

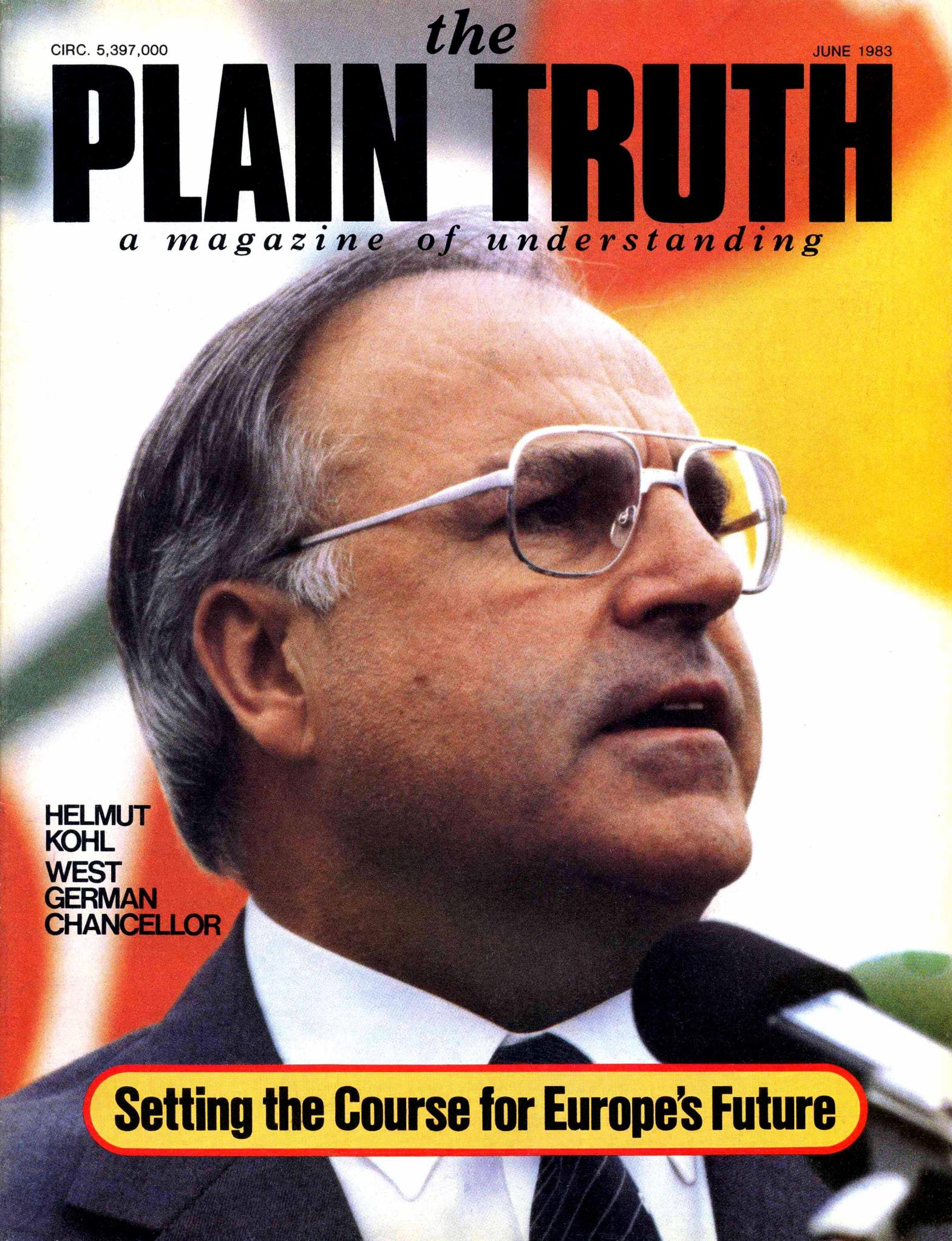
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JUNE 1983

PLAIN TRUTH

a magazine of understanding



HELMUT
KOHL
WEST
GERMAN
CHANCELLOR

Setting the Course for Europe's Future

the
PLAIN TRUTH
a magazine of understanding

Vol. 48, No. 6

Circ. 5,397,000

June 1983

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ABOUT OUR COVER

West Germany's Chancellor Kohl demonstrates his ability to communicate plainly to the voters in a relaxed and confident manner. Critics had predicted that Mr. Kohl would be little more than a caretaker ruler. They underestimated what one source termed his "single-minded ambition and perseverance—and his ability to grow in his role."

COVER PHOTO BY REGIS BOSSU—SYGMA

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U.S. Postmaster: Send address changes to *The Plain Truth*, Box 111, Pasadena, CA 91123.

United States: 300 W. Green, Pasadena, California 91123
Canada: P.O. Box 44, Station A, Vancouver, B.C. V6C 2M2. Call toll free 1-800-663-1242

Mexico: Institución Ambassador, Apartado Postal 5-595, México 06500, D.F.

Caribbean: G.P.O. Box 6063, San Juan, Puerto Rico 00936

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Personal from...

Abundant Living

WHY DO some religious people feel that their religious life must be one of giving up all the fun and enjoyment of living—that in order to please God, they must endure a life of morbid gloom?

For that matter why do some nonreligious people feel that to become a Christian would mean a life of living painful penance?

As a boy I was brought up in a respectable Protestant church of traditional Christianity. I never did know very much, as a boy, about what the church believed—but I did know that it regarded sin as violating their many don'ts—don't smoke, don't dance, don't play cards, don't go to the theater, don't drink a drop of wine, don't do this, don't do that!

A world-famous philosopher, editor and lecturer whom I knew said he had no desire to live a life of Christian repression. "I desire," he said, "to be radiant, cheerful, friendly—to meet people with a smile." He was a highly educated man—but he was a biblical illiterate!

Where do people get all these distorted ideas about the religion of Jesus Christ? Certainly not out of the Bible.

They know nothing of the Jesus of the Bible, who said, "I am come that they might have LIFE, and that they might have it more abundantly."

Somehow a lot of people have received a lot of weird and false ideas about Jesus Christ—I mean the Jesus of YOUR BIBLE. Actually, I think almost no one knows what the Bible says about him.

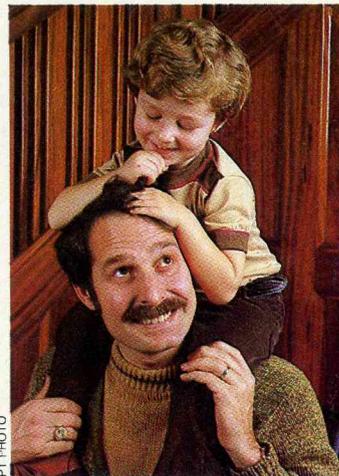
It seems most people think sin is the thing that is best for us, but which a stern, wrathful God denies us. Some years ago a little book was selling big on Hollywood newsstands. It was titled *How to Sin in Hollywood*.

Why don't people know that God our Creator has never forbidden us a single thing that is good for

us—never said "don't" about a single thing except that which is going to harm us to our own hurt. What God does command us not to do are the very things that bring on unhappiness, frustration, pain, suffering and a life of morbid gloom.

Let's get this matter straight. The real Jesus Christ said he came to bring us happiness and joy! Jesus said, "I am come that they might have life, and that they might have it more abundantly." And he came that we might enjoy full, abundant life ETERNALLY. God Almighty intended the real Christian life to be happy. Jesus said, "My joy I leave with you."

There is a way of life that causes peace, happiness and joy. God the great Creator set that way as an



"I am come that they might have life, and that they might have it more abundantly"

(John 10:10).

inexorable law—an invisible spiritual law—to produce peace, happiness, joy, abundance! There is a cause for every effect. In this unhappy confused world we have discontentment, unhappiness, wretchedness, suffering. The world is full of that. It should be full of peace, happiness and joy. There's a cause. People don't like God's law. That law is the cause of peace and everything desirable and good. People want everything that is good and (Continued on page 40)

GERMANY'S FUTURE EUROPE'S FATE

by Gene H. Hogberg

West Germany is the hinge of the Western alliance. Little wonder that powerful forces on all sides are deeply involved in this pivotal nation's future.

In March, voters in West Germany went to the polls in an election billed as the most important one in that nation's 34-year history.

Incumbent Chancellor Helmut Kohl emerged with a resounding victory. His center-right coalition of Christian Democrats, Bavarian Christian Socialists and Free Democrats was returned to power with a convincing 55.6 percent of the vote, a figure considered high in the Federal Republic's traditionally close national elections.

The United States government signaled its immediate approval of the electoral outcome. France breathed a sigh of relief. The Soviet Union, on the other hand, which had hoped for a victory by the Social Democratic candidate, Hans-Jochen Vogel, expressed its dismay at the outcome.

An Early Election

The unusual off-season election was essentially a contest to either confirm or reject the change of government that had occurred five months earlier, in October 1982.

At that time, Chancellor Kohl, through a seldom-used parliamen-

tary procedure, forced the ouster of the center-left government of former Chancellor Helmut Schmidt.

Upon his accession to power, Mr. Kohl promised the German people that they would have an opportunity to express their democratic will on the changeover as soon as possible.

In the election campaign, Mr. Kohl enjoyed the advantage of the incumbent. Moreover, he had been a known personality on the national scene for nearly a decade. He narrowly lost the 1976 election.

Mr. Kohl was able to weather some bad economic news that broke on the very eve of the election—the report that a record number of West Germans—more than 2.5 million—were out of work in the Federal Republic's worst recession to date.

The chancellor convinced the voters that, being only five months in office, he was not to blame. He pointed to 13 years of what he called "mismanagement" by previous Social Democratic-dominated governments.

The West German business community evidently believed the chancellor's campaign arguments. Immediately after the election, share values jumped on the Frankfurt stock exchange.

The "Missile" Election

As important as domestic considerations were, they were overshadowed—at least in the perception of non-Germans—by another key issue: nuclear weapons.

In his first post-election news conference, Chancellor Kohl announced that West Germany would proceed as planned with its part of the December 1979 NATO decision to deploy 572 new American-made intermediate-range nuclear missiles in Western Europe. This plan is scheduled to go into effect unless an American-Soviet agreement is reached by the end of 1983 to forestall their installation.

The new missiles are intended to counterbalance the approximately 250 powerful triple-warheaded SS-20 missiles targeted on Western Europe that the Soviet Union has been installing at the rate of one a week for the past four years.

West Germany is scheduled to begin receiving, by year's end, the lion's share of the new U.S.-made weapons. All 108 of the advanced Pershing II missiles, plus 96 of the 464 ultrasophisticated ground-launched cruise missiles (GLCMs), are intended for sites in West Germany, the country possessing the greatest number of U.S. bases.

The remaining 368 cruise mis-

siles are scheduled for locations in Britain, Belgium, the Netherlands and Italy.

The missiles issue had been a hot one in the March 6 campaign, so controversial, in fact, that a new word had been coined: *Raketenwahlkampf*—missile election campaign.

For this reason, never, in recent memory, had other powers tried so hard to influence the outcome of one nation's balloting.

Soviets "Vote" for Vogel

First, in mid-January, Soviet Foreign Minister Andrei Gromyko came to Bonn. Mr. Gromyko's principal aim was to weaken Bonn's commitment to the NATO decision.

The Soviets are concerned most of all about the Pershing II, a missile with a powerful and accurate nuclear warhead that could reach Soviet targets in a mere seven to eight minutes from launch time.

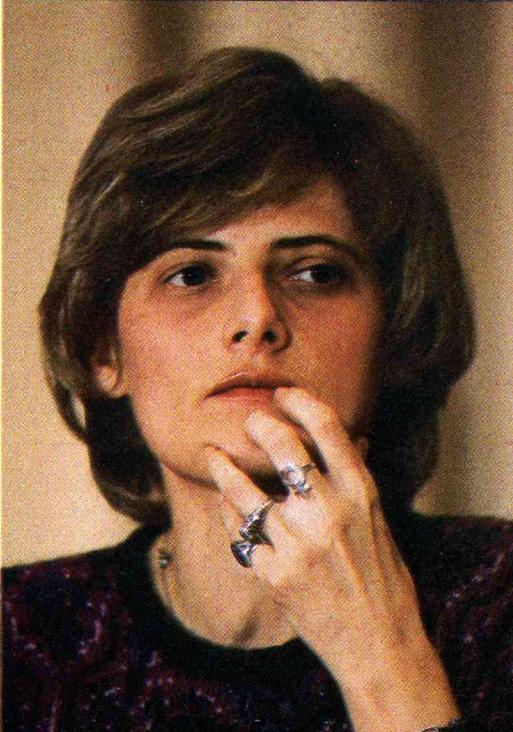
The Soviets are not as worried about the slower, 500-mile-an-hour cruise missiles, since they would take up to two hours to reach Soviet soil. Nevertheless the cruise missiles are highly mobile and would be difficult to detect in flight. The Soviets, because of past traumas with Germany, are deeply disturbed over so many GLCMs being stationed in Germany. They dub them the *German-launched* cruise missiles.

It was clear to all that the Kremlin was pinning its hopes on Social Democratic candidate Hans-Jochen Vogel. The challenger, in an attempt to assuage his left wing and those who had defected to the radical antinuclear Green party, had given the NATO missile plan only limited, qualified support. In a highly visible show of public support, Mr. Vogel was invited to Moscow for a top-level conversa-



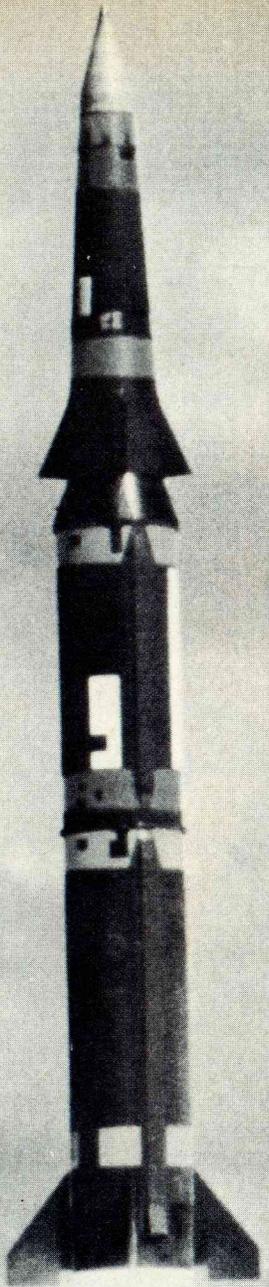
REGIS BOSSU—SYGMA

Chancellor Helmut Kohl, top, waves to supporters after his triumph in March 6, 1983, West German elections. Social Democratic challenger Hans-Jochen Vogel, far right, fared poorly in the balloting. Petra Kelly, right, leader of the radical Green party, represented in parliament for the first time, has promised sweeping civil disobedience to block deployment of NATO missiles in West Germany.



LEFT: PHILIPPOT—SYGMA, RIGHT: BOSSU—SYGMA





tion with Soviet authorities.

Ironically, the 1979 missile decision was the brainchild, not of the United States, but of former Social Democratic Chancellor Helmut Schmidt. Schmidt, worried over the growth of Soviet missiles targeted on Western Europe, proposed the stationing of new U.S.-made and -controlled intermediate-range missiles in Western Europe to bind European and American defense ties even closer together.

French, Americans Campaign Too

Almost immediately after Mr. Gromyko left Bonn, French President Francois Mitterrand came to town. In a surprisingly frank address to the Bundestag (lower house of the West German parliament), Mr. Mitterrand warned against any softening of Bonn's commitment to the nuclear defense of Europe.

The French leader cautioned of the grave danger of splitting off ("decoupling") the United States from its European allies—a distinct possibility, the French believe, if the new weapons are not accepted on the Continent.

France's own independent deterrent nuclear force would cease to be credible if NATO fell apart and the United States withdrew its nuclear protection of Europe.

On the heels of Mr. Mitterrand's departure arrived Vice President George Bush of the United States. Mr. Bush encouraged the Germans to hold firm to the original NATO "twin track" decision—new missiles unless the U.S.-Soviet negotiations succeed in Geneva.

He also pushed hard for President Reagan's zero-option offer—again, originally a West German proposal. (Under the zero-option plan, the United States would withhold the new missiles if the Soviets dismantle all their intermediate-range weapons.)

The Vice President brought with him an open letter from Mr. Reagan addressed to the people of

Europe. In it the President offered to meet with Soviet Communist Party Chairman Yuri Andropov "wherever and whenever he wants" in order to sign a treaty that would "banish from the face of the earth" all land-based American and Soviet medium-range missiles.

Mr. Andropov rejected the offer.

Rough Seas Ahead

In the end, the innate conservatism of the average West German played to Mr. Kohl's immediate advantage. Even some of Mr. Vogel's supporters felt that the Soviets had overplayed their hand.

Still, there are many signs that the public opinion battle in Germany over East-West relations has only just begun.

Surprised by the size of the defeat of Mr. Vogel, the Soviet Union warned the new government in Bonn that any deployment of new American missiles on German territory would "damage the entire complex of relations"—including formidable trade ties—between Bonn and Moscow.

The biggest challenge for Mr. Kohl, however, could be from within the federal parliament in Bonn.

For the first time in their brief existence, the antiestablishment youth-oriented Green party has secured federal representation. The Greens have vowed not to compromise on nuclear weapons. They have promised to fight the missiles "in parliament and in the streets."

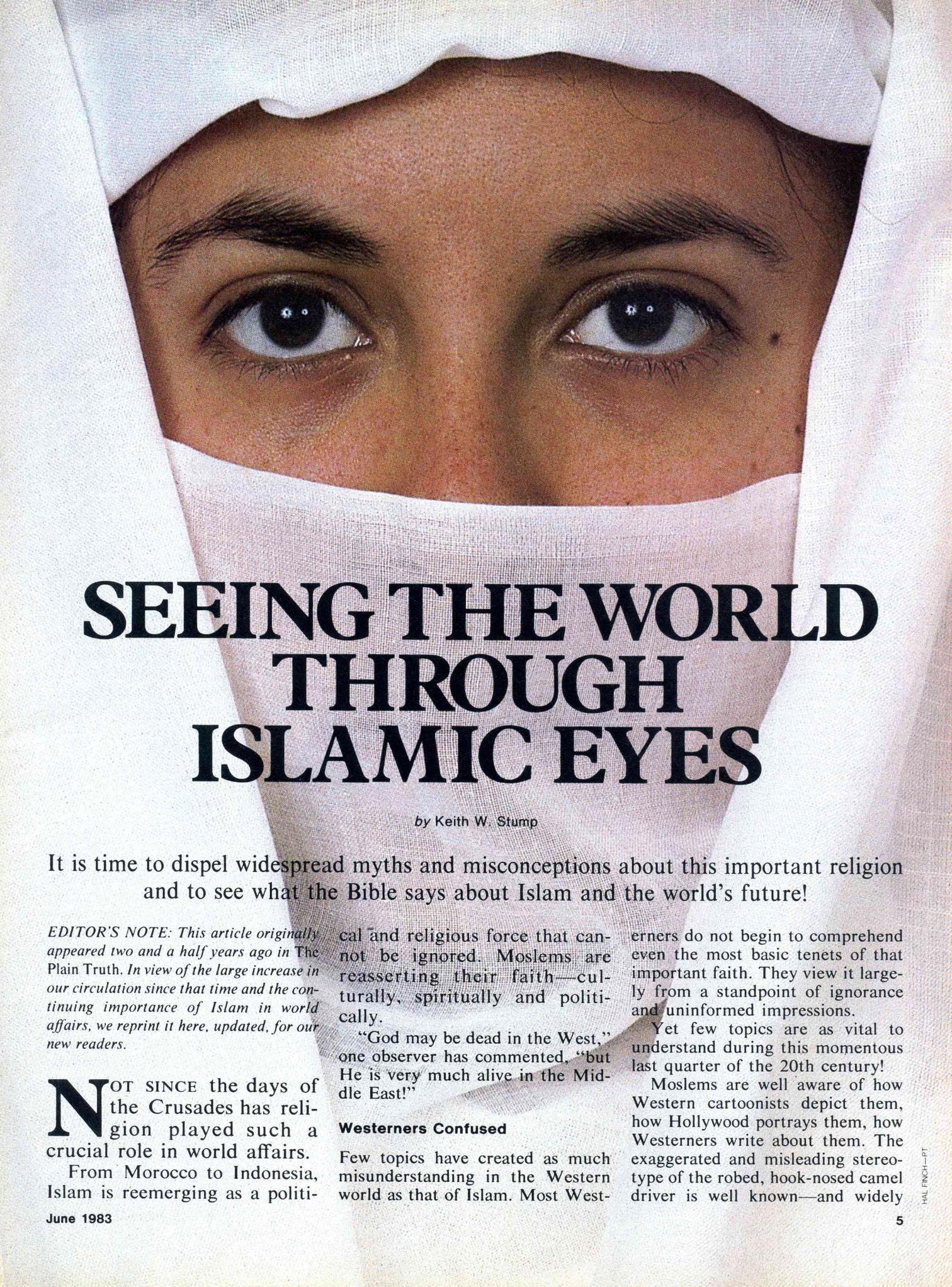
"This is going to be a very hot year," said Joachim Wernicke, scientific adviser of the Greens, shortly after the election. "There will be blockades of deployment sites. There will be blocking of U.S. military transports. There will be parliamentary and non-parliamentary action to stop the deployment."

Three West German peace movements proclaimed support of the Green cause. They promised hunger strikes and tax strikes in what one activist termed "a peaceful civil war" to block the missile deployment.

Last year, there were 60 attacks on U.S. military bases and soldiers
(Continued on page 39)

PERSHING II missile lifts off in test flight. Plans to station controversial weapon in West Germany arouse passions in some quarters of Western Europe and real alarm in Moscow.

SYGMA



SEEING THE WORLD THROUGH ISLAMIC EYES

by Keith W. Stump

It is time to dispel widespread myths and misconceptions about this important religion and to see what the Bible says about Islam and the world's future!

EDITOR'S NOTE: This article originally appeared two and a half years ago in The Plain Truth. In view of the large increase in our circulation since that time and the continuing importance of Islam in world affairs, we reprint it here, updated, for our new readers.

NOT SINCE the days of the Crusades has religion played such a crucial role in world affairs.

From Morocco to Indonesia, Islam is reemerging as a politi-

cal and religious force that cannot be ignored. Moslems are reasserting their faith—culturally, spiritually and politically.

“God may be dead in the West,” one observer has commented, “but He is very much alive in the Middle East!”

Westerners Confused

Few topics have created as much misunderstanding in the Western world as that of Islam. Most West-

erners do not begin to comprehend even the most basic tenets of that important faith. They view it largely from a standpoint of ignorance and uninformed impressions.

Yet few topics are as vital to understand during this momentous last quarter of the 20th century!

Moslems are well aware of how Western cartoonists depict them, how Hollywood portrays them, how Westerners write about them. The exaggerated and misleading stereotype of the robed, hook-nosed camel driver is well known—and widely

resented—throughout the Middle East.

To fill this void we publish this article for our readers.

Events in the Moslem world are too often interpreted through *Western* eyes. Western observers often impose their own preconceived notions onto events there and interpret them according to Western criteria. They see religion from the vantage point of their own limited Western experience.

Here lies the root of the West's gross misunderstanding of the Moslem world.

Proper "Camera Setting"

To properly comprehend the Moslem world, it is necessary to put oneself into Moslem shoes, to think in Moslem terms, *to see the world through Moslem eyes*. From that perspective one can begin to acquire a deeper insight into Islam and its role in world events today.

A century ago, when Britain was wrestling with troublesome problems in Egypt and the Sudan, Prime Minister Gladstone thought it wise to study the Koran, Islam's Holy Book. Only that way, he asserted, could he really come to know the people and the faith with which he was contending.

Despite the questionable results of his Middle Eastern policies, Gladstone had at least understood in principle the importance of viewing the Moslem world from the proper vantage point, the proper "camera setting."

It is also time to understand what *the Bible* says about the Moslem faith and about the significance of events in the Moslem world—now, and in the tumultuous years just ahead!

Popular Religion

Understand, first, the importance of Islam as a contemporary world force. Islam is a global faith. Nearly one person in five in the world today—some 800 million people in more than 75 countries—is a Moslem. This is a sizable bloc and one with great potential power and influence.

Islam is also one of the world's most popular religions, possibly the fastest-growing faith on the globe.

In sub-Saharan Africa, Islam is reportedly winning *10 times* as many converts as traditional Christianity!

It is important to understand, too, that not all Arabs are Moslems (some 10 percent are Christian), nor are all Moslems Arabs. Introduced among the Arabs in the seventh century, Islam spread swiftly throughout the Middle East, North Africa and South Asia. Multiple millions of non-Arabs were added to the fold of Islam. Within a century Islam controlled an empire more vast than that of Rome or Alexander the Great.

Submission to Allah

Islam means many things to many Moslems. Literally, Islam means "submission to Allah." A Moslem is "one who submits." Moslems, however, have differing ideas of their faith according to their social class, education, political leanings and cultural background.

Like other religions, Islam has become fragmented over the centuries by theological feuds and disagreements. Today, Islam is split into two main branches, the Sunni and Shiite groups. These two branches resulted from a major schism over the issue of who should succeed to Moslem leadership following the death of the Prophet Mohammed, the religion's founder, in A.D. 632.

Mainstream Sunni Islam—accounting for nearly 90 percent of all Moslems—is divided into four "schools" of interpretation. By contrast, the 10 percent of all Moslems who are Shiites—located primarily in Iran, Iraq, Yemen and Oman—are split into dozens of sects, sub-sects and offshoots, some of which are considered heretical by Sunni Moslems.

The centuries-long quest for Islamic unity remains a distant dream, due largely to a lack of effective leadership. Disunity and fragmentation have been the general rule within the Islamic *ummah*, or community. It is therefore difficult to generalize about Islam as if it were a single, coherent bloc.

Nevertheless, all Moslems share certain basic beliefs and outlooks. First and foremost is their one-sentence creed, called the *shahadah*:

"There is no God but Allah, and Mohammed is His Messenger." A solemn recitation of this confession of faith (just eight words in Arabic) is the only requirement for becoming a Moslem.

According to Moslem belief, an archangel—Gabriel—descended to Mohammed, first in A.D. 610, and imparted to him the wisdom of the Koran. At first, Mohammed was afraid he was going insane or was possessed by an evil spirit. But he soon became convinced that his calling was truly from God.

Moslem Holy Book

Moslems consider the Koran's 114 *suras* or chapters as the literal word of God, superseding all previous revelations (including the Bible) and correcting the alleged "errors" that had crept into Christianity and Judaism. In length, the Koran is somewhat shorter than the New Testament.

Mohammed contended that Jews and Christians had been worshipping Allah all along, but under a different name. The Koran recognizes Adam, Noah, Abraham, Moses, Jesus and other biblical personalities as genuine prophets through whom God spoke. Mohammed's family lineage is traced to Abraham through the patriarch's grandson Kedar, son of Ishmael (Gen. 25:13).

Moslems, however, regard Mohammed as the greatest and the last (or "seal") of the prophets. Moslems deny the divinity of Jesus, as well as his crucifixion and resurrection. "They do blaspheme who say: 'God is Christ the son of Mary,'" the Koran asserts.

Despite the high position they accord to Mohammed, Moslems do not venerate him as a divine being. They take offense at being called "Mohammedans," feeling that that term implies they worship Mohammed.

In addition to the Koran, most Moslems also pay heed to the *sunna* (the traditions of what Mohammed did) and the *hadith* (the traditions of what he said).

Compared to other religions, Islam is loosely organized. There is no formal institutional hierarchy of authority—no Moslem pope or car-

(Continued on page 41)

HOW TO SET THE WORLD ARIGHT

by Patrick A. Parnell

Leaders know something drastic is wrong with our world. If they only knew the causes they could correct the problems.

WHAT a paradox! We live in a world filled with breathtaking, technological marvels. Science and learning is at an all-time high. Knowledge in all fields is increasing at a rate almost beyond comprehension.

Yet, at the same time, miseries and unhappy problems abound. We're plagued with crime. Venereal diseases are epidemic. Families are torn apart by divorce. Hate, violence, murder and civil wars exist worldwide. Why such a contradiction?

Life Could Be Different

This world has great potential. Picture for a moment the way things could be. A world free of crime, free of family problems, hate and violence.

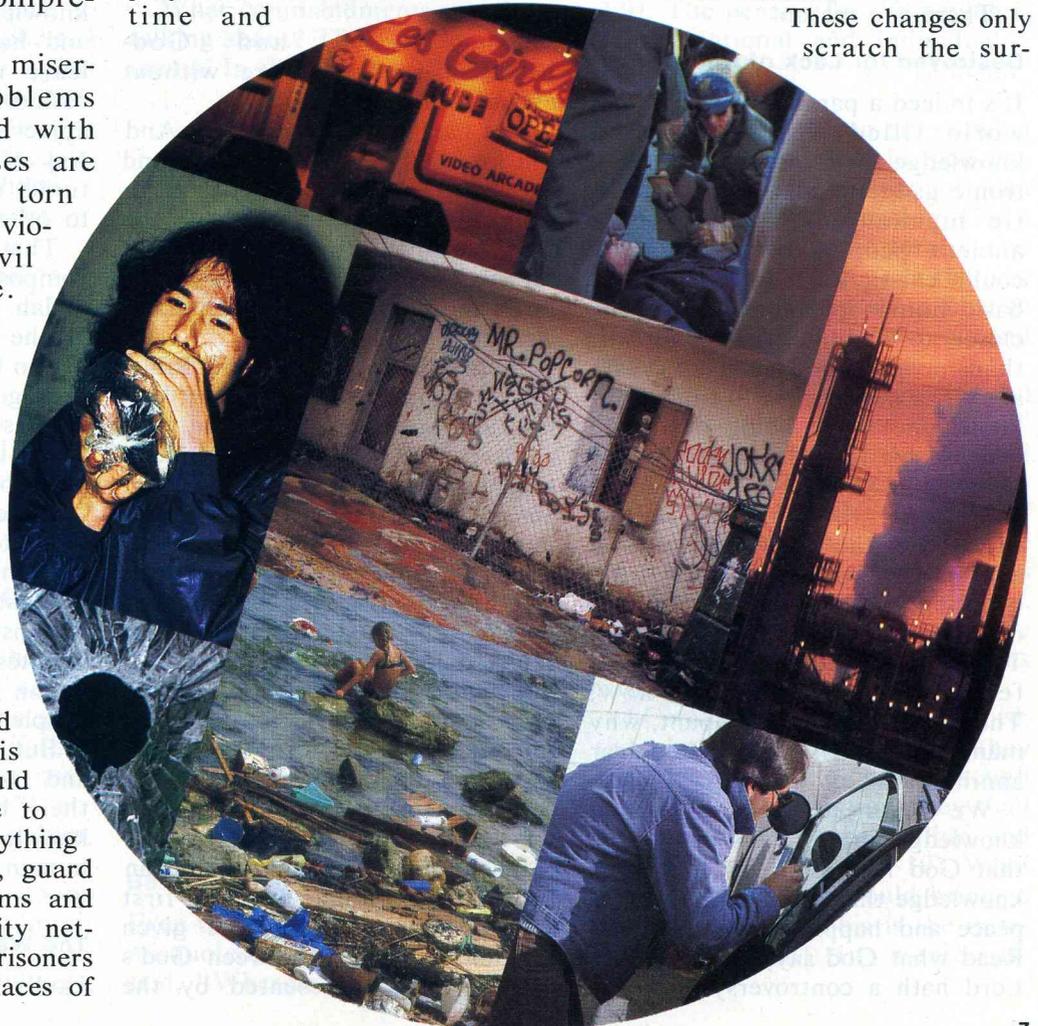
Imagine—if you can—a world without theft. Think of the peace of mind that eliminating just this one aspect of crime would bring. We wouldn't have to lock up or chain down everything we own. Iron gates, bars, guard dogs, burglar alarm systems and sophisticated, costly security networks, often making us prisoners in our own homes and places of

work, would be things of the past. We could trust our neighbor, even a stranger, knowing our valuables and possessions are safe.

Secret, under-the-counter deals, payoffs and graft, exorbitant added on costs to goods and services; out and out bribes; employee theft of time and

materials—these, too, would be eliminated. There would be complete trust between employer and employee if theft were no longer a problem. Employees would trust employers, realizing they would receive honest, fair earnings for their work, knowing they wouldn't be cheated.

These changes only scratch the sur-



face. But think how life could be in a world without *any* kind of crime. What about a world with no hate and no violence? How wonderful it would be to be able to walk down any city street or country road, anywhere in the world, at anytime, day or night, without fear of being mugged—beaten and robbed or raped.

And if there were no war? It's staggering to consider. What a beautiful, peaceful earth this could be. Untold sufferings and bitterness would be eliminated.

Such peace could mean concentrating efforts to build and improve our world. What productivity and abundance this earth could enjoy. Our earth could be a veritable utopia.

But that's not the way it is—is it? The opposite exists today. Why? Why do we suffer such unhappy conditions? Why has mankind suffered from crime and war throughout history?

There is a reason!

Destroyed for Lack of Knowledge

It's indeed a paradox. We live in a world filled with astounding knowledge. We can produce electronic gadgetry and create fantastic mechanical wonders that ancient peoples never dreamed could exist. Yet, we can't solve basic human problems. We're no closer to ending crime and war than people thousands of years ago. In a modern world filled with knowledge we're being destroyed because we lack the right kind of knowledge!

What is this missing knowledge? It is the knowledge of God and his law. It was available at the beginning of history, but it was rejected by the first humans. That's why mankind has suffered—and is suffering now! That's why crime is rampant, why mankind is on the verge of nuclear annihilation!

We lack needed, vital, spiritual knowledge about God—knowledge that God reveals in his law. It is knowledge that leads to the way of peace and happiness we all want! Read what God says: "... for the Lord hath a controversy with the

inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land" (Hosea 4:1).

There should be knowledge of God! Creation itself is a witness! "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power

“
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”

and God-head; so that they are without excuse" (Rom. 1:20).

But God has been rejected! And the knowledge of how to live and get along with others and specifically spelled out in his law—the Ten Commandments—has been rejected. That's why the world suffers from crime, violence, hate and war!

Note what God says in the Bible: "By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood" (Hosea 4:2). What an apt description of our world today.

"My people are destroyed for lack of knowledge," says God, and why? "... because thou hast rejected knowledge" (Hosea 4:6). We have rejected God's commandments, which define the way to peace, the way to crime-free societies! That is the reason why this world is in the sad condition we find it today!

The problems in our world began in the beginning with the first human beings. They were given freedom to choose between God's way of life—represented by the

"tree of life"—or a way of life of their own making—represented by "the tree of knowledge of good and evil" (Gen. 2:9).

God instructed them to choose life. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16-17).

The first humans rejected God and his way of life. They took to themselves a way of life of doing what they thought best. Humans have been guilty of rejecting God by taking to themselves the authority to invent knowledge apart from God. So we've had crime and war, unhappiness and miseries ever since.

Time to Learn the Lesson

God established at the beginning a way of life that would produce the results humans desire. Man, having rejected that way, lost the knowledge of how to bring peace and happiness. But God did not leave man without witness. He called an entire people out of abject slavery to teach them his way of life and give them opportunity to live it and be an example to other nations.

That nation was ancient Israel, composed of 12 separate tribes—Judah, or the Jews, being only one of the tribes. God instructed the nation to keep his law, not only for their good but to show all the other nations who had forgotten God how to live in a crime-free, happy, abundant society.

"Keep therefore and do them," God admonished ancient Israel, "for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people" (Deut. 4:6).

But ancient Israel rejected God and God's law. They, too, turned their back on true wisdom and knowledge. They went the way of human reason that led to crime, war and national destruction.

The Way of Peace

God's Ten Commandments are

sensible! They are beneficial! They are good! They constitute the most sound law that ever existed! Not having the attitude of mind of wanting to obey them is what is wrong with our world!

This is the world's problem!

If the Ten Commandments were kept by mankind according to the spirit and intent of the law, there would be utopia! God's righteous law is the way to happiness. It is the only way to peace. That law is as sound, wise and full of understanding today as it was in the beginning and when God instructed ancient Israel to obey it.

All ten of the Ten Commandments are as much in force now as then! And breaking them is the *cause* of all human problems.

Why have so few religious leaders told us that?

Jesus Christ came to this earth to bring a message of peace and the way to peace. Jesus himself kept the commandments and taught his followers to obey them also. That is why Jesus had peace of mind.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil," he said. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17-18). Not one dotting of an *i* or crossing of a *t* has changed in that spiritual law.

What a plain statement! Could it be any clearer than that?

Heaven and earth are still here! God's law is still in force and viable. It's time the world listened!

A young man once came to Jesus and asked what to do to have eternal life: "Good Master, what good thing shall I do, that I may have eternal life? And he [Jesus] said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments" (Matt. 19:16-17).

The young man said to him, "Which?"

"Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Honour thy father and thy mother: and,"—summing up—"Thou shalt love thy neighbour as thyself" (verses 18-19).

Not only is Jesus telling us to keep the Ten Commandments, he is telling us that keeping the Ten Commandments *is* loving one's neighbor and prerequisite to receiving eternal life! "If thou wilt enter into life [eternal life—how to receive it was the question asked], keep the commandments," Jesus said.

But what do we find today?

"This people honoureth me with their lips,"—oh, they talk about peace among nations—"but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men . . ." said Jesus. "And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark 7:6-9).

What commandments was Jesus talking about? The Ten Commandments. In the very next statement, verse 10, he

and the commandment holy, and just, and good" (Rom. 7:12).

It is by God's revealed spiritual law that we know what is and is not sin. "I had not known sin, but by the law", said Paul (Rom. 7:7).

Sin is the breaking of God's law. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law," wrote John (I John 3:4). And, "the wages of sin is death," said Paul (Rom. 6:23).

Death reigns in the world today because the nations are sinning. They are, in general, not motivated by concern for others but by selfishness and self-concern at the expense of others.

It Is Time to Repent

All have broken God's law! All are guilty. All of us have sinned! "For all have sinned, and come short of the glory of God," says your Bible (Rom. 3:23).

It is time to stop sinning! It is time to change, to stop breaking God's Ten Commandments (II Pet. 3:9). The penalty for disobeying is death, national and individual—"For the wages of sin is death" (Rom. 6:23).

No matter who you are or what position in life you hold, you can change, even if others will not. You can repent from breaking God's law. God is willing to forgive and forget what you've done in the past if your attitude now is to change and do what is right—sincerely and determinedly.

"Turn ye, turn ye from your evil ways; for why will ye die . . . ?" asks God in Ezekiel 33:11. God wants you to turn away from breaking his law. It's this attitude of mind and heart, a willingness to see mistakes and realize God's law is right and best, that God desires. That's the way to peace and true harmony on earth. And it begins with each of you.

"Come now . . . saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient . . ." (Isa. 1:18-19). What peace of mind that would bring to the whole world. This is the missing ingredient in world affairs. □

“ We can produce electronic gadgetry and create fantastic mechanical wonders that ancient peoples never dreamed could exist. Yet, we can't solve basic human problems. ”

mentions one of the commandments being broken—"Honour thy father and thy mother." If that commandment were kept there would be no street gangs terrorizing our cities.

Be a Doer

Even the apostle Paul, who is often misquoted when speaking of law, said, "Wherefore the law is holy,

ROME, A.D. 64—The capital of the world is in flames!

For six days and nights the great fire races out of control through the most populous districts of the imperial city. In its fury, the blaze reduces half the metropolis to ashes.

Many of the architectural glories of ancient Rome are devoured in the flames. Thousands of terror-stricken Romans are made homeless, all their worldly possessions lost.

From atop his palace roof, the Emperor Nero views the awesome panorama.

Some Romans suspect the truth. They believe that Nero—inhuman, maniacal, insane—has personally triggered the conflagration. Fancying himself a great builder, he desires to erase the old Rome that he might have the glory of founding a new and grander city—Nero's Rome!

A rumor begins to circulate that the fire was contrived by the emperor himself. Nero fears for his safety. He must find someone to bear the blame—and quickly!

To divert suspicion away from himself, Nero lays the guilt at the door of a new religious group—the Christians of Rome.

It is the logical choice. Christians are already despised and distrusted by many. They spurn the worship of the old Roman gods and “treasonably” refuse to give divine honors to the emperor. Their preaching of a new King sounds like revolution. They have no influence, no power—the perfect scapegoats.

Nero orders their punishment. The bloodbath begins!

The emperor inflicts on the falsely accused Christians horrible tortures and executions. Some are nailed to crosses; others are covered with animal skins and torn apart by wild dogs in the Colosseum; still

THE HISTORY OF EUROPE & THE CHURCH

PART ONE

THE CHURCH STRUGGLES FOR SURVIVAL

by Keith W. Stump

EDITOR'S NOTE: With this article we begin a series examining the historic relationship between Europe and the Church—a relationship that has shaped the history of the Western world.

Europe today stands at a momentous crossroads. Events taking shape there will radically change the face of the Continent—and the world.

To properly understand today's news and the events that lie ahead, a grasp of the sweep of European history is essential. Only within an historical context can the events of our time be fully appreciated.

This narrative series is written in the historic present to give the reader a sense of being on the scene as momentous events unfold on the stage of history.

others are nailed to stakes and set ablaze as illumination for Nero's night-garden parties.

For years the persecution rages. It is a perpetual open season on Christians.

Among those imprisoned and brought to trial by Nero is a man who has been instrumental in establishing the fledgling Church of God at Rome—Paul, the apostle to the Greek-speaking gentiles.

Apostolic Martyrs

For many years Paul had warned the churches of impending persecutions. He had reminded them of Jesus' own words to his disciples: “If they have persecuted me, they will also persecute you.” Paul had assured them that “all that will live godly in Christ Jesus *shall suffer persecution*” (II Tim. 3:12).

The world, he had told them, would not be an easy place for Christians. Yet despite persecutions—as Jesus himself had declared—“the gates of hell [*hades*, the grave] shall not prevail against it” (Matt. 16:18). The Church of God would never be completely stamped out!

Paul himself had endured much suffering and persecution during the course of his long ministry. For more than two decades he had persevered in preaching the gospel of the coming kingdom of

God through many of the provinces of the Roman Empire. Now, at last, his sufferings are nearing an end.

Nero sends his servants to bring Paul word of his impending death. Shortly afterward, soldiers arrive and lead him out of the city to the place of execution. Paul prays, then gives his neck to the sword. He is buried on the Ostian Way. The year is A.D. 68; it is early summer.

Most of the leading elders and members of the congregation at Rome are also martyred in the Neronian persecution.

Peter—chief among the original twelve apostles—also meets his end in A.D. 68. He is condemned to death—as Jesus himself had foretold many years earlier (John 21:18-19)—by crucifixion.

Turmoil in Judea

Unfortunately, the headquarters



church in Jerusalem—toward which Christians look for truth and for leadership—is in no position to render effective assistance to the persecuted Christians of Rome. It, too, is caught in the midst of upheaval, stemming from the Jewish wars with Rome.

In A.D. 66, the oppressed Jews of Palestine erupt into general revolt—defying the military might of the Roman Empire! Heeding Jesus' warning (Luke 21:20-21), the Christians of Judea flee to the hills.

Later, in the spring of A.D. 69, the Roman general Titus finally sweeps from east of Jordan into Judea with his legions. The Christians escape impending calamity in the hills by journeying northeast to the out-of-the-way city of Pella, in the Gilead mountains east of the Jordan River.

It is now A.D. 70. Titus conquers Jerusalem. He burns the Temple to the ground and tears down its foundations. The city is laid waste. Some 600,000 Jews are slaughtered and multiple thousands of others sold into slavery.

It is a time of *unparalleled calamity!*

Kingdom Imminent?

Amid all the upheaval in Rome, Judea and elsewhere in the Empire, what is the *mood* of the Christian community? What thoughts course through the minds of Christians at this time?

Though many are suffering—uprooted from homes, imprisoned, tortured, bereaved of family and friends—the prevailing spirit among Christians is one of *hope and anticipation!*

Christians are sustained by the knowledge that Jesus and the prophets of old had *foretold* these tumultuous events—and their *glorious outcome!*

As events swirl around them, they watch with breathless expectation. They take hope in the great picture laid out by Jesus from the beginning of his earthly ministry—the return of Jesus Christ and the reestablishment of the kingdom of God! As Mark records:

“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel [good news] of the kingdom of God, and saying,

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” (Mark 1:14-15).

Everywhere Jesus went, he focused on this major theme—the good news of the coming kingdom of God. The twelve disciples were sent out to preach the same message (Luke 9:1-2). The apostle Paul also preached the kingdom of God (Acts 19:8; 20:25; 28:23, 31).

Christians—in that first century—are in no doubt as to what that kingdom is. It is a *literal kingdom—a real government*, with a King, and laws and subjects—destined to rule over the earth. It is the *government of God*, supplanting the governments of man!

Christians rehearse and discuss among themselves the many prophecies about this coming government. By now they know the passages by heart.

The prophet Daniel, for example, had written of a succession of world-ruling governments through the ages (Daniel 2)—four universal world-empires: Babylon, Medo-Persia, Greece and Rome. (Request your free copy of *Who Is the Beast?* for details.) After the demise of these earthly kingdoms, Daniel recorded that then “shall the God of heaven set up a kingdom, which shall never be destroyed . . . but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (Dan. 2:44).

This kingdom will rule over the nations. It will “break in pieces and consume” the Roman Empire—surely very soon, Christians feel!

Soon the swords and spears now spilling blood across the vast territories of the Empire would be beaten into plowshares and pruning-hooks, as Isaiah had prophesied (Isa. 2:4). Jesus would return and “the government shall be upon his shoulder” (Isa. 9:6).

For more than four millennia the righteous ancients had looked for the triumph of this kingdom. Now, with Jerusalem the focus of world events in A.D. 60-70, surely it is about to arrive!

The Waiting

During the days of Jesus' earthly ministry, some had thought he would establish the kingdom of

God *then and there*. “Because they thought that the kingdom of God should immediately appear,” Jesus had told his disciples the parable of the nobleman who went on a journey into a far country “to receive for himself a kingdom, and to return” (Luke 19:11-12).

As Jesus later told Pilate, he was born to be a king. But his kingdom was *not of this world (age)* (John 18:36). He would return at a *later* time to establish his kingdom and reward his servants. His disciples no more understood that than did Pilate.

After his crucifixion and resurrection, Jesus' disciples again asked him, “Lord, wilt thou *at this time* restore again the kingdom to Israel?” (Acts 1:6). Jesus told them that it was not for them to know the times or the seasons (verse 7). They found that hard to comprehend. But Jesus nevertheless commissioned them to “be witnesses unto me . . . unto the uttermost part of the earth” (verse 8).

For nearly four decades they had preached the gospel throughout the Roman world and beyond. Now, tumultuous events signal a change in world affairs. Signs of the end of the age—given by Jesus in the Olivet prophecy (Matthew 24)—seem to become increasingly evident on the world scene.

Rome, with civil war in A.D. 69, appears to be on a fast road to destruction. Wars, moral decay, economic crisis, political turmoil, social upheaval, religious confusion, natural disasters—all these signs are here. The very fabric of Roman society is disintegrating. It is a rotten and a degraded world. Surely Jesus will soon come to correct all that?

That the Roman Empire is the fourth “beast” of Daniel's prophecy (Daniel 7) is clear to Christians. With that fourth kingdom in the throes of revolution, *God's kingdom* surely will be next!

Amid horrendous persecutions, martyrdoms and national upheavals, they wait for their change from material to spirit (I Cor. 15:50-53) and their reward of positions of authority and rulership in God's kingdom (Luke 19:17-19).

“I will come again,” said Jesus (John 14:3). Christians pray, “Thy kingdom come.”

They wait.
And wait.
But it doesn't happen.

The Enigma

When Jesus does not return at the height—and in the aftermath—of the cataclysmic events of A.D. 66-70, the shock is great. Many Christians are puzzled, disturbed, demoralized.

It is a surprising development—or nondevelopment. It is a mystery—an enigma. What has “gone wrong”?

The Church is tested. Many face agonizing decisions. Many begin to doubt, and question.

The apostle Paul had once faced this issue. He had long expected Jesus' return in his own lifetime. In A.D. 50, he had written to the Thessalonians of “we which are alive and remain unto the coming of the Lord . . .” (I Thess. 4:15). Five years later, in a letter to the Corinthians, he had written that “we shall not all sleep [die]” before Jesus' coming (I Cor. 15:51).

But in a letter to Timothy in the days just before his death, Paul clearly sees a different picture. He writes of the “last days” in a *future* context (II Tim. 3:1-2). He declares: “I have fought a good fight, I have finished my course . . .” (4:7). He speaks of receiving his reward at some future time (4:8).

Unlike Paul, however, many Christians become disheartened and demoralized. Their hopes are shattered. “Where is the promise of his coming?” many complain.

But some Christians understand. They realize that God *intends* that they face this question, to see how they will react. They continue to wait and watch patiently, continuing in well-doing. They remember the words of Jesus to his disciples, “Watch therefore: for ye know not what hour your Lord doth come . . . for in such an hour as ye think not the Son of man cometh” (Matt. 24:42, 44). It would be those who “endure *unto the end*”—*whenever* that was—who would be saved (verse 13).

Some Christians—misunderstanding the final verses of the gospel of John—believe that Jesus will yet return in the apostle John's life-

time (John 21:20-23). As John grows progressively older—outliving his contemporaries—many see support for this view. They still hope for Jesus' return in their generation. They wait.

But others are not so patient. They are restless, uneasy. They begin to look for other answers. Their eyes begin to turn from the vision of God's kingdom and the true purpose of life. They lose the sense of urgency they once had. They begin to stray from the straight path. They become confused—and vulnerable.

Until the “disappointment,” false teachers had not made significant headway among Christians. Christians expected Jesus' return at any time—they had to be *faithful*, and *ready* at any moment!

But now a large segment of the Christian community grows more receptive to “innovations” in doctrine. The ground is now ready to receive the evil seeds of *heresy*!

Another Gospel

Following the martyrdom of many of their faithful leaders, many Christians fall victim to error. Confused and disheartened, they become easy prey for wolves.

False teachers were nothing new to the Church. The crisis had been a long time in the making.

As early as A.D. 50, Paul had declared to the Thessalonians that a conspiracy to supplant the truth was already under way. “For the mystery of iniquity doth **ALREADY** work,” he had written to them (II Thess. 2:7).

Paul also warned the Galatians that some were *perverting* the gospel of Christ, trying to stamp out the preaching of the true gospel of the kingdom of God that Jesus preached (Gal. 1:6-7). He told the Corinthians that some were beginning to preach “another Jesus” and “another gospel” (II Cor. 11:4). He branded them “false apostles” and ministers of Satan (verses 13-15).

Paul had often reminded the churches of the words of Jesus, that **MANY** would come in his name, proclaiming that Jesus was Christ, yet, deceiving **MANY** (Matt. 24:4-5, 11). The **MANY**—not the few—would be

led down the paths of error, deceived by a counterfeit faith *masquerading* as Christianity!

The prophecy now comes to pass. The situation grows increasingly acute. The introduction of false doctrines by clever teachers divides the beleaguered Christian community. It is split into contending factions, rent asunder by heresy and false teaching!

Simon the Sorcerer

Unknown to most, this havoc in the Church represents a posthumous victory for a man who had sown the first seeds of the problem decades earlier. Notice what had occurred:

A sorcerer named Simon, from Samaria (the one-time capital of the house of Israel), had appeared in Rome in A.D. 45, during the days of Claudius Caesar. This Simon was high priest of the Babylonian-Samaritan mystery religion (Rev. 17:5), brought to Samaria by the Assyrians after the captivity of the house of Israel (II Kings 17:24). Simon made a great impression in Rome with his demonic miracle-working—so much so that he was deified as a *god* by many of its superstitious citizens.

Earlier, in A.D. 33, while still in Samaria, Simon (often known as Simon Magus—“The Magician”) had been impressed by the power of Christianity. He had been baptized, without adequate counseling, by Philip the deacon. Yet Simon, in his heart, had not been willing to lay aside the prestige and influence he had as a magician over the Samaritans. So he asked for the office of an apostle and offered a sum of money to buy it. Jesus' chief apostle, Simon Peter, sternly rebuked Simon the magician, told him to change his bitter attitude and banned him from all fellowship in hope of future repentance (Acts 8).

Traveling to Rome years later, Simon conspired to sow the seeds of division in the rapidly growing Christian churches of the West. His goal: to gain a personal following for himself. He seized upon the *name* of Christ as a cloak for his teachings, which were a mixture of Babylonian paganism, Judaism and Christianity. He appropriated a Christian vocabulary and other outward trappings to give a *surface*

appearance of Christianity to his insidious dogmas.

Simon was the first Gnostic teacher of Christian times. His efforts led to the spread of gnosticism over wide areas, seducing congregations from the true faith. Gnostics were religious dualists who often thought of themselves as a new kind of Christian. They taught that matter was evil and spirit good and that salvation was attained through secret knowledge.

By the time of his death, Simon had not fully succeeded. But there were those who were attracted to certain of his compromising syncretistic ideas. Slipping unobtrusively into the Church of God, they subtly introduce elements of Simon's teachings.

Many fall victim to these false teachings. Luke, writing the book of Acts in A.D. 62, exposes Simon in an attempt to stem his growing influence. Luke explains that Simon was never a converted member of the true Church of God, relating how he had tried unsuccessfully to purchase an apostleship.

With Simon now exposed, those who had crept into Church fellowship, and who thought in part as he did, disassociate themselves from his name yet continue to promote his errors. They are no longer recognized as Simonites—but they hold the same doctrine! They assume the outward appearance of being Christians—preaching about the *person* of Christ—yet deny Christ's message, the gospel of the coming kingdom of God. (Write for our free booklets, *What Is the True Gospel?* and *Just What Do You Mean, Kingdom of God?* for full details.)

A few years after Luke exposes Simon Magus, Jude writes of these Simonians as "certain men crept in unawares" (Jude, verse 4) and exhorts Christians to "earnestly contend for the faith which was once delivered" (verse 3).

Also—as Paul had earlier prophesied (Acts 20:29-30)—some even within the Church of God depart from the original faith and because of personal vanity, a love of money or because of personal hurts, begin to draw disciples away after themselves.

Heresies are rife! Sometimes

they are recognized, but often they are disguised and go undetected. Error creeps in slowly and imperceptibly, gradually undermining the very truths of the Church of God that Jesus founded!

Another Shock!

There remains one last obstacle to the complete triumph of heresy—the apostle John. John is the last survivor of the original twelve apostles. He works tirelessly to stem the tide of error and apostasy.

Writing early in the last quarter of the first century, John declares that "many deceivers are entered into the world" (II John 7). He writes of the many who have already left the fellowship of the Church of God ("They went out from us, but they were not of us"—I John 2:19). He reveals that some apostate church leaders are even casting true Christians out of the church! (III John 9-10.)

During the persecutions of the Roman emperor Domitian, John is banished to the Aegean island of Patmos. There he receives an astounding revelation.

In a series of visions, John is carried forward into the future, to the "day of the Lord"—a time when God will supernaturally intervene in world affairs, sending plagues upon the unrighteous and sinning nations of the earth. And a time that will climax in the glorious Second Coming of Jesus Christ!

The picture laid out in vision to John represents another major shock for the first-century Church. Here are *astounding*, almost unbelievable revelations! Images of multiheaded beasts, of great armies, of strange new weapons, of devastating plagues and natural disasters!

What does it all mean?

After publication of the Revelation, those with understanding begin to grasp the message. It becomes clear to them that Jesus' coming is *not* as imminent as once believed. Whole sections of the book of Daniel, previously obscure, now become clearer. These great events revealed to John by Jesus Christ will not occur overnight. Great periods of time appear to be implied—centuries, possibly two *millennia*! (Write for *The Book of Revelation Unveiled at Last!* for an

in-depth look at these prophecies.)

Some few begin to see the teaching of Jesus in new light. He had stated in his Olivet prophecy (Matt. 24:22) that "except those [last] days be shortened, there should NO FLESH be saved. . . ." Many had wondered about this statement. They could not understand *how* there could ever be enough swords, spears, arrows—and men to use them—to ever threaten the GLOBAL annihilation of all mankind.

Now, John's visions provide an answer. There would *one day* come a time when never-before-heard-of superweapons—described by John in strange symbolic language—*would* make total annihilation possible! *One day* . . . but not *now*. There will yet come a *future* crisis over Jerusalem, many also realize. There will come a time when Jerusalem will *again* be compassed with armies (Luke 21:20), triggering a crisis *even greater* than that of A.D. 66-70!

Some also begin to realize that Jesus' commission to his disciples to take the gospel "to the uttermost parts of the earth" might be meant *literally*! Jesus had prophesied that "this gospel of the kingdom shall be preached *in all the world* for a witness unto *all nations*; and THEN shall the end come" (Matt. 24:14). And that worldwide undertaking would require *time*—a *great deal* of time!

Some few begin to see clearly. But many cannot handle this new truth. Some even begin to teach that the kingdom is *already* here—that it is the Church itself, or in the hearts of Christians.

John is released from imprisonment in A.D. 96. In his remaining days he and faithful disciples strive to keep the Church true to the faith as he was personally instructed in it by Jesus himself.

The First Century closes with the death of the aged apostle John in the city of Ephesus.

Jesus has not yet come. Some continue to wait. Others within and without the fellowship of the true Church of God begin to take matters into their own hands.

(NEXT MONTH: "The Fateful Union.")

How to Rear HAPPY CHILDREN

by Roderick C. Meredith

Modern society has lost the way to bring up children. Here's what our readers need to know about child rearing.

YOU HAVE seen it—a young mother wrestling with her young children, emotionally exhausted and on the point of tears.

She tried to be nice to the children and reason with them. She even tried to bribe them with candy and other goodies if they would only "be good."

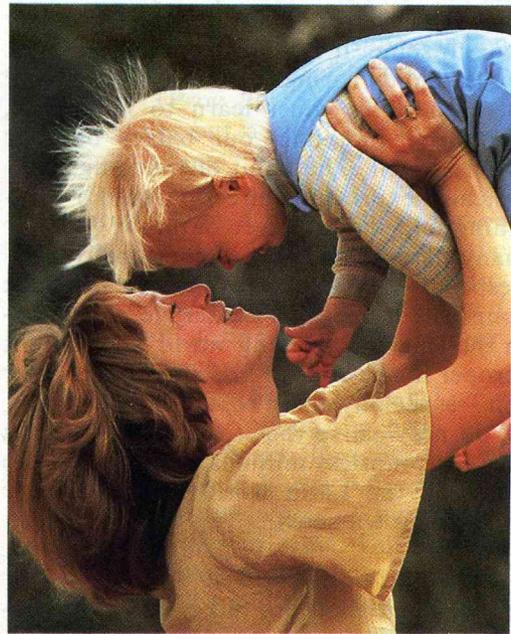
But they seemed to delight in throwing tantrums and embarrassing their mother in public.

Except for an occasional rebuke or a slap, their father had virtually nothing to do with the children. He was too tied up in his career.

So what should parents do to rear a decent, happy, balanced family?

A Plan Is Needed

Part of that mother's problem was the fact that she—along with millions of other parents—had no definite *plan* or program in mind in rearing her family. She herself was the product of a broken home, and had not experienced or been taught how to rear children. Sure, she had read an article here and there in various magazines written by various sociol-



ogists and other experts. However, mixed-up as she was, she realized that these experts often disagreed with one another—and some of them didn't even have children of their own!

Again, *what to do?*

First, every parent needs a definite plan or program of how to rear children, how to build the family and how to get one's mate and even other relatives to help.

Then, you need to stick to your program. Modify and improve it as you go along. But follow it and build a family of which you can be truly proud.

As a father of healthy, happy children—three of them now grown and married—and one granddaughter, and as a teacher and counselor working with young people for more than 30 years, I will set forth many of the principles I have learned, not merely by reading but by observing and doing.

Love, Affection, Encouragement

Years ago, the *Reader's Digest* had an unusually moving article entitled "The Awesome Power of Human Love." It described how the medical profession found that little babies and small children require affection, kisses, hugs and tenderness in order to grow and develop at a normal rate.

Since then, many studies have been made and many other articles written to confirm this fundamental truth. The power of human love is AWESOME. Its effect on people is as important as good food and clothing, sunshine and fresh air are, all put together.

Babies and children *must* have constant affection

and encouragement to develop the right kind of confidence and sense of worth and the capacity to feel and express affection themselves. Even though this may seem so obvious to some, it is, sadly, one of the most neglected areas of child rearing.

As parents, each of us must learn to hold, kiss, cuddle and *encourage* not only our babies but our younger children as well. The habit of touching, hugging and physically expressing affection to our children is something one should never outgrow!

Yet how many parents have been emotionally crippled in this respect? Men too often have been taught to be the strong, silent types. By example and *inference*, males in the English-speaking world were taught that it is not proper for he-men to kiss and cuddle their young children—especially their boys.

Perhaps we do not realize that for *centuries* it has been customary for countless millions of fathers in the Middle East and in the Latin world to kiss and/or embrace even their grown sons!

Express Your Love

So all you fathers and mothers alike, learn to *regularly* hug and kiss your young children. Take them in your arms and hug them when you come home from work. Play with them, teach them, read to them while they are sitting on your lap, and then hug them and kiss them again as you put them to bed. Tell them: “Mommy and Daddy love you. We are proud of you. Mommy and I are very glad to have a little boy (or girl) like you.”

With such love and encouragement, your children will literally bloom like beautiful flowers before your eyes. For your love and assurance and the sense of security it provides will *nourish* them as surely as does physical food.

And in doing all this, you will be building a deep bond of affection and trust that will make it *much easier* for your children to *want* to respond to your teaching, training and even correction when that is necessary. I have found in my own family that this bond will carry through even after your children are married and have homes of their own.

Always let your children know that you will love them and try to help them no matter what. You may disapprove or even strongly correct them for the genuine mistakes they will certainly make. But that does NOT change the underlying *love* and affection you will always feel for them.

Knowing this, a child's self-esteem, confidence and sense of worth are strengthened immeasurably. He (or she) can then respond to the turbulent problems of life with a quiet strength.

Such a child can also *give* love and security and

understanding to others because he has experienced it himself.

Teaching and Training

How many countless hours will a horse trainer spend teaching his mount various tricks and maneuvers? Have you ever noticed the self-discipline and patience that most animal lovers have when working with a show horse, a pointer, setter or prize-winning canine of whatever breed?

What about our *own children*? The little human beings that come out from our own bodies? The adults and leaders of tomorrow?

Unlike an animal—which has instinct—a little child knows nothing at birth. Though a young calf is equipped with both strength and instinct to get up and suckle its mother, a human baby could—without assistance—lie an arm's length from his mother's breast and starve to death!

Humans must be taught EVERYTHING.

A little child must not merely be toilet trained. He or she must be taught *how* to eat, and later on *what* good foods to eat in right balance and *why*.

Children must be taught *how* to sit and work and speak properly. *How* to dress and groom themselves properly. How to show concern and courtesy toward others—including their own parents.

Without such training, they will certainly grow up. But they are certainly not properly reared. And they are probably NEVER going to have the understanding, the culture, the courtesy or the *capacity*

to become highly successful individuals and leaders in the adult world.

Teach Right Habits

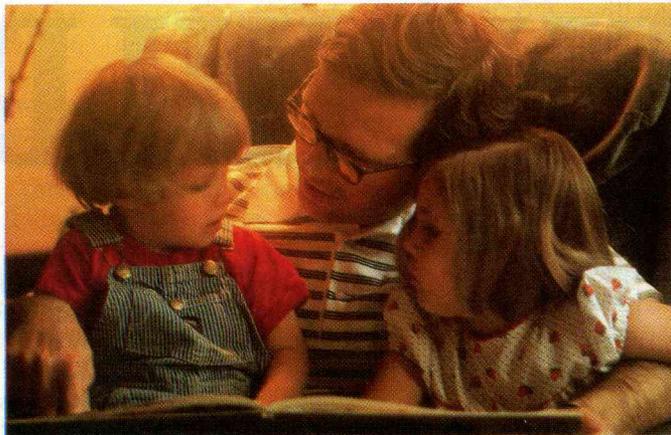
Teaching and training your children regularly is an absolute prerequisite to their future success. From early childhood you need to drill your children in the *habit of obedience*. Little toddlers can be taught to “come here,” “go sit in that chair,” “now come back again,” “bring Mommy (or Daddy) the toy,” etc.

By the time they are 3 or 4 years old, give them small chores to do. Teach them and work with them in *always* putting the toys back in the toybox when they are finished playing. In putting the towel back on the towelrack, in washing their hands before a meal.

I can almost hear some of the permissive educators saying, “But you'll just make them into little automata.”

The answer?

Would you rather have happy, obedient, *living* children? Or, would you consider that if little Johnny (or Mary) is not trained to respond to his parent's instruc-



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tion, he may simply run out in the street one day against your wishes and be crushed by a speeding automobile?

The point is that little children, for their *own protection*, must be taught to obey their parents. In any number of dangerous situations, it could quite literally spell the difference between life and death.

As they grow older—say 10 to 12 years—they also need to have had the whys and wherefores and the *reasons* behind these instructions explained to them.

Teen Training

From the earliest years, one big area to work on with your children is *attitude*. Teach them the importance of being *responsive* to their parents' wishes, of obeying the Fifth Commandment and honoring their parents. Teach them the importance of honesty, integrity, courtesy and kindness. Teach them to respect the law of the land, to respect the rights of others, to love God, love their parents, love their fellowman.

Instilling these principles and right attitudes from the earliest years is of vital importance. For these basic principles and attitudes form the foundation on which your child's basic character and his entire approach to life will rest.

So teach your child to control his or her emotions, to develop emotional stability and a positive attitude toward life. Never give in to temper tantrums in your children. You should correct them for tantrums and wrong attitudes more than for careless oversight or an accident that did not involve a wrong attitude.

Correction and Discipline

This mixed-up modern society is reaping the whirlwind created by *permissive* psychologists, teachers and parents. Uncontrolled, rebellious youths are wreaking havoc in many of our cities, schools and homes.

Much of this is because modern man has been deceived into thinking that in rearing children it has to be either love *or* discipline.

That is utterly and tragically foolish.

In truth, the correct approach to child rearing involves both love AND discipline. For they go hand in hand and complement one another.

As cited above, if your little child keeps running out in the street—laughing at you because you either can't or won't spank your child's bottom for this foolishness, you may *lose your child* in the grinding crash of an automobile. And all the permissive sociologists and psychologists on earth won't be able to bring him back from the dead.

But if you patiently, lovingly correct the child for

such dangerous acts as cited above, you will be performing the greatest act of LOVE that you could possibly render on such an occasion.

Scripture tells us, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15). Again, "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Prov. 29:15).

If you truly *love* your little child, you SPANK on the fatty area designed by your Creator—when he or she needs it! And you will demonstrate the depth of *your heartfelt concern* for him by this action.

No, I do NOT mean child beating! I do NOT agree with an adult losing his or her temper and striking a child in an uncontrolled rage!

Do NOT injure him. Do NOT lose your temper or strike him on or about the head or any other vital organ. But DO spank him hard enough so that he *sincerely cries* and is *sorry* for his misconduct.

Then, after the worst of his crying subsides, take him *lovingly* in your arms. Tell him you love him, that you had to spank him so he would be a good boy, and that you hope he will learn to do better and grow up to be a fine, good man.

About this time, the normal child is hugging you back, realizing and agreeing that he *needed* the spanking, and feeling more secure in your love and your genuine concern for him than he did before the spanking. For you will have broken through an emotional barrier with your child by the kind of proper discipline I have just described.

Somehow, after a spanking done *in love*, a child is enabled to respond better to his parents in a deep, trusting manner. After some months of this kind of proper discipline, the child knows that he has "seen the other side of the mountain," and it is not all that bad. He has experienced the fact that when his youthful tensions and self-will result in outward rebellion, *he gets spanked*.

But the child sees that the spanking is done *in love* and for his or her good. That the tensions building up are actually relieved by the spanking and subsequent tears. And that you and your child actually feel closer emotionally after sharing this intimate, loving experience of helping a young child get control of himself and grow up.

As the properly reared child grows into puberty and the teenage years, spanking will be done less and less. It is all grounded in the fact—instilled *early* in the child's life—that you the parent are in charge, that discipline must and will be carried out for the child's good if wrong attitudes or rebellious, disrespectful behavior occur.

The young person can have confidence in this fact, and in the concern he (*Continued on page 29*)

**Babies and children must have
constant affection
and encouragement to develop
the right kind
of confidence and sense of worth
and the capacity to feel
and express affection themselves.**

YOU CAN CONQUER YOUR FEARS!

by Herman L. Hoeh

Do you have doubts about acquiring a job? Does the dread of illness or a nervous breakdown haunt you? Are broken friendships robbing you of health? Then here's what you need to do!

NEVER in the history of the world have so many people enjoyed so many benefits from labor-saving devices and so many benefits from public sanitation. Yet, the fear of nervous disorders, heart disease, cancer and insanity is robbing millions of health and happiness.

People everywhere are under needless mental strain. Business pressure and family troubles worry millions. We don't know how to relax.

Why is there such anxiety, such nervous strain? Why are we failing to master our fears and worries?

An Age of Mismatched Minds

This is not alone the age of the bomb. This is the age of mismatched minds!

Uncontrolled, undirected minds are ruining the lives of countless thousands. Millions more are rendered miserable and unproductive because their minds have been enslaved to needless, unreasoned fears, especially among the new poor.

Needless fears rob us of contentment, warp our personality and poison both mind and body.

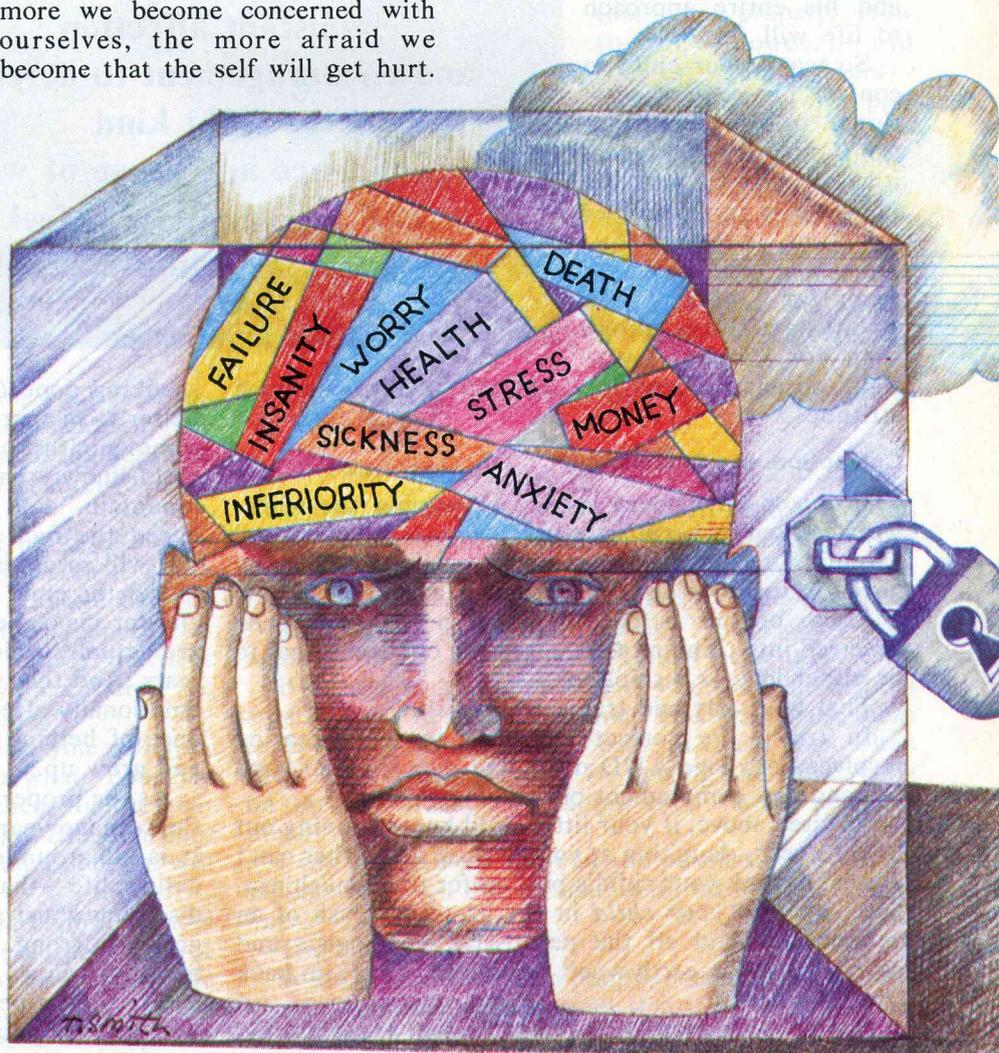
Fear is an emotion—an emotion directed toward the self. Have you ever noticed that those who suffer

most from fear and worry are wrapped up in themselves? "I'm afraid of this" and "I'm worried about that" is the way they talk.

This, then is a selfish age! And the more we become concerned with ourselves, the more afraid we become that the self will get hurt.

We become fearful of what might happen to the self. Our misdirected minds coddle and pamper the self.

In many instances this uncon-



trolled emotion of fear leads to grave consequences—to real desperation. There is the fear that “something is wrong with the brain”—that a nervous breakdown is impending, that even insanity might result.

In other instances this uncontrolled emotion results in feelings of inferiority, in mental inadequacy, in sexual impotency. One fear leads to another until our mental outlook and our physical health are permanently impaired!

But there is a way to correct this problem. There is a way to conquer fear!

Are All Fears Wrong?

For millennia the problem of fear has confronted and perplexed our greatest thinkers. Philosophers have found no satisfactory solution—or their lives wouldn't have been so often frustrated! Certain psychologists have spawned the idea of autosuggestion as a solution to overcoming fears. Those who have tried this method still find themselves spiritually devoid of happiness. Of course! For autosuggestion is a clever way of saying self-deception! And deception never solved anything.

Others have tried sedatives—especially alcohol—to relieve their nervous fears. Countless pills to calm nerves and keep

people happy have been sold by druggists. But fears and worries and mental and physical illnesses still continue!

For us to reach the solution, we must recognize there are two fundamental types of fears: helpful fears and harmful fears.

Without normal, helpful fears none of us would be alive today! Proper fear is merely the drive for self-protection. Without this fear we would not exercise proper caution against injury.

It is the kind of fear we need!

But notice!—when the

mind is not properly managed, the natural fear for self-protection is turned into unnatural fears for the protection of self.

Fears Are Learned

The control of the drive or emotion of fear is a learned process—it is a matter of education. We first need to learn what proper fear is. Then we need to exercise proper control over it. But we must also avoid misdirected and harmful fears.

Proper fear is wisdom. It is also knowledge. Suppose, for a moment, that we are confronted with a real danger. It is only natural that we should be fearful. But let's master our fears. Fear tells us something is wrong. It warns us that we must calmly and carefully face our danger. We must get busy and take action. Action solves the danger!—but simply worrying about it and being afraid that the worst will happen won't help us.

People who are chronic worriers, who have countless fears, are usually procrastinators and indecisive. They are afraid to take action. Their fears become their master. They become slaves to their fears.

The time to learn to master our fears is when we are young—yet the proper direction of the mind in these formative years is not being taught in either the home or the school!

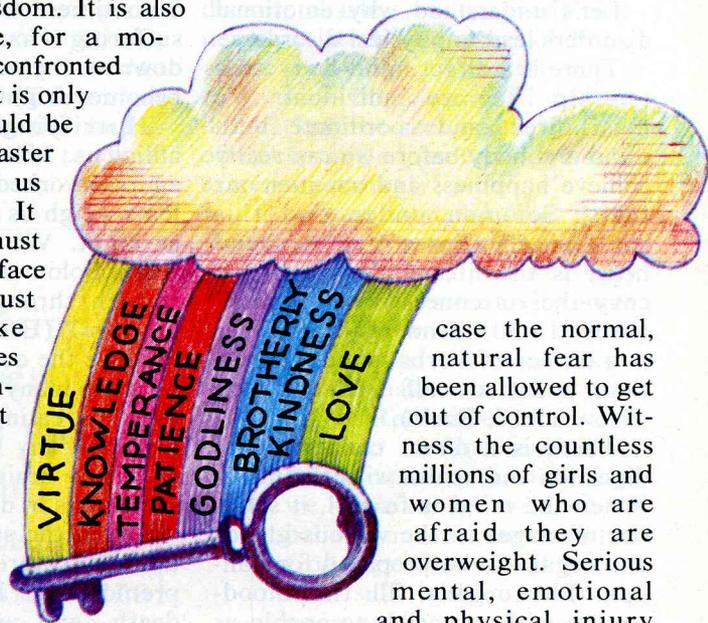
But it is not too late to learn. Life is too important for us to remain in ignorance, no matter how old we are. So let's learn to distinguish between helpful and harmful fears.

Needless Fears and Phobias

Sometimes our fears are insignificant or even laughable—to the other fellow, of course. Petty fears that plague people—fear of an expanse of water, fear of air travel, fear of silence, darkness, shadows in the moonlight, fear of telephone calls or telegrams—usually are the result of past experiences that we have either consciously or subconsciously allowed to haunt us.

Usually far worse are the common phobias that afflict people abnormally. Fear of the sight of blood, fear of animals, fear of being alone, fear of being afraid, fear of loss of job and the fear of failure. To this list we might add the fear of everything, a characteristic of the person who runs away from life!

Underlying some of these abnormal phobias are normal fears. But in every



case the normal, natural fear has been allowed to get out of control. Witness the countless millions of girls and women who are afraid they are overweight. Serious mental, emotional and physical injury

has often been done to remove this fear. The worsened condition creates more fears. A vicious circle results.

Haven't you known people who were fearful of being afraid? They can't explain their fears, but they know something fearful is going to happen to them! They haven't learned one of the lessons of life, that our worst fears and experiences never happen!

Sometimes, however, we bring fears and worries on ourselves. Job wrote, “For the thing I greatly feared has come upon me, and what I dreaded has happened to me” (Job 3:25, RAV). Many capable men and women have become failures simply by yielding to the uncontrolled fear of failure. Especially has this been true since two world wars, a catastrophic depression and now a major recession.

This fear of failure leads to the fear of lack of security. One anxiety breeds another. These fears are all ultimately characteristic of lack

of knowledge and lack of wisdom.

The cause of these abnormal worries and fears lies in inadequate recognition and control of emotional problems we experience in maturation. Domineering parents, inconsiderate fathers, overpossessive mothers, family jealousies and arguments, fussy grandparents—these created most of our emotional problems. But the fundamental cause of our fears is our failure to recognize and solve these emotional problems.

Let's understand why emotional disorders lead to physical disorders.

There is a direct mind-body relationship in every individual. We must direct and coordinate both mind and body before we can really achieve happiness and conquer our fears. Solomon understood this problem when he wrote, "A sound heart is the life of the flesh; but envy the rottenness of the bones" (Prov. 14:30). And again, "Better is a dinner of herbs where love is, than a fatted calf with hatred" (Prov. 15:17, RAV).

There is a direct connection of digestion and health with the mind. When the mind is fearful, it sends out messages to the various glands and organs to be prepared for danger. The organs fill the bloodstream with materials to enable us to act to meet the danger. When we procrastinate or are indecisive, our body becomes filled with unused material. Our glands are needlessly drained. Constant self-induced fears soon cause the glands to function abnormally. Our whole body suffers, and with it the personality and even the mind.

Unconquered fears are the cause of a major portion of diseases. Of course, proper food habits, proper exercise and elimination also play a part in overall health—both mental and physical.

When our bodies become filled with toxins that should have been used up in action to meet real dangers, we find ourselves nervous and upset. People often say, "It's my nerves." Nerves are not wrong. We need nerves to function by. It is what we have done to our nerves that is the problem. We have frayed them through overuse arising from uncontrolled fears and worries. We have turned the nerve mechanism created for self-protection into a power-

ful weapon for self-destruction.

The Fear-plagued Mind

When once we have created physical disorder in our body, the imagination begins to play tricks on us. Our imagination should be utilized to create new and better ideas. It is an instrument for progress. Instead, we let our imagination frighten us with new and added fears. We imagine we are suffering from indigestion, then ulcers, then cancer. Sometimes we imagine ourselves suffering from a nervous breakdown or mental derangement. Life becomes frightful.

Horrifying dreams begin to afflict us. Most dreams come from an overworked mind. Daily problems weigh us down as we seek rest at night. We don't know how to relax. Solomon said, "For a dream cometh through the multitude of business" (Eccl. 5:3).

Since the conscious business with which so many have been occupied is that of creating new fears and worries, is it any wonder that a blood-engorged brain will recreate these same fears in dreams?

When the state of mental worry takes a severe form, dreams and premonitions build up the fear of death—and usually cause premature death. Most of the world is enslaved by this dreadful fear! This fear wrecks mental balance and poisons the body. It creates spiritual misconceptions that sometimes exert themselves in religious persecution. Persecution is a release valve for pent-up spiritual frustrations, fears and the sense of self-condemnation. But persecution doesn't solve the problem.

The Way of Escaping Fears

Once we recognize these unfounded fears that we need to battle, we must find the right way to conquer them. Psychological self-deception won't help.

For example, it doesn't really do any good to tell ourselves that death is not really an enemy—that it is a good friend. Such autosuggestion doesn't change the fact that death is a mortal enemy. The way to solve this fear—and to solve every unnecessary fear—is to recognize what it really is.

Death is an enemy (I Cor.

15:26). But Jesus Christ has made a way to escape its eternal consequences. "... our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel" (II Tim. 1:10, RAV). "For God did not give us a spirit of timidity but a spirit of power and love and self-control" (verse 7, RSV).

But how do we lose the dread of death—and of all the other fears and worries that haunt us?

Remember, the first lesson we learned is that we need to recognize the distinction between helpful and harmful, uncontrolled fears. Fear may be either right or wrong, depending upon our direction of this emotion. Proper fear stems from the drive for self-preservation. It is a signal of danger—a signal that we need to take action.

Proper fear is in two forms. One is natural fear of physical danger—the warning that we need to protect this life. The other is spiritual fear for our eternal protection. This fear almost no one recognizes. Yet without it, we will never be able to conquer uncontrolled fear.

This spiritual fear is called the fear of the Lord or the fear of God. Like every other fear, it, too, has been misguided until it has become the fear of the devil!

The natural emotion of physical fear warns us of physical hazards. This is a learned fear. The spiritual fear of God warns us of eternal dangers. It, too, is a learned fear. We have to learn about the power and authority of God. We learn that God gives life and also takes life. That is why Jesus said, "Fear him" (Luke 12:5).

Why Is the Fear of God Necessary?

This age has lost this healthy respect for God. Notice this example: "By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household..." (Heb. 11:7, RAV). Noah feared the power of God. That was a right fear—a proper spiritual fear. But Noah didn't let his fear worry and frustrate him. Noah acted on his fear. He did something about it!

The great importance of the fear of God has been woefully misun-

derstood. Let's understand its full significance. "By the fear of the Lord men depart from evil" (Prov. 16:6). This fear warns us that God will punish us if we harm ourselves by doing evil!

When we do evil, we harm ourselves. To teach us not to do evil, God sometimes has to punish us. That is how the fear of God leads us away from the danger of evil—both physical and spiritual danger. "The fear of the Lord is the instruction of wisdom" (Prov. 15:33).

When we fear God, we respect what he says. What he says has been recorded in his Word, the Bible. In the Bible is the wisdom of God. Its instruction tells us right from wrong. It defines for us the pitfalls of sin. It warns us of the dangers of evil that rob us of happiness and prosperity and eternal life. "The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil" (Prov. 19:23).

The need for the fear of the Lord is also a New Testament teaching. Peter said, "Fear God" (I Pet. 2:17). It is repeated again in Revelation 14:7. The early Church of God had peace when "walking in the fear of the Lord, and in the comfort of the Holy [Spirit]" (Acts 9:31).

How to Act on the Fear of God

How will the proper reaction to the fear of God rid us of all the needless mental suffering we impose on ourselves? How will the fear of God teach us to manage and direct our minds until we master every nervous fear?

The apostle John wrote, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (I John 4:18).

The worries and mental torments stemming from fears occur when love has not been perfected. Love is doing what God commands. "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3).

The commandments of God

define right and wrong. They tell us of the dangers of sin. Sin is the "transgression of the law" (I John 3:4). By obeying God we avoid the dangers of evil and we fill our minds and emotions with love. Love removes worries and torments. This is how we act upon the fear of God.

Now let us learn how to acquire perfect love. Here is what Peter says: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness [love]" (II Pet. 1:5-7). (The archaic word *charity*, found in the Authorized Version, should be rendered *love*.)

When the mind is not properly managed, the natural fear for self-protection is turned into unnatural fears for the protection of self.

First, notice that you begin with faith.

What is faith? "But without faith it is impossible to please [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

You cannot fear God without having faith that he exists and that he rewards us for what we do, whether good or evil. Faith is not something you try to make yourself think you have when you don't have it. Faith is the recognition that God exists and that it is foolish for you to defy his purpose in your life by refusing to turn from your sins! This faith is acquired. It is learned by experience. You cannot hypno-

tize yourself into receiving faith.

Perhaps you need to become a constant reader of *The Plain Truth* to learn faith in the authority and power of God!

Let's follow the instruction of Peter throughout his sevenfold plan to conquer fear by adding to faith the mind and character of God.

The Sevenfold Plan

First, add virtue to your faith in the power of God. Virtuous means decent, chaste, modest, well-mannered. It is the opposite of being coarse and vulgar. The first step is to remove the cause of self-condemnation, the secret sins that are often committed under the guise of extreme prudery!

We must let the Bible define decency, chastity and good manners for us. Study the lives of men and women recorded within its covers. Recognize their mistakes. Don't make the same mistakes. Remember, too, that the fear of God teaches us not to make up our minds as we wish to believe, but to believe and act upon what God says virtue is. It is neither self-righteousness nor coarseness. It is proper refinement.

Second, add knowledge to virtue. Knowledge refers to the learning of ideas and principles of conduct. We must continually increase in knowledge until we clean up our character!

Third, add temperance to knowledge. When we learn that God permits us to use things that we thought were forbidden, we must exercise the proper balance in handling any new freedom. We must be temperate. Temperance does not mean prohibition. Prohibition is abstention. Temperance is moderate use. Paul said, "And every man that striveth for the mastery is temperate in all things" (I Cor. 9:25). Temperance means self-control. This is one of the most vital steps in controlling the mind and stilling fears. You need to exercise self-discipline over mind and body if you want to overcome fears.

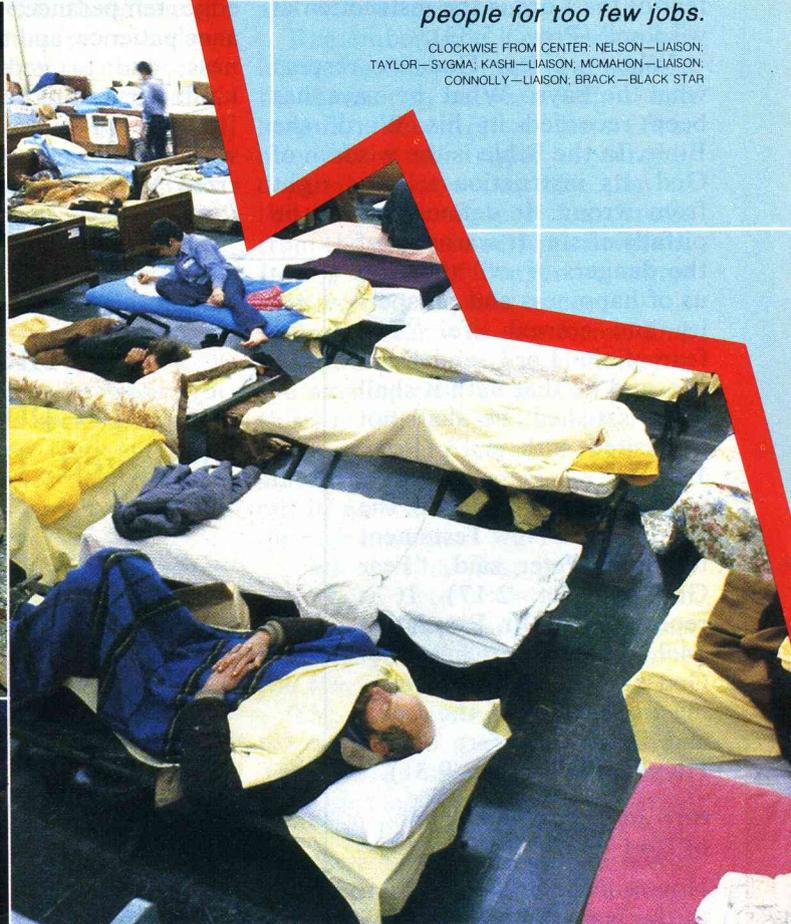
Fourth, add patience to self-con-

(Continued on page 29)



The many faces of unemployment. Numbled by unexpected joblessness, and in many cases homelessness, millions swell the ranks of the new poor. For the present, life seems to promise only more of the same: long lines at unemployment benefits offices, nights on the road or in shelters, or experiencing the push-and-shove situations when there are too many people for too few jobs.

CLOCKWISE FROM CENTER: NELSON—LIAISON; TAYLOR—SYGMA, KASHI—LIAISON; MCMAHON—LIAISON; CONNOLLY—LIAISON; BRACK—BLACK STAR



THE NEW POOR YOU CAN AVOID JOINING THEM!

by Dan C. Taylor

Few, if any, are unaffected by the worldwide recession. What steps can you take to avoid becoming another member of the “new poor”?

THE “NEW POOR” may have lived just down the street from you.

Maybe they worked with you. Perhaps they are friends or relatives. Now they are jobless or, even worse, both unemployed and homeless.

To make things tougher, many of the new poor cannot even qualify for general relief because they have *too many* assets that they cannot turn into cash.

Too Many Assets

In the United States, if one has *any* income, or more than \$50 in the bank, or an automobile worth more than \$1,500, one does not qualify for general relief. In the U.S., the new poor must sell their assets gradually to make ends meet and not until those assets are liquidated are they poor enough to qualify for help. For them, the slide has begun toward permanent poverty. According to urbanologist Pierre De-

Vise, the worst effect of poverty in the United States is that it creates “a culture of dependency.” A culture from which few poor ever escape, even to the lower middle class.

Those who have swelled the ranks of the new poor did have good jobs. They did have a home, good clothes. But now many are living on the streets, in tents or in a car—and hence are called by different names in different places in the Western world.

The poorest of the new poor move from place to place in search of work and a place to live. In Britain there are more than 100,000 such people. Across the Channel, there are 5,000 in Paris alone. And in the United States, the U.S. Conference of Mayors estimated that there are more than two million homeless new poor.

One of the saddest aspects about the new poor is that they have, by and large, never understood poverty. Many temporary shelters report a stunning influx of “good, solid middle-class families.” Men who formerly made up to \$40,000 to \$50,000 a year, men with college degrees, people who owned nice homes, have had to hit the road in hopes of getting back on their feet again. What is frightening is that almost any one of us could be in their place.

Restoring Your Financial Solvency

How, then, can you avoid this plague of poverty before it strikes?

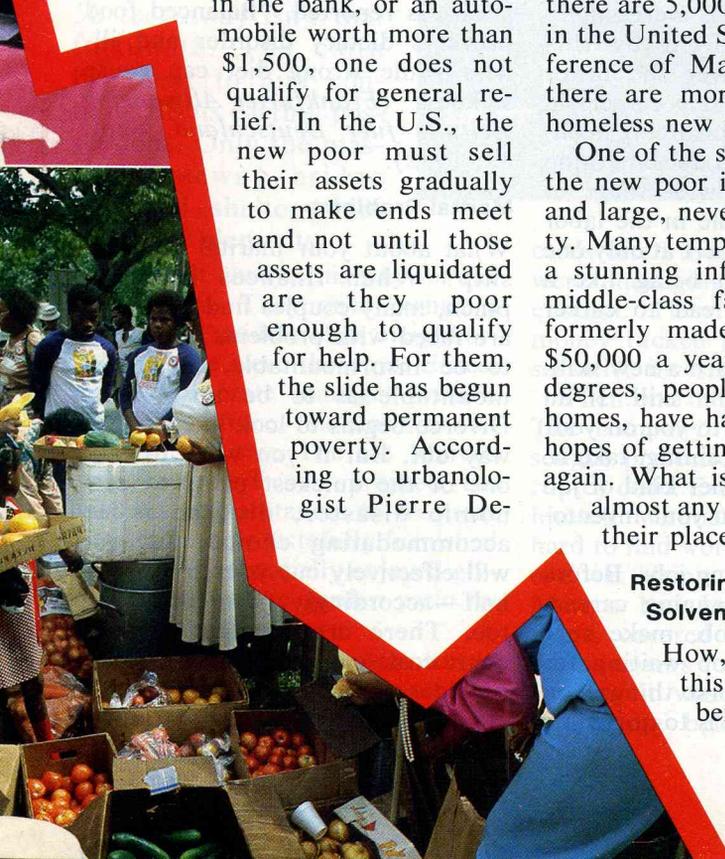
One of the first steps you should take to avoid financial disaster is to reduce your debts—assuming you still have a job, of course. The larger your debts, the more earnest you should be. Liquidate whatever property you must to bring your debts down to a manageable size. For most, what is considered manageable is about 15 percent of your annual take-home pay—net, not gross.

If you have trouble controlling your use of credit cards, cut them up and throw them away. Credit can be a tremendous asset if it is used properly—a curse if it is not. Remember, as it says in Proverbs 22:7, “the borrower is servant to the lender” (NIV throughout).

By reducing your debts you will also have the added benefit of reducing your worries, possibly even your health problems. The next time you think about keeping up with the Joneses, think about the accumulation of debts that it took for the Joneses to get where they are!

Once you’ve begun to get your debts under control, start a savings program. Most financial consultants recommend that a family or individual have at least three months’ wages—preferably six months’—in savings as a financial reserve. When you take into consideration that unemployment benefits are often limited in both time and amount, a three months’ cushion is not much at all.

In conjunction with your savings program and debt cutting, start a



realistic budget. For some ideas on how to go about setting up a budget, see the article "Coming to Grips With Your Finances" in the 48-page April issue of *The Plain Truth*.

Hanging on to Your Job

Once you've got your financial house in order, you will be free to enhance your position on your job. Now there is no way you can guarantee that you will keep your job—this recession has proved that. But there are some things you can do to make yourself one of the last people your employer thinks of when he has to lay someone off.

Be diligent. Be loyal. Make sure that you give "a fair day's work for a fair day's wage." If you don't have anything to do on the job for the moment, look for something. Take pride in your work. "Whatever your hand finds to do, do it with all your might" (Eccl. 9:10). Most of these may sound like clichés, but they are valid principles. Proverbs 22:29 says, "Do you see a man skilled in his work? He will serve before kings; he will not serve before obscure men."

Hard work stands out. Employers notice it.

What About Working Wives?

When times become tough for their families, many women begin to consider taking a job outside the home—if they haven't already done so. But for you housewives who may be thinking of taking a job, here are some things to consider:

Before you take a job, know something about it. How much tax will you have to pay? Are there deductions for medical insurance, pension plans or union dues? How much will it cost for food if you have to eat out? Is there extra clothing required that you must buy? And who will keep your children and at what cost? What about transportation? If you'll need a second car, how much will it and the insurance cost? Now take the cost of these "incidentals" and subtract their sum from your expected gross wages. Sometimes, not always, an outside full-time job isn't as financially rewarding as it may sound. There are alternatives, however.

One such alternative is called

work sharing. In work sharing, two workers split the work day on one full-time job. This arrangement is also attractive to employers since few fringe benefits are available to employees in these situations. Fast-food shops, government and professional offices are leading the way in work-sharing hiring programs. The job is done at a savings to the employer while allowing the workers the flexibility they need to suit their particular schedules.

Another possibility is bringing work into the home.

If you are a talented seamstress, try taking in some sewing. If you are a good baker, try baking for others. Make use of your talents or develop some. Be creative.

A word of caution about looking after other people's children, or baby-sitting as it is called. On the surface it may seem like an easy way to make money, but there are drawbacks. Are you required to have a license? How much will insurance—a necessary safeguard—cost you? How will this affect your own children? Many children are jealous of what they view as competition for their mother's affection and attention.

One final word: Make sure that any work you do is what you and your husband really want.

Changing Careers

One of the facts that is increasingly being brought to light by this recession is that fewer and fewer people will have lifelong careers in these times of fast changing technology. Accept it and do something about it. Develop a wide range of skills that are tangible in the labor market. Being an expert at only one thing may wind up being like a dinosaur—it could lead to career extinction.

Go to school to learn a new skill. Learn more than one skill. If an opportunity is given to you on your job for some cross-training, take it. By learning some other kind of job you will be adding to your inventory of job skills.

A word on changing jobs. Before you do consider changing careers and leaving your job, make sure you have another job waiting for you. One of the worst things you can do in a recession is to quit a job

with nothing to take its place. Wait until something firm turns up. Use some wisdom. Make sure that you will be happy with a new job.

Food and Health

One of the quickest ways to financial ruin today is to owe a large medical bill. Medical costs in West Germany have risen sixfold in the past decade. Britain's National Health service paid out the equivalent of U.S. \$442 (approx. £270 per Briton in 1982) for health care claims. In the United States, health care costs have become mind boggling. In 1981, health care averaged out to more than \$1,200 per citizen.

Much of the problem in rising health care costs can be curbed simply by improving your diet, by exercising and by getting the proper amount of rest. That means eating wholesome, more natural foods rather than processed foods. You'll find that it is cheaper to buy a bag of potatoes than it is to buy packaged, prepared frozen potatoes. According to the U.S. Department of Agriculture, more than half of what Americans eat is processed food. When possible, try to eat those foods that are whole, unprocessed or that will spoil unless you use them relatively quickly.

Quite simply, as one article on the West German Food and Drug Administration's findings on food additives reported, "Balanced food prevents dietary disorder and illness while wrong diet can cause sickness" (*Frankfurter Allgemeine Zeitung fuer Deutschland*, Sept. 11, 1982).

Marital Problems

What about your marital relationship? When finances begin to pinch, many couples find that they are faced with problems that seem to be insurmountable. So insurmountable as to be unsolvable. Divorce begins to look like an easy way out. But if you want to take one of the quickest paths to economic disaster, divorce is an accommodating choice. Divorce will effectively cut your income in half—accordingly your life-style, too. There are divorce lawyers, court costs and settlement taxes to consider. Those costs alone should

(Continued on page 44)

Never More Urgently Needed GOD'S PLAN TO HELP THE POOR

by Clayton Steep

It has been on record for thousands of years—but no nation has yet followed God's antipoverty program!

IT GETS cold at night and it's awfully uncomfortable not being able to stretch out, but at least Ernest and Mary De Marco have their older car to sleep in.

The middle-aged man curled up in a stained blanket some 50 feet away isn't that fortunate. The cloth bag next to him contains all his earthly possessions. Only the massive freeway bridge overhead shelters him from the elements.

It wasn't always this way for the De Marcos. They once owned a home in a middle-class neighborhood. Those were the days. Ernest was a corporate manager with a promising future. His star was rising, as they say. The De Marcos had friends. Ernest treated his business acquaintances to frequent dinners in their tastefully furnished home. Mary especially enjoyed giving parties on the garden patio by the swimming pool.

The De Marcos were living slightly beyond their means—who isn't?—and they used their credit



J.P. LAFFONT—SYGMA

cards often. But they thought they were managing their affairs well enough. They even had a little money tucked away in some conservative investments.

Then one day the balloon burst. The company Ernest worked for sought protection under the bankruptcy code. Ernest suddenly found himself without a job. He tried hard to find work elsewhere, but no one was hiring. The money the De Marcos had had in their investments covered the mortgage and car payments for several months.

Then it was necessary to start liquidating belongings. Piece by

piece the De Marcos sold their furniture and major items. That kept them going for a while, but finally both cars were repossessed and the house was foreclosed. With what little cash they had left the De Marcos purchased the 10-year-old car they now live in.

Too young for Social Security, they don't qualify for welfare either since both of them work at whatever odd jobs they can find. No permanent solution to their predicament seems forthcoming from anywhere. So there they are: barely getting by, living from day to

day, feeling trapped.

Few of the commuters whizzing along the freeway overhead realize that the thin and fragile thread holding together most of their own personal economic structures is all that is keeping them from joining the millions of De Marcos worldwide—the swelling ranks of the so-called new poor. People who never thought it could happen to them. People who are much like other people except that they happened to get caught in a web of circumstances or, as is most often the case, a combination of circumstances and the consequences of unwise deci-

sions. Most of these people would prefer to work, to be productive members of society. They, like many of the "old poor," need another chance. But who is offering one these days?

What is the solution to the dilemma posed by the new poverty? For that matter, what about the poor in general, including those who were born poor and who have lived all their lives knowing nothing but poverty? Clearly the welfare programs of this world as a whole, based on various forms of taxation, have not solved the problem. Bureaucratic inefficiency, standards that are not always applied fairly, inability to weed out cheaters, insufficient funds—these and other shortcomings too often characterize the programs intended to help the poor and needy.

And, what is perhaps most tragic of all, most of these programs tend to perpetuate the very poverty they were designed to alleviate. The poor to whom aid is given tend to *stay* poor. All too rarely does a recipient of public relief manage to break away on his own and become independent of that relief. Few are given any incentive to do so. Instead, they learn to expect ever-increasing handouts, which in turn must be paid for by ever-increasing taxes, which in turn take away wealth from those who are earning it, thereby rendering those earners less prosperous; that is to say, closer to being unable to invest in businesses that can provide jobs for the poor.

It's a vicious cycle.

Is there any way out?

Where the Plan Is Found

Though it has been too often overlooked, there most assuredly is a plan that would resolve the problem of taking care of the needy. Not only would it alleviate the great tax burdens imposed on society for the care of the poor, the unemployed and the elderly, it also would provide the means for most of them to improve their lot in life and eventually become self-sufficient. Even beyond the level of the individual in need, the adoption of this plan would go so far as to nullify the difference between have and have-not nations!

Where is such a plan?

While proclaiming 1983 the "Year of the Bible," U.S. President Ronald Reagan declared, "Inside its [the Bible's] pages lie all the answers to all the problems man has ever known." How right he is! The Bible reveals the answers to all the problems of mankind. That includes the problem of caring for the poor, the unemployed, the disadvantaged. The plan is there, given in detail. But unfortunately, to members of modern societies that are based upon masses of people crammed together in large industrialized cities, the plan appears archaic. Actually, though, it is completely workable and it is going to be put into effect in the world tomorrow. It is the present-day oppressively urbanized, industrially dominated societies that are soon going to be recognized for what they are: archaic and unworkable!

Almighty God once revealed his economic and social plan to a whole nation—ancient Israel. He promised the Israelites that if they would follow his plan, there would come a time when there would be "no poor among you; for the Lord will greatly bless you in the land which the Lord your God is giving you to possess as an inheritance—*only if* [and here is the "if" clause in the contract] you carefully obey the voice of the Lord your God, to observe with care all these commandments which I command you today" (Deut. 15:4-5, RAV throughout).

Great national prosperity would be inevitable, "for the Lord your God will bless you just as He promised you; you shall lend to many nations, but you shall not borrow" (verse 6). No need to borrow? They would be a "have" nation. The God to whom all wealth belongs would see to it. This is one of the great differences between God's plan for taking care of the needy and all humanly devised social welfare programs. His plan alone involves his specific care to insure it will work.

Still, God knew in advance that ancient Israel would not keep all his laws. Therefore his servant Moses predicted, as related in verse 11, "... the poor will never cease from the land."

Whose Responsibility?

According to the Bible, it is *not* primarily a responsibility of big government to care for the needy, the unemployed, the elderly. It is rather individual responsibility. Moses and Jesus taught forcibly that it is the individual's duty to help the needy (Matt. 25:34-46).

Look around you. Have today's humanly devised programs, many of which are teetering on the edge of bankruptcy, really solved the problems of poverty? Well intended they may be. The best man can do. But see, now, God's way of handling the situation:

"And if one of your brethren [of your nation living in your area] *becomes* poor, and falls into poverty among you. . . ." This is talking specifically about what we today call the "new" poor—people who *become* poor. The principles, however, would work for any poverty-related situation. What does God say to do in such cases? Direct the poor person to the nearest government agency where he or she might qualify for a barely sufficient hand-out—one that tends to perpetuate dependence because the assistance is cut off the moment one begins to improve one's financial situation? No. "... then *you* shall help him" (Lev. 25:35)—you as an individual.

It is the primary responsibility of the local community—including the nuclear or the extended family of the poor and needy—to help their own. In addition, there must be a willingness to help those in need who have migrated to one's area in search of better opportunities—the "stranger or sojourner" (same verse).

God is a generous and giving God. His laws express the way of giving as opposed to the way of selfishness, which is the way of this world. Nobody loses "friends" or even contact with relatives more quickly in today's society, as the De Marcos found out, than those who become poor. "Wealth makes many friends, but the poor is separated from his friend," Proverbs 19:4 points out. Verse 7 adds, "All the brothers of the poor hate him; how much more do his friends go far from him! He may pursue them with words, yet they abandon him."

The last thing the poor need is to be abandoned, left to languish in squalor and hopelessness. Instead they need a helping hand to get back on their feet, or to get on their feet for the first time, to become self-sufficient members of the community. This help may include personal instruction so that the mistakes made in the past that brought on the poverty can be avoided in the future. "You shall open your hand wide to your brother, to your poor and your needy, in your land," God commands (Deut. 15:11).

"Blessed is he who considers the poor," the Bible emphasizes; "the Lord will deliver him in time of trouble" (Ps. 41:1). God is the Champion of the truly poor and needy. He also promises to liberally bless any who help the underprivileged. He has bound himself to repay what is given: "He who has pity on the poor lends to the Lord, and He will pay back what he has given" (Prov. 19:17).

Unfortunately, in today's society, people are often suspicious and hesitant about helping those who appear to be needy. There are indeed some who are poor because of simple laziness. There are those who could work, who could better themselves, but who prefer to live off handouts. Instances of welfare cheaters and social parasites have turned people away from caring for the truly deserving. God's program does not tolerate laziness and dishonesty. "If anyone will not work, neither shall he eat," the Bible declares (II Thess. 3:10). All the more reason to shift the responsibility for caring for the needy from huge impersonal government agencies, which have no way of assuring that help is going only to the deserving, to individuals who know their neighbors and who are able to keep up personal contact with them.

God's plan includes providing for the needs of the elderly who can no longer support themselves (and most of them would prefer to be able to!).

A Plan with a Heart

The Israelites of old failed to properly and consistently implement God's economic program. There is no record in all history of any other nation doing differently either. But

God's plan will form the basis of the economic and social structure of the world tomorrow, whether the nations like it or not. Here's how God's plan works in detail.

A vital point to understand is brought out in Leviticus 25. Human beings were meant to maintain an attachment to the land. Severing that tie has been a serious mistake. There's far more than a mere sentimental connection between humans and the earth. We are made out of the earth's dust. With a few special exceptions for specific purposes, each of us was meant to have a piece of the earth, a parcel of land, an inheritance all our own. It was to belong to us until death, at which time it would become the lifelong inheritance of someone else in the family.

What is the solution to the dilemma posed by the new poverty? . . . Clearly the welfare programs of this world . . . have not solved the problem.

Because individual possession of an inheritance is fundamental to God's economic system, it is obvious why no nation would allow God's program to be put into effect. But if life were lived according to God's way, each person would have a piece of tax-free land to live on or to fall back on in an emergency if he were to be living elsewhere. This title to land would be a person's *minimum* ultimate worth.

A landowner could make improvements upon the land and buildings associated with it and so raise its value, and thus his own worth and living standard. He would have every incentive to do so, for he would not be taxed on the value of the property. He would be expected to pay God a flat 10 percent (called a tithe) of any profit made (minus business expenses, of course). And any nation so doing would have God's divine protection against an enemy nation. What a far cry from the crushing

income and property taxes levied in today's world.

A person under God's system could never sell his land permanently (Lev. 25:23), but he could "sell" his land for a limited period of time. In the modern vernacular we would refer to this as a lease arrangement. Every 50 years a Jubilee year was to be proclaimed nationally (verses 8-17). An inheritance could be "sold"—leased out—only until the Jubilee year. That year it would once again revert to its rightful owner.

A person who leased out his land could get it back before the Jubilee, however, if he so desired. He could repossess it any time he wanted it by canceling the lease and paying a fair price to the person to whom he had leased it. Thus a person could never be permanently deprived at the very least of a tax-free house and home. This is the way it will be in the world tomorrow, for in order that "everyone shall sit under his vine and under his fig tree"—a picture of the peaceful conditions of the age to come—it will be necessary that everyone have his own piece of land (see Micah 4:4).

What a different world that will be! Of the masses crowded together in today's sprawling cities, few people outrightly own real estate. Most are renters and have little to fall back upon in hard times. Those who are making mortgage payments are only a little better off. They have some equity. But in hard times they too can lose their land through foreclosure, just as the De Marcos did. Even those who own land free and clear can still lose it if they are ever unable to find the cash to pay the taxes on it.

More Help

The biblical plan given to ancient Israel contains numerous additional guidelines for dealing with personal economic situations.

If a person leased out his land, then needed to buy it back but did not have the money to do so, he could appeal to his relatives for help in repurchasing it (Lev. 25:25).

Any money that is loaned to those in need, as opposed to that which is loaned for investment purposes, was to be interest-free, nor

was a profit to be made on anything sold to the poor (Lev. 25:36-37).

God's program specified a seven-year statute of limitations on all debts incurred by those within the jurisdiction of God's laws (Deut. 15:1-2). Think what that would mean in today's world when consumers, encouraged to go into debt and to buy on credit, are so often led into financial disaster. Few lenders would be willing to extend credit to seduced buyers for luxuries and nonnecessities, if they thought they would not get their money back before the seven-year release! Society would quickly adopt as basic a cash-as-you-go policy.

If a person, for one reason or another, fell on really hard times, or if he did not feel capable of managing his own affairs, he would not, under God's plan, face living on skid row as a useless derelict. For a seven-year period he could hire himself out as a servant to someone who is prospering. At the end of that period the boss is expected to be generous to him in remuneration. He could begin a fresh, independent start. But, if the servant wished, he could continue the arrangement for however many years remain until the Jubilee year, at which time he would be free and would regain possession of his inherited land (Lev. 25:39-54; Deut. 15:12-18).

God's program for taking care of the needy has sufficient flexibility to provide various means of solving individual problems, all with the involvement of relatives, neighbors and employers rather than faceless bureaucratic government agencies. There are, however, occasions where help is needed beyond the person-to-person level.

Situations may arise where someone in need has no relatives to help or resources to draw upon. God's program also provides for such eventualities. Every third year that the land was cultivated and harvested (which is the same as saying every third and sixth year out of a seven-year cycle, for the land was to rest on the seventh year—Lev. 25:1-7), a special tithe was to be collected. Its purpose was to provide for whoever "has no portion nor inheritance with you, and the stranger and the fatherless and the widow . . . [that they] may

come and eat and be satisfied . . ." (Deut. 14:28-29; 26:12-15). Those who observe this law even today can testify how liberally God renders his blessings in return.

Under God's system the whole attitude toward sharing the wealth of the earth is far different from the greed expressed today. The corners of the harvested fields are to be left unreaped and hard-to-reach ripened fruit is to be left ungathered, so that any who are needy might eat thereof (Lev. 19:9-10; Deut. 24:19-21). There is to be no oppressing one another (Lev. 25:14). "You shall not steal, nor deal falsely, nor lie to one another. . . . You shall not defraud your neighbor, nor rob him . . ." (Lev. 19:11, 13). Everyone seeking to help one another, looking out for each other's interests—that's what God wants to see and that's the way

it will be when Jesus Christ reestablishes the government of God over the earth.

You might say at this point, if you are one of the new poor or the needy struggling to get by on meager sustenance, "What do I do under *today's* system?"

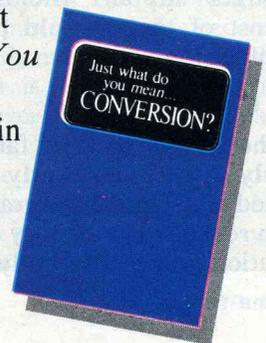
First, you do not have to be defeated by poverty or want! Seek to better your contact and relationship with God. Put God's ways into practice in your life. If you are willing to work hard at whatever God provides, the One to whom all wealth belongs will intervene to take care of your needs. He will "supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19, RAV).

That is both a challenge and a promise. Why don't you take him up on it? □



THE EVOLUTION OF MAN.

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YOUR FEARS

(Continued from page 21)

trol. Patience is that broadness of mind by which you wait for the result to be achieved. Patience is the opposite of worry. One who is patient does not become frustrated because problems don't always solve themselves immediately. Patience comes from exercising self-control under trial. "Tribulation worketh patience," wrote Paul (Rom. 5:3). You can't sit down and make yourself patient. You must work at it, under trial and test!

Fifth, add godliness to patience. Godliness means to be like God in character. God defines his character throughout the Bible. Many "religious" people pretend to have godliness, but they "deny the power thereof" (II Tim. 3:5). God is a powerful character, not a weakling. Godliness means strength of character—it sums up virtue, knowledge, patience, self-control. Too many try to imagine what God is like apart from reading the Scripture. Little wonder that they deny his power!

Sixth, add brotherly kindness to godliness. It is often easier to act righteous than to be kind to a brother! James says of the human tongue, "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God" (James 3:9). God is perfect. We need to be perfect. But our brothers have faults of the flesh. It is sometimes difficult to be kind, to be helpful, to be generous, to be stern only when necessary to fellow human beings.

In misguided zeal many impose their "kindnesses" on others. We must learn to exercise good judgment in being kind. On the other hand, many neglect kindnesses that they can never make up. This breeds sorrow and worry.

Seventh, add love as a climax to perfection. Jesus said, "Love your enemies and pray for those who persecute you" (Matt. 5:44, RSV). When you love your enemies this much, you won't fear what they can do to you. Love, when perfected, casts out all fear! Jesus also said, "Greater love hath no man than this, that a man lay down his life

for his friends" (John 15:13). Perfect love removes the most terrible fear of all—the fear of death!

What Is Love?

Love is the perfection of God's law according to its spirit or intent. "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:10). You cannot love anyone without fulfilling the law. And you cannot fulfill the law completely without loving your neighbor and your enemy! Love sums up the spirit and intent of God's law. And is the summation of all that is good and right. The fear of God leads us to divine love.

Notice how the Scripture defines love in its fullness: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing" (1 Cor. 13:3). Brotherly kindness without the attitude of divine love profits nothing! In the Authorized Version (the archaic word *charity* needs to be translated *love*, which I have done) we read, "Love suffers long"—it is patient—"is kind"—it includes brotherly kindness; "love envieth not, vaunteth not itself, is not puffed up"—it doesn't exalt itself, it is virtuous—is not "unseemly, seeketh not her own"—love is directed away from the self—"is not easily provoked, thinketh no evil"—it is patient and not resentful—"rejoiceth not in iniquity, but rejoiceth in the truth"—it is godlike.

Love "bears all things"—better, it *covers* every requirement—"believeth all things"—love is not gullible (which a misreading of this verse might imply), but it believes all things written in God's Word—"hopeth all things"—it hopes for all the promises, which gives us courage—"endureth all things." Love rises above all conflicts, making it possible for us to rise above the sufferings and fears that engulf this age.

"Love never faileth" (I Cor. 13:3-8).

This is how you can conquer your fears and worries! Ask God for help to carry out his sevenfold plan to attain real peace of mind. "Ask, and it shall be given you" (Luke 11:9). □

HAPPY CHILDREN

(Continued from page 17)

knows you have for him. Physically, mentally, morally and emotionally, he will grow up to be a more decent, confident and balanced individual because you exerted the effort to rear him with true wisdom, understanding and love.

Perhaps you have heard of the intoxicated man on his way home on a snowy afternoon. Hearing someone right behind him, he turns and sees his 10-year-old son following closely behind the drunken, weaving father.

"What are you doing, son?" the man asks.

"I'm just following in your footsteps here in the snow," explains the boy.

How about you?

Should your children really follow in your footsteps? Should they reflect the *attitudes* you have toward your fellowman, your job, your nation and its officials, and toward your God?

Should they?

The point is that they definitely will reflect many of your attitudes, actions and habits.

Example is one of the most powerful teaching tools in this big wide world. Whether you like it or not, your child's mind simply cannot arbitrarily separate what you say from what you do.

So teach your children kindness, courtesy and outgoing concern for others by being that way yourself. Help them develop a healthy, positive attitude toward life by building this ingredient into your own life. Teach them honesty by keeping *your* word—and discussing the importance of it.

Teach them respect for the laws of the land by your example—and then by follow-through discussions on why such laws are important and why we should honor the position of those in authority for our good.

Teach them to love good music, art and literature by incorporating an appreciation for these things into your own life and *sharing* that appreciation with your family. Teach them to love God and to

appreciate right religious values by living your religion all day long, and enthusiastically teaching it and sharing it with your children.

Sit down and quietly think child rearing through. In rearing your child correctly, NOTHING is more important than your example.

Make it a good one!

Inspire to High Achievement

In one way, this next point is partly covered under several of the other areas I am discussing. Yet this area is so important that I want to dwell on it separately, even though your example, your teaching and training and certainly your prayers all contribute to its fulfillment.

In his book entitled *Reminiscences*, former U.S. General of the Army Douglas McArthur has written of how much the high ideals and constant encouragement of his mother meant to his success. Time after time, in various moments of crisis during his officer training at West Point and in his army career, his mother would tell him, "I know you can do it, Doug." Or, "I know you'll do the right thing."

As with love, the power of this kind of parental encouragement is awesome.

Learn to show appreciation for the talents, abilities and the good things your children can do or are capable of doing. *Inspire them* to aim for the stars, so to speak—to become one of the best students, musicians, athletes, leaders in their class. Let them know you have quiet confidence in their ability to succeed, and that you are praying for them, rooting for them and will try to help them in any way you realistically can.

Inspire them to read the great books, to read about men and women who have been successful in their field. Inspire them to listen to great music, to appreciate the finest in art and literature.

Truly, everyone has an incredible human potential. Psychologists say that most of us only use about one tenth of our real capacity. Encourage and inspire your children to achieve much, much more.

Pray for Your Children

Every normal parent loves his own

children. Yet, because of lack of true understanding, he fails to do one of the most simple and vital and wonderful things he could possibly do for his children: *constantly pray for them.*

Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

Pouring out your heart to the Creator and Source of all power, *praying*, in detail, as only a parent can, for the protection, guidance and success of your children, is one of the most vital things that you can do for them.

In this action, you can pray unselfishly because you are trying to give to another person. Yet you can pray perceptively about your child's real needs and problems as no other human being can.

Ask God to help your children have a *right attitude* toward him, toward you his parents and toward others. Ask the Creator to bless, protect and guide the child. Ask him to help you to do your part as the parent. Ask him for wisdom, insight, strength, patience and love to do a better job in molding the precious life he has entrusted to your charge for a few fleeting years in the endless span of eternity.

Have you been on your knees *praying* for your children today?

Better get started. And *soon.*

Build a Sense of Family

A final key to effective child rearing is to build what I call a sense of family into your home. From earliest childhood, impress on your children that the most important unit of which they are a part is your family. Teach and work with your children to love and appreciate their brothers and sisters. Encourage a deep and abiding family loyalty and commitment to help each other throughout their entire lives.

Arrange fairly frequent family gatherings with grandparents, uncles, aunts and other close relatives. Let your children know that they have roots. When the extended family is together, encourage talk about the family background and history, the shared trials and triumphs, the lessons learned.

How well I remember one of my grandmothers telling about how granddad brought her into what was Indian territory and how the countryside later developed.

Many times I heard my father and his brother, my uncle, tell about their youth—the experiences they went through, the adventures in General Pershing's army in France during World War I, the trials they had to endure and some of the lessons they gained from these experiences.

For a single parent, or for a family living away from all other relatives, building this kind of family feeling and commitment may be difficult. But moves do occur, changes can be made and reaching out on your part to other relatives and even close friends will help fill this vacuum.

The deep sense of belonging, the realization that an entire extended family loves you and *cares*—this extended family feeling is a precious heritage to try to leave your children. Their emotional security and stability, their confidence, their ability to give and receive love from many individuals and certainly their deep happiness—all will be richly enhanced by a close and loving family.

As I have found, even when your children are grown and have their own children, they'll want to come home and share again the joys and the quiet strength of the extended family. This, incidentally, will probably be one of your greatest joys in life. So from generation to generation, the extended family will give a sense of encouragement, protection, wisdom, balance and deep joy, not only to you, but even to future generations.

Even in this confused and troubled age, try hard—with God's help—to leave as a priceless heritage to your children the understanding of what family is all about!

And be sure to put all these vital principles to effective child rearing to work in your home. It will require understanding, patience and effort, but the rewards will extend throughout the *entirety of your life*, and to generations yet unborn. □

As Millions Arm Themselves...

WHAT'S YOUR SOURCE OF PROTECTION?

by Donald D. Schroeder

Here's the way to security from crime and violence—without guns!

HANDGUN sales are soaring in the United States. And many are rushing out to buy shortened shotguns or rapid-fire rifles for self-defense. Others are learning martial arts such as judo, karate or kung fu.

People around the world are astounded to see millions in the United States arming themselves out of frustration that government isn't able to do anything about rising crime.

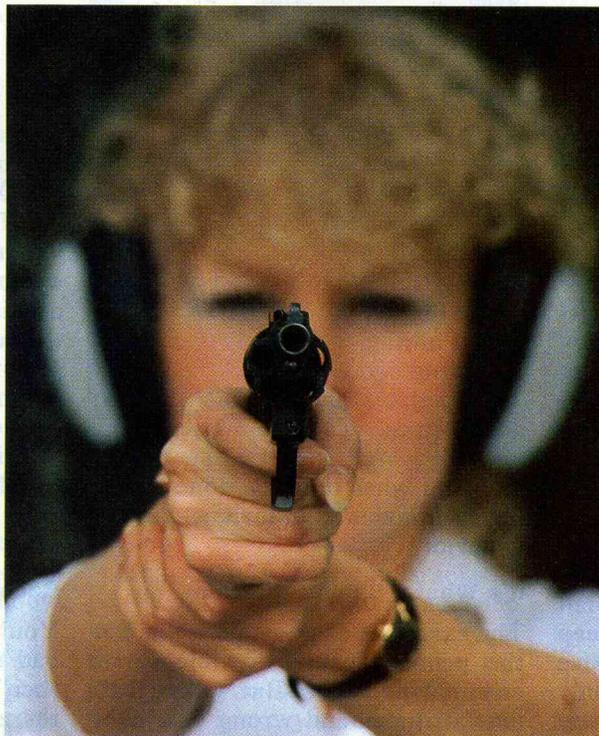
Pollsters find more and more American citizens saying, "I have to rely on myself. I can't depend on government to protect me!"

What is the cause of such fear-evoking crime and violence? And why are governments often unable to protect their citizens?

Crime, Gun-control Dilemma

A flood of weaponry, military and civilian, is flowing in many nations. Almost anyone with enough money can buy a gun, if not legally then illegally.

The rapid proliferation of personal arms for self-defense and



DAN CONNOLLY—LIAISON

other purposes is creating an enormous dilemma. Frequently, guns are falling into emotionally unstable hands. Or into the hands of criminals or terrorist organizations.

Weapons loaded for self-protection against criminals frequently end up being used to settle heated family or social arguments. Or end up being mistakenly or accidentally discharged, killing or maiming family members, innocent intruders or children. Or end up being

stolen from homes by robbers, strengthening the arsenal of the criminal world.

In the United States, the frequent use of arms by criminals, and gun violence by others, has led one group of alarmed citizens and lawmakers to demand more vigorous gun controls. Equally vigorous and vociferous are efforts by citizens and lawmakers to protect private ownership and purchasing of guns. Gun control in the United States is an emotional issue.

On one side of the debate, gun controllers believe there must be stricter gun controls—some even say gun prohibition—if society is to reduce the abuse of guns, accidents and the chance of weapons falling into unstable or criminal hands. They

interpret the U.S. Constitution's Second Amendment* to apply only to the support of a state militia, not the right of everyone to possess arms free of government regulation.

On the other side are antigun-control groups. They fear that any restrictions on gun ownership or

* The Second Amendment states: "A well-regulated militia being necessary to the security of a free state, the right of the people to keep and bear arms shall not be infringed."

Role of Cultural Attitudes in Violence

Strict gun-control laws alone will not greatly reduce violent crime rates in nations plagued by them. The greatest determinants of whether or not a society will be plagued by violent crime are its social and cultural attitudes and crime-detering institutions.

The United States has a high gun-possession rate and also a high gun-crime rate. But there are nations that, per capita, have even higher gun-possession rates among citizenry—Switzerland and Israel, for example. Yet these nations experience low gun-related citizen crime compared to the United States. There are nations with extremely strict gun-possession laws—such as Mexico and other Latin American nations—that

experience high armed crime and homicide rates.

The level of violent crime and the weapons used varies significantly among different nations, regions and ethnic groups. The type of weapon and situations where they are used have strong relevance to the attitudes and traditions of individual peoples or regions in coping with problems.

The Second Amendment to the U.S. Constitution allows American citizenry possession of firearms. From its beginning the U.S. developed a strong tradition of man and boy with gun associated with patriotism, self-reliance, manly skills and defense of home and country. Strict gun controls strike many Americans who identify with this tradition as

an attack on admirable qualities in American life.

Many foreigners, however, look on in amazement at U.S. infatuation and glorification of guns. American folklore, television, movies and novels idolize both heroes and villains who reduce problems to the simple "solution" of blazing guns. Yet nations everywhere take pride in their own traditions of violence.

Many crimes of violence do not involve guns, but fists, blunt instruments or knives. Eliminating guns without eliminating the attitudes that cause crime and violence and without providing strong deterrents by swift-moving justice, would mean many would try

illegally to obtain various deadly weapons to protect themselves. Organized crime and unscrupulous dealers are ready to cater to any illicit demand.

If snub-nosed pistols and revolvers are banned, long-barreled weapons will be cut down—and they are even more deadly substitutes.

If domestic gun production is halted, smuggling will begin, and anyone familiar with a lathe or a few handyman tools can make a serviceable weapon.

Only the reestablishment of the government of God over the earth will force mankind to face repentance and turn from the violent ways that now afflict society. It will take that kind of force before the majority learn to live in peace and service to fellowman.

laws forcing registration of weapons or ammunition, open the door for eventual government confiscation of arms. From guns they derive personal pleasure in hunting and target shooting, or depend upon them for self-defense of their lives and property.

Many in this latter group believe an armed populace is the only way citizens can deter crime and government tyranny. They insist the Second Amendment guarantees all noncriminal citizens a right to keep and bear arms. And they believe strict gun-control laws are not only unenforceable without stepping on other constitutional rights, but such laws do not deter criminals who don't obey laws.

Some, of course, take positions somewhere between extreme views on either side in the gun-control debate. Many feel only handguns, because they are so concealable and deadly, must be strictly controlled, but not long guns. The way people feel about gun control depends upon their *confidence* in human government and in government's ability to control crime and violence.

Yet the issues that have pro-

duced the gun-control debate—soaring crime and lack of confidence in government—are the very issues almost no one is facing or providing solutions to.

Of course not! For most persons do not understand the root cause of criminal and violent human behavior. And what must be done to deter criminal and injurious human behavior.

It's What's Behind the Gun

The existence of guns, per se, is not the primary cause of violence or criminal behavior. But wrong values, attitudes and wrong character in human beings are!

When you mix wrong human attitudes and wrong character with easy access to guns, gun violence will inevitably increase.

The big issue that needs to be answered to solve the growing personal security crisis is the right way citizens should be living and treating one another. And how government should treat violations of law so others will be deterred from repeating crimes.

When a society achieves right ways of living, the criminally and

violence-minded, not law-abiding citizens, will live in fear. And law-abiding citizens will have confidence that their government and society will protect them.

The Creator, through the pages of the Bible, reveals the real causes of crime and violence. But humans, for the most part, have rejected the way that leads to peace in the streets and in the home!

Cause Is Spiritual

You've heard the phrase, "He's in a bad spirit today!" There is a "father" of that bad spirit—just as there is a father of every evil and criminal attitude.

Your Bible reveals that the real father of that bad spirit long ago rebelled against the government and laws of God.

The Creator originally gave him rulership over the earth. But he allowed lust, greed and competition to rule his mind. He decided to become an aggressor and conquer God's throne. He wanted to take control of the universe for himself.

The first archcriminal had his name changed from Light-bringer (Lucifer, in Latin) to Satan, mean-

ing "adversary." The numerous angels that followed him in his rebellion were thrust back down to earth and became demons (Rev. 12:9).

Few today realize that Satan and his evil host have swayed all humanity with wrong attitudes and with clever deceptions.

Many don't believe Satan exists. But Jesus Christ said Satan is the father of murder and lies (John 8:44). He is the author of violence, lawlessness and criminality.

But how did man first become subject to Satan's attitudes and deception?

Beginning of Human Violence

God created mankind for an awesome purpose. In Genesis 1, verse 26, God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle . . . and over every creeping thing that creeps on the earth" (RAV).

God commanded the first man, Adam, in the garden of Eden, to "tend and keep it" (Gen. 2:15). Adam was given the opportunity to submit to the government of God and replace Satan as ruler over the earth. By building right character, which included proper administration of his environment, Adam could qualify for earth's rulership in God's government.

But the first man, Adam, and his wife Eve failed the test. They yielded to doubting attitudes and false reasoning implanted in their minds by Satan. They decided to experiment to find truth. They chose to disbelieve their Maker.

For their rebellion the first humans were driven from the garden of Eden. They and their progeny were permitted—since that is what they wanted to do—to experiment with and develop their own governments and ways of living and to experience the results.

Cain, Adam and Eve's first son, allowed evil and violent attitudes to develop in his character. God warned him to *resist* (Gen. 4:6-7). But Cain chose not to. He soon rose up and killed his brother Abel, because he (Cain) was "of the wicked one" (I John 3:12).

After this, human beings went their own ways, farther and farther

from God and his ways. The results? Endless wars, strife, violence, fear and suffering! Nations armed themselves with ever more sophisticated weapons to protect themselves from, or to threaten, other nations.

Yet God did not leave mankind ignorant of right government and right ways of living.

Birth of a Remarkable Nation

From a deceived and corrupt world God called a special nation, ancient Israel. Israel was to be a holy nation, unique among nations. God gave that people the opportunity to be an example of the abundance and peace a nation could receive if



OWEN FRANKEN—SYGMA

subject to the government and laws of God.

God promised ancient Israel, "If you walk in My statutes and keep My commandments, and perform them . . . I will give peace in the land, and you shall lie down, and none will make you afraid . . . and the sword [warfare] will not go through your land" (Lev. 26:3, 6, RAV).

But in Deuteronomy, chapter 28, the Creator warned the nation that if they would not be diligent to keep his laws, "Cursed shall you be in the city, and cursed shall you be in the country. . . . Your life shall hang in doubt before you; you shall fear day and night, and have no assurance of life" (verses 16, 66).

Grasp it! Fear of crime and violence is the result of nations refus-

ing to diligently do what God commands!

God commanded ancient Israel to obey the Ten Commandments. That basic law is a dynamic spiritual law codified for mankind. It reveals how to have right relationships with God and fellowman. God's basic law teaches love and respect. It forbids dishonoring parents, murder, adultery, stealing, lying, lust and greed. Violation of these laws brings automatic penalties.

Jesus Christ said God's laws could be summed up as follows: " "You shall love the Lord your God with all your heart, with all your soul, and with all your mind." This is the first and great commandment. And the second is like it. "You shall love your neighbor as yourself." " Jesus was quoting out of the law given to God's chosen nation, Israel (see Deut. 6:5 and Lev. 19:18).

God revealed to ancient Israel many laws and statutes against various criminal acts. God pronounced judgments against bribery and perversion of judgment among appointed officials. He forbade corruption and abuse of public trust. These laws are cataloged in the first five books of Scripture.

These laws were to be taught *diligently* to succeeding generations so they, too, could be blessed by obeying them.

Responsibility for Right Instruction

God placed major responsibility for teaching right values and attitudes on the family unit (Deut. 6:7).

That means teaching, first and foremost, by parental example.

It is the breakdown of this critical responsibility that is the first link in a chain of causes that lead to violent attitudes and criminal behavior. But parents are not the only bulwark against criminal and violent attitudes.

It was the responsibility of constituted authority, *not individuals*, to render swift-moving judgment and justice in any case of criminal behavior (Deut. 13:11, 17:13, 19:20).

God commanded swift justice against evildoers because criminal attitudes, if unrepented of and allowed to persist, threaten the

(Continued on page 36)

How Nations Control Guns

UNITED STATES—The United States does not have unrestricted availability of firearms. More than 20,000 federal, state and local statutes are concerned with the acquisition, ownership or carrying of firearms. Federal law prohibits gun sales to felons, minors, the mentally incompetent, narcotics addicts and illegal aliens.

Some cities and states have strict gun-control laws—a few cities practically forbid handguns to citizens unless needed in professional security work or law enforcement. Those restricted from handgun purchases by local regulations buy weapons elsewhere. Most cities and states have less strict handgun laws or their gun laws are loosely enforced.

Since the Federal Gun Control Act of 1968, all gun dealers must be licensed and interstate sale and mail-order gun sales between nondealers is banned. Dealers must record the identity and address of gun buyers, but there are no such restrictions on the resale of weapons by buyers. The 1968 act makes importation of cheap handguns (Saturday-night specials) illegal. Parts can still be imported, which has led to such weapons being assembled within U.S. borders. Around 90 percent of guns bought since 1968 can now be traced, estimate government officials. But scores of millions of guns sold before 1968 are not traceable.

In most states there are no screening procedures other than certain age requirements for the purchase of rifles, shotguns or ammunition. Dealers are

supposed to require handgun purchasers to sign an affidavit of eligibility. Waiting periods are required so that police may check up on a handgun purchaser's background. Search can verify little beyond a felony record. There is little other effort to verify character or if a purchaser has entirely told the truth on gun purchase forms.

BRITAIN—British law is predicated on the principle that possession of a weapon is a privilege rather than a right. To buy a gun an individual must apply directly to the chief of police in his area. All firearms must be registered with the police. Licenses are granted only after an extensive checkup of the applicant. The applicant must prove he has not been convicted of a criminal offense or suffered from mental disorder. He can be denied a license if he has a record of alcoholism or even heavy drinking.

The gun applicant will be interviewed by a police officer, who will also likely check with neighbors and friends about the applicant's background. In general, permission to possess a firearm usually is granted only to supervised members of Britain's gun clubs and on condition that all weapons are kept in secure places away from children and burglars. Farmers who need firearms to control vermin usually can get them. It has been estimated that only 1 in 50 Britons owns a firearm.

Nevertheless, use of firearms by criminals and terrorists, and a significant rise in the use of knives or other sharp instruments, has increased considerably in recent years. Growing crime and violence, armed and

unarmed, is viewed by many authorities in Britain as the result of general deterioration of respect for law and order.

Special riot police of various types are emerging out of the climate of the terrorist bombings during the last 15 years and the riots in Liverpool and London in 1981. Increasingly these special squads do carry firearms and there is some pressure from certain quarters to arm the police in general.

AUSTRALIA—Australia has quite rigid gun-control laws, which are acceptable to the population at large. While there are various state regulations on licensing of long guns for hunting or target shooting, all states have strict licensing laws on handguns. A person must have very good reason to obtain a handgun permit from police. The majority of handguns are pistol club guns—they can be used only on approved ranges, or are souvenirs made inoperable by police, or are antiques with ammunition unavailable.

CANADA—Canadians likewise do not have the tradition that citizens have an inherent right to carry a gun. While shotguns and rifles are relatively easy to purchase, all persons wishing to acquire firearms must be more than 16 years of age and must obtain a firearms acquisition certificate. A person must not have been convicted of violent crime or been treated for mental illness within five years of application.

A special permit is needed to possess a handgun. A person must have good reasons to possess a handgun, such as security work or a critical

need for personal protection. Before issuing a handgun permit, a police officer may visit the applicant's home to see where he plans to store the handgun. A second permit is needed to transport a handgun and yet another to carry a concealable handgun. The latter is rarely issued.

FRANCE—Ownership of concealable firearms in France has always been strictly controlled. If you want to buy a small gun you must apply to a police station. After an inquiry lasting several weeks, the prefect who represents the Interior Ministry gives or withholds authorization. French officials are most worried about gun thefts and smuggling of weapons, which usually end up in the underworld of gangsters and terrorists.

SWITZERLAND—Under the Swiss militia system, almost every male adult is a serviceman and must keep military weapons and ammunition at home. Yet homicide by guns and armed robbery rates are among the lowest in the world.

All sales of handguns require police licenses and are registered. Sale is prohibited to exconvicts, alcoholics and the mentally deranged. If there is any doubt on eligibility, the applicant won't get a permit. Handgun licenses usually are granted only to people such as watchmen, bank employees and jewelers.

SOUTH AFRICA—Since the Soweto riots of 1976, the sale of handguns is soaring. Any white citizen over the age of 16 who has no criminal record can purchase a firearm from an established dealer. Once a choice of gun is made, the potential buyer, armed with the serial number, applies

for a license. Provided a good reason is given, usually self-protection, the license is granted after several weeks.

ITALY—No weapon of any kind may be bought without a license. All purchases must be registered with police. An applicant has to make a good case for needing any firearm other than shotguns and hunting weapons. Nevertheless, Italy has been plagued by rising gun crime. It is not difficult to get a gun on the black market.

SWEDEN—Gun laws in Scandinavia are strict. Swedes must have a license to obtain any firearms. This is granted only after careful examination and then usually only for hunting, sport shooting or because one belongs to a shooting club. There are no mail-order sales. Few Swedes own handguns.

WEST GERMANY—A special license is required to carry weapons, which only the police can grant. Only persons with clean records who can prove they need a weapon for self-defense or professional reasons may own a handgun. Hunters and target shooters usually must be members of a shooting club or have an acceptable place to use their weapons. Gun owners can buy guns only from specified dealers. Despite these restrictions, violent deaths by firearms are on the increase in West Germany, many caused by guns acquired illegally.

MEXICO—Mexico's Department of Defense registers all weapons in the country, but Mexican officials admit that almost anyone who has the money can buy a firearm without registration. Guns are readily available on the black market. There is a high rate of gun violence and homicide in the

country—much of it attributable to personal quarrels and family feuds.

CENTRAL AND SOUTH AMERICA—Latin Americans commonly possess guns despite strict firearms laws in most countries. In Brazil, stores selling guns must register with police and keep a record of persons buying guns. Nevertheless, armed robberies are common. Criminals get guns through smuggling, theft or purchase them from a few corrupt

much differently about guns than Americans and other nations. Guns are regarded first and foremost as essential tools for collective security from sudden aggression from hostile nations. They are not primarily purchased for personal protection from crime. Any civilian caught armed without a permit for a weapon is subject to an extensive jail term, and sale of ammunition is strictly regulated.



MIKE KEZA—LIAISON

officials. Law-abiding citizens, in turn, feel they must arm themselves against city robbers and rural bandits.

SINGAPORE—Citizens are strongly discouraged from owning a gun. A decade or more term in prison can be meted out for unlawfully having arms or ammunition. There is a life term for carrying a gun while committing a crime; a death sentence if convicted of using a gun in a crime.

MALAYSIA—Illegal possession of firearms carries a death sentence.

ISRAEL—Israelis feel

TANZANIA—Police deny permission for anyone to own a gun without giving strong reasons. Said one police official: "This is not the United States. We don't think that everyone has the right to have a gun."

JAPAN—This crowded country has one of the strictest arms regulations anywhere. No one may possess handguns except police, military personnel, a few government officials and Japanese Olympic marksmen. Hunting rifles, shotguns and air guns are licensed by government agencies. No one less than

18 can possess a hunting weapon, nor can psychopaths, former convicts, racketeers or drifters.

Most citizens in Japanese cities, even Tokyo, feel relatively safe from violent crime and don't feel a need for self-protection. Factors that have worked to make the country relatively low on crime are high racial uniformity and the relatively close-knit Japanese home. Children are taught to fear bringing personal shame upon family and name by criminal acts. School and company traditions also teach great respect for legal and government institutions and police.

Japanese policemen regularly patrol their neighborhood beat on foot or on bicycle. Their high visibility helps deter crime. And Japanese are willing to cooperate with law enforcement officers. Japanese policemen try to visit every residence twice a year to renew contacts with longtime inhabitants or meet newcomers for the first time. Local block groups also stay aware of residents in their areas and routinely report to police any suspicious activity in their area. Still, police report rising crime as modern permissive values, mainly flowing from the United States, weaken old social and family values.

SOVIET UNION—Soviet law provides tough penalties for illegal actions involving firearms, setting prison terms up to five years for anyone who carries, keeps, makes or supplies firearms without a police permit. Hunting rifles must be registered with authorities. When at home, owners must keep such weapons taken apart and locked up. In rural areas these regulations on private guns often go unobserved.

safety and security of everyone.

Today, many criminals do not believe they will be caught or severely punished for their acts. They not only do not fear God, but they do not fear or respect the human-instituted laws of their own society. Many lawbreakers have friends or parents who condone or cover up for their crimes.

Many don't fear to break laws against criminal behavior because law enforcement systems have become so enfeebled that criminals feel they can beat the courts or get off lightly if they are caught.

Notice God's instruction in ancient Israel for cases where one stole another person's property. It was not, as is frequent today, a small fine, a prison sentence or plea bargaining. Instead, depending on the circumstances, the offender was to work to restore to the owner *severalfold* the value or quantity of goods he stole (Exodus 22). Under that administration it paid to earn, not steal, what one wanted.

And if an individual attacked another person in a fit of rage and injured him with a weapon or fists, the offender "shall pay for the loss of [the victim's] time, and shall cause him to be thoroughly healed"—that is, the offender had to pay the victim's health recovery costs (Ex. 21:18-19, AV).

And in such a community where godly living and deep respect of law is the rule, criminals would soon have no place to hide. No one would protect them or cover up for them. Organized crime couldn't gain a toehold and make profits. Citizens and government would work hand in hand to swiftly deal with lawbreakers.

Crime and violence soar in society when individuals are willing to tolerate permissive values or violence in themselves or others. It soars when governments and criminal justice systems become corrupt and permissive.

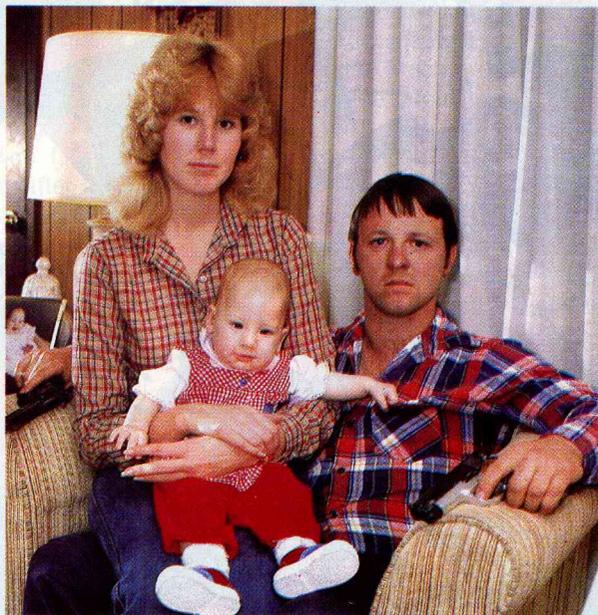
"Because the sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil"

(Eccl. 8:11, RAV).

The apostle Paul taught Christians that though the nations do not live under God's government, God has ordained human government for this age as the constituted authority against criminals and lawbreakers.

The major reasons crime soars and humans lose trust in government are that governments often are prevented from swiftly punishing criminal behavior, or authorities become corrupt or oppress law-abiding citizens.

Ancient Israel repeatedly disobeyed God's laws. The Scriptures record the tragic social and national results. More and more nations are reaping the same consequences.



RANDY TAYLOR—SYGMA

Your Protection?

Most of mankind today live the way they think is right. They make their own laws. Society has all kinds of ideas of how people should cope with crime.

Millions take up guns and other destructive weapons for self-defense because that is the only source of protection they believe they can have confidence in.

But what defense against personal attacks of crime and violence does a person have who fears and obeys God?

Did Christ teach those who would obey him to take into their own hands the weapons to "blow others away" in a blaze of gunfire?

Christ said, "And just as you want men to do to you, you also do to them likewise" (Luke 6:31).

Many assume the Christianity that Christ preached makes Christians defenseless in a world filled with crime and violence. They totally fail to grasp the divine help, blessings and protection God can heap on those who obey God and trust him in times of trouble.

Even those who profess to be Christians often scoff at the idea of divine protection. They practice a religion "having a form of godliness but denying its power" (II Tim. 3:5).

But God is real! His *power* to intervene on behalf of those who fear and obey him is *real!*

Christ recognized that we live in a world threatened daily by the possibility of crime and violence. He lived in a world like that. So did the early apostles and Christians whom he commanded to pray daily, "Deliver us from evil" (Matt. 6:13, AV).

Can God deliver those who ask for his daily care and protection? "... the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment," answers the apostle in II Peter 2:9 (RAV).

God's power to intervene on our behalf is not limited—except by the quality of one's faith and obedience.

"And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight" (I John 3:22, RAV).

Please do not misunderstand! God expects us to be wise and avoid the potential for crime and evil whenever possible. Often it's only a matter of using common sense and of staying out of trouble-ridden areas. Our free booklet *Crime Can Be Stopped . . . Here's How* explains how to reduce your chances of becoming a victim of criminal activity.

Are you doing your part? Do you have God's special help and protection? Are you doing what is pleasing in his sight? □

"THE WORLD TOMORROW" RADIO AND TV LOGS

Herbert W. Armstrong analyzes today's news, with the prophecies of *The World Tomorrow*

TELEVISION LOG

Listed by state or province are the station's call letters, location, channel number and time when program is aired.

U.S.

ALABAMA

WBRC, Birmingham — 6, 6:30 a.m., Sun.
WOWL, Florence — 15, 7:30 a.m., Sun.
WHNT, Huntsville — 11, 7:30 a.m., Sun.
WCOV, Montgomery — 20, 10:30 a.m., Sun.

ALASKA

KTVA, Anchorage — 11, 6:30 a.m., Sun.
KTVF, Fairbanks — 11, 6:30 a.m., Sun.

ARIZONA

KNAZ, Flagstaff — 2, 9:00 a.m., Sun.
KTVK, Phoenix — 3, 7:00 a.m., Sun.
KVOA, Tucson — 4, 9:00 a.m., Sun.

ARKANSAS

KTVE, El Dorado — 10, 7:00 a.m., Sun.
KFPW, Ft. Smith — 40, 10:30 a.m., Sun.
KARK, Little Rock — 4, 10:00 a.m., Sun.

CALIFORNIA

KBAK, Bakersfield — 29, 9:00 a.m., Sun.
KJEO, Fresno — 47, 7:30 a.m., Sun.
KHJ, Los Angeles — 9, 8:30 p.m., Sun.
KTTV, Los Angeles — 11, 9:30 a.m., Sun.
KTVU, Oakland — 2, 7:30 a.m., Sat.
KQVR, Sacramento — 13, 7:30 a.m., Sun.
KSBW, Salinas — 8, 7:30 a.m., Sun.
KCST, San Diego — 39, 7:30 a.m., Sun.
KSBY, San Luis Obispo — 6, 8:30 a.m., Sun.

COLORADO

KKTU, Colorado Spgs. — 11, 6:30 a.m., Sun.
KOA, Denver — 4, 7:00 a.m., Sun.
KTVS, Sterling — 3, 10:00 a.m., Sun.

CONNECTICUT

WVIT, W. Hartford — 30, 7:00 a.m., Sun.

DISTRICT OF COLUMBIA

WTTG, Washington — 5, 6:30 a.m., Sun.

FLORIDA

WBBH, Ft. Myers — 20, 9:30 a.m., Sun.
WTLV, Jacksonville — 12, 9:30 a.m., Sun.
WTVJ, Miami — 4, 9:30 a.m., Sun.
WEAR, Pensacola — 3, 12:30 noon, Sun.
WECA, Tallahassee — 27, 8:00 a.m., Sun.
WXFL, Tampa — 8, 9:00 a.m., Sun.
WESH, Winter Park — 2, 9:00 a.m., Sun.

GEORGIA

WTSG, Albany — 31, 8:00 a.m., Sun.
WATL, Atlanta — 36, 7:30 a.m., Sun.
WTBS, Atlanta — 17, 7:05 a.m., Sun.
WAGT, Augusta — 26, 10:30 a.m., Sun.
WRBL, Columbus — 3, 8:30 a.m., Sun.
WMAZ, Macon — 13, 8:00 a.m., Sun.
WTOG, Savannah — 11, 10:30 a.m., Sun.
WVGA, Valdosta — 44, 10:30 a.m., Sun.

HAWAII

KIKU, Honolulu — 13, 9:30 a.m., Sun.

IDAHO

KBCI, Boise — 2, 10:00 a.m. Sun.

ILLINOIS

WICD, Champaign — 15, 6:30 a.m., Sun.
WCIU, Chicago — 26, 10:30 p.m., Sat.
WFLD, Chicago — 32, 7:00 a.m., Sun.
WGN, Chicago — 9, 7:30 a.m., Sat.
WSIL, Harrisburg — 3, 9:30 a.m., Sun.
WQAD, Moline — 8, 8:30 a.m., Sun.
WEEK, Peoria — 25, 6:30 a.m., Sun.
KHQA, Quincy — 7, 8:30 a.m., Sun.

WQRF, Rockford — 39, 7:30 a.m., Sun.
WICS, Springfield — 20, 6:30 a.m., Sun.

INDIANA

WTVW, Evansville — 7, 7:00 a.m., Sun.
WKJG, Ft. Wayne — 33, 9:30 a.m., Sun.
WTHR, Indianapolis — 13, 8:30 a.m., Sun.
WSBT, South Bend — 22, 10:00 a.m., Sun.

IOWA

WOI, Des Moines — 5, 10:00 a.m., Sun.
KIMT, Mason City — 3, 10:00 a.m., Sun.
KWWL, Waterloo — 7, 10:00 a.m., Sun.

KANSAS

KSNG, Garden City — 11, 7:00 a.m., Sun.
KSNC, Great Bend — 2, 7:00 a.m., Sun.
KCMO, Kansas City — 5, 9:30 a.m., Sun.
KSNW, Wichita — 3, 7:00 a.m., Sun.

KENTUCKY

WLEX, Lexington — 18, 9:30 a.m., Sun.
WDRB, Louisville — 41, 10:00 a.m., Sun.

LOUISIANA

WAFB, Baton Rouge — 9, 11:30 p.m., Sat.
KATC, Lafayette — 3, 8:30 a.m., Sun.
WWL, New Orleans — 4, 7:00 a.m., Sun.
KTAL, Shreveport — 6, 10:00 a.m., Sun.

MAINE

WVII, Bangor — 7, 10:30 a.m., Sun.
WGAN, Portland — 13, 7:30 a.m., Sun.

MARYLAND

WBFF, Baltimore — 45, 10:30 a.m., Sun.
WHAG, Hagerstown — 25, 7:30 a.m., Sat.

MASSACHUSETTS

WCDC, Adams — 19, 8:30 a.m., Sun.
WSBK, Boston — 38, 9:30 a.m., Sun.
WGBB, Springfield — 40, 9:00 a.m., Sun.
WSMW, Worcester — 27, 9:30 a.m., Sun.

MICHIGAN

WTOM, Cheboygan — 4, 11:30 a.m., Sun.
WJRT, Flint — 12, 8:30 a.m., Sun.
WZZM, Grand Rapids — 13, 12:00 noon, Sun.
WILX, Lansing — 10, 10:30 a.m., Sun.
WJBK, Southfield — 2, 7:00 a.m., Sun.
WPBN, Traverse City — 7, 11:30 a.m., Sun.

MINNESOTA

KDLH, Duluth — 3, 10:00 a.m., Sun.
KMSP, Minneapolis — 9, 7:00 a.m., Sat.
WCCO-Cable, Minneapolis — 41, 10:00 a.m., Sun.
KSTP, St. Paul — 5, 7:00 a.m., Sun.

MISSISSIPPI

WAPT, Jackson — 16, 7:00 a.m., Sun.

MISSOURI

KRCG, Jefferson City — 13, 10:30 a.m., Sun.
KODE, Joplin — 12, 7:30 a.m., Sun.
KPOB, Poplar Bluff — 15, 9:30 a.m., Sun.
KOLR, Springfield — 10, 10:00 a.m., Sun.
KDNL, St. Louis — 30, 9:30 a.m., Sun.

NEBRASKA

KCNA, Albion — 8, 8:00 a.m., Sun.
KWNB, Hayes Center — 6, 8:00 a.m., Sun.
KHGI, Kearney — 13, 8:00 a.m., Sun.
KSNK, Mc Cook — 8, 7:00 a.m., Sun.
KMTV, Omaha — 3, 7:00 a.m., Sun.
KDUH, Scottsbluff — 4, 8:00 a.m., Sun.
KSTF, Scottsbluff — 10, 10:00 a.m., Sun.
KSNB, Superior — 4, 8:00 a.m., Sun.

NEVADA

KLAS, Las Vegas — 8, 8:30 a.m., Sun.
KCRL, Reno — 4, 8:00 a.m., Sun.

NEW HAMPSHIRE

WMUR, Manchester — 9, 10:30 a.m., Sun.

NEW MEXICO

KGGM, Albuquerque — 13, 6:30 a.m., Sun.
KSWs, Roswell — 8, 9:30 a.m., Sun.

NEW YORK

WTEN, Albany — 10, 8:30 a.m., Sun.
WBNG, Binghamton — 12, 11:00 a.m., Sun.
WGR, Buffalo — 2, 8:30 a.m., Sun.
WENY, Elmira — 36, 9:30 a.m., Sun.
WNEW, New York — 5, 7:00 a.m., Sat.
WOR, New York — 9, 9:30 p.m., Sun.
WOKR, Rochester — 13, 9:30 a.m., Sun.
WIXT, Syracuse — 9, 6:30 a.m., Sun.

NORTH CAROLINA

WPCQ, Charlotte — 36, 8:00 a.m., Sun.
WRAL, Raleigh — 5, 7:00 a.m., Sun.
WITN, Washington — 7, 11:30 a.m., Sun.
WWAY, Wilmington — 3, 9:30 a.m., Sun.
WXII, Winston-Salem — 12, 10:30 a.m., Sun.

NORTH DAKOTA

WDAZ, Devil's Lake — 8, 10:00 a.m., Sun.
WDAY, Fargo — 6, 10:00 a.m., Sun.

OHIO

WAKR, Akron — 23, 11:15 p.m., Sun.
WLWT, Cincinnati — 5, 11:00 a.m., Sun.
WUAB, Cleveland — 43, 9:00 a.m., Sun.
WTVN, Columbus — 6, 6:30 a.m., Sun.
WDTN, Dayton — 2, 7:00 a.m., Sun.
WDHO, Toledo — 24, 9:00 a.m., Sun.
WYTV, Youngstown — 33, 11:00 a.m., Sun.

OKLAHOMA

KTEN, Ada — 10, 10:00 a.m., Sun.
KOKH, Oklahoma City — 25, 8:00 a.m., Sun.
KOKI, Tulsa — 23, 11:00 p.m., Sun.

OREGON

KOIN, Portland — 6, 6:30 a.m., Sun.
KMTR, Springfield — 16, 7:30 a.m., Sun.

PENNSYLVANIA

WTAJ, Altoona — 10, 11:30 a.m., Sun.
WSEE, Erie — 35, 10:30 a.m., Sun.
WLYH, Lebanon — 15, 8:00 a.m., Sun.
WPHL, Philadelphia — 17, 7:30 a.m., Sun.
WPTX, Pittsburgh — 11, 8:00 a.m., Sun.
WNEP, Wilkes Barre — 16, 8:30 a.m., Sun.

RHODE ISLAND

WPRI, Providence — 12, 11:30 a.m., Sun.

SOUTH CAROLINA

WCBT, Charleston — 2, 10:00 a.m., Sun.
WIS, Columbia — 10, 7:30 a.m., Sun.
WPDE, Florence — 15, 10:00 a.m., Sun.
WFBC, Greenville — 4, 10:30 a.m., Sun.

SOUTH DAKOTA

KHSD, Lead — 11, 8:00 a.m., Sun.
KOTA, Rapid City — 3, 8:00 a.m., Sun.
KDLT, Sioux Falls — 5, 9:30 a.m., Sun.

TENNESSEE

WDEF, Chattanooga — 12, 10:30 a.m., Sun.
WKPT, Kingsport — 19, 11:30 a.m., Sun.
WTVK, Knoxville — 26, 9:30 a.m., Sun.
WPTY, Memphis — 24, 9:30 p.m., Sun.
WNGE, Nashville — 2, 7:00 a.m., Sun.

TEXAS

KAMR, Amarillo — 4, 9:00 a.m., Sun.
KTXA, Arlington — 21, 7:00 a.m., Sun.
KTVV, Austin — 36, 9:30 a.m., Sun.
KPRC, Houston — 2, 7:00 a.m., Sun.
KCBD, Lubbock — 11, 9:30 a.m., Sun.
KTRE, Lufkin — 9, 6:30 a.m., Sun.
KJAC, Port Arthur — 4, 10:00 a.m., Sun.
KENS, San Antonio — 5, 7:00 a.m., Sun.
KLTU, Tyler — 7, 6:30 a.m., Sun.
KFDX, Wichita Falls — 3, 7:00 a.m., Sun.

UTAH**KUTV, Salt Lake** — 2, 9:00 a.m., Sun.**VERMONT****WVNY, Burlington** — 22, 10:00 a.m., Sun.**VIRGINIA****WVIR, Charlottesville** — 29, 10:00 a.m., Sun.**WVEC, Norfolk** — 13, 10:00 a.m., Sun.**WXEX, Richmond** — 8, 10:30 a.m., Sun.**WSLS, Roanoke** — 10, 7:00 a.m., Sun.**WASHINGTON****KNDU, Richland** — 25, 7:30 a.m., Sun.**KIRO, Seattle** — 7, 7:00 a.m., Sun.**KXLY, Spokane** — 4, 11:00 a.m., Sun.**KCPQ, Tacoma** — 13, 9:30 a.m., Sun.**KNDU, Yakima** — 23, 7:30 a.m., Sun.**WEST VIRGINIA****WOWK, Huntington** — 13, 9:00 a.m., Sun.**WISCONSIN****WOOW, Eau Claire** — 18, 6:30 a.m., Sun.**WLUK, Green Bay** — 11, 6:30 a.m., Sun.**WXOW, La Crosse** — 19, 6:30 a.m., Sun.**WKOW, Madison** — 27, 6:30 a.m., Sun.**WCIU, Milwaukee** — 55, 10:30 p.m., Sat.**WITI, Milwaukee** — 6, 10:30 a.m., Sun.**WAOW, Wausau** — 9, 6:30 a.m., Sun.**WYOMING****KCWY, Casper** — 14, 9:00 a.m., Sun.**KYCU, Cheyenne** — 5, 10:00 a.m., Sun.**KSGW, Sheridan** — 12, 8:00 a.m., Sun.**CANADA****BRITISH COLUMBIA****CJCD-TV, Dawson Creek** — 5, 11:30 a.m., Sat.**CFJC, Kamloops** — 4, 9:00 a.m., Sat.**CKPG, Prince George** — 2, 10:00 a.m., Sat.**CFTK, Terrace-Kitimat** — 3, 10:00 a.m., Sat.**CHAN, Vancouver** — 8, 10:30 a.m., Sun.**CHEK, Vancouver-Victoria** — 6, 7:30 a.m., Sat.**CHEK, Victoria** — 12, 7:30 a.m., Sat.**ALBERTA****CHAT, Medicine Hat** — 6, 11:00 a.m., Sun.**CKRD, Red Deer** — 6, 10:00 a.m., Sun.**KXLY, Spokane** — 4, 11 a.m., Sun.**SASKATCHEWAN****CKSA, Lloydminster** — 2, 9:30 a.m., Sun.**CKTV, Regina** — 12, 9:30 a.m., Sun.**CFQC, Saskatoon** — 8, 10:00 a.m., Sun.**CJFB, Swift Current** — 5, 10:30 a.m., Sat.**CKOS, Yorkton** — 5, 11:34 a.m., Sun.**MANITOBA****CKX, Brandon** — 5, 10:00 a.m., Sun.**CKND, Winnipeg** — 9, 7:00 a.m., Sun.**ONTARIO****CKVR, Barrie** — 3, 11:30 a.m., Sun.**WGR, Buffalo** — 2, 8:30 a.m., Sun.**CKNC, North Bay** — 9, 10:30 a.m., Sun.**CJOH, Ottawa** — 4, 10:30 a.m., Sun.**CJIC, Sault Ste. Marie** — 13, 11:30 a.m., Sat.**GLOBAL, Southern Ontario** — 8:30 a.m., Sat.; 9:00 a.m., Sun.**CICI, Sudbury** — 5, 10:30 a.m., Sun.**CKPR, Thunder Bay** — 2, 10:30 a.m., Sun.**CFCL, Timmins** — 6, 10:30 a.m., Sun.**CKNX, Wingham** — 8, 12:00 noon, Sun.**QUEBEC****CFCF, Montreal** — 12, 7:00 a.m., Sun.**ATLANTIC CANADA****WV11, Bangor** — 7, 10:30 a.m., Sun.**CJCH, Halifax, N.S.** — 5, 11:30 a.m., Sun.**CKCW, Moncton, N.B.** — 2, 11:30 a.m., Sun.**CHSJ, St. John, N.B.** — 4, 12:00 noon, Sun.**CKLT, St. John, N.B.** — 9, 11:30 a.m., Sun.**CJON, St. John's, NFLD.** — 6, 10:30 a.m., Sun.**CJCB, Sydney, N.S.** — 4, 11:30 a.m., Sun.**AUSTRALIA****A.C.T.****CTC7, Canberra** — 7:30 a.m., every second Sun.**NEW SOUTH WALES****AMV4, Albury** — 9:50 a.m., Sun.**CTC 10, Cooma** — 7:30 a.m., every second Sun.**CTC 10, Goulburn** — 7:30 a.m., every second Sun.**TEN 10, Sydney** — 6:30 a.m., Sun.**NORTHERN TERRITORY****NTD8, Darwin** — 10:00 a.m., Sun.**QUEENSLAND****QTQ9, Brisbane** — 6:00 a.m., Wed.**DDQ10, Darling Downs** — 11:30 a.m., Sun.**DDQ5, Toowoomba** — 11:30 a.m., Sun.**SDQ4, Warwick** — 11:30 a.m., Sun.**SOUTH AUSTRALIA****SAS10, Adelaide** — 8:00 a.m., Sun.**TASMANIA****TVT6, Hobart** — 9:30 a.m., Sun.**TNT9, Launceston** — 9:00 a.m., Sun.**TVT8, Queenstown** — 9:30 a.m., Sun.**TNT6, Stanley** — 9:00 a.m., Sun.**TNT10, Waratah** — 9:00 a.m., Sun.**TVT10, Zeehan** — 9:30 a.m., Sun.**VICTORIA****BTV6, Ballarat** — 8:00 a.m., Sun.**BTV11, Portland** — 8:00 a.m., Sun.**GMV10, Seymour** — 8:00 a.m., Sun.**GMV6, Shepparton** — 8:00 a.m., Sun.**BTV9, Warrambol** — 8:00 a.m., Sun.**WESTERN AUSTRALIA****GSW9, Albany** — 11:30 a.m., Sun.**BTW3, Bunbury** — 11:30 a.m., Sun.**VEW8, Kalgoorlie** — 5:00 p.m., Sun.**STW9, Perth** — 6:30 a.m., Sun.**PHILIPPINES****LUZON****Antique** — RPN Chan. 6, 7:30 a.m., Sat.**Bacolod** — RPN Chan. 8, 7:30 a.m., Sat.**Bagacay** — RPN Chan. 4, 7:30 a.m., Sat.**Baguio** — RPN Chan. 12, 7:30 a.m., Sat.**Bayombong** — RPN Chan. 7, 7:30 a.m., Sat.**Butuan** — RPN Chan. 12, 7:30 a.m., Sat.**Cagayan de Oro** — RPN Chan. 5, 7:30 a.m., Sat.**— GMA Chan. 12, 9:30 a.m., Sat. and Sun.****Cebu** — RPN Chan. 9, 7:30 a.m., Sat.;**— GMA Chan. 7, 8:30 a.m., Sat.; 9:00 a.m., Sun.****Cotabato** — RPN Chan. 9, 7:30 a.m., Sat.**Davao** — RPN Chan. 4, 7:30 a.m., Sat.;**— GMA Chan. 7, 9:30 a.m., Sat. and Sun.****Dumaguete** — RPN Chan. 5, 7:30 a.m., Sat.**Iligan** — GMA Chan. 2, 9:30 a.m., Sat. and Sun.**Jolo** — RPN Chan. 9, 7:30 a.m., Sat.**Legazpi** — RPN Chan. 2, 7:30 a.m., Sat.;**— GMA Chan. 12, 9:30 a.m., Sat. and Sun.****Marbel** — RPN Chan. 9, 7:30 a.m., Sat.**Metro-Manila** — RPN Chan. 9, 7:30 a.m., Sat.**— GMA Chan. 7, 8:30 a.m. Sat.; 9:30 a.m. Sun.****Oroquieta** — RPN Chan. 13, 7:30 a.m., Sat.**Ozamis** — RPN Chan. 13, 7:30 a.m., Sat.**Pagadian** — RPN Chan. 9, 7:30 a.m., Sat.**Palawan** — RPN Chan. 5, 7:30 a.m., Sat.**Surigao** — RPN Chan. 13, 7:30 a.m., Sat.**Tacloban** — RPN Chan. 5, 7:30 a.m., Sat.**Zamboanga** — RPN Chan. 9, 7:30 a.m., Sat.**Zamboanga** — GMA Chan. 3, 8:30 a.m., Sat.; 8:00 a.m., Sun.**MINDANAO****Butuan** — RPN Chan. 12, 7:30 a.m., Sat.**Cagayan de Oro** — GMA Chan. 12, 10:30 a.m., Sun.**Cagayan de Oro** — RPN Chan. 5, 7:30 a.m., Sat.**Cotabato** — RPN Chan. 9, 7:30 a.m., Sat.**Davao** — GMA Chan. 7, 10:30 a.m., Sun.**Davao** — RPN Chan. 4, 7:30 a.m., Sat.**Iligan** — GMA Chan. 2, 10:30 a.m., Sun.**Jolo** — RPN Chan. 9, 7:30 a.m., Sat.**Marbel** — RPN Chan. 9, 7:30 a.m., Sat.**Oroquieta** — RPN Chan. 13, 7:30 a.m., Sat.**Ozamis** — RPN Chan. 13, 7:30 a.m., Sat.**Pagadian** — RPN Chan. 9, 7:30 a.m., Sat.**Surigao** — RPN Chan. 13, 7:30 a.m., Sat.**Zamboanga** — GMA Chan. 3, 8:00 a.m., Sun.**Zamboanga** — RPN Chan. 9, 7:30 a.m., Sat.**VISAYAS****Antique** — RPN Chan. 6, 7:30 a.m., Sat.**Bacolod** — RPN Chan. 8, 7:30 a.m., Sat.**Bagacay** — RPN Chan. 4, 7:30 a.m., Sat.**Cebu** — GMA Chan. 7, 9:00 a.m., Sun.**Cebu** — RPN Chan. 9, 7:30 a.m., Sat.**Dumaguete** — RPN Chan. 5, 7:30 a.m., Sat.**Tacloban** — RPN Chan. 5, 7:30 a.m. Sat.**OTHER AREAS****Bermuda, ZFB-TV (Eng) Hamilton** — 8, 7:30 p.m., Wed.**Bahamas, ZNS-TV, Nausau** — 13, 2:00 p.m., Sun.**Jamaica, JBC-TV, Kingston** — 11, 9:30 a.m., Sun.**Virgin Is., (U.S.A.) WSVI, Christiansted, St. Croix****— Ch 8, 7:00 a.m., Sun.****Central America, TVTV, Belize** — Ch 7, 9:00 a.m., Sun.**Guam, KUAM, Agana** 8, 9:30 a.m., Sun.**Luxembourg, RTL Radio/Television** 11:05 p.m. Fri.**Monaco, TMC, Monte-Carlo** — 10, 5:15 p.m., Sun.**Puerto Rico** — San Juan Cable TV (carries WGN, Chicago and WOR, New York)**Sri Lanka Television** — both channels, 9:00 p.m., Sun.**See next issue for radio log**

EUROPE'S FATE

(Continued from page 4)

in West Germany. A far greater number can be expected now, observers feel.

Other political analysts believe that the Social Democratic Party, stripped of the conservative leadership once provided by former Chancellor Schmidt, will continue to move further to the left. "Mr. Vogel has made it clear," maintains *The Wall Street Journal* of March 8, 1983, "the SPD will stay no more than half a step to the right of the Greens."

(Bavarian Premier Franz Josef Strauss, incidentally, has referred to the Greens as being little but Moscow's cat's-paw inside West Germany, a charge the Greens vehemently reject. The Green party, Dr. Strauss says, is like a tomato: It starts out green—but ends up red.)

December—and Beyond

Over the short run, the most crucial time ahead is the last month of 1983. Most Germans sincerely hope that progress will be made before then in negotiations between U.S. and Soviet representatives regarding the so-called Euromissiles. But if not, the first elements of the new NATO weapons will be due for deployment.

Antimissile forces strenuously opposed to deployment will test West German democracy—so vitally displayed in March—to its limits. Already there have been private warnings from some quarters of the government regarding "disallowable activities" by antinuclear protestors.

Peace protestors in other NATO countries scheduled for the cruise missiles, such as Britain and the Netherlands, will also step up activities. In Holland they may succeed in blocking installation.

Pressure from all sides on the Kohl government to at least postpone the fateful D-day (D for deployment) in December will increase enormously.

End of the Alliance?

Over the long term, experts on both sides of the Atlantic are viewing with alarm the grave impact upon the Atlantic alliance should a united NATO front be breached.

"If Moscow can stop the NATO plan," says French foreign relations expert Pierre Lellouche, writing in

NATO as an effective alliance.

Such a development would directly play into the hands of influential circles in America who advocate a drastic withdrawal of U.S. forces in Europe. These parties would prefer to institute what they call a global "all compass" strategic policy for the United States. Under this reasoning, America's preeminent postwar ties to Europe would be drastically downgraded.

French Fears About Germany

France is the nation most deeply concerned about trends in Europe today. First of all the French see Western Europe as a whole slowly drifting under Soviet domination, with the protective shield of America eventually withdrawn.

Second, Paris foresees the possibility of a reunified Germany, also under Soviet influence. The Green movement in Germany, for example, advocates a neutralized, "nuclear free," and if possible, unified German nation in the heart of Europe.

The French know that the key to German

reunification lies in Moscow's hands. What if the Soviets offer reunification in exchange for German neutrality?

These fears were aptly expressed by President Mitterrand in his speech before the Bundestag. The *New York Times* of January 24 reported on Mr. Mitterrand's Bundestag address in this manner:

"Although he never used the word *neutralism*, Mr. Mitterrand attacked 'all those who would bet on decoupling' and said they were the people who risked creating an imbalance of forces that would threaten peace."

Here was, continued the *Times* report: "a Western chief of state . . . saying that there is a struggle going on for the future of Europe, and . . . that the question of maintaining West Germany's



U.S. Vice-President George Bush welcomed by Chancellor Helmut Kohl to Bonn earlier this year. Mr. Bush urged NATO allies to hold firm to 1979 decision regarding intermediate-range nuclear missiles.

the January 24, 1983, international edition of *Newsweek*, "it will have demonstrated that it can reverse a NATO military decision and that it now has more influence over Western Europe than the United States has.

"This would signal a fundamental shift in the postwar security arrangements on the Continent."

Policy framers in West Germany's Social Democratic Party, for example, have openly called for a "security arrangement" with the East to supplement or replace the 34-year-old NATO pact.

In the United States, a top State Department official, Under-Secretary of State Lawrence Eagleburger, added that any retreat from its decision to deploy nuclear weapons in Western Europe this year would be "the beginning of the end" of

involvement in the West is now a serious one, and the key stake in the outcome of the missiles issue."

The French, moreover, realize their much smaller independent nuclear force is almost worthless in face of Soviet might, should Germany and the rest of Europe be "neutralized" and the Americans go home.

As international relations expert Mario Rossi wrote in the February 2 *Christian Science Monitor*:

"Because Moscow has reasons to fear the U.S. and the U.S. only, France would consider the lack of an American commitment to the defense of Europe an incalculable and irreparable disaster."

Satellite—or Third Force?

Thus, as "D-day" approaches, we can expect an unprecedented flurry of activity throughout Western Europe, and especially the Federal Republic.

West Germany, because of its pivotal position at the center of a divided Europe, simply cannot exist in a geopolitical vacuum.

Some of West Germany's younger citizens sincerely wish it could be otherwise. They would like to see their country return to a pre-industrial "green" society free of the cares and anxieties of neighbors all around.

Reality, however, dictates that this simply cannot be. Western Europe, with Germany at its core, may eventually be confronted with two choices: Either it will become a new satellite region of the Soviet Union—or unitedly, after America's exit, it will be forced to create a multinational nuclear "third force" of its own to protect its "Christian civilization" from the East.

Bible prophecy, which foretells of a final end-time resurrection of the Roman Empire, clearly indicates the latter alternative.

Franz Josef Strauss, who many believe is still a powerful voice to be heard from in the stormy days ahead, said ten years ago:

"We must achieve, we must bring about and we must realize West European unity before the Soviet vision of tomorrow becomes a reality." □

Personal from...

(Continued from page 1)

desirable. They just don't want to obey that which would cause it! They want to be right, but they don't want to do right.

Christ came to call people to repent. Repent of what? Repent of causing unhappiness, strife, war and pain—and then to receive the gift of the Holy Spirit.

And what kind of results will the Spirit of God produce in you?

I'll tell you first what it won't produce. It won't produce the morbid, unhappy, painful, gloomy life that many think is the Christian life. Let the Bible tell you what "fruit" it will produce in you. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23).

Look at that more closely: "the fruit of the Spirit"—this is the Spirit of God. This is the Holy Spirit that God imparts only to those who have repented—that is, turned from that which has caused unhappiness, morbid gloom, discouragement, frustration, emptiness. On the contrary, that fruit of the Spirit is first of all LOVE. And the second fruit is JOY! Joy is happiness, brimful and running over. That doesn't sound like an unhappy, empty, gloomy life, does it? And God's Spirit is not static. It flows. It flows spontaneously from God into and through you, and out from you, making still others happy and joyful.

The very first result produced in your life by God's Spirit is love. Love is a righteous love of and for others. It will mean your face is beaming. It's an outgoing concern for the good and welfare of others. It will mean that you are really giving out—that you are radiant and happy. And love *results in joy*—that's the second of these fruits. The third is PEACE. Instead of an attitude of hostility, instead of going around quarreling, being resentful and bitter, angry, and arguing, you'll be in an attitude of peace—peace in your mind and with your neighbor and with your God.

Next comes *longsuffering*. That means patience. How much has

impatience made you unhappy? Probably impatience makes more people unhappy than almost anything else! If you can really come to have patience, you'll be acquiring one of the things that will allow you to be happy and make life worth living.

Then next is *gentleness*. That makes others happy and automatically adds to your happiness. And then *goodness* and *faith*! Faith is confidence—not self-confidence, but reliance on the supreme power. It means that the supreme power of God is working for you. It means reassurance. It means assured hope instead of doubt, fear, discouragement.

Now this is not to say that there are never troubles in the Christian life. Far from it. There will be persecutions. Jesus Christ was persecuted. He said, "If they have persecuted me, they will persecute you." That comes from without. But unhappiness is something that springs from within. Happiness is a state of mind; happiness is within. And the person who does have this inward peace—this joy, this patience and love, and absence of resentment and bitterness—isn't going to be anywhere near as disturbed and unhappy as when he didn't have them. You'll always face problems—but you'll have faith and God's help in solving them. But problems and tests of faith are good for us—the very building blocks of perfect spiritual character.

I know that the Bible says, "Many are the afflictions of the righteous," but the same scripture adds, "but the [Eternal] delivereth him out of them all" (Ps. 34:19).

It's true Jesus was "a man of sorrows, and acquainted with grief." It's true he suffered—he knew what suffering is. But his suffering and grief were not caused by pain others inflicted on him—not from resentment, or being hurt by others—but by his love for others. He suffered because they were bringing so much suffering on themselves. But he also was a man of boundless joy, and he said, "My joy I leave with you."

Yes, he said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). □

ISLAMIC EYES

(Continued from page 6)

dinals—nor a centralized world headquarters, such as the Vatican. The *ulemas*, *mullahs*, *mujtahids* or *ayatollahs*, as Islamic scholars and teachers are variously called, are the closest thing Moslems have to a religious clergy.

Way of Life

To see the world through Moslem eyes, it is necessary to understand that to the vast majority of Moslems, Islam is a *way of life*.

Many Westerners—to whom religion means merely attending church services for an hour or two on Sunday—simply cannot comprehend the all-pervasive nature of the Islamic faith in the lives of its followers. Most Westerners have long abandoned the challenge of actually *living* their professed faith.

Islam, however, is *central* to every aspect of a Moslem's life. It is far from a Friday-go-to-mosque kind of religion. The average Moslem takes the Koran seriously. He strives diligently to obey its precepts. Islam guides thought and action to a degree virtually without parallel in the West. Religion and life are *inseparable*.

Western visitors to Islamic countries often make the mistake of assuming that because many upper-class Moslems speak European languages, dress like Westerners and may have been educated in the West, that they also have adopted Western attitudes toward religion.

Not so.

The overwhelming majority of Moslems of *all* classes and stations diligently follow the precepts of their faith. They pray toward the holy city of Mecca five times each day. On Friday, Moslems observe a special day of public prayer in the mosque.

During the entire holy month of Ramadan, the ninth month of the Moslem year, Moslems refrain from food and drink from dawn ("as soon as you can discern a white thread from a black one") to dusk.

Moslems are also expected to

make a *hajj* or pilgrimage to sacred Mecca at least once in their lifetime, if financially and physically able. Almsgiving to the poor, aged and orphans is also an obligation to Moslems. An annual 2.5 percent *zakat* tax is levied against one's total assets.

In addition to these major directives, the Koran forbids the eating of pork, the drinking of alcohol and gambling. In more liberal Moslem circles, however, these particular observances are sometimes relaxed.

Church-State Union

But Islam is much more than a set of prescribed ritualistic observances. The Koran contains detailed secular as well as religious injunctions. It lays down standards for a wide range of personal, social, economic and political relationships, and both civil and criminal law. This makes it virtually impossible to confine Islam to spiritual matters alone.

In the Islamic world, separation of church and state is unknown. From its inception, Islam has been a state religion. No distinction is made between "God and Caesar," such as spelled out by Jesus in Matthew 22:21.

Of course, the Islamic revolutionary government in Iran is vastly different from the government in Saudi Arabia. This, in turn, is different from that of Egypt, or Pakistan or Libya. Moslem governments range from semifeudal monarchies to parliamentary democracies.

But regardless of these differences, there is no question among Moslems that religion and government are—and should be—*inseparable*.

Talk of a "secular Moslem country" is generally considered a contradiction in terms. The ultimate failure of the late shah's attempt to set up a Western-style state in Iran, minimizing the role of the mullahs, is attributed in part to this deep-seated Moslem view of the necessity of church-state union.

Moslems see government as a major vehicle for accomplishing good in this world. Much more than among professing Christians, whose hope often lies primarily in a

"next life," Moslems are committed to the monumental mission of taking history into their hands and fashioning it to what it ought to be.

The realization of good, Moslems believe, is possible *in this world*. They generally do not view this life as an ordeal laden with trials and sorrows through which the faithful must laboriously pass to achieve salvation in the "next world." Instead, the Koran lays out a social and legal order aimed at happiness, prosperity and well-being here and now.

This is not to say that Moslems do not believe in an afterlife as well. Punishment in hell or reward in paradise is vividly described in the Koran.

Eye for an Eye

One of the most publicized aspects of Moslem life is the strict Koranic code of justice, in force in increasing numbers of Moslem countries.

The *Sharia*, or Koranic canon law, has been condemned in the West as cruel and barbaric. The severity of Koranic punishment shocks most Westerners. For habitual thievery, the penalty may be the loss of a hand. For premarital sex, 100 lashes in public. For false accusation, 80 lashes.

Most Moslems, however, are little concerned with the objections of the West. The Koran sanctions the *Sharia* law, and that is sufficient. Moreover, Moslems daily read of the growing crime rate in permissive Western society. "How can the crime-ridden West criticize us?" they ask. Moslem countries have considerably lower crime rates than most Western countries.

The Islamic eye-for-an-eye *Sharia* law, they also note, is not much different from those civil and criminal laws of the Old Testament given by God to ancient Israel (see Exodus 21-23). Moslems also point out that in their countries, unlike in the "decadent" West, the *seriousness of sin* is still recognized and dealt with accordingly.

Another point must be recognized. Like many Westerners, many Moslems have themselves been horrified by the trials and executions that have taken place in Iran under the Khomeini regime.

They point out that those trials and executions are not a true reflection of Islam, but are instead associated with the political turmoil in that country.

Moslems also observe that the taking of hostages—especially diplomatic ones—is clearly forbidden by Islamic tradition. “I do not break treaties, nor do I make prisoners of envoys,” Mohammed once insisted. Many Moslems saw the Khomeini regime’s actions in this regard as an embarrassment and a demeaning of Islam before the world.

Actually, the Koran specifies strict limitations on the power of the Moslem religious courts. Accused persons are considered innocent until proven guilty. In addition, the standards of proof are so exacting that the severe punishments widely publicized in the West can rarely be carried out. In the case of adultery—punishable by death in some Moslem countries—four eyewitnesses are required for conviction.

“Modernization” or “Westernization”?

Another question often asked in the West is whether Islam can be successfully adapted to a modern technological society.

This question is almost always asked by non-Moslems. Moslems themselves do not see Islam as any barrier whatever to modern life. They believe that Islam fits all times and cultures. Moslems are often genuinely surprised that such a question should even be asked.

Let us look at this issue through Moslem eyes. No reading of the Koran could ever produce the notion that Islam is reactionary or tailored only to a primitive desert society. Development and change are not contrary to the spirit of Islam. In fact, the seeking of knowledge and the desirability of progress are heavily *stressed* in the Koran.

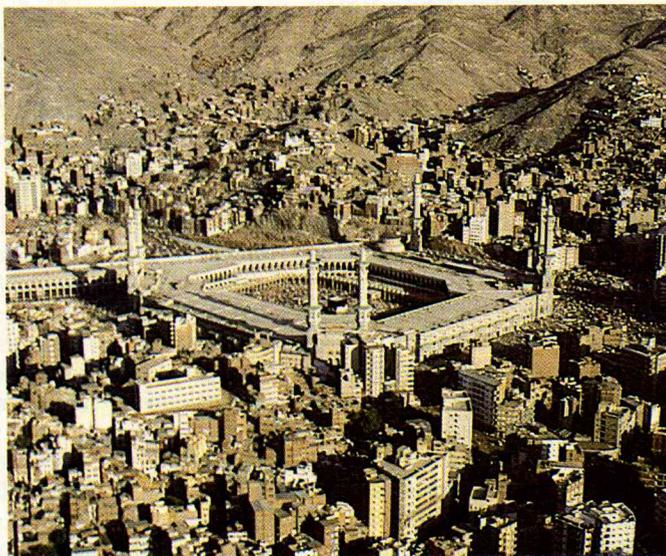
Why, then, the controversy over whether Islam can keep pace with modern times?

Islam itself does not oppose technology and industry. But many Moslems have come to recognize a danger in overemphasis on technology and on “progress” in the Western sense. As one Egyptian government official put it, “Islam is not against modernization. But when modernization aims at fulfilling only materialistic needs while disregarding moral matters, it always ends up breaking down the structure of society.”

Moslems contend that science and technology have undermined

ing resulted from the dizzying pace of modernization in the West.

As Saudi Arabia’s late King Khalid cautioned in an address to pilgrims at Mecca in 1979, “We Moslems, the more we hold fast to these eminent ideals, the better are our prospects to get up and bring the world under our control. On the other hand, the farther we veer away from our faith, the faster we succumb to factors of decay and start suffering from political and societal ills, and eventually fall an easy prey to the enemies of Islam. . . .”



THE GREAT MOSQUE AT MECCA, holiest of Moslem cities. Impressive in size and architecture, the mosque can accommodate 300,000 worshippers at one time.

Moslems Look at Communism

Just as Moslems are disillusioned with the materialism of the West, they likewise deplore the communist alternative.

It is not, however, the one-party, dictatorial nature of the communist state that they primarily object to. Many Moslem countries are essentially one-party states. (Moslems often ask, “How can there be other parties besides the party of the righteous?”)

It is the atheism of Marxism that they detest. It is no secret among Moslems that Islam has been suppressed in the

Soviet Union in the last half century.

“Who can be guilty of a greater wrong,” the Koran asks, “than one who forbids Allah’s name being glorified in His mosques and seeks to bring about their ruin?”

Moslem countries may cultivate relations with the Soviet Union with a view toward various material benefits such as arms aid. But they have no illusions when it comes to the philosophy and system of communism itself. Islamic states are overwhelmingly anticommunist.

Role of Women

Another sore point to Moslems is the West’s concept of the role of women in Islamic society. Many Westerners know, for example, that women in ultraorthodox Saudi Arabia do not drive cars. They also

faith in religion in the West. If wrongly applied, they fear it could do the same for faith in Allah.

Talk of Islam’s failure to adjust to modern times is usually based on Western definitions and concepts of “modernization” and “progress.” Moslems say that modernization does not have to mean Westernization and secularization. Some Moslems have commented, half-jokingly and half-seriously, that if the West represents the wave of the future, it is better to remain stuck in the past.

Most Moslems do not want to return to some sort of medieval Islamic configuration. They want progress, but they want to proceed cautiously, choosing what is suitable and rejecting what is harmful. This way they hope to avoid reaping the bitter fruits they see as hav-

know about the much-publicized veil and of the *chador*, the head-to-toe black garment worn by women in Iran.

What Moslems wish Westerners would also realize is that the traditions or customs in one Middle Eastern country are not necessarily representative of all Moslem women or necessarily a part of Islam.

As Islam spread from its birthplace in the Arabian Peninsula, the customs of conquered or converted peoples often became entwined with the practices laid down in the Koran. The *chador*, for example, is a traditional Iranian dress, not specifically required by the Koran. The Koran specifies only modesty, which can be interpreted in many ways. Many Iranian women actually prefer to wear the *chador*. The veil, too, is not specifically required by the Koran. It was introduced during the period of Ottoman Turkish domination of the Middle East, beginning in the 15th century A.D.—more than 800 years after Mohammed.

Increasing numbers of young women throughout the Middle East are donning the veil and covering themselves up with traditional floor-length robes—to the dismay of many of their progressive mothers who fought for freedom to wear short skirts. To many of these young women it represents a rejection of Western concepts of femininity and is not based on religion at all.

Mohammed actually advanced the status of women significantly, affording them greater honor than most societies of his time. "O men, respect women who have borne you," the Koran admonishes. Moslem women were given civil and property rights—a revolutionary step in the Arab world. Men, however, are still considered "a degree above" women.

Finally, the practice of polygamy has not been as general as is commonly thought by the West. Few

Moslems have more than one wife, despite the fact that the Koran allows four—if the husband can afford them and treat them without partiality.

Moslems Look at the Judeo-Christian World

It is important, too, to understand how Moslems see Christianity and Judaism. Moslems have many misconceptions about these two faiths. In one respect, however, it is not the Moslems who are to be blamed.



PILGRIMS CIRCLE THE KAABA at the center of the Great Mosque. The Kaaba (cube)—holiest shrine in Islam—is the goal of the hajj, or pilgrimage.

Moslems, for example, see the virtual "acceptance" by Western nations of porno movies, alcohol, drugs, illicit sex, acid rock, growing crime and so on. Yet these are supposedly Christian societies!

To a Moslem, who views religion as a *way of life*, this is indeed a paradox. How are these rampant evils, he asks, to be reconciled with the teachings of Christ?

The simple answer, of course, is that they *cannot be reconciled*, for they represent out-and-out *rejection* of Christ's teachings! Many Moslems simply do not realize that most Western "Christians" only *profess* that faith, not *practice* it. Other Moslems regard Westerners as a species of "pagan."

When it comes to doctrinal questions, Moslems are especially dismayed over the Christian wor-

ship of "the triple God." This is a reference to the "Trinity," which Moslems view as bordering on polytheism and sacrilege. The Catholic veneration of Mary is also conceived as idolatry by Moslems.

Here Moslems make the same mistake that Westerners do when *they*, for example, view the veil as a Koranic requirement. Having generally never read the New Testament for themselves, Moslems fail to realize that the Trinity doctrine was *never* taught by Christ or the apostles, that it is nowhere to be found in the Bible, that it actually has its roots in ancient paganism, which was later absorbed into professing Christianity! (Request "The God Family and the Holy Spirit" for a clear understanding of the Bible teaching.)

Moslems, for the most part, have never encountered the true Christianity of the Bible!

In general, however, the Moslem attitude toward Christianity and Judaism is not inherently hostile. Mohammed called Christians and Jews "the People of the Book," and accorded them a special protected status and treatment. Islam also permits marriage with Christians and Jews.

What the Bible Says

Some readers will recognize that the Moslem attitude toward religion as a *way of life* is actually much closer to the attitude Jesus Christ and the apostles intended for true Christians to have toward the Holy Bible. The Bible often refers to true Christianity as "the way" (Acts 18:25, 26; 19:9, 23; 22:4; etc.).

Doctrinally, of course, Islam diverges from Christianity in aspects too numerous to detail within the scope of this article. First and foremost is Islam's rejection of Jesus as the incarnate Son of God, of his crucifixion and resurrection, and of forgiveness and salvation through him. To Chris-

tians, the apostle Peter left no room for compromise on this point: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

In view of the central nature of this point to Christianity, the strict monotheism of Islam renders any hope of eventual conciliation between the two faiths impossible.

What, then, does the Bible say of the future of Islam?

The New Testament of the Bible was completed more than 500 years before the birth of Mohammed. Yet the Bible does not ignore the future of Islam!

Bible prophecy reveals the coming emergence of an Arab-Moslem confederation in the Middle East. It is referred to in prophecy as "the king of the south" (Dan. 11:40). This confederation will play a crucial role in end-time events.

At the prophesied return of Jesus to this earth at that critical juncture in history to save mankind from self-destruction (see Matt. 24:22) and usher in a millennial rule of peace and prosperity, God's government will be established over the entire earth. All nations will submit to him. Church and State will be united under his rule. There will be *one Church—one God—one religion*—ONE SUPREME GOVERNMENT! (Rev. 19:16.)

Many Sunni Moslems look forward to this very event—but they believe that Jesus will descend to Damascus, not Jerusalem as the Bible declares in Zechariah 14. Shia Moslems also look forward to the return of a Messiah or Mahdi—though not Jesus—in the near future.

Religious confusion will forever come to an end. All eyes will be opened to the truth. *All* nations and *all* peoples will come to recognize Jesus as the true Messiah—the Messiah whom, by a variety of names in many religions, they have all long anticipated.

This is the clear testimony of Bible prophecy. The events in the Middle East in the years just ahead will bear witness to its unerring accuracy! □

THE NEW POOR

(Continued from page 24)

give some couples pause, not to mention the mental anguish involved in being "set free."

One survey reported that 60 percent of the men and 73 percent of the women who had been divorced for a year felt that they had made a mistake after having taken the time to reflect.

Divorce isn't an easy way out. It *is* an easy way to poverty.

The Tithing Principle

In establishing your plan to avoid becoming another of the new poor, another step you need to consider is forming a partnership. It would be quite nice to have someone around who can guarantee you a cushion of relief when you need it. Someone who could give you the help you need at just the right time. Not a partnership with another human being, but one with God. As strange as this may sound in this modern world, it is an association that can deliver you from your financial headaches.

How do you go about forming a partnership with God? Did you ever stop to think that every natural thing on this earth, in the earth or around the earth, is God's? The very air you breathe, the food you eat and the water you drink to sustain yourself were all created by God. God says the entire earth is his (Ex. 19:5).

The very paper that your dollar, pound, franc, mark or peso is printed on comes from natural fibers that God created. Yes, even your money is God's. "The silver is mine and the gold is mine," declares the Lord Almighty" (Hag. 2:8).

To begin your relationship with God, you must first begin to obey God's law of tithing. In this partnership, in exchange for 10 percent of your financial increase, God gives you 90 percent of the profits plus a promised bonus: added prosperity.

On the surface this may not sound realistic. But appearances can be deceiving. Sometimes what may seem right to a man isn't what is good for him (see Proverbs 14:12).

Over the long term, man hasn't had the best track record when it comes to finances—or anything else for that matter. But God offers you a way out. "Honor the Lord with your wealth, with the firstfruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine" (Prov. 3:9-10).

God wants you to prosper (III John 2). He also challenges you to see if tithing will not benefit you. "'Test me in this,' says the Lord Almighty, 'and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it'" (Mal. 3:10). But God leaves the choice up to you. Those who appropriate God's rightful share of their income for their own use are stealing from God (verses 8-9).

Don't Procrastinate

The thing to do now is act while you still have your job. Start today to cut your debts down to a manageable size. Begin a savings program to build a three-month cushion. Start a realistic budget. Begin to enhance your position on your job. If you, as a housewife, are thinking about going to work, be sure you know what your real compensation will be. Consider some alternatives to a full-time job.

Realize, too, that you may not be able to have only one career in your working life. Develop a number of job skills that you can call on should the need arise. Reduce your medical bills by eating a balanced diet, exercising and getting proper rest. Work at having a good marriage. Divorce can ruin you financially. And above all, take God's challenge on tithing. See if he won't help you out of your present and future financial straits.

There are other measures you can take to avoid the financial disaster that has stricken so many. Learn about those that apply to your situation by studying up-to-date books on the subject.

But, remember, the next time you see a jobless, homeless individual living in a car or on the streets, that "there but for the grace of God go I." It could happen, unless you act now to do something about it. □

What Our Readers Say

Psychologist Speaks

The Plain Truth in its emphasis upon the importance of morality and ethical behavior in everyday life (family, marriage, good works, sports, peace among nations), brings happiness and purpose to the lives of its readers. This is consistent with the best of psychological goals for the human personality in its earthly existence.

Leo Shatin
Boca Raton, Florida

What Is Man?

Your article entitled "What Do You Mean 'Immortal Soul'?" was and shall be cherished. I would appreciate six additional copies of this issue to be forwarded to me, so I can forward them to students at the university, Athens, Greece.

George B. Vanikiotis
San Pedro, California

Hope for Mankind

I was introduced to the magazine well over three years now and since then I have not missed reading a single copy of it and the booklets I have received.

Indeed whenever I read through this magazine I feel that there is some hope for mankind's continued existence in this wonderful yet threatening world of today.

David K. Kirui
Nyeri, Kenya

When Kissing Stops

I would like the opportunity to tell you how annoyed I was with the article "When the Kissing Begins to Stop." I was not at all surprised to see it was written by a man as it is strictly from an "old fashioned" man's perspective.

Comments such as "You don't bother to sneak up behind your *husband* and kiss *him* like you used to do. The children seem to take up all your time and there's nothing left over for your *husband*," are not from a woman's perspective. What happened to the him/her context?

What year was this man born in anyway? Is he not aware of the economic recession, does he live in this real world, or in his own idealistic world?

Many men take great pleasure in helping their wives around the house and feeding the children, bathing them, etc., and because of this a bonding occurs not only with their children but with their wives as well. Couples working, work together to help maintain their home, children, etc., and thus they reap the rewards *together*. They are a unit—a *family*.

I would appreciate to hear your comments.

Kathryn L. Garcia
Calgary, Alberta

• *Sorry you were annoyed. In the original draft the author had the husband sneaking up behind the wife. Later he reversed it. The article was based on the traditional family structure with the husband as the breadwinner and the wife as keeper of the home. We realize that a fairly large percentage of households no longer operate on this premise. Men should help their wives whenever possible.*

Would you be so kind to extend my admiration on the way the author put the essence of happiness in marriage in the article "When the Kissing Begins to Stop." It's like a shot in the bull's eye. Many books

and lectures stress the cosmetics and frills within marriage. John Ross Schroeder opened up the core of the truth wherein the deepest satisfaction lies between two human beings who have chosen to spend their lives together.

Koen H. Go
Jasper, Alberta

Suggestion

I have just read your very interesting and informative article: "Hell: Man's Idea vs. The Bible." But what I really find puzzling is "Heaven: Man's Idea vs. The Bible." Most denominations preach that heaven is where the souls of the "good" people go after death, but they don't say what such souls do in heaven.

I'm sure an article on "Heaven: Man's Idea vs. The Bible" would clarify a lot of wrong ideas people are suffering under.

J. McEvoy
Durban, R.S.A.

Newsletter Quotes

I am the secretary for the Student Christian Association at the Technikon University. I have slowly but steadily built up a library of Christian literature, in which *The Plain Truth* magazine, as well as the booklets issued by you, plays a large part. I have noticed that since sections of your magazine articles have appeared in our Christian newsletter issued monthly, the percentage of readers has increased drastically. I can only presume that these extracts, which can all be associated with the readers' lives, have helped make it more popular over the last three months.

We are providing a special

column called "*The Plain Truth* Says."

Thank you for making our paper more interesting to read.

C. Sparrow
Windhoek, S.W.A./Namibia

In Prisons Too

I have just recently read my first edition of *The Plain Truth* and I am interested in reading more. I am in state prison and I only make 50 cents a day. Some of the articles really hit home, and as far as I am concerned there seems to be no other answer for the problems in the world.

William Lawrence
Ossining, New York

For a number of years you have been supplying copies of your magazine to Fremantle Prison for distribution to the institution's prisoners.

With the recent opening of this complex, many of the prisoners have been transferred here and your magazine is constantly being requested from our library.

We would be grateful if you could organize for your magazine to be supplied to this prison's library for distribution to the prisoners. The muster at this complex is approximately 200.

J.W. Hood
Canning Vale, W.A.

Nostradamus

Recently I have seen two programs on television dealing with the predictions of the 16th century physician-astrologer Nostradamus. Many of his predictions are startling.

So thanks for your full article dealing with Nostradamus.

J.R.
Bloomington, Indiana

NEW BOOKLET!

Your Awesome Future

How Religion Deceives You

It's positively astounding! No religion has revealed it—religion has, in fact, kept it from you!

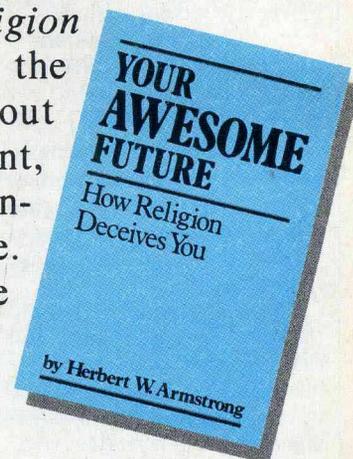
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But instead, Christianity has proclaimed MAN'S "gospel" about the Messenger, suppressing His message, which is the **TRUE GOSPEL**.

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That message, when it is fully understood, reveals a human potential that is so stupendous, it appears at first to be totally beyond belief.

Our new booklet *Your Awesome Future—How Religion Deceives You* offers the amazing truth about this most important, but missing, dimension in knowledge. You may have a free copy by mailing the reply coupon.



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