

The Bible and **OUR TIMES**



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The Christian has an anchor sure and steadfast in our troubled times.

ALL around the globe to-day are signs of a gathering storm. Dark thunder clouds roll up from every horizon. From Indo-China, Malaya, Tibet, Iran, Turkey, Yugo-Slavia, Germany, come rumblings of approaching tempest. Never was a prophecy more true: "From race to race calamity extends, a mighty storm is stirring from the earth's far ends." Jer. 25:32. (Moffatt.)

Few statesmen believe that peace can be long preserved. Many speak openly of the possibility of another global war this year or next. "Time is running out on us," says General MacArthur.

Meanwhile the new race for armaments proceeds at an increasing tempo. Millions upon millions of pounds are being expended in the search for the deadliest weapons of all time: atomic bombs, hydrogen bombs, supersonic planes, and stratospheric rockets.

With the dead of World War II scarcely cold in their graves, with the ruins of a thousand cities and villages still strewn the earth, the great powers are feverishly preparing for the most destructive conflict of all time.

Events of recent weeks have but served to re-emphasize the gravity of the world situation.

An ANCHOR in the Storm

By Arthur S. Maxwell

The long-feared storm seems about to break. Its roaring tumult thunders toward us. But we have yet to learn the full meaning of the ominous words: "Destruction upon destruction is cried; for the whole land is spoiled." Jer. 4:20. We have yet to understand what John meant when he wrote, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

With the final tempest right upon us we may well inquire, How will it affect us personally? When it bursts upon us in all its fury, will it sweep us away and overwhelm us, or leave us "bloody but unbowed"?

Those who have experienced a hurricane well know what it does to everything that is not securely fastened: how it wrenches doors and roofs from buildings, and flings them about like chaff; how it fells great trees whose roots are shallow or rotten; how it tears ships from an insecure anchorage and casts them upon rocks, or flings them high and dry upon the shore.

Even so will it be with those who are not anchored to God in the last tempestuous days of human history. Mortally afraid, they will be among those who swoon "with panic and foreboding" at the things happening about them. (Luke 21:26, Moffatt.) Conscience-smitten, they will flee "into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isa. 2:19. Faithless and hopeless, they will cry to the mountains and rocks: "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His

wrath is come; and who shall be able to stand?" Rev. 6:16, 17.

There Is an Anchor

How greatly we need an anchor for the storm that is coming! An anchor that will hold us fast to God, no matter what happens in the world around us.

What is this anchor? The writer of the epistle to the Hebrews tells us of it. "Which hope we have as an anchor of the soul," he writes, "both sure and steadfast, and which entereth into that within the veil." Heb. 6:19.

He is writing of Abraham's experience with God: how God came to the patriarch personally and promised him, "I will indeed bless you and multiply you." Verse 14. (Moffatt.) And then how God, in order to convince His faithful servant that he need never entertain a trace of doubt as to the fulfilment of the promise, confirmed it with an oath. God swore by Himself that He would do what He said. In other words, He staked His existence—and therefore the existence of the entire universe—on the fulfilment of His promise. More than this He could not have done; and there came into the heart of Abraham a great faith, a perfect trust, a strong, unquenchable hope. He believed that what God had promised He was abundantly able to perform; and so believing, he walked with Him in constant, blessed communion, his soul anchored "safe and secure" to "the inner Presence behind the veil." Verse 19. (Moffatt.)

Abraham's experience is to be ours to-day. The promises God made to "the father of the faithful," He makes again to us. For if we are Christ's then are we Abraham's seed, and "heirs according to the promise." Gal. 3:29. This means that He will speak to us personally—if we will but listen to His voice—and once more stake His existence upon the triumph of His plan for our redemption; that He will bless us with the fullness

of salvation and bring us into the land of eternal day.

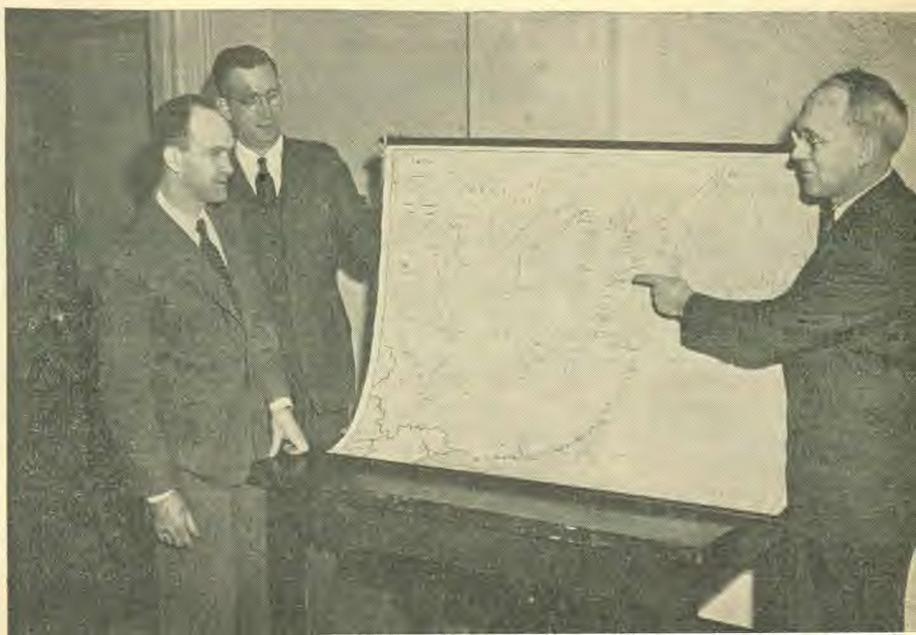
If God were to take your hand in His, look into your eyes and promise to bless and prosper you here and hereafter, would you not be deeply moved? Would you not accept His promise and His oath, even as Abraham did? Would you not feel bound to Him with ties that nothing could sever? Would there not spring up in your heart a great hope that nothing could ever quench—a hope that would survive every storm and anchor your soul for ever to the throne of the eternal?

Of course! From which it becomes clear that what matters most to-day is not the gathering storm—however terrible it may prove to be—but the intimacy of our personal relationship with God. If we are linked with Him in blessed fellowship; if we accept His promises, believe His Word, and follow His leadership; if we are constantly expecting the fulfilment of "the blessed hope," then are we anchored indeed.

If we walk with God day by day, thinking of Him as of one dearly beloved, seeking to please Him in every word and action, talking to Him in prayer and talking about Him as we bear witness of His love to others, then nothing will ever disturb our inner tranquillity. No storm, however violent, will overwhelm us or break our connection with Heaven.

In practical Christian living this means that we shall need prayer, to commune with God; Bible study, to learn of God; worship, to rejoice in God; faith, to believe in God; service, to witness for God; and hope, to expect of God—

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Missionaries returned from the Far East discuss the closing up of the vast land of China to the advance of the Gospel.

SEPTEMBER 6, 1951

The Reward of OBEDIENCE

By Dallas Youngs

true in the service of God. God is both able and willing to keep His promises. This is seen in His words to Abraham following the patriarch's Mount Moriah experience:

The Obedience of Abraham

"By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all nations of the earth be blessed; *because thou hast obeyed My voice.*" Gen. 22:16-18.

By reason of the fact that God ever lives, and furthermore that a day with the Lord is as a thousand years, and a thousand years as a day, it may seem that the Lord's promises are long in fulfilling. Yet, God's promises are as certain, and more so, than sunrise.

"For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation,



By J. Hofmann © Pallas Galleries

Jesus will one day see of the travail of His soul and will be gloriously "satisfied."

WHO was the bravest man in the battle to-day?" asked a general of his officers at the conclusion of the day's hostilities.

One officer thought the men who had taken the bridge at such risk and sacrifice were the bravest. Another was of the opinion that those who defended a certain hill had shown the greatest courage. While still a third believed that the company which charged across the lowlands in the face of enemy bullets were bravest of all.

"You are all wrong," said the general when they had finished.

"Who then, was bravest, Sir?" inquired one of the officers.

"The soldier who had his arm raised to strike a death blow to his enemy, and who when the bugle sounded the order to retreat, dropped his arm. This man was the bravest because he was the most obedient."

Obedience as well as disobedience has its reward. The soldier who was instant in obedience was rewarded by his general's approbation. Oftentimes, however, among men the rewards of obedience are not received. But this is not

who have fled for refuge to lay hold upon the hope set before us." Heb. 6:13-18.

In order to guarantee the covenant in Abraham's mind, God confirmed it by an oath. Because there was none greater than Himself, He swore by Himself to fulfil the conditions of it. God's throne would have to pass into oblivion and God Himself cease to be if He failed to fulfil His promises. This being true, the Christian's "reward of obedience" is certain.

God's promise to Abraham to increase his seed extended far beyond his literal descendants. Genuine Christians of all races are Abraham's seed: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Verses 27, 28.

We can well believe that the part of the promise which Abraham treasured most, was that through his line of posterity the Messiah would be born. The Messiah would be the spiritual Saviour of Abraham's literal seed, and more: He would become the Saviour of believers from among all nations of earth. Christ would not be a national Saviour only—He would be an international Saviour. Moreover, He would save men and women of all races, languages, and geographical locations.

Dr. Hodges in his book *Systematic Theology*, Volume II, page 485, says: "He who was promised to Adam as the Seed of the woman, it was next declared should be of the seed of Abraham. That this does not refer to his descendants collectively, but to Christ individually, we know from the direct assertion of the apostle (Gal. 3:16), and from the direct fulfilment of the promise. It is not through the children of Abraham, as a nation, but through Christ, that all the nations of the earth are blessed. And the blessing referred to, the promise to Abraham, which, as the apostle says, has come upon us, is the promise of redemption. Abraham therefore saw the day of Christ and was glad, and as our Lord said, 'Before Abraham was, I am.' This proves that the person predicted as the Son of the woman and as the Seed of Abraham, through whom redemption was to be effected, was to be both God and man. He could not be the Seed of Abraham unless man, and He could not be the Saviour of men unless God."

We would like to stress the fact that Abraham became the "father of the faithful" because of his obedience. He demonstrated his faith by his works. Had he not been obedient he would never have become the "father of the faithful." James makes reference to this in his epistle, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" James 2:21.

God did not leave Abraham in darkness as to the reason why He would bless him, but told him plainly that it was "because thou hast obeyed My voice." Years later when God renewed the covenant with Isaac He made reference to Abraham's obedience:

"And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26:4, 5.

To our certain knowledge there is no record that God ever blessed or rewarded an individual or a nation for disobedience. The reward of disobedience (sin) is death. When Adam sinned he lost direct communion with God, and was driven out of his garden home. When his son, Cain, killed Abel, the curse of God rested upon him. The antediluvians departing from the knowledge and obedience of God were destroyed by the flood. The cities of Sodom and Gomorrah, giving themselves over to lust and idolatry, perished in a rain of fire and brimstone from heaven.

God's blessing has never rested upon disobedience, but rather His curse. Moreover, there is no promise that God will ever bless the disobedient and reward them with a place in His eternal scheme of things. The wicked will be rewarded, true, but not with eternal life. They will suffer the fruitage of their transgression—oblivion in the lake of fire.

The Obedience of Christ

In respect to the matter of obedience, Jesus, God's own Son, was no different from any of the sons of men: "Though He were a Son, yet learned He obedience by the things which He suffered." Heb. 5:8. Jesus at no time presumed to violate His Father's commandments. Said He: "If ye keep My commandments, ye shall

(Continued on page 12.)

"UPON THIS ROCK"

By J. A. McMillan

WHEN the Lord Jesus Christ promised, "Upon this rock I will build My church," He was calling attention to the solid foundation on which the church rested and was established. (Matt. 16:18.)

The occasion is worth noting. Peter had just confessed: "Thou art the Christ, the Son of the living God." And Jesus answered with this solemn assurance that the church would be built on this enduring fact of His deity.

The foundation of the church of Christ is not human, but divine. On this fact the Scriptures are clear and positive. The apostle Paul, that mighty instrument of the Holy Spirit in raising up congregations of Christians in Asia and Europe, declares that "other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. The apostle John calls our attention to the experience by which every trusting soul is added to the church. He writes: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John 4:2. So there is the closest connection between confessing the Lord Jesus as the Christ, the Son of the living God, and the building up of the church of God.

The great scholar and church father, Origen, so understood Matthew 16:18. He stated his belief thus: "On this Rock, that is to say, on all men who have the same faith." Another earnest Christian in the tenth century, Aelfric, expressed himself in similar vein: "'And I will build My faith on this stone,' that is, on the faith which thou professest. All God's church is built on this Stone, that is, on Christ, for He is the Foundation of all the fabric of His own church. All God's churches are accounted as one congregation, and that is constituted of chosen men, not of dead stones, and all the building of these living stones is founded on Christ, for we through that belief are accounted His limbs."—Quoted in *Denton's Commentary on the Gospels*, page 319.

On this point Peter himself is an important and inspired witness: "If so be ye have tasted

that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:3-5.

Where Did Peter Come In?

It is thus decisively established by scriptural evidence that Jesus is the one true and living foundation on which—by personal faith—each believer is built. There are some, however, who claim that the rock on which the church is built was Peter. There is no support for such a view in the Scriptures. It is true that Peter had confessed the deity of Christ. It is also true that Jesus ascribed this illumination of Peter's mind to the work of God's Spirit. But Jesus contrasts the frailty of the human stone with the enduring strength of the divine. "Thou art *Petros*, and upon this *Petra*." *Petros* is in the masculine gender, and signifies a piece of rock. *Petra* is in the feminine gender and signifies the abiding rock. Augustine, the greatest of the church fathers, in his commentary on Matthew says: "I will build thee on Myself, not Myself on thee. Men willing to build on man said, 'I am of Paul, and I of Appollos, and I of Peter.' But others *who were unwilling to be built upon Peter, but would be built on the rock*—not on *Petros* but on *Petra*—said, I am of Christ." (Italics mine.)

This is important testimony to the fact that some in Augustine's time—in the fifth century—were applying this promise of Jesus to Peter. But the teaching of Augustine was clearly on the scriptural basis that the rock was Christ. The French scholar, Launoy, in 1751, published his findings on what the church fathers thought of this text. He discovered that forty-four Fathers taught that the rock was Peter's faith or confession of Christ's deity, seventeen taught that the rock was Peter; sixteen taught that the rock was Christ; and eight held that the rock was all the apostles.

Christ the Rock of Ages

While this is an impressive array of evidence as to what eminent men held to be the true interpretation of Matthew 16:18, it is more conclusive to obtain the clear teaching of holy Scripture. Jesus speaks to Peter and says: "Thou art *Petros*, and upon this *Petra* I will build My church." Paul says: "But the *Petra* was the Christ." 1 Cor. 10:4. Peter calls Christ "a *Petra* of offence." 1 Peter 2:8. In A.D. 730 the venerable Bede taught that "Simon who was before named Peter received from the Lord the name Peter on account of the strength of his faith and the constancy of his confession; for his mind clung firmly to that of which it is written 'that Rock was Christ,' and upon this Rock, that is upon the Lord and Saviour who gave to him, who knew him, loved him, confessed him." — *Famous English Sermons*, page 21.

To them, therefore, who want to build the church on the rock Peter, we can say: "For their rock is not as our Rock." Deut. 32:31.



Our confidence is: "Who is God, save the Lord? and who is a rock save our God?" 2 Sam. 22:32. Yes, Jesus, the Son of the living God, is the Rock on which our faith is established. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is the Rock of ages." Isa. 26:3, 4 (margin). "Not on the rock of human strength, but on Christ Jesus, the Rock of Ages was the church founded."

Through the prophet Isaiah, God declares His purpose to establish Jesus as the tried foundation stone on which we may build for time and eternity. "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Isa. 28:16. Paul quotes this promise and renders the last phrase: "Whosoever believeth on Him shall not be ashamed [margin, 'confounded']" Rom. 9:33. So it is evident that faith in the Lord Jesus Christ

brings us into living contact with the enduring foundation. Rooted in the Rock of Ages, we shall not be confounded:

"Thou blest Rock of Ages,
I'm hiding in Thee."

Jesus assures us: "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock [Petra]: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Matt. 7:24, 25. "Upon this rock I will build My church; and the gates of hell shall not prevail against it."



"As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be accomplished in His strength. All His biddings are enablings."

Peter never claimed the "keys of the kingdom" for himself alone or for his successors.

IN previous articles we have seen that the nations of Europe, America, Africa, the Near and the Middle East, and Northern Asia, are all referred to in the prophetic Scriptures in relation to the closing events of history, and that each and all are today fulfilling, with remarkable precision, the divine delineation of their last-day activities.

The remaining group of last-day powers brought to view in the sixteenth chapter of the Revelation is designated "the kings of the east." Rev. 16:12. Our final question, therefore, on the correspondence between the prophetic panorama and the political orientations of our modern world is whether the "time of the end" has seen any stirring among the nations and peoples in those distant regions of the earth's surface, any preparations on their part for marching to the "battle of the great day of God Almighty."

The answer can be given without hesitation. There has been an awaking and a stirring in the East of literally gigantic dimensions.

Three "Easts"

Looking back over the centuries from the standpoint of Europe and the Atlantic civilizations, there have come into their purview three successive "easts:"

What we now call the Near East has, of course, been known from the earliest times, for there, even before there were any inhabitants in Europe and the Americas, the first great races of mankind were born and cradled.

Beyond the Bible lands of Palestine, Syria, Asia Minor, Mesopotamia, and Arabia, lies the Middle East. This region was first explored and conquered from the West by Alexander the Great as far as the Indus Valley in Northwest India.

Finally Marco Polo of Venice in the thirteenth century opened the eyes of the medieval world to the still more distant east where, in his travels, he glimpsed the extent and riches of the domain of Kublai Khan.

From the thirteenth century this newly discovered world became increasingly known to traders using the great spice road across Turkestan and Central Asia and the sea route to the Indies pioneered by Vasco da Gama, but right down to the end of the eighteenth century the contacts resulted in no appreciable political influence by the West on the East, or by the Orient upon the countries of the Occident. The

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A Communist leader stirs the populace of a Ch from Wes

coming of the "time of the end," however, saw the beginning of a momentous new development in the relations between East and West.

With the dawn of the industrial revolution these distant lands became potential sources of the vast quantities of raw materials needed to feed the maw of the great industrial plants, and they also offered potential markets for the ever-increasing flood of finished products. So there began a feverish race on the part of the industrial nations to secure concessions, settlements, and treaty ports in the Far East.

Russia, which had pushed right across Siberia to the Pacific, began to press into Korea, Manchuria, Mongolia, Turkestan, and Tibet. British, French, and Dutch traders from their bases in Southern Asia sought entrance into the

of the EAST "

March

By W. L. Emmerson



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town to enthusiasm for the "liberation" of the East
domination.

coastal cities of China. While the United States manifested a particular interest in developing trade with Japan.

Soon the whole of the Far East was divided up among the Western nations into spheres of influence and it seemed as if, like Africa, it was to be permanently dominated by the civilized nations of the West.

Japan the First to Awake

But while China remained largely apathetic to Western aggression, Japan did not take its humiliation lying down. Intensely proud of their race, they believed their emperor to be a descendant of the Sun goddess and themselves a chosen nation above all the peoples on the face of the earth, marked out for a great destiny.

The whole nation, therefore, girded up its loins in a supreme effort to restore its lost prestige.

The feudal Shogunate was replaced in 1889 by a constitutional government and a systematic policy of modernization was entered upon with a determination and energy without parallel in the history of the nations. So much so that, just before the end of the nineteenth century, Europe was literally staggered when Japan fought and won a considerable war with China (1894-5), gaining Formosa and a free hand in Korea, and then challenged and defeated Russia in the Russo-Japanese War (1904-5).

These were, in fact, the first steps in the implementation of the ambitious Tanaka Plan enunciated by one of Japan's leading militarists who had said:

"To conquer the world, we must first conquer China; to conquer China, one must first conquer Manchuria and Mongolia; to conquer Manchuria and Mongolia, one must first conquer Korea and Taiwan [Formosa]."

Conveniently siding with the Allies in World War I, Japan took the opportunity to neutralize all German privileges in Japan and to entrench herself in the German-held islands north of the equator. At the same time profiting by Allied preoccupation in Europe, she forced upon China in 1915 her "Twenty-One Demands" which took her, in harmony with the Tanaka Plan, some more steps forward in the pursuit of her great ambition.

By the end of World War I Japan was reckoned as one of the great nations of the earth. How the Japanese themselves felt at this time about their meteoric rise and their great destiny can be gathered from statements of their spokesmen, such as Y. Tsurumi in his *Contemporary Japan*.

"The world," he wrote, "left behind it the Mediterranean era centuries ago, and it is now leaving behind it the Atlantic era. The curtain of the new world drama is about to rise on the Pacific."—Page 156.

By the nineteen thirties Japan was ready to embark upon the next stage of the Tanaka Plan. In 1931 she invaded Manchuria, setting up the puppet state of Manchukuo. In 1937 she started to occupy Northern China, and when Japan entered World War II on the side of Nazi Germany and Fascist Italy it seemed as if the whole of the East and South-east Asia must soon be in her hands.

However, in her choice of sides Japan

seriously miscalculated. In the outcome of World War II she lost all and was subjected to the humiliation of a second American occupation from which she has not yet been released.

But though Japan has, for the past four years, remained a defeated people in the power of her conquerors, she is potentially still the powerful nation which she was before she made her fatal choice. Already her industrial capacity is being rapidly restored, and when her independence is given back, Japan will undoubtedly become again a force to be reckoned with among the "kings" of the modern "East."

The Awakening of China

Among the many striking prophecies which Napoleon made was one concerning China, of which he said: "There lies a sleeping giant. Let him sleep; for when he wakes he will move the world."

Though roughly prodded, like Japan, in the nineteenth century by Western exploitation, China took a very much longer time to awaken, and the beginnings of her awakening did not come until the overthrow of the Manchus and the founding of the Republic of China in 1912.

By the late twenties General Chiang Kai-Shek had made considerable progress toward uniting China under the new Kuomintang government. His efforts, however, were frustrated by the Japanese invasion, and when World War II broke out, China seemed destined to become a province of an all-powerful Japanese Empire.

When Japan collapsed, General Chiang Kai-Shek made another bid, supported by American arms and money, to re-establish the power of the Kuomintang. Unfortunately, this time he and his Western supporters underestimated the potentialities of the Chinese Communist party, with the result that Chiang has now had to find refuge with the remnants of his forces on the island of Formosa, leaving the greater part of the old Chinese Empire in the hands of a Communist People's Republic, in close alliance with the Soviet Union.

"The basic fact of the past two or three years," said Prime Minister Nehru of India recently, "is that a great new power has arisen in the Far East and has upset the equilibrium there. Many of the difficulties that have arisen since are due to the non-recognition of that

fact."—*New York Herald Tribune*, January 17, 1951.

New Nationalisms of South-Eastern Asia

To the south of the great land mass of China lie the Malay and Indo-Chinese peninsulas. Still further south is the great archipelago of the East Indies, which stretches across the Southern Pacific to Australia, while out in the Pacific to the East are the Philippine Islands.

Inhabited largely by people of Chinese and Malay stock who migrated southwards many centuries ago, these lands, since their discovery, have been a prey to exploitation, and like China and Japan were divided into spheres of influence by the Western powers.

But while Japan established its independence in the first decade of the twentieth century and China began its struggle for freedom in the second, the peoples of South-eastern Asia remained completely in the power of the Western nations until the Second World War.

At that time Japan fully intended to absorb them into her own Far Eastern Empire, but the miscarriage of her plans left the way open for the peoples of South-eastern Asia to make a bid for independence. Since the close of World War II the French, British, and Dutch have fought bitter campaigns to restore their power in these regions, but already an Indonesian Republic has wrested its independence from the Dutch, a great part of Indo-China has been detached to form the independent republic of Viet-Min, and a joint British-Malay Federation has been established to administer the Malay States, excepting only the British colony of Singapore. The Philippines also have been independent of the United States since 1946.

At the moment, Communism does not figure as a major threat anywhere in South-east Asia except in Malaya, its ideology being in opposition to the predominant Moslem faith, but the Soviet Union is taking full advantage of the disturbed state of these lands to insinuate its floods of agitators and propaganda. What the outcome of these activities within and without South-east Asia will be, none can tell, but the lesson of China is being taken very much to heart by the West.

The Whole East Is Alert

Finally, though not reckoned as part of the Far East, no consideration of that vast region
(Continued on page 15.)

The Weakness of the Week-end

By A. B. Cheesbrough

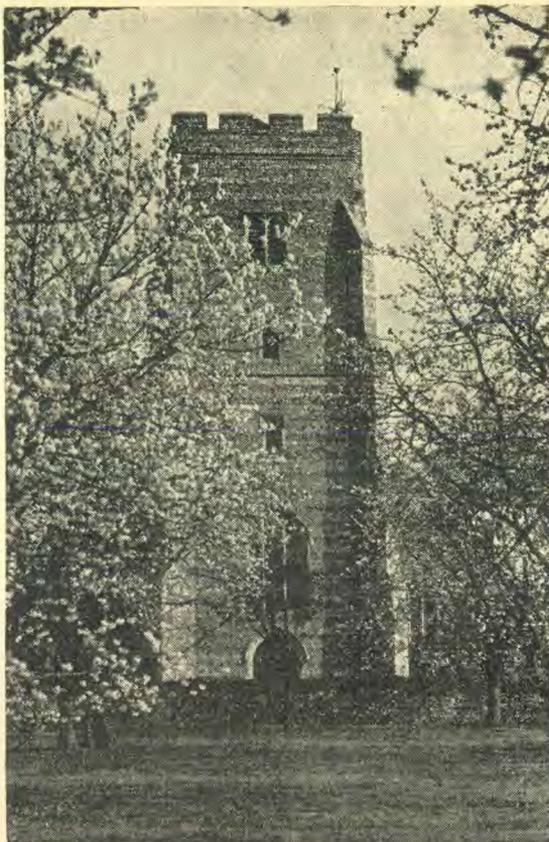
As Protestants we have inherited from our fathers the priceless boon of religious liberty, the right to worship and witness without let or hindrance according to the dictates of our conscience. This liberty the Roman church enjoys in our Protestant land and so we find Catholics being invited to take part in religious broadcasting in the same way as the Protestant churches. As citizens of a democratic country they are entitled to this and no one blames them for making the most of it. It may be remarked in passing, however, that no such liberty is the lot of Protestants in Roman Catholic countries and it is safe to say would not be in this country had they the power they are so insidiously working to obtain.

Some of the talks by Romanists have been truly evangelical and we have enjoyed them. Every now and then, however, statements are made which call for speedy correction. Such is needed in the case of two statements made recently by Father Dwyer in "Lift Up Your Hearts."

Referring in his talk to the doctrine of transubstantiation, Father Dwyer asserted that the wine used at mass became the actual blood of Christ.

What Is a "Sign"?

In Christchurch Park, Ipswich, there is a memorial to the Protestant martyrs who were burned on the Cornhill in the middle of the sixteenth century. Among them is the name of Alice Driver. At her trial she asked the chancellor of Norwich, Dr. Spencer: "What is a sacrament?" "It is a sign," he replied, and Dr. Gascoigne added that it was a sign "of a holy thing." Quick-witted Alice answered: "That



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There is blessing in regular communion with God in His sanctuary.

is true, and as it is a sign, it cannot be the thing signified." Paul says in 1 Corinthians 11:26: "As often as ye . . . drink this cup, ye do show forth the Lord's death till He come." Surely this means it is a sign of belief in the atoning work of Christ and could not possibly be the actual atoning blood.

The Sabbath Question

In this same talk, speaking of the week-end as a time of relaxation and happiness, Father Dwyer stated that "the church" had transferred the Sabbath of the Jewish law to Sunday, the first day of the week, and had done away with its many restrictions because Christ had said, "The Sabbath was made for man." Apparently so long as people attend mass on Sunday morning, the rest of the day can be spent pretty much as people like.

Here again we must profoundly disagree. In the first place, to describe the ten command-

ments and the Sabbath as Jewish is absurd. They are divine in their origin and God calls the Sabbath, the seventh day of the week, "My holy day." Isa. 58:13. The ten commandments are equally Christian because they were endorsed by Christ, and as "sin is the transgression of the law," they are indisputably and inevitably connected with the death of Christ. Paul makes this very clear in Romans 8:3, 4. They are Christian commandments also because Christ said He came to fulfil them. (Matt. 5:17.)

The text Father Dwyer quotes actually proves the Sabbath not to be Jewish. It was made for man—that is, the whole human race. The ten commandments constitute the divine will for all men. Before a Jew was born, God blessed the seventh day; He rested upon it; He sanctified it. (Gen. 2:3.) It was made before sin entered to disturb the hallowed communion of man with his Maker. The true Sabbath is thus trampled underfoot; it is made a holiday instead of a holy day and a counterfeit is substituted. Jesus never kept Sunday. He observed the true Sabbath according to the commandment. (John 15:10.) Christ and His Father were one (John 10:30) and He declared that He would not alter the divine will "one jot or one tittle." Yet this church claims the prerogative of altering the law of God; and what is more, it has done it so successfully that other churches follow in her steps.

"We keep Sunday because Christ rose on the first day of the week," said a Baptist minister to me the other day. But the Bible makes no such demand. It was no sin to work on Sunday before the cross. Neither is it now. Let us get back to the Bible, back to the doctrines of the apostles, back to the whole truth of God.

The weakness of this pleasure-seeking week-end is not that attendance at church on Sunday is decreasing, but that the law of God, which is holy, just, and good has been lost sight of, and obedience to God and His Christ is considered unnecessary. A breach has been made in God's wall of protection. Will you help repair it? (Isa. 58:12.) The old path has been stopped. Will you help to restore it? Stop doing "your pleasure" on God's holy day, "call the Sabbath a delight, the holy of the Lord, honourable." They who honour His day, honour Him. (Isa. 58:13.) "Ask for the old paths, where is the good way, and walk therein

and ye shall find rest for your souls." Jer. 6:16.

Do I hear you say, "I want rest for my body, relaxation from work. I want change, enjoyment, merriment. I want a good time"? Friend, the surest way to rest the body is to find rest for your soul. "There remaineth therefore a rest [margin, 'keeping of a Sabbath'] to the people of God." Heb. 4:9. The Sabbath is the end of the week. Spiritual strength gained by obedience to God brings physical and material blessings in its train. The Sabbath is the link in God's holy law that helps to bind man to his Maker. It is the strength of the week. Sunday is the weakness of the week-end, for it rests upon tradition, and is without a thread of scriptural evidence for its observance. "Ask for the old paths."

The Reward of Obedience

(Continued from page 5.)

abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10.

The reward of Jesus' obedience may be shared by all who will believe. Jesus, for His part, will see the travail of His soul and be satisfied. That is to say that as Jesus surveys, on the sea of glass, the great multitude that have been redeemed through His blood, He will rejoice and be glad He made the sacrifice.

Sinners redeemed by divine grace will in that day praise and give glory to Christ for His sacrifice on their behalf. They prostrate themselves before Him. They cast their crowns at His feet. They worship Him who is both Creator and Redeemer. Through Him they enter into the reward of the faithful—everlasting life.

There is a great multitude of these redeemed ones: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:9.

They are there from all nations, from all races, from all tongues, from all parts of the earth, and from all periods of earth's history. There they stand, redeemed by the blood of the Lamb, a great multitude, so many that they cannot be numbered. They are there not because of their own inherent righteousness, but because of the imputed righteousness of their

Lord. They enter into their reward not because of accumulated merit which they have earned, but by virtue of Jesus' merit.

By faith they have accepted Jesus, by faith they have obeyed Him. Now they enter into their reward. John was told that the great multitude were those which "came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7:14-17.

Will you not identify yourself with this great multitude of the redeemed? Will you not submit yourself to Christ that you may be numbered among the saints of Revelation 14:12: "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus"?

The "Kings of the East" Prepare to March (Continued from page 10.)

could leave out the changed alignments in Southern Asia, where to-day, in place of the British Empire in Asia, there are four independent nations—India, Pakistan, Burma, Ceylon—all seeking to work out their individual destinies in a somewhat loose association with the British Commonwealth.

So during the past half century or so the whole of Southern and Eastern Asia has experienced a swift and dramatic transformation.

Years ago the poet Tennyson could write of the deadness and unprogressiveness of the East: "Better fifty years of Europe than a cycle of Cathay," but these words are now no longer applicable.

"Now," writes J. W. Poynter, "the East is

surging with energy, militant and aggressive life. It . . . presses forward exultantly along fresh paths. It resents the domination of the West. It feels intensely the humiliation (as it deems it) of that domination, and is determined to cast it aside."—*Catholic Herald*, January 5, 1951.

"We know," declared W. MacMahon Ball in a broadcast address not long ago, "that the period in which the 1,000,000,000 people of east Asia were controlled from Europe is fast drawing to a close."—*The Listener*, December 21, 1950.

Under What Banner Will They March—and When?

The question is, however, not so much whether, if the West were to pull right out of Eastern Asia, the Asiatics would be content to work out their own destinies and leave the West to itself. It is, as A. J. P. Taylor of Magdalen College, Oxford, put it recently: "Will the Asiatics be content to stay there?"—*Public Opinion*, February 9, 1951.

The Tanaka Plan and World War II revealed what Japan would have done if fortune had favoured her ambitious designs. What plans may China and other newly awakened Eastern nations be thinking up for the future of Asia and the Pacific?

"Are the yellow races lining up under the symbol of the Hammer and Sickle to do battle with the peoples of the West?" asks an editorial in the *Catholic Times*, and answering its own question it says:

"The division of the world at the present moment would tend to indicate an affirmative answer."—*Catholic Times*, September 1, 1950.

Certainly says Victor Purcell: "The attitude of these countries in the present ranging of world forces is vital, and may even be decisive."—*The Listener*, December 28, 1950.

The final answer may not yet be discernible, but certain it is that the "kings of the east" are making ready to march, and when they begin to move the "battle of the great day of God Almighty" will be imminent!

(Next Time: "The Gathering of the Storm.")

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THE CHILDREN'S



Pages

Broken and Mended

By G. M. Gearhart

MARTHA was awake early. She did not wait to dress before she ran to look at her new doll's-house. It was such a pretty one, with real glass windows in it. "I am going to ask Helen over to play with me," Martha told her mother. "I think she will like to play with my new doll's-house."

"Are you going to ask Ruth to come too?"

"No, Mother," Martha frowned, "I do not like Ruth any more."

"I am sure you do not mean that," her mother said.

Martha nodded her head vigorously. She went to look again at her doll's-house. She thought she never wanted Ruth even to touch it. The day before, Ruth had broken Martha's favourite doll. Even though Ruth cried, Martha would not speak to her again.

That afternoon Helen brought her dog with her when she came to play. For a time the two girls were happy together. Then, because it was such a warm day, Martha wanted to take the house out under a shady tree.

"I will carry it myself," said Martha. "I do not want even you to carry it. I do not want one scratch on it."

Helen held open the door. Martha carried the doll's-

house out across the porch. It was all she could do to get her short arms around it. Carefully she found each step. She was safe on the path. She

Wasn't Jesus Good?

Wasn't Jesus good to make for us a day
In which to set aside our work
and play?

That we could have some time
to thank the Lord
For all His love and goodness,
and His Word.

That we could have some time
to study things
That He has made, as trees, and
birds that sing.
Of all the days I like the Sabbath
best.

I'm always glad to have a
Sabbath's rest.

Gladys Best.

started around to the shady tree at the side of the house. Fido, Helen's dog, seemed to think the girls had come out to play with him. Before Helen could stop him, he ran and jumped against Martha. Down she fell! The doll's-house lay beside her—broken.

Martha began to cry. Every window in the house was broken. Some of the paint was scratched off. Both girls felt

sad. It seemed as if their afternoon's fun was spoiled.

Then all at once they saw Ruth running across the lawn toward them. At first, too, she looked sad. Then she began to smile. "I know," she said. "We could play there was an earthquake. There are such things in some places in the world. And your doll, Martha, the one I am sorry I broke, could be sick. The house could be a hospital, and the windows broken in the earthquake."

Helen clapped her hands. Martha wiped her tears away. "We could all be nurses," said Helen.

"Fido could be the Red Cross dog," said Martha.

Soon the three girls were playing together and having a good time. Even Martha did not seem to care that her house was broken.

"We never would have thought of playing it was a hospital if it had not had the windows broken," she said, and laughed.

Late that afternoon Martha walked down the street with Ruth to her home. "I am glad," she said, "that you came to play this afternoon."

"I came because I did not want you to feel cross with me," said Ruth.

"I am never going to be cross with you again," Martha spoke slowly. "You see, I have found out this afternoon how much I need you. I have so much better times when we are good friends. It does not matter much now if my doll and doll's-house are broken. I am so happy that our friendship is mended."

Evening Prayer

We thank Thee, Father, for the day.

For strength for work and time for play.

And now that we must go to sleep,

Above us, Lord, an angel keep.
Winifred J. Mott.

OUR TIMES

Your Letter

My Dear Sunbeams,

THERE was no letter for you in the last number of OUR TIMES. Don't these holidays just put everything out of order? There were no competition results either, so here are two lists this time. Although you have all been on holiday, I am delighted that you still find time to send in your paintings and letters.

Rita Moss of Southampton, Kathleen Scattergood of Birmingham, and Margaret Head of Norwich, were looking forward to going away for their holidays. I do hope you all had a really splendid time. Valerie Smith, also of Norwich had already been on holiday. Doubtless her enjoyment was all the greater because she had the satisfaction of having passed her scholarship exam. But I am sure another thing that made it a happy holiday was that she did not forget to keep her Sunbeam promises. Well done, Valerie!

David Balderstone who lives in Watford wrote me a lovely long letter for himself and his little sister Ruth. They had had a wonderful time in Cornwall. What a lot of interesting places there must be in that beautiful part of England. Brenda Cross writes from Pershore in Worcester, which is another beautiful part of the country. I can just imagine how lovely everything looks around you at this time, Brenda, with all the flowers blooming. We know God must want us to be happy when we see how He has made coast and countryside so delightful. The flowers of our own gardens tell us the same thing. I do hope that this summer all our Sunbeams, whether they have been away or

stayed at home, will have seen more and more of God's love in the beauties around them.

Now, you are all preparing for school again. I am sure you are all going back determined to make it the best term yet. If you do your best, then there is no doubt that it will be. In closing, I would like to leave this little question for you to think about and answer for yourselves. Will my school friends be happier because I am a Sunbeam?

Yours affectionately,

AUNTIE MARGARET.

Results of Competition No. 13.

Prize-winners.—Olive King, 95 Melbourne Avenue, Chelmsford. Age 10; Jean Sparkes, 165 West Side, Clapham Common, S.W.4. Age 6.

Honourable Mention.—Amy Randlesome (Beccles); Kathleen Weatherall (Coventry); Lucille Hamblin (Watford); Molly Rich (Launceston); Maureen Walsh (Haywards Heath); Eleonore Baron (Church); Eileen Sunley (York); Siegfried Baron (Church); G. D. Harris (York); Jeffery Heath (Liverpool); Lydia Harris (Maxey); Greta Crocker (Binfield); Geoffrey Trigg (Churcham); Richard Payne (Bishops Cleeve); Robin James (New Addington); Adrian Edwards (Torquay); Gail Hilton (Ashton-under-Lyne).

Those who tried hard.—Beryl Norman (Southampton); Barbara Cammish (Sheffield); Ruth Price (Wokingham); Barbara Lincoln (Bethnal Green); Valerie Smith (Birmingham); Miriam Harris (Cambridge); Gillian Bennett (Oldbury); Patricia Ricketts (Merthyr Tydfil); Arthur White (Liverpool); Jill Greenyer (Hove); Christine Jones (Enfield); Lynn Arnold (New Addington); Patricia White (Plymouth); Pearl Rich (Launceston); Dilys Waterhouse (Oldbury); Gillian Barney (Fulham); No Name (Bristol); Susan Grout (Southampton); Patricia Hill (Oldbury); Ann Metcalfe (Colliers Wood); Margaret Hooker (St. Leonards); Nigel Payne (Bishops Cleeve); Rita Moss (Southampton); Trevor Kerry (Norwich); Hazel Harris (Cambridge);

Margaret Cutler (Birmingham); Michael Parry (Kilburn); Marion Paget (Wokingham); David Phillips (Eastleigh).

Results of Competition No. 14.

Prize-winners.—Amy Randlesome, 3 Well Terrace, Stockton, Beccles. Age 13; Geoffrey Trigg, 2 Yew Tree Cottages, Oakle Street, Churcham. Age 9.

Honourable Mention.—Jean Sparkes (Clapham Common); Anne Howard (Nottingham); Rita Moss (Southampton); Molly Rich (Launceston); Eleonore Baron (Church); Siegfried Baron (Church); Ivan Tann (Fareham); Valerie Peart (Chessington); Christine Wells (Ipswich); Lorraine Grice (Birmingham).

Those who tried hard.—Judith Lacy (York); John Rich (Launceston); Miriam Harris (Cambridge); Ruth Price (Wokingham); Sandra Brown (Liverpool); Caroline Catto (Rickmansworth); Margaret Davies (West Bromwich); Michael Winbon (Badminton); John Howes (Hove); Lydia Harris (Maxey); Raymond Winterflood (Watford); Carol Pilcher (Portslade); Valerie Lauder (Palmer's Green); David Balderstone (Watford); Ray Arnold (New Addington); Freda Reeves (London, E.14); Pearl Rich (Launceston); Robert Jelliff (Pakefield); Brian Sanders (Newquay); Hazel Harris (Cambridge); Nigel Payne (Cheltenham); Ruth Balderstone (Watford); Jack Hutchison (Orkney); Richard (Pakefield); Margaret Cutler (Langley); Richard Payne (Bishops Cleeve).

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STRAWS in the WIND

CHURCH ATTENDANCE DECLINES

In a recent study of *English Life and Leisure*, the authors, Messrs. Rowntree and Laver reveal a decline in church attendance in York from 17,060 in 1901 to 10,200 in 1948 despite the fact that the population has grown in this period by over 50,000.

MILLION CASUALTIES

It has been estimated that Communist losses in Korea number no fewer than 1,237,900.

ALMOST READY

SPEAKING at the British Association meeting in Edinburgh on progress toward the utilization of atomic energy for power generation, Sir Claude Gibb asserted: "It requires but a small improvement in the method of using heat generated by fission to enable atomic energy to compete with present-day practice."

A UNITED CHURCH IN A UNITED EUROPE

At a recent meeting in Paris, the Ecumenical Commission on European Co-operation, sponsored by the World Council of Churches urged that "the European nations are called to seek together for new supra-national political forms." They further suggest that "the European churches should ask themselves whether the purely national form of organization which they have at present is adequate to the new situation, and whether they should not begin to create organs of common life which will manifest more clearly the supra-national character of the church, and thus enable it to speak to the conditions of European man of our day."

An Anchor in the Storm

(Continued from page 3.)

all segments of the one great anchor that binds us firmly, indissolubly, eternally, to Him.

To all who thus identify themselves with God and link their wills and purposes with His, the future holds no terrors. While others "swoon with panic" they will "look up" and lift up their heads, knowing their redemption is drawing nigh. (Luke 21:28.) Let bombs fall or persecution come, they will say with Job: "Though He slay me, yet will I trust in Him." Job 13:15.

Wonderful indeed is the picture of the final tempest drawn by the prophet Haggai. Through him the Lord said: "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them. . . . In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." Hag. 2:21-25.

What a picture of gigantic upheaval and glorious deliverance! In the midst of the final storm that rocks both earth and heaven God remembers, by name, His faithful servant. He makes him as "a signet"—as a ring upon His finger. Not only Zerubbabel, but you and me and all who love and serve Him. The hand that shakes the universe is the hand that keeps us safe. We are shaken, but we are preserved. Tempest-tossed, but anchored securely and for ever to the heart and the throne of God.

