

CIRC. 6,664,000

the

APRIL 1984

PLAIN TRUTH

a magazine of understanding



the
“NEW CHINA”
Reaches Out

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ARTICLES

- 2— The "New China" Reaches Out
- 5 World Government—Will It Save Humanity?
- 7— The Bible: Millions Read It, But Few Understand It—Why?
- 10— History of Europe and the Church—Part 8:
The Second Reich
- 15— "... Against My Better Judgment"
- 18— Salute to the Unknown Warrior
- 22 Sweden at the Crossroads
- 27 Domestic Violence—The Secret Sin
- 31 "I was on the Orphan Train"
- 35— Uncovering 5,000 Years of History

FEATURES

- 1— Personal from Herbert W. Armstrong
- 24— International Desk
- 33 "The World Tomorrow" Radio and TV Logs
- 44 Letters to the Editor

OUR COVER

Chinese Prime Minister Zhao Ziyang and U.S. President open new doors to future cooperation in economics, science and technology. The January accords came on the heels of news that U.S. exports to Asia last year for the first time exceeded exports to Europe. A growing chorus of voices is calling for the United States to disengage itself from military involvement in Europe.

COVER PHOTO BY DIANA WALKER—LIAISON

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PERSONAL FROM

Robert Kennedy



Why No Subscription Price?

Many readers have written to me personally about our 50th anniversary issue. Some asked why there is no advertising. Let me explain.

This magazine is **UNIQUE!** In many ways. No other is like it. No other gives you **UNDERSTANDING** of today's **NEWS**—of where it is leading—of what is prophesied biblically for the near future.

No other gives you **UNDERSTANDING** of the world in which you live—of the incredible **PARADOX** of modern 20th century awesome **PROGRESS**, but with appalling evils, seemingly unsolvable **TROUBLES**, universal discontent and unhappiness with violence, wars, human suffering.

No other gives **UNDERSTANDING** of **WHY** humanity is here on earth—the real meaning and **PURPOSE** of human life and what really lies ahead for us.

Yes, this magazine is **PRICELESS**—no subscription price—no newsstand price—you can't buy it! **WHY?**

May I give you some very personal experiences from almost 60 years ago? I had been very successful in the advertising profession, in the magazine and newspaper business. I had pioneered in making surveys of public opinion for a national magazine. That was my background before founding *The Plain Truth*.

I had wondered **WHY** this world is full of discontent, unhappiness and suffering, with unsolvable problems and troubles amid such awesome material advancement. Scientists and educators were saying,

"Given sufficient **KNOWLEDGE**, we will solve all our troubles and eradicate all our evils." Knowledge rapidly increased—but so did troubles and evils. The foundation of the 19th and 20th century escalation of knowledge was the gradual and final acceptance of the theory of evolution. This theory became the basic concept—the eyeglasses through which advancing knowledge was based. The educators and leading minds were saying civilization had now advanced to the point where we could throw away the swaddling clothes of superstition and the crutch of belief in a Creator God. Evolution, advancing knowledge based on it and modern science became the new messiahs that were to deliver suffering humanity from its curses, baffling problems, evils and sufferings.

But the discontent, evils and sufferings multiplied. Evolution failed utterly to solve human problems and woes. Modern science *advanced* until now, finally, it



Newsstands provide major link in transforming casual new readers into dedicated *Plain Truth* subscribers—all for free.

has produced the weapons of mass destruction that threaten to annihilate all human life—to become the Frankenstein monster that could destroy us all!

In the autumn of 1926

(Continued on page 42)

the “NEW CHINA” Reaches Out

by Gene H. Hogberg

While the world has been in the throes of a startling upsurge of terrorism in the past five years, a revolution of an entirely different kind has been under way in the world's most populous nation.

LITTLE appreciated by the outside world, a remarkable social and economic transformation has been under way in the People's Republic of China

spread feeling of public confidence in the future.

The amazing turnabout is largely attributed to two individuals: Deng Xiaoping, the country's top leader since late 1978, and Zhao Ziyang, Premier since 1980.

ter-made clothes are replacing the standardized blue uniforms once favored as “proletarian.”

With freer market forces in operation, and the shift out of farm communes into family farming, agricultural sufficiency has replaced the years of storages and rationing.

Zhao Executes “Master Plan”

Deng Xiaoping is believed to have undertaken China's monumental reforms without a detailed program. According to one longtime Western observer of Chinese politics, “There was no path, no map, only a compass to give him the general direction.”

Fortunately for the 79-year-old Deng and China, there was a person available to translate the generalized master plan into practical day-to-day reality—Zhao Ziyang.

A victim of the extremist Cultural Revolution of 1966-1976, once denounced as a “capitalist roader,” Zhao, 64, has risen rapidly in the Chinese hierarchy.

Zhao had won favor for his agricultural management of Inner Mongolia and Guangdong Province from 1971 to 1975. He was subsequently promoted to party secretary and governor of Sichuan, China's most populous province, which lay in economic shambles after the turmoil of the Cultural Revolution.



Before San Francisco's Chinese community leaders, Premier Zhao Ziyang emphasizes “no risk” future for Taiwan in unity with mainland China.

since 1979.

The implementation of a comprehensive policy of economic reform, coupled with a long period of domestic tranquillity, has meant a rapid increase in prosperity for the more than 1,000,000,000 people of China.

It has also engendered a wide-

As television viewers in the United States recently witnessed on an eye-opening two-hour-long documentary, the change in China can be visibly measured in the increasing numbers of motorbikes, refrigerators, television sets and other consumer goods Chinese can now purchase. Brighter and bet-

Zhao's policies quickly turned food shortages to bumper harvests. He restored peasants' private plots, raised farm prices, revived bonuses and told factory managers to think in terms of profits and losses. By 1979 Sichuan's farm output was up 25 percent and industrial production up 81 percent.

"People should free their minds from the straitjacket and let economic levers push the economy ahead according to economic law," announced Zhao. (Perhaps his most quoted economic principle is: "We must not bind ourselves as silkworms do within cocoons. All economic patterns which hold back development of production should be abolished.")

As Deng won the leading role within the party after the death of Mao Tse-tung in 1976, Zhao's star ascended. In 1980 he was brought to Peking as a member of the Politburo and a Vice-Premier, and six months later he was named Premier, the third since the Communist Party took power on the Chinese mainland in 1949.

Turnabout in Agriculture

On the national level, Premier Zhao has been able to put his provincial experiences to the biggest test of all.

Armed with the rationale that "production is to improve the people's livelihood," rather than with the earlier dictate that "production is for the revolution," Zhao first tackled the restructuring of Chinese agriculture.

The policy of the "people's commune" system of farming begun by Mao 25 years ago has now been abandoned. For China's 800 million peasants Zhao encourages, instead, family farming, the establishment of cottage industries and the development of free trade in most agricultural commodities.

These agricultural reforms paid

off handsomely in 1983 with a record grain production of 370 million metric tons—despite floods in the south and drought in the north.

The bumper harvests are, reported a Reuters dispatch from Peking, "widely attributed to the introduction of profit incentives for peasants." Some farmers are actually said to be wondering what

As far as industrial workers are concerned, Zhao has maintained that they should be paid according to their work, not just because they have a job. State employment, furthermore, should no longer be guaranteed. Bonuses, Zhao insists, must be paid generously for increased productivity or otherwise not at all.

The bureaucracy is a favorite tar-



Premier Zhao Ziyang and President Ronald Reagan in Washington, D.C., forge new links between China and the United States.

to do with all the money they are earning.

Industry and Bureaucracy

Industrial reform has proven to be more difficult to implement. In industry, Zhao originally pushed for greater autonomy for enterprise managers, but he soon encountered roadblocks.

Few managers were up to the challenge, mainly because they were politically appointed bureaucrats, not entrepreneurs willing to take risks to increase efficiency and profits. Zhao readily admits that much has yet to be done in the industrial sector.

get in Zhao's reform drive. He has boldly trimmed central government agencies and personnel by more than a quarter and is forcing the stream-



dent Ronald Reagan's scheduled return trip to China in April.

At his stops in Washington, New York and San Francisco—especially in his top-level talks in the capital—the Premier emphasized the issues of trade and investment.

For the time being, irritations with the Reagan administration have been placed on hold. Before he left Peking, for example, Zhao told a press conference that China would not press for new concessions on the Taiwan issue beyond the 1982 agreement to gradually diminish U.S. arms sales to the island.

In Washington, Zhao said China wanted to “blaze a new trail and build socialism with Chinese characteristics.” He said China had an increasing demand for manufactured goods and needed to exploit energy resources and develop communications and transportation.

“In all these endeavors, massive capital and advanced technology are required,” he said, adding that while relying on its own efforts, China would actively seek foreign aid and trade.

As a result, a number of agreements between the United States and China in the spheres of trade and investments are expected soon.

America's Interest

“The business of America is business,” the late U.S. President Calvin Coolidge once remarked.

For a while, after another President, Richard Nixon, broke the ice with the People's Republic with his visit there in 1972, and after formal relations between the two powers were established in 1979, the United States talked a great deal about “playing the China card”—leveraging relations with China against the Soviet Union.

(Continued on page 41)

The PLAIN TRUTH

lining down through the provinces to the cities and counties.

In a startling development in May 1982, the number of Vice-Premiers was slashed from 13 to two.

Overall, the team of Zhao Ziyang and Deng Xiaoping, his mentor, have cooperated to bring these changes about. Each man, apparently, has his role to play and specific area of responsibility.

“Deng may supply the political muscle and others some of the ideas,” says a Chinese political scientist, “but Zhao is the man who has to get things done. Either industrial production goes up, or it does not. Either the harvest is better, or it is not. Either science and technology advance, or they do not. And, whatever the underlying reason may be, it is Zhao who answers.”

Tapping Western Resources

Further advances in China's industrial sector necessitates gaining greater access to the scientific and technological expertise of the Western world.



China's new strides in agricultural output are fostered by diligent hand labor and an expanding free market for family home gardens.

Unlike China's leaders in the past, Premier Zhao has traveled extensively outside his native land. In January of this year he became the highest ranking official from the People's Republic to visit the United States. His visit took place three months in advance of Presi-

WORLD GOVERNMENT

Will It Save Humanity?

by Michael A. Snyder

Today, more than ever, this world sorely needs equitable global government. But how will it be established?

IT WAS almost 40 years ago. A war-weary and emotionally drained world in 1945 looked forward to a real respite from war.

And to many, it seemed possible.

The leaders of the three great world powers—the United States, the United Kingdom and the Soviet Union—seemed to be cooperating and working together to heal the war-torn lands of Europe, Asia and North Africa.

The U.N. Is Born

Hopes for lasting peace soared with the establishment of the United Nations shortly after the close of the second global conflict. The founders of that institution even tacitly embraced one biblical prophecy as its motto: "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

But sadly, the great international experiment in world government became little more than a forum to hear grievances and propaganda. At the time the U.N.

was formed, who would have believed that in the decades following its establishment, thousands would perish in Asian, African and South American conflicts? That nuclear war would only narrowly be averted in the early 1960s? That an unexpected bloc of nations, known today as the Less Developed Countries (LDC), would regularly be unable to repay their debts?

Today, the problem of government remains. Pick any continent

the U.N.'s avowed motto described in Isaiah 2:4, humanity now faces the opposite condition, foretold in Joel 3:10: "Beat your plowshares into *swords*, and your pruning-hooks into spears: let the weak [Third World nations] say, '*I am strong*.'"

Through the terrifying proliferation of nuclear weapons, the approaching fulfillment of these words is upon us!

Look first at what humanity *can*



Originally an institution of great promise, the United Nations has slid to little more than a forum for grievances. Right, a young Andrei Gromyko, then Soviet Ambassador to the United States, signs the United Nations charter June 28, 1945.

and you'll find aristocracies, communist societies, democracies, dictatorships, monarchies, socialist societies and theocracies. Instead of

do! This century has seen much of humanity enjoy a life-style our ancestors would have thought impossible. Today, it's taken for

granted that we can pick up a phone and call a friend living in Europe or Asia. We expect the televised evening news (itself an electronic miracle) to include on-the-spot live reports from some far distant land. Or that one can, by way of air travel, in a matter of mere hours personally strike a business deal with a firm hundreds of miles away.

At the same time, the National Aeronautics and Space Administration (NASA) space shuttle may be performing sophisticated experiments in orbit 700 miles above the earth. Or the Soviets will set a new record for time spent by humans in a space station. Or an infrared orbiting telescope may discover unexpected knowledge about a nearby solar system.

In sharp contrast, a domestic jet liner carrying 269 passengers is blasted out of the sky. Small nations in Latin America divert desperately needed moneys for industrial and educational development into mili-

If so, there now is a thunderous cacophony, worldwide, of nearly *nine million* political refugees sounding forth the basic inability of man to govern himself!

Amid the paradox of technology and human suffering, the voice of the prophet cries out, "The way of peace they know not" (Isa. 59:8)!

One U.S. newsmagazine put it this way: "The dominant view is coming to be that the problems of the world may be too deep-seated to be controlled except by a strong hand from someplace."

Many prominent scientists, politicians and world leaders are calling today for what would be the only effective guarantee against absolute nuclear devastation: world government.

Their reasoning is well summed up in this statement by the late Albert Einstein: "I am definitely *not* of the opinion that the danger of war can be eliminated without world government. Without such a concrete safeguard, the arms race and, ultimately, world war are inevitable.

"To 'outlaw' anything is of no value," he continued. "We know from long experience . . . that without safeguards such obligations, however honestly intended, are not honored in the event of war."

Even at the birth of the U.N., many remained skeptical of its value. Covering the birth pangs of the U.N. in London, a reporter for *The New York Times* wrote, January 10, 1946, that "fifty-one nations of the greatest war-time coalition in history . . . started today another chapter in

man's melancholy search for peace and security."

After thousands of years of yearning for peace, is *that* the best humanity has to offer? A "melancholy search for peace"?

After a plea for world unity by then British Prime Minister Clement Attlee, the first meeting of the United Nations General Assembly quickly disintegrated into an ugly political floor fight as superpowers struggled to install a

president of the assembly that would favor their own personal interests. So much for "beating swords into plowshares." It was merely a taste of the bitterness that was to come.

What We Have Come To

What do we face today? "We hold this entire terrestrial creation hostage to nuclear destruction, threatening to hurl it back into the inanimate darkness from which it came," declares author Jonathan Schell in his best-selling book *The Fate of the Earth*.

"Indeed," he continued, "if we are honest with ourselves we have to admit that unless we rid ourselves of nuclear arsenals a holocaust not only *might* occur but *will* occur—if not today, then tomorrow; if not this year, then the next. We have come to live on borrowed time: every year of continued human life on earth is a borrowed year, every day a borrowed day" (emphasis his).

Mr. Schell's solution: "Today the only way to achieve genuine national defense for any nation is for all nations to give up violence altogether." Further, he calls for a new world order: "We must lay down our arms, relinquish sovereignty, and found a political system for the peaceful settlement of international disputes."

Governments *are* ultimately responsible for whatever good or evil society attains to. But in response to Mr. Schell's solution, the question must be asked: What human government is great enough to bring peace, prosperity and joy to the human heart? What human government can guarantee safety from nuclear extinction?

Let's Be Honest!

Alexander Solzhenitsyn, in a now-famous address at Harvard University, put it this way: "I have spent all my life under a Communist regime and I will tell you that a society without any objective legal scale is a terrible one indeed. But a society with no other scale but the legal one [as in the United States] is also less than worthy of man. A society based on the letter

(Continued on page 39)



NOGUES-SYGMA

In Africa, often unwanted and sometimes forgotten, are about half of the world's nine million refugees.

tary hardware purchases. And babies gasp their last breath before succumbing to severe malnutrition in Africa and other continents.

For all humanity's awesome technological capacity, the specter of starvation, bloodshed and anarchy continues to haunt governments worldwide.

What IS the Hope of the Future?

Lenin once said that political refugees vote with their feet.

THE BIBLE

Millions Read It But Few Understand It

WHY?

by Clayton Steep

What a paradox! No other book on earth is so widely read and so rarely believed.

TAKE the biblical account of David and Goliath, for instance. Even casual readers of the Bible recognize those names. Young David used a simple slingshot to defeat Goliath, a 9-foot-tall warrior.

The Bible hails David's deed a great and—for men—an unexpected victory.

Can You Believe It?

Perhaps you have read of some recently published reports that David may have found his huge opponent a pushover. They conclude that Goliath was possibly in bad health, suffering from multiple endocrine neoplasia—a glandular disorder that caused his gigantism, rendered him weak with low blood sugar, restricted his vision so he couldn't clearly see David, and generally made poor old Goliath a degenerate physical specimen.

Not only that, the disease, it has been postulated, may further have contributed to the demise of Goliath by producing a cyst on his forehead. When the pebble from David's slingshot penetrated Goliath's brain, it killed him instantly.

The evidence for this diagnosis? Have Goliath's skeletal remains

been discovered, exhumed and analyzed? Has some archaeologist unearthed and deciphered a long-lost medical report by Goliath's personal physician? Or maybe an autopsy was performed by the local coroner and the results have finally been uncovered after all these centuries?

No, these conclusions came solely by studying the only piece of evidence that exists: the biblical account of the event in I Samuel 17.

Now what does the Bible really say? The Philistines were at war with ancient Israel. Both sides were facing each other across an open field. Now let's give the Philistines some credit for military strategy! They would not have sent forth as their ultimate weapon an awkward, overgrown, poor-visioned weakling. Goliath had the reputation of being a champion (verse 4). The sound of his voice sent shivers through the ranks of the opposing armies (verse 11). His bronze coat of armor probably weighed around 200 pounds. In addition, he had a heavy bronze helmet and bronze leg armor (verses 5-6). Just the head of his spear weighed some 25 pounds (verse 7).

This was no weakling given to attacks of low blood sugar! There is absolutely nothing in the biblical account to indicate Goliath had the slightest health problem.

People have assumed that David killed Goliath with a pebble. The Bible describes it as a stone, not a pebble (verses 40, 49). What is more, David didn't kill him with it. He only knocked him down. Then he slew the fallen giant with Goliath's own sword (verses 49-51).

Here, then, is a graphic example of how *not* to read—or study—the Bible! The Bible means what it says. It interprets itself.

"Don't believe me; believe the Bible," editor in chief Herbert W. Armstrong has repeated time and again over the years in the columns of this magazine and on radio and television.

Good advice. Take the Bible for what it says. Don't try to reason around it. Don't make excuses for it. The stone from David's slingshot hit its mark precisely. God doesn't need our help in the form of human rationalization and interpretation to make the biblical record easier for the natural mind to accept.

To one degree or another, most people who read the Bible either assume it says what it clearly does not say, or they misinterpret it, or ignore what it says altogether.

Keeping Up-to-Date

Consider this biblical example in the news:

Long ago the Bible warned

against eating the fat of certain farm animals (Lev. 3:17). Through the thousands of years that have since gone by, a small number who read this warning believed it. Most who read it did not.

Today, scientific research into health and nutrition has found physical reasons that thoroughly justify such a law: a fatty diet contributes to heart disease. Studies also point to a link between a fatty diet and certain types of cancer, not to mention other health complications.

How many unfortunate individuals, readers of the Bible, over the years have died prematurely of heart disease, cancer or other maladies merely because they did not believe what they read in their own Bibles concerning the eating of animal fat?

And, even more significant, if nonbelief of that one *physical* law has led to so much needless suffering, how much more are people needlessly suffering because they do not believe the far more important spiritual laws in Scripture?

We Are Mortal

One of the most quoted verses in the New Testament is John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Authorized Version).

Many have read this verse. But how many believe it? Taking this verse exactly as it is written—without trying to force some other meaning into it. The clear message of this verse is that a person does not already have eternal life. He must believe on the Son to receive it. And if he does not receive it, he will *perish*.

He will not live on in "hell fire" or some other place. To perish is just that—to die, to cease to exist. This teaching of the apostle John agrees completely with what the Bible says in Romans 6:23: "The wages of sin is death [not life!]; but [on the other hand, in total contrast] the gift of God is eternal life."

Eternal life is not something we naturally have. We were not born with it. It must be given to us. We are born mortal, needing to put on immortality (I Cor. 15:53). Those

who are dead are asleep in their graves awaiting a resurrection (Dan. 12:2). "For the living know that they shall die: but the dead know not any thing," declares the scripture (Eccl. 9:5).

That's what the Bible says. Why then don't most ministers preach it and most people believe it?

Three Days and Three Nights

When Jesus was asked to give some kind of sign to prove who he was, he replied that he would give only one sign: he would spend "three days and three nights"—no more, no less—in the earth (Matt. 12:40).

Who believes Jesus, though?



Some have done considerable mathematical gymnastics trying to squeeze Jesus' specification of three days and three nights into the Good Friday-Easter Sunday tradition, which time frame is a mere one and one-half days in length. Unlike many, Jesus knew how to count. He was aware of exactly how long he was going to be buried.

The biblical record is clear. How can so many read it without believing it? If you would like to learn more about what the Bible really does say concerning the death and resurrection of Jesus, write for a copy of our eye-opening booklet *The Resurrection Was Not on Sunday*. It will surprise you.

Has Time Been Lost?

Many Bible readers have heard that the Sabbath was made for the Jews.

That's not what Jesus said! Jesus proclaimed: "The sabbath was made for man"—not just the Jews (Mark 2:27). It was made holy at the beginning of human history, 2,000 years before the first Jew walked this earth (Gen. 2:1-3; Ex. 20:11).

The Sabbath was included among the Ten Commandments, which have been more universally discussed, recited and memorized than any other code of law. They have been featured in books, movies, wall plaques, even charm bracelets. Millions have read them at one time or another, lauded them, acclaimed them. But, the fourth commandment—the one about the Sabbath? Few believe it.

Jesus said he is Lord of the Sabbath (Mark 2:28). It is *his* day—the true "Lord's day." Looking into the future, far ahead of his time, Jesus announced that those who would be living at the "end of the age," just before his Second Coming (Matt. 24:3), should still be concerned about the Sabbath (verse 20).

The Scriptures foretell that in the world tomorrow, when the government of God is ruling on earth, the whole world will worship God "from one sabbath to another" (Isa. 66:23).

The importance of keeping the Sabbath, the seventh day of the week, is referred to in the Bible more than 100 times. Yet which day do most Bible readers observe? Sunday, the first day of the week! If you wonder why, write for our free booklets *Which Day Is the Christian Sabbath?* and *Has Time Been Lost?*

Whose World Is This?

It is often supposed even by readers of the Bible that this is God's world, this is his civilization.

Now does that really make sense?

Look at the world. It is torn by strife and conflict. Crime, disease, accidents, uncontrolled elements of nature, to say nothing of more personal tragedies, make life difficult and cause many to even doubt that God exists. This, "God's world"? How can it be?

As one prisoner of war who had just witnessed the execution of dozens of women and children screamed, shaking his fists toward the heavens, "God, if you exist, you are not worthy of my worship!"

Well, God does exist and he is worthy of worship because he is not to blame for all the human misery. Where does the blame rest? Why do we humans inflict such tragedies on one another?

The Bible explains how God created the first human beings and revealed his way to them. They rejected that way of giving in favor of obedience to a different spirit being—a great fallen angel named Satan who encouraged the way of getting, of selfishness.

Humanity, in fact, chose Satan as its "god." The real God stepped into the background. He withdrew his hand from involvement in the direct affairs of mankind (except for his special intervention in certain cases) until humanity finally learns the hard way. Then God will put an end to Satan's misrule. Everyone will finally recognize God as the real God and his way of giving and outgoing concern for others as the only way that really works.

Until then, the Bible teaches Satan is "the god of this world" (II Cor. 4:4). Jesus called him the "prince of this world" (John 12:31; 14:30). It is he that deceives "the whole world" (Rev. 12:9).

Satan and his demons are "the rulers of the darkness of this world" (Eph. 6:12). They have guided "the course of this world" (Eph. 2:2). It is they who are responsible, together with human beings, for the mountain of woes

throughout history. It is they who shall bring human governments into the final worldwide conflict (Rev. 16:14) in which all animal and human life would perish if God did not intervene and take the rulership of our planet away from the present "god of this world" (Rev. 20:2-3).

How can anyone read the Bible and miss that truth? Many do.

Why Did Jesus Speak in Parables?

It is widely assumed that whenever Jesus spoke in parables he did so to illustrate his teachings, to make them clearer, more understandable to the multitudes who heard him.

Jesus gave no such reason. When

“

Take the Bible for what it says. The stone from David's slingshot hit its mark precisely. God doesn't need our help in the form of human rationalization and interpretation to make the biblical record easier for the natural mind to accept.

”

his disciples had asked him about a parable he had just used, "he said unto them, Unto *you* [his disciples, his own followers] it is given to know the mystery of the kingdom of God: but unto them that are without [the unconverted masses], all these things are done in parables" (Mark 4:11).

Why? To make what he said easier to comprehend? No, just the opposite! Hear what Jesus said! He often used parables "that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them" (verse 12).

The popularly held concept is

that Jesus tried to "save" everyone in his day and that he told his Church to do likewise. That is not what the Bible says!

Often, when he employed parables, Jesus intentionally left the masses in their self-deception. He himself said so! Certainly, he told his Church to carry his message to all nations, but as a *witness* (Matt. 24:14). Nowhere did he say to try to convert the nations.

"For ye see your calling, brethren," Paul wrote to the Greeks in Corinth, "how that not many wise men after the flesh, not many mighty, not many noble, are called" (I Cor. 1:26).

Simply put, everyone on earth is not now able to come to God to be converted. Jesus declared, "No man can come to me, except the Father which hath sent me draw him..." (John 6:44; see also verse 65).

The Father of whom Jesus spoke has not been drawing the majority of people. It ought to be obvious from the condition the world is in! Jesus pointed out that the majority of humanity are walking in the way of destruction and that now only a few are finding the way to eternal life (Matt. 7:13-14).

What? The majority of humanity lost—not finding eternal life now? Is that possible? Is that fair? Are the masses going to lose out altogether on salvation when most of them have not had an opportunity to so much as hear the only name by which, according to the Bible (Acts 4:2, 12), they may be saved?

The answer is plainly revealed in the Scriptures. God is not through with them yet. By the time God's plan is finished, everyone who has ever lived will have had an opportunity to understand and to accept or reject eternal life. But now is not the time when everyone can understand. And God made it so for a great purpose!

Why not write to our nearest address for a free copy of the highly informative article "Is This the Only Day of Salvation?" You will not only come to understand how God is working out his plan of salvation, you will also discover the answer to our original question: why is it that millions now read the Bible, but so few understand or believe it? □

THE NAPOLEONIC attempt to restore the Roman Empire in the West is but a short-lived success.

Napoleon's final defeat at Waterloo in 1815 sends the one-time master of Europe into lonely exile on the rocky island of St. Helena in the south Atlantic. And his dream of a unified Europe follows him into the abyss.

Defeated France is reduced to her 1790 boundaries, assessed a large indemnity payment and forced to submit to an allied army of occupation. The unpopular Bourbons are restored to the French throne under Louis XVIII, brother of Louis XVI. He will reign as French king until his death in 1824.

Feeble Confederation

But the affairs of the rest of Europe also have to be reordered.

To guard against the recurrence of war, the Congress of Vienna convenes to redraw the map of Europe and bring stability to the war-exhausted Continent.

Among the chief negotiators are Austria's chancellor Prince Metternich, Britain's foreign minister Lord Castlereagh, Czar Alexander I of Russia, Prussia's King Frederick William III, France's representative Talleyrand, and the Papal delegate Cardinal Consalvi.

The international assembly reorganizes the political boundaries of Europe. One of the results of the Congress is the establishment of the German Confederation (*Deutscher Bund*) under the presidency of Austria. The defunct Holy Roman Empire of the German Nation is no more.

Napoleon's reorganization of Germany consolidated scores of smaller German states into larger entities. The new German Confederation is an association of 39

THE HISTORY OF EUROPE & THE CHURCH

PART EIGHT

THE SECOND REICH

by Keith W. Stump

Editor's Note: We continue our series of articles examining the centuries-long relationship between Europe and the Church. Our first seven installments covered the story to the defeat of Napoleon at Waterloo in 1815. Part Eight surveys the next hundred years, to the demise of the German Empire in World War I.

sovereign German states. But it is a feeble organization. Unity is still severely hampered by rivalries among states. The loosely knit league will limp along until 1866.

First Step Toward Unity

Prince Metternich (1773-1859), the Austrian chancellor, seeks to make Austria a leading European power and the undisputed head of the German-speaking peoples. But

his designs are opposed by a formidable antagonist—Prussia.

Under Frederick the Great (king in Prussia from 1740 to 1786), Prussia had become a rival to Austria for control of the German states. This rivalry persists. Prussia still seeks to gain the upper hand in German affairs.

In 1834, Prussia organizes a German customs union, known as the *Zollverein*, under Prussian leadership. It creates a free-trade area throughout much of Germany, removing unnecessary restrictions from commerce.

The *Zollverein* shows the Germans the value of cooperation. It encourages the desire for unity. Historians will look back on the customs union as a key first step on the road toward German reunification.

Revolutions in France

Back in France, a revolution in July 1830 drives the Bourbons from the throne. The Bourbon monarch, Charles X (1824-1830), flees to England in exile.

The new king of the French is Louis-Philippe, duke of Orléans. Though a relative of the exiled king, Louis-Philippe has a reputa-

tion as a progressive. He reigns for nearly 18 years as constitutional monarch.

In 1848, a revolutionary tide sweeps across Europe. The colorless and increasingly unpopular Louis-Philippe is one of its victims. Abdicating in February, he too flees to England.

On December 10, 1848, Louis Napoleon Bonaparte (1808-1873), a nephew of the late Emperor Napoleon I, is elected president of France's Second Republic. The republic, however, is short-lived.

In the last month of 1851, Louis Napoleon Bonaparte stages a widely popular *coup d'état*, establishing an authoritarian government under his leadership. A vote is taken in favor of the restoration of the Empire.

The Second Empire is formally

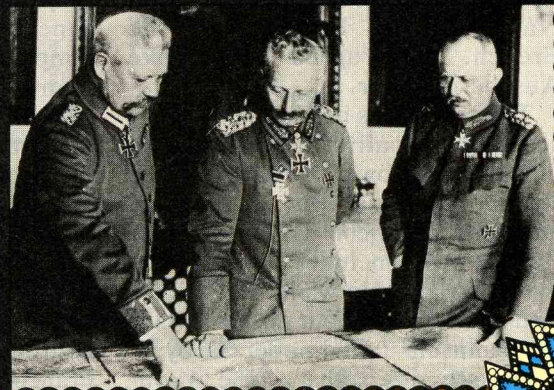
The PLAIN TRUTH

Europe in the Time of Garibaldi & Bismarck

- Kingdom of Italy as of 1871
- German Empire as of 1871
- Boundary of German Confederation of 1815
- Austro-Hungarian Monarchy and occupied territories as of 1878
- Ottoman Empire



The face of Europe is dramatically transformed by the early 1870s. The entire Italian peninsula is united with Rome as the capital. Instrumental in the drive for Italian unification is Giuseppe Garibaldi (far left). "Iron Chancellor" Otto von Bismarck (left) achieves his goal of unifying Germany under Prussian leadership. Map (above) shows Europe following the unifications. White lines within Germany and Italy indicate boundaries of formerly separate states. German victory in the Franco-Prussian War (1870-71) is a major step in Bismarck's master plan for German unification. Surrender of Paris (lower left) occurs early in 1871. Kaiser Wilhelm II is pictured (lower right) planning a campaign in World War I with Generals Hindenburg and Ludendorff.



inaugurated on December 2, 1852, the day of Louis Napoleon's coronation. He styles himself Napoleon III, Emperor of the French. (Napoleon II, the young son of Napoleon I, had died in 1832.)

A major concern of his reign will be the threatened emergence of a unified German nation. The stage is being set for a titanic clash of ambitions that will rock Europe to its very foundations!

House of Savoy

Meanwhile, in Italy, a crucial series of events is taking place.

The Congress of Vienna had again divided Italy into numerous states. Most of the peninsula is now dominated by Austria. Only the Kingdom of Sardinia-Piedmont is free of Austrian influence.

In 1849, Victor Emmanuel II comes to the Sardinian throne. He is head of the House of Savoy. During the 18th century, this dynasty had acquired the rulership of the island of Sardinia and territories in northern Italy, centered on the region of Piedmont. The capital of the Kingdom of Sardinia-Piedmont is the city of Turin.

A growing movement is now under way for Italian freedom and unification. It is called the *Risorgimento* ("resurgence"). Victor Emmanuel is an ardent supporter of the cause of Italian independence.

In 1852, Count di Cavour (1810-1861) becomes prime minister of Sardinia-Piedmont. He is a descendant of one of the ancient noble families of Piedmont. Like his king, di Cavour is devoted to the cause of ejecting Austria from Italian affairs and bringing about the unification of Italy under the House of Savoy.

Garibaldi's Red Shirts

In July 1858, di Cavour meets with Napoleon III, Emperor of the French. They agree to provoke Austria into war.

The war comes in 1859. The Franco-Italian coalition succeeds in breaking the power of Austria in the Italian peninsula. But at the last moment, Napoleon III deserts the Italians and concludes a treaty with the Austrians. He wants Italy liberated from Austria, but does not want the peninsula united under Savoy.

Despite this setback, the move-

ment for Italian unification continues. Another figure now enters the picture: Giuseppe Garibaldi (1807-1882).

Years earlier, Garibaldi had joined Young Italy, a movement for Italian liberty and unification organized by the revolutionist Giuseppe Mazzini. Now Garibaldi decides that the best road to unity lies in his working with Victor Emmanuel and di Cavour.

In May 1860, with the support of di Cavour, Garibaldi leads a 1,000-man volunteer guerrilla army from Genoa in a spectacular invasion of Sicily, then ruled by the king of Naples. This is the famous Expedition of the Thousand. Garibaldi's men are clad in scarlet shirts, and are popularly dubbed the Red Shirts.

Sicily is taken after three months of fighting. Garibaldi then moves against Naples. That city falls on September 7, 1860.

Sicily and Naples have been conquered! Garibaldi is a national hero. Garibaldi hands his conquests over to Victor Emmanuel. Other Italian states declare by plebiscite for union with Sardinia-Piedmont.

On March 17, 1861, Victor Emmanuel II is proclaimed the first king of Italy. Most of Italy is united under the House of Savoy!

But the unification of the peninsula is by no means complete.

Rome Holds Out

Not included in the new kingdom is the Papal possession of Rome.

Emperor Napoleon I had taken the Papal States—territory in central Italy ruled by the Papacy—from the Pope in 1809. They were restored to the Pontiff by the Congress of Vienna in 1815.

Now, the Papal States (or States of the Church) are seized by the armies of Victor Emmanuel and annexed to Italy. The Church's temporal power is shattered! Only Rome—garrisoned by French troops—remains under Papal sovereignty. France considers herself the protector of the Papacy.

Garibaldi still dreams of Rome as the capital of the new united Italy. In 1862, he raises a force to capture Rome and annex it to the Italian kingdom. But Victor Emmanuel, desirous of avoiding a conflict with France, orders his own forces to stop

Garibaldi. Four years later Garibaldi tries again, but is defeated by Papal and French forces.

The time is not yet ripe for the conquest of Rome.

Enter Bismarck

Now the focus shifts to Germany.

In Prussia, Otto von Bismarck becomes prime minister and minister of foreign affairs in the autumn of 1862. He serves under King William (Wilhelm) I, who acceded to the Prussian throne in 1861.

Bismarck was born in 1815, the year of Napoleon's final defeat at Waterloo. He is a political genius, ultraconservative in viewpoint. From 1859 to 1862, he served as Prussian ambassador to Russia.

Bismarck's chief ambition is to unify Germany under Prussian leadership and exclude Austria from German politics. During a short stay in London in the summer of 1862, he astonishes British statesmen by bluntly declaring that when he will become Prussian prime minister, his first move "will be to reorganize the army with or without the help of the Diet. As soon as the army shall have been brought into such a condition as to inspire respect, I shall seize the first pretext to declare war on Austria, dissolve the German Diet, subdue the minor states, and give national unity to Germany under Prussian leadership."

Within nine years he will fulfill this program.

Iron Chancellor

At the very start of his office, Bismarck stuns the world by declaring to the Ways and Means Committee of the Prussian Diet: "The great questions of our day cannot be solved by speeches and majority votes, but by blood and iron." He is thereafter popularly known as the Iron Chancellor.

Bismarck expands the Prussian military as the long-standing hostility between Prussia and Austria nears the breaking point.

In 1866, the question of the leadership of Germany is finally fought out. In June, Bismarck picks a quarrel with Austria over the possession of Schleswig-Holstein, a territory at the base of the Jutland peninsula, bordering Denmark. Thus begins

the Seven Weeks' War, occupying the summer of 1866.

The Seven Weeks' War is a conflict between opposing groups of German states, one led by Austria and the other by Prussia. It culminates at the battle of Sadowa (Königgrätz)—an overwhelming Prussian victory.

Austria is now excluded from participation in German affairs. Bismarck declares null and void the Constitution of the German Confederation of 1815.

New Confederation

In the wake of the Prussian victory over Austria, the North German Confederation (*Norddeutscher Bund*) is formed under Prussian hegemony in 1867. It is a union of the German states north of the Main River.

Berlin becomes the capital of this new Confederation. Bismarck writes a constitution making the Prussian king the hereditary ruler and the Prussian prime minister its chancellor.

The four large southern German states of Baden, Bavaria, Saxony and Württemberg remain independent and are permitted to form a separate confederation. They enter into a military alliance with Prussia.

Austria's defeat in the Seven Weeks' War leads Austrian Emperor Franz Josef and his government to establish a dual monarchy embracing the Empire of Austria and the Kingdom of Hungary. It is officially known as the Austro-Hungarian Monarchy (*Oesterreichisch-Ungarische Monarchie*). The two halves of the monarchy are independent of each other. The bond of union is the common dynasty and a close political alliance. The crown is hereditary in the Habsburg-Lorraine dynasty.

Franco-Prussian War

Bismarck's ultimate goal—that of uniting *all Germany* under Prussian leadership—has still not been achieved. His next move will be to bring the south German states into final union with the Prussian-led North German Confederation. He will accomplish this by provoking a war with France.

After making sure that Russia will remain neutral in any Franco-

German conflict, Bismarck uses the candidacy of a Hohenzollern prince to the throne of Spain to goad France into war.

Napoleon III of France declares war on Prussia on July 19, 1870—just as the Iron Chancellor had hoped. The ambitions of the two men have come to a clash. Thus begins the Franco-Prussian War.

As Bismarck had anticipated, the south German states side with Prussia against France. Fighting side by side against the armies of Napoleon III, Germans of the north and south develop a sense of camaraderie and oneness—another step toward the unification of all Germany.

The German offensive is planned brilliantly by General Helmuth von Moltke. On September 1, 1870, Prussia defeats France at the battle of Sedan. Napoleon III surrenders himself to the Prussians. Paris itself is captured on January 28, 1871.

The German victory marks the end of French hegemony in continental Europe. The war is concluded by the peace of Frankfurt on May 10, 1871.

Second Reich

The Franco-Prussian War brings about a strong feeling among German states for a closer union. The south German states decide to unite with the North German Confederation.

On January 18, 1871, King William I of Prussia is proclaimed German Emperor (*Deutscher Kaiser*) in the Hall of Mirrors at Versailles near Paris. North and South Germany are united into a single *Reich*, or Empire. Bismarck has succeeded in consolidating Germany under the Prussian Hohenzollerns!

Bismarck assumes the office of Reich Chancellor and is made a prince.

This new German Empire is called the *Second Reich*. (The First Reich had been inaugurated in A.D. 962 with the crowning of Otto the Great as Holy Roman Emperor by Pope John XII.) This Second Reich, born in 1871, will live 47 years (until 1918).

Germany has become the dominant force in European affairs!

Prisoner Popes

With the French defeat in the

Franco-Prussian War, Napoleon III's troops in Rome return home. For years they had maintained the temporal power of the Papacy over that city. Now Rome is virtually defenseless.

On September 20, 1870, the forces of Victor Emmanuel II enter Rome. The "Eternal City" is taken by Italian troops in the name of the Kingdom of Italy. In October, Romans vote overwhelmingly to become part of the Italian kingdom. Rome officially becomes the capital of a united Italy on July 2, 1871.

After 1,500 years, Rome is again the capital of Italy!

But what of the Papacy?

The Pope, Pius IX (1846-1878), has been stripped of temporal power by troops of the Kingdom of Italy. He excommunicates the invaders, declares himself a prisoner in the Vatican and refuses to recognize the new kingdom. His successors, too, will become voluntary prisoners in their own palace. It will be six decades before a reconciliation is effected.

Though weak in the temporal sphere, the Papacy is asserting its strength in the spiritual realm.

Pope Pius had convoked the first Vatican Council in 1869. The next year it declared Papal Infallibility as a formal article of Catholic belief. This dogma holds that when a Pope speaks officially (*ex cathedra*) to the universal Church on a doctrine of faith or morals, he cannot err.

This dogma had long been held in some form, but in view of objections being made against it, the bishops in the Vatican Council thought it expedient to make clear the stand of the Church.

Not all, however, are willing to submit to this newly defined and reasserted Papal authority.

Struggle for Power

The German Reich is ruled by a *Protestant* dynasty, the Hohenzollerns.

Bismarck seeks to strengthen the unity of the Reich by limiting the power of the Catholic Church within Germany. He accuses Catholic elements within the Reich of political separatism, and labels them a

threat to the unified German state.

Thus begins the so-called *Kulturkampf* (1871-1887), the conflict between Prussia and the Church of Rome. It is a struggle between two rival cultures and powers—the Catholic Church and the secular state. Bismarck's objective is to wipe out the Vatican's political influence within the Reich.

"We are not going to Canossa, either bodily or spiritually!" Bismarck declares, in an allusion to the capitulation of Emperor Henry IV to the Pope at Canossa in 1077.

A series of drastic laws are passed to intimidate the Catholic clergy. "What is here at stake is a struggle for power, a struggle as old as the human race, the struggle for power between monarchy and

priesthood. That is a struggle for power which has filled the whole of German history," Bismarck declares.

Pope Pius dies in 1878 after a pontificate of 32 years—the longest in the history of the Popes. But the *Kulturkampf* continues, though on a lesser scale, for another nine years.

A major reason for the *Kulturkampf* had been Bismarck's desire to create some focus for national resentment. But with the rise of socialism, Bismarck now sees the socialists filling that role even better. He gradually begins to rescind his anti-Catholic measures.

New German-Italian Alliance

Bismarck is also active in the international political arena. On October 7, 1879, he concludes a military

pact with Austria-Hungary, allying the Habsburgs with Prussian-dominated Germany. The alliance is designed to render France powerless against the Reich.

In 1882, Italy joins, forming the Triple Alliance. It will remain in force until Italy's defection in 1915.

The ancient ties of Italy and Germany, extending back to the days of Charlemagne and Otto the Great, are reforged. It is the prelude to an era that will arise more than a half century later under Adolf Hitler and Benito Mussolini.

Conflict and Defeat

Emperor William I dies March 9, 1888. His son and successor, Frederick III, lives only a few months.

In June 1888, William II becomes Emperor of Germany. The new Kaiser is anxious to direct the government personally. He demands the Iron Chancellor's resignation.

After 38 years of service, Bismarck steps down in March 1890. He retires to his castle, Friedrichsruh, near Hamburg. The Kaiser then sets an aggressively independent course in foreign affairs—a course that leads eventually to war.

On June 28, 1914, Archduke Francis Ferdinand—heir to the throne of Austria-Hungary—is assassinated by a Serbian in the Balkan town of Sarajevo. The great powers are caught in the webs of their alliances. The bloody event triggers World War I.

When the guns finally fall silent on November 11, 1918, a staggering 10 million lie dead. And the German Empire lies vanquished.

The abdication of the Kaiser is announced November 9. Defeated Germany is demilitarized and becomes a republic. A new German constitution is adopted at the city of Weimar.

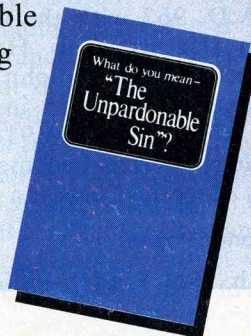
Many German war veterans are embittered by defeat and the humiliations imposed on Germany by the Treaty of Versailles. Among them is a young *Gefreiter* (lance corporal) by the name of Adolf Hitler.

(Next month: "The Third Reich")



Have You Committed 'The Unpardonable Sin'?

Jesus spoke of a certain special kind of sin that "will not be forgiven" (Matt. 12:31-32). Thousands worry, thinking that they may have committed this sin. What about you? What is "the unpardonable sin"? Our booklet reveals the startling facts! For your free copy, mail reply envelope in this issue or write to our office nearest you. See the inside front cover for our addresses.



“ ...Against My Better Judgment ”

by John Ross Schroeder

How often most of us have made decisions against our better judgment! Ironically, the most important decision in all history may have been made “... against my better judgment.”

WE KNOW the situation. Others tell us plainly a particular course of action can come to no good.

Our own experience—past trial and error—militates against it. Sound intuitive judgment tells us to say no.

But we deeply love or feel otherwise obligated to the person desiring a yes answer. So we find ourselves saying yes, against our better judgment.

Leaders of governments have fallen headlong into this tempting trap. Heads of giant corporations have made the same mistake. Parents have said yes when the collective child-rearing experience of past ages told them to say no.

Husbands have traditionally given in to their wives against their better judgment. Girls, especially in this generation, give in to boys over the

matter of premarital sex, often against their better judgment.

The Same Old Story

Generations of humankind have repeated this same old story all the way back to our first parents. Even the forbidden fruit incident may have been no exception.

Consider the narrative surrounding the most colossally important decision ever made in the experience of mankind. The bare account itself does not emphasize the incredible import of what occurred. But the Bible itself helps us to read between the lines.

Genesis 3 concentrates on one of the most critical human decisions. Notice verse 6: “So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. *She also gave to her husband with her, and he ate*” (Revised Authorized Version throughout).

What happened to Adam? He appears to act as nothing more than a cipher—rather than the head of the human race.

Was Adam deceived along with his wife? Or did he know what he was doing? Was his decision to eat the fruit decisively influenced by his attraction for his wife Eve?

God, we discover in chapter 2 of Genesis, created Adam out of the dust of the ground, placed him in a beautiful garden in a land called Eden and began to give the first man some vital survival instructions. Note verse 16:

“And the Lord God commanded the man, saying, ‘Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.’”

The timing is essential to our understanding. Adam received this vitally important instruction *before* the creation of Eve. The narrative

Against Pilate's Better Judgment

Pontius Pilate was appointed the fifth Procurator (Governor) of Judaea late in A.D. 26. Roman law gave him the power of life and death with full authority to *reverse* capital sentences.

In one case Pilate failed to exercise this prerogative even though he knew the man to be innocent. The case involved Jesus of Nazareth.

Many authorities have judged Pilate rather harshly. One leading Bible dictionary says of him: "The verdict of the New Testament is that he was a weak man, ready to serve expediency rather than principle."

But let us reconstruct Pilate's action as judge from the pertinent New Testament documents. In retrospect the apostle Peter reminded his countrymen:

"... Men of Israel ... God ... glorified his servant Jesus, whom you delivered

up and denied in the presence of Pilate, *when he had decided to release him*. But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, and killed the Author of life, whom God raised from the dead" (Acts 3:12-15, excerpts from the Revised Standard Version).

Clearly Peter placed as much of the responsibility on his hearers as he did on Pilate for the immediate act itself. Jesus himself had said to Pilate: "He who delivered me to you has the greater sin" (John 19:11).

However calculating Pilate may have been, his Roman education for foreign service in provincial areas armed him with a certain perception in judgment.

The chief priests and elders had accused Jesus of many unlawful acts (Matt. 27:11-14). Pontius Pilate did not believe a single one of the bogus charges. The

Roman Procurator "knew that it was *out of envy* that they had delivered him up" (verse 18).

Meanwhile the unruly mob was yelling for Jesus' blood. "They shouted all the more, 'Let him be crucified.'"

"So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, 'I am innocent of this man's blood; see to it yourselves' ... and having scourged Jesus, delivered him to be crucified" (verses 23-24, 26).

Pontius Pilate rendered the final judgment with great reluctance and most assuredly *against his better judgment*. A full-scale riot by a satanically influenced mob was rapidly getting under way. They knew no rationale or reason! Pilate saw his future in danger. He bowed to pressure.

Notice now a portion of Luke's parallel account in chapter 23: "Pilate then called together the chief priests and the rulers and the people, and said to them, 'You brought me this man as one who was perverting the people; and after examining him before you, behold, I did not find this man guilty of any of your charges against him; *neither did Herod*. ... Behold, nothing deserving death has been done by him; I will therefore chastise him and release him' " (verses 13-16).

The secular authorities (both the Roman Pilate and the Jewish king Herod) found Jesus innocent of the charges. Jesus was crucified *against Pilate's better judgment*.

This present age acts no differently. This world will use its nuclear arsenals against its better judgment. That's why we announce that God must intervene in human affairs to save us from ourselves and to bring us peace at last.

strongly indicates that it was the man himself who passed the message along to the mother of all living. The biblical pattern shows that a man is to be able to instruct his wife about such matters.

In chapter 3 a spirit being called *Satan* in Hebrew—Satan means "adversary"—appears under guise of a serpent. Satan asks Eve about the fruit trees in the garden. She replies: "We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die' " (verses 2-3).

Her answer shows that Adam instructed his wife about God's commandment *with emphasis*. She got the message all right. But a wily Satan proved to be too much for her.

The subsequent story shows that the woman was deceived by Satan

the devil into consuming the forbidden fruit—and that Adam followed suit in her transgression. But what were the circumstances? The after events shed more light on our subject.

God confronted the transgressors with their crimes one by one, and typically each blamed someone else. Adam blamed both God and Eve.

Notice what he tells his Creator. Verse 12: "Then the man said, 'The woman whom You [God] gave to be with me, she gave me of the tree, and I ate.' " This verse only summarizes the story in the briefest form. Remember we are getting only the high spots of what happened.

It is when God begins to mete out the penalties that we really begin to get the true picture. First he passes sentence on Satan, then Eve, and finally he comes to Adam. Verse 17 adds the vital dimension

we were previously unaware of. "Then to Adam He [God] said, '*Because you have heeded the voice of your wife*, and have eaten from the tree of which I commanded you, saying, "You shall not eat of it": cursed is the ground for your sake; in toil you shall eat of it all the days of your life.' "

So there was a *conversation* between Adam and Eve *before* his consumption of the forbidden fruit. We don't know how long the conversation lasted, but Adam finally capitulated ... against his better judgment. Adam knew better. Eve was deceived.

The New Testament Evidence

Several New Testament books provide us further information.

The apostle Paul—the most prolific New Testament writer—had as one of his favorite themes the incident of the forbidden fruit. He was totally engrossed in its far-

reaching implications. In one of his letters to the church at Corinth in Greece, Paul wrote: "But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ" (II Cor. 11:3).

Notice that there is no mention of Adam in terms of the deception—and for a very good reason. He was *not* deceived.

In instructing the young evangelist Timothy, the apostle Paul reminded him: "For Adam was formed first, then Eve. And Adam was *not* deceived, but the woman being deceived, fell into transgression" (I Tim. 2:13-14).

Satan presented Eve with certain misleading information she hadn't considered before. The fruit was pleasant to the eyes. It tasted good. One's perceptions would be increased. None of this impressed Adam. He was not deceived. He simply acted against his better judgment.

Paradise Lost, by John Milton, is one of the most famous classic poems of the English language. While we may have major disagreements with some of John Milton's theology, he may not have been far from the mark when he pictured Adam as being initially horrified upon seeing his wife eat of the forbidden fruit.

Adam knew the serious implications. He knew that God had pronounced the death penalty for this disobedience. He knew what the consequences would be and may well have feared for his wife Eve.

Probably he thought back to the time when "there was not found a helper [suitable] for him" (Gen. 2:20)—the time before Eve was created. These were some of the thoughts that most probably ran through his mind.

Adam was at the crisis point in his life. Would he follow his wife—or would he follow God? The issue was one of obedience to God or rebellion and defiance. On the other hand, Adam also feared having to lose his wife.

Adam made the wrong decision. But he did not make it based on deception. He knew what he stood to lose. He went into it with his eyes open—he was *not* deceived

like Eve. In the end his wife persuaded him to eat that fruit against his better judgment. He put her first—he put her ahead of God.

How ironic that one of the most important decisions in all of history was probably made "against my better judgment."

More to Learn

Adam's sin was not just an average sin. It was far-reaching in its implications. True, all men have sinned (Rom. 3:23). But the apostle Paul recognized an essential difference about this particular sin—even though all spiritual sin brings death (Rom. 6:23).

Adam's sin cut the world off from divine revelation and the gift of God's Spirit and set civilization on the wrong course. That's why Paul wrote to the Romans: "Nev-

ertheless death reigned from Adam to Moses, *even over those who had not sinned according to the likeness of the transgression of Adam . . .*" (Rom. 5:14).

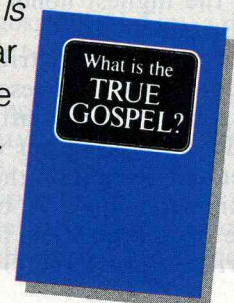
Adam's sin uniquely affected all human history.

We have available several attractively printed booklets that make clear this knowledge. You need to read these booklets if you have not already done so—they are gratis—free of charge.

You may request *Never Before Understood—Why Humanity Cannot Solve Its Evils, Why Were You Born?* and *What Science Can't Discover About the Human Mind*. Write for each one by title. You will find the answers to questions that may have puzzled you for a lifetime. It's all made plain as never before. □

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Salute to the UNKNOWN WARRIOR

by Malcolm Tofts

For every man or woman who has lost a loved one to death, here is hope.

RECENTLY, my wife and I visited one of London's oldest and most historic buildings—Westminster Abbey. More than 4,000 of Britain's most famous people are buried inside.

Kings, queens and many other notables are buried beneath the walkways. A stone above each grave gives the details of the dignitary. One walks over the stones as one tours the building.

Paradoxically, the best known and one of the most highly regarded of all the graves is that of someone whose name is unknown.

The Unknown Warrior

There is one stone covering one grave on which, out of respect for the remains, nobody is allowed to walk. This grave is at the entrance of the building and is the first seen by anyone entering. It is the grave of the unknown warrior. This tomb has the highest honor of any grave in Britain.

In a touching tribute, on her wedding day, Princess Diana made a special journey after the royal wedding to bring her wedding bouquet and place it on the tomb of the unknown soldier. A beautiful gesture of appreciation for the man's sacrifice during the Great War.

At the end of the First World War, five unrecognizable bodies from Britain's armed forces were brought home from Europe. A blind man picked out one of the bodies. This is the body that is in the grave of the unknown warrior. Whom the body belongs to, nobody knows.

King George V ordered the body to be buried with full military honors. And to give an international perspective, French soil was brought across the channel to place around the tomb. Belgian poppies grow round about. And above the grave is a posthumous award granted by the United States—the Congressional Medal of Honor.

Thus, this tomb has become a symbol of all men from all nations who have died in all wars. Most high-level dignitaries lay a wreath here when they visit London. And many other countries have copied the idea.

According to the inscription on the tomb, "thus are commemorated the many multitudes who . . . gave the most that man can give, life itself."

At the tomb of the unknown warrior, both my wife and I were sobered in the presence of death. Will the unknown soldier and the other many multitudes who have died in war ever live again?

I know that many readers of *The*

Plain Truth have lost a son or daughter or perhaps a husband or wife in war and civil disturbances. Surely, life and death are the most important of all questions—and the ones to which we paradoxically devote the least study and thought!

What About Death?

There are many ideas, many teachings about death. Most people accept and assume to be true whatever they have been taught. When it comes to the question of life and death, most people belong to one or the other of two schools of thought.

Some are agnostics who believe death ends all—that there is no life, no hope after death. They believe that when one dies it is the end to existence of that personality for all time.

Then there are those who hold to a life after death. They accept the doctrine of the immortality of the soul. They have various ideas as to how and where the soul continues on after death. They think that the deceased have "passed away" to some other place.

Where can we turn to find the truth on this very personal subject?

Obviously, we cannot turn to science to find out what happens to a person after death. The question of death can never be answered by

science, for if there is an afterlife it is beyond the scope of physical knowledge. Knowledge of physical death can be learned through test tubes and microscopes. But what lies after death is beyond the natural sciences to determine. The truth on this most important of all subjects would have to be revealed by a Creator God.

Fortunately, the Almighty Creator who brought it all into being, who guides and controls all natural and spiritual laws, has revealed this knowledge. And he alone is in a position to answer this question correctly!

If we face facts, we will realize that neither the ancient pagan philosophers or the agnostics have any factual basis on which to draw firm conclusions. Their beliefs are based purely upon their own speculations.

Thus, we are left with only two alternatives. Either we can accept God's divine revelation or we can admit total ignorance.

For those who do want to know the truth, God reveals the answer to this most important of all questions. Isn't it time we clear away the cobwebs of confusion on this subject?

Will the unknown warrior, the other multitudes who died with him in war—and all who have died for whatever cause—ever live again? Just what does divine revelation teach about this vital subject?

What Is Man?

In the Bible, God reveals what man is. Man is "flesh" (John 3:6), made from the dust of the earth—"God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Man does not have a soul; he *is* a soul. And souls that sin die (Ezek. 18:4). This life is a fleshly existence, which is temporary, physical and mortal. And so

"it is appointed unto men once to die" (Heb. 9:27).

Agnostics could hardly dispute this! Whether we die in war or some other way, we do die. Against man's greatest enemy—death—no scientific progress has been made whatsoever. The greatest minds, the most careful dieters, the most diligent joggers, all will eventually die! All eventually join the unknown warrior in his present state. We have to look to revelation to determine the nature of that state of death.

The Bible reveals that when we die, our very thoughts "perish" with us (Ps. 146:4). There is no activity, physical or mental, taking

surprise to many who assumed they have an "immortal soul."

Contrary to popular belief, the Bible does not, shocking as that may seem, teach the immortality of the soul! (See I John 3:15.) The doctrine of the immortal soul does *not* come from the Bible—the words *immortal soul* nowhere appear in the Bible! The word *immortal* occurs only once and then refers to God (I Tim. 1:17). This is some of the most important revealed knowledge that a person can gain.

The word *immortality* occurs five times in the Bible. Jesus Christ only, of all men, has it (I Tim. 6:16). Jesus brought it "to light



The grave of the unknown warrior at the entrance of historic Westminster Abbey in London has become a symbol of all men from all nations who have died in all wars.

place (Eccl. 9:10; Ps. 6:5; 115:17)—except, that is, for the deterioration of the flesh. This means that the dead are totally unconscious. The agnostic could hardly argue with that either!

"Dust thou art," says God (Gen. 3:19). There is no eternal life inherent in humans! This is a great

through the gospel" (II Tim. 1:10). We are told to "seek" it (Rom. 2:7).

Twice we are told that we "put on immortality" at a *resurrection* (I Cor. 15:53-54).

These scriptures clearly reveal that man is helpless, mortal, unable to give himself eternal life. When a

person dies, all his or her thoughts perish.

Right now, the unknown warrior feels nothing, hears nothing and thinks nothing. Like all the rest of the dead, he has no consciousness. He is not suffering. He is not aware in any way of the passage of time. He has no awareness whatsoever. He is dead.

The beautiful thing is that he—and all the others who have died—will not remain dead. They will be resurrected (Acts 4:2; 24:15; I Cor. 15:13-42). That is, they will “live” and “breathe” again (Ezek. 37:8-10).

The agnostic cannot know this because he has never proven to himself that there is divine revelation. He remains ignorant of this revealed truth.

This knowledge is a vital part of God’s master plan. We don’t have to be eaten up with undue grief over someone who has died. All who have lived and died will eventually be brought back to life!

Why the Resurrection?

But what exactly will happen to the unknown warrior and all the other dead when they are resurrected and are able to breathe and think again in new physical bodies? Are they “lost” or “saved”?

Most of you have heard that if anyone is not saved in this life he is eternally “lost.” But what about the millions who lived before the time of Jesus Christ and did not even hear his name!

What kind of God would condemn to eternal torment millions of people of other religions who did not have a chance to hear the name of Jesus Christ or have not heard the name today? And what about the great majority who have lived since Jesus’ birth and who have had little or no interest in religion of any kind? What will happen to them in the resurrection?

Even the vast majority who have heard the name of Jesus Christ have been deceived by Satan into believing a false gospel that the apostles never preached (II Cor. 11:4). Would a fair and just God hold these millions accountable for not acting on the knowledge of the truth—a knowledge they have not received? By no means!

The vast majority of mankind are not yet either finally lost or saved! They have simply not yet had an opportunity to understand the purpose of life. But they will have that opportunity when they are resurrected to physical life. The divine revelation of Holy Scripture makes this plain.

The Bible teaches that all who have died will be brought back to life to discover the purpose of life. That is the good news Jesus preached. Those who are now “in the graves shall hear” the voice of Jesus Christ (John 5:28-29).

This will happen at different times with different people. The just—those few now called to understand the truth of God—are

**Whether we die
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resurrected before the unjust—the rest of the dead who did not understand what life is all about. All this is already planned out.

In the crisis at the close of this age God will intervene and send Jesus Christ to set up the kingdom of God over all nations. He will teach them the ways of happiness.

To help him, God will place assistants in lesser but, nevertheless, glorious positions of rulership. These assistants are the just, the few who have been called and trained in this life to believe God and to come under his authority. They will be resurrected and changed into immortality at Jesus Christ’s return (I Cor. 15:23).

Also, those true Christians who are alive at the Messiah’s Second Coming will be changed instantly

to immortality—in their case, bypassing the sleep of death altogether (I Cor. 15:51-52). These two groups will combine to be the assistant world leaders under Jesus Christ in his government. This is stunning news to many. But it is the plain teaching of the Bible. There will be a resurrection *of the just* at the return of Jesus Christ. Few in number, then made immortal, they will rule “on the earth” (Rev. 5:10).

Why should this sound so fantastic to people? Why should the plain teachings of the Bible seem strange? Would it make more sense if God permitted his creation to self-destruct in a last final suicidal war? Of course not.

When the world is on the very brink of cosmocide (Matt. 24:21-22), Jesus Christ will return to save humanity and establish his kingdom on earth. The result will be a thousand years of world peace in happiness and prosperity. This is the age of which all the ancient Hebrew prophets of God spoke.

But what about the rest of the dead? What about those—the overwhelming majority—who had no opportunity for conversion in this life? What will happen to them? Will God forget them?

After 1,000 Years

No, absolutely not. God loves them too. During this period (Rev. 20:4), when the kingdom or family of God will have ruled over this earth for a thousand years, “the rest of the dead” will be resurrected (Rev. 20:5, 7-13). It is the second resurrection.

At this time, the book of life is opened (Rev. 20:12), symbolizing that all who have not been called to conversion in this life will have their opportunity then. They will then be given their first opportunity to receive the gift of immortality. How? God will pour out his Holy Spirit on those then resurrected and they will be converted. They will learn the way of give instead of the way of get.

That fantastic resurrection will alter the life of nearly every person who has ever lived, because the vast majority of people who have walked the earth have died totally oblivious

to God's plan and purpose for mankind.

At that time, all the living will be reunited with their loved ones. (The Creator will have specially altered the quality of the land mass so it will accommodate all people.) This will be the greatest "hello" in history.

Imagine the joy of such an occasion. Imagine all the people with talents that were undeveloped in this wasteland we call civilization. Who knows what they will achieve? Who knows how many potential poets, writers, musicians and scientists died in infancy or grew up without ever being aware of their abilities?

All these dead will be brought back to life. The child and old man will both have a hundred years to learn of God's ways (Isa. 65:20).

During this 100-year period, the end stage of God's plan for mortals, no new children will be born to mortals. After that 100-year period, the heavens and earth will be changed to something totally new, ready for the next stage of God's eternal plan (Rev. 21:1-6). This globe will then no longer be a place designed for physical, flesh and blood humans.

This planet, in its new form, will become the headquarters of the universe. From here, God will launch his activities of accomplishment, through us, into the farthest reaches of space. This is what God plans for those who choose to embrace his way—the way of righteousness—the way of obedience to his laws.

But what about the incorrigibly wicked? What about those few who comprehend God's truths but refuse to obey? What will happen to these enemies of God? After every human being has had one full chance at happiness, what will happen to those few who deliberately choose instead the way of evil?

They, too, will be resurrected to a very temporary physical life—the third resurrection—to be judged (Rev. 20:13-15). Their punishment is a second death by fire. They will be momentarily "tormented" in mind like the rich man in the parable when they realize what is

about to happen to them (Luke 16). They will become ashes under the feet of the righteous (Mal. 4:3). They will perish forever in a lake of fire (Rev. 21:8).

How sad that some few deliberately reject God's truth at some point in their existence.

God is really merciful to put them out of their suffering for the whole of eternity. The worst thing that could happen to people who are selfish, who want to live the get way, would be to live forever in selfishness. God, in his mercy, will not permit that.

So do not worry about those who are now dead. They are not in some fiery hell or intermediate place. The vast overwhelming majority of all the dead have simply not yet had any opportunity to learn of salvation. That will come later—when

they are brought back to life again.

The unknown warrior is now dead, feeling nothing, knowing nothing. But he will not remain dead. Like all the other dead, he is due to be brought back to life again. God's plan of salvation will make it possible for the unknown warrior—with all the other dead—to have a chance to enter God's immortal cosmos-ruling family.

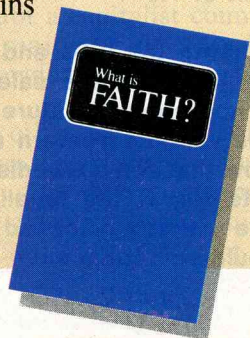
Think of it! One day, the unknown warrior will be resurrected from his grave along with the kings and queens and other dignitaries in Westminster Abbey. He may be very surprised to find himself in such notable company! Along with them all, he will be given his opportunity for rulership over the galaxies in God's everlasting kingdom! □

"But where's the evidence?"

In the Scriptures, God is quoted as promising, among numerous other incredible and very desirable blessings, healing of diseases, physical health and financial prosperity. And the Bible claims that it is impossible for God to lie.

But how can you be sure? What evidence do we have?

The free booklet *What Is Faith?* explains the evidence many have overlooked. For your copy, mail the request card in this issue or write to the *Plain Truth* office nearest you. See inside front cover for addresses.



SWEDEN

At the Crossroads

IN THIS interview with Per Unckel, Member of the Swedish Parliament, we update our readers on social and political problems facing northern Europe, and Sweden in particular.

Some Scandinavian countries have a reputation for having a high suicide rate. Why is the suicide rate so high in such well-to-do countries as Sweden, Denmark and Finland? And why do so many young people commit suicide?

A part of the explanation is the kind of social situation our time of welfare society has come into—people having fairly good living standards from a material point of view but with difficulties with their human or social relations. A lot of people in our kind of countries are awfully lonesome, which contributes to the suicide rate and causes misuse of drugs and alcohol.

Quite a few very young people are committing suicide—even children—which underlines that there is something wrong with our social relations. When it comes to small kids thinking about these things, it's necessary to point out that the family situation could be much better than it is in this country from a strictly social and humanitarian point of view.

During the '60s and '70s, Sweden legalized the sale of "hard" pornographic literature. Now in the '80s various Western newspapers show that some Swedish psychologists regret the legalizing of the sale of sex-oriented literature. Would you comment?

The '60s tendency was in my opinion too strong because it damaged the kind of values that a country needs in order to be able to stand all kinds of difficulties. It broke down the former values that people of this country had in common. However, one of the most basic rights in a free and open society is the right to publish whatever you want. I am from



that point of view always very anxious to defend also things that people dislike. If you hesitate in defending even things you disagree with, you might end up with the state or somebody else forbidding things that are truly precious in society.

Many Scandinavian countries have a solid reputation for setting the pace in terms of social advancement. You've wanted to bring prosperity to your citizens in

every corner of the land, and you've tried very hard to make it easier in Sweden for people who are underprivileged. Are you basically satisfied with the results of your social program? What about the monetary cost? Is it a greater burden than the government had anticipated?

This country has made one basic mistake in building welfare. Let me explain it in terms of the difference between a welfare society and a welfare state. In my definition Sweden is a welfare state, and that is our problem, because welfare, when it comes to material goods and social relations, comes from, to a large extent, by and through the State. That means that when we are entering into a period with economic difficulties, this kind of welfare state is vulnerable. When we run out of money we run out of all the things that a welfare state is supposed to provide.

On the other hand Sweden should have, instead, tried to build a welfare society where all the different kinds of goods that come from the State are just one part of it. We wouldn't have been as vulnerable today as we are, and we probably wouldn't have run into the kind of social relations problem that we discussed before.

Sweden has to change its collective course—the welfare state course that we have followed so long.

Unlike Norway, Finland and Denmark, Sweden managed to remain neutral in both world wars. There hasn't been a war in Sweden for well over 150 years. Norway and Denmark achieved neutrality only in the Great War (1914-1918).

Since I have been touring Scandinavia, I have heard of some Norwegian resentment about Swedish neutrality during World War II, in spite of the fact that the Swedish people did provide a refuge for the Danish and the Norwegian people during World War II to train militarily for whenever liberation would come. Could you comment on this so-called Norwegian resentment and secondly on neutrality as a whole? Is neutrality practical in this nuclear world we live in today?

One could argue that the policy of neutrality is not a very heroic position to take. It's obvious that quite a few in Denmark and Norway are grateful for the possibility the Swedish neutrality gave them during World War II. On the other hand it's obvious that quite a few in Norway and Denmark still have uneasy feelings when it comes to Sweden letting the Germans pass through from Denmark to Norway. So there are pros and cons when it comes to Swedish behavior during World War II.

When you look at the neutrality policy today I think one has to remind oneself of a few things. One is that Swedish neutrality is a fact of life and is something that both the superpowers have adjusted to. Any change in that policy will create difficulties. On its own merits stability in the northern part of Europe is better preserved by Sweden being a neutral country. That means that we have a northern neutral zone between the NATO countries and the Warsaw Pact countries, which has proved itself during the past 20 years to be useful. So there, in the balance, even if the policy of neutrality is, as I said, not very heroic, I think it is useful not only to the Swedes but to the entire northern European area.

Sweden has maintained a fairly strong standing army and civil defense force since the time of World War II. She has also sent her diplomats to the four corners of the earth as potential peacemakers and international civil servants. What do you think Sweden has contributed to the world in this area of peacemaking?

Without a doubt the policy of neutrality is from a purely economic point of view a very costly policy. But we cannot hope for help from anybody else. If somebody decides not to respect the Swedish policy of neutrality, we must know that we can defend ourselves without help from anybody abroad. That is the reason why Sweden needs to have a defense which is stronger than a comparable country when it comes to size of population.

The policy of neutrality is a major reason for Sweden's possibility to act internationally as peacemaker or mediator—though one should not overestimate the potentiality of a small country to do such things. Whether you can create peace in a particular region is to some extent dependent on mediation efforts, but basically it depends on more basic reasons than that. Sweden's major international

“Swedish neutrality is a fact of life and is something that both the superpowers have adjusted to . . . stability in the northern part of Europe is better preserved by Sweden being a neutral country.”

—Per Unckel

achievements are within that framework.

I hesitate to pick one specific activity save our readiness to stand behind the world organization to do what we can, even if it's small, to make the world organization a platform for communication. And too, when the Secretary General of the U.N. so asks, be ready even to send troops to areas where the world organization thinks they will be useful. This general attitude and interest in the United

Nations is our major achievement.

There has been political, economic, social and cultural cooperation between Scandinavian countries, i.e. a common set of Nordic values. Are you satisfied with the progress in economic and social relations between Scandinavian countries?

If you compare the integration in the Nordic area with the integration in other areas of the world, I think one has to be satisfied. Peoples in this part of Europe are very close to each other, and we have entered into a phase in Nordic cooperation where quite a few of the issues are being dealt with in a very informal way. That is the sign that relations have matured.

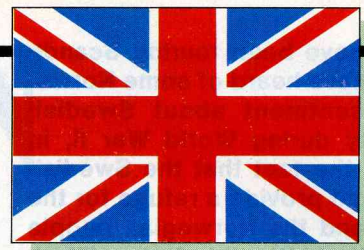
On the other hand if you look upon the Nordic integration from the point of view of your own wishes and your own visions, my vision is for still closer cooperation. Not the least in the economic field where these countries are seen, one by one, too small to be a major factor in the world economy. But together we are quite a substantial market and have access to quite extensive knowledge, which could be used way more effectively than it is at present. There is much more to do even if we are far ahead of quite a few other regions in the world.

I met a Swedish businessman on the train last night with business connections around the world. He said Sweden is essentially a capitalist country. Perhaps it has an unusual blend of socialism mixed with it, but would you say that that's true in spite of its socialist reputation?

That is a more difficult question than you might realize. If you look upon Sweden from a classic ideological point of view such as the share of state ownership, it is without doubt a capitalist country. The vast majority of Swedish firms are owned by private persons.

If on the other hand you look at Sweden from the point of view of how much does the government control in practice, you might

(Continued on page 43)



The Birthplace of the Modern World

I**ronbridge, England**
F THERE is one place where it could be said that the modern world began, it is this little town, which takes its name from the old bridge that spans the river Severn.

Before the bridge was opened on New Year's Day, 1781, nobody had ever seen an iron bridge. Bridges were made out of wood or stone—not iron. Iron was too heavy, too brittle, too expensive and too hard to work with.

So when it was proposed to build an *iron* bridge over the Severn, people mocked. It couldn't be done—and even if it could, it would certainly fall down, or be swept away in the first flood! They were wrong—it's still there—as much a symbol of its age as the space shuttle is of ours.

It's a quaint old thing. No bolts or screws were used in its construction—the various pieces were joined together by cast dovetail, tenon and other joints more reminiscent of woodworking than metal. In the late 1700s engineers were still experimenting and did not fully understand the potential of iron as a building material. Nobody had ever tried to make a bridge out of iron before.

Men had been using iron for thousands of years, of course, but not for building. There was not enough of it. The problem was not the raw material, for Britain had ample reserves of iron ore. But extracting the metal from the ore needed vast quantities of charcoal—up to 10 tons for every ton of metal.

By the end of the 17th century, for various reasons England's forests had become severely depleted, and the remaining reserves of hardwood

suitable for making charcoal were far off the beaten track. Iron smelting in the early 1700s was thus virtually a cottage industry and iron almost a semiprecious metal.

Then about 1710, Abraham Darby, working in his little foundry at Coalbrookdale, just up the road from Ironbridge, showed that iron could be smelted by heating the ore with coke (baked coal). Britain had plenty of coal, but hitherto all attempts to use it in iron making had failed. Sulphur and other impurities in the coal combined with the ore in the furnace, and the resulting iron was of very poor quality.

When he learned the art of using coke, Darby solved the essence of the problem. By the late 1700s the iron makers of Coalbrookdale had mastered the techniques of producing good quality iron in large quantities and had provided the key to the industrial age. And so toward the end of the 18th century, England, like America and France, was convulsed by revolution.

This revolution was not fought with the same patriotic fervor as the American Revolution, nor was it as bloody as the French. No territories were seized, nor kings or queens executed. It was a revolution in the way people worked and made things, and it altered the lives of nearly everyone on earth. We call it the Industrial Revolution.

As soon as engineers had an abundant supply of iron, they used it to turn once-rural Britain into the world's first industrial society—and thus, the most powerful nation of its day. Work once performed by hand could now be done on machines, powered by massive steam engines. For the first time they freed the manufacturers from depending on the waterwheel or the windmill for their source of energy.

In 1800, 80 percent of the people in the British Isles had lived and worked on the land. Fifty years later, more than half the population was to be found in the new towns that had sprung up around the industrial centers. Britain's mines, factories and foundries began to produce more than any country had ever done.

During the 1820s British engineers solved the problems of making the steam engine mobile and the railroad age began. By 1850, there were 5,000 miles of track laid in Britain. No longer was man restricted to the speed of a galloping horse, while his goods trailed behind at the rate of a plodding ox. Now man *and* goods could race across country, at 30, then 60 and soon 100 miles an hour.

The engineers learned fast, and there seemed to be no limit to their wonders. When John Wilkinson launched a little iron boat on the river near the iron

bridge in 1787, a skeptical crowd lined the bank to watch it sink. But it didn't; it showed the way for British shipyards to build great iron steamships that revolutionized oceangoing trade and commerce. By the end of the 19th century, five out of every six merchant ships were British-built.

Other European nations jumped on the industrial bandwagon—Belgium first, followed by France. But none could catch Britain. She flooded the world's markets with manufactured goods of every kind, and British civil engineers were at work on every continent supervising the construction of roads, railways, bridges and tunnels. Brimming with confidence, no mountain was too high, no river too wide for them.

This dramatic progress was achieved at some cost in human happiness. The condition of the new working class was pitiful. They lived crowded together in miserable slums. Men and women worked 12 hours or more a day in wretched conditions. Child labor was common as pragmatic industrialists rationalized that even the children's contribution was needed to keep the factories and mines producing.

However, reformers were at work, and during the 19th century the lot of the working man slowly improved. He was, in fact, better off than his country

In an effort to increase production, the landowning gentry began to reorganize their estates. The poor were driven from their pathetic little holdings, and soon even the common pastures where they had grazed their animals and the woods where they had hunted game to supplement their meager diet became inaccessible. Many emigrated to colonies of Britain's vast overseas Empire. But hundreds of thousands made a shorter migration, joining the labor force in the new industrial towns. Conditions there were not ideal, but it was better than starving in the countryside. Whatever its evils, industrialization offered some hope.

In 1851 the Great Exhibition was held in London's Hyde Park. A huge building of iron and glass was designed. It was nicknamed the "Crystal Palace," and beneath its soaring roof merchants and manufacturers of the world were invited to show their wares. The superstars were the British, of course—at least half the wonderful array of merchandise, machines, gadgets and inventions were designed, built and manufactured by British workers in British factories.

Queen Victoria described the opening day as the "happiest and proudest day of my life." Her husband, Prince Albert, who had worked tirelessly as the patron of the Great Exhibition, saw it as the

turning point of man's history, when trade would take the place of war, and the wonders of science and industry would improve the lot of every man on earth.

Yes, it did seem in 1851 that British industry and British engineers had blazed a trail into a new world. The unprecedented advances being made in nearly every field would surely soon abolish poverty, ignorance and misery and usher in a new age of wisdom and understanding.

How wrong they were! Within a century of the Great Exhibition, Britain had been toppled from the number one position. Iron intended for plowshares and pruning hooks had to be hastily beaten into swords and spears—or rather tanks and battleships. The days of spears and swords had gone forever—an industrialized world could make more effective weapons. Twice in a generation,

the industrial powers went for each other's throat in "wars to end all wars." Britain emerged on the winning side both times, but never really recovered her strength.

Today, her days of supremacy are a memory. The once great nation is a shadow of its former self—tired, struggling to keep its economic head above water. But Britain is not the only



PHILIP JAMES DE LOUTHERBOURG — 1801

By late 1700s, iron makers of Coalbrookdale mastered techniques of producing quality iron in quantity and provided the key to the industrial age.

cousin. Forget for a moment the idyllic scenes of the English countryside painted by Turner and Constable. The truth was that the circumstances of the average rural worker in Britain were pitiful. He lived in a squalid, damp, dirt-floored hovel, earning a pittance and condemned to poverty and illiteracy. His life expectancy was about 40 years. To make matters worse, he was being systematically pushed off the land.

one. Most other industrial nations are in trouble as well. Unemployment, stagnation, inflation, frustration and disenchantment dog their steps. The advanced nations—also called the developed world—lead the rest in divorce, crime and suicide. They abolished child labor and invented kiddie porn. They conquered the plague and hunger—but replaced it with cancer, heart disease and a growing famine of the Spirit. It is not a coincidence that the theory of evolution took hold in the heyday of the Industrial Revolution. Man, it seemed, could do anything, so why did he need a God to create him?

Newer industrial societies like Japan, Korea and Taiwan are still on the upswing. Prosperity is increasing—but thoughtful people are beginning to ask, “Is it worth it?” They have noticed that development (they call it Westernization) brings with it a collapse of traditional values and the erosion of national culture.

Most of the Third World is still trying to catch up. (The Fourth World—the utterly poor nations—are having to abandon the pursuit.) The Third World is desperately struggling to industrialize, often neglecting agriculture—a mistake that will cost them dearly.

What went wrong? Was industrialization, the discovery of knowledge and technique, not the way to go? Was it perhaps of itself *inherently* the wrong thing to do and doomed inexorably to failure? Would the world have been better off without the technological breakthroughs of the last 200 years?

Not necessarily. The Victorian engineers greatly benefited mankind in many ways. The industrial age paved the way to better physical living conditions and a richer, more educated life for millions.

Victorian engineers built not only bridges and railroads. They built water mains and sewage systems. The quality of life increased and epidemics were controlled. As machines made obsolete the laborious hand-powered manufacturing techniques, people could be better housed and dressed, and books, newspapers and educational materials became cheap and plentiful.

When the labor laws took children out of the factory and into the schoolroom, illiteracy became the exception rather than the rule. The average person in the industrialized world today lives more comfortably, earns more, eats better and can expect to live several decades longer than most of the richest elite 200 years ago. These things were there to be discovered, *and they should have been*. Humans needed these advances.

But they were not all that humans needed. There was a missing ingredient that still prevented mortals from building Utopia.

Unlike animals guided by instinct, we are able to wonder, experiment and build. Sooner or later scientists were bound to stumble across the secrets and advantages of technology. Why, then, has it become such a mixed blessing?

You need to understand that the modern world

did not really begin in Ironbridge. The die was cast long before Abraham Darby fired up his little coke furnace. The foundations of our present society lie in the decisions made nearly 6,000 years ago in the garden of Eden. That may sound like ridiculous superstition, and most historians and sociologists would dismiss it as nonsense. It is nevertheless true.

Even though humans were given by the Creator minds that could think, plan, learn and discover, there were limitations. Mankind could learn about physical things, but not all knowledge is physical. For example, mankind needed the knowledge of how to live successfully with fellow beings, without greed, covetousness, anger and selfishness. Without this knowledge there could never be lasting peace or happiness, *whatever else was discovered*. But no scientist or engineer could uncover this knowledge. It is outside the realm of physical experimentation. It is spiritual knowledge and it has to be revealed by God.

Most people have heard the story of the forbidden fruit in the garden of Eden—but they don’t really understand it. It is not a quaint old legend—it is the true foundation of our society today. The story explains, for those with eyes to see and ears to hear, *why* we can’t find a way to peace—and *why*, in this age of matchless advances, we are still as miserable, frustrated and unhappy as ever. And why on the one hand we have been able to nearly double our own life span, and at the same time threaten with nuclear weapons all the generations to come.

The first two humans, when they rejected God’s commandments and took the forbidden fruit, also rejected revealed knowledge. They chose instead to decide for themselves what was good and what was evil. But they were not equipped to do this, and neither are their descendants. Whatever else we discover, we will never by ourselves find the spiritual causes of world peace, justice and happiness without God’s help.

The Industrial Revolution did not *really* change the course of human history—but it did hasten things along to their inevitable conclusion. Without guidance from God, progress backfired, since man could not learn to use properly the things he was discovering. Whether it is iron, or airplanes, the printing press, or the secrets of the atom—eventually they are used to threaten, hurt and destroy. What could be a blessing becomes a curse. It will be this way until the human race learns that it cannot, through its own resources, find a way of life that leads to peace.

One day we will learn. The prophecies of the Bible show that we will do it in the most dramatic way—using technological breakthroughs and scientific discoveries to render our planet nearly uninhabitable and life almost extinct. At that point in history, only God can save us—and he will. Then there will be another revolution and another civilization. With God in authority, humans will learn how progress should be made.

That may sound unrealistic and farfetched. But then, so did an iron bridge a little more than 200 years ago.

—by John Halford



HAL FINCH—PT

DOMESTIC VIOLENCE

The Secret Sin

by Ronald D. Kelly

The problem of battered women and children must be understood, dealt with and solved.

THERE are some subjects so gruesome that humans don't want to hear about them.

Yet in our world of increasing violence, these problems must be faced.

The rising tide of domestic violence, which includes wife beating,

child beating and even beating of aging parents, has forced the public to become aware of what, in the past, has been a behind-closed-doors, secret sin.

No Longer Secret

This once-hidden sin is still extremely difficult to discuss publicly. But discuss it we must.

While this article was being prepared for the press, I noticed a Los Angeles, California, television station had announced a week-long segment of their evening news would be devoted to the problem of battered women. I tuned in.

The reporter who had worked on the project began the broadcast something like this: "When our program planners suggested a segment on battered women, no one wanted the task of investigating this horrible social problem. We all knew we would find shocking stories, fear, isolation, tears and pain. But we also knew it was our journalistic responsibility to make the public aware of the severity of this problem."

I knew how that reporter felt. It is far easier to turn to something much more pleasant to write. But once one focuses on the tragedy of family abuse, no one can shake it from the mind. And by reporting it, we hope that maybe, just maybe, someone will be helped. That some of the abused can escape their plight. We even hope that those who are doing the abusing will somehow see the need to change.

Worldwide in Scope

Our regional office managers around the world investigated this problem in their areas.

The truth confirmed our suspicions—it is indeed a shocking worldwide problem. From Europe, Australia, South America, Africa—it mattered not where—attention has been awakened to the problem of battered women and other tragic family abuses.

Our West German office sent in translation this official report from the Federal Ministry for Youth, Family and Health: "From the beginning of the project [a center for abused women and children in Berlin], approximately 2,500 women, and just as many children, came to the abuse center for protection and help in a seemingly hopeless situation. The center was constantly overcrowded—something that almost all abuse homes for women experience shortly after their establishment. . . .

"The experience of the women's

homes showed violence against women occurs in all social classes, educational and professional groups."

From one of our offices in Africa comes this published summary: "African women have learned a painful lesson about the liberation of their continent from colonial domination. They're still in bondage—to their menfolk. And the continent's men, traditionally absolute masters over their wives, want to keep it that way."

That report continued, "Men are up in arms over suggestions . . . that husbands should be taken to court if they beat their wives."

One postal clerk in Zimbabwe responded to a survey on wife beating, "You cannot talk sense to a woman who nags or is lazy. You must take a stick to her back. That is the custom and all the family agrees."

On August 21, 1983, the Los Angeles *Times* reported the results of a Gallup poll taken in South Korea. In answer to the question, "Have you ever beaten your wife?" more than 61 percent of the South Korean men who were asked said yes. Fewer than 1 percent refused to reply to the question.

To further demonstrate the worldwide nature of this problem the official reports from the Swedish Central Bureau of Statistics for the calendar year 1982 reported these figures: Assault and battery not leading to death and reported to the police involved 28,200 persons (Sweden's population is about eight million).

Swedish criminologist Leif G.W. Persson estimates that between 2,500 and 3,000 cases of wife beating are reported to the police each year, but some 30,000 cases of wife beating are known. He estimates there may be more than 250,000 cases of wife beating in Sweden annually. Between 40 and 60 women are beaten to death each year in Sweden. Yet of all these cases fewer than 400 convictions are made and of them only some 20 percent go to jail. For an explanation of the causes of Sweden's social problems, see interview beginning page 22.

One of the leading figures in the campaign against women's abuse is

Englishwoman Erin Pizzey. After living outside England most of her life, she finally settled back in Britain in 1960.

In 1971 she founded a group called Women's Aid and has since set up a number of shelters for battered women. One of her books shockingly entitled *Scream Quietly or the Neighbors Will Hear* recounts the horror stories of scores of British women and children who have sought shelter from both physical and mental abuse.

Since the fledgling beginning of her first "safe house" or shelter, every one that has been opened was almost immediately filled. There is a constant search for property and

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funding to establish more. Such is the problem in Britain.

And the United States has equally staggering statistics.

During the period when nearly 39,000 American soldiers died in a futile, dirty conflict in Vietnam (between 1967 and 1973), 17,570 women and children died on the home front from family violence.

Read the evidence for yourself in one of the most recent books on family abuse, *The Family Secret*, written by William Stacy and Anson Shupe.

According to FBI statistics, a wife is beaten every 30 seconds in the United States. That's more than one million a year!

But before we draw the inaccurate conclusion that violence is limited to men against women, we need to realize that another facet of

the secret sin that often goes unreported is, strange as it may sound, husband beating.

In another recent book on the subject of violence, sociologist Suzanne Steinmetz of the University of Delaware has written a book entitled *The Cycle of Violence*. She estimates from her studies that each year more than one-quarter million American husbands are beaten and injured each year in domestic violence.

Need we go further to demonstrate what a terrible and tragic problem this is all around the world?

To Solve a Problem

Public awareness of this problem is very recent. Few books were published on battered women before 1970. Some of the best-known books are the aforementioned *Scream Quietly* published in 1974; *Battered Women* by Marian Roy in 1977; *The Battered Woman* by Lenore Walker in 1979; and *The Family Secret* by Stacy and Shupe in 1983.

All of these books tell the sorrowful stories of broken-up marriages, women and children driven from their homes, broken bones and bruised bodies left in a wake of unparalleled family violence. They all point out how little has been done until recent years to alleviate the suffering.

Now communities, civic groups, law enforcement agencies, concerned neighbors, local, state and national governments are striving to help. Funds are donated and taxes are allocated to help in a variety of ways. Hot line or emergency telephone groups are set up to help those in trouble. Counseling centers have been established. Safe houses or shelters have been set up where abused women and children can seek refuge.

Yet the surface barely has been scratched in solving the problem. Only a small percentage of the abused know how to seek help or have the courage to make the first step by calling a minister, social worker, doctor or the police.

Unless checked, family abuse threatens the very fiber of society. It is only one of many scourges in a satanically influenced world that

seems to be speeding ever more swiftly to its own self-inflicted destruction.

But Why?

Why is there so much family abuse? Why do husbands beat their wives? Why do parents beat their children?

To a man who has never had even a slight passing thought about hitting his wife, it is unfathomable to think of striking her. In the marriage ceremony he promised to "love her, provide for her and protect her." How can any man abuse his wife in any way?

In reviewing one of the above mentioned books on family violence, one book critic observed: "The book is compelling, though almost too much to bear in some places. One stays with it to get answers to the questions that go unanswered: How can they do it? And *why* do they do it? The authors admit little is known about batterers, just 'armchair speculation' and the unclear pictures of them from the victims."

That review demonstrates the frustration nearly everyone feels. Even experts in the field of sociology really don't yet have enough information to draw clear-cut conclusions.

What research has brought to light, however, is dispelling the many myths that the public in general presupposes about battered women and those who do the battering.

Some of those myths are pointed out by Lenore Walker in her book *The Battered Woman*, pages 18 to 30:

Myth 1: Battered women are only a small percentage of the population. (The truth is millions of women and children are abused all over the world.)

Myth 2: Battered women are from minority ethnic groups and from a lower socioeconomic status. (The truth is battered women come from homes in every social strata and ethnic group.)

Myth 3: Battered women deserve to be beaten and even get a masochistic pleasure from it, otherwise they would leave. (Again the truth is a self-respecting woman would not want to be beaten. Pain doesn't

feel good. And most women who are abused don't leave for several reasons: not having financial support, fear of being hunted down and even more severely beaten, and the fear of what would happen to the children.)

There are many other myths Dr. Walker dispels. These listed are only some of the more common misconceptions.

Can We Know the Real Cause?

Family violence has been going on for about as long as mankind has been on the earth. The first recorded family violence was Cain rising up to kill his brother Abel.

The society that followed was "corrupt in God's sight and was

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full of violence" (Gen. 6:11, New International Version throughout). God observed "how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time" (verse 5).

But why such violence then and now?

The answer goes back to the first humans in the garden of Eden. Editor in chief Herbert W. Armstrong has written on this subject for *The Plain Truth* many times. But the story bears repeating in this context.

When the first humans were placed in the garden of Eden, God instructed them. Included was a warning not to eat from one tree in the garden—the tree of the knowledge of good and evil. You know the story well. Deceived by Satan

the devil, Eve took of the tree. Adam followed suit.

What did the tree symbolize? Not merely knowledge of good and evil. They chose the way of *deciding for themselves* what was right and what was wrong. In other words, they chose the way of human experimentation. Trial and error. They rejected revealed knowledge from God.

That's what mankind has been doing ever since. God has permitted it, of course. But God has not left mankind without knowledge. His written word, the Bible, contains the revelation of his will—of how we ought to live. But most people have rejected this revelation of essential knowledge.

Don't Discount the Devil

I realize many skeptics, doubters and agnostics will ridicule the existence of a very real spirit being called Satan or the devil. Nevertheless, his influence is a powerful force behind family violence.

When Jesus described the devil he said: "He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies" (John 8:44).

The Bible further describes the devil as "the god of this age [who] has blinded the minds of unbelievers" (II Cor. 4:4). And in the book of Revelation, "The great dragon was hurled down—that ancient serpent called the devil or Satan, who leads the whole world astray" (Rev. 12:9).

Satan has tried to pervert or destroy family life as much as any part of God's great creation. The reason should be apparent.

Through marriage and the resultant human capacity to reproduce, human beings are given physical life. Each human has the potential to be born into the family of God, to serve in God's government for all eternity and even to be part of the government that will ultimately judge Satan and the rebellious fallen spirits who followed him (I Cor. 6:3).

Small wonder Satan has attempted to destroy family life, to pervert child rearing, to demolish

love between a husband and wife.

Maybe this will explain, if you have not understood it before, why so much of human history has been filled with inexplicable violence and evil. It has simply been a world cut off from God for the most part, experimenting to discover for itself good and evil in a world under the influence of Satan.

Modern family violence is no exception.

Then What Is the Answer?

While there are no easy answers to complex questions, there are answers. We can tell you, from the pages of the Bible, how a husband should treat his wife and his children. This problem spans all ethnic, national and socioeconomic boundaries. So the solution must span all these as well. It boils down to whether or not an individual who is abusing his wife or children is willing to apply the way of life that leads to happiness.

Safe houses, shelters for battered women, homes for abused children are only a small part of the answer. They are noble causes that help as many as they can.

But unfortunately such shelters cannot solve the *cause* of the problem. Such methods are the best human means so far devised to treat the *result*. In the end, only those who are committing the sin can stop it, and perhaps put together again a family imbued with love for wife and children.

Dr. James Dobson put it as well as I have ever seen it put. While he was not specifically dealing with the problem of family abuse in his book *Straight Talk to Men and Their Wives*, he said, "If America [or any other nation] is going to survive the incredible stresses and dangers it now faces, it will be because husbands and fathers again place their families at the highest level on their system of priorities!"

Nothing could be more applicable to the subject of battered women and children.

The first and most important step in treating the cause of family abuse is for men who have become husbands and fathers to

realize the awesome importance of their responsibilities. Loving, providing for and protecting a wife is infinitely more important than rising to fame and fortune in the business world. Spending time with, teaching and loving children makes any other accomplishments in this life pale into insignificance.

The apostle Paul must have looked into our time today when he described the society of the last days: "People will be lovers of themselves, lovers of money, boastful, proud, ABUSIVE, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous,

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rash, conceited, lovers of pleasure rather than lovers of God" (II Tim. 3:2-4).

If that doesn't describe this last half of the 20th century A.D., then I don't know what does.

That same apostle gave vivid, explicit and loving instructions on building the proper marital relationships.

Here's what he wrote in Ephesians 5:25-29: "Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy . . . and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no one ever hated his own body, but he feeds and cares for it,

just as Christ does the church."

What a world it would be if just those verses were applied in marriage!

If just one husband who has abused a wife reads this article and sets his will to change, it will well be worth the time and effort.

There is simply no excuse at any time and for any reason for a man to hit, kick, bruise and batter his wife—or any woman or child.

Peter admonished husbands: "In the same way be considerate as you live with your wives, and treat them with respect as the weaker [physically] partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers" (I Pet. 3:7).

When God created mankind in his own image he made Adam, the man, first. But Adam was not complete—he was only half there. God permitted him to experience, for a few hours, what it was like to be alone. In all the animal kingdom there was not a suitable companion for Adam.

So God caused a deep sleep to fall upon him and made the first woman, Eve, from his own bone and flesh. Together they could love, share, reproduce. Apart from each other they were unable to accomplish any of these.

Woman was not made a subspecies. A lesser creature. A property to be dragged about by a hank of hair.

In all human history there has not been a society, ancient or modern, that has fully understood the plain truth. Satan has deceived them all.

With God's help though, you can understand.

Husbands and wives should never abuse one another, their children or their parents. Their intentions and desire should be one of constant love—growing love—and the establishment and maintenance of a strong family headed by a loving husband and father who guides his responsive family.

Then and only then will there be no secret sins of battered wives and children cowering for fear behind closed doors.

When God's ways are practiced, family dignity and love abound. It's the only way that will ever work. □

“ I was on the ORPHAN TRAIN ”

A crisis grows over the “adoption triangle”—the adopted, their biological parents, their new families. We asked vibrant 87-year-old Henrietta Wiens to tell about her life as an orphan, in the hope it may help other adopted persons.

AT THE TURN of the century “orphan trains” were running from New York City to the American heartland.

During a span of about 50 years, 100,000 children were placed on farms and in villages in the Midwest. I was one of that 100,000.

Immigrant families were arriving from Europe, seeking a better life. The Homestead Act of 1862 brought many to the land of opportunity. But opportunity often stopped knocking in New York City when immigrants found themselves running out of funds with which to continue their journeys. There was desertion, poverty and sometimes death.

The orphanages were soon extremely overcrowded. The Children's Aid Society was formed and with it the idea was born of finding homes for these children in the American Midwest, homes where they hopefully would be loved, given an education and the opportunity to grow up into responsible, useful citizens. The Children's Aid Society, in cooperation with the railroads, began moving the children west. Advertising had preceded these orphan trains. Word had spread far and

wide. I was on a train that left New York City in June of 1902.

I Journey West

Excitement ran high that morning. Although I was only 5 years old, I sensed this was far from a normal day at the orphanage. I was bewildered as the man in the white coat pushed up my sleeve and stuck a sharp instrument into my arm.

That hurt!

Years later I was to learn I had been vaccinated against smallpox.

Next, my curls were being cut off! What was happening to me? The girls were all dressed alike. All the boys wore similar shirts and trousers. We were each given a small piece of luggage, which we had to carry. Though I was very frightened by what was happening to me, I had learned in the orphanage to do as I was told. I did not ask questions.

We left the large white house with its white picket fence. It was the only home I had ever known. We soon arrived at the train station. Twenty-five of us boys and girls were placed on the train. After a long wait, we began to move.

The older children were to look after the younger, and I, age 5, quickly attached myself like a leech

to a tall, gangly freckle-faced boy of 14. I was sure he would help me.

It was not long before I became train-sick and vomited all over him. Each coach had an attendant and much to his disgust, the boy was told to clean up the mess. But I sensed his sympathy for me. He was always kind and always took my hand when necessary. After many long, tiresome days we reached our destination—the small town of Exeter, Nebraska.

We were taken to the town hall and lined up on a platform. The train was to remain in the area several days while prospective adoptive parents took one or more children home with them. If all went well, the child would be able to stay with the new parents. If not, the children were taken to another town.

We children were, I learned later, to be given at least an eighth-grade education and were not to be mistreated. Many had come to see us simply out of curiosity. Some were looking for free labor. Yet there were those who genuinely wanted to give a needy child a loving home.

Selected Out of the Crowd

In the throng of people were an older couple in their early 60s. They had never had a child of their

own and the yearning was still deep inside them. Their hearts went out to me—small, sick and frightened. The doctor told them I would be all right as soon as I was removed from the train. Permission was given for them to take me home.

Thrilled, the couple walked home with me between them. As we approached their home a large friendly great dane barked his welcome and jumped all over me. I screamed in terror. I had not seen a dog before! There were also pigs, chickens and a beautiful driving horse on their small acreage. They had been successful farmers, but had recently retired and moved into town.

Supper was a big meal. I was accustomed to tapioca and milk. But bedtime brought the biggest surprise of all that night. I was accustomed to all the other children around me, and now I was to sleep in my own room in a huge bed all by myself. I cried. And cried. Finally, to comfort me, my new parents put a pallet on the floor by their bed and then I could sleep.

The days sped by and it was time for the train to leave. My prospective adoptive parents wanted to keep me! Strong criticism from others couldn't deter them. They wanted to love me, so as soon as possible I was legally adopted.

A New Life

My "papa," as I called him, bought me my first bag of candy, and, learning of my love for bananas, would often bring one or two home, just for me. I adored him and was on my way to being thoroughly spoiled.

My adoptive mother's approach was "if you spare the rod you will spoil the child," and so my scoldings and spankings were from her. I seemed to need a lot! Mother was determined to make a "lady" out of this little girl, and I didn't make it an easy job for her. I managed to get into a great deal of mischief, and I was forever tearing the beautiful dresses she made for me.

My years with both of my adoptive parents were to be few. My papa had a history of bronchial asthma and had been sickly all his

life. He died two years later, in 1904, when I was 7. My adoptive mother struggled on alone, still trying to make a lady out of me. Many, many times in trying to get me to behave, she threatened to send me back to the orphanage. Financially we were secure and my papa had set up a trust fund for my education.

After completing high school, I went on to college. It was in college that I began to be seriously concerned about my roots. Why was I an orphan? What was my true heritage?

After graduating from college and teaching for three years, I married.

My husband became successful in the farm implement business. We had two sons, and when the first boy was born I asked my husband, "Is he normal?" "Of course he's normal," my husband replied. "Why wouldn't he be?" I had not told him how worried I was concerning my heritage.

As the years went by, the desire to know my past grew. My husband had to go east on business, and he suggested we stay in New York City and visit the Children's Aid Society to see what we could learn. As we entered the office I was shocked to find a copy of my high school picture on the wall!

The gentleman explained that it had been obtained from my adoptive mother by one of the inspectors who made yearly trips to check on us children. My husband and I explained the purpose of our visit.

A gentleman asked, "Why do you want to do this? Haven't you been happy with your life? We have heard so many fine things about you. You have had a far better life than most. Why risk possible heartache? If you insist, you may find facts that will deeply hurt you."

Nevertheless we insisted and began the search. We finally found what we were looking for. We learned my name, my birth date, my place of birth and that my father had died in Germany. The manager said, "We get so many inquiries, but my advice to you is to forget it." Discouraged, we left.

While waiting for our plane I

suddenly decided to see if there were any names such as mine in the New York telephone directory. Hastily I scribbled down the 12 names I found.

The Answer Comes

It was sometime later that I decided to write to these 12 people. I really did not expect an answer. I was sure no one would want to get involved, so I kept my search a secret. I received nine replies, but no one could help me.

One day another letter came and I slipped away to read it. There were only a few lines, but oh, the message it brought! "I think I can help you. In fact, I'm sure I'm the only one who can, but you must tell me who you are."

I had written in the third person to conceal my identity. I was so encouraged I could hardly hide my emotions. Still, I kept my secret. Cautious and afraid of blackmail, I continued to conceal my identity in my reply.

The author of these letters was willing to prove his honesty. I wrote to the orphanage asking them to investigate this person, as they had said they would do that much for me if I pursued my search on my own. The orphanage replied: "By all means reveal your identity."

I had found my mother's cousin!

At last I was going to learn how I came to be an orphan, what my full heritage was. My cousin wrote that in 1897 my mother, at age 19, with her 1-year-old baby, had emigrated from Germany. Her husband recently had died and she felt unwanted by her own large and overburdened family. My mother's sister had written encouraging her to come to New York City, telling my mother we could live with her and her family.

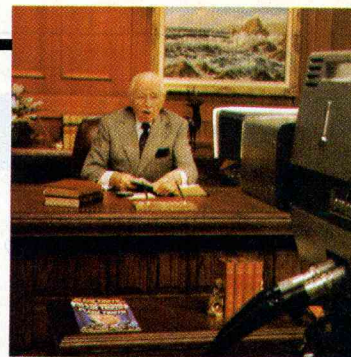
My mother's sister promised to take care of me while my mother worked. There was work for everyone in America—the land of opportunity. And so Mother booked passage on a steamship, and we arrived in New York to begin a new life.

My mother soon found employment as a maid for a German-

(Continued on page 43)

"THE WORLD TOMORROW"

HERBERT W. ARMSTRONG analyzes today's news, with the prophecies of *The World Tomorrow* on TELEVISION and RADIO.



RADIO LOG

Listed by state or province are the station's call letters, location, frequency and time when the *World Tomorrow* program is aired.

U.S.

ALABAMA

WERC, Birmingham — 960, 11:30 p.m., Mon.-Sat.; 7:00 a.m., Sun.
WMGY, Montgomery — 800, 6:30 a.m., Mon.-Sat.; 9:30 a.m., Sun.

CALIFORNIA

KGRB/KBOB, City of Industry — 900/98.3, 12:00 noon, Mon.-Sat.; 9:00 a.m., Sun.
KIEV, Glendale — 870, 11:00 a.m., Sun.-Fri.
KRAK, Sacramento — 1140, 10:15 p.m., Mon.-Fri.; 8:30 a.m., Sun.

COLORADO

KQXI, Arvada — 1550, 3:45 p.m., Mon.-Fri.; 11:30 a.m., Sun.; 3:00 p.m., Sat.

DISTRICT OF COLUMBIA

WRC, Washington — 980, 7:30 a.m., Sun.

FLORIDA

WLQY, Ft. Lauderdale — 1320, 11:30 p.m., Mon.-Sat.; 8:30 a.m., Sun.
WCGL, Jacksonville — 1360, 8:00 a.m., Mon.-Fri.; 12:15 p.m., Sun.
WINZ, Miami — 940, 12:05 a.m., Mon.-Sat.; 8:30 a.m., Sun.
WPLP, Seminole — 570, 5:30 a.m., Mon.-Sat.; 11:30 p.m., Sun.

GEORGIA

WPLO, Atlanta — 590, 11:30 p.m., Mon.-Sat.; 8:30 a.m., Sun.

ILLINOIS

WMAQ, Chicago — 670, 4:30 a.m., Mon.-Sat.; 6:30 a.m., 10:00 p.m., Sun.

INDIANA

WOWO, Ft. Wayne — 1190, 11:15 p.m., Mon.-Sat.; 8:03 a.m., Sun.
WMLF, Indianapolis — 1310, 11:30 p.m., Mon.-Sat.; 7:30 a.m., Sun.
WSBT, South Bend — 960, 11:15 p.m., Mon.-Sat.; 7:30 a.m., Sun.

IOWA

KXEL, Waterloo — 1540, 10:30 p.m., Mon.-Fri.; 10:30 a.m., Sun.

KANSAS

KGGF, Coffeyville — 690, 6:00 p.m., Sun.-Sat.

KENTUCKY

WTKC, Lexington — 1300, 11:30 p.m., Mon.-Sat.; 8:30 a.m., Sun.
WAVG, Louisville — 970, 11:30 p.m., Mon.-Sat.; 9:00 a.m., Sun.

LOUISIANA

WJBO, Baton Rouge — 1150, 10:30 p.m., Mon.-Sat.; 8:00 a.m., Sun.
KWKH, Shreveport — 1130, 9:30 p.m., Sun.

MICHIGAN

WLQV, Detroit — 1500, 12:30 p.m., Mon.-Sat.; 8:30 a.m., Sun.
WHTC, Holland — 1450, 12:30 noon, Mon.-Sat.; 9:00 a.m., Sun.

MISSOURI

KMBZ, Kansas City — 980, 11:30 p.m., Mon.-Sat.; 6:30 a.m., Sun.

NEW MEXICO

KBCQ, Roswell — 1020, 7:30 p.m., Mon.-Sat.; 7:30 a.m., Sun.

NEW YORK

WMCA, New York — 570, 7:00 p.m., Sun.-Sat.; 7:00 a.m., Sun.
WOR, New York — 710, 11:30 p.m., Sun.-Sat.; 6:30 a.m., Sun.
WGY, Schenectady — 810, 10:30 p.m., Sun.

OHIO

WCKY, Cincinnati — 1530, 11:30 p.m., Mon.-Sat.; 7:30 a.m., Sun.
WJW, Cleveland — 850, 11:30 p.m., Mon.-Sat.; 7:00 a.m., Sun.
WMNI, Columbus — 920, 5:00 a.m., Mon.-Sat.; 8:00 a.m., Sun.
WONE, Dayton — 980, 11:30 p.m., Mon.-Sat.; 7:15 a.m., Sun.

OKLAHOMA

WKY, Oklahoma City — 930, 5:00 a.m., Mon.-Sat.; 7:00 a.m., Sun.
KVOO, Tulsa — 1170, 11:30 p.m., Mon.-Fri.; 10:30 a.m., Sun.

OREGON

KWJJ, Portland — 1080, 10:30 p.m., Mon.-Fri.; 7:30 a.m., Sun.

PENNSYLVANIA

WHP, Harrisburg — 580, 7:30 p.m., Sun.-Sat.
KQV, Pittsburgh — 1410, 11:30 p.m., Mon.-Sat.; 7:00 a.m., Sun.

SOUTH DAKOTA

WNAX, Yankton — 570, 7:30 p.m., Mon.-Fri.; 11:00 a.m., Sun.

TENNESSEE

WGN, Knoxville — 1340, 12 noon, Mon.-Sat.; 8 a.m., Sun.
WREC, Memphis — 600, 4:30 a.m., Mon.-Sat.; 6:00 a.m., Sun.
WLAC, Nashville — 1510, 7:30 p.m., Mon.-Fri.; 11:30 p.m., Sat.; 7:30 a.m., Sun.

TEXAS

KRLD, Dallas — 1080, 11:30 p.m., Sun.
KPRC, Houston — 950, 10:30 p.m., Mon.-Sat.; 10:00 p.m., Sun.
WOAI, San Antonio — 1200, 10:15 p.m., Mon.-Fri.; 10:30 p.m., Sat.; 10:00 a.m., Sun.

UTAH

KSL, Salt Lake City — 1160, 12:06 a.m., Tue.-Sat.; 5:30 a.m., Sun.

VIRGINIA

WNIS, Norfolk — 1350, 11:30 p.m., Mon.-Sat.; 10:00 a.m., Sun.
WRVA, Richmond — 1140, 11:30 p.m., Mon.-Sun.

WASHINGTON

KVI, Seattle — 570, 11:00 p.m., Mon.-Sat.; 7:30 a.m., Sun.

WEST VIRGINIA

WCHS, Charleston — 580, 5:30 a.m., Mon.-Sat.; 7:00 a.m., Sun.
WWVA, Wheeling — 1170, 5:30 a.m., Mon.-Sat.; 10:30 a.m., Sun.

CANADA

BRITISH COLUMBIA

CISL, Vancouver/Richmond — 940, 11:30 p.m., Mon.-Fri.
CKO-FM, Vancouver — 96.1, 8:30 p.m., Sun.-Fri.
CJVI, Victoria — 900, 9:30 p.m., Sun.-Fri.

ALBERTA

CKO-FM, Calgary — 103.1, 9:30 p.m., Sun.-Fri.
CFCW, Camrose — 790, 10:00 p.m., Mon.-Fri.
CFRN, Edmonton — 1260, 5:00 a.m., Mon.-Fri.
CKO-FM, Edmonton — 101.9, 9:30 p.m., Sun.-Fri.

SASKATCHEWAN

CJNB, North Battleford — 1050, 7:30 p.m., Mon.-Sat.; 7:00 a.m., Sun.
CKBI, Prince Albert — 900, 7:15 p.m., Mon.-Fri.; 11:00 p.m., Sun.

MANITOBA

CKDM, Dauphin — 730, 6:30 p.m., Mon.-Fri.
CKJS, Winnipeg — 810, 12:05 noon, Mon.-Fri.

ONTARIO

CJNR, Blind River — 730, 10:30 p.m., Mon.-Fri.
CJSS, Cornwall — 1220, 10:30 p.m., Mon.-Fri.
CKNR, Elliott Lake — 1340, 10:30 p.m., Mon.-Fri.
CKNS, Espanola — 930, 10:30 p.m., Mon.-Fri.
CKO-FM, London — 97.5, 9:30 p.m., Sun.-Fri.
CKO-FM, Ottawa — 106.9, 9:30 p.m., Sun.-Fri.
CKCY, Sault Ste. Marie — 920, 10:30 p.m., Sun.
CJMX-FM, Sudbury — 105.3, 7:30 a.m., Sun.; 5:30 a.m. and 11:30 p.m., Mon.-Fri.
CKO-FM, Toronto — 99.1, 9:30 p.m., Sun.-Fri.
CFGM, Toronto-Richmond Hill — 1320, 11:30 p.m., Mon.-Fri.

QUEBEC

CKO, Montreal — 1470, 9:30 p.m., Sun.-Fri.
CFMB, Montreal (Fr) — 1410, 5:00 p.m., Sun.
CKVL, Montreal, (Fr) — 850, 6:45 a.m., Sun.
CHNC, New Carlisle — 610, 6:45 p.m., Tues. and Thurs.; 7:45 a.m., Sun.
CJRP, Quebec City (Fr) — 1060, 7:15 a.m., Sun.
CJRS, Sherbrooke (Fr) — 1510, 6:45 a.m., Sun.
CKLD, Thetford Mines (Fr) — 1330, 5:30 a.m., Sun.
CHLN, Trois Rivières (Fr.) — 550, 5:30 a.m., Sun.

ATLANTIC CANADA

CKBC, Bathurst, N.B. — 1360, 10:30 p.m., Mon.-Fri.; 8:30 a.m., Sun.
CJVA, Caraquet (Fr), N.B. — 810, 10:15 a.m., Sunday, 9:00 p.m., Tues. and Thurs.

CFLC-FM, Churchill Falls, Lab. — 97.9, 6:00 p.m., Mon.-Fri.

CFCB, Cornerbrook, Nfld. — 570, 6:30 p.m., Mon.-Fri.

CFDL-FM, Deer Lake, Nfld. — 97.9, 6:30 p.m., Mon.-Fri.

CJEM, Edmundston — 570, 8:35 a.m., Sun., 9:00 p.m., Tues. and Thurs.

CKGA, Gander, Nfld. — 730, 10:30 a.m., Sun.

CKCM, Grand Falls, Nfld. — 620, 10:30 a.m., Sun.

CKMV, Grand Falls — 8:35 a.m., Sun., 9:00 p.m., Tues. and Thurs.

CFLN, Happy Valley-Goose Bay, Lab. — 1230, 6:00 p.m., Mon.-Fri.

CHCM, Marystown, Nfld. — 560, 8:30 a.m., Sun.

CKCW, Moncton, N.B. — 1220, 10:30 p.m., Mon.-Fri.

CKEC, New Glasgow, N.S. — 1320, 10:30 p.m., Mon.-Fri.

CFNW, Port au Choix, Nfld. — 790, 6:30 p.m., Mon.-Fri.

CFGN, Port aux Basques, Nfld. — 1230, 6:30 p.m., Mon.-Fri.

CFNN-FM, St. Anthony, Nfld. — 97.9, 6:30 p.m., Mon.-Fri.

VOCM, St. John's, Nfld. — 590, 9:00 a.m., Sun.

CFSX, Stephenville, Nfld. — 910, 6:30 p.m., Mon.-Fri.

CHER, Sydney, N.S. — 950, 10:30 p.m., Sun.-Thurs.

CFLW, Wabush, Lab. — 1340, 6:00 p.m., Mon.-Fri.

CARIBBEAN

ZFB-1, (Eng) Hamilton, Bermuda — 960, 1:30 p.m., Mon.-Sun.

ZNS-3, (Eng) Freeport, Bahamas — 810, 6:00 a.m. Mon.-Fri.; 9:00 a.m., Sun.

Radio Cayman, Grand Cayman — 1555, 1205, 103.5 FM, 6:00 a.m., Tues.-Fri.

RJR-FM, Christiana, Jamaica — 101.3, 8:00 p.m., Tues., Thurs., 9:30 p.m., Sun.

RJR-AM, Kingston, Jamaica — 720, 4:30 a.m., Thurs., Sat.

RJR-FM, Kingston, Jamaica — 92.7, 8:00 p.m., Tues., Thurs., 9:30 p.m., Sun.

RJR-FM, Kingston, Jamaica — 94.7, 4:30 a.m., Thurs., Sat.

RJR-FM, Kingston, Jamaica — 95.7, 8:00 p.m., Tues., Thurs., 9:30 p.m., Sun.

RJR-FM, Kingston, Jamaica — 104.5, 4:30 a.m., Thurs., Sat.

RJR-AM, Mandeville, Jamaica — 770, 4:30 a.m., Thurs., Sat.

RJR-FM, Montego Bay, Jamaica — 92.9, 8:00 p.m., Tues., Thurs., 9:30 p.m., Sun.

RJR-AM, Port Maria, Jamaica — 580, 4:30 a.m., Thurs., Sat.

RJR-FM, Spur Tree, Jamaica — 90.5, 4:30 a.m., Thurs., Sat.

MBC Radio, Port au Prince, Haiti — 1430, 10:30 a.m., Sun.

4VCM-4VGM-4VBM, (Fr) Haiti — 10:30 a.m., Sun.

ZDK, Grenville Radio, (Eng) St. John's, Antigua — FM 99, 7:15 p.m., Mon.-Fri.

Radio Caraibes, (Fr) Guadeloupe & Martinique — 5:30 a.m., Mon.-Fri.

Radio Caribbean, (Eng), St. Lucia — 840, 2:10 p.m., Mon.-Fri.

Redifussion, (Eng) Bridgetown, Barbados — 7:30 p.m., Mon.-Fri., 9:30 a.m., Sun.

BBS, St. Michael, Barbados — FM 90.7, 6:30 a.m. and 8:00 p.m., Mon.-Fri., 9:00 a.m. and 7:30 p.m. Sat. & Sun.

Radio Antilles, (Eng) Montserrat, Eastern Caribbean — 930, 6:30 p.m., Mon.-Sat.; 6:00 p.m., Sun.

Radio Antilles, (Fr) Montserrat, Antilles — 1450, 740, 6:00 a.m., Mon, Thurs., Sat.

Netherland Antilles, Voice of Aruba, PJA-10, Oranjestad — 1320, 6:30 a.m., Mon.-Fri., 9:30 a.m., Sat. & Sun.

NBS, Trinidad — 610, 10:30 p.m., Sun.-Fri.

GBC, (Eng) Georgetown, Guyana — 705, 1:00 p.m., Mon., Wed., Fri.

NEW ZEALAND

1XP, Radio Pacific, Auckland — 1593, 6:00 p.m., Sun.

1XX, Radio Bay of Plenty, Whakatane — 1242, 9:30 p.m., Sun.

2XS, Radio Manawatu, Palmerston No. — 828, 10:15 p.m., Sun.

4XO, Radio Otago, Dunedin — 1206, 9:30 p.m., Sun.

4XA, Radio Central, Alexandra — 531, 9:30 p.m., Sun.

4XC, Radio Central, Queenstown — 1359, 9:30 p.m., Sun.

4XE, Radio Central, Wanaka — 1359, 9:30 p.m., Sun.

4XF, Radio Foveaux, Invercargill — 1224, 8:00 p.m., Sun.

OTHER AREAS

3GL, Geelong, Victoria, Australia — 1341, 8:30 p.m., Sun.

T3KL, Radio Kiribati, Tarawa — 846, 1:15 p.m., Sun.

A3Z, Tonga Radio, (Eng) Nuku'alofa — 1020, 6:30 p.m., Sun.

C2AM, Radio Nauru — 1323, 9:00 a.m., Sun.

Hong Kong Radio, Kowloon — 1044, 6:30 a.m., 12:00 a.m., Sat.

Radio Ceylon — 7190, 9720, 15425, 9:00 p.m., Sun., Tues., Thurs., Sat.

Honduras, San Pedro Sula, Radio Norte (Sp.) — 780, 8:45 a.m., Sun.

Radio Luxembourg, (Fr) Luxembourg — 5:15 a.m., Mon., 5:00 a.m. Tues., Thurs.

See next issue for TV log

Uncovering 5,000 Years of History

SOME of the most significant contributions to knowledge are being made today through archaeology.

And the most spectacular new frontier in archaeology lies in modern Syria.

We take our readers in this eye-opening report to the middle Euphrates valley. Here, in a region once bypassed by the Industrial Revolution, new paved highways are linking inner Syria's major cities, electricity is brightening village homes, and utility trenches cut through 5,000 years of buried history!

Little wonder the Directorate General of Antiquities and Museums of the Syrian Arab Republic is concerned about uncovering and preserving this treasure trove of new discoveries.

In so vast a region, we can focus in-depth only on one excavation site. We have chosen one of the most beautiful settings along the whole of the Euphrates.

Here, only a few kilometers south of a point where the Khabur River enters the Euphrates, the modern town of Ashara lies on and around the heaps of an ancient city.



Salvage archaeology plays an important role in recovering Syria's past. At the site of modern Ashara, ancient Terqa, utility trenches, cut deep into the tell, were kept open by town officials until archaeologists could investigate the exposed ancient city wall and stratigraphy.

Archaeology has revealed it to be the capital of a kingdom that lay on a trade route linking civilizations from the Arabian or Persian Gulf to the Mediterranean and the Nile.

The city, anciently, was called Terqa (pronounce the *q* as *k*)—a fact revealed on a cuneiform tablet

picked up at the site in 1910 by the German scholar Hertzfeld. To take our readers on a journey into the past at this intriguing site, we have asked the Director of the Joint Expedition to Terqa, Professor Giorgio Buccellati of the University of California at Los Angeles, to continue this report:

THERE are no prehistoric remains in evidence anywhere at Terqa; we begin with a full-blown city. There is, however, a site in the vicinity of Terqa that preserves the evidence of the immediate prolog, which must necessarily have preceded the establishment of the city. Qraya is the first mound you encounter north of Terqa, some 5 kilometers upstream the Euphrates and right on the river banks, like Terqa.

Unlike Terqa, however, the site of Qraya (no ancient name is as yet known for it) does not appear to have been as badly eroded by the action of the river. It rests on top of a sizable glais of river pebbles congealed into some sort of rock formation, as hard as concrete, clearly visible as you walk along the edge of the water on the northern slope of the tell. The river current, in its constant lapping at the edge of this natural formation, has not suc-

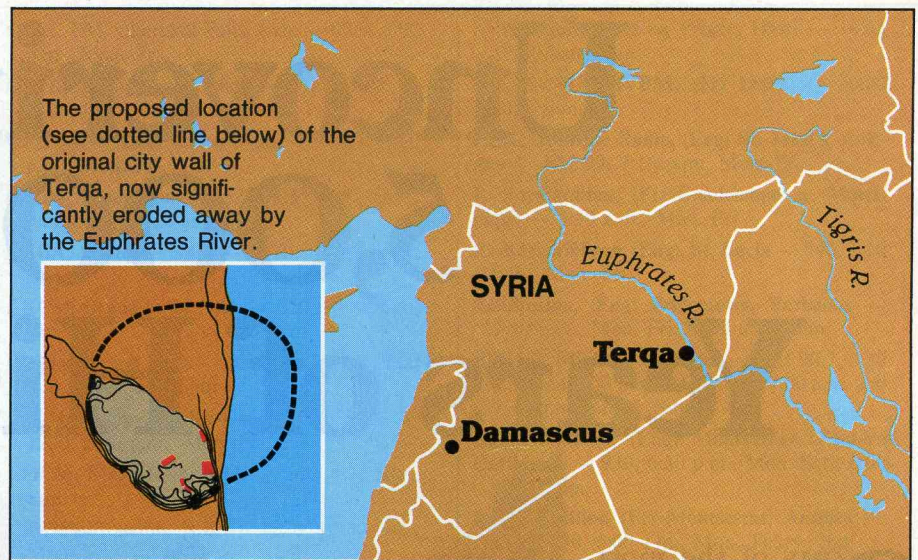
PHOTOS COURTESY UNILINA PUBL

ceeded in eroding it in the same fashion as Terqa.

The site of Terqa exhibits no traces of occupation before 3000 B.C. And then suddenly, around that date, a momentous change takes place: a massive city wall came to be built there, the largest by far known to us for this early period from Syria and Mesopotamia. Was it the people from Qraya who moved south and established the new city? We have no proof for this hypothesis, but it is a tempting one in view of the fact that no third-millennium strata have been found in Qraya.

Much of our knowledge about the city wall came from long and narrow trenches that had been cut by the municipality of Ashara to make room for a new sewer system. These trenches were left open for our inspection for a period of three months in 1978 and have since been back-filled after completion of the sewer system. None is therefore visible today, and our map shows merely the location of the trenches.

It may be appropriate at this juncture to make a few remarks about the interaction between the modern town and archaeology. The sewer system was one of a few major public projects that had been planned by the municipality shortly before our excavations. Since the beginning of these projects coincided more or less with the beginning of our work, and since the importance of ancient Terqa came to be appreciated slowly with the progress of our work, there was an



initial period when archaeology and city projects had to contend with each other. In subsequent years, through the enlightened collaboration of all concerned officials, from the governor of Der ez-Zor to the local mayor and through the understanding of the local inhabitants, and under the guidance of the Directorate General of Antiquities and Museums, it was agreed to put a halt to all improvements on the tell and to prevent all constructions by private parties as well. We hope that the progressive recovery of ancient Terqa will continue to provide adequate compensation for modern Ashara and its people.

Provincial Capital and Religious Center

Around 2400 B.C. the city of Mari, some 60 kilometers south of Terqa,

held sway over the Khabur basin. Terqa was certainly under the control of Mari. We may surmise that by the middle of the third millennium Terqa had become a provincial center of its more powerful neighbor downstream. If the construction of the massive defensive system a few centuries earlier is any indication of political independence, it would appear that such independence did not continue. If so, we have no indication as to what events affected the history of Terqa. A possible hypothesis is that there was a progressive dislocation of the center of power downstream, such as we have postulated for the sequence Qraya/Terqa at the beginning of the third millennium.

It is a fact that Terqa remained the cult center of the major god of the region, Dagan, even during the





period of political ascendancy of Mari. Dagan is mentioned prominently and regularly in the Mari texts from the Old Babylonian period as the main god of Terqa. There is also some indication that the Zimri-Lim dynasty of Mari may have originated in Terqa.

At any rate, most of our current information for this period comes from Mari, and then only for the Old Babylonian period, rather than from excavations at Terqa. The royal archives of Mari contain more than 200 letters that had originated in Terqa and were sent to Mari where they were stored in the royal palace. They deal with a number of items of the greatest interest, some of them quite picturesque and intriguing, and provide a lively account of what seems to have been the most important provincial capital and religious

center of the kingdom. During the excavations in 1982, parts of two large buildings were uncovered, framed nicely by a street on one side and a narrower alley between the two of them. They have a tortured architectural history—quite interesting because it shows palpably how these early urbanites coped with the problem of limited space within the confines of the city even at a time when the overall population pressure was much less than it is today. Yet here they were, trying to make the most of narrow spaces, with odd corners, small rooms, tight alleyways.

You can appreciate this as you first look down at the current excavations and then raise your eyes and look beyond into the wide open spaces of the surrounding desert. Being closely hemmed in by each other, almost living on top of each

other—was this a psycho-urban need of man from the beginning? Certainly, they liked the cloistered feeling of a bustling town, and paid high prices for every square foot of it as seen from the cuneiform tablets found at Terqa.

From the tablets strewn on top of the floors, just below the brick-fall that lay underneath the higher strata, we can now begin to piece together a fair slice of Terqa history during the last phases of its life as a provincial capital. It is no small feat to piece together such sequences from stratigraphic bits and pieces.

Capital of the Lower Khabur Basin

The period best documented archaeologically for Terqa corresponds to the century and a half or more that followed the destruction of Mari by Hammurabi of Babylon about 1760 B.C. It is generally assumed that Terqa became the capital of the region at that time. This is the most likely

Early in the Terqa excavations a remaining part of the massive third-millennium B.C. city wall, far left, was cleared to reveal its structure. In a middle-class house from a store room were tablets about 4,000 years old (center photos show them *in situ* and after removal). Among them is a document recording purchase of about 10 acres of land. When participants in a contract could not write, their signatures were affixed in various ways. One solution, below, was to press the hem of one's garment into the moist clay.



hypothesis, although there is no certain proof for it. The titulary of the kings omits the name of any city and refers only to Khana, the name of the region. On the other hand, Terqa is the only known site to date to have yielded cuneiform tablets with names of kings of Khana, and its general urban layout is significant enough to qualify as a capital city. Finally, Terqa is at the geographical center of the region of Khana.

We know by now the names of 13 kings of the dynasty of Khana.

Two buildings are primarily associated with this period, the temple of Ninkarrak and the house of Puzurum. The main entrance of the temple was onto a plaza on the south, in an opposite direction from the house of Puzurum. The house had been burned in antiquity: you may still see on the walls clear traces of the fire that must have been intense as the roof collapsed and buried the contents of the house for us to retrieve some 3,700 years later. The fire was, however, contained, because its traces are

The second-millennium temple of Ninkarrak, goddess of health, provided a great surprise. Within 2 feet from the altar in the corner of the cella a small bag had been deposited in antiquity, chock-full of beads for priestly use. The bag had disintegrated, below left, but the contents were in pristine shape. The semiprecious stones—all 6,637 of them!—are on display in the Der ez-Zor Museum.

localized and certainly did not extend to the temple. The layout of the house, still clearly visible in the excavation area very much resembles the layout of a modern village mudbrick house. A central courtyard served as the main living area, where most of the household activities occurred, including cooking. The three rooms on the northern side of the courtyard served primarily as storage.

One of these rooms, the one at the corner with one wall flanking the alleyway, was the most important of all, at least for us. It contained some 100 pieces of written documents, 15 of which were in a good state of preservation. Together, they form an interesting archive of a middle-class person who was buying land and houses in the area of Terqa.

Nomadic Gathering Center

For a few centuries after the end of the city we have come to know, the site of Terqa underwent a drastic change in its sociopolitical function and hence in its outward appearance. We have found no trace of Assyrian presence in Terqa or elsewhere on the western banks.

If there is no trace of Assyrian occupation at Terqa/Sirqu, is there any trace of Aramaic occupation? Yes, and of quite a varied nature.

From our own excavations comes the evidence of burials. These were found in shafts, normally within jars, with pottery of a distinct type, quite different from that of the earlier periods.

Thus the general picture that emerges, albeit tentatively, is that of a gathering center for a nomadic group that did not reside at Terqa/Sirqu, but used it for ceremonial purposes: the burying of the dead and the acknowledgment of the political suzerainty of the Assyrian king.

The few centuries of nomadic occupation at the site were followed by a long hiatus, during which the site seems to have been totally uninhabited—some 20 centuries, from about 700 B.C. until about A.D. 1200.

The date of the medieval remains is set to A.D. 1200 in the Ayyubid period on the basis of a coin and of ceramic typology. We have no indication of what happened to the village after that, for how long it was occupied and when the modern settlement originated. It is also unknown whether the modern name "Ashara" was already in use in medieval times, or whether it came to be used later.

As excavations continue we will keep our readers updated. □

The institutions currently associated with the Joint Expedition to Terqa are

IIMAS—International Institute for Mesopotamian Area Studies

The University of California, Los Angeles

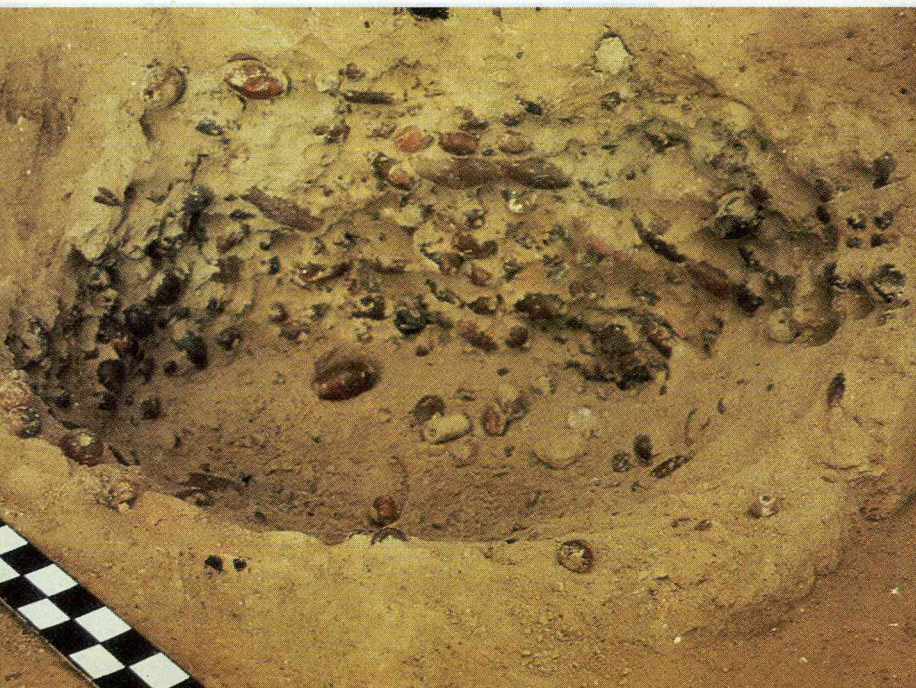
California State University, Los Angeles

Johns Hopkins University

The University of Arizona

The University of Rome

The Centre National des Recherches Scientifiques, Paris.



GOVERNMENT

(Continued from page 6)

of the law and never reaching any higher fails to take advantage of the full range of human possibilities."

Even the ancients deeply pondered the question of right government. Writing some three centuries before the birth of Jesus, the Greek philosopher Aristotle said, "Our purpose is to consider what form of political community is best."

Do you know what he concluded? After painstaking, careful analysis, Aristotle finally arrived at the conclusion that all human government is a patchwork of flaws, capable of *devastating* failure: "The perversions [of human government] are as follows:—of royalty, tyranny; of aristocracy, oligarchy; of constitutional government, democracy. For tyranny is a kind of monarchy which has in view the interest of the monarch only; oligarchy has in view the interest of the wealthy; democracy, of the needy: none of the common good of all."

Note his further comment: "We maintain," wrote Aristotle, "that the true forms of government are three, and that the best must be that which is administered by the best, and in which there is one man [monarchy], or a whole family [oligarchy], or many persons [democracy], *excelling all others together in virtue.* . . ."

What government today could be thought of as *that virtuous*? The Bible, a reliable record centuries more ancient than Aristotle, put it in these plain words: "The God of Israel said . . . He that ruleth over men *must be just*, ruling in the fear of God" (II Sam. 23:3). But what did this same ancient record authoritatively declare the human condition would be in this present age? "No one calls for justice, nor does any plead for truth. They trust in empty words and speak lies . . ." (Isa. 59:4, Revised Authorized Version).

The result? "So justice is driven back. . . Truth is nowhere to be found" (verses 14-15, New International Version).

The Bible often refers to "the heart" when it speaks of humani-

ty's underlying motivation. What does the Bible reveal about humanity's basic motivation? "The [human] heart is deceitful above all things, and it is *exceeding weak*—who can know it?" (Jer. 17:9, Jewish Publication Society trans.)

The Answer Is Spiritual

Man, it seems, has not realized that the cause of his social, economic and political problems is *spiritual* in nature. But philosophers, politicians and social scientists do not understand spiritual matters—they understand only the intellectual and material. And even this world's religions have failed to grasp these spiritual principles.

Mr. Schell concluded his book *The Fate of the Earth* by stating: "Two paths lie before us. One leads to death, the other to life." He concluded with a plea for disarmament.

But we're PAST the time when disarmament would be of help.

himself cries: "I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; THEREFORE CHOOSE LIFE, that both you and your descendants may live" (Deut. 30:19, RAV).

What *is* this way of life? It's the way of life soon to engulf this earth—a way of life that Jesus Christ came to earth as a human being to announce. It's the way of life known as the KINGDOM OF GOD—a literal world-ruling government headed by none other than Jesus himself!

Mythologic fantasy? Hardly. It was here before humanity was created. And it will soon be *restored* to this earth (Acts 3:19-21). (If you'd like an authoritative account explaining who first put the government of God on this earth and what happened to it, write immediately for a free copy of *Never Before Understood—Why Humanity Cannot Solve Its Evils*.)



Misguided nationalism rears its ugly head during 1983 tribal riots in Sri Lanka (left) and in the continuing violence in Northern Ireland (right).

Human disarmament, in the long run, only opens the door for another dictator armed with a number of nuclear devices to enslave the world. There's no way to stuff the nuclear genie back in the bottle.

But humanity *is* at the crossroads—there are but two choices open to man. They were set before the first two created human beings. They were set before the ancient nation Israel. And today, in your sight, they are set before *you!* God

See inside cover for addresses.)

Humanity could never fully establish a world-ruling government without incredible violence. And even if it were established, it would soon break up from nationalism (see accompanying box).

You cannot vote the kingdom of God into political power. It will be established regardless of whether humans approve or disapprove.

One major U.S. newsmagazine recognized the only real solution a

Nationalism: Why It Prevents World Peace

Nationalism, despite claims to the contrary, is not dead.

One of the most recent and public episodes of nationalism erupted last year in the small state of Sri Lanka (formerly Ceylon). Singalese and Tamils, two distinct groups living on the island nation, went at each other head to head.

Subsequent riots and general disarray resulted in a terrible food shortage, and the near destruction of the national economy.

One must ask why? Why was all that necessary?

But Sri Lanka is not the only place. Armenian nationalists regularly remind the Turks of the genocide perpetrated in World War I. Extremists among Protestants and Catholics war daily in Ulster.

And, of course, no one needs to be reminded of the near-continuous bloodshed that has needlessly cost so many lives in Lebanon.

But nationalism hurts major industrial nations also. The Soviet Union has seen its

domestic program sputter and cough as it has tried to absorb the Ukrainian peoples, not to mention the Asiatic peoples that continue to resist Russification and absorption.

On the Western front, the Anglo culture in the United States confronts an ever-increasing Spanish-speaking minority. The French have the Algerians. The West Germans are trying to learn to live with the Turks.

Men have dreamed of different major families and races living together side by side in peace. But always comes the eventual historical struggle for superiority by a dominant group and the subjugation of the other. Everyone agrees this is senseless—but where is the solution?

An Authoritative Answer

The truly authoritative and sure answer comes from a source you perhaps wouldn't expect: the Holy Bible.

The problems of

nationalism and tribalism are *spiritual* in nature.

Few understand that God created man complete with safeguards from the abuses of nationalism and tribalism. "From one man [Adam] he [God] made every nation of men, that they should inhabit the whole earth; and he determined . . . *the exact places where they should live*" (Acts 17:26, New International Version).

But what did humanity do? They *rejected* God and never did learn to keep to the lands God gave to each of the various families of man.

As the ugly capstone to this human age, one more unification attempt will come. The Bible reveals that this final effort will center in Europe, beginning with a consortium of 10 nations, later spreading through economic ties over major portions of the globe.

In the second chapter of Daniel, God reveals the result of this final attempt to overcome divisions between nations. Will it be successful?

"... the people will be a mixture and will not remain united, any more than iron mixes with clay" (verse 43, NIV).

It won't be a pleasant time. Man's final effort apart from God's guidance will lead to terrible bloodshed, the enslavement of many groups of people and the unleashing of nuclear devastation.

What will follow this pathetic effort? *No more* will human government be allowed to trample over innocent people. Instead, at that time, "... the God of heaven will set up a kingdom [government] that will *never* be destroyed, nor will it be left to another people. It will *crush* all those [human] kingdoms and bring them to an end, but it will itself endure forever" (Dan. 2:44, NIV).

Thank God this time is soon coming! Men of different ethnic origins will learn to appreciate and cooperate with each other.

We have a booklet that explains this in detail. We offer it to you free. It's called *The Wonderful World Tomorrow—What It Will Be Like*. Write for it today and learn of the future God offers to you!

— Michael A. Snyder

few years ago when one of its editors wrote that a "strong hand from someplace" is necessary to rescue humanity from its unsolvable troubles.

And that's *exactly* what will happen! "Behold, the Lord God will come with *strong hand*, and his arm shall rule for him . . ." (Isa. 40:10).

Jesus Christ *will* return—when man is poised to *annihilate* himself—and set up a world-ruling government that will end war, unhappiness and misery (Rev. 19:11-21). Christ will have to *force* humanity to live the way that brings happiness.

No Need for Today's Suffering

Ironically, humanity could bypass

all its present miseries and the potential for nuclear destruction by embracing God's revealed way of life *now*. Obedience to God's way of life would immediately net wide-sweeping blessings.

God asks today, as he has in the past, for a total change of mind—a commitment to his way of life. In the Bible this change is called repentance.

But why must there be repentance? And what must people repent of? We must repent of *sin*—the breaking of God's law (1 John 3:4). "The earth is *defiled* by its people; they have *disobeyed the laws*, violated [Authorized Version: "changed"] the statutes and *broken the everlasting covenant*" (Isa. 24:5, NIV).

The laws of God—expressed in the summary 10 points called the Ten Commandments—are *LIVING* laws.

To the minority who change their ways now and begin to earnestly obey God and his laws, God promises protection from the coming nuclear holocaust (Rev. 12:12-14). If you're interested in reaping the physical and spiritual benefits God promises even in *this* life, write for our free booklet *The Ten Commandments*.

In his first, inspired sermon, the apostle Peter gave some of the most relevant and important advice for us today: "'Save yourselves,' he cried, 'from this crooked generation!'" (Acts 2:40, Moffatt trans.)

No advice is more timely! □

NEW CHINA

(Continued from page 4)

Currently this "strategic" aspect of the relationship is secondary. Instead, U.S. officials talk more about "bringing China into the world financial and trading system." In other words, trade over geopolitics.

The prospects of markedly increased trade with the People's Republic is especially attractive to U.S. industrialists who already are dealing in ever-increasing volume with the countries of the Orient.

In a speech before the World Affairs Council of Northern California in San Francisco, Premier Zhao reminded Americans of their growing stakes in the countries of the Pacific rim. He said:

"China, with its 1,000,000,000 people, has now embarked on a long march and is concentrating its efforts on socialist modernization. Thanks to its endeavor of more than a century, Japan has become a world economic power. The Soviet Union is gradually shifting its

focus of investment and economic development from west of the Urals to the Far East.

"On the other hand, the economic center of gravity in the United States is moving from the east to the west, that is, to the Pacific

recent *Wall Street Journal* survey of over 200 business executives from 16 European countries, which produced "stark evidence" that Europe has declined as a source of technology leadership, with the U.S. maintaining its top position and Japan growing in importance.

Drifting Away from Europe

It is a fact of immense importance, though recognized only faintly by most Americans, that culturally, economically—and soon strategically as well—the United States is drifting out of the Atlantic orbit.

For years now there has been a perceptible shift in the United States away from its historic attachment to Europe into a much closer relationship with the nations of the Pacific basin.

"The overwhelming European influence on our culture is on the wane and giving way



GERI THOMAS



GERI THOMAS

coast. In fact, the trade volume of the United States with Asian countries has already outstripped that with European countries. . . .

"Particularly noteworthy is the fact that a number of countries in the Pacific region have stayed in the lead in economic development, while many industrially advanced countries, being plagued by what is known as stagflation, have been slow in economic advance for the past decade or so. This has led to the prediction by many people in the world that the 21st century will be a Pacific century."

Backing up Zhao's analysis is a



CAMPBELL-SYGMA

In People's Republic of China creative artists revitalize ancient traditions: top, jade carver in Guangzhou (Canton); left, sculpting at Buddhist cave site at city of Loyang; above, painting a roadside scene in free hours.

to the Orient," Frederick Allen, Morgan Guaranty Trust Co. vice-president, commented in an inter-

view published early in 1983.

Franc Viviano, an editor of Pacific News Service in San Francisco, added that "once the word 'immigration' was synonymous with the arri-

"Consider the fact," added Mr. Viviano, in echoing Premier Zhao's remarks, "that in 1982-83, for the first time in history, overall U.S. trade with Pacific nations exceeded

rift now developing between the United States and its Western alliance allies in Europe.

"Our future lies in Asia" is the recurring theme in some influential economic and political circles in the United States. This viewpoint is usually coupled with the call for the United States to eventually cut defense ties to Europe, to pull United States troops out of the Continent.

If enough West Europeans don't like the presence of new Pershing II and cruise missiles supplied by America to NATO, follows this reasoning, then let the Europeans either defend themselves or make their own security arrangements with the Soviet Union.

The end result will be a Europe cut off from America—but a Europe eventually becoming a "third force" superpower of its own rank.

In the meantime, the relationship between the United States and the People's Republic of

China will undoubtedly deepen—as long as the remarkable duo of Deng Xiaoping and Zhao Ziyang chart China's course. □



In television plant in Shanghai, young women assemble sets to fill a major new market demand for information, cultural entertainment and news.

val of Europeans, and later with Latin Americans. Today two of every five newcomers to the United States are Asian.

that with Atlantic nations, registering a record \$121,200,000,000."

This *shift* toward the Pacific, in turn, plays a significant role in the

PERSONAL

(Continued from page 1)

I was challenged to examine the *other* concept of origins of matter—of the universe—and of life upon the earth—the existence of the Creator GOD! I entered into an intensive in-depth research of origins, of causes and effects. I disproved the evolutionary hypothesis. I found PROOF of the existence and reality of Almighty God the Creator. I proved conclusively, after intensive night-and-day study, that the Holy Bible is, indeed, the inspired Word of God—literally GOD SPEAKING, revealing spiritual knowledge, history and prophecy (history in advance).

And I learned where I, myself, had been WRONG—wrong in what I

had been brought up to assume, accept and believe—wrong in attitude—wrong in the way I lived. I learned the TRUTH about Jesus Christ—a truth few, strange as it may seem, really know! I not only accepted Christ as Savior—I GAVE myself and my life to him, to "brainwash" me—that is, wash my mind clean of false beliefs and false knowledge. To instruct me through his word in TRUTH. He says, in the Bible, that HIS WORD (the Bible) is TRUTH. As he opened my mind to comprehend, he gave me UNDERSTANDING of WHY the world is as it is—of the PURPOSE God is working out here below, and what shall come in the future.

Having been many years in the publishing field, I wanted to start a NEW kind of magazine—to make

plain and clear and UNDERSTANDABLE this marvelous revelation of spiritual knowledge—of history and prophecy—of life and its MEANING—of world conditions and what God has planned for its future. Since the Bible is God *speaking* to mankind—since it is the TRUTH—and I wanted to make that truth PLAIN and understandable, I decided (and I'm sure God led me) to call the magazine *The Plain Truth*.

But I had learned that God says, "Buy the truth, and sell it not" (Prov. 23:23), and God's way of life is GIVING, rather than getting. I knew this magazine must not be sold, but given freely. And yet my magazine experience had shown me that unless people ASK for it—subscribe to it like other magazines—or pick it up by their own free will and

decision on a newsstand, it would only be considered cheap and of no value. But I wanted to make this the MOST VALUABLE magazine of all—the most valuable and helpful to those who read it.

Also I knew it must not be commercialized for profit or private gain. Therefore, although I had sold countless pages of magazine advertising in my career, I felt *The Plain Truth* must not be commercialized by selling advertising.

I had learned Jesus spoke truth when he said, "It is more blessed to

give than to receive." This world's way of life is "GET"—and God's way is "GIVE." I began to live the way of "GIVE" in my own life. And I found others saw the practicality of that way too. When I started *The Plain Truth*, I found that some of the readers wanted to follow the principle of "GIVE" and sent in unsolicited contributions to share with me in *GIVING The Plain Truth*.

I had started broadcasting this same TRUTH, and I offered a free subscription to *The Plain Truth*. But I did not request contributions

or financial support over the air.

This operation has always been one of "GIVE"—not of "GET." The God whose TRUTH we give and share with millions has blessed this Work and it has grown remarkably. Today *The Plain Truth* is one of the leading mass-circulation magazines on earth—circulation now passing 6½ million copies a month in seven languages. It is supported by the tithes and freewill contributions of those who voluntarily, without solicitation, have become co-workers with us in this Work of "GIVE." □

SWEDEN

(Continued from page 23)

come to a different conclusion. Look at the rate of taxation. Look at the regulation machinery which affects individuals and firms. You will probably find that Sweden has come quite a way in my opinion down the socialistic way.

You might also have seen that we have right now a quite vivid discussion in this country about a proposal from the Social Democrats to introduce funds with the aim of changing the ownership strategy from private persons over to the trade unions. And even if that doesn't exactly go along with the socialist schoolbook, it is in

practical terms the same thing. So to summarize, Sweden in practice is a collective socialistic country even if we still have quite a share of private ownership.

What special problems do you anticipate for Sweden as we move into the midst of the '80s and on into the '90s?

I am personally convinced that Sweden will change paths because this kind of welfare state is, as we discussed earlier, slowly breaking apart. On the social relations and economic side, the quite huge problems that Sweden is facing right now are to a great extent caused by this welfare state idea.

We have taken away a lot of the need for private initiative. You take that away and the dynamics in the economy will slowly go away. So in my opinion, without doubt we will change paths and try to develop the welfare society instead to where we ask people—individual people, families—to take part, not just be the spectators of a process with other groups.

This changing of strategy for the entire society will be the great thing that will dominate Swedish debate for 10, 15 years. And if you come back in 15 years you will probably find a quite different Sweden, a more personal Sweden than we have today—with less suicides. □

ORPHAN TRAIN

(Continued from page 32)

speaking family. All went well for a few months, but tragedy struck again. My aunt unexpectedly died of pneumonia. My mother had been struggling to learn English, yet progress was slow, and in her new and difficult situation she had no one to whom to turn for advice.

She decided to take me with her to work, but her employer told her she would have to make other arrangements for me or find employment elsewhere. Before my mother could do so, her employer informed my mother she had found a children's nursery for working mothers where she could leave me and be able to visit me on Sunday afternoons. The fee was to be taken out of her small wages. Heavy-hearted, my mother made the trip to the nursery with her employer. I

was not yet 2 years old at this time.

More heartache was just around the corner. My mother was kept so busy that it was many weeks later before she had time to come for a visit. When she arrived, I was gone! Because the fees for my care had not been paid, I had been sent to an orphanage. They couldn't (or wouldn't) tell my mother where I was.

Heartbroken, my mother wrote a cousin in Germany pleading with him to come and help her find me. He had lived in New York and hopefully together they would be able to find me. My mother immediately quit her job and found other employment.

When her cousin arrived they searched everywhere but to no avail. My mother stayed in America, eventually to remarry and have two sons, but never forgetting me, hoping one day to see me again.

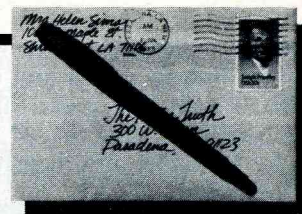
We Finally Meet

As soon as my cousin realized he'd found me he went to see my real mother. He showed her our correspondence. It was a terrible shock, but soon she was calm enough to hear the story. My mother's prayers had been answered.

I was now 33 years old and had two sons of my own, ages 10 and 5. My mother immediately invited us to New York for a two-week visit. Our meeting was joyous.

We returned to Nebraska with a promise from my mother she would come and meet my adoptive mother. Over the remaining years of my mother's life we kept in touch by correspondence and visits. But to me, my adoptive mother was, understandably, my "real" mother, for even though my real mother loved me, it was my adoptive mother who gave me the love and care more than 80 years ago when I needed it most. □

LETTERS TO THE EDITOR



Europe and the Church

The series of articles, "The History of Europe and the Church," is the most concise and interesting I have ever had the pleasure to read. May I make a suggestion? When the series is finished, combine all articles into one book. It would be wonderful for any student of history.

Edgar W. Dorey
Jacksonville, Florida

Our Cover

Regarding the caption "Our Cover" for the February 1984 anniversary issue, you should have said *The Plain Truth* was not printed for two calendar years. The caption writer seemed to assume the volume number for 1984 should have been 50, but as you enter your 51st year it should have been 51 (whereas it is volume 49 for 1984).

Luren Dickinson
Altadena, California

• *We apologize for the slip. The magazine was not published in either 1936 or 1937.*

Smoking

I was really impressed with your article "Smoking, It's More than Just a Habit." Your magazine is a unique one which is very informative on the past and today's news. So please don't miss to discuss more about the topic of smoking in other issues.

Elsie V. Balanay
Ilocos Norte, Philippines

Personal

I especially appreciated the "Personal" from Herbert W. Armstrong, "Christianity Is a Growth Process."

Marc L'Olive
Vacoas, Mauritius

I would like to comment on how much more attractive and alive your Personal page is

now that your picture is in color. It caught my eye and is a great improvement.

Bruce A. Bremer
Richfield, Minnesota

Children of Divorce

Thank you for publishing the article "Children of Divorce." My view of couples in the United States is gained through what I'm able to read and hear. Not through personal experience.

Dissolving a marriage, after there are children, is an act of total irresponsibility and lack of love for the children. It's easy to say the words I love you. It's the responsible person who makes those words become true, and real. Maybe one day, people will wise up.

Larry Hume
Lansing, Kansas

I have just finished reading for the second time the article by Dan C. Taylor, "Children of Divorce." This article really reached home with my wife and myself. We have been foster parents for most of the time since 1955. We have opened our hearts to these children and have given them the love that they needed so much. We have had well over 125 come into our home.

We have had children from divorced families, unwed mothers, pre-school girls that have been sexually assaulted. To see these small children to whom the events are not understood come into one's home is heartrending to say the least. We have always welcomed them with love and kisses. To see the looks on their little faces breaks us up.

Some of these children are sent back to their mothers, even the ones that have been sexually violated, to an environment that will and does bring back the memories that these children should not have to live with.

When we discuss the morals of the married women and the single women that commit murder by abortion, we are unable to understand how they could end this life developing within their bodies. As it takes life to reproduce life, cannot they see that they are breaking God's Commandments? One wonders how they can live with themselves after committing this act of murder of the flesh of their flesh.

There are so many couples in this world that are unable to produce offspring that would gladly adopt these babies and give them the love they need to grow on. What will be their reaction in the World Tomorrow when their minds are opened to God's Holy Spirit, and they finally realize what they have done to their children?

Mr. and Mrs. Roy Manley
Bonanza, Oregon

I would like to comment on Dan C. Taylor's article "Children of Divorce."

I'm a stepfather of two teenagers. And I've seen the resentment, bitterness and disappointment that kids feel because their father refuses to fulfill his role as a father.

I realize a divorced father may feel resentful because he may have had to give up not only his house, furniture, and car and pay any remaining bills, he had to give up his children.

I realize a divorced father has few rights in the decision-making on the education or upbringing of his children. He is restricted to when he can visit his children, how long, where he can or cannot take them, who or what they can see, hear, say and so on.

I realize that a divorced father has little recourse but to retaliate by cutting off child

support payments, quitting his jobs to avoid wage garnishment, leaving the state or refusing to help with the discipline and correction of his children—to attempt to create as much trouble possible for his ex-wife.

I realize the problem that divorced fathers face, and that they want to start a "new" life. But, no matter in what direction this retaliatory jousting is directed, the result is the cutting off of the children from their fathers. The children become resentful towards their fathers for being "lovers of themselves." The fathers fail to support their children—monetarily or otherwise—and show their children that they are "lovers of money." Is it any wonder that these kids grow up to be "disobedient to parents, unthankful, unholy"?

I'm glad that Mr. Taylor pointed out the biblical responsibility of divorced fathers: "But if anyone does not provide for his own, and especially for those of his household [his flesh and blood], he has denied the faith and is worse than an unbeliever" (I Tim. 5:8). Obviously, Paul had to deal with divorce in the New Testament Church and directed this admonition to the men—the fathers. This plainly shows the responsibility of a Christian father.

Proverbs 30:11-17 shows that there is coming a time when an entire generation of children are going to be destroyed. And we as fathers—divorced or otherwise—should do our best to ensure our children are not among them!

Dean Hardester
Oregon City, Oregon

Homosexuality

I thank God your ministry is standing up and telling

people the truth about the spiritual cause of homosexuality and that healing is available to those who honestly want it.

I was homosexual until I was 27 when someone taught me what God's Word says about homosexuality and that I could escape it. Now I am 40 and have been married for nearly six years. I know by personal experience—and as a witness to the lives of others with whom I have worked—that a person can change through a knowledge of God's Word and the power of the Holy Spirit.

My book, *The Hope of Glory (In Search of the Light)*—published nearly five years ago—has changed thousands of lives and helped bring deliverance to many homosexuals.

May God continue to inspire you in making known the truth to those caught up in the confusion and hopelessness of homosexuality.

David C. Craley
St. Harys, Ohio

New Readers

I picked up a free copy of your magazine last January and have been a subscriber ever since.

Never before has a religious magazine been so interesting to me. Questions that have always been in the back of my mind are slowly starting to have answers. Some of the truths are hard to face after being brought up on a watered down version of Christianity.

Shirley Kimpson
Corning, Iowa

I was impressed with your TV program on channel 9 Brisbane and am writing to receive a copy of *The Plain Truth*. After reading this myself I will put it in our company's employees' lunch room where it will be read by about 20 employees. It will be a refreshing change from the disgusting literature they are now feasting upon.

W.S. Lawes
Brisbane, Queensland

For many years I have searched for a magazine that could hold my interest and

kept ending up in despair. Then one day I came across an issue of *The Plain Truth*. I picked it up and began reading it. I went from page one to the last page without actually realizing it. As soon as I finished reading, a feeling came over me, not a feeling of I had finally found something of interest, but instead a feeling of there must be something more than mere words in this magazine. It was a feeling of wanting something more, of understanding, of searching my inner self for the answers. With help from *The Plain Truth* I found this possible. It opened my mind to a different world, a different me, and most of all to God's love for me.

Lyle Bedard
Brossard, Quebec

I am a subscriber to *The Plain Truth* and I enjoyed it so much that I asked to have Student Services Department of John Abbot College to be on your mailing list. Students come in the reception area and while waiting to see counsellors and academic advisers read the monthly issue of *The Plain Truth*.

J. Gauthier
Ste-Anne-de-Bellevue,
Quebec

The first time I saw the *Plain Truth* magazine I read the front cover and then ignored the rest of the magazine even though it said it was free. After seeing it many more times in downtown St. Louis while I was going out to eat lunch I finally decided to pick up a copy and read it. From that day on I became a regular subscriber to your magazine.

I have read in other sources about the way of GIVE and GET. I have not come across many organizations, religious or otherwise, that practice the way of GIVE. It came as a shock to find out that a magazine with a circulation as large as yours was practicing the way of GIVE for as long as you have even with the cost of everything rising as rapidly as it has been.

John C. Harrison
St. Louis, Missouri

I am a new reader of your magazine and I find myself benefited by the articles. I was surprised the magazine has no subscription price, which makes me wonder how the publisher can support the publication of more than six and one half million copies circulated all over the world.

Romeo Magwili
Tanay, Rizal, Philippines

• It is explained on the inside front cover.

Correspondence Course

I have read the November/December issue of *The Plain Truth*. I am not a Christian, and have never read the Bible, but I like the way of your magazine, therefore, I would like to enroll in the Correspondence Course.

Mai Van Tung
Windsor, Ontario

Other Land of the Free

I'd like to congratulate John Halford and Leon Sexton for their excellent article entitled "The Other Land of the Free" in the July-August 1983 issue. I thought both authors really discovered the central core of Thailand since they described very well the full, yet concise and up-to-date story about our King and Queen which we couldn't find in other foreign magazines. The content of the article is not at all beyond the truth, especially for the Thai readers. English is my third language and hence I can never explain enough in English when I was asked again and again about the Royal Family. I take this opportunity to distribute *The Plain Truth* to Australians who have questioned me. Indeed, Thais are more than fortunate to have such a dedicated Royal Family.

Amorn Leelarasame, M.D.
Newcastle,
New South Wales

Subscription Renewal

It's good news that we can avail ourselves of another year's free subscription to the *Plain Truth* magazine.

We, the staff of Swan Insurance Brokers, enjoy reading it during our lunch time and free time. We find it very interesting,

easy to understand.

Editha C. Balaba
Santa Cruz, Manila

From Prison

I am writing to inform you that I will be released from prison. Will you please cease to send your wonderful *Plain Truth* to this address from that date. However, I would be very grateful to you if you would send it instead to my home address. The contents of your magazine have such a variety of reading and have given me many hours of comfort and pleasure which as you can imagine is very welcome in a place like this.

W. Black
H.M. Prison
Aberdeen, Scotland

Nuclear Weapons

I am now fully convinced that the only way for mankind to survive on this planet earth is to follow God's way of life, which you have summarized with one word—GIVE—out-flowing love, cooperation, serving, sharing, but not competition, jealousy and envy, strife and violence.

The survival of the *Plain Truth* magazine, without subscription price, advertising revenue or request of the public for contributions or financial help, is an outstanding live example of God's way of life.

If only everybody would give up their self-centered way and follow God's way of life, our world would be a much, much better place to live in.

(Peter) Ong Chuan Heng
Singapore

Is a New Dark Age Coming?

After reading your very informative and interesting article "Is a New Dark Age Coming?" I was appalled with humanity. I have always felt that if it weren't for God Almighty we would exterminate ourselves.

But there is always hope, faith and his merciful disposition that will keep us afloat during these hard and trying times. Hats off again to you and your very competent staff!

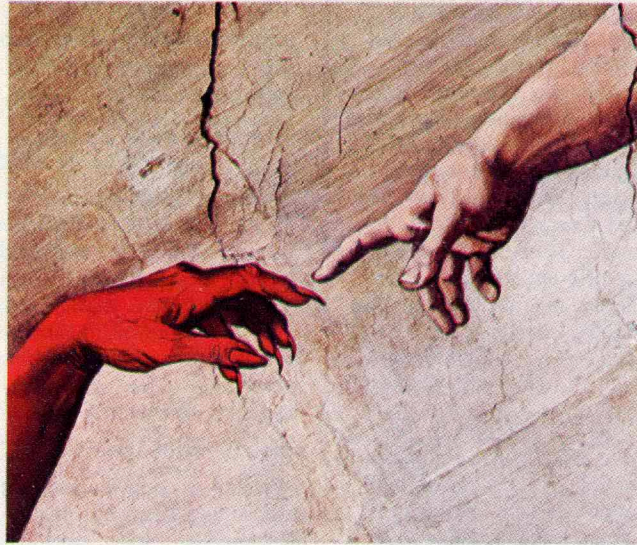
Veronica McPherson
Baltimore, Maryland

Did God Create a Devil?

Is there really a devil? Many talk about the devil and Satan as if he does exist. Others say that it's just superstition and imagination. But what's the truth?

Throughout humanity's history, the devil, in various forms, has been a recurring figure in religion, art and literature. And even today the devil stars in cartoons, books, television programs and motion pictures. He is a central figure—even an object of literal worship—among certain cults.

But is there a literal, living, active Satan the devil? According to certain churches the Bible is supposed to teach that the devil is the ruler of “hell.” Others say that the devil is “the god of this world” at the present time.

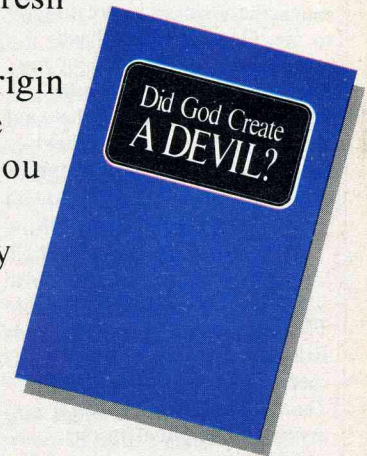


Did God create a devil? What, in fact, does God's Word actually reveal?

Believe it or not, the Bible does picture the whole

world under the sway of an evil, invisible devil. But where did this devil come from? Did God actually put him here in order to lead humanity astray?

Our free booklet *Did God Create a Devil?* takes a fresh look at the question of Satan and his origin and exactly what he is doing today. You may have a copy of this booklet by using the card or by writing our office nearest you.



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