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the PLAIN TRUTH

a magazine of understanding

Where Is West Germany Headed?

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ABOUT OUR COVER

West German voters, on October 5, 1980, returned to office the ruling government coalition headed by Chancellor Helmut Schmidt, here with rose in hand. The popular Mr. Schmidt, generally considered to be the most effective chancellor since Konrad Adenauer, faces serious problems in his new term. Most critical is the preservation of Germany's security and prosperity in view of preponderant Soviet military strength and widespread distrust of American leadership.

Cover Photo by Régis Bossu—Sygma

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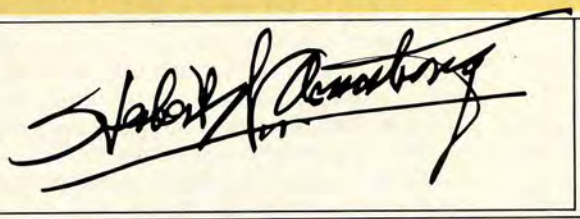


A staggering turn in world events is due to erupt in the next few years.

IT WILL INVOLVE violently the United States, Britain, Western Europe, and the Middle East.

It's already rather late for the Free World to come awake to the real meaning behind current world events!

World leaders do not see clearly what is coming. WHY? Why are the best minds not seeing—leaders in the United States, heads of state around the world—scientists, educators, editors, news analysts—bankers, industrialists, leaders in business and commerce? WHY?

They are all the product of modern education. They have been falsely educated in a system where the most important dimension in knowledge is unknown and untaught. They have been deceived into closing their minds to the basic CAUSES of present events and trends.

The world has been falsely educated to ignore CAUSES and deal with EFFECTS! There had to be a CAUSE of present and coming EFFECTS. There is a CAUSE that has produced strife, violence and war—poverty, wretchedness, human suffering—crime, widespread immorality, the decadence in the basic foundation of any healthy and stable society, the FAMILY UNIT! But the leaders do not know, and certainly do not correct the CAUSES!

World Explosion to Erupt!

There has been a fatal missing dimension in the dissemination of knowledge. Leaders do not know *what* man *is*, or the purpose and meaning of life! They were not taught to distinguish the true values from the false. They did not learn the real CAUSES of troubles, nor THE WAY to peace, happiness, abundant well-being for all.

They know nothing of the overall PURPOSE being worked out here below! Consequently they guide humanity in a course in conflict with that purpose! Lacking knowledge of THE WAY to peace, we have no peace. Leaders talk of peace, they profess to work for peace, they fight for peace, while they give approval and blind acceptance of THE WAY that produces WARS!

This world is giving civilization's acceptance to THE WAYS that are the CAUSES of all the world's evils!

And now we are approaching the final grand smash explosion. It will stagger the mind of man beyond the bounds of sanity! Forces are at work today on plans, conspiracies that soon will erupt into a violence and chaos such as never occurred before and never shall again! Men now are *tampering with forces of nature they lack the* prudence, knowledge, ability and wisdom to control!

In this folly of educated ignorance it has become fashionable and intellectually titillating to ignore the basic Mind and Power over all—the PURPOSE being worked out here below, and the master plan for its working out—the invisible but Supreme Power now soon to intervene and END the impending world chaos. It will be done *to* us, before mankind blasts itself out of existence!

Unreal though it may seem to those steeped in today's educational deceptions, some 2,500 years ago the Supreme Power of the universe inspired a man named Isaiah to quote Him, saying, "I am God, and there is none like me, declaring the end from the beginning . . . saying, 'My counsel shall stand.' "

The great world powers are formulating their plans and policies. But the next few years will see astounding events explode in a manner very different than they plan.

WHY? Because there does exist the great God who says: "The Eternal wrecks the purposes of pagans, he brings to nothing what the nations plan; but the Eternal's PURPOSE stands for ever, and what He plans will last from age to age. . . . The Eternal looks from heaven, beholding all mankind; from where He sits, He scans all who inhabit the world; He who alone made *(Continued on page 45)*

by Gene Hogberg

Helmut Schmidt, considered by many to be a real leader in the Western world, has won re-election in West Germany. But major problems loom on the horizon during his new term of office.

WHERE Is WEST GERMANY Headed?

UNWILLING to take political chances in an increasingly uncertain world, West German voters, on Sunday, October 5, returned Chancellor Helmut Schmidt to a new four-year term of office.

The electoral challenge of Franz Josef Strauss, candidate of the conservative opposition parties, was decisively turned back.

The elections in the Federal Republic deserved far more attention in the world press than they received. Unfortunately they were submerged under media overkill coverage devoted to the election campaign in the United States. Nevertheless, the consequences of Mr. Schmidt's victory should prove to be as significant for the Western world in the early 1980s as the outcome of the American election.

"Associate Superpower"

Americans and many other people in the free world do not fully comprehend West Germany's stature today. The Federal Republic, which is only half the geographical size of the prewar German Reich of 1937, is, by many important yardsticks, the world's premier financial and commercial power. The American economy, by virtue of population (221 million to 62 million) is understandably larger. Nevertheless West Germany possesses the world's greatest currency reserves, the second largest gold reserves, the world's biggest exports per capita and the hardest currency of any major industrial country.

West German per-capita annual income is now considerably ahead of that of the United States ($9,278 in 1978 compared to $7,572). West Germans have supplanted Americans as the world's greatest travelers. And as any American who has visited the Federal Republic in recent years knows full well, the once mighty dollar doesn't "travel" very far in West Germany any more.

Chancellor Schmidt, in office since 1974, presides as the most powerful leader in Europe west of the Soviet Union's President Leonid Brezhnev. And while the source of his power is largely economic, some of it is gradually being translated into political strength as well—much of this because of the crisis of leadership in the United States.

Growing West German political influence was confirmed two years ago when the leaders of the West's "Big Three"—the United States, Britain and France—invited Mr. Schmidt to take part on an equal basis with them at the Western world summit in Guadaloupe in January, 1979.

This past summer, Mr. Schmidt began to talk openly for the first time about West Germany's "leadership role"—a phrase not used before in a nation still stigmatized by its comparatively recent Nazi history. *The New York Times Magazine* perhaps put it best when it said, in its September 21, 1980, issue, that Bonn is haltingly, but steadily, being pushed by world events into the "inevitable consecration as leader of Western Europe and, perhaps, a role as a kind of associate superpower."

Preserving the Fast-Paced "German Way of Life"

Helmut Schmidt reminded Germans during the campaign that

they were living in the most prosperous and freest Germany ever. He hit a responsive chord among people who have never had it so good.

As one deputy in Mr. Schmidt's Social Democratic Party (SPD) said, "The German wants his peace and quiet. He wants to enjoy his family, his home, his hobbies, his holidays and his car—and woe betide anybody who tries to curb his motoring enjoyment by imposing speed limits."

Not long ago, Chancellor Schmidt, out of concern for oil supplies, to say nothing of human safety, gingerly toyed with the idea of imposing speed limits on the *Autobahnen,* the intercity expressways where life in the fast lane races by, unregulated, at 90 to 100 miles per hour—almost double the U.S. speed limit of 55 miles per hour. There was such a rumble of discontent to Mr. Schmidt's trial balloon that the SPD leadership dropped the idea, fearing that their government might even collapse over the issue.

As a result German motorists—considered the most aggressive in the world—pay scant attention to the strictly advisory signs that vainly implore drivers to go "*nicht schneller als 130*"—not faster than 130 kilometers per hour (80 mph).

Of course, along with the fast life, have come the plethora of modern social ills, from alcoholism to drugs to unbelievable openness with regard to sex. For example, so-called sexshops—pornography parlors—abound in major German cities.

Apace with the rest of the modern world, there has been a marked decline in the stability of German homelife. Just before the election a Roman Catholic "bishop's letter" was circulated to all congregations in the country. The missive was critical of the Federal government's encouragement of easier abortion and divorce laws. (Mr. Schmidt was furious over the church's alleged "intervention" in politics.) Partly in

COLORFUL CAMPAIGN POSTERS *helped draw out nearly 90 percent of West German voters in national elections, October 5, 1980. The small Free Democratic Party, picture right, campaigned strongly for each voter's "second vote." Leftist students, right center photo, characterized conservative candidate Franz Josef Strauss as a danger to West German democracy. Strauss figure, in Bavarian costume, cradles nuclear weapons in his left hand, club labeled "police state" in his right. The opposition CDU, bottom right, urged an end to socialism engendered by Chancellor Helmut Schmidt's Social Democratic Party. The SPD, in turn, claimed that Mr. Strauss was suitable for sheriff ("but only in the U.S.A. please") not chancellor. (Mr. Strauss was in Texas earlier in the year.) The SPD further claimed, center left photo, that only it could provide a secure future for Germany.*

Photos by Gene Hogberg—PT

reaction to the country's authoritarian past, German parents have swung in the opposite direction. Many are notoriously lax in disciplining their offspring. The common attitude is to give children "love" instead of needed correction.

At the same time there exists a curious *Kinderfeindlichkeit*—the dislike and disregard of children. More children are injured in auto accidents in West Germany than anywhere else in Europe. Some social experts attribute the attitude to a repressed aggression meted out against something smaller and weaker—perhaps reflecting the manner in which Germans in the past treated smaller national neighbors.

There are several campaigns afoot to try to get German motorists to "love our children." Many cars now sport two decals, *Engelchen* (little angel) and *Teufelchen* (little devil), both of which caution road safety.

Thus, in many respects, German society mirrors the ills that have beset the United States, the country Germans still most readily identify with—but with a teutonic touch. Continued prosperity, however, blinds many Germans to the corrupting influences eating away at their social fabric.

Keeping "der Macher" in Power

Helmut Schmidt, the brilliant, sharp-tongued 61-year-old chancellor from Hamburg, is variously known as *der Macher* (doer or fixer) and "the managing director"—as if he were still in his former post as finance minister, manipulating the strings of a mythical "Germany Incorporated."

German voters generally felt that with storm clouds appearing on the horizon—such as the Iran-Iraq war in the Persian Gulf, source of much of Germany's energy—the tried and tested Mr. Schmidt, a leader who exudes self-confidence, was the best man at the tiller of the ship of state. They believed the same way that the Democratic Party wanted American voters to believe about Jimmy Carter—that he was the man who would best keep them out of war and preserve their prosperous way of life.

Conversely, German voters did not "buy" the theme of challenger Franz Josef Strauss who consistently, but vainly, warned of radicalism taking over Chancellor Schmidt's Social Democratic Party and of a false sense of peace—a peace, he said, which was being "brought about by gradual capitulation to the East."

The West German electorate, however, hardly gave the slate of SPD candidates a ringing endorsement. The Socialists made only fractional gains over the last election in 1976.

The real winners of this time were the Free Democrats (FDP), the small party that operates in coalition with the larger SPD. The Free Democrats increased their share of the vote to 10.6 percent from 7.9 percent in 1976—remarkable for a party that some believed only a few months ago might not even clear the 5 percent hurdle necessary for representation in the Bundestag.

Clearly what West German voters did was to try to strengthen the moderate center of German politics—a trend common throughout all of cautious Western Europe today. They first of all did not want to give the SPD more power, fearing the impact of the party's growing number of radical leftwing representatives (up from 50 to 70).

Many newer SPD party members are outright Marxists, their minds molded at Communist-infiltrated German universities in the '60s. The younger Socialists would like to transform the entire German economy to one operating by means of centralized state planning—*à la* Moscow. In foreign relations they opt for neutralism and for much weaker ties to NATO and the United States. (Mr. Schmidt himself is on the conservative side of the SPD.)

On the other hand, a sizable block of voters simply could not conscientiously support Mr. Strauss, whom they considered to be too far to the right. (Some vicious campaign propaganda pictured Mr. Strauss as virtually a reincarnated Hitler.)

At least half-a-million regular supporters of the Christian Democratic Union (CDU) or the Christian Socialist Union (CSU)—Mr. Strauss's Bavarian affiliate—cast their votes (or more correctly their *second* votes in Germany's unique two-ballot system*) for the middle-of-the-road FDP. In doing so, they believed the moderate Free Democrats would act as enough of a brake on the Socialists, without having to risk a chance on Mr. Strauss, whose single-mindedness was constantly portrayed by the opposition as "uncontrolled" and "unpredictable."

The result was the worst showing for the conservative "Union parties" since the first West German elections in 1949. Nevertheless, the CDU/CSU alliance, with 44.5 percent of the vote (down from 48.6 in 1976) and 226 seats in the Bundestag remains the single largest party in parliament, retaining an edge over the SPD, which pulled 42.9 of the vote and 218 seats.

Thus Mr. Schmidt's Socialists continue to govern only with the help of the Free Democrats, who upped their seats in the Bundestag to 53 from 39.

"Hardest Period" Ahead for Schmidt

Mr. Strauss found out how hard it is to unseat a successful incum-

(Continued on page 43)

*In West Germany, each voter casts two ballots in the national election, one directly for a representative to parliament from his local constituency, the second for a list of candidates put up by each party in the land or state in which he lives. Half of all Bundestag members are directly elected by way of the first ballot, the other half are drawn from the party lists, proportional to the votes cast for each list. The FDP strength comes entirely from this second ballot; it has no directly elected members. What happened in this election was that many CDU voters, loyal to their party but suspicious of Mr. Strauss, split their votes, sending a CDU representative to the Bundestag on the first ballot, while voting for the FDP list on the second.

Part Eight:

A Voice Cries Out Amid Religious Confusion

How could the world have become so mixed up? Out of this spiritual wilderness, a voice cries out in clarity and power, with the reassuring truth of the world's only and sure hope!

by Herbert W. Armstrong

Editor's note: We are printing here, serially, the new book by Herbert W. Armstrong with the same title as this article. The book will appear later in bookstores.

Chapter 7

Part One: WHAT AND WHY THE CHURCH?

DOES ANYONE KNOW *WHY* there are churches? Just what *IS* the CHURCH as an institution? Is there a REASON for it? People take the existence of churches for granted.

Most think of the CHURCH as a building with a sharply sloping roof, a steeple pointing heavenward atop and a cross on its face. Indeed Webster defines the word *church* as a building. It was something altogether different when originally founded.

People suppose a church is a building to which people—some of them—flock on Sunday morning for "worship." They think *people* go to the *church*. As founded in the New Testament, the *Church* went to a *building,* at first a private home. And the Church assembled on a Saturday, not Sunday.

How the churches of today have changed from Christ's pattern! But for WHAT PURPOSE did Christ found the Church? What has happened to it since?

Some may know that Christ is supposed to have started it. Yet in the Western world today there are many different churches—Catholic, Protestant, independents. And within them many denominations, sects and divisions or congregations, each with its differing beliefs, teachings, rituals and programs.

Institutionally the CHURCH is thought of as a religious organization, association or society. One—if "good"—is supposed to join the "church of his choice." Of course there are the "good guys" and the "bad guys" and the "good" go to church.

I am reminded of an incident of more than 40 years ago. I was still in Eugene, Oregon. An ex-minister came to me who had just recently been married. His wife had money, but he was too proud to let her support him. He had not been employed in the ministry for some time but now needed a job.

"Do you know of any pulpit vacancies in Lane County?" he asked. "I want to support my wife, and she wants to remain here in Lane County."

"Well, yes," I replied. "I do know of one vacancy, but that wouldn't help you because that is a Christian church, and you are a Methodist with different practices."

"Oh, that won't make any difference," he assured me. "I'll preach whatever doctrines they want me to preach."

The church seems to be some-

thing concerned with worshipping with others. Supposedly it refers to the worship of God.

But if GOD is related to the Church, what is His relationship? How did the Church start?

Back in the early part of 1927 when my intense Bible study was bringing me toward conversion, I asked myself such questions. I supposed questions of that sort never enter the average mind.

The first mention in the Bible of the Church, in time of existence, is Acts 7:38: where it speaks of "the church in the wilderness" at Mount Sinai, under Moses. So Old Testament Israel was the "Church." Most generally in the Old Testament, Israel, as a church, is referred to as the "Congregation of Israel."

Actually, in the New Testament Greek, it is called the *ekklesia,* a Greek word meaning an assembly, a congregation, a gathering, a group. There is no sanctity to the word *ekklesia.* The *name* of the Church, however, used 12 times in the New Testament is "Church of God," which denotes that it is GOD'S Church—which NAME attaches sanctity.

The first place in the New Testament where the word *church* appears is Matthew 16:18, where, speaking to Simon Peter, Jesus said, "I will build my church," And in Ephesians 5:23 it is stated that Christ is the Head of the Church.

So this we know. Whatever the Church is, it belongs to GOD and its name is the CHURCH OF GOD. Jesus Christ is its founder, and He its living HEAD.

That brings us back immediately to the theme we have been covering in this volume.

I have said before, if one enters a motion picture theater or tunes in a movie on television at a point where the movie is about two-thirds along, he simply can't understand what he sees. He doesn't know what went before—what sequence of events led up to the point where his eyes entered the picture.

If we "tune in" on the world in this latter half of the 20th century, observe the churches and church customs of our day, not having known what went before—what led up to the present—we simply CAN'T UNDERSTAND!

But if it is GOD'S Church—if Jesus Christ founded it and today heads it—it is something IMPORTANT TO GOD, and therefore VITAL THAT WE COME TO UNDERSTAND!

We must bear in mind what *went before*—what led up to it—to understand *WHY* the living Christ created it—*WHAT* it is, and where it fits into the divine PURPOSE being worked out here below.

And that is something not even the theologians and church leaders of our day understand.

Back now, therefore, to an abbreviated synopsis of events leading up to the founding of the Church.

When the earth was first created (Job 38:4, 7) God placed angels on the earth. Over them He placed the Government of God. On the throne of the earth was the mighty cherub Lucifer (Isaiah 14:12-14). But Lucifer led the angels into rebellion (II Peter 2:4). The Government of God no longer was administered on earth. Lucifer became Satan the devil, and his angels demons.

The earth had become—through angelic rebellion—chaotic, waste (Genesis 1:2), and in six days God renewed (Psalm 104:30) the face of the earth for MAN (Genesis 1:3-27). God was going to reproduce Himself through MAN!

The first man, Adam, was given the opportunity to reject Satan and his way, to accept the Government of God and restore that Government to earth. But Adam rejected God as Ruler, Revealer of spiritual knowledge, and Giver of eternal life. God drove Adam and Eve out of the Garden of Eden and barred human reentrance lest humanity regain access to the tree of LIFE and gain immortality in sin and its resulting anguish.

Since MAN had rejected God's Government, God's revealed knowledge, and the gift of immortality, God CUT OFF ALL MANKIND, except the infinitesimal FEW He would specially call, *UNTIL* the second Adam, Jesus Christ, should overcome Satan, and RESTORE the Government of God over the earth!

In the antedeluvian world prior to Noah, only one man, Enoch, is reported having walked God's way. God mercifully blotted out all humanity from further violence, suffering and anguish, to be resurrected in the next second of consciousness in the postmillennial world of the Great White Throne Judgment (Revelation 20:11-12).

After a few generations in the new world, God called ONE MAN, Abraham, who walked the way of God. God gave him the promise of Christ as his descendant, and ultimate salvation of the world through Him.

Four hundred thirty years after the covenant with Abraham, God chose ONE MAN, Moses, to lead the two or more million descendants of Abraham out of Egyptian slavery into the Promised Land. They professed to accept the Government of God, but rebelled. Yet the Holy Spirit of God was not offered them. God's Spirit could not come for God's people *UNTIL* Jesus had qualified to restore the Government of God and had been glorified in heaven (John 7:37-39).

In due time, Jesus was born of a virgin Mary, having been begotten NOT by a human father, but by GOD. Jesus QUALIFIED to restore the GOVERNMENT OF GOD and set up the KINGDOM OF GOD, by overcoming Satan (Matthew 4:1-11).

The time then was fulfilled when the GOOD NEWS (Gospel) announcing the coming KINGDOM OF GOD should be proclaimed as a witness to the world.

At this juncture it is important to notice FOUR very important "UNTILS."

1) Except for the *very* few specially and individually called

(Continued on page 39)

The shattering story of an assault mounted by a big state against a small church and how its members fought back to protect the vital liberties of all of us

AGAINST THE GATES OF HELL

Stanley R. Rader

One of the most dramatic accounts of the state violation of religious freedom published in recent years is Stanley R. Rader's Against the Gates of Hell. *The book details the California attorney general's attack on the Worldwide Church of God. One of the issues is the Church's freedom to support Herbert W. Armstrong's global evangelistic efforts to bring the good news of God's soon-coming Kingdom to all nations. This condensation provides an insider's account of that global effort.*

SPIRITUAL ODYSSEY

The Message Heard Round the World

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

So Jesus, seated upon the Mount of Olives, said to His disciples almost 2,000 years ago, as they approached Him privately and asked for signs of His coming. He warned them dread events lay ahead—that nations would rise against each other and famines, pestilence and earthquakes would ravage the earth. False prophets would deceive multitudes, and because wickedness and sin would flourish in the world, there would be many who would cease to love and to believe.

"But he that shall endure unto the end, the same shall be saved," Jesus said, as He commanded the disciples to go forth into the world to preach the Gospel announcing the coming Kingdom of God.

And that, in all its beautiful simplicity, is the heart of the Church's Work. It is written into the corporate charter, understood by all members and faithfully followed by its leaders. Everyone in the Church knows deep in his or her soul that preaching the Gospel is the primary reason for our existence.

We come to all nations and all people with an announcement, awesome and transcendent, yet at the same time, pure and uncomplicated:

Christ is coming to rule in a Kingdom of God, and His realm will not be some vague interplanetary place but on the same earth upon which He walked and taught 2,000 years ago. As surely as the day dawns and the night follows, we inform them, there will be upon this globe a government of God ruled under the laws of God, and those laws will be based upon the laws of God—the love of God and the love of man. His rule will

***AMBASSADOR MUGO,** Kenya's ambassador to France, left, speaks at a dinner in Herbert W. Armstrong's honor in Kenya in 1975. Right, Madame Mugo, wife of the Kenyan ambassador, is part of the welcoming party for Mr. Armstrong and Mr. Rader.*

end all poverty, ignorance, sickness, disease, all moral and physical filth, all crime and ugliness. He will end war and to all who accept Him bring a universal prosperity, happiness and joy.

Ever since 1934, Herbert Armstrong has been sending that great message to the peoples of the world or taking it directly to them in four separate ways: the printed word, radio, television and the force of personal evangelism.

For the first two decades of its existence, the Church concentrated its attention on the continental United States and, to a lesser extent, on Canada. In the early 1950s, it was time to move into the world arena. From Radio Luxembourg, the message went forth to European countries, but not many people could be reached because officials would only sell time between 11 p.m. and midnight. Efforts to purchase radio and television time in other countries proved fruitless because in Europe, the government controls all media reaching the mass audiences. Limited time was purchased on Radio Ceylon, from which the messages were beamed by short wave to the eastern coast of Africa and into Southeast Asia. Here, too, only a limited response was received. When Mr. Armstrong sought to reach China by buying time on Chiang Kai-shek's station in Taiwan, he got no answer from the authorities.

Personal evangelism was the only answer. So in 1954 Armstrong toured England and Scotland. Even he was astounded by the throngs that jammed the halls, auditoriums and stadiums in which he spoke.

In 1966, a new phase was begun. Mr. Armstrong decided the Work had reached the point where the Church must reach out its arms as far as it could in an intensive effort to bring the message of Christ's next Coming to all of humanity.

A traveling evangelism, unprecedented in the history of world religion, was launched. Since that watershed time, Herbert Armstrong has gone to virtually every corner of the planet by many types of conveyance, endured hardships and risked his life many times over to obey the commandment of Jesus Christ. I have been privileged to accompany him on most of these travels and to share in the joys and satisfactions, not to mention the dangers, of this unique globe-girdling effort.

From 1966 to the present we have journeyed almost continuously, interrupted for Mr. Armstrong only by an illness in the summer of 1977. The list of countries we have visited reads like a Baedeker guide: every nation in Europe, the Middle East, northern and southern Africa; through most of Asia, including Japan; to every country in South and Central America. And, in the fall of 1979, I took the commission to the People's Republic of China on three separate visits.

We travel between 200 and 300 days every year. With a small staff we fly aboard a Church-owned jet aircraft because our schedule is so full and demanding that much precious time would be lost and we could rely on seeing fewer persons with commercial transportation. Usually we remain away from one to more than three weeks at a time.

The number of persons aboard can range from about eight to a dozen or more depending upon the destination. The airplane, a white twin-engine Gulfstream II, about half the size of a Boeing 727, carries a crew of four, including a captain and copilot and two stewards. In the cabin a small office has been fitted out, where Mr. Armstrong works en route, typing his own speeches and pastor's reports on an electric machine.

From the beginning, Mr. Armstrong received astonishing welcomes from

In 1966, a new phase was begun. Mr. Armstrong decided the Work had reached the point where the Church must reach out its arms as far as it could in an intensive effort to bring the message of [Christ's] next Coming to all of humanity.

kings and presidents, prime ministers and cabinet members, legislators and educators. These summit and near-summit sessions are of overriding importance because, as Mr. Armstrong has stated: "When I get Christ's vital message of the Kingdom of God to the king, president, prime minister and others high in the government of such nations, I have, in God's sight, gotten His message to that nation or kingdom."

Usually, upon arrival in a country, he has an audience with the government's leader, followed by a series of meetings with other high-ranking officials. Then dinners are arranged, at which he speaks to from 100 to 400 of the nation's most distinguished business, professional, community and academic leaders. A public-appearance campaign is next on the schedule. Often he will address tens of thousands of persons in vast indoor and outdoor arenas and stadiums.

Mr. Armstrong's method of carrying out the commission is unique. The audiences, whether few or many, are not exhorted to come forth and accept the Lord. There are not pyrotechnics or thunderous declamations. Nobody is warned to fall on the knees and convert at once or face hellfire and damnation. The message is delivered low key, its force arising from the crucial meaning of what is said rather than the manner in which it is delivered.

Along with that announcement, there is a full explanation and a proof that what we say is, in truth, coming to pass. An integral part of the message, too, is moral and ethical education. As Mr. Armstrong put it in October, 1974, in Cairo, when he addressed a glittering assemblage of Egyptian citizens (which included four government ministers, many members of the legislature and a number of university presidents):

"What are we? Why are we here? Is there a purpose? Where are we going? What is the way? What is the way to peace? To have happiness? To make life beautiful and worthwhile? What are the true values?" Answers are offered to these basic questions of life from the insights Mr. Armstrong himself has discovered in his lifelong studies and vast experience.

Living in such close proximity with Herbert Armstrong for so many months of so many years, listening to him talk about every aspect of the Work, the people we meet, the theology of the Church, discussing the plans for the immediate and distant future, thinking and planning with him, having three meals a day in his company—all this has given me a deeper insight into the mind and spirit of the apostle of God than any human being who ever lived.

If Herbert Armstrong is an ambassador without portfolio, I have functioned as his secretary of state, though similarly uncredentialed. Although Mr. Armstrong's reputation has preceded him, audiences with world leaders are not quite as easy to arrange as an appointment with the head of an insurance company branch office!

Consider, for example, the king of Thailand. He is so highly revered that even his most prominent subjects, when they have been admitted into his presence to give him an offering, must crawl like reptiles to his throne on their stomachs. While most heads of state do not require obeisance to this degree, there are complex and often delicate problems of protocol, agenda and scheduling to be worked out. Arrangements must be made long in advance with the leaders' key aides. Logistical problems of travel must be resolved—when do we arrive, where do we go, how do we get there, how long do we stay?

As Mr. Armstrong's servant, it has been my responsibility to manage his massive program of meetings, dinners and rallies in country after country. This I have done for up to 10 months of every year since 1960. As his servant, too, I see to it that the meetings go well, that the Church's needs are taken care of and that the programs we institute are carried out.

As his unofficial secretary of state, I have been present at most of the conferences he has had with world leaders, and gone alone to bring the announcement and carry on adjunct programs when he was elsewhere.

During July and early August, 1977, Mr. Armstrong and I traveled to Tokyo, Israel, Liberia, the Ivory Coast and Ghana. He was not in the best of health during the trip, but I couldn't persuade him to cut it short. On our return to Pasadena, California, his complaint persisted, and finally on August 17 he did visit a doctor in Tucson, Arizona, while I was aboard a TWA flight to New York on my way to Europe. When I arrived in New York I received an urgent message to call him. I did so, and he urged me to return to his bedside in Tucson to help him; he had been advised that he was seriously ill with congestive heart failure.

I rushed to his side and arrived in Tucson at 3 a.m. on the morning of August 18. For three weeks he was indeed in critical condition, but he then began a miraculous recovery. By October he was well on his way to full health, and I was able to leave for almost three months of activities in Tokyo, Europe and New York—much of the time filling in for Mr. Armstrong.

As a result of our pilgrimages and our efforts to foster and cement world understanding, a number of foreign countries have called on me to function as an "expert adviser" in their dealings with the United States. In 1971 I was asked to be an official adviser to the Japanese delegation, headed by then Prime Minister Eisaku Sato, at the U.S.-Japanese ministerial conference at San Clemente, California. Late the following summer, I was again an adviser to a Japanese delegation that accompanied Prime Minister Kakeui Tanaka to his summit conference with President Nixon in Hawaii, where the two chiefs reaffirmed the mutual cooperation and security treaty that existed between their governments and announced that the United States and Japan had reached accords under which Japan would buy $1,000 million worth of aircraft, uranium enrichment and various agricultural products.

Three years later, I advised a Japanese delegation in the Middle East during Israeli-Egyptian negotiations on withdrawal from the banks of the Suez Canal. Problems involving North and

***JAPAN'S PRINCE MIKASA,** center, meets with Herbert W. Armstrong and Stanley R. Rader, Mr. Armstrong's personal counsel, in Japan in 1977.*

South Korea and the American position toward those countries are of vital concern to Japan. Having spoken intimately with leaders of both countries, I was invited to address some 40 members of the Japanese Diet at a special breakfast session. Afterward, I was closely questioned by the legislators.

"Ambassador of World Peace"

It may seem surprising that the doors of imperial palaces and official residences are opened wide for a smiling, white-haired man and his aide. Yet there are sound reasons.

In addition to the announcement we bring, our travels abroad have two other great purposes:

First, to establish and develop programs that are meaningful, relevant and important to each nation we visit and to the people involved, so that they may live fuller and more abundant lives.

And second, to create a better understanding between people to further the cause of world peace.

Herbert Armstrong has become widely recognized and accepted as a man of God, an individual who possesses throughout the world a moral influence capable of moving mountains. National leaders have read about, and often seen for themselves, the throngs surging to hear him and the ovations he has received. They have received, too, reports from around the world of the confidence other leaders have placed in him. They have heard, through their intelligence reports and other means, of his reputation as a "builder of bridges between nations."

High officials have come to trust Mr. Armstrong as few other influential persons could be trusted in this imperfect world, accepting him, in his own phrase, as "an ambassador without portfolio for peace." They feel free to discuss their most pressing international and domestic problems with him in intimate detail. I have had the honor of attending many of these conferences and have noted the depth of sincerity with which he has been greeted, the deference paid to him, the close attention given by state heads to his counsel. Time and again, an audience that had been scheduled to last only a few minutes stretched into an hour or more, while important personages cooled their heels in antechambers.

Herbert Armstrong has found a certain advantage in his status as unofficial ambassador that no credentialed envoy could enjoy. "In meetings between a government leader and other heads of state," he says, "a great deal may be at stake. They cannot be as free to relax. But in meetings with me they feel more free, and they are often interested in hearing of the problems, opinions and views of other leaders." Occasionally, too, Mr. Armstrong has been asked to be the bearer of personal messages from one leader to another, messages that could not be sent over usual diplomatic channels.

Few men in world history have garnered so many tributes from so many world leaders. In 1970, Mr. Armstrong was the recipient of a unique honor at the hands of former King Leopold of Belgium. Following the armistice at the end of World War I, King Albert, appalled at the slaughter that had occurred on a battlefield of his nation, ordered one of the iron cannonballs that remained on the field to be cast into four watch cases. Four fine movements were placed inside them, to be presented to the four men who, he believed, had made the most significant contributions toward reducing the possibility that those terrible human sacrifices might recur. The King presented one watch to Field Marshal Ferdinand Foch, who headed the Allied supreme command in 1918. The second he gave to General John J. Pershing, commander in chief of the American Expeditionary Force and the third went to Georges Clemenceau, France's inspiring premier during the dark days of the war. For four decades since that third timepiece had been presented, nobody was believed to be qualified to receive the fourth. King Albert passed it on to his son, Leopold, to watch and wait. In November, 1970, Leopold found the man he sought. He presented the fourth watch to Herbert W. Armstrong. In accepting it, Mr. Armstrong said, "I feel it was the highest honor the king could have paid anyone. Whatever contribution to world peace I may be making is not through war, but through education, teaching millions worldwide the way to peace."

There have been many other decorations, gifts and keys to cities. Japan awarded him the Order of the Sacred Treasure, Second Class, one of the highest decorations that can be presented to a noncitizen, in recognition of "the outstanding contribution you have rendered to the cause of friendship and promotion of mutual understanding between the United States and Japan." In November, 1977, the Japanese government conferred on me the Fourth Class Order of the Sacred Treasure.

The prime minister of Lebanon,

The Church has the trust of leaders, who, because of deep chasms separating them, do not trust one another. We are close friends with King Hussein of Jordan and yet have maintained equally strong ties of friendship with Israel.

Takieddine Solh, told Mr. Armstrong in 1973, "People like you are like stars guiding navigators who are seeking the paths of true life and humanity."

And that year, too, Dr. Kharni Singh, maharaja of Bikaner and a member of the Indian Parliament, wrote: "Mr. Armstrong . . . is devoted to the cause of eradicating poverty and of bringing international peace. In this endeavor of his it is the duty of every citizen of the world to give him all the support he deserves."

The Church has the trust of leaders, who, because of deep chasms separating them, do not trust one another. We are close friends with King Hussein of Jordan and yet have maintained equally strong ties of friendship with Israel. At one time, during a four-year period, Mr. Armstrong and I made about 50 trips to Israel, meeting with Prime Ministers Golda Meir, Yitzhak Rabin and Menachem Begin, and with Moshe Dyan, Defense Minister Shimon Peres and dozens of cabinet members, legislators, military men and leaders of industry and academia.

We met with Egyptian President Anwar Sadat in Alexandria in the summer of 1974, years before the Camp David accord, when he knew that we would fly directly from Cairo to Jerusalem. As President Sadat's special guests, we were the only non-Arabs present while he spoke to members of his cabinet and other distinguished representatives of the Egyptian government and society.

In the Indian subcontinent, we were received by President V.V. Giri and Prime Minister Indira Gandhi. We talked with President Suharto of Indonesia, with President Jomo Kenyatta, the father of independent Kenya, with President William Tolbert of Liberia, with the prime ministers of Mexico, Guatemala, Costa Rica, Panama, Argentina and Peru. In Japan, we have met with former Prime Minister Sato and every one of his successors: Tanaka, Takeo Miki, Takeo Fukada and Masayoshi Ohira. The list is almost literally endless because the journeys to proclaim the message of God must go on.

The "Secret" Everyone Knows

What seemed most upsetting to the California attorney general in the lawsuit against the Church was the cost of these travels.

It could hardly be contended that they were secret journeys: we did not silently slip away under cover of darkness, nor did we wander incognito through world capitals. On the contrary, each trip was reported back to Church members in our four publications: *The Plain Truth; The Worldwide News,* a newspaper published biweekly and distributed free to members; *The Good News,* another Church magazine; and *The Pastor General's Report,* sent weekly to all pastors and ministers. Complete details, profusely illustrated with photographs, are continually made available. Members are kept up to date on all the details of itineraries, events, speeches, meetings, gifts, even hotel accommodations and extra expenses of film and video coverage. A secret? In the mid-1970s we proudly published an oversize, 32-page brochure with full-color illustrations; its purpose was to inform everyone where we went and whom we saw.

The Worldwide News publishes a special supplement called "Forum with Stanley R. Rader," which discusses with complete candor all aspects of the Church. Just about everything is asked in these question-and-answer sessions from the state of Herbert Armstrong's health to the state of our finances, and

***STANLEY R. RADER** and Herbert W. Armstrong, left, meet with Jordan's King Hussein in June, 1974. Right, Abdulah Salah, Jordan's ambassador to the United States, greets Mr. Armstrong and Mr. Rader as they arrive in Amman, Jordan.*

the responses are very specific and lengthy. Often a forum will go on for several pages of type, five columns to a page of the tabloid-size newspaper.

Thus while members are fully aware of the trips, their meaning and their cost, the state of California is not; those entrusted with enforcing the laws insist on viewing the missionary journeys of Herbert Armstrong and his staff and the money spent on them as the travel expenses of a business firm.

Church members know, as the state should have recognized had it done its even minimal homework, that the travels could no more be considered a corporate operating expense than the journeys of Pope John Paul II. In the eyes of the members, to cease such activities would mean no less than forfeiting the Church's spiritual legitimacy, and ceasing to be a viable Church of Jesus Christ as they understand it and want it. For the members, a more paternalistic intrusion could scarcely have been designed than to attack, as the state's lawsuit has done, Herbert Armstrong's personal work to make the world ready for the coming of Christ in power and glory, as if it were some kind of extravagance cooked up in the executive suite of a corporate enterprise to take advantage of the stockholders!

***HERBERT W. ARMSTRONG** and Stanley R. Rader meet with China's vice minister of education in a visit to the People's Republic of China in 1979.*

BEHIND THE BAMBOO CURTAIN

Finding an Entryway

Preaching the Gospel of the coming Kingdom of God to all the world surely could not be accomplished until an effective means could be found to reach one entire fourth of that world, the inhabitants of the People's Republic of China.

The Work made several efforts to bring the message to the diverse Chinese population during the years of its isolation from the rest of the community of nations, begun in 1949 after Chiang Kai-shek had been toppled by the Communists. For a number of years, we broadcast from Taiwan, then called Formosa, where Chiang and his Nationalist forces had taken refuge. Some of our message undoubtedly went through, but we could never be certain of how much.

For a long time, we had been seeking a way to take the commission directly behind the Bamboo Curtain to this vast and populous country whose borders were shut tightly to Westerners. How could we get inside, how allay the dark suspicions of the Chinese leaders toward virtually everyone and everything beyond its boundaries?

Finding an entryway into the wary country was a lengthy and difficult task that took almost a full decade. The story of how it was at last accomplished is, in a capsule, the story of how the Church manages to fulfill its God-directed mission. It involves drama, high-level personages from widely diverse nations, seemingly insurmountable roadblocks, and, above all else, the intervention of Divine Providence.

Our China experience started in India in 1970 at a dinner in Herbert Armstrong's honor at the home of Dr. Nagendra Singh, then the secretary general of the office of President V.V. Giri, and who later became one of the justices of the International Court of Justice at The Hague. As an advocate for world peace through law, Dr. Singh admired Herbert Armstrong and, as the years went on, came to love him even though he himself was a devout Hindu. Later Dr. Singh was to introduce Mr. Armstrong to political and thought leaders in many nations, and even hosted both a lunch and dinner in the pastor general's honor at The Hague itself.

At Dr. Singh's home that evening, we met the Ethiopian ambassador to India, Mekasha Getachew, who was impressed by Mr. Armstrong and indicated a strong interest in having us visit his country. An invitation followed, a visit was scheduled and in 1973 Mr. Armstrong flew into Addis Ababa.

At that time in world history, Ethiopia was closer to China than perhaps any other country. Chou En-lai, premier of the People's Republic, was deeply indebted to Emperor Haile Selassie and to Ambassador Getachew, because when Chou went to Africa a decade before, Ethiopia was the only nation that would allow him to land and refuel. The arrangements had been made by Getachew. After that incident, Chou showed his gratitude by allowing Getachew to visit China on a number of occasions. Before long, air routes had been opened up between the two nations.

Having come to one of the few countries with close ties to China was fortunate enough. Yet there was more to come.

At a dinner in Mr. Armstrong's honor in the Ethiopian capital, we found ourselves seated next to a tall, portly man. As dean of the ambassadorial corps, protocol called for him to be seated at the head table. He was I.T. Wen, ambassador of the People's Republic of China to Ethiopia. He spoke English perfectly and, to cap the series of providential occurrences, had relatives in Los Angeles!

The upshot of this meeting? Wen, impressed with Mr. Armstrong's talk

"Yes," I answered. "Mr. Armstrong goes where God sends him, not where the United States State Department says he can or cannot go. Where a conflict exists, Mr. Armstrong obeys the laws of God, not the laws of man." "Then," Mr. Wen replied, "I will see that you come to China."

and mission, asked me, "Despite the estrangement of our countries, despite the fact your passport says you cannot come to China, will you and Mr. Armstrong be willing to come anyway?"

"Yes," I answered. "Mr. Armstrong goes where God sends him, not where the United States State Department says he can or cannot go. Where a conflict exists, Mr. Armstrong obeys the laws of God, not the laws of man."

"Then," Mr. Wen replied, "I will see that you come to China."

Barriers arose. Wen helped us all he could, but in Peking, Chinese officials, while approving me, balked at inviting Mr. Armstrong. The reason was not hard to find: as a consistent anticommunist writer and preacher he had for years identified communism as being anti-God. He had never differentiated among the various mutations communism had undergone in Russia, Yugoslavia or China; none of the forms was compatible with religion as he saw it. Nor would he alter his views to point out that Chinese communism was less anti-God than the Russian type, a modification, we were told, that would have pleased the officals and resulted in an invitation.

An impasse resulted, but thanks to Wen and our Ethiopian friends, signals came back that the doors were left open, though not widely enough at the time to admit us. Years went by, with our China adventure on the back burner. Then Japanese friends enter the story.

Our relations with the Japanese have been so close that they call themselves Mr. Armstrong's sons and my brothers. I myself am totally immersed in the Japanese culture and spend most of my spare time studying the language. Their leaders, seeking to normalize relations with their huge neighbor, had been traveling frequently to Peking and, while there, planting seeds in our behalf. They were spreading the word that Mr. Armstrong and his close aide were good people working through a good institution to make a good effort to bring about what all nations seek—a better world understanding. And that, certainly not least, we were prepared, even anxious, to put some of our treasure where our heart was, to donate something quite tangible, quite useful, through the Ambassador International Cultural Foundation, to China.

With realization of the true nature of our intentions, the objections slowly dissolved and a journey was in the planning stages for the fall of 1977 when Mr. Armstrong—as previously mentioned—became seriously ill with congestive heart failure. For three weeks his condition was critical, requiring at one time mouth-to-mouth resuscitation and manual heart massage. Nurses were in attendance around the clock, but much of the credit for his recovery should go to his second wife, the former Ramona Martin, who was at his bedside constantly, offering devotion and love. Loma Armstrong had died 10 years earlier, three months before she and her husband would have celebrated their 50th wedding anniversary.

Ramona and Herbert Armstrong had been married about four months when the illness struck. Mrs. Armstrong was 39, the daughter of a longtime Church member. A member herself, she had worked for us many years. In 1974, she was transferred to my staff, and, since I worked so closely with Mr. Armstrong, they became acquainted. They fell in love, and after a long courtship, were married on April 17, 1977. I gave the bride away at a joyous occasion. Since then, the Armstrongs have been living in Tucson, a happy and devoted couple.

When Mr. Armstrong recovered from his illness, plans for the China trip had to be postponed again. The reason: new problems with Garner Ted. The pastor general had found it necessary to dismiss his son from the Work and felt he should remain in the country to oversee the reorganization of the Church under the laws of God.

Since the China trip was now in the final stages of preparation, Mr. Armstrong and I agreed it should not be postponed. We decided that I would journey there to lay the groundwork for a later visit by him. Since the written word is the most effective instrument for advancing cultural understanding between peoples, I felt that a program of helping the Chinese develop their libraries should be one of our goals in China. Our Japanese friends broached the

***PIANIST ARTHUR RUBINSTEIN** is presented a gift by Herbert W. Armstrong and Stanley R. Rader at Mr. Rubinstein's concert in the Ambassador Auditorium in Pasadena, California, in 1974.*

idea to Chinese officials, who accepted it happily, and my visit was arranged for the summer of 1979. I would tour a number of institutions to obtain a visual picture of the libraries and other fields in which we could work through the foundation. Our hosts would be the newly created China Society of Education, the Ministry of Education and the Ministry of Culture.

And so, at long last, the Bamboo Curtain parted for the Church.

Clasping Hands Across the Hemisphere

The Chinese people were unfailingly generous and gracious hosts. There was an instant rapport between us, a camaraderie clearly evident at the many banquets they hosted for us and which we, in return, gave for them. Whatever suspicions there were years before of our intentions were gone. They liked us. We liked them. It was as simple as that. When people of such divergent backgrounds and political ideologies can feel that way about one another, there is no limit to the good that can be accomplished.

We were guests in the full sense of the word, not permitted to pay for our food, lodgings, ground and internal air transportation. During our intensive schedule, we visited libraries and universities in Peking, Nanking and Shanghai, among them the famed Peking University, China's Harvard, where the late Chairman Mao Tse-tung's first job was as an assistant librarian. Meetings with their presidents and departmental heads gave us an unparalleled inside look at what they were doing. At the same time, we told them about ourselves, distributing copies of *The Plain Truth* and, in "soft sell," told them about our Work and our commission. We could not offend our hosts, a nation without religion, by delivering our message as we had in other nations. In his own preparation for the visit, Mr. Armstrong was planning to tell their leaders of the coming world government, though not, as he said, "in Christian or Bible-sounding words."

From Shanghai I returned to Tokyo, from where I reported the results of the trip to Mr. Armstrong. After a few days, I returned to China for another two weeks, again engaging in intensive discussions in Peking, Hangchow and Canton. We concluded arrangements for Mr. Armstrong to meet with the premier or party chairman, depending on their availability, for his private plane to land, for a tight schedule of dinners, meetings and receptions, and to bring in a television crew to film a complete documentary of his visit, another first. No foreign organization had ever been permitted to do this before. Not so incidentally, these arrangements were hardly cut and dried procedures, to be had for the asking. Each had to be negotiated with the utmost tact and delicacy through what seemed an endless chain of officials, down to the last detail of where Mr. Armstrong would stay and who would pay the costs. The Chinese, delicately yet quite firmly, again insisted on being the complete host.

During this second visit, I was asked to deliver an address to the faculty and students of the University of Peking, and later at the institution's department of law, a signal honor.

Returning to Tokyo I learned, to my disappointment and certainly his, that Mr. Armstrong could not shake off a persistent stomach ailment and would be unable to make the trip to China after all. Since all arrangements had been formalized, we decided that I would substitute for him again and, while so doing, pave the way ever more firmly for his eventual arrival by enlarging our friendships and deepening our mutual understanding.

I spent two more hectic weeks in China, highlighted by the first cultural performance sponsored by the foundation inside that country. On the earlier trips, I had been enormously impressed by the range and quality of the Chinese theater. The artistry and enthusiasm of the individuals and ensembles was superb, the music haunting, the costumes breathtakingly lovely.

One day, while discussing with the minister of culture the possibility of bringing to the United States some of the fine troupes that have not yet appeared in our country, an idea popped suddenly to mind. Somewhat rashly, without knowing if I were asking something impossible or even wildly absurd, I put the question to him then and there: Could the foundation sponsor a theatrical event in China, to which we would invite officials of the government, university leaders, members of the faculties and students? It would be a gala benefit performance by the finest artists available, an evening of entertainment presented by us to them.

His face broke into a wide smile. It was, he said, a delightful idea. Yes, indeed, he would approve. We set to work at once, engaging directorial personnel who, in turn, brought together a troupe of 133 of the finest Chinese singers, dancers, musicians and actors, many of whom had already traveled all over their country, and also through South America and the United States.

The show was put together—with a rapidity that would make our own producers gape—and performed at Peking's Nationality Palace Theatre before about 1,500 persons who received it with unrestrained enthusiasm. The entire two-hour entertainment filmed by our television crew and available to American audiences, is a glittering illustration of international bridge-building by a Church adjunct.

On our last evening in China, I represented Herbert Armstrong as deputy honoree at a banquet in the Great Hall of the People in Peking, remarkable because it brought together 75 ambassadors of nations around the globe in one room, all gathered to pay tribute to a man who was seeking nothing for himself but the greatest gift man could give himself—peace on this earth. I glanced around the hall as the dinner progressed and was overwhelmed when I saw how many dignitaries of the world had come together there because they, too, wanted that gift. I saw envoys from Iron Curtain countries, the Third World, the Far and Middle East and Latin America. At the head table, on my immediate right, was the Cuban ambassador, which was ironic yet also revealing. At precisely that time, the presence of a Soviet brigade in Cuba was confronting President Carter with a poten-

(Continued on page 31)

SEEING THE WORLD THROUGH ISLAMIC EYES

by Keith W. Stump

The Middle East is in ferment. At the center is Islam. It is time to dispel widespread myths and misconceptions about this important religion, and to see what the Bible says about Islam and the world's future!

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

From Morocco to Indonesia, Islam is reemerging as a political and religious force that cannot be ignored. Moslems are reasserting their faith—culturally, spiritually and politically.

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

Westerners Confused

Few topics have created as much misunderstanding in the Western world as that of Islam. Most Westerners do not begin to comprehend the religion and culture of that important faith.

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

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

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

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

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

Proper "Camera Setting"

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

A century ago, when Britain

Roland Rees — PT

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

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

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

Popular Religion

Understand, first, the importance of Islam as a contemporary world force. Islam is a global faith. One person in six in the world today—some 800 million people in more than 75 countries—is a Moslem.

Islam is the youngest of the world's major religions, founded six centuries after Jesus and nearly 12 centuries after Buddha. It is also one of the world's most popular religions, possibly the fastest-growing faith on the globe.

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

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

Submission to Allah

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

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

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

The centuries-long quest for Islamic unity remains a distant dream, due largely to a lack of effective leadership (see "The Arab World in Prophecy", December, 1979, *Plain Truth* U.S. edition). It is therefore difficult to generalize about Islam as if it were a single, coherent bloc.

Nevertheless, all Moslems share certain basic beliefs and outlooks. First and foremost is their one-sentence creed, called the *shahadah:* "There is no God but Allah, and Mohammed is His Prophet." A solemn recitation of this confession of faith (just eight words in Arabic) is the only requirement for becoming a Moslem.

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

Moslem Holy Book

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

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

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

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

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

Compared to other religions, Islam is loosely organized. There is no formal institutional hierarchy of authority—no Moslem pope or cardinals—nor a centralized world headquarters, such as the Vatican. The *ulemas, mullahs, mujtahids or ayatollahs,* as Islamic scholars and teachers are variously called, are the closest thing Moslems have to a religious clergy.

Way of Life

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

Many Westerners—to whom religion means merely attending church services for an hour or

two on Sunday—simply cannot comprehend the all-pervasive nature of the Islamic faith in the lives of its followers. Most Westerners have long abandoned the challenge of actually *living* their professed faith.

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

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

Not so.

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

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

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

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

Church-State Union

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

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

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

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

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

Moslems see government as a major vehicle for accomplishing good in this world. Much more than among professing Christians, whose hope often lies primarily in a "next life," Moslems are committed to the monumental mission of taking history into their hands and fashioning it to what it ought to be.

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

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

Eye for an Eye

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

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

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

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

Another point must be recognized. Like many Westerners, many Moslems have themselves been horrified by the trials and executions that have been taking place in Iran under the Khomeini regime. They point out that those trials and executions are not a true reflection of Islam, but are instead associated with the political turmoil in that country.

Moslems also observe that the taking of hostages—especially diplomatic ones— is clearly forbidden by Islamic tradition. "I do not break treaties, nor do I make prisoners of envoys," Mohammed once insisted. Many Moslems see the Khomeini regime's actions in

this regard as an embarrassment and a demeaning of Islam before the world.

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

"Modernization" or "Westernization"?

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

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

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

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

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

Moslems contend that science and technology have undermined faith in religion in the West. If wrongly applied, they fear it could do the same for faith in Allah.

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

Most Moslems do not want to return to some sort of medieval Islamic configuration. They want progress, but they want to proceed cautiously, choosing what is suitable and rejecting what is harmful. This way they hope to avoid reaping the bitter fruits they see as having resulted from the dizzying pace of modernization in the West.

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

Moslems Look at Communism

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

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

It is the atheism of Marxism that they detest. It is no secret among Moslems that Islam has been suppressed in the Soviet Union in the last half century.

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

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

Role of Women

Another sore point to Moslems is the West's concept of the role of women in Islamic society. Many Westerners know, for example, that women in ultraorthodox Saudi Arabia do not drive cars. They also know about the much-publicized veil and of the *chador,* the head-to-toe black garment worn by women in Iran.

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

As Islam spread from its birthplace in the Arabian Peninsula, the customs of conquered or converted peoples often became entwined with the practices laid down in the Koran. The chador, for example, is a traditional Iranian dress, not specifically required by the Koran. The Koran specifies only modesty, which can be interpreted in many ways. Many Iranian women actually prefer to wear the chador.

The veil, too, is not required by the Koran. It was introduced during the period of Ottoman Turkish domination of the Middle East, beginning in the 15th century A.D.—more than 800 years after Mohammed.

Increasing numbers of young women throughout the Middle East are donning the veil and covering themselves up with traditional floor-length robes—to the dismay of many of their progressive mothers who fought for

(Continued on page 26)

Where Did God Come From?

This question continues to intrigue people. Do you know the answer?

by Clayton Steep

WE ARE used to living in a limited world. Everything around us has limitations—beginnings and endings. We are aware of infants being born. We are aware of grandparents dying. We observe animals, plants and insects beginning life. We see their lives come to an end. We speak of the birth and the death of civilizations, of storms, volcanoes and comets.

We are accustomed to seeing things get old. Clothing and furniture wear out. Automobiles fall apart. Buildings deteriorate. Our bodies become wrinkled and slow.

To mortal man everything has a beginning, a period of usefulness and an end. We mark this progression of events on our clocks and calendars. To us, only what is measurable by hours, days and years seems to have real significance.

So when we hear that God is eternal, that He always has been and always will be, our minds balk. The words tend to be meaningless because we have nothing familiar to relate them to.

And that is just the problem: we are trying to relate what cannot be related in physical terms. We are trying to apply the limitations of the *physical* existence we know to the unlimited *spiritual* plane on which God lives. The two cannot be compared.

Our minds can encompass an hour, a century, a millennium, but they cannot grasp eternity. They are not big enough to fully comprehend spiritual existence. We can't even fully comprehend the physical universe!

As an illustration, let's consider for a moment what God has created. Astronomers estimate that 100,000,000,000 galaxies each with 100,000,000,000 stars dot the universe. And who knows how many planets and moons? God says He counts and names them all (Psalm 147:4).

Now if we allow God one full second by our reckoning of time to count and name each star in the heavens, do you know how long it would take Him to name them all? Working nonstop, by our clocks and calendars, it would take more than 300,000,000,000,000 years just to count and name them. How long must it have taken Him to design and create all those stars?

To us these figures are inconceivable. But not to God. God is eternal. One of His names in Hebrew is *Yahweh*—the "Everliving One." The Creator is not bound by the laws of space and time as we are. While men are able to theorize about time warps and the relation of energy to the speed of light, God masters it all. To Him, according to His wishes, "one day . . . is as a thousand years, and a thousand years as one day" (II Peter 3:8).

God "inhabits eternity" (Isaiah 57:15). That is to say He comfortably dwells in what we might think of as beginningless and endless time. Genesis 1:1 and John 1:1 show that at whatever point in the past we wish to consider as the beginning—no matter how far back we try to stretch our finite minds—God already existed. "In the beginning God. . . ."

Where did God come from? He didn't "come from" anywhere. He was always there!

Far more important than the past is eternity into the future and how *you* can have a part in it.

The Everliving God wants to change you from the temporary, limited, physical being that you are to an immortal, immensely powerful, spiritual being—a member of His very Family, no more bound by the physics of time and space. By receiving God's Holy Spirit you can have the possibility of living forever.

Notice how the apostle Paul explained the vast difference between those who have God's eternal Spirit and those who do not. "Though our outer nature [the physical] is wasting away [getting older, deteriorating], our inner nature [the spiritual nature in those having the Holy Spirit] is being renewed every day."

Paul continues, speaking of the trials of his life: "For this slight momentary [not lasting] affliction is preparing for us an eternal [everlasting] weight of glory *beyond all comparison* [the temporary and eternal cannot be compared!], because we look not to the things that are seen [the physical universe and all we know about it] but to the things that are unseen [the eternal spiritual plane as revealed in the Scriptures]; for the things that are seen are *transient* [temporary, having a beginning and end], but the things that are unseen are *eternal*" (II Corinthians 4:17-18, Revised Standard Version).

You can read about this incredible potential—the purpose for which you are alive—in our free booklet *Why Were You Born?* and the article "What Will You Be Like in the Resurrection?"

You have never read anything like them! □

When You Say "PRINCE OF PEACE" Do You Really Know What You're Talking About?

by Jeff Calkins

'TIS THE SEASON when it seems like everyone goes around talking of peace. All of a sudden, people are quoting the Bible.

Because Christmas is supposed to celebrate Christ's birth, who hasn't heard these two passages quoted widely?—

"For unto us a child is born . . . and his name shall be called . . . Prince of Peace" (Isaiah 9:6).

And ". . . on earth peace, good will toward men" (Luke 2:14).

Men identify Christmas with their longing for peace. Even normally hardheaded journalists become quite sentimental at this time of year.

For example:

"Someday the spirit of Christmas will mean more in national and international affairs than it does today.

"Someday there will be peace on earth.

"Someday there will be good will toward men."

Those words were written 25 years ago in *U.S. News and World Report* by the late editor David Lawrence. But as is obvious, that "someday" is not today. We have not yet reached that biblically prophesied millennium of world peace.

Consider a popular folk song that says that man can create a peaceful world by himself:

"Last night I had the strangest dream I ever dreamed before; I dreamed the world had all agreed to put an end to war."

Peace Without God?

Man believes he can create a peaceful world. The idea, most often put forth by the religious leaders of this world (who of all people should know better!), is that if only the nations can agree to put down their weapons and be nice to each other, war can be ended. Of course, such fluffy idealism has never worked in the last near 6,000 years of human history. But that doesn't seem to make any difference to them.

In 1979, for example, at the World Conference on Religion and Peace, in Princeton, New Jersey, there met 337 representatives of the world's religions—Christian, Buddhist, Confucianist, Hindu, Jewish, Jainist, Moslem, Sikh, Shintoist and Zoroastrian. Their declaration showed their high expectation for what *man* can accomplish by himself in this world:

That "the power of active love, uniting men and women in the search for righteousness, will liberate the world from all injustice, hatred and wrong."

That "modern civilization may someday be changed so that neighborly good will and helpful partnership may be fostered."

That "all religions will increasingly cooperate in creating a responsible world community."

Funny that religious leaders should leave God out as a necessary part of any attainment of a peaceful world! (But then, they cannot even agree on who or what God is!)

The same kind of thinking also makes itself known in the annual Christmas messages of prominent world religious leaders. They generally believe the way to peace is through human efforts toward disarmament, "teaching peace" and human use of "moral weapons" like international law.

The Way to Peace They Have Not Known

War is rooted in the nature of man. The Bible, unlike many of the religious leaders of this world, reveals a realistic view of human nature—the way human beings as a whole are!

"As it is written, There is none righteous, no, not one. . . . Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known" (Romans 3:10, 15-17). If it were not so,

there would have been no crime and no war. But our world is filled with both!

That's among the reasons why the Bible condemns those who say "peace, peace, when there is no peace." To talk of peace apart from understanding man's nature is empty and hollow.

When Adam sinned in the Garden of Eden, he caused the forthcoming human family to be susceptible to the spiritual influence of the devil. There is, then, naturally, a "bit of the devil" present in all mortals to a lesser or greater degree. Since the very first war was started by the devil when he staged an attack on God's headquarters in heaven (see Isaiah 14:13-14), it is no surprise that nations, under his influence, also go to war. "There is no peace, saith my God, to the wicked" (Isaiah 57:21).

The only thing that stops men from going to war—like the only thing that stopped the devil in lust for conquest and power—is superior force!

You don't have to believe the Bible to realize all this. A few years ago a professor of international relations at the University of Hawaii did a remarkable computer study. For 12 years, Professor R. J. Rummel and his associates fed into a computer millions of bits of information on hundreds of international activities. These activities included such things as exports, treaties, diplomatic conferences, alliances and wars. The computer then mathematically compared the relationship of those activities to various countries' national characteristics, such as their wealth, kind of government, kind of political ideas, power, education, race, religion and literacy.

What did the computer find? There was only one national characteristic that is related to peace—power! Not trade, not education, not the willingness to negotiate—but power and power alone.

And what is it about power that caused peace? The computer revealed that when two countries have equal power (as do the Soviet Union and the United States today—frighteningly enough!) they are most likely to go to war. It is only when one country had much more power than the other that there was peace! As Professor Rummel said, in academic language, the maintenance of peace "requires a dominance of power; peace is a condition of power inequality."

The computer confirms what we know from the Bible about human nature. The real cause of peace—harsh as this sounds at a time of year when even cynics are allowed to be sentimental—is superior force. No superior force, no peace.

But the big question is: Whose superior force? Given man's nature, superior force may mean peace, but it also means tyranny. Europe could have had peace in the 1940s, for example, if it had been willing to accept the domination of Adolf Hitler.

The plain truth is that what man calls "peace" is not good enough. The one who wields superior force must also have right character with which to wield that power for the benefit of the governed. And that can only mean a government of God, not man.

Return of the King

Christ's message was nothing so wimpy (to use a word currently in vogue) as going around to people preaching sweet nothings about peace. Christ knew—and knows—human nature. He announced that as long as man is subject to Satan's attitude, peace can come only when one party overpowers another.

And that is the way peace will be restored to this earth. One who already has the right character needed to wield superior force will exercise that force to bring peace. Christ Himself leading an army of angels, from heaven, will literally have to *militarily* subdue the nations of earth:

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean" (Revelation 19:11-14).

This is not the weak Christ of the world's conception who has no practical, hardheaded way to peace. This is the picture of a military commander who knows He must put down resistance by force if there is ever to be peace—a conquering, returning King.

This is why the true Gospel—the good news of God's soon-coming government—reflects the kind of hard-headed realism that this world's religious leaders do not reflect in their own statements on peace.

And it is also why the Gospel is good news. The public—unlike many religious leaders—knows that empty platitudes of "peace, peace" will not bring peace.

Just a few years ago, for example, 66 percent of the public told a Harris poll that it did not foresee "lasting peace in my lifetime," and a majority said wars could not be avoided.

But when the conquering King returns, wars will be avoided. They will be avoided because Christ will have all power, and so none will be left over to fight with: "And he [Christ] shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more" (Isaiah 2:4).

Yes, as David Lawrence wrote more than 25 years ago, "Someday there will be peace on earth." It is prophesied in your Bible. □

NEW POWER BLOC I

United States power and influence in the Western hemisphere is shrinking—just as Communist inroads are increasing. Key nations in South America are talking of joint economic and political counteraction as never before.

by Gene H. Hogberg

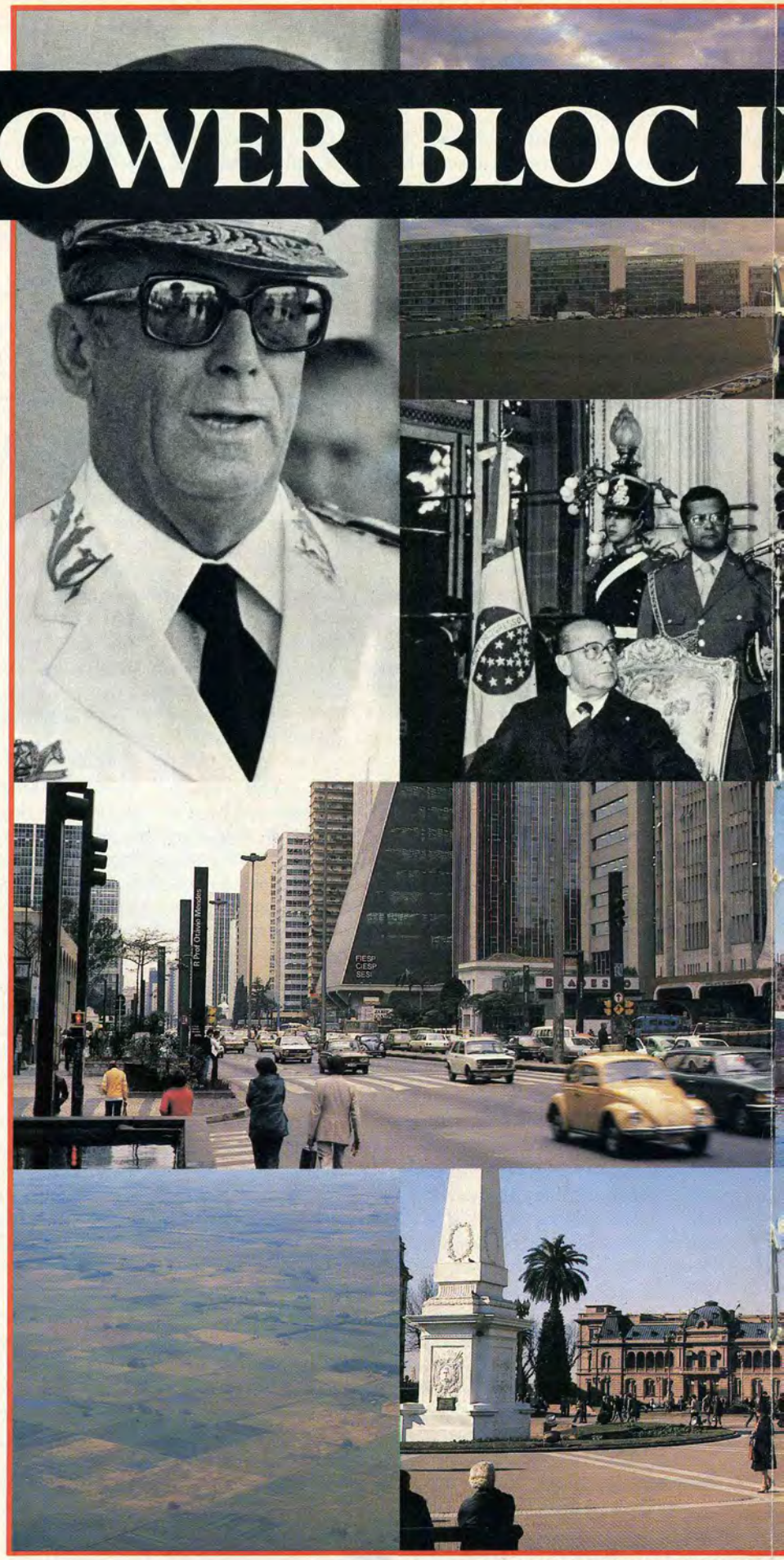
A QUICK, three-week, five-nation fact-finding trip to South America confirms this fact: North Americans will soon have to face a new set of political realities in the Western hemisphere. In short, the nations of Latin America are no longer dependent on the historic dominance of the United States in the New World.

Along with independence from Washington is coming unheard-of cooperation between previously suspicious and competitive Latin American powers. This cooperation, in turn, is destined to link Latin America as a whole with a burgeoning global economic system centered in Western Europe.

Argentina and Brazil Forge Ties

The new road to Latin togetherness has been made possible mainly because of one outstanding development: Argentina and Brazil have decided to swap their historic rivalry for dominance in South America with a new program of cooperation.

The mood of harmony was reflected this past May when Brazil's President João Baptista de Figueiredo journeyed to Buenos Aires, Argentina. It was the first visit by a Brazilian head-of-government to the Argentine capital



Color photography by Gene Hogberg — PT;
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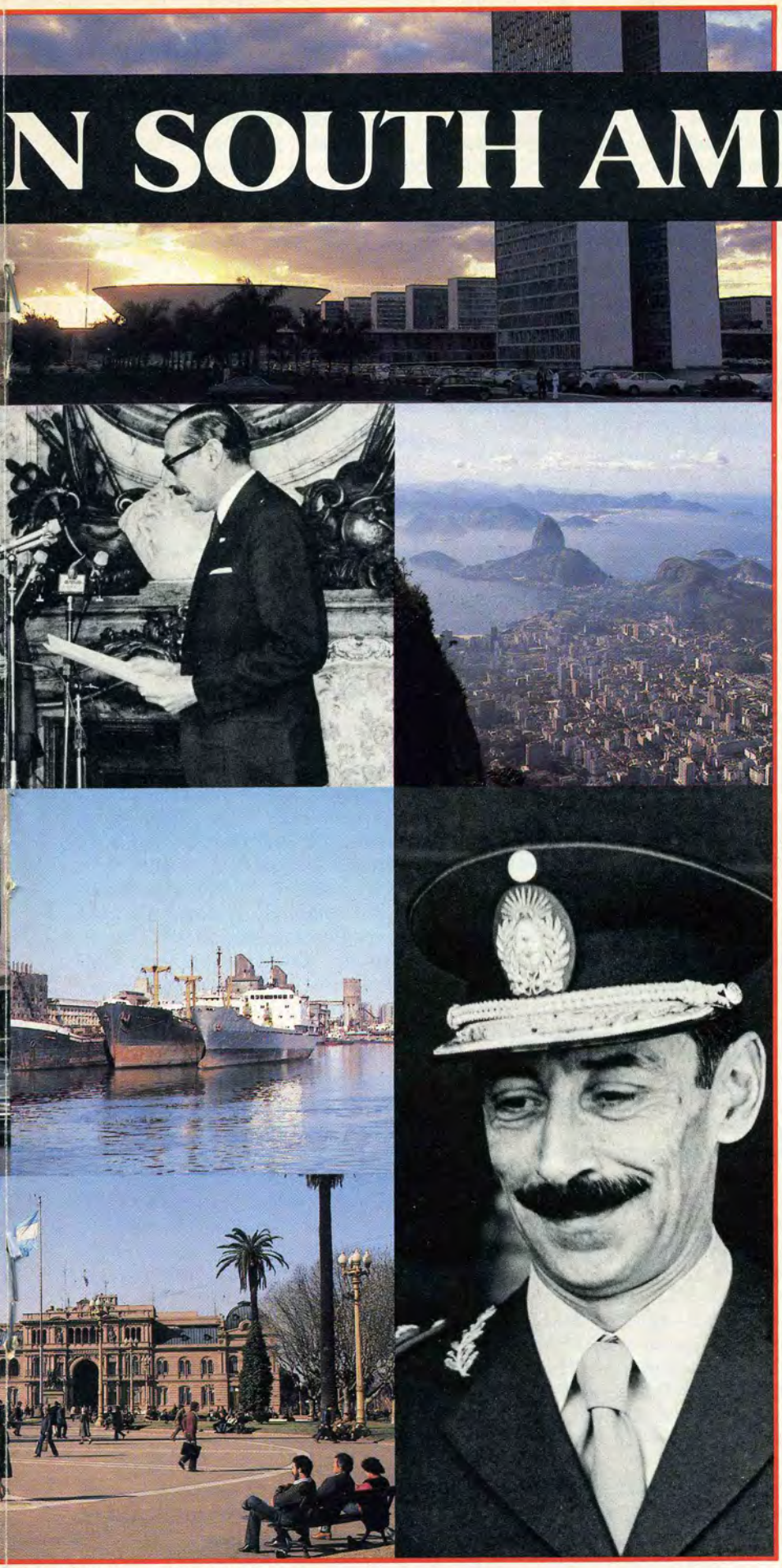

in 40 years. President Jorge Rafael Videla of Argentina reciprocated with a visit to Brasilia in August.

President Figueiredo's visit was made possible after diplomats of the two neighbors had at last resolved their differences over utilization of Paraná River water for huge hydroelectric plants.

The history-making meeting, however, was far more than diplomatic icing to top off a political issue already signed, sealed and delivered. An official in the Argentine foreign ministry told me that the two-nation summit conference was "eminently political" and was a "reaffirmation of the new style that rules Argentine-Brazilian relations," opening up "possibilities of wide areas of cooperation" in commerce and industry.

As evidence of the new relationship, the two presidents signed, on May 17, a series of far-reaching agreements. First, they inked an accord for nuclear cooperation and, as an initial step, a contract

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***BRAZIL AND ARGENTINA** move closer together in coordinating their economic and political policies. Pictured on these two pages, clockwise from top left, are: President João Baptista Figueiredo of Brazil; modern government buildings in Brasilia, Brazil's 20-year-old inland capital; Rio de Janeiro, with Guanabara Bay and Sugar Loaf peak in background; President Jorge Rafael Videla of Argentina; the* Casa Rosada *(Pink House), official Government House in Buenos Aires, Argentina's capital; the fertile pampas of Argentina; São Paulo, Brazil's bustling 10 million population metropolis, now largest city in South America; the official visit of President Figueiredo to Argentina last May; and grain ships loading in Buenos Aires harbor.*

T; Top Left: Edgar Moura — Gamma/Liaison
; Bottom right: Roth — Gamma/Liaison

for Brazil to provide the core vessel for Argentina's next nuclear reactor. The intent of the agreement was not only technological. It was designed to show that Argentina and Brazil, which are both developing nuclear power, do not intend to become rivals in nuclear weaponry.

Secondly, the two nations agreed to cooperate in the construction of their national power projects on the Paraná and to integrate their resultant energy networks.

These and a string of other agreements on expanded trade and mutual investments, according to a joint statement, provide the groundwork for the "integration of the two economies."

The new agreements represent what one Argentine official called "a triumph of the obvious." The agricultural sectors of the two countries are largely complementary rather than competitive. And the new pact will open up opportunities for expanded industrial trade between them.

Brazilian industry is eager to sell to Argentina's sophisticated market. And Argentina, despite some misgivings over Brazil's size (123 million people as opposed to 27 million) and aggressive industry, knows that it also needs access to the vast Brazilian consumer society to relieve its industrial stagnation.

Brazil's economic Achilles heel is its grave dependency upon foreign energy resources. It imports 84 percent of its oil, most of it from the Middle East, Iraq being the biggest supplier. In an attempt to redress this dangerous imbalance, the South American giant is being forced to come out of its semi-isolation within Latin America. That condition was largely the result of its distinctive historical, cultural and linguistic (Portuguese) roots, which, combined, have kept it at a distance from its Spanish-speaking neighbors.

Brazil now intends to increase oil imports from the two major Latin American exporters, Venezuela and Mexico—the latter as a result of an official summertime visit to Brazil by Mexico's President José Lopez Portillo. Plans are also far advanced to have supplies of newly discovered Argentine natural gas shipped to Brazil's São Paulo industrial complex.

Call For Latin "Common Market"

The wide-ranging implications of the new power-shaping alliance do not stop with the two countries themselves. The joint statement issued by Presidents Figueiredo and Videla called for the creation of a "fully effective Latin American common market."

Ever since the early 1960s, efforts to form a common market for the Western hemisphere frequently have met with resistance from Latin American countries, including Argentina and Brazil. But now, events are moving swiftly in the direction of economic unity.

Taking their cue from the Argentine-Brazil breakthrough, 11 Latin American countries founded, on Aug. 12, a trade organization aimed at turning the region into a common market. The new body is the Latin American Integration Association (ALADI in the Spanish acronym). It is designed to encourage and regulate trade between member countries and promote economic integration and cooperation.

The foreign ministers of the 11 countries—all the Spanish-speaking nations of South America, plus Mexico and Brazil—signed the foundation treaty at a ceremony in Montevideo, Uruguay. Member governments still have to ratify the treaty.

ALADI replaces the unsuccessful Latin American Free Trade Association (LAFTA), founded in 1961 with similar aims. ALADI has three categories of members: less developed—Bolivia, Ecuador and Paraguay; more developed—Argentina, Mexico and Brazil; and countries at an intermediate stage—Colombia, Chile, Peru, Uruguay and Venezuela.

The new framework cuts across ideological lines also, grouping together democracies with the several varieties of military governments now in power in the Latin American world.

Such talk of South American integration is not new. But this time, there is a certain ring of determination about it. Says William Giandoni, the Copley News Service Latin American writer: "There is new talk of a 'United States of South America'. . . . Clearly Figueiredo is thinking in terms of eventual continental integration and, what is more, General Videla and many of the farsighted men around him appear to have a similar object in mind."

Venezuela-Mexico Link

The new common front being displayed between Brazil and Argentina is not the only example of hemispheric solidarity on key issues.

The two Latin American "petropowers," Venezuela and Mexico, are developing a new joint program to provide, on a 50-50 basis, secure oil supplies to the countries of Central America and the Caribbean regimes. Because of the high Organization of Petroleum Exporting Countries (OPEC) prices (Venezuela is an OPEC member; Mexico is not, but pegs its price in the same latitude), the two petropowers will finance 30 percent of their joint supplies by means of long-term, low-interest loans.

Both Venezuela and Mexico are deeply concerned about the political chaos now rife in the countries of Central America. They hope their program will increase stability in the region.

A Venezuelan source also told me of another significant fact of the Venezuela-Mexico joint project: It is the first example of south-south cooperation in Latin America—as opposed to north-south, where one party has been English-speaking North America. There is a great deal of national pride wrapped up in this project.

Concern Over U.S. Decline

The new political assertiveness of the Latin American countries

reflects near-universal concern in the region over the declining power and influence of the United States. The *norteamericanos* may never have been exactly loved, but Washington has nevertheless been the military guarantor of the entire Western hemisphere. Now everywhere, the United States is perceived as a power on the skids.

"What links Brazil and Argentina, particularly at this time," notes one expert, "is a growing fear that they can no longer rely on the United States to defend the Western world."

Many knowledgeable Latin Americans wonder if the United States even perceives any longer what is at stake in the Western hemisphere. An American professor was recently quoted in *Latin American Times* as saying that Latin America "is neither strategically, politically, economically nor ideologically of life-or-death importance to the United States." A reader from Venezuela (supplier of 8 percent of U.S. oil imports) justifiably called such assertions "incredible" and "very poor judgment."

In Latin America, U.S. policy of late has flip-flopped and floundered. In making human rights the centerpiece of U.S. foreign policy, the Carter administration has alienated nations such as Argentina and Chile who struggled to the near-death with Marxism and communist-backed guerrilla terrorists in the 1970s.

The Argentines feel that if the Marxists ever gain control of all of Central America they will be in a position to threaten Mexico and its vast oil fields, to the north, and the Panama Canal and Venezuela and its oil and other South American countries, to the south.

Ties to Europe Will Grow

The newly emerging powers of South America, however, will not be comfortable existing in some sort of hemispheric vacuum. They are, as I was told repeatedly in Argentina especially, part of Western culture and tradition. However, many of them trade, for profit, with the communist world. And Argentina, for one, would not go along with Mr. Carter's call for a post-Afghanistan grain embargo. Also Brazil defied the U.S. plea for a Free World boycott of the Olympic Games in Moscow by sending a team. Yet all of these countries want to maintain a comfortable political distance from Moscow.

Where then, is Latin America to turn for assistance, even a good measure of guidance? A *Times* of London dispatch provides a clue: "In general, a gradually unifying Latin America would become a much more interested economic and political partner for Europe, although Europeans are slow to understand it."

Not that Western Europe, or some of its key nations, are not already vitally interested in the region. Far from it. Nearly half of West German private investment in developing countries, for example, is now plowed into Latin America, with the emphasis on Brazil. Chancellor Helmut Schmidt toured Latin America in May of 1979, followed a few months later by Bonn's economic affairs minister. West Germany, moreover, has been far more circumspect than Washington in condemning military governments out of hand, choosing the path of quiet diplomacy rather than noisome ideological pronouncements.

When Spain becomes a member of the European Community (Common Market) in the near future, look for that nation to play a special role, because of its historical, cultural and current economic links with Latin America.

The Common Market as a unit, with its centralized machinery in Brussels, will inevitably play an even greater role in Latin American affairs than it now does. The Common Market is already the dominant trading bloc in the world, carrying on three times as much external trade as the United States. And now the nine-nation bloc is emerging as an independent political force, developing its own policies for key world regions, such as the Middle East, independent of Washington if need be.

Europe is beginning to speak with one voice on the interests that concern it. The *Economist* of London warned recently that to be independent "means having the capacity to act separately and differently than America, not just in side issues, and matters of tactic, but in the heart of the matter, which is the business of keeping Western Europe out of the Soviet sphere of control."

This fundamental issue—keeping out of the Soviet orbit—deeply concerns South American powers too. Latin Americans, as do Europeans, see a vacuum of U.S. leadership in the Free World that is likely to last well beyond the recent U.S. national elections. This vacuum will be filled—by a resurgent European third force, a coming economic, military and religious/cultural powerhouse.

Prophesied in the Bible

The 18th chapter of the book of Revelation depicts an end-of-the-age worldwide European economic system, exercising the same force over the modern world that ancient Babylon did 2,500 years ago over the ancient world. It will be an economic order encompassing much of the political world. It will reach its zenith after the decline and fall of the English-speaking powers.

The key raw materials and industrialized products of Latin America will of necessity be drawn into such an alignment. Verses 11 through 13 of Revelation 18 even mention some of the exportable wealth of the Latin American world—silver, wood, iron, wheat, cattle and sheep.

Watch Latin America—and Europe! □

Recently, *The Plain Truth* sent news editor Gene H. Hogberg on a fact-finding trip to South America, to Argentina, Brazil, Chile, Colombia and Venezuela. He was accompanied by Keith Speaks, staff member of our Spanish-language version, *La Pura Verdad.*

ISLAMIC EYES

(Continued from page 18)

freedom to wear short skirts. To many of these young women it represents a rejection of Western concepts of femininity and is not based on religion at all.

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

Finally, the practice of polygamy has not been as general as is commonly thought by the West. Few Moslems have more than one wife, despite the fact that the Koran allows four—*if* the husband can afford them and treat them without partiality.

Moslems Look at the Judeo-Christian World

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

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

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

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

When it comes to doctrinal questions, Moslems are especially dismayed over the Christian worship of "the triple God." This is a reference to the "Trinity," which Moslems view as bordering on polytheism and sacrilege. The Catholic veneration of Mary is also conceived as idolatry by Moslems.

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

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

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

What the Bible Says

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

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

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

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

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

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

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

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

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

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

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

Dexter Faulkner — PT

"THE PLAIN TRUTH" Still Ahead of Its Time

Here is an account of one who spoke, in advance, the big events of the past 30 years and warns now of the frightening scenario heralding the end of Western civilization as we know it and reveals Who will usher in the glorious World Tomorrow!

by Roderick C. Meredith

THE EARLY 1980s have been called the most dangerous period since World War II.

Traumatic world events are destined to erupt with frightening speed upon a Western culture that is apathetic and almost asleep.

The serious oil crisis and looming financial *depression,* the dramatic follow-through of the crises in Iran and Afghanistan, are all preparing the way.

At times like this, it is helpful to back off, as it were, and get things in perspective.

Where are we in the panorama of world events? Does anyone truly understand what is happening and where it is likely to lead?

Will the United States and Britain survive the rumbling international earthquakes that will shake the entirety of Western civilization?

Specifically, how will *your life* be affected by it all?

A Lone Voice

It was the winter of 1944-45. The Nazi juggernaut had finally been halted, and the tide of battle had turned. The Allied forces were

***FOR 47 YEARS** Herbert W. Armstrong, above, has guided editorial policy to focus on the big news—the coming divine intervention in world affairs.*

pushing their way toward the Rhine. American bombers by day and British bombers by night were pulverizing the German cities. The Allies were absolutely determined to crush Hitler's Third Reich so totally that—as many said—Germany would not rise again as a world power for a hundred years.

Throughout the war and even in these waning months, one voice made sense out of it all. That voice announced that even though Germany and Italy were being devastated, they would rise again within our lifetime to play their roles in a powerful union of nations in Europe.

The voice was that of a radio broadcaster who announced specific Bible prophecies that are to occur to specific nations and peoples. He made Bible prophecies "come alive" with dramatic meaning for our time. And he unveiled a definite and vital way of life based on taking the Bible and the teachings of Jesus for what they say. It was fascinating. And it made sense!

In that wartime winter, more than 35 years ago, with rationing still on, with the snow and the sleet falling outside, I sat next to our old upright radio. I heard this man's voice thundering out the truths and meaning of life. I realized even then that I was hearing from a servant of the real God who lives and moves and directs the affairs of men and nations. I didn't know his title. But I sensed that he was someone special, and that God was using him powerfully!

The years since have substantiated this understanding many times. For the amazing biblical prophecies that Herbert W. Armstrong revealed soon began to unfold and are now being fulfilled with astonishing detail as each decade has marched on.

Mr. Armstrong's message is unique. *No one else* has been used of God to unveil and preach these prophecies to the world in the way Herbert Armstrong has. A few ministers talk about the "end of the world" in vague and ethereal terms, or a "secret rapture" or make generalized statements that "the end is near." But he and he *alone*—backed up by this worldwide Work that God has used him to establish—has made plain the specific big events involving Britain, the United States, Western Europe, the Middle East and news of a great *religious wave* soon to sweep over the Western world.

What Did He Say?

What if you had heard for 3½ decades an obviously dedicated and balanced man of God describe in detail the major trends that soon began to happen to *your* nation? More, what if he stood alone in uttering those unpopular trends almost no one wants to face?

What if he had told you and thousands of others at the very height of national greatness 35 years ago—just as World War II was ending—that the United States of America was going to *lose* its national greatness during the next generation? That the "pride of our power" would start to be broken? That severe drought, famine and social upheavals would beset the nation, and that the English-speaking nations would finally be taken into national slavery unless the people repented and truly returned to the God of the Bible and His ways?

What if this man of God told you specifically that Britain was going to go down *first*—that soon there would be *no more British Empire!* And that before too many years Britain and America would begin to lose the great "sea gates" given them by Almighty God—gates such as the Panama Canal, the Suez Canal, Singapore and the Malacca Straits, Gibraltar, the Cape of Good Hope at the southern tip of Africa, etc. Now, 30 years later, all of those above-named sea gates except Gibraltar have been or are being handed over to other nations—plus the Bab-el-Mandeb at the southern entrance to the Red Sea!

Herbert W. Armstrong and this Work have for many years understood and described the breakdown of the American currency of which the skyrocketing prices of oil and gold have been symptomatic. He has for many years described the type of "trade war" between the United States, Europe and Japan, which is now in its developing stages, and the loss of confidence and of the will to win, which has overtaken our people.

Precisely contrary to most so-called students of prophecy, Mr. Armstrong has consistently stated that it is not the Soviet Union or China that God will use to chastise and conquer our peoples! And it is not the Arab nations either.

"Well, who is it, then?" you might ask. And, "How is it that only Herbert W. Armstrong and this worldwide Work understand? Who gives you the right to be right?"

Good questions.

And there are genuine answers to these questions that shed a great deal of light on where you (wherever you live) and your nation are headed over the next several years!

Why Prophecy Is NOT Preached

Speaking of the unfolding of major prophetic events, God's revealed Word says: "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets" (Amos 3:7). So God has promised to reveal an understanding of major prophetic events to His true servants—wherever they are. Think about it.

Also, God commands, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Timothy 4:2). And we are instructed to "take heed" to the "sure word of prophecy" (II Peter 1:19).

About one third of the entire Bible is prophecy. As we just read, a true minister is commanded to preach the Bible.

Then why do most professing ministers utterly neglect so much of prophecy? Why, seemingly, don't they have any idea about the vital purpose being worked out among men and nations here on earth?

Why?

Is it because God has simply not called them to this understanding? Is it because Jesus Christ said that His true Church would be small, scattered and persecuted—and that He is just not in organized "churchianity" at all?

As I began to really *study* the Bible and its prophecies more than 30 years ago, the answers to these questions became crystal clear.

The Key to Prophetic Understanding

Most so-called students of Bible prophecy fail utterly to understand its meaning.

Why?

Because they are ignorant—wilfully or otherwise—of the master key that would unlock the significance of nearly 90 percent of all Bible prophecy. Even when it is explained to them, some don't grasp how crucial this vital key is.

As many longtime *Plain Truth* readers know, the key is the correct understanding of the modern identity of the so-called lost 10 tribes of Israel.

This matter is vitally important because the vast majority of biblical prophecies have to do with the end-time House of Israel, or with other nations as they come in contact with the House of Israel and the House of Judah. Again, most of these prophecies are for the end time—*our time,* now and the immediate years ahead leading up to the Second Coming of Jesus Christ with supernatural power!

Briefly, God foretold (Genesis 48:13-22 and 49:1 and 22-27) that the end-time descendants of the patriarch Jacob, whose name was changed to Israel, would include a great single nation, plus a mighty "multitude" or commonwealth of nations; that between them these birthright nations would possess the choicest material blessings of the earth (Genesis 49:25-26); and that they would possess the "gate" of their enemies (Genesis 22:17 and 24:60).

Which nations, in modern times, have been granted these fantastic blessings—and many more not described in this brief summary?

The Promise Fulfilled

The answer is obvious.

For some 150 years, the United States and the British Empire have been the choice recipients of the richest national blessings ever bestowed by Almighty God in modern times. Between us, we possessed nearly three fourths of the world's developed resources. Our nations were strong and powerful militarily. And we certainly possessed the modern "gates" of our enemies—the great sea gates such as the Suez Canal, the Panama Canal, Singapore, the Malacca Straits, etc.

Together, with our allies we won World War I and World War II and we could have conquered the entire world had we chosen to do so. But, having the beneficent and peace-loving nature of our ancestor, the patriarch Joseph, we chose instead to feed and nurture and rebuild our former enemies. After World War I, it was called the Hoover Plan for restoration of Europe. After World War II, thousands of millions of dollars of Marshall Plan aid were given to other nations to rebuild war-ravaged Europe.

Then America increased her food and wheat reserves to help other nations, and subsequently the world was moved by the massive generosity of U.S. aid to India and other starving nations. Again, this is reminiscent of our ancestor Joseph feeding the starving world of his day out of the abundance of Egypt's grain (see Genesis 41).

Punishment Also Prophesied

Herbert W. Armstrong has spoken of Leviticus 26 as a pivotal prophecy. For here we find described the blessings that were to come to Israel and also the national punishments that would come through disobedience.

Notice Leviticus 26:14, 16: "But if ye will not hearken unto me, and will not do all these commandments . . . I will even appoint over you terror, consumption, and the burning ague [fevers], that consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it." The fevers and consumptive diseases that smote Britain, America and our allies after World War I were just the *beginning* of problems.

No real repentance was manifested by our people after the ravages of the Great War—as it was called.

So, as prophesied, the allies were again invaded in 1940 as Hitler's armored columns rolled west in the early phases of World War II (see verse 17). Again, even after terrible suffering and some Divine interventions such as the dramatic deliverance at Dunkirk, our nations failed utterly to repent and turn to God. After God once again used Britain and America to win the war and restore peace to the world—what happened?

We began the greatest orgy of self-indulgence the modern world has ever seen! Moral bars were toppled. The divorce rate skyrocketed. A wave of "self"—of amusement, decadence and materialism swept over the Western, "Christian" world. Now, we have reached the point where such capital crimes as abortion and homosexuality are regarded as the norm, where accounts of various forms of adultery and "living together" hardly raise an eyebrow, and where the name of God is used to curse and damn not only in our streets and factories, but in our public entertainment on television, in the movies and on the legitimate stage.

What does the Living God think of this response to His fabulous blessings?

"And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of

the land yield their fruits" (Leviticus 26:18-20).

Where Are We, Now?

Without doubt, we are now at the precise point in biblical prophecy where God is breaking "the pride of our power"!

Notice! God does not at first speak of breaking our power, itself. Rather, He speaks of breaking our pride in that power—our *national self-confidence* and the national will to use the power we still have.

Respected American as well as foreign statesmen and commentators have noted this U.S. malaise. Speaking of her pitiful ineptitude in dealing with the Iranian situation, former secretary of both the departments of energy and defense, James Schlesinger, stated: "It is plain that respect for the U.S. would be higher if we just didn't fumble around continuously and weren't half apologetic about whatever we do. An image of weakness is going to elicit this kind of behavior. Wild as the ayatollah seems to be, *he would not dare touch the Soviet Embassy*" (emphasis ours).

"Image of weakness"?

Yes, indeed. Though we easily have been the greatest military power in modern times, we are not perceived as such because we have lost faith in ourselves, we lack coherent national goals and we have lost the will to use our power to achieve our goals.

Peregrine Worsthorne, one of the most respected and incisive editorialists in Britain, recently wrote, "Increasingly, in recent years, the United States has given the impression of a nation that has lost its way, on which allies would be foolish to rely."

Even former President Richard Nixon stated in his latest book *The Real War* that "the United States appears so lost in uncertainty or paralyzed by propriety that it is either unable or unwilling to act." Again, later on this same page, he states: "We cannot afford to waffle and waver. Either we act like a great power or we will be reduced to a minor power, and thus reduced we will not survive—nor will freedom or Western values survive."

A prophetic comment indeed from a former President of the world's most powerful nation!

For this is precisely where we are in the timetable of biblical prophecy—the point where America's *national pride* is "broken."

What Next?

What if our peoples will not repent even after this national humiliation? Then as Lev. 26:20 outlines, our agricultural bounty will begin to be removed. We will no longer be the breadbasket of the world!

Then, as verses 21-22 foretell, animal-carried plagues, perhaps partly caused by the millions of teeming rats in our major cities, will strike our people. Our ways or "highways" will become desolate. Raging disease epidemics, food shortages and riots and consequent fear will help empty our roads and superhighways. In addition, a major, crippling oil embargo may finish the job.

Not too difficult to imagine, is it?

The great Creator who directly inspired this prophecy goes on to describe the ultimate horrors of abject starvation and disease, national destruction and national slavery—unless His inspired warning is heeded by the proud, stubborn and materialistic peoples of the entire English-speaking world!

The Anglo-Saxon-Celtic peoples of America and the British Commonwealth do indeed have a "rendezvous with destiny"—a glorious destiny to be withheld from us until sincere, heartfelt repentance occurs before the omnipotent God who gave us all that we have ever possessed!

When I first heard God's servant, Herbert W. Armstrong, describe these prophecies in 1944, I had no idea how they would come about. I did not know that it would take so long—by our impatient human reckoning.

But surely, inexorably, the big events Mr. Armstrong foretold have come to pass—most of the sea gates are gone, our pride is waning, the proud British Empire is no more. And the climax of these events is just ahead.

Germany and Italy have, indeed, been rebuilt quickly and Germany is already a powerful force in the beginnings of a United Europe—just as prophesied. Soon—prompted perhaps by another Arab oil embargo—a full-scale European Empire will take shape. Surprisingly to some, it will not ultimately include Britain!

Combined with a great religious power, this European union will bring about a restoration of the Holy Roman Empire—a force that will unite quickly and form a third power bloc every bit as great as the United States or the Soviet Union. Ten nations or blocks of nations will give their power to one great leader (see Revelation 17:12-14).

It will be this power—not the Russians—that will subdue a sick, demoralized and divided United States and Britain. This is the power that will briefly rule all Europe and even fight the glorified Christ at His Second Coming! (Revelation 17:14).

So the time is *just ahead of us!*

Along with countless thousands of other longtime *Plain Truth* readers, I will not be surprised. For I heard God's servant prophesy these very events in detail more than 30 years ago. I remember! I *know* what is coming. I also know what I need to do to escape.

Do you?

Be sure to write immediately for your free copy of Herbert W. Armstrong's gripping and powerful book *The United States and Britain in Prophecy*. It will tell you in fascinating detail the prophesied events that are already underway, today, and the big events just ahead that will soon affect *your life*. Studying and heeding the message contained in this vital book will be one of the most important steps you have ever taken before the dawn of the wonderful World Tomorrow prophesied in your Bible. □

Maestro Giulini could scarcely believe it; he called it a miracle, and in a very real sense it was. Because Mr. Armstrong's faith was perfect, the building was completed and it was right. Everything came together with faultless precision, as he had known all along.

tially explosive international crisis. In the absence of relations between the two countries, Carter was unable to discuss this matter with a diplomatic representative. Yet the Worldwide Church of God, through *its* representative, was at that moment in close contact with a highly placed Cuban official!

Need I spell out any more clearly the influence, actual and potential, of this God-loving people in helping to bring a measure of sanity to a world rushing headlong into the twilight?

There was still another demonstration during that period of how the Church succeeded in bringing envoys of deeply divided, indeed hostile, nations into one room, where they could talk to one another in a pleasant, friendly atmosphere and, hopefully, establish a rapport. In between our China trips, we hosted a dinner party in Tokyo to which we invited some 200 persons. At the head table sat the ambassadors of Israel, Tunisia, Lebanon and China. Neither Tunisia nor Lebanon have diplomatic relations with Israel, and Israel has no relations with China. Nevertheless, they were all introduced to one another and registered no objection when we asked if they could be photographed together.

By the end of 1979, with Mr. Armstrong's health significantly improved, the long-postponed visit to China became feasible. Again I worked out a rigorous and wide-ranging schedule of activities, and on December 2 Mr. Armstrong flew to Peking—the first leader of a Christian church to be officially invited to meet with leaders of the People's Republic of China.

For five days and four nights, Mr. Armstrong had formal and informal talks with leaders of government and education as part of what he described as his "most important and successful trip."

"Although in a communist and atheist-oriented country I did not use Bible language, I did get over to them the Gospel of the Kingdom of God, announcing the coming one-world government of God," he assured readers of *The Plain Truth* in his *Pastor General's Report*. He wrote that speaking to the leaders of Communist China is akin to reaching one fourth of all the people on earth, one thousand million people.

In Peking, Mr. Armstrong spoke for an hour with Tan Zhenlin, vice chairman of the Standing Committee on the National People's Congress and one of the three top men in the Chinese government today. He gave to Tan, a former close associate of Chairman Mao Tse-tung and Premier Chou En-lai, a prophet's-eye view of the coming United Europe, which will touch off the final holocaust of this age on earth and usher in the Kingdom of God.

Mrs. Armstrong, Mrs. Rader and I, as well as some of Herbert Armstrong's "sons" from the Japanese Diet, were along on this trip, which included visits to the "Forbidden City," the Great Wall and the national library. Mr. Armstrong was guest of honor at a dinner given by government and university leaders and also addressed a banquet attended by many educators and their wives. He was the main speaker at a dinner given by the Ambassador International Cultural Foundation in the Chinese People's Great Hall for the diplomatic corps.

Mr. Armstrong was very open in his discussions with the Chinese people. He told his listeners that they, along with other human beings in the nations of the world, are striving to achieve the Kingdom of God on earth. But whatever path they choose to reach that goal, whether socialism, democracy or any other form of government, they cannot succeed. For man's law cannot bring to pass what humanity has sought for 6,000 years, a great new world. God alone has the power to create His Kingdom here. It will be God who will intervene through Jesus Christ, and Christ will come to rule as King and High Priest.

There was no effort at conversion; there never is in any nation he visits. The missionaries who fanned out across China in the 19th century warned people to change their ways of life and accept God or face fateful consequences. Mr. Armstrong uttered not one word that even hinted at proselytizing. He simply told them what lay ahead.

And they listened.

A Chinese employee of the Liberian Embassy in Peking told one member of our party: "I have never heard such a message as I heard last night in the Great Hall of the People. There are two ways of life. The way of getting causes all the troubles in the world, and the way of giving is the solution. I wish I could hear more on this subject, and I hope to hear soon that we may have an office of the Ambassador foundation here. I have never seen such a man as Mr. Armstrong."

We went to China, not as politicians, not as businessmen seeking any kind of quid for our quo, not as salesmen trying to drive a good bargain for our side, but as people of good will, giving and not getting, our hands extended not to take but in friendship. We left some of our treasure and promised we would give more. We also left something else in the soil of China—feelings of trust and admiration for us and what we seek. From these seeds great oaks can grow.

AMBASSADORS FOR CULTURE

For Service to Man and His World

When it became apparent that God had given Herbert Armstrong grace and favor in the eyes of government leaders, our response was to demonstrate in tangible form the Church's love, concern and generosity toward the peoples who welcome us into their midst.

In his travels, Mr. Armstrong had become sharply aware of the gigantic problems erupting on the world scene, problems eroding the very foundations on which civilization as we know it rests. Everywhere he found life's ugly visage: crime that imperils man's safety, inflation that threatens his economic welfare, lowered moral standards that undermine the stability of his family and his government. Worst of all, he found hatreds—deep, abiding hatreds that cause nations to leap at each others' throats and murder each others' people by starvation, torture and the horrors of

***KENYAN PRESIDENT** Jomo Kenyatta, center, and his minister of state, right, pause for a formal portrait with, from left, Osamu Gotoh, Stanley R. Rader and Herbert W. Armstrong, personal guests of the president in June of 1975.*

war—made more terrible by the misuse of scientific achievement.

Man need not hate, need not rebel, need not hurt himself and his fellows. Man, Mr. Armstrong knew through his visionary insight, had a mind infused with a spirit that was God-given, God-implanted. And that this mind with its diverse spirit had a potential—an "incredible human potential," he calls it—to lift himself above baseness, cruelty and all the other ills that beset the human race.

Out of this religious-philosophical understanding was born the Ambassador International Cultural Foundation, whose guiding principle is wonderfully simple yet far reaching. The foundation's goal is to initiate and carry forward cultural, educational and humanitarian projects that can be of specific service to the peoples of this sadly imperfect world. By lending its support—mincing no words, I am talking of specific financial aid—to all kinds of humanitarian and cultural causes, the foundation believes it can create in men and women an awareness of their individual and collective potential for good.

This foundation is now operating in many parts of the world and expanding continually as the Church itself continues to grow. Its multifaceted projects serve everyone, without respect to race, national origin or religion, thus slicing through the complexities that divide a world where hatreds, prejudice and personal ambitions rule.

In 1969, the Church formally entered into joint participation with Hebrew University and the Israeli Archaeological Society as cosponsor of the great archaeological excavation of the Temple Mount in Jerusalem. From that time, each summer, Ambassador College has sent dozens of students to Jerusalem to work on the project. That dig was completed in 1978. Many treasures have been uncovered of our historical and religious past, but some time will pass before the cataloging and publication of all of the finds. Today, we have already begun our sponsorship of a new dig designed to uncover the city of David.

With the dig acting as trigger, we moved rapidly to direct, active support in other areas. Soon we joined forces with the International Cultural Center for Youth, a fine organization founded by Eleanor Roosevelt and Moshe Kol of Israel, which brings Arabs and Israeli children together in the West Bank area, helping them to understand one another and to grow up in peace and friendship.

One project led to another, and yet another and another. We became involved with the King Leopold III Foundation, which conducts anthropological expeditions around the world. Working with the universities of Brussels and Antwerp, we joined in sending teams of experts to remote places where they collect data and contribute to our knowledge of the varieties of mankind, the beginnings of the human race, and its slow march toward civilization. We discovered that schools were virtually nonexistent in the mountainous areas of Thailand; we backed a project that equipped mobile classrooms which would go directly to the villages.

Toward Excellence

By 1974, the sheer number and complexity of these activities made it necessary to form a separate entity, apart from Ambassador College, which would operate them. I suggested to Mr. Armstrong that we create one vast frame into which they could all be placed, and he agreed enthusiastically. And so, in 1975, the Ambassador International Cultural Foundation came into being.

From that time on, all enterprises, the old and the new, were carried out in the name of AICF. The use of the name "Ambassador" was retained because it symbolized the method by which the Church seeks to fulfill its Work and its primary mission worldwide.

Herbert W. Armstrong, busy with Church affairs, turned over the administration of the new foundation to me. Year after year, we continued to step up our sponsorship of projects, which were as varied as the needs of people on every level of society. We aided benefit funds for handicapped children in England and Monaco and a clinic for underprivileged children in Cairo. At the same time, we sponsored oceanographic research in conjunction with the University of Brussels and political research with an institute in Tokyo. We became involved in an education program for mountain people in Nepal, with the Society for Near Eastern Studies in Tokyo, with the University of the Ryukyus' exchange program in Japan, with the World Wildlife Association in Switzerland.

While California's attorney general may not be aware of these humanitarian activities, heads of state and government leaders throughout the world know. They have received widespread recognition in the form of commendations and awards to the Church from Belgium, Sri Lanka, Egypt, India, Israel, Japan, Jordan, Kenya, Kuwait, Lebanon, Monaco, the Netherlands, the Philippines, Thailand, Hong Kong, Iran, Costa Rica, Tanzania, South Africa, Spain, the Bahamas and Jamaica.

Of all the projects, special words must be reserved for the cultural center

Our relations with the Japanese have been so close that they call themselves Mr. Armstrong's sons and my brothers. I myself am totally immersed in the Japanese culture and spend most of my spare time studying the language.

that has been created in the heart of the Church itself at Ambassador College. When I look at the glass and emerald-green granite building that houses it, my mind flips back to that afternoon in 1957 when Herbert W. Armstrong swept his arm in an arc around the infant college and predicted that some day, the most beautiful campus in the country would be built there, and in its midst would stand a great auditorium.

In less than two decades, the vision became hard reality. The Ambassador Auditorium was completed in 1974 and has been acclaimed by architects, performing artists and critics as one of the finest concert halls in the world. The seven-story building, with its high fluted columns rising out of an artificial pool and bridged walkways to the great bronze doors, serves several functions. It is used by the college for academic forums, assemblies and classes. It is the college chapel where worship services are held. And it has become a magnificent performing arts center, a showcase for the world's leading artists, which calls full attention to the Church while strengthening cultural bonds with others.

The Auditorium is a rare jewel, "a miniature palace of rare woods and marble," the *Hollywood Reporter* has called it. In its short life, it has won the allegiance of the greatest stars in the concert world, a world that presents a polite, dignified face to the public but is actually as ruthlessly competitive as any other phase of show business, or of any business.

The main theater, seating 1,250 persons, is equipped with computerized lighting and the finest in acoustical projection and balance. The lower level contains a lounge, two studio-classrooms, a workshop and dressing rooms for the actors and artists. Designed by the architects as an international cultural center in consonance with the theme of the AICF, materials and furnishings came from nations around the world.

When the building was completed, an audience of dignitaries attended the dedication ceremony and the opening event. Facing them as they walked through the great bronze doors was a large interior wall of rose onyx on which were carved the words: "Ambassador Auditorium. Made possible by gifts from the Worldwide Church of God. Dedicated to the honor and glory of THE GREAT GOD."

God was its inspiration and its purpose, said Mr. Armstrong that evening. The hall was a vehicle, he told the guests, to bring to our home city of Pasadena and the entire greater Los Angeles community a continuing stream of the finest talent the world could produce.

It was a bold pledge, but it was kept. For seldom in the history of the performing arts have so many great artists appeared under one roof, season after season. In a remarkably few years, the Ambassador Auditorium has become the finest artistic and cultural center in the West, if not the entire nation.

The Jewel Displayed

Prior to its opening, not many in the concert circuit had sanguine expectations for the Ambassador Auditorium's future. It was, in fact, assailed as "Armstrong's Folly," an enterprise headed for disaster. Indeed, the entire project could easily have fulfilled that dire prophecy were it not for the help it received from a source in which Mr. Armstrong was placing all his faith for its success.

He knew, as the critics did not, that he had support from Someone who could not be resisted.

Early in 1973, while the Auditorium was still barely rising out of the ground, Mr. Armstrong had said to me: "We're going to have a gem here, a perfect concert hall, so we should have a superlative maestro and an orchestra to inaugurate it. Who shall we get?"

Never having been involved before in a concert series on such a grand scale, I confessed I wasn't exactly certain. While we both loved music and played passably well, neither of us was exactly a musicologist. Nevertheless, we knew enough to realize that great orchestras were booked years in advance and that the two years or less we had was precious short notice. We had to move fast.

So, despite our rather limited acquaintance with the leaders in the concert field, we almost literally barged in on the world's foremost conductor of the world's greatest orchestra, the legendary Herbert von Karajan.

Von Karajan was the Austrian maestro who had been conductor of the Berlin Philharmonic since 1955, after heading the La Scala Opera orchestra in Milan for seven years. A few questions convinced us that he was the man for us, the most renowned musician to inaugurate what we hoped would be the most equally renowned concert hall in the world.

Through mutual friends we made an appointment with him and flew to Karlsruhe, Germany, where he was appearing. A striking-looking man with a leonine countenance, von Karajan warmed toward us at once in our initial talk. We made a date for lunch the following day, our hopes high.

When we met, we stated our case; the interview stands out in my mind as a minor classic.

We told him we wanted to book his orchestra into our new cultural center. Von Karajan cocked his head and pursed his thin lips as he listened.

"Of course," I went on, "the Auditorium is not yet completed, but . . ." The maestro stared at us, a puzzled look on his lean face.

"Not finished?" he asked.

I fidgeted in my chair. "Well, no," I answered, "not yet, but it will be in a year and a half." Von Karajan, more amazed, repeated: "A *year and a half?*" I glanced somewhat uneasily at Mr. Armstrong, who was beaming at von Karajan. Totally undisturbed, Mr. Armstrong smiled his benevolent smile and said to him: "You tell us when you can come. The Auditorium will be finished."

Thinking back, I can see how wildly ludicrous it all must have seemed. Here we were in Germany, talking about bringing over a great conductor and a great orchestra to play in an auditorium that wasn't there, and blandly asking him to set a date. Yet so total was Mr. Armstrong's confidence, so potent his persuasiveness, and so appealing the

(Continued on page 38)

IN BRIEF

RETURN OF THE INQUISITION

by Stanley R. Rader

ROBERT OGUIER was seized, bound and eventually led to a small room. A band of "professionals" came into the room. One of them tried to convince him to change his religion.

Mark Levitt was seized, bound, a hood put on his head and taken to a small attic. He also was visited by professionals who endeavored to change his religious beliefs, basically by badgering and interrogating him in six-hour shifts.

Robert Oguier's story is found in Foxe's *Book of Martyrs* and describes events that happened in France in 1556. (The "professionals" were religious inquisitors. The small room was his jail cell.) Mark Levitt's story was carried by the Associated Press and describes events that happened in the United States in May, 1978. There are, of course, some differences. Oguier was later burned at the stake—Mr. Levitt eventually escaped.

Oguier was a victim of one of the many inquisitions throughout Europe in the wake of the Reformation. These inquisitions have become bywords for fiendish terror. Mr. Levitt, on the other hand, was kidnapped by "deprogrammers."

Deprogrammers are people, usually hired by the parents of an *adult* child, who literally kidnap their client's sons or daughters, isolate them from their religious group and attempt to persuade them to give up their religion. In Mr. Levitt's case, his captors tied him up, blindfolded him, put him in a car, put a blanket over him and drove him to a house with a room with no windows. His captors badgered him, interrogated him, called him anti-Semitic and Nazi. They ripped up copies of the New Testament in front of his face and threw the pieces at him. They also stuffed pieces into his ears and mouth.

Dean Kelley, president of the National Council of Churches, calls deprogramming "the most serious violation of religious liberty in the country in a generation." Deprogramming is not, in one law professor's unfortunate phrase, "a form of marathon encounter therapy." It is, really, no different from a medieval inquisition: An individual is forcibly imprisoned and subjected to pressure by his captor to give up his present religious beliefs. True, after deprogrammers use violence and coercion to isolate their "victim," they do not (reportedly) use actual torture to force the captive to change his beliefs, but instances of violence are common.

Indeed, some deprogramming accounts read like plots to a cheap horror movie. Joanne Bradley, for example, was kidnapped, locked in a small bathroom, stripped of her clothes and yelled at. Her prayer books were taken away. Her rosary beads were damaged. She was a member of the Hare Krishnas—but such indignities could have been done to a Catholic nun as well. Or consider this account: Walter Robert Taylor was kidnapped and taken to a hotel room by deprogrammers (he calls them "goons"). There they "abused" him and kept him without sufficient food or sleep. At one point he was held down bodily while the "goon squad" ripped off his monastic clothes.

Who's Next?

Taylor was not a Moonie or a Hare Krishna. He was a monk at an Old Catholic monastery. (The Old Catholic Church is an offshoot of the Roman Catholic Church.)

Indeed, deprogramming hasn't been confined to members of so-called cults. Mr. Taylor, as was just mentioned, belonged to the Catholic church, albeit a part that separated from Rome in the last century. Mr. Levitt was a member of Jews for Jesus, a part of mainstream evangelical Protestantism. In another case, a member of an Episcopalian congregation (in good standing with the national church) was subjected to deprogramming. As the editor of *Eternity*, a mainstream evangelical magazine, has remarked: "I wonder who's next. Young Life? Youth for Christ? Or how about your own church?"

Nor are the individuals who are subject to deprogramming the kind of people who cannot make decisions for themselves. Some are among the best educated people in America. One victim was a wealthy psychologist. Another, a law student at Fordham University who had been to Yale. Many victims are people who were bright enough to be accepted at the most academically stringent universities in the nation.

The usual argument in favor of deprogramming is that "cults" recruit by "brainwashing," and individuals who join such religions do not really do so out of free choice.

In the first place, deprogramming has already been used against people who joined churches whose recruitment practices were thoroughly respectable (the Catholic and Episcopalian, for example). In the second place, even those religions who have the most debatable recruitment practices—the Moonies come to mind—do not *force* people to stay—they can always leave. From what I understand, if you attend a Moonie retreat or meeting, intense psychological pressure may be brought on you not to leave, but no one will forcibly keep you from leaving. Yet de-

programmers use force. They bodily kidnap their victims, take them to a room and forcibly keep them from leaving.

Prophesied in God's Word

Western society prides itself on its tolerance. Fanatic religious persecution—burning people at the stake because they believe differently from the majority of the community—supposedly is a thing of the past. And yet we have—in a world that will tolerate almost anything in the area of lifestyles—deprogramming, a brutal practice, identical in kind, if not degree, to what went on in the worst of the Middle Ages.

It should be no surprise to those who take Bible prophecy seriously. Christ, expressly referring to the time near His return, predicted that in an era of persecution His followers, too, would be persecuted:

"And great earthquakes shall be in divers places, and famines, and pestilences. . . . But before all these, they shall lay their hands on you and persecute you, delivering you up to the synagogues and into prisons, being brought before kings and rulers for my name's sake" (Luke 21:12).

Christ here is describing a general persecution of His Church just before the Great Tribulation that precedes His return. The book of Revelation also predicts such religious persecution, even actual martyrdom in the last days:

"And when he [the Lamb, i.e., Christ] had opened the fifth seal, I saw under the altar the souls of them that were *slain for the word of God,* and for the testimony which they held:

"And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and *avenge our blood* on them that dwell on the earth?

"And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, *that should be killed as they were,* should be fulfilled" (Revelation 6:9-11) (emphasis added).

With the attack on the Church of God by the attorney general of California, the very beginning of this persecution has already begun in America. While, to my knowledge, no member of God's Church has yet been a victim of deprogramming, widespread acceptance of deprogramming adds to the general climate of religious oppression. Society has come to take religious beliefs for granted.

The very idea of deprogramming evidences contempt for religious freedom, indeed, religion itself. For example, Ted Patrick, the world's most renowned deprogrammer, is plain about his contempt for religious freedom. Describing freedom of religion, he told one interviewer: "Everybody is afraid of it. It's one of the biggest rackets the world has ever known, this religious bit."

> *"Deprogramming is not, in one law professor's unfortunate phrase, 'a form of marathon encounter therapy.' It is a medieval inquisition"*

And believe it or not, deprogramming can even be done with court sanction. Parents, disliking their children's new-found religion, go to a court and convince the judge to put their children in conservatorship. The legal theory behind conservatorships is that the person cannot take care of himself so someone else must run his life for his own good. A conservatorship can be ordered without the person whose rights are being taken away even knowing what's happening! In one case, the parents convinced the judge through testimony of a psychiatrist who himself had never even seen the person in question.

Note the eerie parallels with the attorney general's attack on the Church of God! A conservatorship is like the receivership that was imposed, in the early months of 1979, on the Church. The person loses his rights and finds himself totally under the control of someone appointed by a court, just as the Church was denied its rights and put under the control of someone appointed by a court. A conservatorship is supposedly done for the person's own good, regardless of what he may think about it himself, the same way the receivership imposed on the Church was justified by saying it was for the Church's own good. (As if courts knew better than the individuals—or churches themselves—what was good for them.) And often the person about to have his rights stripped from him is denied even the opportunity to present his side of the case, the same as when the Church was denied its rights by an illegal court hearing held without any chance to respond.

And there may be one more parallel—perhaps most outrageous of all. Harry Stathos, a columnist for a Moonie paper, the *New York News World,* has charged that there have been cases where judges have been paid off—bribed—to sign conservatorships. As readers of my book *Against the Gates of Hell* (excerpts of which appear in this issue) have discovered, greed similarly motivated the main characters who tried to impose the receivership on the Church of God.

Deprogramming has set the stage for a more widespread religious persecution, prophesied by the Bible. The fact that there are courts today that will tolerate it reveals how close the time of general persecution really is.

Christ said, "The time cometh, that whosoever killeth you will think that he doeth God service" (John 16:2). The time has already come when whosoever kidnaps and torments you thinks he's doing you a favor. □

'THE WORLD TOMORROW' RADIO AND TV LOGS

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

THE WORLD TOMORROW RADIO LOG

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

ALABAMA

‡WYDE, Birmingham — 850, 7 p.m., Mon.-Fri.; 10:30 a.m., Sun.

ALASKA

KINY, Juneau — 800, 10 p.m., Mon.-Fri.
KRXA, Seward — 950, 12:05 p.m., Mon.-Fri.

ARIZONA

KIKX, Tucson — 580, 10:30 p.m., Mon.-Fri.; 9:35 a.m., Sun.

CALIFORNIA

‡KFRE, Fresno — 940, 5 a.m., Mon.-Fri.; 8 a.m., Sun.
KIEV, Glendale — 870, 11 a.m., Mon.-Fri.
KLAC, Los Angeles — 570, 11 p.m., Mon.-Fri.; 8:30 a.m., Sun.
KGUY, Palm Desert — 1270, 6:15 a.m., Sun.
‡KFBK, Sacramento — 1530, 11:05 p.m., Mon.-Fri.; 8:30 p.m., Sun.
‡KNBR, San Francisco — 680, 9 p.m., Sun.
KUNA-FM, San Luis Obispo — 96.1, 5:30 a.m., Mon.-Fri.

DISTRICT OF COLUMBIA

WRC, Washington — 980, 8:30 a.m., Sun.

FLORIDA

‡WINZ, Miami — 940, 12:05 a.m., Mon.-Fri.; 8:30 a.m., Sun.
***WVCF, Orlando** — 1480, 12:30 p.m., Mon.-Fri.

GEORGIA

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

ILLINOIS

‡WMAQ, Chicago — 670, 5 a.m., Mon.-Fri.; 6 a.m., 10 p.m., Sun.
***WMBD, Peoria** — 1470, 10 a.m., Mon.-Fri., Sun.

INDIANA

***WXLW, Indianapolis** — 950, 7:30 p.m., Mon.-Fri.
WSBT, South Bend — 960, 11:15 p.m., Mon.-Fri.; 4:30 p.m., Sun.

IOWA

***KDMI, Des Moines** — 97.3, 8:30 p.m., Mon.-Fri.
‡KXEL, Waterloo — 1540, 11:45 p.m., Mon.-Fri.; 5 a.m., Sun.

KANSAS

***KGGF, Coffeyville** — 960, 6 p.m., Mon.-Fri.

KENTUCKY

‡WHAS, Louisville — 840, 11:30 p.m., Mon.-Fri.

LOUISIANA

‡KWKH, Shreveport — 1130, 9:30 p.m. Sun.

MARYLAND

WBMD, Baltimore — 750, 4 p.m., Mon.-Fri.;

MASSACHUSETTS

‡WITS, Boston — 1510, 8:30 a.m., Mon.-Fri.; 8:30 a.m., Sun.

*Denotes time or station change
‡Denotes 50,000-watt wide-area station

MICHIGAN

WCZY, Detroit — 1500, 11:30 p.m., Mon.-Fri.; 8:30 a.m., Sun.

MINNESOTA

‡KTCR-FM, Minneapolis — 97.1, 6 a.m., Mon.-Fri.

MISSOURI

KMBZ, Kansas City — 980, 11:30 p.m., Mon.-Fri.; 10 p.m., Sun.

KGBX, Springfield
— 1260, 11 p.m., Mon.-Fri.; 9 a.m., Sun.

NEW MEXICO

KOB, Albuquerque — 770, 11:30 p.m., Mon.-Fri.

NEW YORK

***WBEN, Buffalo** — 930, 11:30 p.m., Sun.-Thurs.; 8:30 a.m., Sun.
***WXRL, Lancaster** — 1300 10:30 p.m., Mon.-Fri.
***WVOX, New Rochelle** — 1460, 12:30 p.m., Mon.-Fri.
‡WOR, New York — 710, 10:30 p.m., Mon.-Fri.; 6:30 a.m., 11:30 p.m., Sun.
‡WHAM, Rochester — 1180, 11:15 p.m., Mon.-Fri; 11 p.m., Sun.
WSOQ, Syracuse — 1220, 6:30 a.m., Mon.-Fri.; 8:30 a.m., Sun.

NORTH CAROLINA

WSOC, Charlotte — 930, 11:30 p.m., Mon.-Fri.

OHIO

WSLR, Akron — 1350, 10:30 p.m., Mon.-Fri.; 8:30 p.m., Sun.
‡WCKY, Cincinnati — 1530, 11:30 p.m., Mon.-Sat.; 8:15 p.m., Sun.
WBBG, Cleveland — 1260, 11:30 p.m., Mon.-Fri.; 9:30 a.m., Sun.
WMNI, Columbus — 920, 5 a.m., Mon.-Fri.
WCWA, Toledo — 1230, 11 p.m., Mon.-Fri.; 8 a.m., Sun.

OKLAHOMA

‡KVOO, Tulsa — 1170, 11:30 p.m., Mon.-Fri.; 10:30 a.m., Sun.

OREGON

‡KWJJ, Portland — 1080, 11 p.m., Mon.-Fri.; 9:30 p.m., Sun.

PENNSYLVANIA

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

RHODE ISLAND

WEAN, Providence — 790, 11:30 p.m., Mon.-Fri.

TENNESSEE

***WNAH, Nashville** — 1360, 3:30 p.m., Mon.-Fri.
WREC, Memphis — 600, 11 p.m., Mon.-Fri.
***WNBG, Waynesboro** — 1400, 10 a.m., Sun.

TEXAS

KPRC, Houston — 950, 10:30 p.m., Mon.-Fri., Sun.
‡WOAI, San Antonio — 1200, 10:15 p.m., Mon.-Fri.; 10 a.m., 7 p.m., 11 p.m. Sun.

UTAH

‡KSL, Salt Lake City— 1160, 5:30 a.m., Sun.

VIRGINIA

WNIS, Norfolk — 1300, 5:30 a.m., Mon.-Fri.

WEST VIRGINIA

‡WWVA, Wheeling — 1170, 5:30 a.m., Mon.-Fri.; 10:30 a.m., Sun.

WISCONSIN

WKTY, La Crosse — 580, 8:30 p.m. Sun.

WYOMING

KYCN, Wheatland — 1340, 9:30 a.m., Sun.

Canadian Stations

BRITISH COLUMBIA

CKQR, Castlegar — 1230 KHZ, 10:30-11 p.m. Mon.-Fri.
CJDC, Dawson Creek — 1350 KHZ, 8:05-8:35 p.m. Mon.-Fri.
CKGR, Golden — 1400 KHZ, 8:30-9 p.m. Mon.-Fri.
CKGF, Grand Forks — 1340 KHZ, 6:30-7 p.m. Mon.-Fri.
CKTK, Kitimat — 1230 KHZ, 10:30-11 p.m. Mon.-Fri.
CKMK, Mackenzie — 1240 KHZ, 10:30-11 p.m. Mon.-Fri.
CKOO, Oliver/Osoyoos — 1240 KHZ, 9:30-10 p.m. Sun.-Thurs.
CKOK, Penticton — 800 KHZ, 9:30-10 p.m. Sun.-Thurs.
CKCR, Revelstoke — 1340 KHZ, 8:30-9 p.m. Mon.-Fri.
CKXR, Salmon Arm — 580 KHZ, 8:30-9 p.m. Mon.-Fri.
CKSP, Summerland — 1450 KHZ, 9:30-10 p.m. Sun.-Thurs.
CFTK, Terrace — 590 KHZ, 10:30-11 p.m. Mon.-Fri.
CKO-FM, Vancouver — 96.1 MHZ, 8-8:30 p.m. Mon.-Fri.
CJVI, Victoria — 900 KHZ, 9:30-10 p.m. Mon.-Fri.

YUKON

CKRW, Whitehorse — 610 KHZ, 6:30-7 p.m. Mon.-Fri.

ALBERTA

CKO-FM, Calgary — 103.1 MHZ 9-9:30 p.m. Mon.-Fri.
CFCW Camrose — 790 KHZ, 11:05-11:35 p.m., Mon.-Fri.
CKO-FM, Edmonton — 105.9 MHZ 9-9:30 p.m. Mon.-Fri.
CJYR, Edson — 970 KHZ, 6:30-7 p.m. Mon.-Fri.
CJOK, FT. McMurray — 1230 KHZ, 9:15-9:45 p.m. Mon.-Fri.
CKYR, Jasper — 1450 KHZ, 6:30-7 p.m. Mon.-Fri.
CKYL, Peace River — 610 KHZ, 7:30-8 p.m. Mon.-Fri.
CIOK, St. Paul/Bonnyville — 1310 KHZ, 8:05-8:30 p.m. Mon.-Fri.
CKTA, Taber/Lethbridge — 1570 KHZ, 9:30-10 a.m. Sun.
CFOK, Westlock-Edmonton — 1370 KHZ, 8-8:30 p.m. Mon.-Fri.

SASKATCHEWAN

CJVR, Melfort — 1420 KHZ, 8-8:30 p.m. Mon.-Fri.
CJNB, North Battleford — 1050 KHZ, 6:30-7 p.m. Mon.-Fri.
CKBI, Prince Albert — 900 KHZ, 10:15-10:45 p.m. Mon.-Fri.
CFQC, Saskatoon — 600 KHZ, 8-8:30 p.m. Mon.-Fri.

MANITOBA

CKJS, Winnipeg — 810 KHZ, 12:05-12:35 p.m. Mon.-Fri.

ONTARIO

CKPC, Brantford — 1380 KHZ, 6:30-7 p.m. Mon.-Fri.
CJSS, Cornwall — 1220 KHZ, 10:30-11 p.m. Mon.-Fri.
CJOY, Guelph — 1460 KHZ, 7:30-8 p.m. Sun.
CFMK-FM, Kingston — 96.3 MHZ, 9:30-10 p.m. Mon.-Fri.
CKLY, Lindsay — 910 KHZ, 9-9:30 p.m. Mon.-Fri.
CKO-FM, London — 97.5 MHZ, 9-9:30 p.m. Mon.-Fri.
CJTT, New Liskeard — 1230 KHZ, 9:30-10 p.m. Mon.-Fri.
CKO-FM, Ottawa — 106.9 MHZ, 9-9:30 p.m. Mon.-Fri.

***CJRC, Ottawa-Hull** — 1150, KHZ, 7:05-7:20 a.m., Sun.
CHOV, Pembroke — 1350 KHZ, 6:30-7 p.m. Mon.-Fri.
CFMP-FM, Peterborough — 101.5 MHZ, 10:30-11 p.m. Mon.-Fri.
CFGM, Richmond Hill — 1320 KHZ, 11:30-Midnight Mon.-Fri.
CHAS-FM, Sault Ste. Marie — 100 MHZ, 12:15-12:45 p.m. Mon.-Fri.
CJSD-FM, Thunder Bay— 94.3 MHZ, 6:30-7 p.m. Mon.-Thurs. 8-8:30 a.m. Sun.
CKO-FM, Toronto — 99.1 MHZ, 9-9:30 p.m. Mon.-Fri.
CKLW-FM, Windsor — 93.9 MHZ, 6:30-7 a.m. Sun.

QUEBEC

***CFMB, Montreal** — 1410 KHZ, 5-5:15 p.m. Sat.-Sun.
CKO, Montreal — 1470 KHZ, 9-9:30 p.m. Mon.-Fri.
***CKCV, Quebec City** — 1280 KHZ, 7-7:15 a.m. Sun.
***CJSA, Ste. Agathe** — 1230 KHZ, 8:45-9 a.m. Sun.
***CKLD, Thetford Mines** — 1230 KHZ, 10-10:15 a.m. Sun.
***CHLN, Trois Rivieres** — 550 KHZ, 7-7:15 a.m. Sun.
*In French.

ATLANTIC PROVINCES

CFNB, Fredericton — 550 KHZ, 11-11:30 p.m. Mon.-Fri.

THE WORLD TOMORROW TELEVISION LOG

Listed by state are the station's call letters, location, channel number and the time *The World Tomorrow* is aired.

ALABAMA

WVTM, Birmingham — 13, 7 a.m., Sun.

ALASKA

***KENI, Anchorage** — 2, 8 a.m. Sun.
***KFAR, Fairbanks** — 2, 10 a.m. Sun.
***KINY, Juneau** — cable, 7:30 a.m. Sun.
***LANDT, Nikolski** — cable, 6 p.m., Wed., Sun.
***KIFW, Sitka** — cable, 2:30 p.m., Sun.

ARIZONA

***KZAZ, Tucson** — 11, 9 a.m., Sun.

ARKANSAS

KARK, Little Rock — 4, 10 a.m., Sun.

CALIFORNIA

KHJ, Los Angeles — 9, 8:30 p.m., Sun.
KTTV, Los Angeles — 11, 9:30 a.m., Sun.
KTVU, Oakland — 2, 10:30 a.m., Sat.

CONNECTICUT

WATR, Hartford — 20, 10:30 a.m., Sun.

DISTRICT OF COLUMBIA

WTTG, Washington — 5, 6:30 a.m., Sun.

FLORIDA

WCIX, Miami — 6, 7 a.m., Sun.

ILLINOIS

WCIU, Chicago — 26, 7:30 a.m., Sun.
WFLD, Chicago — 32, 7 a.m., Sat.

INDIANA

WKJG, Ft. Wayne — 33, 9:30 a.m., Sun.
WSBT, South Bend — 22, 11 a.m., Sun.

IOWA

KWWL, Waterloo — 7, 10:30 a.m., Sun.

KANSAS

KGLD, Garden City — 11, 12 noon, Sun.
KARD, Wichita — 3, 12 noon, Sun.

KENTUCKY

WLEX, Lexington — 18, 9:30 a.m., Sun.

LOUISIANA

WAFB, Baton Rouge — 9, 8:30 a.m., Sun.
WWL, New Orleans — 4, 7 a.m., Sun.

MAINE

WGAN, Portland — 13, 6:30 a.m., Sun.

MARYLAND

***WBFF, Baltimore** — 45, 10:30 a.m., Sun.

MASSACHUSETTS

WBBG, Springfield — 40, 9 a.m., Sun.

MICHIGAN

WUHQ, Battle Creek — 41, 7:30 a.m., Sun.
WJRT, Flint — 12, 8 a.m., Sun.
WILX, Lansing — 10, 10:30 a.m., Sun.

MISSOURI

KMTC, Springfield — 27, 6:30 a.m., Sun.
KDNL, St. Louis — 30, 11 p.m., Sun.

NEBRASKA

KCNA, Albion — 8, 8 a.m., Sun.
KWNB, Hayes Center — 6, 8 a.m., Sun.
KHGI, Kearney — 13, 8 a.m., Sun.
KSNB, Superior — 4, 8 a.m., Sun.

NEW MEXICO

KGGM, Albuquerque — 13, 6:30 a.m., Sun.

NEW YORK

WTEN, Albany — 10, 8:30 a.m., Sun.
***WUTV, Buffalo** — 29, 11 p.m., Sun.
WOR, New York — 9, 9:30 p.m., Sun.

NORTH CAROLINA

WRET, Charlotte — 36, 7:30 a.m., Sun.

OHIO

WAKR, Akron — 23, 11:30 p.m., Sun.
WLWT, Cincinnati — 5, 11:30 a.m., Sun.
***WDHO, Toledo** — 24, 9 a.m., Sun.

OREGON

KPTV, Portland — 12, 11 a.m., Sat.

PENNSYLVANIA

WIIC, Pittsburgh — 11, 10:30 a.m., Sun.
WSBA, York — 43, 12 noon, Sun.

RHODE ISLAND

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

TENNESSEE

WKPT, Kingsport — 19, 12 noon, Sun.

TEXAS

KTVV, Austin — 36, 9:30 a.m., Sun.

WASHINGTON

KXLY, Spokane — 4, 11 a.m., Sun.

WISCONSIN

WVTV, Milwaukee — 18, 10 p.m., Sun.

Canadian Stations

BRITISH COLUMBIA

CHEK, Alta Lake — Ch. 7, 12 Noon Sun.
CKPG, Barkerville — Ch. 9, 10 a.m. Sat.
CKPG, Endako — Ch. 6, 10 a.m. Sat.
CKPG, Ft. Fraser — Ch. 6, 10 a.m. Sat.
CKPG, Ft. St. James — Ch. 5, 10 a.m. Sat.
CKPG, Fraser Lake —Ch. 6, 10 a.m. Sat.
CKPG, Hixon — Ch. 10, 10 a.m. Sat.
CKPG, MacKenzie — Ch. 6, 10 a.m. Sat.
CHEK, Narrow Inlet — Ch. 10, 12 Noon Sun.
CHEK, Pitt River — Ch. 10, 12 Noon Sun.
CHEK, Pemberton — Ch. 9, 12 Noon Sun.
CHEK, Port Alberni — Ch. 11, 12 Noon Sun.
CKPG, Prince George — Ch. 2, Cbl 3, 10 a.m. Sat.
CKPG, Quesnel — Ch. 13, 10 a.m. Sat.
CHEK, River Jordan — Ch. 11, 12 Noon Sun.
CHEK, Sooke — Ch. 13, 12 Noon Sun.
CKPG, Vanderhoof — Ch. 6, 10 a.m. Sat.
CHEK, Victoria — Ch. 6, Cbl 6, 12 Noon Sun.
CHEK, Vancouver — Ch. 6, 12 Noon Sun.
CHEK, Wakeman Sound — Ch. 7, 12 Noon Sun.
CKPG, Wells — Ch. 9, 10 a.m. Sat.

ALBERTA

CKRD, Banff — Ch. 10, 10 a.m. Sat.
CHAT, Bow Island — Ch. 2, 11:30 a.m. Sun.
CKRD, Coronation — Ch. 10, 10 a.m. Sun.
CHAT, Etzicom — Ch. 12, 11:30 a.m. Sun.
CHAT, Medicine Hat — Ch. 6, Cbl 3, 11:30 a.m. Sun.
CHAT, Oyen — Ch. 7, 11:30 a.m. Sun.
CHAT, Pivot — Ch. 4, 11:30 a.m. Sun.
CKRD, Red Deer — Ch. 6, Cbl 9, 10 a.m. Sun.

SASKATCHEWAN

CJFB, Cypress Hills — Ch. 2, 10 a.m. Sun.
CJFB, East End — Ch. 2, 10 a.m. Sun.
CJFB, Elrose — Ch. 7, 10 a.m. Sun.
CKOS, Hudson Bay — Ch. 9, 11:30 a.m. Sun.
CKSA, Lloydminster — Ch. 2, Cbl 5, 9:30 a.m. Sun.
CHAT, Maple Creek — Ch. 10, 11:30 a.m. Sun.
CKOS, Norquay — Ch. 13, 11:30 a.m. Sun.
CFQC, North Battleford — Ch. 6, 10 a.m. Sun.
CJFB, Ponteix — Ch. 3, 10 a.m. Sun.
CKOS, Regina/Estevan/Weyburn — Ch. 3, 11:30 a.m. Sun.
CJFB, Riverhurst — Ch. 10, 10 a.m. Sun.
CFQC, Saskatoon — Ch. 8, 10 a.m. Sun.
CJFB, Shaunavan — Ch. 7, 10 a.m. Sun.
CFQC, Star City/Tisdale/Nipawin — Ch. 2, 10 a.m. Sun.
CFQC, Stranraer — Ch. 3, 10 a.m. Sun.
CJFB, Swift Current — Ch. 5, 10 a.m. Sun.
CJFB, Val Marie — Ch. 2, 10 a.m. Sun.
CKOS, Wynyard — Ch. 6, 11:30 a.m. Sun.
CKOS, Yorkton — Ch. 5, 11:30 a.m. Sun.

MANITOBA

CKX, Birtle-Foxwarren — Ch. 11, 12 Noon Sun.
CKX, Brandon — Ch. 5, 12 Noon Sun.
CKX, Melita — Ch. 9, 12 Noon Sun.

ONTARIO

CKGN, Barrie — Ch. 3, 9:00 a.m., Sun.
CKGN, Hamilton — Ch. 6 9:00 a.m., Sun.
CKGN, Kingston — Ch. 22 9:00 a.m., Sun.
CKGN, Kitchener — Ch. 6 9:00 a.m., Sun.
CKGN, London — Ch. 29 9:00 a.m., Sun.
CKGN, Ottawa — Ch. 6 9:00 a.m., Sun.
CKGN, Peterborough — Ch. 22 9:00 a.m., Sun.
CKGN, Sudbury/Timmins/North Bay — Ch. 3 9:00 a.m., Sun.
CKGN, Windsor — Ch. 22 9:00 a.m., Sun.
CHNB, North Bay — Ch. 4, Cbl 8, 12:00 Noon Sun.
CKNC, Sudbury — Ch. 9, Cbl 8, 12:00 Noon Sun.
CFCL, Timmins — Ch. 6, 12:00 Noon Sun.

NEW BRUNSWICK

CHSJ, Bolestown, Parker Ridge — Ch. 13, 12:00 Noon Sun.
CHSJ, Doaktown — Ch. 8, 12:00 Noon Sun.
CHSJ, Edmundston/Newcastle — Ch. 6, 12:00 Noon Sun.
CHSJ, Moncton — Ch. 7, 12:00 Noon Sun.
WVII, Moncton — Ch. 6, 8:30 a.m. Sun.
CHSJ, Saint John — Ch. 4, Cbl 3, 12:00 Noon Sun.
WVII, All other areas — Ch. 7, 8:30 a.m. Sun.

NOVA SCOTIA

WVII, Amherst — Ch. 9, 8:30 a.m. Sun.
WVII, Antigonish — Ch. 8, 8:30 a.m. Sun.
WVII, Windsor — Ch. 6, 8:30 a.m. Sun.
WVII, All other areas — Ch. 7, 8:30 a.m. Sun.

PRINCE EDWARD ISLAND

WVII, Charlottetown — Ch. 3, 8:30 a.m. Sun.
WVII, Summerside — Ch. 12, 8:30 a.m. Sun.

NEWFOUNDLAND

WVII, Cornerbrook — Ch. 13, 8:30 a.m. Sun.
WVII, Gander — Ch. 1, 8:30 a.m. Sun.
WVII, Grand Falls — Ch. 7, 8:30 a.m. Sun.
CJON, St. John's — Ch. 6, 10:30 a.m. Sun.
WVII, St. John's — Ch. 7, 8:30 a.m. Sun.

picture we painted of the great cultural center, that von Karajan became convinced. He studied his calendar, trying to shift dates. But when he was available, the orchestra was not, and when the orchestra had time, he did not. Regretfully, he informed us that it would be impossible for him to come.

"Maestro," I asked, "in your opinion, who is second to you in the world as a maestro?"

"There is no question," he replied at once. "Second to me is Giulini."

"Oh," I said, glancing at Mr. Armstrong. "Is that right?" I had never heard of Giulini and neither, I was certain, had Mr. Armstrong.

"Absolutely," von Karajan was saying, "He is a great artist."

Tentatively, I asked: "And where is he?" Von Karajan told us: "He has just taken up the baton of the Vienna Symphony Orchestra. Makes no difference. You get Giulini. He is the greatest maestro in the world, except for me."

We made several telephone calls, learned Giulini was in Paris and flew there. By that time, we had filled in the gaps in our knowledge, learning that Carlo Maria Giulini, then 59 years old, had made his debut as a conductor in 1944 and had won considerable renown in the musical world, especially in Italy and England. In Paris, we called his representative, explained our mission, and he agreed to meet with us at the St. Regis, a small but exclusive residential hotel not far from where we were staying.

Almost from the moment we met in the hotel's salon, we knew our search had ended. He was a beautiful man physically, with sweet, sensitive features. And we learned very quickly that he was beautiful within as well. He was a deeply religious man who saw in Herbert Armstrong all that the things of the spirit represent to him; and Mr. Armstrong saw in Giulini all that he wanted to see in the person who would grace the auditorium, which would be a house of God.

Still, the opening minutes of our conversation were a virtual replay of the von Karajan interview. When we explained what we wanted, Giulini too thought we were a couple of crazy people! Who would book an orchestra to play in a nonexistent hall? When he voiced his misgivings, Mr. Armstrong assured him:

"Believe me, the building will be finished."

"What about the acoustics?" Giulini insisted. Understandably, he was concerned about being the first conductor to play in an untested hall that just might turn out to be an acoustical disaster.

"They will be perfect," said Mr. Armstrong, smiling benevolently at the maestro.

"But how do you know?"

"I don't know. But they will be perfect."

Guilini asked no more questions. He agreed to come.

The evening of April 7, 1974, was one of the most brilliant in the memories of concertgoers in the West, if not the entire nation. The Auditorium was ready, and it *was* perfect, though only three days before it stood in a wasteland of dirt and stones. By opening night, after tireless work by gardeners, the landscaping had been completed.

Maestro Giulini could scarcely believe it; he called it a miracle, and in a very real sense it was. Because Mr. Armstrong's faith was perfect, the building was completed and it was right. Everything came together with faultless precision, as he had known all along.

In Matthew 17:20 we find this great passage: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove. . . ." "Armstrong's Folly" became the wonder of the concert world because God had so willed it; Mr. Armstrong had an abiding belief that the mountain would be moved. □

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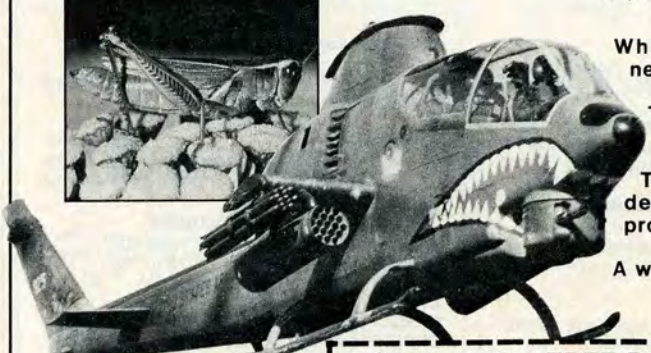

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Voice Cries Out

(Continued from page 6)

by God, ALL HUMANKIND was CUT OFF FROM ACCESS TO GOD OR HIS HOLY SPIRIT *UNTIL* the second Adam (Christ) had qualified and actually RESTORED THE GOVERNMENT OF GOD, RULING THE WORLD BY THE KINGDOM OF GOD. Jesus said plainly, "*No man can come* to me except the Father which sent me draw him" (John 6:44).

2) The Holy Spirit was not yet given, even for the Church, *UNTIL* Jesus, having conquered Satan, had been glorified in heaven (John 7:37-39). Therefore the Old Testament Israel could not receive God's Holy Spirit. Only their specially called prophets did.

3) Even the GOSPEL—good news of the coming KINGDOM OF GOD—could not be proclaimed *UNTIL* Jesus, the second Adam, had QUALIFIED by overcoming Satan *while He was human* (Mark 1:14-15). So, during Old Testament Israel, "the law and the prophets were *UNTIL* John; since that time the Kingdom of God is preached" (Luke 16:16).

4) Even now, today, the heavens have received Jesus "*UNTIL* the times of restitution of all things" (Acts 3:21). That is, the time of RESTORATION of the Government of God over the earth at Christ's now soon coming!

Old Testament Israel had a function preparatory to ultimate establishment of the KINGDOM OF GOD. But the Gospel could not be proclaimed to the world, nor could God's called congregation of people have the Holy Spirit *UNTIL* Jesus a) had qualified by overcoming Satan, and b) had been glorified after ascension to heaven.

But *NOW* we come to the CHURCH of the New Testament. The time had come when 1) the Gospel announcement could go to the world, and 2) the congregation or CHURCH could receive the Holy Spirit.

So now we can explain, in a manner that makes SENSE, *WHAT* and *WHY* is THE CHURCH!

Founding the Church

First, what nearly all "Christians," including theologians, do not realize: Jesus was born to become a KING!

On trial for His life before Pilate, Jesus was asked, "Art thou a king then?" And Jesus answered: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world . . ." (John 18:37).

Prior to the begettal and birth of Jesus, God had said to His mother-to-be, Mary, by His angel: ". . . thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his KINGDOM there shall be no end" (Luke 1:31-33).

> *"Jesus Himself was to be not only Founder but head and chief 'corner stone' of the Church (Ephesians 2:19-21; 5:23)."*

Jesus was born as a human, to become a KING, ultimately to establish the KINGDOM OF GOD, ruling the whole earth with the GOVERNMENT OF GOD! But that RULE required more than the individual JESUS.

Jesus came for DUAL purposes! He came also as spiritual Savior, to save God's people from their sins, that they might be BORN into the very Divine FAMILY OF GOD (Matthew 1:21), that they might share in that Government RULE!

Neither professing Christians nor their scholarly theologian leaders today comprehend either of these two major PURPOSES for which Jesus Christ came!

His human birth was the arrival of the "second Adam." He had come 1) to qualify, where the first Adam failed, to replace the former archangel Lucifer on the THRONE OF THE EARTH, ruling with the GOVERNMENT OF GOD. He had come 2) to announce the future establishment of the KINGDOM OF GOD and teach that prophetic good news (Gospel) to His chosen future apostles. He had come 3) to take on Himself, as our direct Creator, the penalty for our sins by His death on the cross—that we might share in that world. And He had come 4) to be resurrected from the dead by God, making possible ETERNAL GOD-LIFE for the people of God. And He had come 5) to establish GOD'S CHURCH!

Meanwhile, for 4,000 years since the first Adam, the wily and evil Satan had been invisibly swaying and ruling a mankind CUT OFF from all contact with and knowledge of GOD! He still sits at that throne of POWER—though not administering God's Government.

Immediately after the birth of the Christ-child, Satan sought, through the Roman-appointed King Herod, to physically slay the future KING (Matthew 2:13-15). But God warned Joseph and Mary to flee with the Christ-child into Egypt until King Herod was dead.

When Jesus was about age 30, He was ready to begin choosing His apostles, and proclaiming and teaching them His Message from God to man—His Gospel. But first, it was imperative that He QUALIFY to replace Satan and set up the KINGDOM OF GOD, by overcoming the devil.

This perhaps was the most important, momentous, decisive confrontation and battle ever fought in all time in the universe. It is described in detail in Matthew, chapter 4.

Jesus fasted 40 days and 40 nights—with neither food nor water. But in His physical weakness He was made spiritually strong. Satan now used his most

cunning, subtile, masterful powers of deception. He must have thought he really could outwit and spiritually strike down the Christ. Satan knew well he was now fighting to prevent his dethroning over all the earth.

He struck his first blow at what Satan regarded as the most vulnerable points both physically and spiritually. Surely a man without food or water for 40 full days would be weakened to yield to almost any temptation for food. And the most vulnerable spiritual weakness is VANITY!

"IF," sneered Satan tantalizing,—he used that effective little word *IF*—"*IF* thou be the Son of God"—a normal human would have been insulted, indignant. He would have defiantly hurled back: "What do you mean, *IF* I be the Son of God? I'll show you that I am the Son of God!"

But Satan in this first attack, said, "*IF* thou be the Son of God, command that these stones be made bread." In other words, the Son of God can produce miracles. PROVE to me you are the Son of God! You are desperately hungry. Perform a miracle. Feed yourself by a miracle!

But Jesus only answered by quoting and obeying the Word of God, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Satan's first and most effective strike was parried. But Satan never gives up. He took Jesus into Jerusalem and sat Him on a high pinnacle of the Temple. He continued to QUESTION that Jesus was the Son of God.

"*IF* thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Now Satan quoted Scripture. But *he misapplied* it, twisted its contextual meaning, just as Satan so frequently influences scholars to do.

Jesus came back to him, "It is written again, Thou shalt not tempt the Lord thy God." This is quoted from Deuteronomy 6:16 and refers to tempting YHWH (Hebrew), who became Christ.

But still Satan did not give up.

Next he took Jesus atop a high mountain, showing Him all the kingdoms of the world and their glory. "All these things will I give thee, if thou wilt fall down and worship me."

Jesus did not deny that Satan was now over the nations of this world. This was a temptation for gaining immediate power. Satan well knew Jesus would inherit all these kingdoms more than 1,900 years later. But he tempted Jesus to take Satan's word that he would turn them over and give Christ world power IMMEDIATELY. But Jesus decided it was time to END this titanic battle for the rulership over the earth.

Jesus now snapped out an ORDER—a COMMAND showing that He was MASTER over Satan!

"Get thee hence, Satan!" He commanded with supreme AUTHORITY! Satan slunk away defeated. But Satan did not give up. Nor has he given up yet. He battles against God's CHURCH still today!

Jesus Christ, the "second Adam," had QUALIFIED! Never until that minute could the GOOD NEWS of the coming KINGDOM OF GOD be announced to the world. Now the Son of God resisted and conquered Satan—had QUALIFIED to reestablish GOD'S GOVERNMENT and set up the KINGDOM OF GOD on the earth! But now the CHURCH must also qualify to rule with Him!

Now at last the GOSPEL could be proclaimed.

Now Further Revealed: WHO and WHAT Is GOD?

But before we come to Jesus' proclamation of that Gospel and building His Church we have here a further revelation of WHO and WHAT is GOD! This further revelation is necessary to comprehend WHAT and WHY is the CHURCH!

It has been shown that the very fourth word in the beginning of the King James and other translations of the Bible is *GOD*, translated from the Hebrew *Elohim*. It is a collective noun (in this case NAME) meaning more than one Person forming the ONE God. God, we must bear in mind, is not only an individual Supreme Being, but also the Supreme Eternally Living Divine FAMILY.

This is also the opening statement in what some believe originally was the very *first* book of the New Testament. In John 1:1-3, 14, as previously covered in this volume, in the beginning were the TWO originally eternally existing Persons forming the GOD Family—the "WORD" (Greek, *Logos*) and God—and the "WORD" was also GOD! This "WORD," (verse 14) was made human flesh—became by human birth, JESUS CHRIST.

So at this juncture we must bear firmly in mind that Jesus Christ was (and is) *GOD*—just as God the Father who begat Him is *GOD*—and as you and I potentially may *become* GOD! For GOD is a collective FAMILY—the DIVINE Family—into which THE CHURCH is to be born!

Therefore, at the outset of understanding *WHAT and WHY is the CHURCH*, it is vital to bear in mind: That all who were to form and compose the CHURCH had been human—that all humans (Christ excepted) have SINNED and brought upon them the supreme DEATH PENALTY (Romans 6:23).

Jesus Christ was the very GOD. With the Father He had existed eternally. He came, among other purposes, to call out of the world His CHURCH. Those called out had been in—and OF—this world. Each had brought on himself by sin the supreme DEATH PENALTY. But God had created ALL THINGS by the *WORD* who became Jesus Christ. Therefore, Jesus' life was greater in value than that of all humanity collectively!

Picture a human son of the wealthiest, most powerful man on earth. The tycoon's son is his heir—to inherit his immense wealth. He has been allocated a sizable portion of it already while an heir. This young man feels deep affection for another young

man. His friend has committed a crime, plunged into debt for millions of dollars, which he cannot pay. In compassion for his friend, the son pays the multimillion-dollar debt out of his own money. His guilty friend's debt is PAID IN FULL. His guilt—his tremendous obligation—no longer hangs over him—he is freed from that obligation and its heavy penalties!

All humanity had followed father Adam—had brought over it the supreme DEATH PENALTY. Before Jesus (the "WORD"), now the Son of GOD, could found His CHURCH, those called out of the world *into* that CHURCH must be freed from the supreme DEATH PENALTY, so that they might inherit ETERNAL LIFE!

One of the purposes for which Jesus came as a human to earth was to PAY THAT PENALTY—that supreme DEATH PENALTY—for those called into His Church not only, but ultimately to free ALL HUMANITY!

But since that DEATH PENALTY He would pay *for* sinning humanity would END His human life, paying it was reserved as His final human act after all other purposes of His human life had been finished.

Nevertheless this gives the reader a grasp of *HOW GREAT* is the Jesus who came to found the CHURCH OF GOD!

Continually bear in mind that, although His earthly ministry began when He was barely 30 years old (in His HUMAN life) yet He was the EVER-LIVING—the ETERNAL—who had ALWAYS existed. HOW GREAT was that 30-year-old human life!

And this Jesus, who had grown up in the town of Nazareth, had since human birth resisted and overcome SATAN—had rejected Satan's self-centered way of "GET," and in the final titanic confrontation had QUALIFIED to RESTORE the GOVERNMENT OF GOD and to establish on earth the KINGDOM OF GOD, to rule that Government!

Immediately after the decisive battle to overcome Satan, two of the disciples of John the Baptist saw, with John, Jesus. Jesus asked them to follow Him to His home. One of these was Andrew, son of Jona. He called his brother Simon-bar-Jona.

Jesus looked on Simon, and said to him, "Thou art Simon, the son of Jona: thou shalt be called Cephas (in Greek, PETER)," meaning a stone.

In Mark 3:14, 16, we read: "And he [Jesus] ordained twelve, that they should be with him, and that he might send them forth to preach. . . . And Simon he surnamed Peter." A surname is according to Webster, "an added name derived from occupation."

The surname Peter had for centuries been a surname or TITLE, designating a religious LEADER, HEAD OR HEADQUARTERS. Peter was the first and chief apostle. An apostle is "one sent forth to proclaim or preach."

> *"The Kingdom of God is not the Church. It is to be the world-ruling Family of God, ruling earthwide with the Government of God!"*

So, at the very beginning of His earthly ministry, preparing the FOUNDATION for the Church, Jesus Christ chose His chief human apostle and the other original 11. They, with the prophets whose writings were preserved from the days of God's first chosen Congregation (and NATION), Israel, were to form the very FOUNDATION of God's CHURCH. Jesus Himself was to be not only Founder but HEAD, and chief "corner stone" of the CHURCH (Ephesians 2:19-21; 5:23).

Prior to age 30, Jesus had been a carpenter—probably building with stone rather than wood. He well knew the FOUNDATION should be laid first, before the structure itself.

But Jesus had Himself chosen His apostles. He said to them later, "You have not chosen me, but I have chosen you" (John 15:16, 19).

Now Jesus began proclaiming the Gospel MESSAGE God the Father had sent into the world by Him as God's Messenger (Malachi 3:1).

We read of it in Mark chapter 1: "The beginning of the gospel of Jesus Christ the Son of God; . . . Jesus came into Galilee, preaching the gospel of the KINGDOM OF GOD, and saying, The time is fulfilled and the Kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:1, 14-15).

And, from Matthew, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom" (Matthew 4:23).

This prophetic Message (Gospel) of the KINGDOM OF GOD was explained in detail in Part 7. It was the GOOD NEWS of the future establishment on earth of the GOVERNMENT OF GOD, restored and administered by the Divine GOD FAMILY—the KINGDOM OF GOD.

Jesus' proclaiming of this amazing future NEWS—combined with His miracles of healing, turning water into wine and others, caused great excitement. Immense crowds followed Him and His disciples. He was teaching His disciples to become the future apostles, while He preached this Message to the public.

The news proclamation had spread to Jerusalem. There the Pharisees, scribes and Sadducees became alarmed by it. The Pharisees were a Jewish religious sect some of whom occupied minor—yet to them important—government offices. The Roman Empire then ruled over Palestine. The Romans sent a district king and a limited occupation army to supervise rule in Judea. But the Romans set some of the Jewish Pharisees in offices of lower civil rule, under the Roman king. These were well-paying political jobs, and these Pharisees did not want to lose their jobs or their power over the people. These Jewish rulers and their chief

priests completely MISunderstood Jesus' Gospel Message. They knew He proclaimed a Government that would take over and rule ALL NATIONS of the earth. What they MISunderstood was the TIME and NATURE of that Kingdom of God. They assumed Jesus was a subversive, intending Himself, immediately in His human lifetime, to overthrow the Roman Empire and set up His own Kingdom.

Immediately they feared being accused of sedition and disloyalty, losing their jobs and probably being executed as subversives. So they opposed and denounced Jesus.

The world has really never understood this basic reason for Pharisaical opposition and persecution of Jesus. The Pharisees included unscrupulous politicians.

At the time of the first Passover to occur during Jesus' ministry, the spring of A.D. 28 (almost exactly 100 time cycles—1,900 years—before I kept my first Passover), Jesus went up to Jerusalem for the Passover.

While there, a notable Pharisee named Nicodemus came to see Jesus secretly by night. He feared having fellow Pharisees know he had talked personally with Jesus.

Nicodemus said, "Rabbi, we know [we Pharisees know] thou art a teacher come from God."

The Pharisees KNEW JESUS WAS THE MESSIAH! They were familiar with Isaiah 7:14, Isaiah 9:6-7, Isaiah 53. The Pharisees KNEW Jesus was the prophesied Messiah. But they understood only one Messianic appearance. So they supposed He was planning to overthrow the Roman Empire *then!*

Of course Jesus knew what they were thinking. So He launched immediately into the fact that the KINGDOM OF GOD, ruling all nations, could not be set up *UNTIL* the time of the NEW SPIRIT BIRTH—the time of the RESURRECTION!

Jesus answered immediately, "Verily, verily I say unto thee, except a man be born again he cannot see the kingdom of God."

But Nicodemus did not understand this. He knew that being born again was an actual BIRTH—parturition from the womb of the mother. Today's theologians do not know even that!

Nicodemus said, "How can a man be born when he is old? can he enter the second time into his mother's womb and be born?"

Jesus now made the meaning PLAIN—but Nicodemus did not receive His PLAINNESS of speech, nor do theologians or religious leaders today.

"Verily, verily," replied Jesus, "except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh *IS FLESH;* and that which is born of the Spirit *IS SPIRIT*" (emphasis mine—John 3:5-6).

The Pharisees knew about water baptism. They had used it for years in converting gentile proselytes to Judaism. They knew of John the Baptist's baptism—a baptism of repentance "for the remission of sins" (Mark 1:4). Jesus' meaning should have been PLAIN to Nicodemus—that water baptism was an initiatory rite preparatory to the start of being BORN of the Spirit.

Jesus made it doubly PLAIN when He said, "That which is born of the flesh *IS* flesh." That which is born of humans IS mortal HUMAN—composed of flesh and blood—composed of MATTER from the ground. That which is born of the Spirit *IS* SPIRIT—no longer human but composed of SPIRIT, immortal! No longer composed of matter or flesh.

Jesus explained even further.

"Marvel not that I said unto thee, Ye must be born again." Then He compared one born again to INVISIBLE WIND—invisible to human eyes. "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit" (John 3:8, Revised Standard Version).

But Nicodemus did not understand such plainness of speech, nor do religious leaders today!

Our free booklet *What Do You Mean, Born Again?* should be read by every reader of this book.

To this representative of the Pharisees Jesus referred to the "salvation" or "spiritual" phase of the Kingdom of God. *That Kingdom will NOT be composed of mortal humans!* It is NOT composed of mortal flesh-and-blood persons who have "accepted Christ" and joined a church of their choice! Yet millions of church members are deceived about that today.

These millions of church members do not understand WHAT the Church *IS,* nor WHY—its PURPOSE— the REASON for it!

Compare Jesus' explanation to Nicodemus with the "Resurrection chapter" of the Bible, I Corinthians 15: "And so it is written, The first man Adam was made a living [mortal] soul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; as is the heavenly such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God . . ." (I Corinthians 15:45-50).

It was shown in chapter 6 that the Kingdom of God is NOT the Church. It is to be the world-ruling FAMILY OF GOD, ruling earthwide with the GOVERNMENT OF GOD! It will be a Kingdom of IMMORTALS!

I repeat again and again, GOD IS REPRODUCING HIMSELF!

The popular teaching in churches today is that THE CHURCH is the Kingdom of God. But "flesh and blood [mortal humans] cannot inherit the Kingdom of God" (I Corinthians 15:50).

But *WHAT* then, *IS* the Church? And *WHY* is the CHURCH! Why should there be the Church of God? □

(To be continued)

WEST GERMANY

(Continued from page 4)

bent, coasting along on the crest of political power and prestige. Yet the Bavarian challenger was right when he said after the election that Mr. Schmidt "is now faced with the hardest period of his political lifetime."

Structural problems are beginning to appear in the West German economy. For the first time in 15 years the Federal Republic has chalked up an international trade deficit. (Sales of Japanese cars now pose a threat to the German auto industry.)

Economic growth in what was once called the "German locomotive" (for its supposed ability to pull the rest of the sluggish Western economies) is slowing down and will probably amount to no more than a 1.5 percent increase in the gross national product for 1980. Next year there could even be a real decline in GNP.

Labor costs are now the highest in the world if employees' contributions to social security are taken into account. Unemployment is expected to climb soon to well more than one million, putting a greater strain on the already overstretched social security system.

Contrary to what some foreigners imagine, West Germans—suggested none other than Economic Minister Otto Lambsdorff—just may not work hard enough any more, and, compared to the Japanese at least, spend too much time on holiday and sick leave. The young are becoming less interested in the once-hallowed German work ethic and more interested in the ecological protest movement.

There are even signs of racial tension in cities that have the largest concentration of foreign workers. There are now more than four million foreigners and their families living and working in Germany, one fourth of whom are Turks. Walking around the center of Frankfurt, noticing the many rather bedraggled Turkish mothers and their children shuffling about, looking at the Turkish language newspapers and magazines at the newsstands, makes one for a moment think the scene is Istanbul, not the financial center of Germany.

All of these burdens—to say nothing of the fact that the chancellor does not enjoy particularly good health—weigh heavily for the next four years, conveying the impression, reported the *Times* of London, that "Herr Schmidt and his coalition may be entering their last term of office."

Mr. Schmidt's own party, fortified on the left wing, is somewhat restless under his leadership, sensing that it has, according to one report, "found power but lost its soul." The left radicals will find it increasingly difficult to be held in check by the moderating FDP.

Bundesbildstelle Bonn

***West German** Chancellor Helmut Schmidt, right, rejoices in reelection victory with Foreign Minister Hans-Dietrich Genscher, chairman of the Free Democratic Party which rules in coalition with Mr. Schmidt's Social Democrats.*

It is not inconceivable to contemplate a collapse of the SPD/FDP coalition. In 1966, in the midst of the four year legislation period, the FDP pulled out of the coalition they had at that time with the CDU/CSU. The Union parties then were forced into a "grand coalition" with the SPD for the remaining two years of the term. (West Germany does not provide for new elections in the event the government falls.)

German-American "Love Affair" to Sour

It is no secret that Chancellor Schmidt has found life very difficult with the Carter administration in Washington. In fact, close advisors say he is heartsick about the lack of strong American leadership in the world. It is for this reason, not because of any latent anti-Americanism, that Mr. Schmidt has been tempted to fill the leadership vacuum in the West. In this role he has chosen to work hand in glove with French President Valery Giscard d'Estaing.

This situation is not likely to change after November 4, 1980, regardless of who sits in the Oval Office of the White House.

The rift between Washington and Bonn—indeed between the United States and all of free Europe—is bound to widen as a result of the leadership crisis. "Failures of policy and nerve," notes Robert Strausz-Hupé, longtime American diplomat and political scientist, "adding up to a worldwide retreat of American power, have engendered a crisis of confidence that smolders under the placid surface of official U.S.-West German relations.

"In no European country," continues Strausz-Hupé, writing in the Winter 1980 issue of *Policy Review*, "has the American influence been stronger than in West Germany; no other European people has felt itself more closely tied to the U.S. Hence the crisis of confidence . . . strains not only the relationship between the Bonn and Washington governments, but also the fabric of German society, a society that has taken ours as a model."

Hans W. Gatzke, in his new book *Germany and the United States/"A Special Relationship?"* examines the remarkable post-war relationship that has existed between the United States and West Germany. Considering that the two bloodiest foreign wars fought by the United States have been against

Germany, and that in both these wars, America's entry sealed Germany's defeat, the two countries, he says, should logically be "eternal enemies." But the opposite situation has prevailed: an "astonishing love affair" he calls it.

How much longer will this "love affair" last?

Franz Josef Strauss Not Finished

And what of the future of Franz Josef Strauss? Right now, it's bleak, a development the Bavarian has faced numerous times in his long up-and-down career. Under *normal* conditions, Mr. Strauss stands little chance of becoming the CDU/CSU standard bearer four years hence. The bigger CDU faction is not inclined to give him another chance—unless there should be a sudden collapse of the ruling coalition.

More likely, however, Mr. Strauss, as Bavaria's minister-president (governor), will continue to speak out against policies from within the Bundesrat, Bonn's upper chamber. Increased world turmoil is certainly in his favor. Mr. Strauss will repeatedly warn, as he did continually during the campaign, that the left-lurching Socialists are cutting Germany's moorings from the West and from America in particular.

Mr. Strauss has stressed over and again that detente, and particularly Bonn's *Ostpolitik,* or eastern policy, pushed through by former SPD Chancellor Willy Brandt, has its limits. He was proven correct a few days after his defeat when Communist East Germany abruptly doubled the cost for West Germans visiting relatives and friends in the East. The East German regime, under pressure from Moscow, wants to limit Western contacts, in order to prevent "another Poland."

The incident showed how fragile *Ostpolitik* really is.

A Man for "Stormy Times"

In 1980, with relative prosperity still to be enjoyed, West German voters didn't feel Mr. Strauss had a strong enough argument. But this perception could change drastically, especially if Russia grabs a stranglehold on Persian Gulf oil and ends up holding Germany and the West at ransom, demanding that NATO be dismembered, forcing the Americans—Germany's defenders—to leave Europe.

Finally feeling the chilling embrace of Moscow, the German people may yet call for the Bavarian strongman—the one they feared in good times—to rescue them from their impending doom.

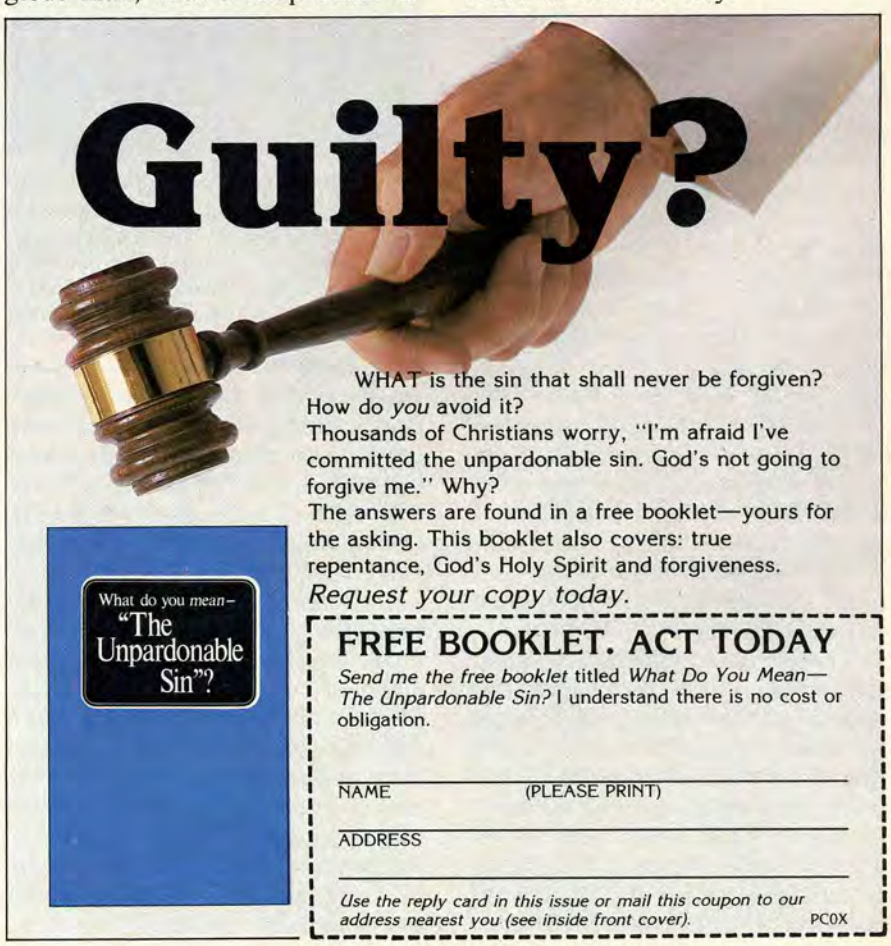
Otto von Hapsburg, eldest son of the last Austro-Hungarian emperor, and one of West Germany's representatives in the European parliament, knows Mr. Strauss quite well. In a recent newspaper column entitled "Why Europe Needs West Germany's Franz Josef Strauss," von Hapsburg relates Strauss's impressive credentials for leadership—"a true democrat, a profoundly religious man, with a deep sense of his responsibilities as a political leader." And his record in support of the concept of the political unification of Europe goes back 33 years.

Then Dr. von Hapsburg draws an interesting historical parallel:

"Having frequently met both Sir Winston Churchill and Franz Josef Strauss, I find many similarities between them. They had or have a *broad vision* and the courage to say what they believe, even though it may seem inconvenient. *They are strong personalities, best fit for stormy times.*"

The 1980s give indication of being one of the stormiest decades in human history. Germany—and Europe—has very likely not seen the last of Franz Josef Strauss. □

The author spent a period of time in West Germany before the October 5, 1980, national parliamentary elections and was in Bonn on election day.



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L E T T E R S

What Our Readers Say

Terrorism

The article on terrorism in the September issue of *The Plain Truth* put across in plain language the dangers we face from terrorist groups around the world. Here in Northern Ireland we have seen how groups like the Provisional IRA (PIRA), the Ulster Defence Association (UDA) and the Ulster Volunteer Force (UVF) can drive two communities apart. Some way must be found to bring terrorism to heel. May I finish by quoting from a Northern Ireland magazine called the *Orange Standard:* "Many people placed their hopes in groups like the IRA and UVF hoping that by doing so they may realise their political views. They now realise that by supporting such groups they have only helped to bring misery to countless thousands."

J.A.
County Down, Ireland

As regards your recent article "Experts on Terrorism Speak Out!" I would like to know why the person interviewed did not include in his list of so-called terrorists certain countries which create terror on civilians, the only difference being they have an established uniform.

I know you are only publishing the results of an interview, but that means you agree with the answers when you present them with no covering opinion.

A.M.
Oldham, Lancs.

New Reader Comments

I had always been a bit of a skeptic as far as religion is concerned and indeed for the last four years I had given up going to church after leaving college. It was only a few days ago, however, that I stumbled upon a copy of your magazine dated November, 1976, and after reading it from cover to cover, I feel that it has transformed my whole life. Everything about christianity and the human race in general suddenly seemed to dawn on me for the first time in my life as having a definite meaning (to say the least), and I found that I have just managed to appreciate who I am, what I'm doing here and above all, Christ's mission for mankind here on earth.

P.R.
Dublin, Ireland

Correction?

Your statement is wrong regarding author and publisher Elbert Hubbard. He went down with the ship [Titanic] on April 14, 1912. I am 78 now. I remember. It went down off Newfoundland coast 900 miles east of Cape Cod.

The British liner Lusitania [on which you said Hubbard died] was carrying supplies to the war zone and went down May 7, 1915—causing U.S.A. to go to war. I know.

Elinor A. Webb
29 Palms, Calif.

• *Author Elbert Hubbard died at sea May 7, 1915. The* Encyclopedia Britannica *agrees with Herbert W. Armstrong.*

Personal from...

(Continued from page 1)

their minds, He notes all they do."

Through inspired prophets, this same Eternal foretold, beginning 2,500 years ago, the world events of the future—zeroing in particularly on our time NOW! All events prophesied to occur up to now have happened!—without a miss! The rest—the climactic crisis of our END time—is certain—and SOON!

Yet the world's best minds are in total ignorance of tremendous impending events. Neither religionists nor theologians understand!

WHY? Approximately one third of all the world's best seller is filled with PROPHECIES—mostly foretelling our immediate future! Yet the *key* that unlocks prophecy to UNDERSTANDING had been lost! That vital key has been found! But because it is NOT the doctrine they have been preaching, evangelical theologians ridicule it.

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Where is the United States spoken of in biblical prophecies—especially those pertaining to our immediate future? Small nations—Ethiopia, Libya, Egypt, Turkey—are mentioned. Russia is mentioned. How could such a great world power as the United States be ignored? IT ISN'T! What you have read on this page is taken from the introduction of this revealing book.

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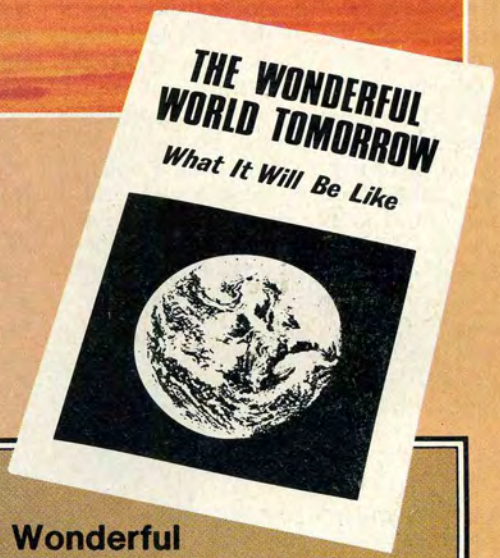

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