

the
PLAIN TRUTH

magazine of understanding

The making
and unmaking of
**YOUTHFUL
CRIMINAL**

RECONSTRUCTING
2,000 years of HISTORY

A REMEDY FOR WAR

**UNCLE SAM
IS SICK**

Drug Use
WASTE COVER-
WELFARE
Trade Deficit
Pollution
Vandalism
Slime



About Our Cover

A flurry of giant headaches and ailments afflicts the United States—ranging from the Watergate scandal to fuel shortages and international trade deficits. As the lead article in this issue shows, Uncle Sam is chronically sick—and unless immediate action is taken, the malady could be terminal.

Allen Meringer • Plain Truth Art

IN THIS ISSUE

Personal from the Editor	1
Uncle Sam Is Sick	2
Reconstructing 2000 Years of History	9
Advance News	15
The Making and Unmaking of a Youthful Criminal	16
Is Living a Good Life Good Enough?	22
A Remedy for War	26
What You Can Do	32
What Our Readers Say	36
Why Are We Here?	37
Radio-TV Log	41

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Personal from

Stuart Rosenberg

Asia's millions are saying: "God willed us to be poor." TRUE or FALSE?

TOKYO:

OVER HERE in the Far East, Asia's multimillions of poor are saying hopelessly, "God has willed us to be poor." It's a heart-touching story. Why should hundreds of millions be so impoverished? Why? The true facts will astonish — and they should arouse you!

After the end of World War II, a massive effort was launched, world-wide, to develop the poor nations of the world. The United States led the rich, industrialized nations in organizing this gigantic human effort. These affluent nations made it a goal — many called it an obligation — to lift the world's impoverished majority out of its state of misery, poverty, despair, and hopelessness.

They called this new process "development."

The "Poor" Become the Developing Nations

The poorer nations in Asia, Africa, and Latin America took to themselves the new name of "developing nations." This name sounded progressive, less humiliating than "impoverished nations." Chief among these were the two most populous nations on earth, China and India, and also Indonesia, fifth on earth in population. Also included in this category were the other nations of Southeast Asia.

This massive world-effort faced many problems: the population ex-

plosion, food, education, health, jobs. And each is related to the other in a complex system. The stupendous program included movements toward industrialization, compulsory education (at least through and past the elementary level), and the "Green Revolution."

Billions of aid dollars and millions of dedicated man-hours have been poured into this international uplift effort. And, after more than a quarter century, the result?

All over East and Southeast Asia today, where I've been surveying the situation personally, *Asia's poor are getting poorer!*

All over Asia today, where the biggest masses of the earth's people live, the majority still exists — they don't really live — in deepest poverty, hunger, ignorance, disease, filth and squalor — in despair and HOPELESSNESS!

Why?

Because, according to a front-page story in the *Hong Kong Post Herald*, the millions say "God has willed us to be poor."

Some who have put their lives into this vast effort to uplift the world's poor, in a wave of frustration and pessimism at seeing their efforts failing, seem about ready to agree.

Development Not Reaching Individuals

There has been development, yes! Scattered in Southeast Asian

countries are some show-case factories and modern high-rise buildings in cities. Some of these countries are increasing in terms of gross national income, while in terms of individual humans they are stagnating. Development does not seem to be reaching the approximately 40 percent of desperately poor people.

Even in Japan, one of the most economically sound nations on earth, the same is true. In my most recent visit with former Prime Minister Eisaku Sato, he remarked that, although the nation has prospered economically, the standard of living of the average family has not increased.

One primary reason for this whole situation is population growth. In Asia are roughly 56 percent of the earth's people — about two billion one hundred million — and that will DOUBLE, it is estimated, in less than 30 years! Due to rapid population growth, there are more illiterate Asians than there were 20 years ago. Population grows faster than efforts at education.

Much of the effort to overwork the soil to feed these burgeoning millions and force bigger crops through artificial fertilizer and insecticides is upsetting nature's balance in the soil. It means bigger, than normal crops now — and smaller and inferior quality crops later when the population doubles.

(Continued on page 33)

UNCLE SAM IS

by Garner Ted Armstrong

AUTHOR'S NOTE: *This isn't really an article. It's a sermon — in print. If it were an article, I would completely redo it, changing many of the shorter phrases, smoothing out some of the expressions, and making it flow more like an article. But, frankly, I feel it would remove some of the feeling that comes through. So I'm leaving it like it is — a nearly unedited speech I gave at one of my personal appearance campaigns.*

WHEN I DON'T like being told that Uncle Sam is sick. Somehow it doesn't sound right. We look at our pulsating economy and at our enormous stockpile of weapons of every variety and America seems strong. We like to think that the American dream is still the world's dream.

Yet in the back of most of our minds is the nagging thought that today something is really wrong with the American way of life. It's frustrating, and it seems unpatriotic. We don't know what to do about it. We would like to ignore it.

But we don't make problems by pretending the problems don't exist. And we aren't going to save our

beloved country until we are willing to acknowledge our internal sickness.

I love good old Uncle Sam. I think we all do. But it's not loving America less to acknowledge its problems and the potential for even greater problems.

It is loving my country which gave me my birth, which gives me the precious rights of freedom of speech, freedom of religion, freedom of the press, freedom to be an individual — to hope that we will acknowledge our sickness and heal it and go on to fulfill the promise of the greatness we could have.

We like to cop out by saying it's only a few people who are causing America's problems. It's the drug pushers, criminals out there, it's the corrupt politicians in huge bureaucratic segments of government, or maybe it's the establishment.

And especially we don't like being told that, maybe, "we" are ruining our country collectively all of us, a little bit at a time. Slowly, insistently, continuously, on a day-to-day and a week-to-week basis, we are ruining our country. Our politicians speak sweet words. "Let's talk about what's right with America. I'm tired of all this bad-mouthing of our country," they tell us.

They talk about the Statue of Lib-

erty, Mount Rushmore, and maybe Niagara Falls, or Yosemite. They talk about mountains and rivers and valleys and the golden fields of waving grain. But they don't stand up and say that America is sick. They don't point to our racism, immorality, unemployment, blighted cities, or the other social upheavals in our midst.

It's Time for a Checkup

If Uncle Sam were a member of our immediate family — a very wonderful, warm, friendly, and beloved old relative — we would be deeply concerned about exactly what was wrong with him, and what cure was necessary.

We would send Uncle to specialists. We would have them check his heart, his circulatory system, his digestive system, and his skeletal system.

What would the report from the doctors be? If Uncle's condition were to reflect America's condition today, the report would be shocking. We would want to do something drastically and quickly.

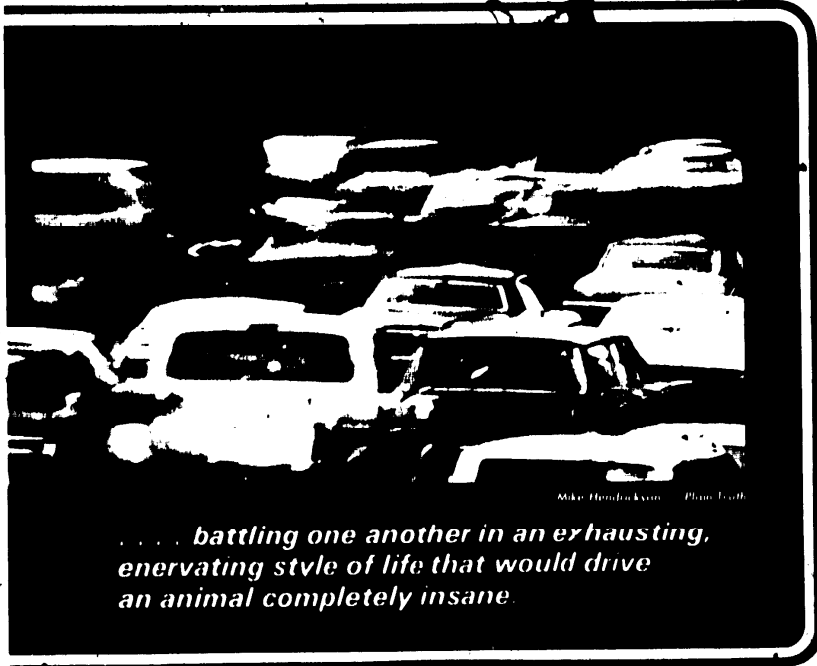
I say this because I believe in the depths of my being that this country is sick, and that the disease could be diagnosed as cancer of practically everything.

Unitedly, we all ought to realize

SICK



U.S. Military
School Integration
New Resource Dead, 8 April, Of
Head Doubled Ar
Corruption
Sparks Riots
Gunman
Shortage
Veroli
American Workers
Rampant
Crisis Hanoi, Viet
Cambodia
Disgraced
Officer Killed
Scandal



... battling one another in an exhausting, enervating style of life that would drive an animal completely insane.

that there is a sickness in this country that has got to be healed and that nothing short of some really tremendous efforts in the way of emergency surgery will avail.

Is Our Frame Still Sound?

For the love of America, let's look at our country. Let's do it with deep concern, but let's do it objectively.

The founding documents, concepts, ideals and philosophies of this nation might be compared to the skeletal system of Uncle Sam. Without the support of those ideals, we have lost our way.

On the Liberty Bell, one of those goals is inscribed: "Proclaim liberty throughout all the land unto all the inhabitants thereof." It might amaze you, but that's a quote taken from Leviticus 24:10. It's a beautiful thought. Yet to this day, in the United States, we still don't have total liberty for all of our citizens.

There are many people in America today—whether in the ghettos of the big cities, on Indian reserva-

tions, in the hollows and back hills of Appalachia, or scattered throughout the land—who do not enjoy all the privileges of liberty.

The preamble to the Constitution has not been completely fulfilled. It says, "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility."

Many of our citizens still say they do not have "justice." And "domestic tranquility"? Well, that was before the riots, before the high crime rate, before the muggings and rapings, and robberies and purse snatchings that so afflict our nation.

The Declaration of Independence states, "We hold these truths to be self-evident, that all men are created equal." But when I talk to people today and hear blatant racism coming out of their mouths, I know there are millions of Americans who do not believe that statement means what the founding fathers intended.

One other example is particularly significant. After the American Civil

War, Samuel B. Chase, a minister and Secretary of the Treasury, wrote: "From my heart I have felt our national shame in disowning God is not the least of our present disasters." Through his efforts, four words, which became our national motto, were added to our coinage: "In God We Trust."

But we don't. As a matter of fact, we are still not really sure we should talk about God in America, except in hushed whispers inside churches, or in a sermon, or in profanity. We get embarrassed when someone brings God into a conversation.

A Sickness We Can All Agree On

America's cities can be likened to Uncle Sam's stomach—reaching out to devour the natural resources, and, in turn, pouring pollutants into the air, streams and rivers and onto the land.

To me, cities are places which have become virtually uninhabitable. As we look on America's cities, on the problems of our crowded, teeming centers of population, it's time to ask: "Is this really the good life?"

We go back and forth in our automobiles to our jobs and then home again, battling one another in an exhausting, enervating style of life that would drive an animal completely insane—all of this because the city is where "the good life" is assumed to be. But then we spend our weekends fighting to escape the city because of the bad life we find there.

Our cities are seething turmoil of unrest, of crime, of people who curse and hate one another.

I recently had a revealing conversation with a New Orleans cab driver who has a knife scar on his arm from shoulder to elbow, the result of an attempted robbery. At night he carries a .357 Magnum on the seat beside him. "And I'm here to tell you," he said, "that I think about 90 percent of the taxi drivers

ous Declaration of the thirteen united States of A

When in the course of human events it becomes necessary for a people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of God and Nature entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.



John Lounos — Black Star

Many people in the United States, whether in the ghettos of the big cities, on Indian reservations, in the hollows and back hills of Appalachia, or scattered anywhere throughout the land, do not really enjoy all the privileges of liberty.

do carry a gun." The statistic may or may not be accurate — but the symptom is there, and the disease is deadly. That's a basic part of our sickness.

Take a look at the rise in crime. From 1966 to 1971, the American population grew by five percent. A five percent rise in crime could have been "expected." But during those five years, the crime rate rose by 74 percent.

Comparisons between 1960 and 1970 can be even more shocking. In 1960, a murder was perpetrated in America every 58 minutes. By 1970, this dropped to one every 33 minutes. In 1960, there was a robbery every 6 minutes. This figure dropped to one every 91 seconds by 1970. Forcible rape increased from one every 34 minutes to one every 14 minutes.

A twenty-two-year-old social worker epitomized what many a person thinks about cities. "A city makes you hard," she said. "You have to develop a kind of crust in order to survive."

When I think of our huge sprawling cities, belching forth their effluent and harboring their personal terror, to me it looks like Uncle Sam's stomach is in bad shape.

We're Constipated, Too

Our rivers and streams and air could be compared to Uncle Sam's *intestinal tract* — and we are well on the way toward total blockage.

The United States of America produces, per year, more tons of air pollution than tons of steel. It's hard to believe, but that's why, on many occasions, you can't see the downtown area from your suburb anymore.

A major victim of our ailments is the Mississippi River, notoriously known as the "colic of mid-America." Along its southern reaches, the U.S. Public Health Service has posted signs forbidding people to even eat a picnic lunch along the

banks. The concentration of infectious bacteria in just the *spray* from the river, when lighting on a person's face or lips, can cause typhoid, colitis, hepatitis, or diarrhea!

We drink polluted water, we breathe polluted air, we travel across a polluted land, we eat polluted food. I don't need to list a mass of additional statistics to convince you that our nation is polluted. We all live it daily.

The environment crisis is also a symptom of our national sickness, sapping us of our strength and robbing us of the life we should enjoy.

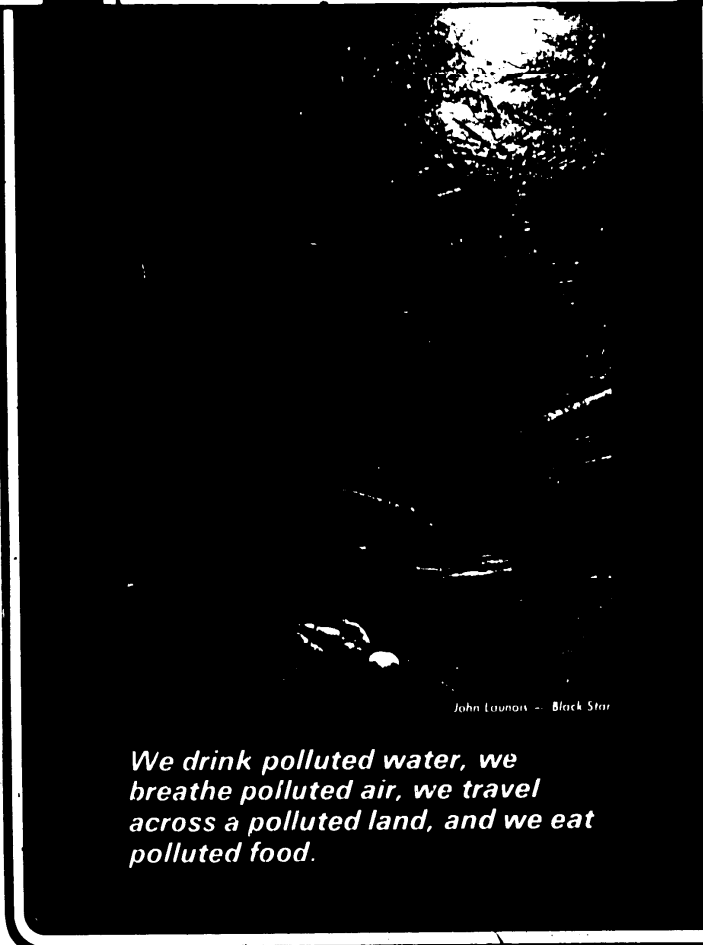
Will Government Save Us?

Uncle Sam's *head* is government. And government is rather sick. Who around the world hasn't heard of the Watergate affair that has

reached to the very steps of the White House?

Social commentator Peter F. Drucker described the crisis in government succinctly: "There is mounting evidence," he wrote, "that [the] government [of the United States] is big rather than strong, that it is fat and flabby rather than powerful; that it costs a great deal but does not achieve much. There is mounting evidence also that the citizen less and less believes in government and is increasingly disenchanted with it. Indeed, government is sick — and just at the time when we need a strong, healthy, and vigorous government" (*The Age of Discontinuity*, p. 212).

Today's swollen bureaucracy, at federal levels alone, approaches 3 million individuals, thousands of



John Laumann — Black Star

***We drink polluted water, we
breathe polluted air, we travel
across a polluted land, and we eat
polluted food.***



Peter Green

"Indeed, government is sick — and just at the time when we need a strong, healthy and vigorous government."

Peter Green

buildings, mountains of paper. Nobody is really sure what many are doing or are trying to do.

We get uptight with government because of its seeming aloofness and inability either to recognize or to solve the problems that beleaguer us. We seem to think that government has chosen, not to listen, not to spend money where it is really needed, and has its priorities upside down. But the truth may well be that government can hardly respond.

Because of government's fantastic size, its entrenched interests, its great diversity, and the enormity of the problems it faces, government is incapable of being controlled by even the most powerful officeholders in the land.

At a time when so many major

problems face our nation, a government that can hardly respond, that is incapable of achieving much, is a government suffering from a serious sickness.

Where Went Our Muscular Strength?

What is the muscular system of Uncle Sam? It is the labor force and our ability to compete in international trade.

American industry and labor, with all of its creativity, inventiveness, and hard work has brought about a society which in many ways is a great society. And yet there is reason to suspect that today, in spite of the enormity of our economic power, there are some serious afflictions in Uncle Sam's muscular strength.

Our foreign trade balances have suffered a dramatic reversal in the last few years. During the sixties, we had an average annual trade surplus of 4 to 5 billion dollars. By the end of the sixties, this surplus had almost disappeared. Then in 1971, we suffered our first major trade deficit since World War II — a loss of 2.7 billion dollars. In 1972 this deficit rose to \$6.4 billion. This year, a deficit between 8 and 12 billion dollars is expected. After small, alternating pluses and minuses during the sixties, we lost, not only in trade, but also in all other areas of foreign affairs, a grand total of \$9.8 billion for 1970. A disastrous \$30 billion was lost in 1971. In 1972, the loss dropped down to \$11.6 billion, but this loss is still serious.

What we're beginning to see in the United States is an inability to compete in international trade. The American workman has constantly pursued the "good life" — meaning higher wages, more fringe benefits, longer paid vacations, earlier retirement, and shorter work hours. Workers in foreign nations are not uncommonly out-producing the American worker and are pricing American goods out of both foreign and domestic markets.

Yet the ailment goes even deeper than shorter hours and higher wages. Our youth today — and a lot of the older generation as well — turns off at the idea of a mindless eight-to-five job, doing the same boring, unsatisfying, thankless job for 30 years, after which an office party is thrown, one is given a gold watch and then is told to go watch television for the rest of life. They simply don't want that kind of life.

Consequently, we have Monday-morning absenteeism, slipshod, unconcerned work, high turnover rates, and a lack of responsibility on the job. These turned-off attitudes are draining our national economic strength.

Industry after industry is being hit from abroad. The automobile in-

dustry is in trouble as is also steel, textiles, and our never-ending stream of manufactured commodities, including shoes, radios, tape recorders, television sets, motorcycles, and clothing. Even agriculture is being deeply affected.

We are right now in the opening shots of a worldwide trade war. The dollar has been devalued, but American industry isn't ready to withstand a trade war.

When you look at Uncle Sam's muscles, they still have a lot of life. But you've got to say: "He's not as well as he ought to be. And unless

could solve our other ailments. If we lose our heart, we have lost everything.

This analogy of the heart is not really original. It was used long ago by a sage prophet, a very patriotic man deeply concerned about his people. The prophet was Isaiah — of the Bible.

Isaiah's message was recorded and is still vividly alive in the Bible. It's there because Isaiah's message was not only intended for his time, but also for us, the American people and the British, Canadians, Australians, New Zealanders, South Afri-

head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (verses 5-6).

The sickness and wounds Isaiah depicts are in need of healing. By that he means that our afflictions need exposing, explaining, and most of all, they require that the nation repent.

He then warns us of what will happen if we do not repent: "Your country is desolate, your cities are burned with fire, your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers" (verse 7).

Too many of our leaders tell us, "Let's talk about what's right with America." They ought to be talking more about Washington, D.C., about crime and divorce, drugs and pollution, the government itself and its stifling, agonizing bureaucracy. We ought to be talking more about the imbalance of payments, the trade deficit, the devaluation of the dollar, and be honest with ourselves and admit our national sickness. And most of all we need to repent of the basic source of our problems — turning from God and his way, the way that would make our nation strong.

Another prophet, Ezekiel, described the solution to our problems. "And I [God] will give them a new nature and put a new spirit into them, I will remove their hard nature and give them a nature that can be touched, that they may live by my laws and observe and obey my orders" (Ezekiel 11:19, Moffatt translation).

God promises that he will make this change for all men whether man consciously seeks it or not. But until that day comes, Uncle Sam's health is at stake. Unless we seek this change now and look to God to heal our national sicknesses, we won't survive as a nation. (1)

We are right now in the opening shots of a worldwide trade war.

we take serious action now, he's going to grow worse."

Our #1 Sickness

The heart of Uncle Sam, to me, would be the most important factor of all — our moral purpose, our goals as a nation. Goals give a nation direction and resolve. Direction and resolve produce character and strength. But the only goal we really seem to have in life is just hanging on — a little bit of the good life while we have it.

America should have a supra-national, transcendental cause. That cause should be ingrained as part of our daily way of life. The world desperately needs us to carry that responsibility. But instead, we don't know where we are going.

If you get two people together and ask them about America any more, you may have a fight on your hands.

This country has lost the pride of its power. It has felt or finds itself weakening in spirit, in motive, in national resolve. With national goals and national character, we

could solve our other ailments. If we lose our heart, we have lost everything.

"The Whole Head Is Sick"

Isaiah talked about people who had lost their way, their purpose for being. "The ox knoweth his owner," he said, "and the ass his master's crib, but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward" (Isaiah 1:3-4).

Isn't that the way it is? We claim to be God's people — using his name, producing, translating, and distributing more Bibles than ever before in history. We appear to be religious: observing religious ceremonies, building churches, flocking to them. But how many of us really look to God for guidance in directing our lives?

Isaiah goes on to describe our modern national condition. "Why should ye be stricken any more? ye will revolt more and more: the whole



ANCIENT JERUSALEM'S ornamental architecture reconstructed from fragments of an internal archway of the Royal Stoa built by Herod the Great. Fragments were uncovered along the Southern Wall of the Temple Mount.

RECONSTRUCTING 2000 YEARS OF HISTORY

Text and Photos by Christopher Potton

Archaeological excavations south and west of the Temple Mount in Jerusalem have generated interest worldwide. This article, written from an archaeologist's point of view, explains in simple terms what is being done there and describes some of the dramatic finds.

TO THE PUBLIC eye archaeology is often glamorized as a search for hidden treasure or as man's quest for forgotten splendors.

The recent exhibition from Egypt of King Tutankhamen's tomb furnishings in the British Museum vividly points this up. Miles of awestruck people moved by the exhibit, gazing at a tiny reflection of

the golden glory unearthed from ages past.

But more important than exhibits is the reconstruction of cities or whole societies of the past. Indeed, this is the real "gold" for which archaeologists give their energy and lives in research and excavation.

What is this "gold" worth? What can we learn from uncovering the past—especially Jerusalem's past?

Archaeology With a Purpose

An accurate understanding of man's past is much more valuable today than mere precious stones or metals recovered by archaeologists, for it contributes to an understanding of the world we live in. Archaeology helps us understand the human activities and behavior that

have carried us to the present tragic crisis in human affairs.

Throughout his existence, man has left behind material remains associated with his daily life — pots, tools, weapons, art work and religious objects. These objects, coupled with remains of cities, temples, shops and fortifications, give additional clues helpful in reconstructing

the spiritual and mental elements of man's past social systems and their effects on today's society.

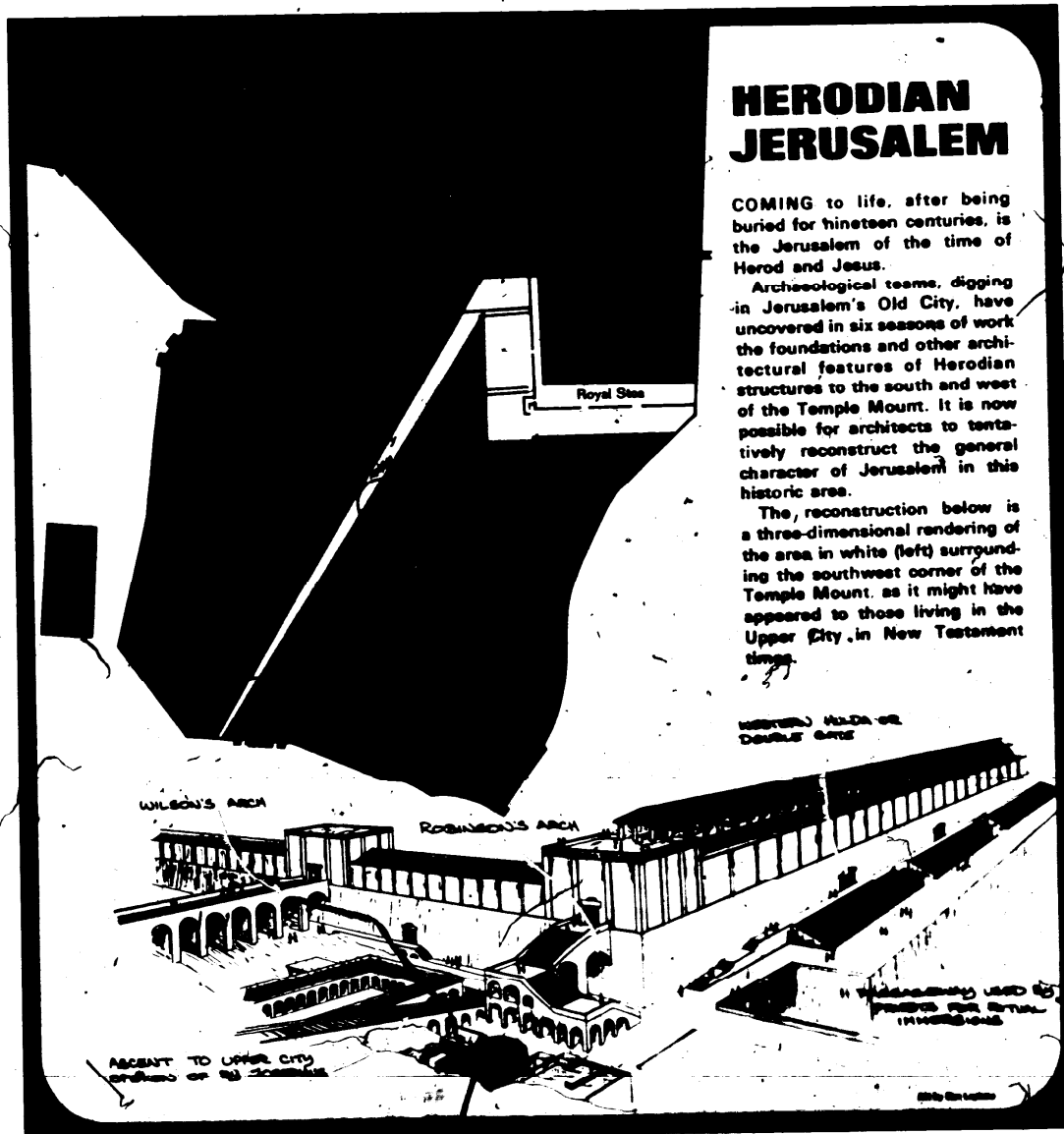
For the early periods of man's existence, archaeological excavation provides the only material source of knowledge. However, even when written records become available, archaeology is not relegated to a secondary position. Historical rec-

HERODIAN JERUSALEM

COMING to life, after being buried for nineteen centuries, is the Jerusalem of the time of Herod and Jesus.

Archaeological teams, digging in Jerusalem's Old City, have uncovered in six seasons of work the foundations and other architectural features of Herodian structures to the south and west of the Temple Mount. It is now possible for architects to tentatively reconstruct the general character of Jerusalem in this historic area.

The reconstruction below is a three-dimensional rendering of the area in white (left) surrounding the southwest corner of the Temple Mount, as it might have appeared to those living in the Upper City in New Testament times.



ords may have been fabricated by a writer, or, at the very least, modified by his personal bias. Ultimately, the best means of checking up on a writer of antiquity is by what is found in the ground.

Archaeology fulfills a further valuable role in supplementing and completing written accounts. It can clarify, with vivid material details, generalizations made in writing, or reveal previously unrecognized facts glossed over by ancient writer and modern reader alike.

There are also occasions in quite recent times where written records have been absent. In those instances, archaeology resumes its role of being the sole source of information.

Excavations in Jerusalem

The archaeological excavations in Jerusalem near the Temple Mount are an example of how material remains supplement a rich written history. These excavations began in 1968 and are directed by Professor Binyamin Mazar of Hebrew University. The staff is daily testing and supporting the historical accuracy of the New Testament, various accounts in rabbinic writings and especially Flavius Josephus' historical description of the city of Jerusalem at the time of Jesus and the apostles.

For centuries, these were the primary sources of information on the last few centuries B.C. and the first few centuries A.D. The New Testament only mentions physical descriptions or details in passing, while sections of the Talmud, other rabbinic writings and Josephus are devoted to describing what the city — including the Temple, the Temple Mount, and the surrounding area — looked like.

Jerusalem's Early History

One of the greatest builders of the Roman world was King Herod, in whose reign Jesus was born. The tremendous scope of his building projects even affected the nature of

the remains from the periods before his time. With the exception of some tombs dated by Professor Mazar to the eighth and seventh centuries B.C., the only finds near the Temple Mount from periods prior to Herod the Great consist of broken potsherds. These sherds, intermixed with Herodian pottery, have been uncovered primarily at the bottoms of fill deposits, pits, and cisterns. Only a few small, undisturbed deposits have been found.

Herod the Great, beginning in his fifteenth year, expanded the Temple Mount to its present size. The actual reconstruction of the Temple began near the close of Herod's eighteenth year — 20-19 B.C.

Previously, the site had been rebuilt by the Jews who had returned from Babylon, under the supervision of Zerubbabel. That reconstruction was substantially smaller in area. It was, however, probably the same size as the original platform constructed by Solomon for the first Temple.

In effect, Herod's structure of the Temple Mount covered the earlier area, and it added some of the area surrounding it to the south and west. There is more than a mere possibility that some artifacts dating from the Solomonic or post-exilic periods could be preserved inside the Temple Mount, but its unique political and religious situation prohibits digging within its confines.

At the same time that he expanded the Temple Mount, Herod completely rebuilt the areas adjacent to it to accommodate the needs of the many pilgrims who came to worship. In the process, the top of the ridge of Zion, the old city of David to the south of the Temple Mount, was scraped clean as Herod's engineers sank massive foundations and waterworks into bedrock. Similar quarrying operations had been carried out by the Maccabees (second century B.C.). The Romans, after Herodian Jeru-

salem was destroyed, continued the process.

The end result is that very little early material is left for the archaeologist. However, the edges of the old city of David hold out the promise of discovery because much of the old debris was deposited there. In the future, the excavation will be expanded to some of these areas.

Meanwhile, the scraps of evidence presently being uncovered do contribute toward understanding one of the most difficult problems in the archaeology of Jerusalem — the history of her topographic expansion.

A Closer Look at Herodian Times

Archaeological excavation at Jerusalem began in 1867 with the expedition led by Sir Charles Warren. Using tunneling methods, he obtained much information which in turn encouraged further excavations and also a flurry of hypothetical reconstructions of the city during the time of Jesus. In the process, the descriptions of Josephus were tailored to fit new ideas or were simply set aside. Generally speaking, all of the written sources were severely "criticized," in keeping with the rationalistic spirit of the latter half of the nineteenth century.

The recent excavations in Jerusalem have dramatically shown that such criticism is invalid. The written descriptions of first century eyewitnesses are accurate.

Josephus gives a vivid portrayal of the southern end of the Temple Mount in *Antiquities* 15:11:5. In mentioning the southernmost gate of the western side of the Temple Mount he writes, "The last [gate] led to the other city [i.e., the lower city of Zion, the city of David] where the road descended into the [Tyropoeon] valley by a great number of steps and thence up again by the ascent [to the upper city on the west-
(Continued on page 13)



MONUMENTAL flight of Herodian steps leading to the Double Gate.

ARCHAEOLOGY—

by its very nature, is systematically destructive. Once a site has been dug up, that's it. All that remains is what the archaeologist chooses to leave or what he can dig around. To ascertain what lies beneath a particular structure, he must essentially destroy part or all of it.

For this reason, the process of excavation has become very ordered and precise in its execution. There is a definite discipline or way to organize information obtained from systematic excavation. Let me explain.

First, the area to be excavated is surveyed, and grid coordinates are marked out. The absolute height above sea level is determined as a central reference point. To this point are related all the heights or depths of whatever is unearthed — occupation layers, structures, and major artifacts — as the dig progresses.

Maps, sketches, and pictures record the entire process. As each stratum or level is uncovered, it is numbered, photographed and sketched. This preserves for future research its exact position and appearance at the moment of its exposure to sunlight.

The smaller finds, such as coins,

potsherds, bones, figurines, or ornamental architectural fragments, are collected in labeled buckets or boxes. Each container has written on it the grid coordinates (or locus), the stratum number, and the depth at which its contents were found.

In reality, archaeology is methodical garbage picking — sifting through the chance leftovers that have somehow lasted throughout the centuries. This is its weakness, for the earlier the garbage dump is, generally speaking, the less there is to pick over. What survives is mostly made of stone, baked earth (pottery, burned brick), or shell. Sometimes bone, glass, metal, and rarely, wood, seeds, leather, or cloth survive due to special soil and climatic conditions. These, together with channels or pits carved out of bedrock, stone walls, sometimes sundried bricks, and even postholes, make up the evidence that has survived the elements and time.

Reconstruction — But How?

A major part and one of the most time-consuming aspects of archaeology is the reconstruction or restoration of the small finds to a condition as close to the original as possible. For example, heavily corroded coins are often beyond recognition. They can, however, be chemically treated. The result may be coins almost as good as new, providing they were not crushed or broken.

The most common artifacts are pottery sherds — bits and pieces of shattered pots that seemingly never disintegrate. Their abundance makes them a reliable chronological indicator for the archaeologist. The changes in typological style and technique of manufacture over the years are the main criteria used to determine partial dates.

Specialized technicians group-

ing great patience spend days, weeks, and months trying to put the pieces of pottery together. Usually, they concentrate on the finds of one stratum or phase of one locus at a time.

If enough of a vessel can be pieced together to reach from the rim to the base, it's called a "complete" or "whole" vessel. From this cross section, accurate measurements can be obtained of the pot's original size and shape. Plaster is used to restore the vessel to its former proportions. This technique is used extensively when new or unusual types of pots are discovered.

Ornamental architectural fragments provide one of the most exciting and fruitful opportunities for restoration. In the excavations at the Temple Mount, these carved fragments of stone give clues to the overall design of a structure. If enough parts of a repetitive pattern are found, the architect can reconstruct the complete unit.

Brian Lalor, architect for the excavations at the Temple Mount, has shown himself particularly talented in this. For example, from the few building fragments uncovered at this dig, he has drawn detailed pictures which depict the massive beauty and magnificently carved designs of the Herodian and the later Omayyad (A.D. 660-750) periods.

Finally, the many small maps and sketches made during the process of excavation are combined to form a master plan of the dig. The physical layout of streets and buildings are determined for each stratum. Drawings are based on the plans, pictures, and remains left intact. Profiles listing the pottery, coins, and other artifacts are also made for each layer, locus by locus. In effect, these small finds are later placed inside the appropriate reconstructed buildings, room by room, according to the places they represent.

(Continued from page 11)
ern hill which was separated from the eastern hill or Zion by the Tyropoeon Valley.]

Since Warren first suggested it, this section in Josephus has been commonly thought to mean that a bridge, consisting of a series of arches, spanned the Tyropoeon (Cheesemakers) Valley, stretching from the Temple Mount on one side to the western hill on the other. This theory was based on his discovery of a huge pier opposite the remains of "Robinson's Arch" which springs from the southern end of the Western Wall.

This pier was uncovered in its entirety early in the process of the present excavations. It was found to be built in the excellent tradition for which Herod is noted. The pier has a length equal to that of the arch, 15.20 m (49.9 ft) and a width of 3.60 m (11.8 ft). As the area to the west of the pier was excavated, the foundations of the other piers, which would have been necessary to support the assumed series of arches, were searched for in vain.

Instead, a series of smaller piers were found to extend southward, not westward. These piers supported a level platform immediately to the west of the main pier. A staircase that descended from it led to the main road, which passed beneath "Robinson's Arch" through the Tyropoeon Valley to the lower city. Just to the north of this complex, the remains of a finely paved stairway were found. This was the "ascent" mentioned by Josephus that led to the upper city. There had been no bridge as Warren had incorrectly assumed.

In this same description of the Temple Mount, Josephus mentions the Royal Stoa (Solomon's Porch in the New Testament) which ran along the entire southern edge of the Temple Mount, "for it was impossible it should reach any further." It consisted of four rows of columns making three aisles; the fourth row of columns was incorporated into the southern wall on top of the platform.

Josephus mentions that Corinthian capitals topped the pillars, which were 9 m (29.5 ft) high and so thick that three men could barely reach around each one. The middle aisle was 13.7 m (45 ft) wide or one and a half times wider than the side aisles and twice as high, reaching 30.5 m (100 ft). He further adds that this colonnade was extravagantly decorated with carvings and sculptures in wood and stone.

In spite of Josephus' explicit eyewitness report, most models of the Royal Stoa have been shortened to provide room for a gatehouse at each end of the Southern Wall. Because the recent excavations have demonstrated Josephus' almost unerring accuracy, archaeologists are currently revising their hypotheses of a shortened, gatehoused Royal Stoa.

The many ornamental architectural fragments found where they fell along the bases of the Southern and Western Walls, attest to the details of Josephus' description. Only pieces of floral and geometric designs have been found. This fact indicates that the second commandment against graven images was strictly followed in the construction of the Temple area. The total absence of any animals or human figures, which are so typical of Roman architecture, proclaims the independence of the Jews in their special relationship with Rome during the reigns of Herod and his successors.

Corinthian capitals (distinguished by a bell-shaped capital richly embellished with acanthus leaves) have been found. Other building fragments now show how the fourth row of pillars was built into the wall atop the Temple Mount platform. It was very similar to the wall surrounding the Haram el-Khalil in Hebron. That wall was also built by Herod to surround the Cave of Machpelah, the traditional burial place of the patriarchs.

It was under the pillared roofs of the Royal Stoa that the sacrificial

animals were sold and Roman coins exchanged (at exorbitant rates) for coins without images. (See Matthew 21:12-16 and parallel verses.) That the entire area atop the Temple Mount, including the Royal Stoa, was considered holy and simply referred to as "the temple" is clearly shown by Acts 3:1-11.

The Unexpected

One of the biggest surprises of the excavations so far has been the uncovering of the monumental steps leading up to the Western Hulda Gate of the Temple Mount from the south. The Western Hulda Gate or "Double Gate" and the Eastern Hulda Gate or "Triple Gate" were the main passageways up into and down out of the Temple enclosure. They were located on either side of the middle of the Southern Wall.

The steps were carved out of the bedrock and were paved over with finely dressed, closely laid stones. Sections of the paving near the bottom and top are well preserved. It appears that there were 30 steps in all, each 64 meters wide (210 ft). The bottom three and the top three were laid with narrow stones, and the rest in between, alternately, had narrow and broad steps—the narrow being about 33 m, and the broad, 100 m, respectively (about one foot and three feet respectively). They rose 6.50 m (21.3 ft)—that is, about 8 inches per step—to the "Double Gate" from the broad, level plaza south of the Temple Mount that served as a public gathering place.

There was a smaller series of steps up front of the eastern "Triple Gate" as well. Very little is preserved except for just a few stones of paving on top of a stone arch, over a subterranean chamber on which the steps had been attached. Between these two flights of steps were rooms containing pools of water, probably for ritual immersion and physical purification of the worshippers before entering the Temple.

Previously overlooked by schol-

ars, these stairways and gates figure prominently in various rabbinic writings as places of public happenings. One example speaks of Gamaliel and the elders standing at the top of the ascent to the Temple Mount (Mishna Sanhedrin 2:2). Another source mentions that the eastern gate (with the smaller flight of steps) was the one used as the entrance into the Temple Mount. The western one apparently served

struction to the revolt under Bar Kochba, A.D. 132-135, few discoveries have been made. Some coins have been found which date to the reigns of various emperors and to the years of the revolt. One find of particular interest is a monumental column dedicated to the emperors Vespasian and Titus, and to Lucius Flavius Silva, the commander of the Tenth Legion. The latter's name had been obliterated, an in-

as coins minted in other cities usually those located along the coast of the Levant. Other/numerous artifacts include gaming cubes, pottery, and pieces of bronze sculpture. One piece of particular interest portrays a mounted barbarian whose horse has been broken off. A second piece is a sculpture of Apollo.

Some of the buildings used by the Tenth Legion that are to the southwest of Robinson's Arch have been excavated. One, apparently, was the legion's bakery, identified by the typical round ovens found in the floor. Farther to the north, a large bath house is being excavated. Although it was in use during the Byzantine period, the typical bricks of the Tenth Legion were found in the context of its earlier phase, thus indicating that it was built when the Roman army was still stationed in Aelia.

Professor Mazar has been able to date the time of the legion's evacuation to just before the close of the third century A.D., largely with the aid of coins. After that time, the Legio X Fretensis moved south to Eilat, on the Red Sea.

Jerusalem has always been, and is, a city of many peoples and religions. It is holy to three major religions and is a meeting place of ancient and modern cultures which have shaped the Western world. It is impossible to fully understand Western civilization, its roots and its future, without understanding what happened in and around Jerusalem.

Herod and the Romans left their indelible marks on Old Jerusalem, and what they built strongly influenced the city's present character. However, they weren't the only builders of Jerusalem. Byzantine Christians from the fourth through the sixth centuries A.D. and the Arabs after them also played major roles in making Jerusalem what she is today. The importance of these roles will be dealt with in a forthcoming article. □

as the exit (*Mishna, Midot 1:3*).

Events referred to in the New Testament as taking place at the gate going up into the Temple could well be about these gates; the context would determine the likelihood of such an identification.

Finally, evidence has been uncovered which expands on a statement made in John 2:20. This verse states that the Temple area was under construction for forty-six years at the first Passover (A.D. 28) of Jesus' ministry. Josephus comments that the Temple was finished in the rule of the Roman governor Albinus (A.D. 62-64). In fact several stages, represented by repairs, raising of floors, and layers with artifacts dating to different reigns of the Herodian dynasty, have been found. It seems from comparison of the remains with statements made by Josephus that most of these repairs were carried out under the reigns of Agrippa I and II.

Roman Occupation

In A.D. 70, Jerusalem was destroyed; the Temple Mount and its surrounding area were no exceptions. Evidence of the destruction is found everywhere.

From the time of Jerusalem's de-

struction that he had fallen from favor at a later date. The column was not found in connection with any Roman remains. An alert student identified it in secondary usage as part of a later Omayyad foundation.

The revolt under Bar Kochba had been precipitated by Emperor Hadrian's decrees in A.D. 131 which changed Jerusalem into a Roman colony. The city's name was changed to Aelia Capitolina, Aelia, honoring the Emperor Publius Aelius Hadrianus and Capitolina for the Roman god Jupiter Capitolinus to whom the site of the Temple was dedicated. Believing this to be the fulfillment of certain prophecies in Daniel, the Jews revolted under the leadership of Simon Bar Kosiba (Bar Kochba) and Rabbi Akiva.

The revolt was finally suppressed in A.D. 135, and the Jews were expelled from Judaea. After this interruption, Hadrian continued his plan of turning Jerusalem into a Roman colony. To that end, the Tenth Legion - Fretensis - was permanently stationed in Aelia Capitolina by imperial decree.

Many bricks stamped "Legio X Fretensis" have been found at the dig, together with numerous coins minted in Aelia Capitolina, as well

advance news

in the wake of today's WORLD EVENTS

• Chinese Developing ICBM

The People's Republic of China is in the process of developing an intercontinental ballistic missile (ICBM), reportedly some 20% larger in volume than the U.S.S.R.'s largest, the SS-9.

The Chinese missile is apparently a three-stage liquid fuel ICBM with an estimated range of between 5,000 and 7,000 miles - enough to reach most major cities and military targets in both the United States and Soviet Union. Once deployed, this missile will propel China into true superpower status beside the United States and the Soviet Union.

Deployment, however, is still a few years away. After China successfully tests its first ICBM at full range (possibly later this year), it will take an estimated three more years before a force of between 10 and 30 such missiles could be deployed. Some experts estimate that, with maximum effort, the job could be completed sometime in 1975. The Chinese are also constructing concrete-and-steel underground sites to protect these missiles against surprise attack.

Presently, China has a total of about 50 medium- and intermediate-range missiles deployed at scattered sites, with ranges of from 600 to 3,500 miles. Its IRBMs are able to reach many of Russia's main cities west of the Urals - including Moscow.

The Chinese reportedly have also built a computerized radar installation facing the U.S.S.R. to cover the corridor that Soviet missiles would have to traverse to hit China.

Though achievement by China of a strong deterrent capability would most certainly reduce the possibility of war between itself and the Soviet Union, some observers fear that Chinese nuclear development could lead to a Soviet preemptive attack on the Chinese mainland within the next year or two to wipe out the budding Chinese nuclear arsenal *before it gets too big* - and most certainly before the big ICBMs are deployed. It is believed that fear of such a possible Soviet first strike was a major factor in pushing China toward a greater accommodation with the United States.

• Energy Crisis Much Worse Than Realized

To the majority of Americans, West Europeans, and Japanese, the "energy crisis" means little more than higher fuel prices and possible shortages and rationing.

But a startlingly broader picture emerged earlier this year during a conversation between nationally syndicated columnist Joseph Alsop and the then Israeli Ambassador to the United States, Itzhak Rabin. Speaking with the Ambassador just prior to Rabin's departure from Washington and return to Israel, Mr. Alsop elicited some alarming observations:

"You do not think enough about the oil problem," asserted Ambassador Rabin. "I have been looking into it for months. It is worse than you suppose - ten times worse. Your jugular, Western Europe's jugular, Japan's jugular, all run through the Persian Gulf nowadays. Yet you have no means to defend your jugular."

"*This is why your country must cease to be a great power,*" Ambassador Rabin continued, "unless you can find means to solve this terrible problem which everyone has overlooked for too long. *No nation can remain a great power that has a wholly undefended jugular, waiting to be cut by anyone with a willing knife.*"

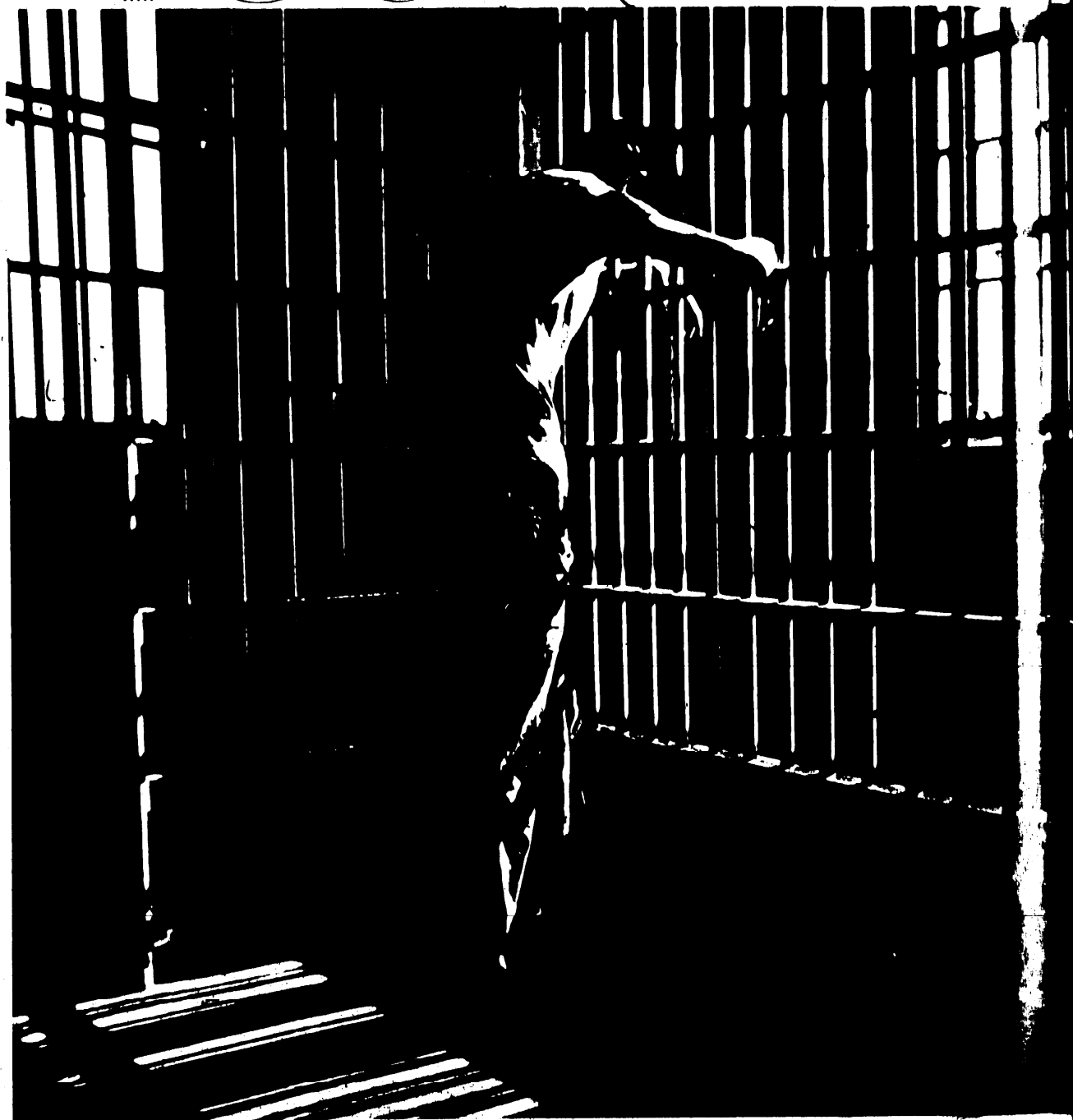
Alluding to another American problem, Rabin stated that "no nation can be a great power, either, that has *an ever more worthless currency* - unless it is a totalitarian state like Hitler's Germany or the Soviet Union, which the United States will never be."

In conclusion, the Ambassador challenged: "Look into the facts that the future will force you to face. Look into what those facts will do to your dollar. Look into the new strategic situation those facts will soon enough create for you. Then you will see that I am right."

With the United States increasingly dependent upon Middle East oil - to say nothing of Western Europe and Japan, almost totally so - Rabin's warning demands attention.

— edited by Gene H. Hogberg

YOUTHFUL



The making and unmaking of a

CRIMINAL

By Mack Taylor
Photos by Mike Heidrickson



ABOUT THE AUTHOR: Mack Taylor worked as a parole officer four years for the California Youth Authority and was a social case worker two years for the Los Angeles County Department of Social Services.

In this article we have asked a former parole officer to talk straight from the shoulder to our teen age readers and their parents.

JOHNNY'S FIRST encounter with the law occurred when he ran away from his foster home at the age of nine. At age 10 he was arrested for "shoplifting" stealing a sweater from a department store.

As each year went by, his crimes became progressively more serious. By age 14 Johnny already had been arrested for burglary, possession of drugs, auto theft, and robbery. He had been counseled and released by the police department, placed on probation, sent to the county junior camp for rehabilitation, and finally,

after a robbery, was committed by a juvenile court to the Youth Authority.

How Johnny Entered My Life

Johnny spent about one year in one of the state rehabilitation facilities and then was released on parole. I was assigned to his case.

When I met Johnny, he was a tall, good-looking, sophisticated, delinquent teen-ager who was impulsive and lacked inner control. He was gang oriented and hostile to authority. For the next 2 years, Johnny and I got to know each other quite well. I saw him on the average of 10 times a month, and we discussed many subjects of life. I grew to like him immensely.

In many instances, I acted as a liaison between Johnny and the community in order to help him make a satisfactory adjustment on parole. I found him a job and a foster home to live in and attempted to help him work out some of his "hang-ups" so he could better utilize his abilities.

But Johnny's needs were greater than what we at the parole office could fulfill. He quit his job, began smoking marijuana, spent nights away from his foster home, and started associating with undesirable people. Yet he managed to stay out of any serious difficulty with the police department until the Watts riot in 1965. At that time, Johnny was arrested for arson and looting. His parole was revoked.

I never saw Johnny again. But I later heard he had been arrested for murder about one year after being released on parole a second time. He is about 23 years old now and was on "death row" in San Quentin — until the Supreme Court of the United States declared the death penalty unconstitutional.

What went wrong in Johnny's life? What influenced him to get involved in a tragic life of crime?

The Making of a Criminal

Johnny came from a home that was dirty, shabby, and ugly. At an

early age he was exposed to drugs, gambling, and prostitution.

His mother was lax and inconsistent in her supervision. She was unable to express her love for Johnny and his younger brother. She made no demands, required no politeness or conformity, set no firm rules or limits. In addition to this, Johnny never knew his father or any male adult well enough to identify with him psychologically, and thus pattern himself after a normal adult male.

Johnny's home was an unhealthy place, a breeding ground for trouble, and trouble was there!

Now it is a statistical fact that about one out of five teen-age boys becomes involved with the law during adolescence. And a very high percentage of these young people, like Johnny, come from undisciplined homes.

What most parents of delinquents have failed to recognize is that a child's character needs guidance in order to become adequately structured. Controls must be provided by the parent. I have been in many homes where small children were left to grow up by themselves. As a result of being neglected, they became undisciplined. These youngsters had never learned self-respect or respect for others. In such an environment, is it any wonder the children take to the streets, have no loyalty to their parents, and grow up despising authority?

The cost to "rehabilitate" today's juvenile offenders — not to mention the financial loss to the victims — runs into billions of dollars annually. But, as Edward Eldefonso, supervisor of the Santa Clara County Probation Department in San Jose, California, states: "Delinquent behavior in the United States is costly not only in terms of dollars and cents, but in terms of priceless human resources.... But the costs of delinquency's emotional interference with our organized

ways of living and its harmful effects on both victims and offenders are virtually impossible to calculate" (Eldefonso, *Youth Problems and Law Enforcement*, Prentice-Hall, 1972, p. 1).

But how can you insure that your children don't end up on the same road to crime and drugs that Johnny traveled?

There are two basic influences that produce youthful crime. First is the child's home and family life, and second, his neighborhood and community.

Unhealthy Home Atmospheres

Looking back on my experience in working with youthful offenders, I see a distinctive pattern. Most delinquents came from emotionally unhealthy homes. Their homes were scenes of conflict. Disunity and squabbles between husbands and wives were common. Many of the homes were either broken physically by divorce or desertion, or they were broken psychologically by lack of communication. The lower-class delinquents came primarily from the first group, and the middle-class delinquents came chiefly from the latter group.

Not all youngsters who come from broken and unhealthy homes become delinquents. Nevertheless, even those who don't are psychologically scarred. Many pass through stages of emotional tension and neurotic symptoms as a result of their broken and unhealthy home environments. How do I know? I came from a broken home and grew up in a ghetto in south-central Los Angeles.

Later, when I was a parole officer meeting with the parents of parolees and observing their unhappy home environments, it became quite evident to me why these young people became delinquents. On many occasions, I had to come to the conclusion that, considering the wretched home lives and the wrong parental examples, the wonder is

that these teen-agers did not turn out worse than they did!

It is a rule that children absorb the values and imitate the behavior of their providers. It is a rare thing, for example, to find a child who has been lied to over a period of time who does not lie himself.

Child psychiatrist Dr. Joseph D. Noshpitz, the former director of the National Institute of Mental Health in Washington, D.C., has commented: "Children learn their morality and ethics by taking in the model that the parents set for them. The very little ones learn by imitation... they suck up behavior like vacuum cleaners, taking in the dross with the gold, the parental problems side by side with their virtues. We know that the conscience tends to get established as a going concern in the personality sometime around age 5 or 6... it's not just what we tell them to believe that gets built in; it's the total experience of mom and dad."

Unhealthy School Environment

Unfortunately, our neighborhoods and communities, instead of ameliorating the problems triggered in the home, all too often compound the errors begun in the home.

Many public schools are allowed to become overcrowded, and the individual student is sadly neglected. Children receive the same dehumanized treatment and rejection at school that they get at home! Instead of teaching children how to succeed in life, which should be their primary objective, these schools only accelerate children to the next grade because of age rather than achievement.

If a child does not conform to the usual standards, he or she is made to feel unwanted. When a youngster gets into serious trouble, school officials understandably tend to look for a legal way to expel him. But very often this only helps lead the child down the path of destruction.

From the time a child is 6 until he

is 16, he will have spent approximately 15,000 hours at school being "taught." But as a result of trying to pour every child into a single academic mold, we have short-changed a large segment of our developing juvenile population.

Underprivileged students, scarred by early experiences at home, often develop learning problems. They need understanding, patience and extra help at school if they are to progress and become strong citizens. But most slum schools have little to offer their students except poorly trained teachers, outdated textbooks, lack of compassion, and poorly administered discipline because of little or no parental cooperation. The school experience only further alienates the children, hardening them in defiance and rebellion.

I have come in contact with many public school officials in the lower socio-economic areas. Some of them admitted to me privately that they simply did not have the trained staff, the programs nor the money to properly educate most delinquent youths.

Most slum schools have become jumping-off points into delinquency and crime. Alcohol, drugs, gambling, and illicit sex are readily available on or near the school grounds. Many youngsters are mugged, robbed or intimidated on their way to or from school. Many feel the only way to survive is to drop out of school or join a gang.

Unhealthy City Environments

A third aspect of the problem lies in the frustration and hopelessness of big city, ghetto-like communities.

Studies by Henry D. McKay, chief of the Division of Community Studies, Institute for Juvenile Research, Chicago, dramatically show that it is in the inner city that delinquency rates have traditionally been highest, regardless of what population group dwells there.

Most Polish, Italian, Spanish or



YOUTH counsels with his social case worker about future release and rehabilitation in society.

Irish ghettos have had quite a bit in common with black ghettos — high unemployment, poverty, crime, filth, poor diets. But the black ghettos have lacked one thing that all the others had: a stable home with pride in and recognition of an ancestral cultural heritage.

I have talked to many poor, black teen-agers and adults about employment opportunities, housing conditions, and crime. And I can tell you that the majority of them have lost faith in the established system of justice. Some can cite documented cases to substantiate their claim that the poor, and especially the blacks, have not been given equal opportunity and justice — notwithstanding a few isolated cases.

The poor realize they can't afford to pay high-powered attorneys, who have powers of persuasion with the courts, to defend them or to get them off on legal technicalities.

They feel this is a privilege granted only to the wealthy. As a result many young blacks, especially, have nothing but contempt and disrespect for all law and constituted authority and have become militants. They regard the laws of the land as merely "white" ideas from "the man" — the white establishment — to keep the blacks an oppressed group.

Is it any wonder why some ghetto youths have chosen crime as a way of life? They simply feel there are few options left open to them, whether in the home or in society.

Without a doubt, much crime is rooted in the ghetto. But the sober fact is that crime is also on the increase among juveniles in the middle and upper strata of society. Professor and Mrs. Sheldon Glueck, eminent criminologists of Harvard University Law School, have stated that the cause for crime in the "middle and upper strata is basically the same as in the slums.

Many financially able mothers neglect their children just as much as ghetto mothers do. And for all the time some of the fathers of these youngsters spend with them, the fathers might as well not be living at home.

What can be done about these major causes of crime?

The Unmaking of a Youthful Criminal

The Gluecks unequivocally state that a child's paramount need is *parental affection*. It cannot be replaced with money spent for playthings. Parents are only kidding themselves if they think they can express love by bribing a child or showering him with material goods. Nothing can compensate for day-by-day parental love and concern. And that takes time.

The solution to the problem of juvenile delinquency is *not* to lock young people up in jails. The solution is *not* to spend more money

building juvenile courts and correctional institutions. Such answers merely treat the *effect* and ignore the cause.

As parents, it is your job to establish good rapport with your children. You need to realize that each child is a unique personality and that open communication is vital. Help your children know that your understanding will persist even though they may become involved in difficulty. Yet at the same time, make your sons and daughters well aware that your appreciation of them does not mean the condoning or approval of illegal or improper conduct.

If delinquency has already occurred, the relationship that you establish with your children can be used to assist them in understanding themselves and to gain insight into the circumstances that may have led them into becoming delinquents. Encourage them to develop the right initiative to become more responsible for their behavior.

Spend more time with your children. Rear them yourselves. Express your love for them. Teach them to respect law and order by setting the right example.

Remember: "Johnny" was not "born" a criminal. He was molded into one! Each individual's life is shaped by the circumstances of his birth, his family life, his immediate environment, his friends, and his associates.

Many of you parents reading this article are making fatal mistakes in your child rearing. You are headed for suffering, frustration, and heart-break in the years ahead.

If you rear your children properly, you can save them — and yourself — much grief and heartache in the future.

If you want to know more about how to properly rear your children, write for our free, full-color booklet, *The Plain Truth About Child Rearing*. □





Prison Preventers, an organized group in Chino Institution for Men, sends inmates to local schools in California with a message. "The personal lack of freedom in prison is what really gets you. When not working, our home is a 6 ft. by 8 ft. cell. TV glamorizes prison life; time isn't so compact. A week is like a month; a month, like an eternity."



IS LIVING A GOOD LIFE GOOD ENOUGH?

Many think that living a "good life" is good enough. Others claim that simply "believing" on Christ is all that God requires. Is either view the whole truth?

by William F. Dankerbring

A MODERN, YOUTHFUL and avant-garde theologian popular among today's youth has brought up an old issue. It is the question of whether living according to one's conscience will qualify a person for eternal life.

Today, it is a common belief that good, sincere people of all religions will be accepted by God. Others vehemently disagree. Many Christians, for example, claim that good works have nothing to do with one's eternal salvation. "Professing Christ," they argue, "is the way to eternal life. All one must do is accept the grace of God and believe in Christ as Saviour."

Good Works Versus Grace?

Is either view correct? If faith alone is enough, why did the apostle Paul write: "...work out your own salvation with fear and trembling" (Philippians 2:12.)

Or if being "good" is enough, why did Peter tell an assembled crowd, "...there is salvation in no one else [Christ], for there is no other name under heaven given among men by which we must be saved" (Acts 4:12, RSV.)

And if performing good works is enough, then why did Jesus say,

"The time is fulfilled, and the kingdom of God is at hand, repent, and believe in the gospel" (Mark 1:15, RSV.)

If just believing is enough, why did James write: "You believe that God is one; you do well. Even the demons believe — and shudder" (James 2:19, RSV). Since they believe, will they also be "saved"?

Advocates of these points of view generally claim their view is based on the authority of the Bible. So let's look into it.

The Role of Faith

Most teachers of the Christian religion acknowledge that faith in Christ and his sacrifice is required for salvation. Yet "saving faith" is a subject that is widely misunderstood.

Many people confess that it is hard for them to have real faith in God. Their lives are tormented with doubt and discouragement. They explain: "I can't seem to work up the faith." What they are unaware of is that they are making faith a "work." They actually are trying to work up the belief that faith alone is sufficient for salvation.

But what is faith and what part, if any, does it play in salvation?

The author of Hebrews put it this way: "Now faith is the assurance of things hoped for, the conviction of things not seen" (Hebrews 11:1, RSV).

Faith is solid confidence or conviction that something unseen, or not physically discernible, exists. Biblically, it's knowing what God says in his word is true. It is the firm assurance that God means what he says and that he will keep his promises.

Faith in connection with salvation means that we believe God's word is true, that Jesus Christ is the Messiah who died for our sins, and that we can be saved through him.

How can we obtain that faith? The apostle Paul declared, "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17). Real faith comes by hearing God's way expounded and by studying the Bible.

But other scriptures reveal that faith is also a gift of God supplied by the Holy Spirit (Galatians 5:22). This saving faith is not our own human faith. It is a divine gift.

Humanly, of course, we must first become acquainted with the promises of God and come to believe on Christ as Saviour. Weak and in-

secure as that human faith may be, it helps lead us to accept Christ and to be baptized for the forgiveness of our sins (Acts 2:38). At that time, we receive the Holy Spirit as a gift — as a begetting within us (Acts 5:32; Ephesians 1:13). The Holy Spirit infuses us with the very faith — the spiritual faith — that Jesus Christ himself has. That is why the apostle Paul could say: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Thus, saving faith itself is a gift from God, which he supplies when an individual who accepts Jesus Christ as Saviour repents and is baptized.

But what, then, is grace?

What About Grace?

Grace is not something which should be treated lightly. Unfortunately, many people have misunderstood exactly what God's grace is. Some believe it is a special spiritual "condition" or "exalted state."

The English word grace comes from the Greek *charis*. Thayer's *Greek-English Lexicon of the New Testament* defines this word as that which affords joy, pleasure, delight, sweetness, charm, loveliness. It means "goodwill, loving-kindness, favor." The word is used essentially to refer to the kindness or favor which God bestows upon one who does not deserve it. Thus it refers to unmerited kindness and mercy, or undeserved pardon. It connotes the idea of forgiveness.

For example, when a criminal is apprehended by law enforcement officials, tried, convicted of his crime, and put into prison, he is in a condition of "condemnation."

But if the case comes to the attention of a high official who can and does commute the sentence, this person bestows "grace" upon the convicted criminal. He has been

mercifully pardoned; the crime has been forgiven. He is free to leave prison and rejoin society.

Even so, when God forgives a sinner for breaking his divine laws (sin is the transgression of God's law — 1 John 3:4), in essence giving him a pardon, he is bestowing "grace" or "favor" upon him. The sinner, now forgiven, comes under God's "grace." His sins are no longer held against him.

But if a criminal is granted pardon, is he simply free to return to a life of crime just because he had received "grace" or "favor"? Of course not!

Even so, when a sinner repents before God and receives pardon or "grace," that does not mean he becomes free to transgress God's commandments.

The apostle Paul made this very plain. He said, "... Shall we continue in sin [lawlessness], that grace [forgiveness or pardon] may abound? *God forbid*..." (Romans 6:1-2).

Paul later asks in this same chapter, "What then? shall we sin, because we are not under the law, but under grace? *God forbid*" (verse 15).

Simply because a person's sins have been forgiven and he has been granted grace, that does not give him license to commit more sin. If we are no longer in a state of condemnation — under the claim of the law, which is death (Romans 6:23) — that does not mean we are now free to break God's law!

If a criminal who has been pardoned again breaks the same law he had broken in the first place, the authorities will apprehend him as soon as possible and put him back into prison.

Similarly, if a converted Christian begins to think he may now break God's law as he once did before his conversion, after having had his sins forgiven through the atonement of Christ, he will once again come under the condemnation of the law.

The apostle Paul put it clearly in

Hebrews: "For if we sin wilfully after... we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Hebrews 10:26-27).

He added: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (verse 29.)

Even after a person becomes a Christian and receives unmerited pardon for his sins, he still has the free will to turn his back on God and return to a life of deliberately breaking God's commandments. The apostle Peter says of such: "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (II Peter 2:21).

Grace, we see, is conditional. We receive God's grace when we repent of our sins and accept Christ's sacrifice for sin on our behalf. We remain under God's grace as long as we continue faithful to God and obey him, keeping his commandments with the help of the Holy Spirit within us. If we inadvertently sin again, we are guilty and must ask God's forgiveness — hence the prayer Jesus told us to pray: "Forgive us our trespasses as we forgive those who trespass against us."

Confusion About "Works"

Now, what does grace have to do with works? To listen to some people, one would think the worst thing a Christian could do would be to have "good works."

Grace and works do not contradict each other. If they did, then the Bible hopelessly contradicts itself and would be useless as a guide

to salvation. Grace and works complement each other.

The apostle James said this about the subject: "... faith without works is dead" (James 2:20, 26). James mentions Abraham as an example of one who had both faith and works (verses 21-24). The "works" Abraham had, of course, were the "works" of obeying God and keeping his commandments (Genesis 26:5).

Paul taught the same truth when he wrote: "For by *grace* are ye saved through faith... not of works, lest any man should boast" (Ephesians 2:8-9).

Notice. We are saved through God's grace or unmerited pardon through faith — the indwelling faith of Jesus Christ. We are *not* saved by works. Paul and James make that perfectly clear.

Human works do not save us. All the works in the world — all the daily good deeds — will not save us. Such works cannot atone for our sins. Only Christ's death on the stake can atone for our sins.

Salvation cannot be earned through your own endeavor. It is not something that God will "pay" you after a lifetime of good works. Rather, it is a gift from God. But — and let this sink deeply into your mind — it is a *conditional* gift.

You are required to do certain things. First, you must repent of sin (I John 3:4). Repentance involves living a new way of life, through keeping God's commandments. You must also be baptized as a symbol of that repentance. This is another "work" that is required. Also, you must believe on Christ — that is: (1) you must believe he died and paid the penalty of sin for you, and (2) you must also believe the message — the gospel — he brought (Mark 1:14-15). Even to believe involves a certain amount of effort or "works" — because to believe, you must first study and learn about Christ and his message. When you do these things,

you're on the road to salvation (Romans 8:11).

Now then, salvation or eternal life is a conditional gift (Romans 6:23). Let's say you are the parent of a little boy, and you want to give him a tricycle.

You tell your son with love, "I want to give you a present next week. In the meantime, continue to be a good boy and be obedient to Mom and Dad. But if you begin to act naughty, then I may have to cancel the gift and give you a spanking instead."

Do you get the point? The boy does not "earn" the gift. His continuing to be obedient for the week doesn't "earn" him enough money to purchase the gift. It will be given to him only on the condition that he obeys his parents!

In the same fashion, God will give eternal life to those who meet the conditions which he has set. These include repentance, faith in Christ, and obedience to God, our heavenly parent. It's really that simple.

Some religious teachers, however, lift Romans 11:6 out of context to claim that grace and works are incompatible. Notice that verse: "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

Let's not wrest the Scripture to make this verse say something it does not say. Paul is talking about Israel (verse 1). He asks, "Has God cast away his people?" In other words, has God condemned all Israel? "No," Paul answers. Eventually, he says, "all Israel shall be saved" (verse 26). But for the present, he continues, most of Israel is blinded to the truth of God (verses 8-11). Only a few — a "remnant" — have their eyes opened to understand the truth of God at the present time (verses 2-5).

In this context, then, Paul says: "Even so then at this present time also there is a remnant according to

the election of grace" (verse 5). That is, God himself has opened the eyes of a few to his truth, hence bestowing *grace* upon them. "And if, by grace," Paul adds, "then is it no more of works." That is, these few received God's truth because he opened their eyes. Their eyes were not opened by means of their own efforts to grasp the truth. If they had achieved this understanding through their own works, "then is it no more grace," Paul said.

But God granted them repentance and called them to conversion; they did not gain this knowledge through their own works!

Thus we see that, prior to conversion, all the good works in the world will not earn us salvation or even bring us to the full knowledge of God's truth. After conversion, however, even though we still cannot earn salvation through works, God nevertheless requires that we maintain good works!

A scripture that many "no works" teachers immediately point to is Ephesians 2:8-9, but this time also read verse 10: "For we are his workmanship, created in Christ Jesus unto [for] *good works*, which God hath before ordained that we should walk in them" (Ephesians 2:10).

How plain that works are as essential to salvation as eating and drinking is to life!

But why, then, do a few verses, especially in Galatians, seem to call works a curse? What kind of "works" was Paul referring to in Galatians? To answer this question, we must understand what the Bible teaches about "law."

The Purpose of Law

Christian and non-Christian alike are familiar with law. Society itself is governed by laws made to safeguard human liberty. Laws are to protect the rights of people and to insure the orderly functioning and administration of government. The law of God is similar.

The law of God, the apostle Paul

himself said, is "holy, and the commandment holy, and just, and good" (Romans 7:12). He went on to say "the law is spiritual" (verse 14).

Does Christian faith abolish God's law? Paul himself answered this question: "Do we then make void the law through faith? God forbid: yea, we establish the law" (Romans 3:31).

Did the death of Christ abolish God's law? Not if we believe the apostle John, who wrote plainly: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:3-4). He also declared: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments..." (1 John 5:2-3).

John was merely saying the same thing Jesus Christ had said when he told a young rich man who desired to inherit eternal life: "Keep the commandments" (Matthew 19:17).

God's law is in force today. It was never abolished and never can be. It is spiritual and eternal (Psalm 111:7-8). It is a law of love.

Why, then, do a few scriptures seem to condemn "works of the law"? In Galatians 3:1 we read, "O foolish Galatians [the Galatians of Asia Minor were recent converts who had fallen into error] who hath bewitched you, that ye should not obey the truth... Received ye the Spirit by the works of the law, or by the hearing of faith? ... Having begun in the Spirit, are ye now made perfect by the flesh?" (Galatians 3:1-3).

Throughout this book, Paul upbraids those who became deluded into believing they could receive salvation by the "works of the law." What does that phrase mean?

Paul is not talking about the spiritual law of God, summarized in the

Ten Commandments. Was there some other law in existence which the Galatians were trying their utmost to observe?

A Ritualistic Law

Galatians 3:19 explains what law. "Why then the law?" Paul asks. He answers, "It was added because of transgressions, till the offspring should come to whom the promise had been made..." (RSV). This particular law was added because of transgressions. The fact that transgressions occurred before this law existed must mean that another law was already in existence, which the people were transgressing! A new law, whatever it entailed, was added, but for what purpose?

This added law Paul calls a "schoolmaster" (Galatians 3:24) which we are no longer under (verse 25). He says this particular law is "not of faith" (verse 12). It did not exist prior to the time of Moses (verse 17). It was added four hundred and thirty years after the promises were made to Abraham.

Here then is the crucial question: What was this temporarily added, schoolmaster-type of law?

The *Holy Bible in Modern English*, translated by Ferrar Fenton, makes the truth evident. We read the words of Paul, "... we know that a man is not made righteous by ritualism" (Galatians 2:16). He adds, "... we believe in Christ Jesus, so that we may be made righteous from a faith of Christ, and not from legal rituals, because by legal rituals no person will ever become righteous" (verse 16).

In verse 21, Paul says, "I do not set aside the gift of God; for if righteousness were through a ritual, then Christ died to no purpose."

In chapter three of Fenton's translation, Paul continues, "Silly Galatians! ... Did you receive the Spirit from a law of rituals, or from communication of a faith?" (verses 1-2).

In verse 10, Paul adds: "For whoever are dependent on a law of rituals, are under a curse; for it is written, that all who do not continue in all the writings of the book of the law to do them, are under a curse.... But the ritual did not come from faith; on the contrary, the performer of them must live in them" (verses 10-13).

And in verses 17, 18, Paul explains, "And I assert this — the rituals, beginning four hundred and thirty years after, could not cancel a Settlement previously established by God, so as to abolish the promise. For if the inheritance comes from a ritual, it is no more from a promise...."

During the time of Moses, God added a ritualistic, ceremonial law — consisting of various washings, ablutions, sacrifices, and the like (read Leviticus and Numbers). These foreshadowed the coming of the true sacrifice for our sins, Jesus Christ. That law of rituals has been superseded. Christians are no longer under it (Hebrews 9:9-10). It was a temporary schoolmaster that taught the people to look forward to the sacrifice of Jesus as the Messiah. It also taught the habit of obedience.

How About You?

The truth is that salvation and inheriting eternal life involves — as the apostle James said — faith and works, obedience coupled with the grace of God.

Those who believe that it is sufficient merely to live a good life — apart from real conversion, repentance, faith in Christ, and receiving the Holy Spirit of God — are in great error, and those who believe in faith alone or grace without godly works, are also in error. □

If you desire more information on the subject covered here, then write for the free article, "The New Testament Teaching on Law and Grace."

The remedy is now available to any nation for use against any other aggressor nation. The question remains: Who will be the first to use it?

By Charles F. Vinson

WILLIAM B. DOWNEY, Air Force chaplain of the 509th Composite Group based on the Pacific island of Tinian during World War II, strode to the podium in the briefing room. Before him on that yet-dark August 6 morning 28 years ago were the assembled crew members of the B-29 *Enola Gay*, men specially trained for this extremely important mission he was about to ask God to bless.

"We pray thee," he said, "that the end of the war may come soon and that once more we may know peace on earth. May the men who fly this night be kept safe in Thy care and may they be returned safely to us. We shall go forward trusting in Thee, knowing that we are in Thy

care now and forever. In the name of Jesus Christ. Amen."

"What Has Caused This Thing?"

Perhaps the men of that mission didn't really expect quite the answer they got to that prayer. When the atomic bomb was successfully dropped on Hiroshima that clear, bright morning at 8:15, 27-year-old Captain Robert A. Lewis, copilot of the *Enola Gay*, could only view the mushroom cloud in amazement. "My God, what have we done?" he exclaimed in dismay.

Takako Okumoto, a second grader in Hiroshima in 1945, knew all too well what had been done. "The 6th of August," she later recounted, "which I do not forget, the things

that happened that day are deeply carved in my heart. That cruel war that snatched away so many precious human lives in one second - even now I shudder when I think of it. I am all alone after losing my father and mother and all my brothers and sisters. And no one can take their place. All of them, as a result of that A-bomb, were struck down one after another.

"What has caused this thing?"

(Dr. Arata Otsuda: *Children of the A-Bomb*, pp. 98-100.)

In the Name of Peace

At the time the bomb was dropped, Dr. Luis W. Alvarez thought he knew the answer to Takako Okimoto's agonized question. As one of the scientific crewmem-

Don McCullin — Magnum

a Remedy for

WAR

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bers aboard the *Enola Gay*, he was moved that very day, while still aboard the B 29, to explain in writing how the bomb had made a giant contribution to world peace. In a letter to his young son, he set down the hopes of most of the men who had worked so hard to make the atom bomb successful:

Dear Walter:

This is the first grown-up letter I have ever written to you, and it is really for you when you are older. . . . Today the lead plane of our little formation dropped a single bomb which probably exploded with the force of 15,000 tons of high explosive. . . .

What regrets I have. . . are tempered with the hope that this terrible weapon we have created may bring the countries of the world together and prevent further wars. Alfred Nobel thought that his invention of high explosives would have this effect, by making wars too terrible, but unfortunately it had just the opposite reaction. Our new destructive force is so many thousands of times worse that it may realize Nobel's dream. . . .

Dr. Alvarez's hopes have never been realized. The peace that was to have grown from the rubble of Hiroshima never came. World War II was quickly followed by the Korean conflict, numerous smaller wars, the decade-long debacle in Vietnam, and continuing Middle East crises.

If the people of Hiroshima died for the cause of peace, their demise was in vain. It is indeed a cruel twist of irony that the very mission which ended in their destruction was begun by asking God's blessing in the name of Jesus Christ—the one hailed as the Prince of Peace!

One wonders if the people of Hiroshima that day could have

taken comfort in the knowledge that the same Jesus who was asked to bless the bomb had previously shown God's concern for man by saying, "...one [sparrow]... shall not fall on the ground without your Father [knowing]. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matthew 10:29-31).

Did that scripture also apply to the Japanese in Hiroshima? Why, if it did, did God seemingly turn his back while approximately 200,000 human beings were instantly burned or exposed to fatal radiation? God is love, so why did he allow the bombing of Hiroshima?

15,000 Recorded Wars

No historian, it seems, can adequately explain why God, supposedly the epitome of mercy, allows war. Viewing history dispassionately, it appears that God must not mind watching humanity devise new and ever more effective methods of self-destruction. He has yet to call a halt to any arms race.

Not even most clergymen, who claim to be God's representatives, and therefore really ought to know God's will better than anyone else, can give a satisfying answer. Whether the question arises over the bombing of Hiroshima in 1945 or over the death of a young soldier in Southeast Asia in 1973, about the best explanation organized Christianity has yet been able to offer is the funeral stock-in-trade, "We just don't know why God permits these things to happen. . . ."

That, of course, is hardly a satisfying reply to the bereaved, those groping for a measure of comfort in the vague unrealities of a weekend religion.

However, the blame for war falls squarely on the shoulders of man, not on God. The unavoidable fact of the matter is that God has not forced men to fight history's nearly 15,000, utterly futile conflicts over

geographical, religious, or ideological differences. Most people, deep down, will realize this is true. And what an outcry of resentment there would have been if God had forced them *not* to fight! But the mystery still remains: Why does God, though he is not at all to blame for what is obviously man's own folly, allow the slaughter to continue without interference? Couldn't he at least have done something about it? Why has he given men the freedom to destroy each other?

To Cheat or Not to Cheat

God certainly has the power to do something about war, and in the not too distant future, he is going to take an active role in doing just that. But why isn't he doing anything about it at present?

To understand the answer to that question, it is necessary to grasp the ultimate purpose God has given man in life.

The achievement of that purpose is absolutely dependent on the fact that all men are *free moral agents*. God the creator determines what is right and what is wrong. Free moral agency means that all men have the inherent prerogative to choose which course of action they will take—the right or the wrong. For example, the Japanese military leadership in World War II freely chose to join forces with the Axis powers in Europe against the Allies. A President of the United States freely chose to use the atom bomb in retaliation. God stopped neither party.

Likewise, each of us, individually, has the freedom to choose our own personal conduct. We can choose to obey the law or to break it. If you want to cheat on your income tax, you may—and freely risk the chance of getting caught. But, in the meantime, no one is going to swoop down from heaven and plead with you to exercise the kind of godly willpower it takes to pay today's high taxes.

God could, of course, force men

consistently to make right decisions, to obey his laws. He could conceivably eradicate all evil actions from this earth by turning human beings into divine puppets, unthinking beings, capable of reacting only as God might allow. Men in such a condition might even be described as "perfect" — perfect robots.

Fortunately for us, a human race devoid of free moral agency would have totally thwarted God's very purpose in creating mankind. God has something much better in store for humanity than mechanical perfection.

Power and Responsibility

God built into mankind the freedom of choice. It is the essential element in the production of perfect character, a quality which can only be created through voluntary obedience to the laws of God. Producing this perfect character is a major step toward fulfilling the purpose for which all human beings have been born: that is, to become, eventually, literal, eternal members of the family of God — his sons.

Now what is perfect character? Character can be defined as the ability to consistently choose the right and then do the right thing according to the laws of God, even when it is not convenient or even when the pulls in the opposite direction are incredibly strong.

Obviously, this kind of character cannot be instantly manufactured. It must be built through a lifetime of daily learning and making right decisions — decisions which are in direct opposition to the pulls of human nature and society.

Those who, with God's help, develop this type of God-like character, will ultimately be used in establishing a ruling world government under Jesus Christ, thus ushering in a new age of peace and prosperity for the entire world. (For a further elaboration of this overall purpose in living, we invite you to write for *Why Were You Born?* and

The Wonderful World Tomorrow — What It Will Be Like. Both are free upon request.)

"Choose Life"

That new age is yet in the future. What about the present? Is there a viable way to realistically cope with the negative results of the nations' freedom to go to war if they so choose?

There is, but it has largely been ignored. God offered the remedy to mankind in the past, but has never forced it upon humanity. It has never been popular because it, too, involves making a choice which goes against basic human selfishness. That choice is put forth clearly in Deuteronomy 30:15-19. Speaking to our forefathers, God said,

"See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply. . . . I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore CHOOSE LIFE, that both thou and thy seed may live."

Most of the time, men have made the wrong choice. They have chosen to reject the law of God that defines the way to peace and have chosen selfishness and death — all the while believing they have chosen happiness, peace, and life. What a paradox!

It would be naïve to view history with the idea in mind that men have ever chosen the way of blessings and life on any major scale. But it didn't have to be that way. Any nation that would choose to accept the teachings of God about war would never need to go to war!

What are God's teachings relative to war? What is the road to peace? It is quite simple. The basic point of God's spiritual law regulating war is

the sixth commandment: Thou shalt not kill

What could be more basic or seem more blatantly impractical in this day and age? Suppose a nation such as the United States were to adopt a complete about-face in its national defense policy. Suppose it were to announce to the world that "the United States of America has adopted the teachings of the law of God relative to taking the lives of other human beings. The Army, Navy, and Air Force will immediately disband; all nuclear devices and other appurtenances of international warfare will be systematically destroyed; henceforth, the U. S. A. will be totally devoid of any capability of its own physical defense, having adopted the teachings of God Almighty in reference to any forms of warfare."

What do you suppose would happen? Instant nuclear destruction at the hands of the Russians or Chinese? Incredibly hostile feelings of resentment and rejection from America's Christian and non-Christian allies, formerly able to relax under the counter-defense of the American nuclear umbrella? A complete disintegration of the U. S. economy concomitant with the demise of the defense industry?

Or, possibly, complete success in that unthinkable endeavor?

Has Anyone Ever Tried It?

There actually was a nation at one time which had, as its national policy, trust in God to handle matters of warfare. The name of that ancient nation was Israel.

Israel at that time was a composite of twelve different tribes, only one of which was descended from Judah, father of the Jews. The original patriarchal ancestors of the twelve tribes had migrated from the area of Canaan to the fertile Egyptian Nile delta to escape a period of severe famine.

For years they enjoyed favor in the eyes of the Egyptian government. But time was not kind to

them. The entire group was eventually relegated to the status of slaves. In those surroundings, the Israelites lost much of the knowledge of God that their forefathers had brought to Egypt.

In time God chose a man named Moses to emancipate those slaves, to teach them the forgotten ways of their God, and to eventually lead them back to the land of Canaan.

When the Israelites were led out of the Nile delta area en masse, they were not a straggling group numbering only a few thousand, as epic movies have implied. By that time, they numbered some two million, all of whom had just witnessed an incredible sequence of plagues which God had inflicted upon the land of Egypt. At the time they left, God had promised them that — if they obeyed him — they wouldn't have to fight any of the tribes they might meet along the way to the land of Canaan. He told them, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared . . . if thou shalt indeed obey his voice, and do all that I speak: then I will be an enemy unto thine enemies, and an adversary unto thine adversaries . . . and I will cut them off" (Exodus 23:20-23).

God, of course, is the giver of human life — and he alone has the ultimate right to take it. Only God has the wisdom and judgment necessary to decide when to take life, as well as when to give it back. God has never labored under the human delusion that physical death is necessarily the utter end of existence. He has planned, though most do not know it, that everyone who has ever died will be resurrected and eventually rewarded according to that person's knowledge of and obedience to the laws of God.

God Keeps a Promise

The Israelites had an opportunity to test God's promise to them quite soon after they escaped from the

hands of the Egyptians. The Pharaoh of Egypt had consented to the freedom of the Israelites only after the death of all the first-born of his nation. Once the House of Israel was gone, however, he again had second thoughts about their freedom. He organized a huge task force which included 600 armed charioteers and ordered them to bring back the Israelites.

The Bible says the Israelites had left Egypt with "an high hand." They were probably more than a little cocky about their liberation. But not for long. When they saw the Egyptian charioteers in hot pursuit, they were, in King James language, "sore afraid." They made that fear known to Moses in no uncertain terms: "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?"

"Is this not the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness" (Exodus 14:11-12).

Moses was admirably patient with them. He said, "Fear ye not, stand still, and see the salvation of the Lord; which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them no more for ever."

"The Lord shall fight for you . . ." (verses 13-14).

On this occasion, the Israelites trusted God; God got them across the Red Sea and rid them of Pharaoh's army in the process. This incident is only one of several examples of God's willingness to defend those who put their trust and faith in him.

Needless Doubt

The House of Israel did not usually have the confidence to obey God. In this, they were like all modern nations. One incident graph-

ically illustrates their lack of faith and the needless consequences they all suffered for not putting their trust in God.

For some time, ancient Israel had been exhibiting some of its less desirable traits of character. The people balked at nearly every corner; they complained about nearly everything. They rebelled against Moses and God. They did not really want to follow God even after he had saved them from a lifetime of hard labor as slaves.

All these bad attitudes came to a head at the time when the Israelites ought to have been emerging from the Sinai wilderness to enter Canaan, the promised land. A scouting party had been sent ahead to view the countryside. The men in that party had gone through the Valley of Eshcol and found a pleasant and fertile land, with one major problem, or so they thought. The people of the land looked so frightening to the Israelites that they returned to the camp with highly exaggerated reports, except for Caleb and Joshua. As a result, the people completely refused to enter the land.

Moses later recalled, "... [you] rebelled against the commandment of the Lord your God: and ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. Whither shall we go, up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven. . . ."

"Then I said unto you, Dread not, neither be afraid of them. The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes" (Deuteronomy 1:26-30).

Yet, in spite of that encouragement, they still refused to trust God, and consequently paid a stiff penalty for that lack of faith. All

those of that doubting generation were restricted to wandering in the Sinai wilderness for forty years. None of them ever entered the promised land.

In spite of that, ancient Israel still didn't learn the lesson of applying the remedy for war. Later, again not trusting in God, they decided to form armies to fight neighboring tribes. They overlooked faith and the plain meaning of the sixth commandment. Yet God still honored the promise originally made to their ancestor Abraham, that those Israelites, despite their sins, would inherit the land. God would not go back on his word.

Therefore, at times, God would use the physical army of Israel as a tool to clear the way to the inheritance he had promised. At times, he even intervened on behalf of the armies of the Israelites in their conquests. The life of David is filled with similar instances. But because God at times used such armies for the fulfilling of his promises, that did not at all mean he condoned such killing. Israel chose the way of war of their own free will; God did not force them to follow the way of peace. The formation of puny armies by the Israelites was a totally needless, wasteful action, as we shall now see.

King Asa Learns a Lesson

Israel had initially accepted the theocratic form of government which God had presented to them. But, typical of their hard-headedness, they ultimately rejected it. They insisted on a humanly led government, mainly because all the other nations had one.

After that switch, however, things went badly. While the reigns of David and his son Solomon brought prosperity, an uncontrolled economy brought higher taxes and resulted in the ultimate rejection of Solomon's successor to the throne. After that, it was nothing but downhill for the twelve tribes of Israel.

The nation suffered and was eventually divided. The tribe of Judah was on one side, with most of the remaining tribes on the other.

Asa was a king of the House of Judah and a descendant of David. Because Judah had chosen to defend itself without God's help, it was subject to the invasions of surrounding nations.

One of those invaders was Zerah, king of Ethiopia. Zerah's army numbered about one million, a major force by anyone's standards. Perhaps it was these overwhelming odds, which forced King Asa to trust in God, but the fact that he did decide to reverse policy and rely on God won the battle.

"And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, (thou art our God; let not man prevail against thee" (II Chronicles 14:11). Asa obviously meant what he asked in this prayer, and God, in his mercy, honored that request: "So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled" (verse 12). Unfortunately, King Asa did not continue his policy of trust in God.

Jehoshaphat, the son of King Asa, had a similar experience. Three allied armies came to do battle against Judah. Naturally, everyone was frightened. Jehoshaphat knew that they would lose the battle without God's help. He proclaimed a fast and called upon God for assistance. God answered through a prophet: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's" (II Chronicles 20:15).

Then Jehoshaphat did, by anyone else's standards of war, a very strange thing. He appointed a group of singers, "... that should praise the beauty of holiness, as they went out before the army, and to say,

Praise the Lord; for his mercy endureth for ever" (verse 21).

What was the outcome of that battle? "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another" (verses 22-23). The grand alliance had fallen apart, and Judah was granted peace for a time.

What About Today?

These examples all took place in what is rather negatively referred to as "Bible times." Everyone knows, of course, that God does not operate in the same manner today, if he operates at all. That, at any rate, is the assumption of most people.

However, God says, "I am the Lord, I change not" (Malachi 3:6). God's promises are just as binding in the twentieth century as they were before the birth of Christ. His commandments are also as absolutely just and binding as they were when he announced them to the Israelites at Mount Sinai. God never breaks his promises. No nation on the face of the earth need ever fight another war with any other people, no matter how strong the opponent, how formidable the weaponry, or how great the apparent odds are against winning — as long as that nation puts its trust in God. But that decision God has never yet forced on any nation.

There need never be another Hiroshima. There need never be another war, period. That would take trust in God, and faith, but it is not an inconceivable situation, not if men rely on God to protect them. As Deuteronomy 1:30 says: "The Lord your God which goeth before you, he shall fight for you." This is the remedy for war. □

what you can do...

TIMELY Tips and Helpful Suggestions for YOU and YOUR FAMILY

• In Case of Choking...

Put yourself in these two circumstances: Your infant or child begins choking on his food or some object. Or, while in a restaurant, a man at a table next to yours begins choking on a piece of meat. What would you do?

The two incidents just described are not rare. Every year thousands of people (3,500 in the United States alone) die from accidental ingestion or inhalation of objects or food which blocks their air passages. The highest number of deaths occur among children four and under.

Thankfully, blocked air passages are almost always immediately freed by a violent, automatic fit of coughing. But, if this doesn't happen, and a child or adult begins gasping for breath, there must be quick action. Here's what to do:

Don't panic. Send someone to call for emergency help. Let the choking victim continue to cough in an effort to dislodge the food or object. Don't interfere, distract or try to pull the object or food particle out with your fingers. If it is apparent that further effort on the victim's part will not dislodge the obstacle, take further and immediate steps.

If the choking victim is an infant or small child, turn him upside down, holding him by his legs or draped over your arm at his waist, and slap him on the back between his shoulder blades. For a larger child or an adult, lay him on his stomach over the edge of a table or chair or on his side on the floor. The important thing is to get him in a head-down position. Slap him firmly on the back between the shoulder blades. Chances are the obstruction will now be dislodged.

Turn the victim over and, if possible, pull the obstacle out with your thumb and forefinger. But be careful. Don't poke and don't jam it further in. If the victim has fainted or is still gasping for breath, regardless of whether or not the obstruction is still there, give him artificial respiration. Rush him to the nearest doctor or hospital emergency room if emergency help hasn't already been called or is not on the way.

To minimize the chances of small children becoming choking victims, do not allow children three and under to eat nuts, candies with nuts, or popcorn. Inspect

places where babies play, picking up any small objects that could become potential choking hazards.

• Drugs and the Unborn

Every expectant mother, or a wife contemplating motherhood should be aware that every drug she takes, with few exceptions, will also affect her unborn infant, possibly in adverse ways.

Doctors at one time considered the placenta, the special organ which forms inside the uterus, or womb, to nourish the unborn baby, a barrier against possible harmful substances such as drugs. But they now realize that rather than acting as a barrier to the exchange of drugs from the mother to the unborn infant, the placenta acts more like a sieve. This was shockingly etched into the minds of those in the medical world by the thalidomide disaster of 1961 and 1962.

Thalidomide was considered to be a very mild tranquilizer or sedative. It was tested and found to be safe in experiments with the usual species of pregnant test animals. It was thought so safe that it was sold over the counter without prescription. Not until after some 5,000 European and English babies were born malformed with flipper-like arms, hands attached almost directly to shoulders, and in some cases no arms or legs at all — a direct result of mothers-to-be taking thalidomide in early pregnancy — did doctors realize how vulnerable an unborn infant is to drugs, even a drug as "mild" and "safe" as thalidomide.

Warns an acknowledged medical authority, editor Morris Fishbein, M.D., "Mothers should sharply restrict their intake of medicines. The effects of most drugs on the developing fetus are still largely unknown. Therefore, prudence dictates the avoidance of tranquilizers, weight-reducing pills, and probably even aspirin. Furthermore, the birth process itself is best accomplished with a minimum of analgesia and anesthesia. Evidence is accumulating that implicates these substances, even when utilized in modest amounts, in the causation of subtle forms of cerebral dysfunction and other learning disorders in later childhood" (*Successful Marriage*, 1971, p. 295).

— Patrick A. Parnell

Personal from

(Continued from page 1)

Many are saying that if humanity is not blasted out of existence by nuclear warfare, the population explosion will do the job.

And Now — the Truth!

This is the existing condition in the "developing countries." And even the "rich" nations are filled with evils. It's a very sick world.

But why? When you stop to think about it, it simply does not make sense! Humanity should not have to live this way! What are the real causes?

And what is the solution?

Is it, after all, decreed by a higher power that certain people in certain areas must be poor while others are rich? Or that the rich nations are DECREED to be plagued with crime, immorality, corruption, broken homes, vanishing family life, and our thousand-and-one evils?

This world condition is of great significance and IMPORTANCE to every one of us!

Where will we go for the answers? To government? The governments of the great nations have made almost superhuman efforts to develop the "poor" nations — yet the poor continue getting poorer. We find no solutions there!

Shall we turn to science? Science has been enlisted in this vast program. But science cannot explain the real cause nor provide the cure!

Try education — try sociology — try industry. They give you no help. Try religion. The world's religions have not solved the world's problems nor made this a better world.

Isn't it about time we open our minds to the ONLY EXPLANATION and face the only possible way out?

Isn't it about time we open our minds to that missing dimension in knowledge — the most vital dimension. That dimension is REVELATION. It's the dimension our first parents rejected. And it's the dimension that's been missing from human society ever since. It's missing, from education, science and from all religions!

Did the Creator God WILL these millions to be poor? Is it his will that people be poor, ignorant, disease-ridden, unhappy? Has our Maker willed even "rich" areas to be filled with evils? It might be interesting to take a look into the Bible just to see what it represents God's will to be on those questions. And maybe we'll find there what none of this world's religions have accepted — the real cause and the sure cure! You read a lot of fiction. Now let's read a little eye-opening truth — a truth rejected by religion, by education, by science, by government.

Taking a quick glance into the Bible, begin at the beginning:

"In the beginning God created the heaven and the earth" (Genesis 1:1).

The book of Genesis was written, originally, by Moses in the Hebrew language. The Hebrew words imply a perfect and beautiful creation! The angels shouted for joy! (Job 38:7.) Angels populated the earth, but those angels, prior to the antediluvian world from Adam to Noah, violated the laws of the government of God — they "sinned" (II Peter 2:4). The earth had been their habitation — but they left it and darkness filled the earth (Jude 6).

Now, Genesis 1:2: "And the earth was [had become] without form, and void [chaotic and in confusion]; and darkness was upon the face of the deep [oceans]."

This was the time when God renewed "the face of the earth" (Psalm 104:30) by sending forth his Spirit. Back to Genesis 1:2: "And the Spirit of God moved upon the face

of the waters. And God said, Let there be light: and there was light" (verse 3).

Satan and the demons, by their rebellion, brought darkness, chaos, confusion. God brought light, order, beauty. Then it is stated, God created man after his own kind — in his own shape and image (verse 26) — male and female (verse 27).

The Forbidden Fruit Incident

God, it is stated, had created a beautiful garden, or park, and there he put the man and the woman he had created (Genesis 2:7-8). Here were two people, created suddenly mature, with mature minds — but as yet unfilled with knowledge and without the help of animal instinct. Their first need was instruction — knowledge. God began to instruct them in necessary basic knowledge.

A God of love could not be such a God unless he provided the way that would cause or produce peace, happiness, and abundant material needs. God had done this by setting into inexorable motion his great, invisible, spiritual law: This is the way, which, when followed, causes every good. But the transgression of this law is sin (I John 3:4), and the penalty for transgression is the loss of peace, happiness, material abundance — and, ultimately, death!

The obedience to that perfect way was symbolized by the tree of life in the garden — in other words, the tree symbolized peace, happiness, joy, abundance and what man was not created with — the gift of eternal life. The opposite way — the cause of strife and violence, unhappiness, poverty, ignorance — and ultimately DEATH — was symbolized by the tree of the knowledge of good and evil.

It is stated that God said plainly to them that taking the fruit of this latter tree would bring the penalty of death. Since death is the penalty of breaking God's law — the penalty of sin — God could not have pronounced that penalty for disobedience.

ence unless he taught them also about his law — the way that would cause peace, happiness, abundance — every GOOD.

But how did our first parents know that all this was true? Answer: They had God's spoken word for it! That knowledge could be known ONLY and solely by revelation — that is, by believing what God revealed! Satan implied that they could not BELIEVE God — especially when he had said that they were mortal and could DIE. Satan implied they were IMMORTAL SOULS and would NOT surely die (Genesis 3:4).

Our first parents thereupon disbelieved God's revealed knowledge and rejected revelation as the basic source of knowledge. They TOOK TO THEMSELVES the production of the knowledge of what is good and what is evil — what is right and what is wrong. And humanity ever since has rejected revelation as the foundation of knowledge. Education, science, and religion reject it today! In so doing, the most vital dimension of knowledge has been missing in human life.

Everything is a matter of CAUSE and EFFECT.

Man has thus *caused* all this world's evils to befall humanity — the illiteracy, poverty, wretchedness, filth and squalor in the poor countries — the crime, corruption, immorality, broken families, and other evils in the "have" countries.

Was it — is it — God's will for people to be poor?

Our Maker Willed Prosperity

Let's blow the dust off the Bible and open surprised eyes to *what it says*.

It says, "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in

the midst of the garden..." (Genesis 2:8-9).

Here was a garden of unrivaled beauty. God put the man in that garden "to dress it and keep it" (verse 15), giving him free access to the "tree of life" — symbolic of the GIFT OF ETERNAL LIFE — in an environment of beauty and plenty!

But when the first man and woman rejected God's word, bringing on themselves the CURSE that would cause unhappiness, poverty, strife and evils, God "drove out the man" "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Genesis 3:24, 22), that is, lest he bring this suffering of poverty, ignorance, and evils on himself for *all eternity*! But God HAD WILLED — had commanded — that the man receive the GIFT of eternal life in prosperity, abundance, peace, and happiness! The choice was the man's!

Come now to the case of Abraham.

God told Abraham to leave his own country and go to a land that ultimately is to be as beautiful and productive as the garden in Eden. There was no balking — no resistance — no arguing. It is recorded, simply, "So Abram departed" (Genesis 12:4). Here, at last, was a man who believed and obeyed God! "And Abram took... all their substance that they had gathered" with him (verse 5). Abraham was a wealthy man, "and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels" (verse 16). And God blessed Abraham (verse 2). And, referring to all the vast promised land, from Babylon to Egypt, God said, "To thee will I give it, and to thy seed for ever" (Genesis 13:15).

Abraham believed God. He obeyed God. He lived according to God's law (Genesis 26:5) — the way that causes wealth, peace, happiness. And Abraham was a WEALTHY man (Genesis 24:35).

Abraham's son, Isaac, became rich in his own right — because he lived the way God set in motion to cause prosperity (Genesis 26:12-14).

Isaac's son Jacob also became wealthy (Genesis 31:18) because he lived God's way which CAUSED blessing and prosperity.

Joseph, Jacob's son, "was a prosperous man..." because "the Lord was with Joseph" (Genesis 39:2).

The Wealth of Job

Take the case of the patriarch Job. His substance was so much that he "was the greatest of all the men of the east" (Job 1:3). God allowed Satan to take from him all his great wealth — but when Job had learned his lesson and repented of his sin of self-righteousness, God restored to him DOUBLE all the vast wealth he previously had (Job 42:12).

God Willed Israel to Be Rich

God took the descendants of Abraham after 430 years and made them one of the earth's nations. What was his will for them? He said: "If ye walk in my statutes [God's government, which is the way that will cause prosperity and every good]... then I will give you rain in due season, and the land shall yield her increase..." and they would have had PEACE and become the wealthiest nation on earth (Leviticus 26:3-4). God WILLS that all be rich — not poor. But God reveals to us the way that will cause that happy result.

Jesus Christ came teaching the ways of God's government and the spiritual laws (ways) of that government. He said: "Seek ye first the kingdom of God, and his righteousness; and all these things [material needs] shall be added unto you" (Matthew 6:33). When I had had financial reverses and been reduced to poverty 46 years ago, I read that verse. I decided to take God at his word. He tested my sincerity. But I

made that a life-long goal, and the promise of Christ was kept in due time.

Jesus Christ said, "I am come that they might have life, and that they might have it MORE ABUNDANTLY" (John 10:10). In fact, the Bible revelation shows that more abundant life for all eternity is the very purpose for which humanity was put on earth.

Revelation tells those who will give heed that God willed humanity to be economically prosperous. God willed humans to be in good health. He willed that we might learn the way to peace, happiness, joy.

God willed that we should, with God's revealed knowledge, exercise our five senses to discern what is the right and good use and avoid the evil. That is, to discern what sounds are pleurably uplifting, wholesome and good; and what sounds are degrading, harmful, or excessively nerve-jarring (see Hebrews 5:14). God willed that we should learn with revealed knowledge what leads to pleasurable, comfortable, continuously interesting, rewardingly productive, stimulating, inspiring, always upbuilding — never destructive or harmful living, having it more abundantly and richly; and that we receive the GIFT of eternal life and have it forever!

Let me illustrate. This "Personal" was begun in Tokyo and was finished in England on our Ambassador College campus. It had to be written considerably in advance of publication, so that it could appear on schedule in all five language editions of *The PLAIN TRUTH*. Before writing the above, I had just returned to my typewriter from a stroll through the indescribably beautiful Japanese garden on this campus.

The garden reaches its most beautiful state in mid-May. Here is breath-taking beauty to be enjoyed — to give delightful pleasure through the sense of sight. Whether



PRESIDENT V. V. GIRI of India extends a warm welcome to Herbert W. Armstrong on Mr. Armstrong's recent trip to Asia.

or not color is supposed to belong in a Japanese garden, this garden was blooming profusely with various beautiful shades of azaleas and other beautiful flowers, with a backdrop of rhododendrons just beginning to pop out in lush profusion. This was all blended with various shades of green and framed with a background of beautiful, tall trees that had taken 60 to 100 years to grow. All through this garden are various shapes and sizes of rare conicals, dwarf Japanese plants and rock plants, with a gentle stream winding its way through the middle of the garden.

Here is something very rare, to

give intense pleasure through the sense of sight — provided one has learned to exercise with full appreciation that sense. Combined with the fragrance to delight the sense of smell is the gentle rippling of the brook over rocks and minute falls to add enjoyment through the sense of sound.

Here was a delight to three of the five senses that is not only enjoyable to the point of ecstasy, but also is uplifting and inspiring as well.

There was an example of God's matchless power as the Great Designer. The magnificence of the very forms and shapes — the designs of the plants, shrubs, flowers, and trees

What Our Readers Say

Forgotten American

I commend you for your fine work on your article about the Navajo people. It is very informative, and I hope this article will bring to light the many and varied problems facing the American Indian communities around this country. I hope your article will assist Mr. MacDonald in his fine efforts for the tribe, and I am hoping the non-Indian communities will join with him, and others like him, to pursue the much needed opportunities for his people. It is encouraging to me to see publications such as *The Plain Truth* shedding light on the problems confronting this nation and particularly the first Americans. May you continue your fine efforts.

Ernest S.
Coushatta Tribe of Louisiana
Elton, Louisiana

After reading your article on the "Forgotten American," I would like to say a few words in favor of what our government does for these people. It is true that the government gives each family a monthly check. But the man of the house too often takes the check out and goes directly to the bar and drinks it up before going home, therefore he and his family suffer unnecessarily. There is one thing I do blame the government for, and that is for allowing saloons on the reservations. On the other hand, I do know that our government builds schools and hospitals and also staffs them for the Indians. So I certainly believe the Indian is more to blame for his plight than anyone else.

Fanny E.
Alpine, Texas

We both are Navajos from the Window Rock area. It's hard to be a Navajo Indian or part of any Indian tribe in the U.S.A. We are glad *The Plain Truth* realizes that and opens many eyes of the many people who read about us. It's hard to live in the white man's ways, especially when you don't know how to spend or budget your money. So I will appreciate very much getting your two booklets about financing money. Oh, we have four wonderful children from 7 years to 8 months old.

Mrs. Willie W.
Gardena, California

The Great Gamble

Just finished reading your article on "The Great Gamble: Next Year's Food Versus Next Year's Harvest." It truly concerned me inasmuch as this problem could cause famine in the United States through greed and selfishness. Let's hope that we will use our common sense very, very soon and condemn this kind of thinking.

Rebekah K.
Hollywood, California

I agree that the U.S. government could learn from Russia's mistakes. But your researchers will find, upon closer examination over a period of 100 years, that Dr. Irving Krick does not have a record over the years that is impressive.

Starting with the drought of the 1870's, you will find from U.S. Army records that the next major drought occurred in the late 1880's and also that it reoccurs on the average of every 15 to 17 years in these Great Plains. As a living witness to the last two Plains' dry spells, I can testify that they

were between 1952 and 1957 and from 1967 to 1971. By this projection, the next drought is not due until the early 1980's, no matter what Krick thinks. As for your statement that "The United States has had bumper wheat crops for several years running" you seem to have forgotten the Southern Plains crop failure of 1971, though you did mention it midway down the center column of the same page.

Evan C. K.
Brewster, Kansas

• In 1946 Dr. Krick predicted the drought of the early fifties. In 1969 he predicted the 1971 drought. No one is perfect, of course, but Dr. Krick has done well in predicting drought cycles. You are right about the cycles occurring every 15 to 20 years, but 1969 was not a dry year. Check the National Oceanic and Atmospheric Administration records. There was indeed a U.S. Southern Plains wheat failure in 1971, but bumper wheat crops in other areas of the nation made up the difference.

Modern "Christianity"

For years, I have been an avid reader of your fine publications. Your article appearing in a recent edition, "Modern Christianity Versus Christ" was hard hitting. Many "confess Jesus Christ," but he is the least known of all personages. Most people know more about King Tut. What is the answer? We are a literate people. We are snowed under by books of all kinds - and there is a public library on almost every corner. Why all this ignorance? If faith in

(Continued on page 40)

in matchless perfection - gives one the glorious opportunity to, give God thanks and praise and to thrill to a sense of deep appreciation, recognition of his glorious Majesty, and a sense of quiet worship toward the Great Creator and Life-giver!

Yet I have seen visitors walk uninterestedly through that glorious garden, heedless, as if it were a waste of time to stop, look in every direction, then take two or three steps and stop, turning in every direction as an entirely new vista of beauty unfolds before them. They had not exercised their senses to the point of capability of drinking in the glorious beauty. They had cheated themselves out of some of the rich, abundant pleasure and joy that the

Creator willed us to experience, if only we are willing.

Too many get their "enjoyment" out of corrupt and harmful rock music - which is not really music but a destructive noise with an evil beat; or the smell of cancer-producing tobacco smoke (you can't taste smoke, regardless of false advertising claims) - or sensations produced by drugs that lead to addiction - or sights (pornography for example), smells, sounds and other nerve-sensations used in a temporarily pleasing way, but with a harmful kickback. In the end, these evil uses of the five senses destroy the capacity for real enjoyment and joy, invigorating living, happiness and the abundant life!

The Eternal God has placed it in my power to spread a little of the truly good news that is turning thousands and thousands of lives RIGHT SIDE UP!

Let me add, before closing: People, as a whole, have shown they WILL NOT listen to, heed nor follow the way that would make them happy, prosperous; and radiant. But soon the great God is going to reveal himself to a defiant humanity - and if it must be IN SPITE of human rebellion and defiance, he will RULE EVERY NATION, and by supernatural power, FORCE this stubborn humanity to learn what true happiness is and bring us world peace and prosperity, in spite of ourselves. □

Why are we here?

Society — facing its most pressing problems in all history — urgently needs answers to the really big question of life.

by Richard C. Peterson

IS THERE any designed, thought-out *purpose* for our lives? Or are we and our modern, complex civilization merely the happenstance result of purely accidental forces?

Scientists, philosophers and theologians have pondered these issues for untold centuries. But none has produced an answer which all can agree upon.

Why have solid answers proved so elusive? Why have endless arguments, discussions and disagreements failed to settle these most crucial of all questions? Could it be that we are looking to the wrong sources for the foundational truths of life?

The Knowledge Explosion

Our modern societies hold knowledge and education in great esteem. Centers of research and higher learning dot the landscapes of nations worldwide.

This international preoccupation with learning led to the doubling of man's total fund of knowledge during the sixties. Today's rate of knowledge production is even greater. Generations of computer technology and multi-billion dollar space ventures have combined with countless other scientific and technological feats to pump massive quantities of fresh information into the mainstream of society.

But nowhere in this expanding knowledge fund have recognized

answers been found to the foundational questions: Who are we? Where are we going? Measurements and calculations of the universe have failed to show us why it exists and where we ultimately fit into it. Even brilliant advances in computer technology have yet to duplicate the feat of reproducing the human mind that invented the computer in the first place!

Has Science Gone Too Far?

During the last century, it became fashionable in many scientific circles to question the validity of belief in a personal God. A process of "higher criticism" of biblical revelation, in which scholars stood in lofty judgment of the biblical record of creation, gradually came into vogue.

Men such as Lamarck, Darwin and Huxley claimed that life may have gradually evolved from non-life. Traditional theology, long steeped in its own assumptions about God and the Bible, could only counter with appeals to emotion — not the logic demanded by science.

As a result, evolution soon became ingested as an accepted doctrine, not only of science but also of some major religious movements as well. The Genesis account of a special creation was thrown out the window by "rationalists," with even many church fathers looking the other way. Though never proved, evolution was gradually accepted

because the only recognized alternatives were the often confused interpretations of the biblical record by religious scholars.

However, in following this reasoning, we have only traded one form of confusion for another. Though evolutionary science and education have raised countless questions about man's true origin and destiny, they have not answered those questions! Their proposals and postulates are built upon a foundation of matter and energy *already in existence*. They are unable to explain the myriad, inexorable laws which regulate the universe.

The Perspective of History

This is not merely a modern problem. The ancients, in fact, found themselves in a similar quandary.

The ancient Greeks, as we do, prized the acquisition of knowledge. But — and note the striking parallel with today — the more knowledge they accrued, the more *confused* their society became.

In Athens I recently visited the site of the ancient Areopagus, known also as Mars' Hill. Many centuries ago this rocky knoll, set in the looming shadow of the mighty Acropolis, drew scholars and philosophical thinkers from all over the known world to discuss the meaning of life.

History records an encounter there in the first century of our era between a number of Epicureans

and Stoics, the intellectual "liberals" and "conservatives" of Athens at that time, and a teacher from far-off Antioch, in Syria.

This teacher is well known to most in the Western world as Paul, the apostle. His comments to those leading Athenians are recorded in the biblical book of Acts.

Here is the account: "So they [the intellectuals] got hold of him [Paul] and conducted him to their council, the Areopagus. There they asked him, 'May we know what this new teaching of yours really is? You talk of matters which sound strange to our ears, and we should like to know what they mean.' (For all the Athenians, and even foreign visitors to Athens, had an obsession for any novelty and would spend their whole time talking about or listening to anything new)." (Acts 17:19-21, J. B. Phillips translation.)

The Greeks were accustomed to their polytheistic religious system in which a number of mythological figures were deified. But the gods and goddesses of Greece were mute. The Greeks couldn't turn to them for answers to the vital questions of life. The Athenian deities carried no real authority, and thus the Greeks by looking to their gods could not know the answers to these questions.

No wonder, then, that Paul's message sounded "strange" to the Athenians. For Paul revealed to them the Person who could give the answers to their questions!

The Declaration on Mars' Hill

Again in Acts 17:22-28: "Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

"God that made the world and all things therein, seeing that he is Lord

of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing [from us], seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men to dwell on all the face of the earth, and has determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being."

The Bible records a time in which this "unknown" God was dynamically real to men. But men's very nature led them to resent the nearness of this God. With the passage of time, men began to forget even who God was — and, as the inevitable result, who they were as well. Histories became confused and obscured. By the time Greek culture had reached its height, this great being had receded in men's minds to such a nebulous memory that an altar constructed in his honor could only be inscribed "to the unknown God."

The Modern Athenians

Paul may have anticipated that his words would have little effect on the Athenians. If so, he was not to be disappointed. Many of those present openly mocked and ridiculed him, refusing to believe their personal concepts of life could be so wrong. Others in the crowd evidenced only casual interest in hearing more.

After Paul left Athens, the altar on Mars' Hill stood alone, as it had before, amidst shrines and temples to mythological heroes and heroines. The all-important knowledge of the true God and the once-revealed master plan of that God remained, except to a scattered, precious few, as it had been — unknown.

When men today read that ac-

count in Acts 17, most of Paul's words somehow manage to sail over their heads, just as they did 2,000 years ago.

Almost two thousand years of further "enlightenment" have, if anything, only led us farther down into the abyss of ignorance, making a cruel mockery of our vaunted material advances. The paradox of the ages is that man, now so eminently capable of astounding technological and scientific feats, still cannot even explain with solid facts that most basic of all issues — his own existence.

But with today's society facing more and more escalating crises, time may well be running out. We've got to know. We must be willing to forego our preconceived impressions and opinions and turn to the one source that can give us answers. We must open-mindedly examine the one unshaking foundation for all knowledge.

That foundational source is our Creator God and his instruction book for mankind, the Bible. It's time that this "mystery" book be opened for all to see. It's time that we understand.

Who — What — Are We?

The logical place for us to start is at the beginning, with the true origin of mankind.

The Bible opens by displaying a finished physical creation. The beginning chapters of Genesis explain that, contrary to theories of evolution, man was shaped and molded in the very image of his Creator. Thus man was clearly distinguished at creation from all other life forms (Genesis 1:26-27).

God, significantly, is revealed here as not merely a lone individual but rather a divine family. (Compare Genesis 1:26 with Hebrews 1:2; Colossians 1:12-19; Romans 8:14, 29; 1 John 3:1-2; Ephesians 3:14-15.) The family name, translated "God" in English, comes from the original Hebrew word *Elohim*

which means one family but more than one member.

When God created the first humans, he gave them dominion over the earthbound, physical creation (Gen. 1:28). But as the many biblical writers recorded, the master plan of God embraced far more than merely a physical legacy.

The following quote from the Psalms illustrates this:

"Thou [God] hast made him [man] a little lower than the angels, and hast crowned him with glory and honour: Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet" (Psalm 8:5-6).

Though King David, the author of this particular psalm, reiterated that man was given use of the earth, oceans and atmospheres at creation, he went much further to explain that "all things" are to be put under man's control. This startling scripture transcends the concept of dominion over just this earth.

Paul, expanding David's words, goes on to make the picture even clearer: "Thou hast put *all things* in subjection under his feet. For in that he put all in subjection under him, he left *nothing* that is not put under him. But now we see *not yet* all things put under him" (Hebrews 2:8). This scripture speaks of the *entire* universe!

Mankind's puny "conquests" of outer space notwithstanding, we are not now in control of the pulsating, unlimited, largely unknown powers that course through the endless galaxies of this universe. Man finds himself even unable to adequately define and explain the universe, let alone master it.

Inherit All Things

The Bible is, among other things, a legal document. It is the written record of God's personal will or testament. The Old Testament records God's offer of a physical inheritance to a particular nation, Israel. The New Testament presents the vastly

greater spiritual inheritance made available to *all* mankind.

We realize, of course, that when a wealthy man chooses to mention a certain person in his will, that person immediately becomes an heir to a certain, specified portion of his worldly goods. Thus it is staggering to discover that God, the very owner and proprietor of the entire universe, speaks of *human beings* as *potential heirs of his wealth!*

Notice Romans' 8:16-18, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Again, "He that overcometh shall inherit *all things*; and I will be his God, and he shall be my son" (Revelation 21:7).

"Many Sons"

"In the beginning was the Word," wrote the apostle John, "and the Word was with God, and the Word was God. *All things* were made by him..." (John 1:1, 3). Other scriptures (especially Ephesians 3:9) identify this "Word" who had made all things as the very one who eventually came to earth as Jesus Christ.

After being martyred for the sins of humanity (John 1:29; 19:16-38), Jesus was raised from the dead to assume a new relationship with the one known as the Father in heaven. In this new relationship, he who had been man was again made God and was given power over all things in heaven and in earth (Matthew 28:18). Jesus qualified for a new title of vast significance: "the firstborn among many brethren" (Romans 8:29).

Returning to Hebrews 2:9-10, "But we see Jesus, who was made a little lower than the angels for the

suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man: For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

God is bringing many sons unto glory. And Jesus Christ, the "first-born among many brethren," came as the forerunner to set the example of becoming perfect — as God himself is perfect — through a life of human experience which included suffering (Hebrews 5:8-9).

The Questions Answered

Various theologians have assumed that man's destiny is to drift off into heaven and be occupied with staring intently into God's face for all eternity. Others speculate that man after death becomes a sort of "special angel."

But the truth of the Bible is so different, so vastly more spectacular than that. God is a family! And he now wants that family enlarged!

One of the great mysteries of which the Bible speaks is that God, a divine family to begin with, is now beginning to add additional members. You were created after the God-kind (Genesis 1:25-27). You were born to be a son of the living God! Can you now begin to grasp the awesome purpose for your existence?

Where Do You Stand?

What, then, does all this involve on your part?

Jesus Christ, the very captain of our salvation (Hebrews 2:40), came to show mankind the way to a successful, abundant life which would lead to an even more fulfilling, eternal life in God's everlasting Kingdom.

Instructing his followers on the true purpose of life, Jesus said, "Blessed are the poor in spirit [those who become humble, teachable]; for

What Our Readers Say

(Continued from page 36)

Christ is as important as we are taught it is, why do so few know about him?

The teachings of Christ make plenty of sense, even to an unbeliever like myself. I am a veteran of two World Wars, an officer. I am in my middle seventies. I am a strong believer in right living, not in hopes of "going to heaven" but because life has more meaning when one looks at it as I do.

Don, B. O.
Member Authors' Guild Inc.
Toledo Ohio

What You Can Do

Thank you for your "up" on talking back to your TV. The American newspapers and TV stations get some kind of thrill out of pushing on the public nudity, wife swapping, homosexuality and abortion. I slowly but surely get the idea that the typical American mind is wallowing in the gutter with sex and trash. When are we going to mobilize against the media for what they are doing to our youth?

Ron W.
Detroit, Michigan

Factory Farming

After I'd read the report of "Factory Farming" by Dennis Neill in the March issue of *The PLAIN TRUTH*, I was somewhat

shocked - not in just the diseases, etc., that made me feel sick to my stomach. But mostly shocked in the highest of idiocies from the managements. When anyone puts stress of any kind upon birds or animals, they're just that - idiots. All animals and birds need fresh air, sunshine, and mostly large room to exercise. Don't they have the intelligence to know that any crowded environment - henhouses or feed lot - one has more chance of diseases in his flock or herd. I honestly believe if some of us did like our grandparents did, we wouldn't have some of these misfortunes. I'm always for improvements, but let's see some!

Ronald E.
Osceola, Nebraska

We have been planning to prepare an article on the inhumaneness of factory farming methods some time during this year for our youth newsletter of the Humane Society of the U.S. We have just seen your excellent article on factory farming in the March issue of *The PLAIN TRUTH*.

May I say I find much useful information in *The PLAIN TRUTH* and appreciate receiving it regularly. I particularly like the candid style of your articles.

Dale Hytton,
Director, Youth Division,
Waterford, Virginia

Power of Prayer

I received my first copy of *The PLAIN TRUTH* and enjoyed all the articles, reading them twice, each one, and especially the article on "The Awesome Power of Prayer" by William Dankenbring. After reading that article, many questions and answers came to my mind, and I think I now under-

stand why, when people pray, most of them don't receive the answer they are seeking. It is just because perhaps some of them are lazy when they pray or because they pray without faith in God and they receive the opposite.

Diego Z.
Hobbs, New Mexico

Is God on Vacation?

In my March *PLAIN TRUTH*, "Is God on Vacation" by Charles Vinson starts with a reporter asking questions of God in person. "I stopped revealing myself through the prophets," said God, "and came to earth as a person." It later says, "Yes, I am the one you know as Jesus." Later it states, "If you want to talk to my Father, you can do so at any time." Now the reporter was supposed to be talking to God himself. Who is God's Father?

Anna M.
San Bernardino, California

Please reread the section of that article entitled "A Case of Mistaken Identity." It explains that "God" is a divine family, contrary to the concept that God can be only one being. The family of God presently consists of the Father and his son, Jesus Christ. Both are God; both are eternal. Jesus Christ now holds an additional position that he did not hold before his physical, human experience. Prior to that time, he was the spokesman for the one we know as the Father (John 1:1-3). As the spokesman or LORD, it was his job to deal directly with the people of the Old Testament; thus, Jesus Christ is the one we read of as the God of the Old Testament. The God of the Old Testament came in the flesh as Jesus, and as part of his mission, he came to reveal the Father.

theirs is the kingdom of heaven [God's universe-ruling government, administered at this time from heaven].

"Blessed are the meek [those full of self-control, submissive to the awesome authority of Almighty God]: for they shall inherit the earth [the location of God's soon-coming Kingdom].

"Blessed are they which do hunger and thirst after righteousness [the very character and personality of God]: for they shall be filled.

"Blessed are the pure in heart: for they shall see God [and to see God they will have to be God - Exodus 33:20].

"Blessed are the peacemakers [those who understand and practice the one true way to peace]: for they shall be called the children of God..." (Matthew 5:3, 5-6, 8-9).

God Almighty invites you to inherit his limitless creation and take part in greater and greater creative works throughout all eternity. But wise God will never allow anyone to use the tremendous forces of his creation until that person can be completely and thoroughly trusted to use that power rightly.

Thus we go back to the apostle Paul's discourse with the Athenians about the "unknown" God. Paul wrote, "And the times of this ignorance God [once] winked at; but now commandeth all men every where [as this knowledge comes to them] to REPENT: because he hath appointed a day, in the which he will judge the world in righteousness by that man [Jesus] whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him [Jesus Christ]

from the dead" (Acts 17:30-31).

You will not be in the family of God for all eternity until you first come to see yourself for what you really are. You must, with the help of God's own spirit with and in you, begin to change. To inherit the Kingdom of God, you must begin to grow in the very character traits that marked the personality of Jesus Christ (Galatians 5:22-23).

God Almighty now offers this challenge to you and to all mankind: "I call heaven and earth to record this day against you: that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed [posterity] may live" (Deuteronomy 30:19).

May God grant you the desire and the character to accept this mighty challenge. □

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*Asterisk indicates new station

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KPBS - Fresno 940 kc., 9 p.m. Mon.-Sat.,
10 a.m. Sun.

ABOVE IS A PARTIAL LISTING OF STATIONS. FOR A COMPLETE LIST WRITE TO THE EDITOR.

In This Issue

★ UNCLE SAM IS SICK

See page 2.

★ RECONSTRUCTING 2000 YEARS OF HISTORY

Archaeological excavations south and west of the Temple Mount in Jerusalem have generated interest worldwide. This article, written from an archaeologist's point of view, explains in simple terms what is being done there and describes some of the dramatic finds. See page 9.

★ THE MAKING AND UNMAKING OF A YOUTHFUL CRIMINAL

In this article we have asked a former parole officer to talk straight from the shoulder to our teen-age readers and their parents. See page 16.

★ IS LIVING A GOOD LIFE GOOD ENOUGH?

Many think that living a "good life" is good enough. Others claim that simply "believing" on Christ is all that God requires. Is either view the whole truth? See page 22.

★ A REMEDY FOR WAR

The remedy is now available to any nation for use against any other aggressor nation. The question remains: Who will be the first to use it? See page 26.

★ WHY ARE WE HERE?

Society, facing its most pressing problems in all history, urgently needs answers to the really big questions of life. See page 37.

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