mass of unmiti-



gated nonsense about mysterious "spaceships," "flying saucers," "men from Mars," and the like—clear evidence that the strains, stresses, and fears of these latter days are causing a quasi-religious hysteria. It is high time for Christians to pull themselves together and take a strong stand upon the clear teachings of God's word on this subject.

The exact time of the end of the world has never been revealed to man. Only God knows it. Said Jesus: "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24:36.

Fleeing to Mont Blanc, Mount Everest, or the deepest caves of earth, will save nobody in that day. Safety will lie in having the "Father's name" written on one's forehead, a symbol of God's character in the life. Revelation 14:1.

Christ is not going to appear exclusively or secretly to any special group in Italy, Mexico, America, or anywhere else. Said He: "If they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not." Matthew 24:26.

Nor will Christ appear in a spaceship, flying saucer, or any such contraption. Instead, "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Verse 27. The utter magnificence of His appearing will reveal how tawdry were all the un-Biblical prognostications concerning it.

The second coming of Jesus will bring "the end of the world" as we know it. It will be the greatest event in human history. We do well to expect it and to prepare for it. But God doesn't want us to go berserk about it. When we see the promised signs of its approach we are to "look up, and lift up" our heads—with radiant joy and sensible, intelligent appreciation. Luke 21:28. A. S. M.

## HOW NOT TO REAR A DELINQUENT

THREE values underlie the behavior of a juvenile delinquent, says criminologist Gresham M. Sykes of Dartmouth College: (1) adventure, the search for kicks, (2) exploit, a contempt for work coupled with a taste for luxury, and (3) aggression, a forceful toughness as a symbol of manhood.

These same values, he says, have traditionally made up the code of the aristocratic leisure class. As the enjoyment of leisure has spread to the rest of the population, and work has lost much of its status as a higher calling, the "aristocratic" values have been accepted by all classes. Many adolescents, largely freed from parental control but not yet working or married, are a type of aristocrat with plenty of leisure at their disposal.

Recently a seventeen-year-old Chicago boy was arrested for threatening to shoot a policeman. He had \$800, taken from a tavern, in his possession. Escaping briefly, he picked up \$3,926 more in another robbery, got another gun, and was rearrested. He told the police he got the idea to rob from a TV program, "Alfred Hitchcock Presents," three days before. In the video drama an investment company employee embezzled \$200,000, was jailed for twelve years for it, and at the end of his prison term took a luxury trip around the world with the \$154,000 interest that had accrued on the embezzled funds while he was serving out his term. The boy said he likewise planned eventually to repay the principal and keep the interest.

Here is a perfect example of Sykes's thesis, a boy motivated by adventure, exploit,—contempt for work and a taste for luxury,—and aggression.

What, then, is the cure? Obviously, to replace this set of values with different ones, the old goals in life with new.

What if this same lad had been reared from childhood in a home where the Bible was believed and loved, where the Bible's outstanding Man, Jesus Christ, was the model in deportment for both parents and children?

What if his parents, in word and deed, had extolled honest labor as a virtue and a blessing, after the pattern of the Carpenter of Nazareth? What if the thirst-for-adventure drive, legitimate in itself, had been tempered with a profound respect for the Ten Commandments and the golden rule?

What if this boy's hero had been, not some TV embezzler or Western tough, but the Youth who "increased in wisdom and stature, and in favor with God and man"? Luke 2:52.

Would a youngster from such a home be likely to rob a tavern?

We don't think so.

R. H. U.

## MORE SCHOOLS IN TROUBLE

RECENTLY we commented on the school crisis in such countries as Malaya and British Guiana, where denominational schools receiving state aid are threatened with government control.

As if to underscore what was said, Ceylon's Education Minister, Badiudin Mahmud, has now announced that the government of that Buddhist country is planning to take over all "state-assisted Christian schools."

"I propose," he said, "that these schools be taken over in one day and we expect to do it by the end of the year."

Seriously affected are 3,000 Christian schools, mostly Roman Catholic, in which Protestant, Catholic, Hindu, Moslem, and Buddhist children are enrolled.

State aid—state control. The refrain is echoed with increasing, almost monotonous, frequency around the globe. Will the crusaders for Federal subsidies to religious schools never learn the lesson?

R. H. U.



UNITED PRESS INTERNATIONAL

Raising its hull completely out of the water to ride on winglike surfaces called hydrofoils, the new Russian craft "Meteor" races toward Moscow on a river trip from Gorky. The Soviets call the "Meteor" the world's largest hydrofoil boat.



# DAY OF DAYS

Glad Moment of Rewarded Faith

by Inez Brasier



KEYSTONE

As devout old Simeon prayed and studied the Scriptures the conviction that he would live to see the Christ filled his heart. Telling others, that they might share this hope, became his mission.

"He will come! He will heal the brokenhearted! He will save the people from their sins!" he proclaimed.

"Better that He should save us from the Romans," the listeners muttered.

Years passed. The cold of winter lay on the Judean land. Then one morning Simeon awakened with the first call of the water carriers echoing along the narrow, cobbled street. His withered frame craved the comfort of his couch, but an urgency, an expectancy he could not define, made him rise and grope for his garments in the half-light. Stepping into the alley, he turned the corner to the street leading to the temple.

"Lord, Thou hast promised. Is this the day I shall see Thine Anointed?" His uncertain steps were more sure, while gladness set his seamed face in happier lines. "Today, Lord? Today?"

Shopkeepers spreading their wares as far as they dared onto the street moved back as he passed. The temple gleamed as though lighted with white fire as he reached its great, aisled porches. Here? In the Court of Women? The outer court? Where?

Somewhere, here in the temple, he would see the Messiah. The promise was sure.

"Today, Lord?" His heart asked the old question as he eased down on a stone seat in the great hall to quiet the trembling in his old body. The sense of expectancy deep-

ened as passers-by paused for a moment at the glow in his eyes. His words compelled their silence.

"And His name shall be called Wonderful, . . . the Prince of Peace, . . . upon the throne of David," he quoted.

"God has forgotten His people," scoffed one of his hearers. "Old man, you'll never live to see the Messiah on David's throne." They moved on, as others paused to wonder at the happiness written on Simeon's face.

"He will bind up the brokenhearted, this Prince of Peace."

Peace! It flooded his heart with certainty that in one of the sun-filled hours of this day, here in the temple precincts, he would see the Lord's Christ. Faith warmed his aged form as well as his heart. It turned aside the gibes and rebuffs of those who would not listen.

Rested now, he threaded his way slowly through the courts to the inner gate. From here he could watch the surging crowds. His eyes focused now on a group from Egypt, now on one from Mesopotamia, now on one from Damascus. Then he saw a fair young woman with a baby in her arms, a brawny man beside her. Scarcely hearing the fanfare of the silver trumpets, he hobbled toward them.

"It is He! The Lord's Anointed! The Messiah!"

His glad words mingled with the song of the temple choir as Mary placed her tiny Son, Jesus, the Son of God, in his outstretched arms. Glad tears rolled down his silver beard. Faith was now substance, reality.

Simeon bowed his head above the Christ child. "Mine eyes have seen Thy salvation; . . . a light to lighten the Gentiles, . . . the glory of Thy people." "Now lettest Thou Thy servant depart in peace, according to Thy word."





# Good Tidings of Great Joy

## *The Star That Heralded the Dawn*

by John Sutherland Bonnell, Minister of  
of the Fifth Avenue Presbyterian Church,  
New York

**O**NLY an author with a flair for history would have begun the story of the Nativity as does Luke, the Greek scholar and physician: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed."

This phrase, "a decree from Caesar Augustus," literally flings us into the heart of Roman history. Every high-school student knows that Caesar Augustus had waded to the throne of the Roman Empire through a sea of blood. After the brutal assassination of Julius Caesar, a struggle for power broke out between three claimants to power—Lepidus, Mark Antony, and Octavius. Finally they settled their quarrel by forming a triumvirate and divided the empire into three parts, each one of them ruling a section.

The three conspirators then perpetrated one of the most ghastly crimes in history. In their greedy desire for wealth they drew up by common agreement a list of 300 senators and 2,000 Roman knights. These proscribed persons were all assassinated and their property was confiscated. Later Octavius eliminated one of his rivals, Lepidus. Five years thereafter he defeated the combined forces of Mark Antony and Cleopatra. Thus by the year 30 B.C. Octavius had become master of the whole Roman world.

Disregarding his crimes, the Roman senate gave to Octavius the honorable title of Augustus, that is, "venerable,"

"majestic." The senate also decreed that the sixth month of the Roman calendar should be known as Augustus, hence the month of August in our present-day reckoning. Then for forty-five years this man Caesar Augustus ruled with absolute power an empire that stretched from the Euphrates River in the east to the Atlantic Ocean in the west, and from the British Isles in the north to the cataracts of the Nile in the south.

According to Luke, the decree of Augustus proclaimed "that *all the world* should be taxed." Here is a proud Roman boast—"orbis terrarum," the circle of the earth. It was this taxing, or census, decreed by Augustus in the thirtieth year of his reign that sent Joseph and Mary on a three-day journey from Nazareth to Bethlehem.

In reality, however, it was not the decree of Caesar Augustus that set in motion the events that led to the birth of Christ in Bethlehem. Rather, it was the decree of the eternal God. High above the throne of the emperor who so proudly ruled amid the seven hills of Rome, was the throne of Him who is King of kings and Lord of lords. This is how God's decree reads: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2.

How strangely and wonderfully this prophecy was fulfilled in a cattle shed behind the inn of Bethlehem!

In a *History of Rome*, by P. V. Myers, appears this sentence: "In the midst of the reign of Augustus, when profound peace prevailed throughout the civilized world, Jesus was born in Bethlehem of Judea. The event was unheralded at Rome." What a triumph of understatement. The event was not only unheralded but unknown at Rome. Caesar Augustus, strutting in his palace that night in the long ago, little dreamed that in an insignificant outpost of his empire, among those of a subject and despised race, an epoch of history was being enacted.

How could Augustus know that a little child, born in poverty and obscurity, would, without the aid of pen or sword, divide the history of mankind into segments, before and after His birth? How could he know that three centuries after he had uttered his decree one of his successors to the throne of the empire would lower his proud eagles in deference to the cross of Christ?

Just as oblivious to these momentous happenings were the merchant princes feasting in the inn at Bethlehem, the Roman officers busily enrolling the people as they arrived in the city, and the stolid soldiery who made up the garrison. Once again God had hidden these things from the wise and prudent and revealed them unto babes, for yonder, where the lad David had often tended his father's sheep, this holy mystery was revealed to a band of shepherds.

Far off in the mystic East a little group of astrologers had been intently watching the heavens. When a new star was discovered shining brightly in the western sky, these Magi, or religious seers, concluded that this was a portent of some great happening. It could scarcely be less than the birth of a king. So they set forth, perhaps from Babylonia, on their long quest to find the newborn babe.

What was the reaction of the Magi when arriving at Bethlehem they found, not the royal wealth and pomp and power they had anticipated, but a helpless Babe? Were they



disappointed and disheartened? These reverent watchers of the sky heard a whisper in their souls that told them that this Babe was worthy of their adoration and their most precious gifts.

Martin Luther in a tender and beautiful poem sings the praises of the Bethlehem Babe:

Our little Lord, we give Thee praise  
That Thou hast deigned to take our ways,  
Born of a maid—a man to be,  
And all the angels sing to Thee.

What the globe could not enwrap  
Nestled lies in Mary's lap,  
Just a baby very wee,  
Yet Lord of all the world is He.

What a change the centuries have wrought! All that remains of Caesar Augustus today is a few crumbling columns in the Roman Forum and the rubble of what once had been lordly temples, with an occasional mention in Roman-history texts—all pitiful relics of a glory long departed. But the Babe of Bethlehem, unnoticed by and unknown to the great of the earth, crowded out of the inn at Bethlehem, born in sorrow and poverty, hated and hunted by Herod the king, is remembered and loved today by millions of men, women, and children around the world. At the very mention of His name human hearts grow more tender everywhere.

While Augustus was emperor universal peace brooded over that ancient world. For the first time in two hundred years the doors of the temple of Janus were closed, doors which were kept open in times of war. But it was the Pax Romana, an enforced peace, like the peace of an internment camp where a gun is pointed at every man's head.

The world before Christ was a world without love. In Rome the appetite of the people for the cruelties of the arena steadily increased. Caesar Augustus pandered to their cravings by providing battles to the death between large bodies of gladiators. Here is how Augustus himself describes these contests: "Three times in my own name, and five times in that of my sons or grandsons, I have given gladiatorial exhibitions in which about ten thousand men fought."

Although among Rome's many altars there was one altar to pity standing at the heart of the capital city, yet it only served to accentuate the prevailing inhumanity of man to man. The fate of helpless old age and unwanted childhood was exposure and death. There was not even one hospital or one orphanage or one place of refuge anywhere in the empire, or a single thought given to the unbefriended and the poor. Life for millions of people was only a long, silent night relieved by the shuffling feet of those who stumbled in the dark. It was like the dream of a delirious patient who tosses on his bed of suffering and cries out, "Would to God it were morning."

Then a lone star shone in the Syrian sky, a star that betokened the coming of the dawn. Suddenly the darkness of that long night was riven by celestial light, and the angel's voice proclaimed, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour, which is Christ the Lord."

Throughout our world today are countless multitudes who are disheartened and disillusioned by the terrible con-

trast between the song of the angels and the realities of the world we live in. Why sing Christmas carols or talk about angels, Wise Men from afar, and peace and good will, when in truth there is suspicion and hate, fear and tension between the nations, and the threat of atomic warfare?

This was the mood of many people in the United States in 1863 when this nation was riven asunder by its dreadful civil war. Henry Wadsworth Longfellow sat in his home at this time brooding on the thought of the fratricidal slaughter. Taking up his pen he began to write a poem on Christmas, a poem that portrays the processes of his thought:

I heard the bells on Christmas Day  
Their old, familiar carols play,  
And wild and sweet  
The words repeat  
Of peace on earth, good will to men!

And in despair I bowed my head;  
"There is no peace on earth," I said;  
"For hate is strong,  
And mocks the song  
Of peace on earth, good will to men!"

Then pealed the bells more loud and deep:  
"God is not dead; nor doth He sleep!  
The Wrong shall fail,  
The Right prevail,  
With peace on earth, good will to men!"

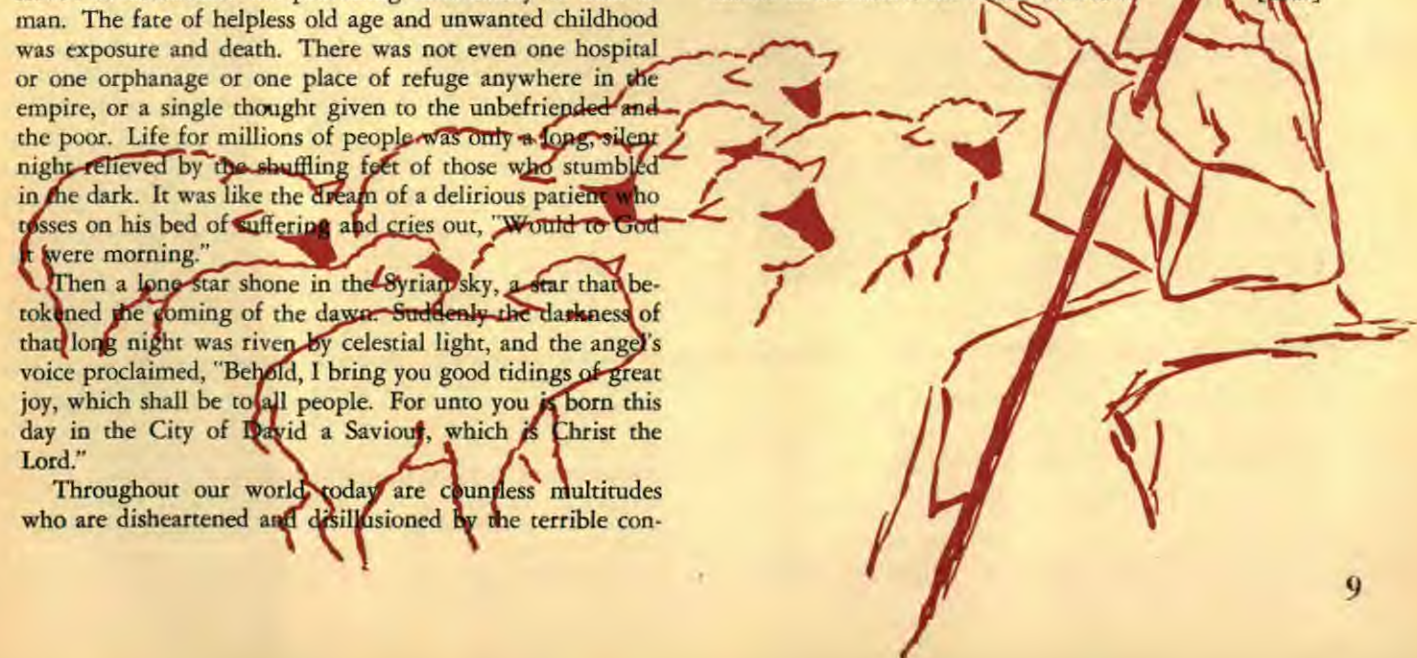
This is the answer to the mood of pessimism and despair. The Christmas story is eternally true:

God is not dead; nor doth He sleep!  
The Wrong shall fail,  
The Right prevail.

The poet Longfellow caught a vision of God's sovereignty and His eternal purposes for His children. This truth was revealed to the shepherds, to the Wise Men, and to Joseph and Mary on that first Christmas Day long ago.

From His earliest years this vision was lodged in the heart of Jesus. It never grew dim. It was His dream of making this world God's world, a world of brotherhood, justice, and peace.

O wonderful Babe of Bethlehem, little Boy of Nazareth, divine Christ of Calvary, come back from the long ago and kindle in our hearts the vision You saw! [END]





# Milestones to Unity



**NO** more significant setting or time could have

been chosen for the annual meeting of the Central Committee of the World Council of Churches this year, from August 16 to 24, than the historic city of Saint Andrews, where just over four hundred years ago the flame of the Scottish Reformation was kindled.

All around the College Hall of St. Salvator's, where the ninety-member committee and some 300 specially invited theologians and church leaders met for the last time before the Third Assembly at New Delhi next year, were vivid reminders of the tragic divisions of Christendom which this world association of churches is seeking to heal.

On a cliff jutting out into the sea at the east end of the town rises the ruins of the medieval castle of Saint Andrews. This was the residence, in the sixteenth century, of Cardinal Beaton, in whose fearsome "bottle dungeon" many heroic men who dared to protest against the apostate doctrines and practices of Rome, were incarcerated and finally murdered or condemned to be burned at the stake.

At the west end of the town an obelisk records the names of four of these martyrs—Patrick Hamilton, burned in front of St. Salvator's College in 1527; Henry Forest, burned outside the cathedral in 1533; George Wishart, burned in front of the castle in 1546; and Walter Myln, burned near the cathedral in 1558. A cross on the pavement of Market Street marks the spot where, still earlier, Paul Craw, a Bohemian follower of John Huss, witnessed to his faith by martyrdom in July, 1433.

Not far away stands the red sandstone church of Holy Trinity, where in June, 1547, John Knox preached his first sermon from Daniel 7, branding Rome as antichrist, and his equally famous sermon on June 11, 1559, which resulted in the great Reformation Acts in the Scottish Parliament in August of 1560.

Not far from the castle dominating the east end of Saint Andrews stand the massive ruins of the cathedral, mutely testifying to the breaking of Roman domination in Scotland. Incidentally, it was from John Knox's famed pulpit, now removed to St. Salvator's church, that the worship pe-

WORLD COUNCIL OF CHURCHES

1. Rev. Kenneth Slack, secretary of the British Council of Churches, leads a procession into Saint Giles Cathedral, Edinburgh, for a service commemorating the 1910 meeting.

2. (Right) Bishop Chandu Ray of Pakistan, one of the Central Committee members, chats with a bishop from Africa.

3. Attending the opening session of the World Council Central Committee, left to right: Dr. Robert C. Mackie, Scotland; Dr. Geoffrey F. Fisher, Archbishop of Canterbury; Dr. Franklin C. Fry, Central Committee chairman; Professor J. M. Wright, University of Saint Andrews; Dr. Ernest A. Payne, Central Committee vice-chairman.

4. Bishop Angus Dun, left of center, strolls with a representative of the Coptic Church (left), an Orthodox churchman, and a Protestant minister.



## *Significant Trend Emerging in the World Council of Churches*

### *Report of the Annual Meeting of the Central Committee at Saint Andrews, Scotland*

by W. L. Emmerson (Our London Correspondent)

riods of the recent World Council session were conducted.

In and around Saint Andrews are other monuments witnessing to the later struggles between the Reformation churches themselves. In the depths of a wood some three miles from the town stands a pyramid of rough-hewn stones marking the spot where Episcopalian Archbishop Sharp, in May, 1679, was murdered by Presbyterian Covenanters. Only a stone's throw away in a nearby field another monument marks the grave of five Covenanters, hanged a month later, after their capture by the English at the Battle of Bothwell Bridge.

Such was the setting in which representatives of the 172 Protestant, Anglican, and Orthodox churches of the World Council came together to seek a way of breaking down the barriers between the churches and restoring the unity of the Christian witness to the world.

#### *Issues of Unity Not Yet Solved*

The fact, however, that fifty years after the historic Edinburgh missionary conference of 1910, which initiated these ecumenical discussions, and which was commemorated only a few days before in Saint Giles Cathedral, Edinburgh, the only tentative bridge between the episcopal and nonepiscopal churches is the Church of South India, shows how little real progress has been made toward the "unity we are meant to have" as the general secretary, Dr. W. A. Visser't Hooft, put it.

The World Council of Churches indeed may be compared in pattern, if not in spirit, to the United Nations. For just as that international assembly has, since its inception, manifested the continuing disunion of the nations, so the World Council of Churches has set in relief the continuing disunion of the churches.

True, like the United Nations, the coming together of the churches has resulted in a vast amount of co-operative and practical ministry to suffering humanity through its departments of ecumenical action, interchurch aid, and service to refugees, and has enabled the voice of the churches to be heard on many social and international questions from responsible parenthood to race relations and world peace. Yet in its assemblies and councils the spiritual "blocs" representing the "Catholic" and "Protestant," or "Evangelical," groups, together with a variety of positions in between, are as prominent as ever.

Yet, like the United Nations again, the World Council provides a forum in which the changing orientations of the churches of divided Christendom can be clearly discerned, and the recent session of the Central Committee was not lacking in signs of significant trends which are manifesting themselves in the thinking of the world churches.

#### *United in the Truth*

Whether intentional or not, it was certainly prophetic that the message of the worship period with which the council opened, conducted by Dr. James E. Wagner, was based upon the description of the early church in the second chapter of the book of Acts: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Verse 42. This verse clearly sets forth the steps taken in the establishment of the Christian church. It was indeed the proclamation of a saving way of life which called the first Christians into the fellowship of the church, gathered them around the table of the Lord, and led them to pray and work for the establishment of God's kingdom on earth.

Very significantly, this note of the priority of the proclaimed word found expression in the first of the major proposals of the Central Committee, which will be passed on for discussion at the Third Assembly in New Delhi, namely, an important change in the "Basis" on which the churches of the World Council have come together.

#### *A Bible-Based Faith*

Ever since the formulation of the original Basis of the World Council which read, "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour," some of the "Protestant" or "Evangelical" churches have felt that more specific reference should be made in it to the Bible-based faith of the church. The "Catholic" wing of the associated churches, however, has tended not to desire this on the grounds that the living tradition of the church parallels the Scriptures as a primary source of the church's faith.

In the debate on this important addition to the Basis these divergent positions on the place of the Bible in the life of the church were quickly highlighted.

The Scandinavian "Protestant" churches wanted the new Basis to read, "The World Council of Churches is a fellowship of churches which, according to the Scriptures, confess the Lord Jesus Christ as God and Saviour," in recognition of the fact that our knowledge of salvation in Christ comes pre-eminently through the revelation of God's word. But Bishop Angus Dun of the Episcopal Church of America objected that to place the phrase referring to the Scriptures in this position would suggest a "biblicism which would not be congenial to many."

So it was decided to place the phrase in a position which would permit either interpretation being placed upon it, and the proposed new Basis will read: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as

(Continued on page 25)



# Signs

## AROUND THE WORLD

### SINGAPORE

#### *Firewalkers*

Mariamman sat on her little stool in her temple on North Bridge Road in Singapore, unmoved by all that was going on around her. She was dressed in a bright yellow sari. She blinked no eyelid as the Hindu worshiper bowed reverently in front of her. She couldn't; she was an idol, a painted wooden image. But though she knew it not, this was her big day. She wore a real cloth sari, covering her dusty, painted one beneath. And she would get a ride around the temple courtyard today. They would park her then at the end of a little pit filled with goat's milk to view men walking through fire. But she could not see; her eyes were of wood.

Mariamman could not see the torrents of rain descending, and she could not stop them. It had not rained on fire-walking day for twenty-five years. Somebody must have disturbed the gods, and most likely the little goddess Mariamman. And are not the temple keepers responsible for her safety? Beat them, beat them for their unfaithfulness. It rained on.

It rained on while devoted volunteers started the fire with flames from the altar. The rain came down, the smoke went up. The fire was victorious, red flames supplanted the white smoke.

The crowds were slow to gather this year. But men who would not walk through rain were hardly worthy to see men walking through fire.

Fire walking is a family affair. While the men stripped to their yellow shorts to brave the heat, the ladies were there, too, the child-mothers and grandmothers, the children and babies sleeping peacefully on any level piece of floor. Soon Europeans were there also, each armed with a camera, ready to click at any excitement. The place swarmed with police, whose duty it was to make sure that any religious frenzy should not overstep the boundaries prescribed by law.

As the wood snapped and burned, a whip cracked on the wrists of the men who were said to be fireproof. One Hindu devotee knelt with his hands locked together high above

his head. A fierce-looking fellow with a deadly aim administered this purification. Usually he put his whole power into the two or three lashes, knocking some of the fire walkers over. But with some he was merciful, barely touching them with an easy stroke. No one cried out. They were all ready to face the fire.

What had made them leave their shops and jobs to walk across a bed of fire? In thankfulness to their god for healing, or other success, they had vowed to walk the fire once, a few times, or maybe yearly the rest of their lives.

They knew not that it is the God who made heaven



UNITED PRESS INTERNATIONAL

Some walked slowly, deliberately, through the bed of hot coals. Others dashed across the pit with a few big jumps. All had that wild stare, those deeply transfixed eyes.



and earth who gives true health. They knew not that Satan, who caused their sin and suffering, was the devil who had taken possession of them.

People were everywhere now, pressing to see the fire-proof men. One European with a 16-mm. Bolex movie camera on a tripod squeezed here and there to find the best spot. A Chinese young man with an umbrella followed him, his job being to keep the camera and the cameraman dry. They found their spot on the roof.

When the logs had turned to black-red ashes, attendants leveled them with long rakes. It was hot work. Another helper stood behind the raker, pouring water over him to cool him off. The rake handles had to be drenched with water continually to keep them from catching fire.

Suddenly a wave of excitement swept the crowd. People pressed in closer. Sacrifices of fruits were offered with shouts and waves. Then there was a big commotion at the entrance. A few men wearing yellow shorts struggled through the mob and rushed through the fire. The fire-walking procession had started.

Some walked slowly, deliberately, through the bed of hot coals. Others dashed across the thirty-foot fire pit with a few big jumps. Some had to be led across by attendants because they were in too deep a trance and might fall without knowing it. All had that wild stare, those deeply transfixed eyes, which revealed that they were possessed by a strange power. One fire walker picked up a handful of coals midway through the fire bed and waved them triumphantly above his head. Another wanted to carry his little daughter across but was prevented from doing so. He dashed across the fire while his little girl was carried to him on cool ground.

Some dropped into the little pit filled with mud and goat's milk, exhausted. Others walked right through it and on. One man, after walking the fire, collapsed in the goat's milk, stiffened like a straight board. Strong hands carried him off. One wild fellow had to be prevented from running right back across the coals again. An old man staggered across, and the crowd applauded. Some forty walked across. After the last one had passed, the attendants who had built, watched, and stoked the fire, ran across also.

The fire walking over, firemen took over and turned big hoses upon the bed of hot coals. A mushroom of steam enveloped everyone.

The men who had walked through the fire now trod the wet sand of the courtyard. Their feet looked neither burned nor clean.

In the nearby temple of Mariamman hangs a picture of the faces of great religious leaders, among them Christ. Christ in a Hindu fire-walking temple! But while Christ's picture is there, the Master Himself is not known. In ignorance millions bow down to wooden gods who can neither see nor hear. They pray and plead and vow, and seek to fulfill their vows. They perform penance, they seek purification.

How they need to know the God of love, who made heaven and earth, who sent His Son into the world to take away the sins of all who call upon Him! How precious is this salvation, offered freely to everyone, without money, or price, or penance, or fire walking!

RUDY E. KLIMES.

## ADDIS ABABA, ETHIOPIA

### *Momentous African Conference*

The largest conference ever held by Africans convened recently at the Parliament building in Addis Ababa, Ethiopia. Eleven independent African states were represented, with observers from dependent territories of Africa also participating. The press in Addis Ababa described the conference as the most important African conference ever to be held.

Some of the outstanding topics discussed were the *apartheid* issue in South Africa, the formation of a community of independent African states as a "bulwark" against external forces, and a possible protest against testing atom bombs on African soil. The fear of nuclear and thermonuclear war seems to be intense among the newly independent states of Africa. In his address which opened the session, Haile Selassie I, emperor of Ethiopia, said:

"The breakdown of the Summit Conference is certainly a matter of great concern for all of us, for Africans, like the rest of humanity, are anxious to have the danger of nuclear and thermonuclear war removed from the world. Peace is indivisible and is essential to prosperity and orderly progress toward a higher standard of living on our continent."

This fear for the immediate future was expressed by several of the delegates, and presented as one of the reasons for the conference.

*The Voice of Ethiopia*, the leading newspaper in Ethiopia, expressed it this way:

"In this age of suspicion, skepticism, and suspense, hardly a day passes without arrogant statements. . . . In each and every one of these statements it is made clear that the next war . . . will mean annihilation in its literal sense."

The nations and people of Africa are no longer separated from the other continents. Their fate, their future, is interwoven with the rest of the world. The words of Christ, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26), also include Africa.

Are not the fears expressed at this all-Africa conference another indication that we are nearing the time of the coming of "the Son of man . . . in a cloud with power and great glory"? Is it not time, then, to "look up, and lift up your heads; for your redemption draweth nigh"? Verses 27, 28.

AXEL VARMER.

## MELBOURNE, AUSTRALIA

### *The Church and Politics*

The Australian political scene is largely dominated by two political parties, the Liberal-Country Party Coalition, and the Australian Labor Party. The Labor Party of recent years has been split by internal strife largely centered around the communist problem. To offset the alleged communist infiltration into the Australian Labor Party, a break-away movement known as the Democratic Labor Party was formed. This is a thinly disguised Roman Catholic movement, which has fared disastrously at all elections it has contested.

Apparently sensing that this (Continued on page 23)



**I**t was during a children's meeting, and the speaker, a gray-haired erstwhile schoolteacher, obviously still had a way with children. Everyone was 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 dishes. Every chair has something lying on it or festooned over it. The windows are dirty. The pictures are hanging 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. They had cleaned the grate and lighted the fire. They had cleared the table and washed the dishes. They had made every crooked thing straight and tidied the drawers. Everything was exactly where it should be, no litter anywhere. They had swept and dusted. But still the gray head shook negatively. What *was* that first thing that they had forgotten, without which, indeed, at least so this wise 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—of course they couldn't—either sweep, dust, polish, or tidy up without the light, and the room was dark—remember?

Likewise, said the gray-haired speaker, our dark world is untidy with greed and laziness, selfishness, hate, and anger, and the first thing we have to do to begin putting things right 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 this world of darkness  
We must shine,  
You in your corner,  
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 burning, proud to be torchbearers and stewards of the manifold grace of God.

But how about us ourselves now, this year?

Do *we* give light to all around, or do we hide our lights

# The

Finding True Joy at Christmastide



under a bushel, to use Jesus' own expression? The bushel of selfishness, perhaps?

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 goodhearted enough, but just cheerfully, lazily, thoughtlessly neglectful. Unhappily the result, in terms of blessing to others, is pretty much the same, nil.

There is no sweeter promise in the whole of the Sacred Book than that twofold benison God made to His friend Abraham. It is recorded in Genesis, chapter 12, verse 2. "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."

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

Deep within us 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 Book tells us that our light can "break forth as 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.

"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 thou 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 satisfy thy soul in drought, 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 satisfaction? And it can be ours. Let's enjoy some of it this Christmastime.

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 there is no longer need for charity of any kind. I know. Over the years I have often been told that I am wasting my time.

One group of church welfare workers 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. From the Council's headquarters came one of their kindly secretaries to tell what exactly was their need. The Welfare State, she said, could only provide absolute necessities. It couldn't undertake to provide hot water bottles for cold nights, electric blankets and warm rugs for crippled limbs, or soft cushions, warm underwear, thick socks and stockings, comfortable nightwear, radios for the lonely, or kitchen equipment that would minimize the risk of accidents. It looked like 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 all their 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 are willing. With every one of those gifts went a message of good will from the church company from which it came, a 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."

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 childlike 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, but then Denis had to work, and it promised to be as quiet and lonesome a Christmas Day as

(Continued on page 31)

# Breaking Light

by MARY J. VINE





ALONE WITH YOUR BIBLE

# CHRIST-the Heart of Christianity

by Raymond H. Libby

*How important is the name of Jesus Christ?*

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

*Where did Jesus get His name?*

"The angel of the Lord appeared unto him in a dream, saying, Joseph. . . Thou shalt call His name Jesus." Matthew 1:20, 21.



*Why was this name especially chosen of God for the Babe of Bethlehem?*

"For He shall save His people from their sins." Verse 21.

*How had the prophet Isaiah foretold the naming of this Christ child?*

"Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Immanuel, which being interpreted is, God with us." Matthew 1:23. See Isaiah 7:14.

*How emphatically is the divinity of Jesus declared by the angel?*

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that *holy thing* which shall be born of thee shall be called the Son of God." Luke 1:35.

*In what clear-cut language does the apostle John witness to Christ's divinity?*

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth." John 1:14.

*With what words did John the Baptist testify to Christ's divine nature?*

"Behold the Lamb of God, which taketh away the sin of the world." John 1:29. "This is the Son of God." John 1:34.

*What test are we to apply to religious teachers and teachings?*

"Try the spirits whether they are of God. . . . Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist." 1 John 4:1-3.

*Note:* Simple is the first test of a religious teacher's confession. Does he believe and teach the virgin birth as recorded in Old and New Testament? If he denies the divinity of Jesus Christ, the Scriptures declare him to be of the spirit of antichrist. "He is antichrist, that denieth the Father and the Son." 1 John 2:22.

*Can one accept the Fatherhood of God and at the same time deny the Sonship of Christ?*

"Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also." 1 John 2:23.

*How did God the Father declare the divine Sonship of Jesus Christ?*

"This is My beloved Son, in whom I am well pleased; hear ye Him." Matthew 17:5. Compare John 3:16.

*Did Jesus Christ claim divinity also?*

"I proceeded forth and came from God; neither came I of Myself, but He sent Me." John 8:42.

*What further statement did Jesus make concerning His divine origin?*

"I came forth from the Father, and am come into the

world: again, I leave the world, and go to the Father." John 16:28.

*Did the apostle Paul believe in and teach the divinity of Jesus Christ?*

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Timothy 3:16.

*Has Jesus ever been seen by any man as present in heaven since His ascension?*

"But he [Stephen], being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7:55, 56.

*When Jesus was born in Bethlehem, what command did the Father in heaven give to His angels?*

"When He bringeth in the First-Begotten into the world, He saith, And let all the angels of God worship Him." Hebrews 1:6.

*Note:* If Jesus were not divine it would be blasphemous to ask either men or angels to worship Him.

*What proofs did Jesus offer to those who challenged His divinity?*

"Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake." John 14:11.

*When Jesus neared the end of His earthly ministry, for what did He pray?*

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

*How complete is the divine likeness of the Father and His Son Jesus?*

"Who is the image of the invisible God." Colossians 1:15.

"Who being the brightness of His glory, and the express image of His person." Hebrews 1:3. Compare Daniel 7:9 and Revelation 1:14.

*With what majestic words does Isaiah ascribe divinity to the Son of God?*

"For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6.

*At the climax of world events how is Jesus described?*

"And His name is called The Word of God. . . . And He hath on His vesture and on His thigh a name written, *King of kings, and Lord of lords.*" Revelation 19:13-16.

*Note:* The Babe of Bethlehem, the Christ child, is both the Son of God and the Son of man. Just as divinity stooped low to earth at His birth, so man will be lifted to heaven at Christ's return in power and glory, as King of kings and Lord of lords. [END]



**B**EYOND the second coming of Christ there stretches an endless vista of delight. All who love Him will then discover the deep and wonderful meaning of immortality, the sheer bliss of knowing that life will go on and on forever, without fear of sickness or death.

What will this life be like? Will it be worth living? How and where will it be spent?

Once more your Bible has the answers. Within its hallowed pages you will find a detailed picture of your eternal home.

One thing is certain. You will not sit on a little pink cloud strumming a golden harp through all eternity! What a caricature of God's glorious plan is this widely held belief! What a travesty of His infinite wisdom and love!

The fact is that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9. Your future will be infinitely more beautiful and satisfying than you have ever imagined.

The first millennium will be spent in heaven, where the saints will live and reign with Christ "a thousand years." Revelation 20:4. While there they will have access to the books of record and so satisfy themselves why some loved ones are not among the saved and why God deals as He does with the wicked. See 1 Corinthians 6:3.

They will then return to this earth to witness the moving scenes recorded in the closing chapters of the book of Revelation.

"And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Revelation 21:2.

As the majestic city settles upon the earth, the wicked dead will come to life. Satan—who has been "bound" for a thousand years by the fact that he has had no one to tempt—will resume his nefarious plotting, persuading the hosts of the doomed to compass "the camp of the saints about, and the beloved city." Revelation 20:9.

But they will not take it. Instead they will meet God. They will see Him upon His "great white throne" and stand in awe as "the books" are opened and final judgment is pronounced. At last, in sight of all the redeemed, all the angels, and every creature in the universe, the drama of sin will come to a dramatic close as fire flashes from heaven and Satan and his followers are consumed. See verses 9-15.

Then will come to pass the apostle Peter's prediction concerning "the day of the Lord." "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. Every trace of evil will be so completely removed that it will "not be remembered, nor come into mind." Isaiah 65:17.

Out of the ashes of the old world God will make the new—"new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. John tells us that he saw in vision "a new heaven and a new earth: for the first heaven and the first earth were passed away." Revelation 21:1.

This new earth will be the everlasting home of the redeemed, fulfilling the prophecy of Jesus that the meek "shall inherit the earth." Matthew 5:5. See Psalm 37:11.

Here will be your home through all the ages to come. Consider now some of the wonderful things your Bible says about it.



*The Glorious Wonderland C*

# YOUR ETERNAL HOME

by ARTHUR S. MAXWELL





LEWIS

us Planned for His Redeemed

1. It will be a *real* home. Not some ethereal, vaporous cloud where disembodied spirits roam, but a real home for real people. The resurrected saints will be as tangible as their risen Lord. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Isaiah 65:21. Not that they will always be building houses and planting vineyards, but they will have creative minds and use their God-given talents in innumerable worth-while activities.

2. It will be a *beautiful* home. There will be no vast badlands, no dreary deserts, no great wastes of water. Instead the whole globe will resemble Eden in its primeval loveliness. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Isaiah 35:1, 2.

More beautiful than Yosemite, more marvelous than Yellowstone, more majestic than the snow-capped Rockies, will be this wonderland of God's re-deemed. It will surpass the gorgeous island scenery of western Canada, the lovely lochs of Scotland, the mountain-ringed lakes of Switzerland, the cliff-girt fiords of Scandinavia. Vistas of unimagined beauty will stretch in every direction, while upon the ears of the inhabitants will fall delightful harmonies, wafted on gentle winds from the angelic choir around God's throne.

3. It will be a *peaceful* home. It will never know war or strife of any kind. No rival powers will struggle for supremacy. There will be but one nation, one language, one King. "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." Zephaniah 3:9. Every root of bitterness will have been purged away, with every cause of controversy. All will be at peace with one another and with God. The golden rule will never be forgotten, and purest love will motivate every word and deed.

You won't need to lock your door at night, for there will be no burglars. Indeed, your home will have "neither bars nor gates." Ezekiel 38:11. There would be no purpose in them. There will be no reason to fear anybody, or anything, at any time.

Nor will there be any quarrelsome neighbors, or people nursing petty grievances and jealousies. So complete will have been the transforming power of the Holy Spirit that the principles of heaven will be enshrined in every heart. By beholding Jesus, everyone will have become changed into His likeness. His character will be theirs.

Even the animals will be at peace, and the life of the weakest will never be in danger. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. . . . They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isaiah 65:25.

4. It will be a *happy* home. Everybody will be satisfied with all that God has so bountifully provided. No word of grumbling or discontent will be heard.

Nobody will ever have to apologize, for there will be nothing to be sorry about, no unkind words to recall, no wounds to bind up. "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid." Zephaniah 3:13.

Because there will be no sin there will be no

(Continued on page 22)

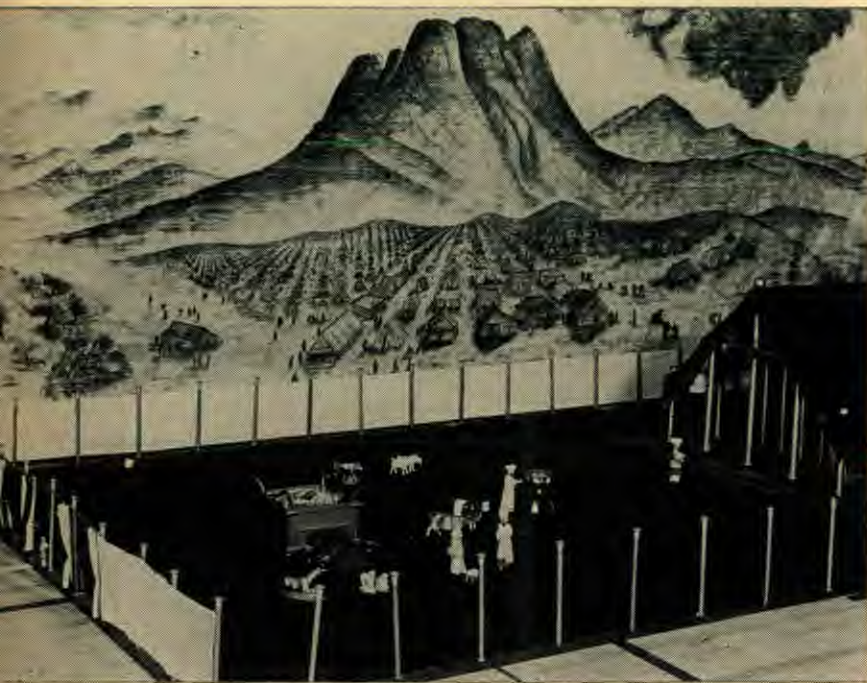
## YOUR BIBLE AND YOU

If you would like to obtain this article in permanent form you will find it in "Your Bible and You," the latest book by the Editor of the "Signs of the Times." Profusely illustrated in living color, this 480-page volume is now being published simultaneously by the Review and Herald Publishing Association, Washington, D.C.; the Pacific Press Publishing Association, Mountain View, California; and the Southern Publishing Association, Nashville, Tennessee. See advertisement on page 36.



# The Gospel in Miniature

*Divine Purpose in the Ancient Sanctuary*



RICHARD E. ROSE

Left: The courtyard, with its brazen altar and laver, was where animal sacrifices were offered to atone for the sins of the people. Right: With the roof of his model sanctuary turned back, Pastor C. E. Andross explains the meaning of the articles of furniture in the holy and most holy places.

**T**o many Bible readers the books of Exodus and Leviticus are hard to read and still harder to understand. This little-known corner of the Sacred Book, where the Hebrew sanctuary and its services are described, has to do with a quaint old tent erected by Moses, and ancient Jewish rites performed in it. Surely, one would think, this would be of little interest to anyone but Jews.

Not so, says Pastor C. E. Andross of Sacramento, California. The sanctuary and its services give the Christian gospel story in symbols. The more one studies them the more insights he gains into God's plan of salvation for lost men. Many allusions in the Gospels, in Paul's epistles, and especially in the book of Hebrews, take on new meaning.

Using the Bible description as his guide, Pastor Andross has painstakingly constructed a beautiful scale model of the sanctuary, complete to the last detail. When the roof coverings are lifted back, you can see inside the holy place with its three articles of furniture—the candlestick, the table of shewbread, and the altar of incense. The other room, the most holy place, contains just one object—the ark of the covenant. In the courtyard surrounding the sanctuary is the brazen altar, where animal sacrifices were offered, and the laver where the priests washed before entering the sanctuary.

Just what can one learn from all this? What meaning does this unique structure have for twentieth-century Chris-

tians? Pastor Andross, who frequently conducts week-long series of evening meetings featuring the model sanctuary, points out such lessons as the following:

Under the laws of Moses no sin was pardoned without the shedding of the blood of an animal victim. "Without shedding of blood is no remission [of sin]." Hebrews 9:22. Now, however, our sins are pardoned through the blood, not of a lamb, but of the "Lamb of God." John 1:36. "Neither by the blood of goats and calves, but by His own blood" He has "obtained eternal redemption for us." Hebrews 9:12.

The brazen altar of burnt offerings represents Christ's atonement. "Atonement" means "at-one-ment." That is, the sinner estranged from God is reconciled, made "at one" with God, through the shed blood of Christ. 2 Corinthians 5:19.

This altar was located, not in the sanctuary, where only priests might enter, but in the courtyard where even Gentiles might come. Thus, the shedding of Christ's blood was not for a privileged few, or even for the Israelites only, but for all nations and peoples.

*by Richard H. Utt*

*(In Collaboration With C. E. Andross)*





RICHARD E. ROSE

Animals offered on the altar had to be perfect, unblemished. "And whosoever offereth a sacrifice, . . . it shall be perfect to be accepted; there shall be no blemish therein." Leviticus 22:21. Only a perfect animal could be a fit symbol of Jesus Christ, the Lamb of God, who "offered Himself without spot to God." Hebrews 9:14. Jesus "did no sin, neither was guile found in His mouth." 1 Peter 2:22.

The other object in the courtyard is the laver, where the priests washed before entering the sanctuary itself. God requires cleanliness, both in body and in soul. "Be ye clean, that bear the vessels of the Lord." Isaiah 52:11. "Blessed are the pure in heart: for they shall see God." Matthew 5:8.

In the holy place, the first compartment, you see three articles of furniture. On the right, as viewed from the entrance, is a table always supplied with fresh bread. This shewbread was a symbol of Jesus, who said, "I am the living Bread which came down from heaven: if any man eat of this Bread, he shall live forever." John 6:51. The shewbread was a promise of the coming of Him who "took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body." Matthew 26:26.

To the left was a candlestick of beaten gold representing Jesus, "the Light of the world." John 8:12.

In the middle, near the veil that separated the two rooms, was the golden altar of incense. The constantly burning in-

cense symbolized Christ's continual intercession for sinners.

To pass beyond the veil into the most holy place, where God's presence dwelled, was forbidden to anyone but the high priest, and even the high priest entered only once a year. The veil symbolized Jesus, who, by His death, made it possible for human beings to enter, one day, into the presence of God. Hebrews 10:20.

In the most holy place there was but one object—the dazzling ark of the covenant, overlaid with pure gold. Above the ark was the Shekinah, where God's presence dwelled with His people Israel. Inside the ark were the two tables of the Ten Commandments. Hebrews 9:4. The ceremonial law was given a lesser place "in the side of the ark." Deuteronomy 31:26. Above the commandments was the mercy seat, showing that God, though just, is also merciful. Though "the wages of sin [breaking the law] is death," "the gift of God is eternal life." Romans 6:23.

The priests who conducted the sanctuary services were ordained from the family of Aaron, Moses' brother, to take charge of the sanctuary. But since the cross, "We have a great High Priest, that is passed into the heavens, Jesus the Son of God." Hebrews 4:14. We now need no earthly priest, for Jesus, our High Priest, invites us to approach Him boldly and directly. Hebrews 4:15, 16.

When the Day of Atonement came, the people had to



put away all their sins and sincerely repent of them; otherwise they would be "cut off" from their people. Leviticus 23:27-29. This was a day of judgment for them. Even today devout Jews consider the Day of Atonement to be a day of judgment. A modern Jewish poet has written:

The great white fast! The day that solemnly  
Its clarion call sent over land and sea. . . .  
What mandate gave the day to you and me?  
It is the judgment day of all the year!

By studying each detail of the Atonement services in the earthly sanctuary we can better understand the ministry of our Saviour, the great High Priest in the heavenly sanctuary, and the judgment now being carried on there. "On the right hand of the throne of the Majesty in the heavens" Jesus serves as "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:1, 2. This is the "greater and more perfect tabernacle" in heaven. Hebrews 9:11. Thus a study of the earthly sanctuary services furnishes the key to certain prophecies, such as that of Daniel 8:14 which speaks of the sanctuary's being cleansed.

A sincere Jew in the Near East was perplexed as he studied the tenets of his own religion. He felt that he was a sinner who needed cleansing, but found no blood in the present-day Jewish ceremonial system. When he asked his teachers why they offered no blood to expiate sin, they told him the Moslems now occupy the only place on earth where blood sacrifices can be offered.

Unsatisfied, the Jew continued his search for the blood that would cleanse from sin. At last he found it in Jesus Christ, who shed His blood on Calvary for all. Accepting Jesus, the Lamb of God, he rejoiced to know that his sins were taken away forever by the blood "shed for many for the remission of sins." Matthew 26:28. [END]

## Evening Sacrifice

by Bertha D. Martin

*It is the hour of evening sacrifice.  
The patient, wondering lamb, held by firm hand,  
Unstruggling on the brazen altar lies.  
Far from maternal fold, with incense rise  
On the still air her lonely, plaintive cries,  
Ere the knife falls—the gentle victim dies.*

*The warm red blood below the altar flows;  
And fire consumes the offering for sin.  
The setting sun in fiery splendor glows;  
And the forgiven sinner homeward goes  
To waiting sheep, and confident repose.*

*So I, repentant at the close of day,  
Before Thy heavenly altar humbly bow;  
And on Thy suffering heart with shame I lay  
The wrongs I have committed. Cleanse, I pray;  
O Lamb of God, take all my sins away.*

## Your Eternal Home

(Continued from page 19)

death. So there will be no more partings, no more saying good-by. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4.

5. It will be a *healthy* home. "The inhabitant shall not say, I am sick." Isaiah 33:24. Consequently there will be no hospitals or doctors. All who ever suffered from sickness or disease in the past will be completely restored. "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isaiah 35:5, 6.

Famines will be unknown and nobody will ever be hungry. There will be plenty of food for all. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Revelation 22:2.

6. It will be a *glorious* home. When John saw the New Jerusalem coming down from heaven he said it looked like a dazzling jewel, "having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Revelation 21:11.

This wonderful city, the capital of the new earth, has gates of pearl, streets of gold, and foundations of precious stones. The very things the redeemed denied themselves in this life for Christ's sake and the gospel's will become commonplace for them in the life to come.

Summing up the glories of the eternal home, the Lord says through the prophet Isaiah:

"I will make thee an eternal excellency, a joy of many generations. . . . Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. . . . Thy people also shall be all righteous: they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified."

7. It will be *God's* home. "The throne of God and of the Lamb shall be in it." Revelation 22:3. Transcending every other joy of the redeemed will be the continual presence of Jesus. Nothing in all the glory land will afford such enduring happiness as this. Golden streets, pearly gates, beautiful homes, exquisite scenery, would indeed afford little lasting satisfaction without this priceless privilege.

Oh, heaven without my Saviour  
Would be no heaven to me:  
Dim were the walls of jasper,  
Rayless the crystal sea.

But He *will* be there, for "they shall see His face." Revelation 22:4. Beloved of all His people, He will "lead them unto living fountains of waters," studying with them the mysteries of the universe and helping them to perceive ever more clearly the length and breadth and height and depth of the wisdom and love of God.



"And the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isaiah 9:6, 7.

Such is the heavenly home God has planned for His redeemed, the home that is waiting for you. He invites you to accept it. May it be yours through all eternity. [END]

## Church and Politics

(Continued from page 18)

party had not achieved what was expected of it, Melbourne's Archbishop Mannix and Bishop Fox recently fired a broadside at the official Labor movement, stating that "no Catholic in good conscience can vote for the Australian Labor Party."

To further confuse matters, a Catholic spokesman, Dr. Rumble, released a statement that Catholics had every right to vote for the Australian Labor Party if they so chose. The resulting controversy made headlines.

Bishop Fox defended his stand by quoting the wording of the pope's 1959 decree forbidding Catholics to vote "for those parties and those candidates who, though not professing principles in contrast to Catholic doctrines, . . . do nevertheless, in fact, unite with communists and favor them by their actions."

When the question was referred to Rome for clarification, an official of the Vatican's Holy Office issued a somewhat rambling statement, concluding that "it was possible that the decree had been interpreted too broadly" by the Melbourne clerics.

Almost as quickly as it had flared up, the controversy died down again. We do not know whether Catholic voters had their thinking clarified as to their voting responsibilities, but the publicity given the affair has served at least one useful purpose in that it revealed the extent of intervention by the Roman Church in political matters.

The lessons of history cannot be too frequently stressed. Personal liberty soon suffers when any church becomes actively involved in affairs of state, or when civil authorities concern themselves with the religious sphere. Complete separation of church and state, each caring for its legitimate and distinct interests, is the only safe policy.

ROSS C. PIPER.

# Test Your "Word" Power

At this time of year millions are preparing to give presents. Many incidents of giving are related in the Bible, among them the story of the greatest Gift of all time. How many of the following "gift" questions can you answer correctly?

1. Paul, in his letter to the Romans, writes that "the wages of sin is death; but the gift of God is ....."

2. Wise men from the East brought three gifts to the newborn King in Bethlehem: ....., and .....

3. In what is undoubtedly the best-known verse in the entire Bible, John says that "God so loved the world, that He gave ....."

4. To whom did Belshazzar, king of Babylon, give a golden chain, and why? .....

5. When Jesus "ascended up on high, He led a multitude of captives, and gave ....."

6. Who became a leper because he fraudulently tried to get "payola"—gifts to which he was not entitled? .....

7. On what exceptional occasion did people give too generously, so that they were commanded, "Let neither man nor woman make any more work for the offering. . . . So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much"? .....

8. David, the psalmist, wrote, "Delight thyself also in the Lord; and He shall give thee ....."

9. Who sent as a gift to a ruler of Egypt "a little balm, and a little honey, spices, and myrrh, nuts, and almonds"? .....

10. God promises, "Be thou faithful unto death, and I will give thee ....."

11. Under what circumstances does Solomon say one should "hate" gifts? .....

12. "What man is there of you," asked Jesus, "whom if his son ask bread, will he give him a .....? Or if he ask a fish, will he give him a .....?"

(Answers on page 31)



# Signs

## COUNSEL CORNER

If you have a question, address it to "Signs" Counsel Corner, "Signs of the Times," Mountain View, California. Enclose a four-cent stamp and your name and address. Anonymous questions cannot be answered.



Conducted by  
Pastor William A. Fagal  
Director,  
"Faith for Today"  
TV Program

### REMARRIAGE

**QUESTION:** My wife and I were divorced two years ago after having been married for more than twenty years. After our children grew up and left home it seemed that we had very little in common. We were like strangers who had nothing to say to each other. My wife secured the divorce and I did not contest it. Neither one of us remarried. Recently we have been seeing a great deal of each other. It almost seems as if we are becoming acquainted for the first time. We both think that we can see why it is that we arrived at an impasse, and believe that we would not be afraid to discuss our problems together if we were to set up our home again. What do you think of the idea?

**ANSWER:** Apparently both of you have awakened to the seriousness of your previous mistake and are trying to find a way to correct it. You should thank God that such awakening has come before your lives became too complicated to make this possible. In our days of easy divorce, too many homes are broken when, with a little more serious attempt to find a solution to difficulties, this might be avoided. By all means, remarry and ask God to help you both find the way to a happy home. The best can be before you.

### FORGIVENESS AND FEELING

**QUESTION:** Is becoming saved a mental attitude, or at the time of repentance and remission of sins does one really feel God's Holy Spirit upon him? I have asked for forgiveness, but I expected to feel something within my soul which I did not.

**ANSWER:** The forgiveness of our sins could very appropriately produce a mental and spiritual reaction of thanksgiving and thankfulness within us. However, the reality of our experience does not depend upon such reactions and is just as valid if we have no reaction whatsoever. We may compare the knowledge that our sins have been forgiven to the news that an individual might receive that an old debt has just been paid in full by a generous friend. It would be fitting for a person to react with relief and joy at hearing such a wonderful thing; however, the debt would be paid just as much even if he had no reaction whatsoever. So God cares for the debt of our sins regardless of what this good news occasions in us. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. We can believe this no matter how we feel about it.

### DOES THE BIBLE FORBID ALL KILLING?

**QUESTION:** Recently I saw a boy near our home raise a stone to throw at some low-flying birds and overheard one of his playmates stop him with the words, "Don't you know the Bible says, 'Thou shalt not kill'?" This has made me wonder if the Bible's commandment forbids all taking of life.

**ANSWER:** I do not think that the sixth commandment has any direct reference to animals or birds. The first four commands were interpreted by Christ as defining the way by which we show love for God and the last six how He wants us to deal with our fellow men. About the same time God gave the Ten Commandments He also gave another law—the ceremonial law—in which He specifically directed the sacrificing of animals in connection with the religious services of the ancient tabernacle. Moreover, Jesus directed His disciples where to cast the net to catch the fish, something He would never have done had this been contrary to one of the commandments. On the other hand, He informed us of God's care for all of His creatures when He stated that not even a sparrow can fall to the ground without the heavenly Father noticing it. If even the smallest of birds means something to Him, it should make us careful about needlessly harming any of His creatures.

### HUSBAND AND CHURCH SOCIALS

**QUESTION:** After a number of years of seeing my wife and our children go to church each week without me I have at last decided to join them. Needless to say this has made my wife very happy and I might add, I am happy, too. Only one thing has marred the experience. Every time some type of social evening is announced at church my wife thinks we should attend. I would far rather stay at home as I have no inclination to go anywhere after a week of hard work. Am I really not doing my duty not to attend? My wife thinks so.

**ANSWER:** The primary work of the church is to minister to the spiritual lives of its members. Social occasions give members opportunity to know one another better so that they can work more happily together in missionary endeavors. Not everyone is alike, however, and if you find social events in the church not to your liking there surely is no reason why you should feel obliged to attend. However, after you have been in the church for a longer time you may come to appreciate association with those of like faith. You



should be allowed to take your own time about this and arrive at your decisions without undue pressure. Your wife has much to make her happy in that you are now attending church with her. Look forward to baptism and church membership soon.

## THOUGHTLESS NEIGHBORS

**QUESTION:** Last week the boy next door became twelve years old. To celebrate his birthday the parents invited all their adult friends and they had dancing and drinking until the small hours of the morning. Their explanation to the neighbors was that this was a special occasion because the boy had now become an adult. What do you think of such behavior?

**ANSWER:** There is never a legitimate excuse for thoughtless behavior. Evidently your neighbors are not Christians, and perhaps they were doing the best they knew how to let their son sense the important place he occupies in their affections. I can think of a number of less objectionable ways by which they might have demonstrated the same thing. Surveys reveal that most of the drinkers of alcoholic beverages received their first drink at home. However, do not censure your neighbors or adopt a "better than thou" attitude. Watch for opportunities to share with them your faith and your love for Jesus Christ. If you can lead them to Him, all the other problems will take care of themselves.

## Milestones to Unity

*(Continued from page 11)*

God and Saviour according to the Scriptures, and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit."

Without doubt, the discussion on the place of Scripture in the life of the church will be continued at New Delhi, but its inclusion clearly indicates a response to the growing influence of the Evangelical witness in the councils of the associated churches.

### *New Missionary Emphasis*

A second "milestone" in an Evangelical direction was passed when the final decision was made to recommend to the Third Assembly the long-contemplated integration with the International Missionary Council, thus bringing the third of the three movements which emanated from "Edinburgh, 1910" into the World Council of Churches. Here again, of course, the differing points of view of the member churches were evident. The Orthodox churches abstained from giving their final favorable vote, doubtless still fearing that the World Council will, by integration, be led still further away from the "Catholic" position on the church.

Similarly, in the report on "Christian Witness, Proselytism, and Religious Liberty," the Orthodox spokesmen made clear their concern for the protection of their churches from attrition by Evangelical missions, while the Evangelical churches insisted on the unfettered right to declare the truth "in love" according to their lights.

### *Most Moving Document*

On the last day of the Central Committee different posi-

tions on the nature of the church, its ministry, and sacraments—which divide the World Council into two spiritual "blocs"—reached a climax in the discussion of the report of the Lausanne Youth Conference. This statement registered the impatience of youth at the slow progress toward the unity of the believing community of the church and reported the breaking of the Lund agreement among the churches of the World Council by the celebration of a united Communion service which was attended by more than half of the youth present. A representative of the youth at that conference, Mr. Ross K. J. Clarke of Holland, asked the Central Committee if they were really making a sufficiently urgent effort to heal the divisions of the church and pleaded, "For God's sake don't let us go on much longer."

Other speakers supported this impassioned plea of youth, one stating that the Lausanne Report was "the most moving document presented to the Committee," and another asserting that he believed it to be "a sign of the working of the Holy Spirit in the ecumenical movement." This brought Orthodox Professor G. Florovsky to his feet to confess himself "terribly distressed" by the Lausanne report. To force the issue of intercommunion at this stage, he declared categorically, would bring confusion into the ecumenical movement and disrupt relations between the Evangelical and Orthodox groups in the World Council. At almost its last meeting the Central Committee had reached a "milestone" which it could not pass.

### *New Approach to Evangelicals*

But while, in the debates at Saint Andrews, the great dilemma between the "Protestant," or "Evangelical," and the "Catholic" positions in the World Council seemed as unsolvable as ever, pleas were made more strongly than ever before for a diligent study of, and closer contact with, the Evangelical churches still outside the World Council of Churches.

Methodist Bishop Barbieri, of Buenos Aires, for example, declared that out of the hundred or so non-Roman denominations working in South America 75 per cent were outside the World Council of Churches. These churches, he declared, represent a "great force" in the proclamation of the gospel in Central and South America, and in the interests of unity their insights should be sympathetically studied.

Others, like Presbyterian Professor H. P. Van Dusen, Episcopalian Charles P. Taft, and Dr. James E. Wagner, underlined the "dedication," the "missionary zeal," the "soul-winning success," and the "healthy challenge" of these groups to the older churches and urged that a study of the place of these churches in the world church was a "major mandate" to the World Council of Churches.

In line with these pleas it was indicated in the discussion of plans for the Third Assembly, that approaches would be made to the Adventist, Pentecostalist, and other Evangelical churches with a view to their being represented at least by "observers" at New Delhi next year.

These trends undoubtedly indicate the growing strength of the Evangelical witness in the World Council of Churches, which is likely to find still more powerful expression in the Third Assembly, and may be as significant at that Assembly as the discussions on the "Christian hope" were in the Second Assembly at Evanston. [END]



# Keeping Happy at Christmas

How to Avoid Depression at This Joyous Season

by CLIFFORD R. ANDERSON, M.D.

CHRISTMAS is a wonderful time of the year. It is especially delightful for children and young people. There are so many interesting things to do and so much to enjoy. Everyone is busy preparing to make someone else happy.

For older people Christmas is a time of memories. Some memories are happy. A few are humorous. Some are painful. In many homes there are vacant places at the table. In other families there are new members who add bewilderment and frustration. It is easy enough to say, "Let's make this the best Christmas ever." But how to do so is not always a simple matter.

Nor should we be carried away by such easygoing ideas as "Let's all keep smiling." As the old song says,

There are smiles that make us happy,  
There are smiles that make us blue.

Perhaps there are a few that make us mad! In any case, there is no simple solution to the many serious thoughts that crowd into our minds at this time of the year. They cannot all be excluded. Some must be recognized so that we can learn to adjust ourselves to the underlying problems that confront us. A mature person does not close his eyes entirely to facts. He cannot do so and remain mature. There are some things we all have to face, even at Christmas.

It is a sad fact that more feelings of depression come to people following Christmas celebrations than at any other time of the year. Families feel they should get together, but not everyone is happy. Often there are those who carry heavy hearts. Not everyone is completely satisfied with his in-laws. Someone has remarked that we are given some of our relatives to let us see what we must not be like! Mature people realize that they have to face these things and adjust to them.

In meeting problems of this sort we must remember that we, too, have certain weaknesses of our own. These are likely to grate on other people's nerves just as much as theirs grate on us. The very fact that we are human means that we have inherited certain quaint twists of behavior. Learning to adjust to these characteristics in others is a sign of maturity.

Things cannot always go the way we would desire. A certain amount of restraint is a necessary part of life. Because of differing viewpoints misunderstandings are inevitable, even in the best of homes. These naturally raise tensions.

This is one reason why depressions are more common at Christmas than at any other time of the year. In an unguarded moment it is easy to let down the barrier and begin to recall events that it would be far wiser to forget. All it takes is some thoughtless remark to spoil everybody's happiness and destroy the Christmas spirit.

At this season, too, the fact is impressed upon us more than ever that times have changed. Loved ones have gone. The financial picture may not be as good as in former years. Loneliness is the lot of many, especially during later years.

So much depends on the attitude of the mind. We must learn to adjust to new circumstances. Many grownups act like spoiled children when they do not get their way all the time. This is often more evident at festive occasions like Christmas when families get together. Often it takes real skill on the part of the host and hostess to keep all the guests contented. Happy are the folks who are mature enough to let others have their way, especially when no serious problem is involved.

The ability to remember, and also to forget, is highly important to human happiness. There are some things we should forget, especially when we get together as family groups. The recounting of unpleasant and embarrassing experiences does not make for happiness. Wisecracks may be amusing, but they often hurt the person about whom they are being told. There is a vast difference between wit and humor. Someone has remarked that "wit laughs *at* a man, humor laughs *with* him."

Some people have memories like magnetic tape recorders. They never forget a single detail. Every unhappy scene is lived over in all its lurid reality, with a few extra touches added. These are typical paranoid traits. People who do this are not only unhappy, they are mentally ill.

The more we dwell on the positive side of life, the less we are likely to become depressed and discouraged. There are so many pleasant things in the world around us, and so much to enjoy, that we have little reason for moping about the past. The kind of thoughts we allow to dwell in our minds will make all the difference between good mental health and a morbid, sickly disposition.

## *Neurotic People Are Self-Centered*

Most neurotic personalities tend to be self-centered. They are always busy devising ways to increase their own comfort and satisfaction. Everything must be centered on them.



Yet in the end they are never really satisfied. In some families the neurotic may be a parent, a grandparent, or a child. In others it may be the boss, or the teacher at school, or some other person who must be placated and pleased.

It is surprising how often such people fall back on their "symptoms," such as nervous vomiting, migraine headaches, palpitation, hyperventilation, wheezing, angina, and all the other means by which, intentionally or otherwise, they hold those around them in constant subjection.

A person with a healthy mind is entirely the reverse. He is outgoing in his ideas. He is always thinking of how he can benefit others rather than himself. He can triumph over adversity and always find a basis for enjoyment even in the midst of apparent failure and defeat. What is more, he is always happy. Through helping others he has learned the greatest step in personal achievement and successful living.

I have a friend who is a very busy physician. A few years ago while in medical school he came down with polio. He was urged to quit his studies. People were sure he could never become a doctor. But when his classmates saw his spirit and determination they rallied around him, carried him to his classes, and helped him in every way they could.

Finally there came the day when he graduated from medical school. He was then in a wheel chair driven by an electric motor. But that courageous man was not content to sit in that chair forever. Never for a moment did he give up retraining what muscle powers he still possessed. It was a painful process, often marked by discouragement. But the day came when he conquered his disabilities still further. He rose from that wheel chair and began to use his still partially paralyzed legs.

Today as he strides rapidly down the halls from one patient to another you scarcely notice the light aluminum crutches he carries in his hands. He has a radiant smile, and his patients adore him. That man who was advised to give up medicine is now teaching younger doctors how to become specialists in the art of medicine. But his greatest lesson is demonstrated in the way he has mastered his discouragement and overcome his handicaps.

When Abraham Lincoln was young he fell in love with a beautiful girl named Anne Rutledge. Unfortunately she died just before they were to be married. Young Lincoln became so discouraged that he no longer wanted to live. His friends had to take away his knife and keep him under constant observation. We cannot help wondering what might have happened to America had these friends failed to take that precaution. After a time Lincoln overcame his depression. By so doing he opened the way to a better world, not only for himself but for millions of others.

As we admire this wonderful man, let us never forget that he, too, was once so deeply depressed that others feared for his life. Regardless of who we are, we all have a breaking point. But there is no need for despair. There is always a way out.

Most important, we must have firm faith in the future. This can best be obtained by a careful study of the past and the plans of God in the affairs of men today. In spite of the confusion in so many minds, the divine plan is being worked out. Someday we will understand. Until then, we must have hope and confidence, for only through these can we find true peace and happiness, whether at Christmas or through the year to come.

[END]







# CHRISTMAS

at

## Kalaupapa

Love Finds a Way  
to Give

by  
CAROLYN  
STUYVESANT



Silently Christmas Eve slips across the prairies, across the Rockies, and out over the Pacific. As fast as the sun sets, the eve creeps in. Mile after mile, over land and sea, it travels until at last it reaches a little village resting at the foot of a nearly two-thousand-foot cliff. Green coconut palms rustle their fronds in a swift little breeze; red hibiscus blossoms draw their petals a little closer; a white-tailed tropic bird casts one last glance at the silvery, throbbing tide below; it is Christmas Eve at Kalaupapa.

Kalaupapa!

That's just a twelve-square-mile peninsula on the north side of the island of Molokai. It is where patients with Hansen's disease are treated. Some people call this disease leprosy. Call it anything you like, but try to remember that it is only slightly contagious and frequently curable. It isn't a pleasant thing to have, for it does call for isolation and nobody likes to be isolated.

In spite of isolation, Christmas Eve finds this little world. It finds trees with lights and tinsel; it finds parties and gifts,

but it doesn't find any children. There aren't any children at Kalaupapa, though there are mothers and fathers and uncles and aunts and grandpas and grandmas. And tonight their children are somewhere else—Christmas Eve will find them, too.

I wonder this month as we hustle down to Penney's or Woolworth's if we ever give a thought as to how we'd go about getting that purse for Jane or that shirt for Tom if we had Hansen's disease. There aren't any such stores at Kalaupapa. But those people have a way. It's that way which brings Christmas to their children.

"Oh, it's a big time and a great time around here when Christmas is coming," a patient laughed one day. "If we wish, we may go to the treatment center on Oahu—Hale Mohalu—by a special plane. Of course we plan to stay several days. They have a special bus there on which we patients may ride to town. So we get our shopping lists made out. Our money is fumigated and given to the bus driver, who is not a patient. Then we go downtown."

There was a sparkle in her eye and laughter in her voice as she went on. "The driver takes us to town and stops in front of a store. He takes our lists in and selects samples to choose from. Then he brings back an armload. Somebody wants a purse or a shirt. So he holds up several purses and the lady says, 'Get the blue one.' Then he holds up the shirts and someone shouts, 'I want the red one.'

"We choose toys and clothes and gift-wrapping paper, ribbon, and cards. Of course we could order from the catalogue—and we do sometimes. But this is so much more fun—especially when someone wants some personal items." She chuckled to herself.

"Well, we get our shopping all done and go home."

It was her husband who finished the story a few days later as we stood in the hospital lobby at Kalaupapa. He pointed down the hall as he said, "There is where our gifts are fumigated. And there goes the nurse that begins the job in October or early November." I watched her go quickly through the hall with a bottle of pills in her hand.

The father continued his story. "We can't wrap our own gifts. We bring them and the paper over and the nurse fumigates them in there." He glanced toward a little door. "Then she takes them out and gift-wraps them. We tell her how they are to be wrapped. Then she does them up in brown paper, addresses them, and puts stamps on them. It's a pretty busy place when she does it for seventy-five to a hundred of us. Stays up late to get them done in time. She's a wonderful person—she's been doing it for years. Never complains. She likes to do it."

He paused as I tried to visualize the piles of paper, gifts, ribbons, and all the rest. But I couldn't see very much of those things because people's faces kept getting in the way. There were the faces of the jovial pilot, the grinning bus driver, the laughing shoppers, the busy nurse. And then there were the delighted faces of little children around Christmas trees as Christmas Eve slipped in upon them as unobtrusively as the trade winds at sea.

Tonight as I'm writing this, they seem to be singing a soft Christmas song, blending their voices together across the moonlit waters and beneath a starry sky—

"It's never too hard for love to give,

For love must always share;

Because our Father loved, then gave,

There's Christmas, Christmas everywhere."



AS a teen-ager I lived through the drought, dust, and soil erosion of the Middle West. On our farm we had cattle, sheep, and horses, and, trying to keep these animals alive, we fed them from straw stacks remaining in the fields from former good crops.

I have watched animals die at these strawstacks during the cold winter months. Their stomachs were filled, but because there was no nourishment in the straw, they died of gnawing starvation. To watch the animals that managed to stay alive was heart-rending. They were shadowy skeletons, listless forms, with their bony structure in clear view. The pain in my heart resulting from standing by helplessly as my favorite animals wasted away is with me still.

Multitudes of human beings are living in a state of soul deprivation because they, like cattle in a drought, are feeding only on straw which contains no real nourishment. T. S. Eliot draws a modern picture of this waste in his cryptic poem "The Hollow Men":

We are the hollow men  
We are the stuffed men  
Leaning together  
Headpiece filled with straw. Alas!  
Our dried voices, when  
We whisper together  
Are quiet and meaningless  
As wind in dry grass  
Or rats' feet over broken glass  
In our dry cellar.

Not as lost  
Violent souls, but only  
As hollow men  
The stuffed men.  
This is the way the world ends  
This is the way the world ends  
This is the way the world ends  
Not with a bang but a whimper.

Recall also the bitter words of Oscar Wilde:

We did not dare to breathe a prayer  
Or to give our anguish scope!  
Something was dead in each of us,  
And what was dead was Hope.  
—From "The Ballad of Reading Gaol."

It is a delusion to think one can live on straw; yet people attempt it. The prodigal son tried it. He asked for all his goods, left home, and after a while tried to live on what swine eat. He would have starved to death had he not come to his senses with the recognition that the soul cannot find nourishment in the husks fed to swine.

The thirst for superficial thrills is straw. Hungry people chase after colored bubbles, but when these burst, nothing is left. Their chase is simply a vain attempt to find some satisfaction, something to subdue their awful hunger pangs. Pleasure is at best a spurious substitute for genuine joy. The next morning brings another day of starvation. Nevertheless, people seek external excitation of their senses, and when one stimulant loses its power they look for another. Never satisfied, they slowly die from starvation. These are "lovers of pleasures more than lovers of God." An external world of pleasure can never fill the need for inner joy—the bottomless joy of the inner spirit. Headpieces filled with the straw of sensuous pleasure make only for hollow men.

Instead of great thoughts, men fill their minds with the

# STRAW IN THE HEADPIECE

*Sure Way to Soul Starvation*

by  
A. L. BIETZ

straw of superficial words and symbols and the chaff of trivial ideas. Present literature is filled with such straw. Newsstands, with volumes of paper-backed mediocre books, sensuous stories, and wild tales having no possible connection with reality, are selling straw. Magazine racks are filled with licentious, debauching literature, not fit for the human mind, which was created to project great thoughts. Man can never rise above the thought on which he feeds. Headpieces filled with the straw of pygmy thoughts make only for hollow men.

The tendency is for some to stuff their stomachs in order to cover the emptiness of their souls. They are like the prosperous landowner in Christ's parable who said, "I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry." But God stepped in and said, "Fool! This night your soul is required of you; and the things you have prepared, whose will they be?" Jesus added, "So is he who lays up treasure for himself, and is not rich toward God." Luke 12:18-21, R.S.V.

In this parable God is not chiding man or upbraiding him for tending to his own and his family's physical needs. The Lord expects man to care for these. We are told that "if anyone does not provide for his relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever." 1 Timothy 5:8, R.S.V. The lesson does not speak against providing for physical needs. The point of Jesus' message is that he is a fool who lays up only treasure for himself and is not spiritually rich. No man is a fool for providing for temporal needs, as is sometimes supposed, but he is a fool when he becomes impoverished in spiritual matters.



The problem is one of confusing the means with the end. To make provision for payment of your grocery bill at the end of the month is not a sin.

But Jesus taught a valuable lesson when He said, "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." Matthew 4:4, R.S.V. At the same time, it is understood that without bread, man cannot live at all.

The important lesson is to place values in their correct scale. God is not starting an argument with us about our needs. He tells us, "For all the nations of the world seek these things; and your Father knows that you need them. Instead, seek His kingdom, and these things shall be yours as well." Luke 12:30, 31, R.S.V. God takes no pleasure in watching a family without enough money to buy food or clothing. On the other hand, never think that we should fill our houses and our stomachs while neglecting our souls, for a man is still primarily a spiritual being.

The woman at the well understood this lesson. In speaking with her concerning spiritual wealth, Jesus pointed to the well by which they stood and said, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." John 4:13, R.S.V. How wise the woman was when she simply answered, "Give me this water, that I may not thirst." Verse 15.

Said Augustine: "Thou hast made us for Thyself; and restless are our hearts until they rest in Thee."

In order to be enriched, man's soul must be filled with God and not with straw. Life never grows stale as long as God is the center. You may eat breakfast, lunch, and supper, yet you will hunger again; but the living water of Christ gives unending nourishment. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matthew 5:6.

A. J. Cronin, the physician, was successful beyond the ordinary. He was wealthy, respected, healthy, and very wise in his own eyes and in the eyes of others. Yet there came a day when he felt a need. Of his situation he wrote in this vein: "If my conscience troubled me, I buried it beneath a mass of worldly interests. While I never openly disowned Christianity—I was too much of a coward to do so—I conveniently forgot about it. I had reached the supreme goal of egoistic existence.

"With such a history, at this late stage of self-deception and self-indulgence, it might seem inconceivable that I should have sought peace of mind and soul in returning to my childhood faith. . . . Yet it was not strange to me, for in truth, however much I beat against them, its bars had always enclosed me, and intermittently in my heart, sounding quiet through the tumult of the world, I had heard the echo of that voice which would not be denied. And even while 'I fled Him, down the nights and down the days, . . . and under running laughter,' I still could hear the beat of those pursuing feet, that secret whisper, 'Rise, clasp my hand, and come.'

"It was not an easy step to take, and one bitter to self-love. For years I had gone on in pride and self-complacency. But that growing interior desolation was irresistible in its compulsion. I stumbled forward, my last defenses beaten down, yielded to the craving in my soul. And by what-

ever means it was accomplished, my period of rebellion against Heaven at last was ended. . . . I had made the immense discovery of why I was alive."—*Adventures in Two Worlds*. New York: McGraw-Hill Book Co., 1952.

Before, egoistic living; after, the wealth of spiritual riches. Someone on a recent vacation in Fort Lauderdale, Florida, the Venice of America, while gliding down a canal, passed some particularly resplendent homes. The guide said, as they passed one of the most luxurious mansions, "Mr. — of Chicago lives here—that is, for a few weeks each year. He is the president of this company and chairman of the board. He has a swimming pool in the center of a beautiful

## WONDERFUL JESUS

by Helen Rogers Smith

*"His name shall be called Wonderful."*

*Prophetic words of old;*

*Yet all the wonders of that name*

*No tongue has fully told.*

*How wonderful His blessed birth,*

*When earth shared heaven's joy;*

*And wonderful His wisdom deep,*

*Revealed while still a boy.*

*How wonderful His way with men.*

*Seeking their souls to win,*

*He bore with sweet, redeeming grace*

*Their suffering, sorrow, sin.*

*How wonderful His strength, hard-pressed*

*In fierce temptation's hour,*

*His love divine that from the cross*

*Streamed forth in radiant power.*

*How wonderful His victory,*

*As from the dead again*

*He rose to walk the earth once more*

*In fellowship with men.*

*How wonderful will His return,*

*So long-awaited, be,*

*When He shall come in glory bright*

*And kingly majesty.*

*How wonderful His presence in*

*This troubled world today;*

*For Jesus, wonderful in name,*

*Is wonderful always.*



patio. He has a yacht in the back yard, a Cadillac in the front, and—ulcers in his stomach!"

Many people today have so much and yet so little! I have heard men in positions similar to the one just described, cry out, "I would give it all up if only I could regain the inner joy I once possessed!" You cannot fill your headpiece with straw without starving.

William Saroyan, in his play *The Time of Your Life*, describes a discouraged policeman talking to Joe: "I think we are all crazy," he cries. "Here we are in this wonderful world, full of all the wonderful things—here we are—all of us. Look at us. Just look at us. We're nuts. We've got everything, but we always feel lousy and dissatisfied just the same."

The prophet Micah said it this way: "Thou shalt eat, but not be satisfied." Micah 6:14. The trouble is not that we have too many things, or too much beauty and comfort; the trouble comes when we do not make God first. God wishes us to enjoy and share His gifts. He gives them; but He does not want these to be the heart of our living or the goal of our doing. They are a means, never an end.

It is truly foolish to fill one's headpiece with the straw of egoistic, selfish living, without sharing God's good gifts. What heartbreak! What disappointment and delusion!

Notice the contrast of a headpiece filled with straw and a heart centered in God. The one finds expression in these words by Anatole France: "Life is the result of a disease in the constitution of the planet, a morbid growth, a leprosy, something loathsome, in face, which would never be found in a well-constituted, healthy star."

The other is summed up by Robert Browning's "King David":

How good is man's life, the mere living! How fit to employ  
All the heart and the soul and the senses forever in joy!

We have so much for which to be joyous. Each moment of life is an ecstatic experience when our soul is nourished with something besides straw. Endless resources—spiritual riches—are within reaching distance. May we seize them so that we shall starve no more!

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## The Breaking Light

(Continued from page 15)

Mary had ever spent. She might well have sat down and felt "robbed." But not Mary. She telephoned the minister of her church and asked him if there was any one of his parishioners who would be on her 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—fire-light glowing on bronzed chrysanthemums, dainty dinner, Christmas pudding and all, to say nothing of Mary's blessed companionship.

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

Have we lost loved 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 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 that he missed pathetically. He could never train another dog to be to him all that Pal had been. So what did he do? He had once read of an old-age pensioner who couldn't afford to renew his dog's license, 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 a "Dispensary for Sick Animals," 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 reprieved because of this gentleman's kindness.

Almost two thousand years ago God was made manifest in the flesh in the priceless gift of His Son. Wise Men bearing gifts came and knelt before Him in awe and wonder; 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 we shall magnify it. If we hoard we shall minimize it.

By all the means we know let us "turn on the light" this Christmastime.

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.

[END]

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### Answers to "Test Your 'Word' Power"

1. "Eternal life." Romans 6:23.
  2. "Gold, frankincense, and myrrh." Matthew 2:11.
  3. "His only-begotten Son." John 3:16.
  4. Daniel, because he had interpreted the handwriting on the wall. Daniel 5:16, 29.
  5. "Gifts unto men." Ephesians 4:8, margin. (The gifts are described in verses 11-13.)
  6. Gehazi. 2 Kings 5:20-27.
  7. When Moses asked for offerings to build and furnish the sanctuary at Sinai. Exodus 36:6, 7.
  8. "The desires of thine heart." Psalm 37:4.
  9. Jacob. Genesis 43:11.
  10. "A crown of life." Revelation 2:10.
  11. When the gift is offered as a bribe. "He that is greedy of gain troubleth his own house; but he that hateth gifts shall live." Proverbs 15:27.
  12. Stone, serpent. Matthew 7:9, 10.
- Score:  
9-12 correct, excellent.  
6-8 correct, good.  
3-5 correct, fair.  
0-2 correct, more Bible study needed.





## BREAKING BREAD

Does "breaking bread" designate the Lord's Supper? M. P.

Sometimes breaking bread refers to partaking of an ordinary meal, as in Acts 27:34, 35. In Acts 2:42, 46, the probability is that "breaking bread" refers to the celebration of the Lord's Supper. There would not be much point in recording the fact that the believers ate their ordinary meals daily. In Acts 20 breaking bread is mentioned twice. In verse 7 it is in connection with Paul's preaching. This was a religious service, and it is reasonable to believe that the Lord's Supper was part of it. In verse 11 Paul and the others present broke bread and ate and talked a long while. Visiting while eating is more in keeping with an ordinary meal. Therefore we conclude that the common Biblical expression "break bread," which referred to ordinary meals, also is used to refer to the observance of the Lord's Supper.

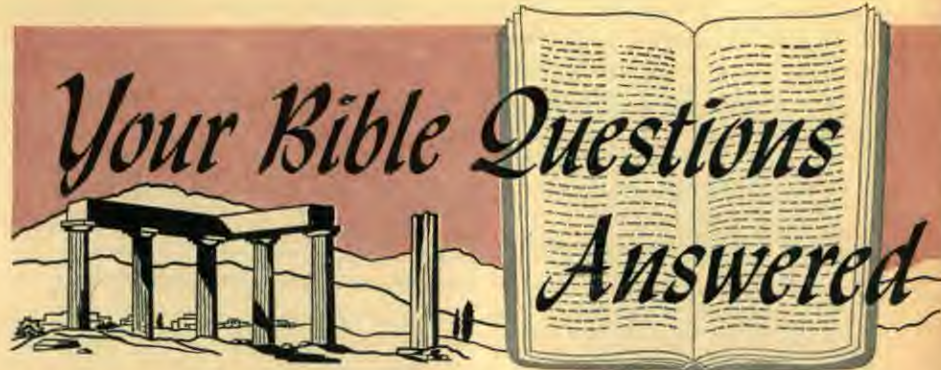
In 1 Corinthians 10:16 the reference cannot be otherwise than to the Lord's Supper. It reads, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

As for the time of observing the Lord's Supper, we understand the words "as often as ye eat this bread, and drink this cup" (1 Corinthians 11:26) to mean that the time is not prescribed. It is the faith expressed in the act of observing it, not the time, that shows "the Lord's death till He come."

## "SATAN HINDERED US"

In 1 Thessalonians 2:18 we read, "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us." It puzzles me how Satan could hinder a man like Paul. In the Scriptures are other references to lack of faith among people, even among the apostles. What is the reason? C. L. T.

The reason is that Paul and other men of God were human, and sometimes Satan used circumstances to discourage and hinder them in their



# Your Bible Questions Answered

by Charles D. Utt

work. Paul did his work under the severest difficulties and trials. In 2 Corinthians 11:23-28 he recounts them. In addition he had a physical infirmity. Chapter 12:7. It is therefore not surprising if sometimes his faith wavered. In his epistle to the Romans Paul speaks of his plans to visit Rome en route to Spain, but he was "much hindered." Romans 1:13; 15:22. He felt that the hindering circumstances were the work of Satan.

No man ever had higher praise from a higher source than had John the Baptist. See Luke 7:28. He had borne bold testimony to Christ's divine mission; yet after his imprisonment his faith weakened, and he sent messengers to ask Christ, "Art thou He that should come? or look we for another?" Verse 19.

In the Old Testament a striking example of a man who stood fearlessly for God was Elijah. He boldly defended the worship of God against the false prophets of his day, and God showed His approval of Elijah's work in a signal manifestation of His power; but the very next day Elijah ran like a coward before the threats of the wicked

Queen Jezebel. See 1 Kings 19:1-3.

The lives of these and other men were characterized by faith and devotion. Yet they had their moments of discouragement. The important lesson that we may learn from their experiences is that though their faith sometimes faltered, they rose triumphant over discouragement and pressed on. Their lives as a whole were lives of faith and accomplishment.

## ZION

What is the meaning of Zion in the Bible? L. C. B.

Gesenius, one of the greatest authorities on the Hebrew language, gives the meaning of the name Zion as "sunny place" or "sunny hill."

Zion was a Jebusite stronghold, or citadel, built on a hill on the southern edge of the city of Jerusalem. It is first mentioned in 2 Samuel 5:7, where we find the account of David's successful assault upon it. Because David established his royal residence there, Zion, or Mount Zion, became known as the City of David. 2 Chronicles 5:2.

In the poetic and prophetic books of the Old Testament Jerusalem and the entire nation of Israel came to be referred to as Zion. In Isaiah 33:14 the expression "sinners in Zion" is equivalent to "sinners in Israel." In Psalm 133:3 "mountains of Zion" is equivalent to "mountains of Israel." A favorite expression for Israel is "daughter" or "daughters of Zion" (Isaiah 1:8; 3:16; Jeremiah 6:2). They are also called "children of Zion" (Psalm 149:2) and "sons of Zion" (Lamentations 4:2; Zechariah 9:13). Even in captivity the prophet Zechariah addresses Israel as "Zion, that dwellest with the daughter of Babylon." Zechariah 2:7. See also Lamentations 4:22.

Because of its historical association with King David, Zion was a name that inspired the patriotism and religious devotion of Israel. No more poignant

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ant expression for one's homeland has ever been written than these words by a captive Israelite poet in Babylon:

"By the rivers of Babylon,  
There we sat down, yea, we wept,  
When we remembered Zion.  
We hanged our harps upon the willows  
In the midst thereof.  
For there they that carried us away  
captive required of us a song;  
And they that wasted us required of  
us mirth,  
Saying, Sing us one of the songs  
of Zion.  
How shall we sing the Lord's song  
in a strange land?"

In the New Testament most of the references to Zion (spelled Sion) are quotations of Old Testament prophecies of Christ, the Son of David. See Matthew 21:5 (Zechariah 9:9); John 12:15 (Zechariah 9:9); Romans 9:33 (Isaiah 28:16); Romans 11:26 (Isaiah 59:20); 1 Peter 2:6 (Isaiah 28:16).

Because Christ as the Son of David will sit on David's throne forever (Luke 1:32, 33), it is fitting that the capital of his kingdom should be known as Sion. John in the book of Revelation saw a Lamb (Christ) standing on Mount Sion. Revelation 14:1. Mount Sion here is evidently the same as in Hebrews 12:22, where we read, "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."

## PROPHETS—TRUE AND FALSE

**Every generation has false prophets. How can we distinguish them from the true prophets?** Mrs. R. R.

In the Scriptures there are many references to prophets. From what is said about them in various places we learn a number of tests that we can apply to both the true and the false. The following may be noted:

In His Sermon on the Mount Christ warned His hearers: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves;" and He gave this test: "By their fruits ye shall know them." Matthew 7:15, 20. This test may take time, because the fruit of a false prophet's life and teachings may not be evident at first.

If a prophet or teacher "confesseth not that Jesus Christ is come in the flesh," he is not of God. 1 John 4:1-3. To deny the Incarnation is to deny a central truth of the gospel. A deceptive doctrine that some false prophets will teach is a secret second coming of Christ, in contradiction of His teaching that His coming will be visible and glorious. "Wherefore if they [false christs and prophets] shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:26, 27.

Also Christ warned against being deceived by signs (Greek, miracles)

and wonders that will be shown by false christs and false prophets. "For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Verse 24. See also Mark 13:22. Miracles are not an infallible proof that a prophet is true. See also Deuteronomy 13:2; Matthew 7:22, 23.

Another test of a prophet is his fidelity to God's word. A false prophet leads people away from God's commandments. Deuteronomy 13:1-5.

If a prophet's prediction does not come true, he is false. See Deuteronomy 18:22. However, false prophets may make predictions that are fulfilled. Therefore foretelling the future is not conclusive evidence that a prophet is true. See Deuteronomy 13:1-3; 1 Kings 13:18-22.

False prophets tell sinners what they want to hear and thus encourage them to continue in their sins. "Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isaiah 30:8-11. A true prophet denounces sin and calls people back to God. See Isaiah 58-1; Ezekiel 3:17-19.

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## "TO DADDY, WITH LOVE"

by Sanford T. Whitman

**I**t was Christmas morning. The night of storm had passed, leaving a twelve-inch fall of new snow. The sky had cleared. The thermometer was plunging to a seasonal low. The coming of light to the world of upper hills revealed a scene of fantastic beauty.

From the stone chimney of the humble mountain home a blue plume of wood smoke curled briskly into the still air. Inside, across from the lively fire on the hearth, was the tree, scarcely less beautiful than the world outside. Around it were the children, still in pajamas, eyes bright with anticipation.

There were presents for all—a pair of skates, a home-made sled, a pocketknife, puzzles, knitted stockings and gloves. Not many. Not expensive. Practical. And this year there was a gift for daddy. A particular gift—the first from his youngest child, a rosy-cheeked dynamo of seven.

Everyone in the household knew of it. The secret was much too big for a first-grader. But daddy didn't know what it was. Earlier in the week it had taken an hour and the help of mother and the older children to wrap it. There had been frequent peekings through the curtains to make certain that daddy wasn't spying, and the whole enterprise had been carried forward in an atmosphere of profound importance and secrecy.

And now, before he could even think of his own presents, the little man seized this package of all packages, ran across the room, and thrust it on daddy's lap.

Slowly, with a joy that only a father can know, daddy read the greeting and began to remove the wrapping. The writing, the knots, the folding of the paper—all were typical of a lad of seven. Inside the colorful outer wrapping were two other coverings, one of plain paper, one of newspaper. Next was an old cereal box, cut down to half size, crammed with crumpled paper. In this was the gift, no larger than a hen's egg, clumsily wrapped, held together with tape.

Mother was standing at one side and the children were crowded close when father broke the seal and folded back

the paper. Three pieces of candy—a gumdrop, a twist of taffy, a miniature candy bar. Unquestionably all were from the little Christmas sack given to each child at the school program a few nights before.

With a heart too full for words and his mind reeling under the impact of the lesson taught by his son's gift, the father bent over and pressed a long and loving kiss on the waiting cheek. Not until that lad of seven comes to spiritual maturity will he know what he did for his father that cold Christmas morning in the hills.

Three pieces of candy! Packed in crumpled newspaper and a cut-down cereal box. Poorly wrapped and poorly tied. Everything bearing the marks of soiled and inexperienced fingers. Made to look larger and more imposing than it was. Addressed in a first-grade scrawl that could hardly be read.

Given thus, but given in love. Given from that precious store he himself had received only three evenings before. How it touched the father's heart! How rich it was in spiritual meaning!

So often in our Christian experience we allow works to become pre-eminent. We think of them as in some way or in some part earning our salvation. And when the blessings of God overflow our hands, we feel it is because of what we are and the things we have done.

It is a deadly error. Works never *earn* salvation. *Acceptable works* are not even an *appreciation* of salvation. The only works worthy of our hands are those that are the *result* of our salvation. An unrenewed heart will never *appreciate* salvation. The *fact* of regeneration must be established before the *effect* becomes evident.

"We are all as an unclean thing, and all our righteousnesses are as filthy rags." Isaiah 64:6.

We preach sermons. We give Bible studies. We tax our minds in scholarly research and meditation. We travel hither and yon. We crowd our days with activity. These things are not to be despised. But the finest gift we shall ever bring to God is a childishly wrapped return of something He has already given to us.



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