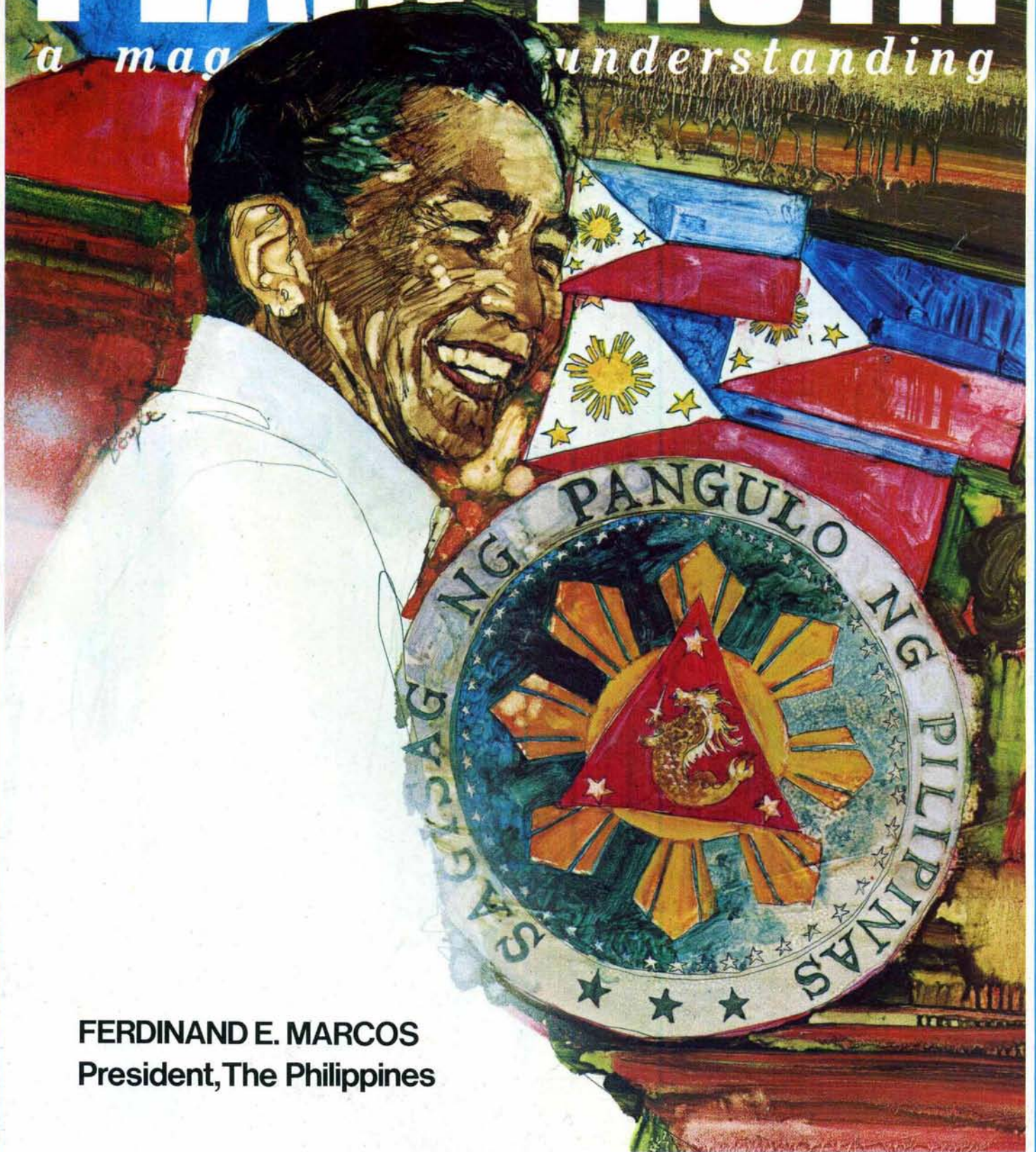


PLAIN TRUTH

a magazine of understanding



FERDINAND E. MARCOS
President, The Philippines

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Vol. XXXIX No. 6

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ABOUT OUR COVER

Smiling President Ferdinand E. Marcos of the Republic of the Philippines in a contemporary oil painting. "Seal of the Leader of the Philippines" is in foreground, flags in background.

Painting by Neil Boyle

How your subscription has been paid

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IS IT WRONG to be a cultured individual?

Is it wrong — is it extravagant — to purchase quality things? Some people pride themselves on lack of culture and good breeding. They actually brag: "We're just poor folks." They spurn good-quality merchandise, saying, "That's too rich for my blood." They shop for bargain prices, condemning better quality as "extravagance." They accuse a well-dressed person of being "stuck up."

Does God love the poor and hate the rich? People speak of "God's poor." Must one be poor economically, ignorant educationally, uncouth socially, in order to please God?

It's true Jesus said, "How hardly shall they that have riches enter into the kingdom of God!" But he also clarified his statement by adding: "How hard is it for them that trust in riches to enter into the kingdom of God!"

In this world we have the poor, the ignorant, the uncouth and the uncultured. And at the other extreme we have the rich, the social snobs, the intellectuals.

What is right?

We say at the Ambassador College campuses that we teach not only how to earn a living, but also how to live! The college motto is: "Recapture True Values." Out of what textbook do we teach the true values? In what textbook do we learn how to live?

Actually, the only source of this most necessary knowledge might seem a little strange to students of the average university. It is the **ONLY** textbook which imparts the most necessary of all knowledge: What is the meaning — the purpose of life? What are the true values? What is the right way to live — the way to peace, happiness, prosperity, security — the comfortable, interest-packed, enjoyable and abundant life?

Why should the one book — the Holy Bible — that holds all the right **ANSWERS** — the only rational an-

Personal from



IS IT WRONG TO BE A CULTURED INDIVIDUAL?

swers that make sense — be overlooked by so many?

The Holy Bible is, actually, the foundation of knowledge. So what is the answer that comes from the textbook of the very Creator about this matter of culture, good breeding, how we should dress, education, financial prosperity?

Actually, surprising though it may be to some, the Bible teaching upholds prosperity, culture, education and acquisition of right knowledge, good quality, proper attire in clothes. The Bible reveals human nature as being lazy, slovenly, yet full of vanity and greed.

When people *brag* about being poor, uneducated and uncultured, that is merely **VANITY**. It is usually self-excusing shiftlessness, neglect, lack of effort.

Now is God lazy? Jesus said, "My Father worketh hitherto, and I work." What was God's work? That of Creator and ruler over his creation.

What about quality? Was his work well done or poorly done? After the creation in the first chapter of Genesis, "God saw every thing that he had made, and behold, it was **VERY GOOD**." God placed the first man in the garden of Eden. It was undoubtedly the most beautiful garden ever to exist on earth. God planted it. God gave the first man a job in that gar-

den. It was not to be lazy, shiftless and let the garden go to weeds and ugliness — but "to dress it and to keep it" (Genesis 2:15).

In creating, God had to think, plan and design what was to be created. For example, look at a beautiful rose or a lily. There's nothing inferior there.

His instruction to the workman: "Whatsoever thy hand findeth to do, do it with thy might" (Ecclesiastes 9:10).

Jesus, prior to his ministry, was a carpenter, a builder of buildings. In Nazareth the best and finest buildings were built out of stone. The little synagogue (mentioned in Luke 4:16) was very probably one of the stone buildings that Jesus helped to build.

A man once accused me of being a "perfectionist." But Jesus Christ *commands* that we be perfectionists: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48).

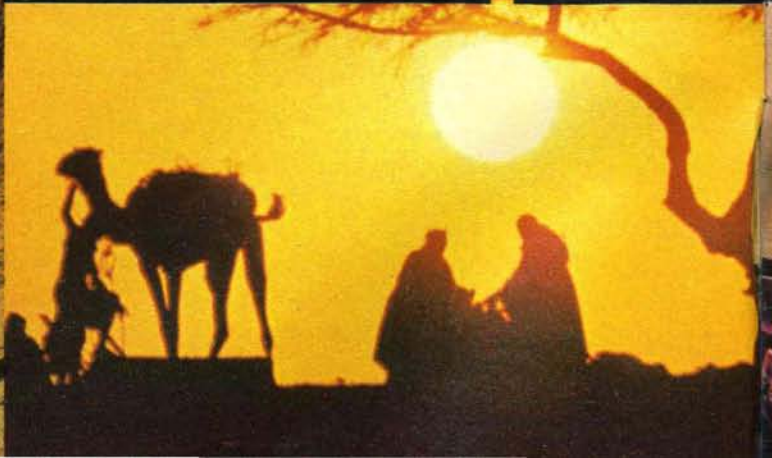
Jesus Christ is still a builder. He rose from the dead. He is **ALIVE TODAY**. Today he is building a **SPIRITUAL** building — his church, to *become* the kingdom of God. It must be the **FINEST** (Ephesians 2:20-22).

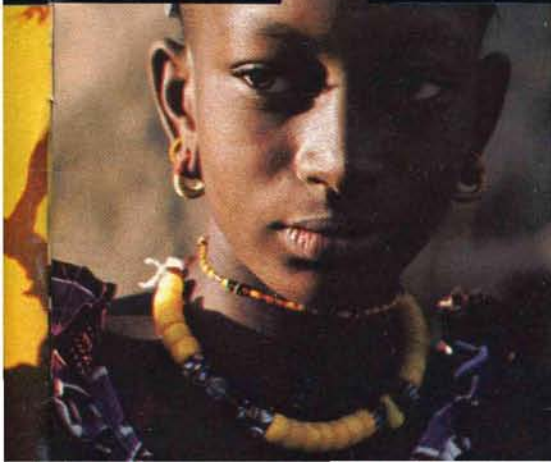
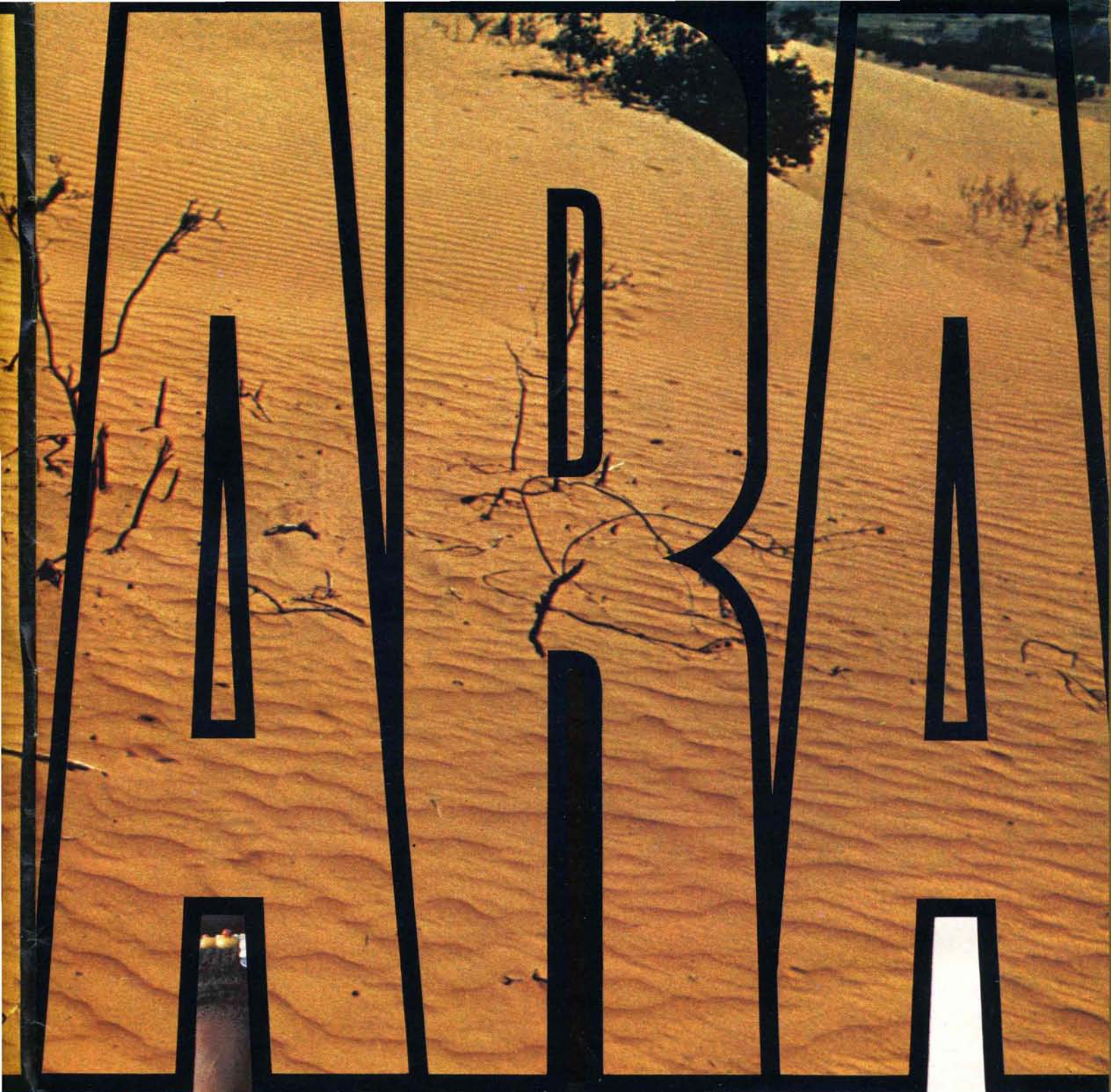
Just what is the difference between "best" quality and cheap merchandise?

(Continued on page 10)

SAV

The Expanding





Each year the Sahara moves southward. Now drought has brought additional problems to the peoples on its borders.

by Paul O. Knedel

IF A PERSON who lived in North Africa 2,000 years ago could be brought back to life, he would stare with unbelieving eyes at the difference between ancient and modern-day North Africa.

Today, the Sahara is the largest desert in the world, covering an area larger than the continental United States! More than 3,000,000 square

miles of varying degrees of desolation stretch endlessly in this land whose productivity once astonished men of old.

Africa's Surprising Past

In past millennia, regions of North Africa teemed with life in areas that are now nearly desolate. Going back far enough in time, evidence shows that vast regions of the Sahara were virtual jungles. In the Natural History Museum in Tripoli reside the bones of a giant mastodon. This herbivorous animal, about twice the size of an elephant, must have devoured the foliage of an entire tree at every meal. Still, he lived in what is now a part of the Libyan Desert, where virtually nothing grows today.

The historian Herodotus wrote of North Africa and the Sahara in the fifth century before Christ. He mentions forests, wild animals and areas of land that "are equal to any country in the world for cereal crops...." Today, Herodotus's Africa is a barren and near treeless waste. The wild animals mentioned by him are gone.

The soil of North Africa was so productive and the yields so great that the historian Pliny wrote of it as the "granary of the world." According to Wellard in his recent book *The Great Sahara*, it was a prosperous part of the Roman empire: "The Romans had at least 2,500,000 acres of what is now full desert colonized and under cultivation in South Algeria alone."

So abundant were the animals that the Roman emperor Augustus was able to import 3,500 African animals for slaughter in three games. These animals included elephants and lions — both of which are extinct in North Africa today.

The enormous trees mentioned by the Romans no longer exist. The sand has now swallowed up thousands of acres where trees once grew. The destruction of the trees by the Romans for construction materials and fuel started soil erosion. Topsoil was washed off the formerly

heavily wooded slopes. As the soil declined, the peoples of North Africa allowed sheep and goats to graze on it instead of planting crops. Since goats eat not only the grass but also seedling trees, new growth for forests was prevented.

The drying up of the Sahara arrested black Africa's grasslands by cutting it off from the Mediterranean basin and the Middle East. Until then, some historians think parts of Africa were more advanced than Northern Europe.

North Africa Today

The long decline of North Africa has continued virtually unabated since the Romans began the destruction of the natural environment. Rainfall in the Sahara seems to have lessened slightly in the past 2,000 years. Probably overgrazing by animals, particularly goats, has been the major factor in slowly transforming the arable land into desert.

The 1970's have brought this long-term problem into sharp focus. Some 25 million people live in the present drought area of the southern fringes of the Sahara. This region includes six of the world's poorest and least known countries. The nations that are severely affected are Mauritania, Senegal, Mali, Upper Volta, Niger and Chad. In a 2,000-mile strip of Western Africa south of the Sahara, millions of cattle have died, and crops have failed. Dust from the drought-stricken nations has been detected in increasing amounts as far away as the skies over the Caribbean.

A look at some of the nations immediately affected shows the gravity of the present problem.

Of the six countries, Mauritania is probably the hardest hit. Government officials estimated the cereal crop was only one third that of a normal year. Officials also state that about half of the country's one million cattle have perished.

In Niger alone, the shortage of foodstuffs is expected to be 300,000 tons in 1974. Eighty percent of Niger is arid desert, even in normal

times, and getting aid to this landlocked nation is no small problem. Niger is about 1,200 kilometers from the Mediterranean and 1,000 kilometers from the South Atlantic. Once food supplies arrive in the country, the distribution problem is severe. Some roads that are shown on maps are in reality only tracks.

Under these difficult conditions, the International Red Cross is operating a refugee camp near Niamey, Niger. Here nearly 10,000 nomads from Niger and neighboring Mali eke out a pitiful existence. The camp manager states that "we just try to keep them alive on 850 calories a day," as the refugees arrive daily.

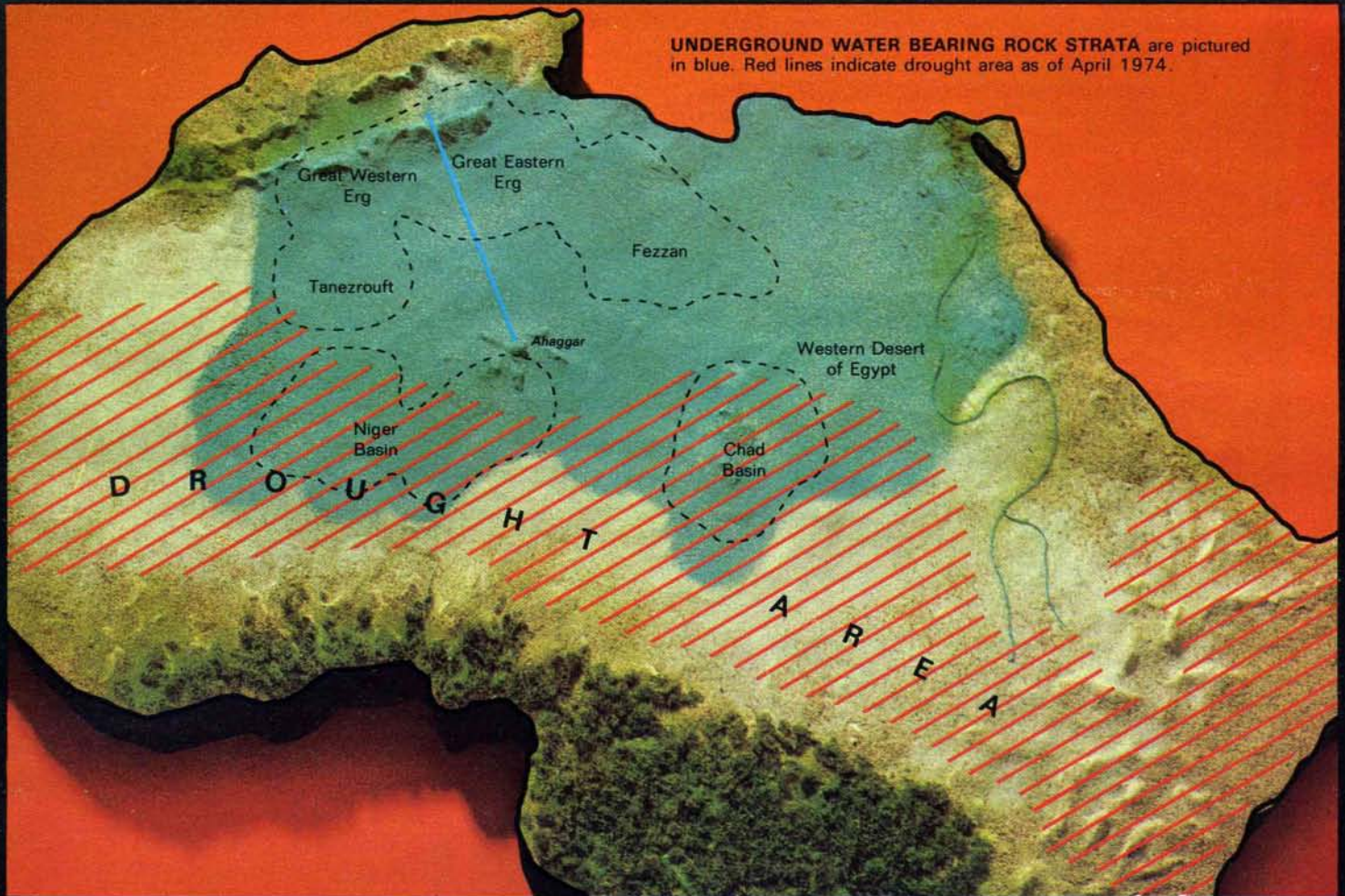
Chad, one of the world's poorest countries with a per capita income of \$70 a year, has problems similar to Niger. Chad is a poor, landlocked nation where the earth is cracking under the relentless drought as its wells continue to dry up. Nomads in Chad have been forced to eat bark and leaves to stay alive.

Two other countries not listed among the six but experiencing increasing problems are Nigeria and Ethiopia. The Nigerian drought, affecting some 4 million people, is classed as serious. The main problem is in the northern portion of the country where rains were insufficient. "The rains stopped two weeks short of a viable crop this year," one Nigerian expert reported early in 1974.

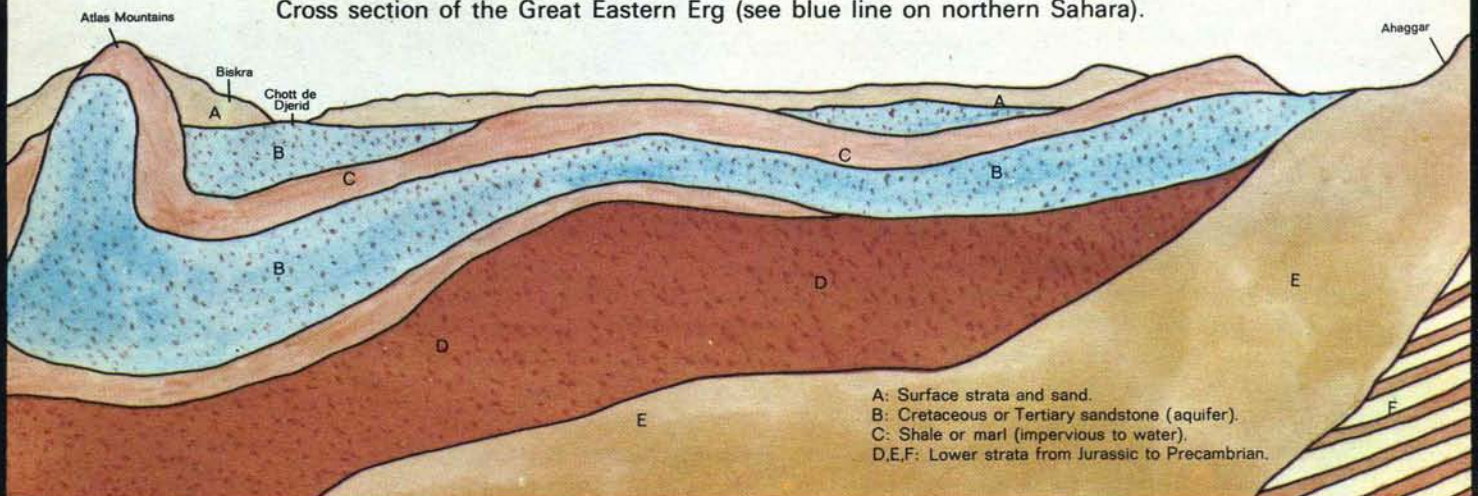
The government of Nigeria has been forced to import food — and this in a land where 70 percent of the population is engaged in agriculture!

The drought has swung all the way across Africa to the northern region of Ethiopia. Famine conditions prevail as a three-year drought continues to plague the nation. Foreign relief agencies estimate that at least 1.7 million people in the original famine area will have to be fed for much of 1974 to prevent renewed starvation. Another distressing factor is that the famine seems certain to take a heavy toll in eastern and southern Ethiopia as

UNDERGROUND WATER BEARING ROCK STRATA are pictured in blue. Red lines indicate drought area as of April 1974.



Cross section of the Great Eastern Erg (see blue line on northern Sahara).



A: Surface strata and sand.
B: Cretaceous or Tertiary sandstone (aquifer).
C: Shale or marl (impervious to water).
D,E,F: Lower strata from Jurassic to Precambrian.

Drought Above Water Below

IT IS A PARADOX that above the sands of the world's largest desert, a hundred million people are experiencing a severe drought; yet below the same sand exists a huge natural reservoir of water, five times that of the world's freshwater lakes. Most of the water is trapped in seven major aquifers, or underground reservoirs, which consist of the sandwiching of a sandstone aquifer between a layer of limestone, marl or shale, which are impervious to water. In some areas there is tremendous pressure from the overlying rock strata. Any well that reaches the sandstone layer becomes artesian, shooting water high into the air.



well. The December harvest failed in these areas, and the livestock that sustain life for the nomadic peoples are dead or dying.

A report by the National Emergency Relief Committee in Addis Ababa says that deforestation, soil erosion and population growth have seriously disturbed the ecological balance in northern Ethiopia.

U.N. Secretary General Kurt Waldheim toured the drought-ravaged nations of West Africa early in 1974. He was shocked and distressed by what he saw on his tour of North Africa. He remarked that "some people and countries could disappear from the face of the map" in West Africa, without long-range help. Waldheim pledged United Nations support for the region and declared, "Priority will be given to this region for it has not seen such a disaster in two centuries. I have never been so shaken by what I have seen here in all my life."

What Can Be Done?

Can the Sahara be reclaimed or has the destructive process gone too

far? Past history shows that the Sahara is at least in part "man-made." Indiscriminate use of North Africa by the Romans shows what can happen to any part of the earth when greed is uppermost in people's minds.

The Romans cut down the trees. Now Algeria, for example, is hoping to replant them. An ambitious plan to plant a "great green wall" to prevent the constant, gradual erosion of fertile land by the sand of the Sahara was announced by Algeria in 1973. It would consist of millions of pine, eucalyptus and other trees in a belt some 940 miles across Algeria from the Moroccan to the Tunisian frontiers. This "wall" would be between three and twelve miles thick.

In addition to stopping soil erosion and encouraging the growth of vegetation, it is hoped that the planting of these trees will affect some change in climatic conditions, such as increasing rainfall and humidity. One agriculture minister said that "perhaps we can extend the humidifying influence of the

green barrage to the south — maybe we can then even make the desert go backwards."

Not too many years ago, a startling discovery was made in the Sahara. Underneath this desert is a huge reservoir which hydrologists estimate to contain five times more water than all the world's freshwater lakes! According to the U. S. Geological Survey, 150,000 cubic miles of water are under an area of the Sahara covering 2.5 million square miles. (Fresh water in the earth's lakes totals about 30,000 cubic miles.)

Usually conservative hydrologists have issued startling statements about the amount of water under the Sahara. It would be, they say, "as much as the flow of the Nile for 200 years" or "enough to irrigate a million acres for 800 years." This is "fossil" water dating from the earth's glacial period when the Sahara received heavy rainfall. Desert oases have long testified to the existence of this resource. But only recently has the magnitude of the subterranean reservoir been known.



ADVERSE TIMES plague both man and beast as drought tightens its grip on the nations bordering the Sahara — and beyond. As the animals perish, experts on Africa feel that many of the nomadic people will lose their will to live. One official feels that unless there is a drastic change, whole nations could disappear.

Africa Tomorrow

The Africa of today will not resemble the Africa of tomorrow. Today, many nations of the Saharan regions suffer unspeakably. Ambitious projects of planting trees and tapping the water under the Sahara have not stopped the relentless march of the Saharan sands.

But the Creator of the peoples of Africa says that the Sahara will flourish again as in times past. The book of Isaiah has many references concerning the restoration of the desert places. Isaiah 35:6-7 paints a picture far different than the tragedy striking North Africa today: "Then shall the lame man leap like a hart, and the tongue of the dumb sing for joy. For waters shall break forth in the wilderness, and streams

in the desert; the burning sand shall become a pool, and the thirsty ground springs of water" (RSV).

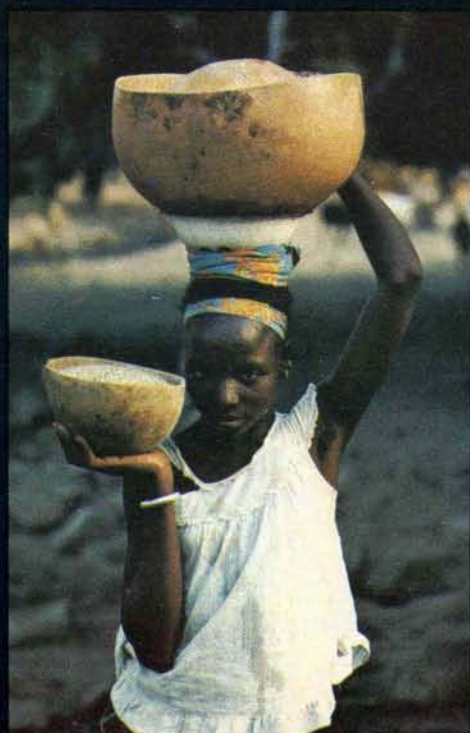
The Romans spoke of magnificent trees that formed huge forests in the Africa of old. They will flourish again as Isaiah 41:19 says, "I will set in the desert the fir tree, and the pine, and the box tree together."

But for the people of the Sahara and sub-Saharan regions to live a balanced life, all of Africa must be welded together under the government of God. The natural resources* that exist in Africa mostly south of the Zambezi will spell prosperity when combined with a restored farm production in Africa's north.

Africa has tremendous resources — human and water — that are still mostly untapped. The potential of this huge continent has only been scratched. The great natural resources promise wealth far beyond the dreams of most of the world's developing nations. Though Africa is plagued now by a desperate shortage of skilled labor, the time is coming when the need for technical personnel, administrators and managers will be solved as effectively as the problems of climate.

The future of the deserts and natural resources of Africa are out of the hands of man. Only the Creator holds the power to solve such overwhelming human and environmental problems. In the Bible the Creator reveals good news concerning the Sahara's and all Africa's future: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isaiah 35:1). This is indeed good news! □

*The astounding fact is that all of the world's 53 most important minerals are found in Africa, though not necessarily in Saharan or sub-Saharan Africa. The continent, mainly south of the Zambezi, has 96 percent of the noncommunist world's diamonds, 42 percent of the cobalt, 60 percent of the gold, 34 percent of the bauxite and 23 percent of the uranium. Africa's iron ore reserves are twice as large as America's, and its coal reserves are estimated at 100 billion tons. Oil is abundant in Libya, Algeria and Nigeria, iron ore in Mauritania. (Data from Department of State Publication No. 8663, *The U.S. Role in African Development*, Current Foreign Policy Series, Sept. 1972.)



A WESTERNER LOOKS AT THE PHILIPPINES

Few foreigners have grown to appreciate this island nation as much as the former Manila office manager of the Plain Truth. Here is his personal message to all our readers worldwide.

by Arthur Docken

THE OPPRESSIVE tropical heat slowly diminishes when the sun plunges below the horizon of the South China Sea in a blaze of golden splendor. The scene has made the sunsets of Manila famous. A myriad of lights from giant neon signs to the flickering candles of roadside vendors bring the city to life again. And the Filipinos take to the streets and parks to enjoy the refreshing cool of evening. Laughter and happy, friendly chatter fill the air. Children play with excited squeals of delight. Television sounds float out of open windows, jeepneys honk and vendors hawk their wares. Sound, light, odors — all blend to paint an impressionistic picture of city life.

Beyond the confinement of the cities, life is less hurried. Surroundings are quieter. Here and there is a grove of mango or bamboo; grass and reed houses stand on bamboo stilts surrounded by rice paddies. People also gather in these small communities, but the conversations are more subdued. Barrio life is less hectic, and an overpowering tranquility forces the barrio folk to respect the peace and quiet.

As the night deepens, a beautiful silence prevails, occasionally punctuated by the hushed cry of a child

in its sleep. The far-away bark of a dog and the muffled thunder of distant surf pounding on the sand-rimmed shore can be heard.

The evening air becomes heavy with the scent of tropical flowers, and the brilliant full moon bathes the scene with a mystical, liquid-like glow. On nights like this, the average Filipino is at peace with the world.

Anyone who has ever experienced these phenomena will never forget, and many Westerners envy the Filipinos and their slower paced way of life.

But most news stories emanating from the Philippines emphasize rebellion, religious war, martial rule, a high crime rate, disastrous weather, a sagging economy and crop failures. Such accounts can be misleading and miss the true perspective of life in this lovely country and the feeling and character of most of its private citizens. How a country survives the trials imposed upon it by nature and man depends upon the character of its people. And these "little people" have survived. This is probably true of what you read concerning most underdeveloped nations of the world. These nations remain distinct peoples, proud of their heritage and culture even after centuries of economic and military invasion. After every sweeping famine, plague, disastrous flood or typhoon, they pick up the pieces and somehow go on living, stoically perhaps, without many luxuries, but with a strength and determination that is missing from many Western peoples today.

The vast majority of Filipinos are of Malay stock, with the typical yellow-brown coloring. There are dozens of different tribes — some tall, others short, dark skinned and light skinned, curly haired and straight haired. In addition, there are Negritos, similar in size and characteristics to the African pygmy, who live in the mountainous north. There are also the Igorots — some startlingly like the American Indian. Filipinos speak several languages and at least

eighty different dialects. But the government is encouraging a common Filipino tongue to unify the people. They have their differences of opinion and interests. Sometimes the differences flare up into open warfare, but they are Filipinos first as they face trial and tragedy together.

Nor does this imply that real troubles do not exist. The problems they face are staggering in proportion to their ability to solve them. Unfortunately, while many of the problems are caused by the forces of modern technology and international economics, these people have limited means of combating the problems.

Westerners have given a Western way of life to the small nations without giving them the depth of education, skill and background they need to cope with such a way of life. The wealth of technological knowledge accumulated over centuries by Western nations is sadly lacking in peoples who were peasants and/or nomads a few generations ago. But technological know-how and financial wealth are necessary to sustain an economy during periods of readjustment. These things the Filipinos lack.

The Spanish dominated the Filipino people for three hundred fifty years and trained only a select few to master Western methods of science and technology. Near the turn of the century, the United States gained possession of the islands. Shiploads of American teachers and missionaries poured into the islands. American schools, businesses and government structures were introduced, and by the middle 1930s, many felt that the Filipinos were ready for self-rule. However, it wasn't until after World War II that they gained their independence for the first time in four hundred years. Devastated by war and the trauma of independence, the Filipinos began to rebuild their nation. Now, nearly thirty years later, they have made some progress but still do not enjoy economic stability.

Because they were a poor people,

foreign capital was needed to create industry necessary to strengthen their economy. Soon it was obvious that foreign investors were in fact the new conquerors of the nation. Their wealth and economic power dominated not only the economy but also the government itself. Much has been written about the graft and corruption within the government of the Philippines, ignoring the fact that the corrupted too often followed the example and lead of powerfully wealthy foreigners. Most small, underdeveloped countries are taken advantage of to some extent by stronger external powers. The need for foreign exchange forces underdeveloped countries to sell their wealth in the form of minerals and natural resources at deflated prices. Even when governments such as the United States sincerely want to assist smaller nations, their very presence so dominates the economy that the pride, spirit and moral fiber of the people are usually eroded. Small nations generally must possess great strategic wealth (such as today's Arab states) before they can manage to exert pressure at all on the economic giants.

Revolutionary groups have taken advantage of military weaknesses to infiltrate outlying Filipino communities with subversive armies dedicated to the overthrow of the existing government. During the late 1960s, uprisings by students and dissident groups within the cities became rampant and the situation precarious. President Marcos had little choice other than to impose martial law. Almost immediately, the riots stopped and the high rate of crime began to drop. Reforms were introduced. Many Western observers found it difficult to believe that a large segment of the population, pleased with the immediate results of martial law, backed the president's actions. But it was — and still is — true.

Naturally, President Marcos faces an almost endless list of pressing issues that must be solved: the need to feed his ever increasing popu-

lation, the need to provide job opportunities to more and more workers every year, the need to do business with, but not be dominated by, foreign countries. There are still subversive groups throughout the country. Some strict controls have been lifted — others remain. Manila has been given a face lift, and tourism is solicited worldwide. The cost of living, while among the most favorable in Asia, continues to increase, and the average citizen is often hard put to make ends meet. The Philippines needs time, patience and economic assistance. It has the time and patience, but capital investment must come from abroad.

The Filipinos are not a backward people. They have achieved one of the highest literacy rates among developing nations. But this also poses a problem — that of providing meaningful jobs for the educated. Thousands of Filipino elite — teachers, doctors, nurses, scientists, engineers, tradesmen — have deserted their native land to find jobs in the better paying areas of the world. The Philippines needs these talented potential leaders desperately, but the opportunities for meaningful jobs and a reasonable income are so limited that it is difficult to coax them to return.

Those who remain continue on in spite of the setbacks. They love their country and want to see it prosper. They want something better for their children.

Thirty-two years ago, Japanese forces conquered Bataan and broke the organized defense of the Philippines. But Filipino resistance continued with guerrilla tactics and did not end until the last enemy forces were driven from their shores.

Ferdinand Marcos was one of the resistance fighters who remembers those days. He also remembers that Filipinos relied on a foreign power to defend them in December 1941 — to no avail. Last month, at ceremonies observing that ignominious surrender, President Marcos called upon his people to "never depend

again upon an ally, no matter how strong." Still the Philippine nation — in fact most small, developing nations — needs help from some outside source if it hopes to achieve independence of action in the foreseeable future. President Marcos is doing what he can to bring about those goals.

In some ways, the Philippines is symbolic of Asia. Government leaders strive against seemingly insurmountable problems. For their efforts they are hated by some, envied by some, loved by some.

The way of life of the people has changed little over the years. They grow their rice, fish their waters and live their lives each day as it comes. When tragedy strikes, there is little the government can do to assuage the emotional pain. People, with characteristic drive and tenacity, replant the flooded fields, rebuild their homes and learn to savor life's joys as they can. They rear families with love and patience. Children honor and respect their parents. Though simple and lacking Western luxury, life is usually uncomplicated. It is a hard life, but for a people used to hardship, they don't worry about it. Things will be better someday when a new kind of world leader will provide solutions to man's many problems. In the meantime, people enjoy what they can today and hope for a better tomorrow. Fortunately that better tomorrow is coming — perhaps sooner than many realize. □

Readers will be happy to learn that Herbert W. Armstrong, editor in chief of the *Plain Truth*, will again be visiting the Philippines in May. As the result of many personal visits to East Asia and especially to the Philippines, Mr. Armstrong has developed a deep love and respect for all Asians. On this visit, he inaugurates a series of personal appearances in various countries. He will be speaking in Manila May 17, 18, 19 on the subject "The Missing Dimension in Modern Living." An account of his public meetings will appear in the August *Plain Truth*.



(Continued from page 1)

All merchandise comes out of the ground. Quality products are simply those resulting from more careful and conscientious selection of better materials, which are made into an object by more thoughtful, better-designed and more painstaking craftsmanship. Inferior merchandise comes from indifferent selection of materials and less conscientious and careful workmanship. God's way is the quality way!

Is good quality "extravagance"? Many people do not realize the true meaning of the word "extravagance." Webster's definition: "A spending of more than is reasonable or necessary; excessive expenditure; wastefulness." God's quality, then, is NOT extravagance unless it is excessive.

But what if you can't afford the best quality? Then purchase only what you are able — always live within your means — and be satisfied with such as you have. But, be industrious, doing what you do the best you can and if you really live God's way, in due time he will prosper you so that you can afford better.

Yet, never set your heart on physical things. In the quotation from Jesus mentioned above (Mark 10:23-24), it was not the possession of wealth that Jesus said would keep a man out of the kingdom of God — but the TRUSTING in those riches. David warned us that, when God prospers us, we should be careful not to set our hearts on the prosperity.

Through John, Jesus says: "Beloved, I wish above all things that you mayest prosper and be in health" (III John 2). Look at the prosperity of the patriarch Joseph: "And the Lord was with Joseph, and he was a PROSPEROUS man. . . the Lord made all that he did to pros-

per . . ." (Genesis 39:2-3). Job was the wealthiest man in the East. After he learned his lesson, God gave him double his original wealth. The greatest national prosperity was promised by God to the descendants of Abraham if they would diligently follow his way.

Prosperity is not a sin. It is a BLESSING. God is the giver of abundance and prosperity. But carnal man usually sets his heart on the wealth, instead of God. He makes it an idol in which he trusts. That is the sin.

It is God's will that we prosper, be obedient to him, with our hearts set on him, relying solely on him. Then when we prosper — when God gives abundance of good things — of good quality — he wants us to be appreciative, grateful, give him thanks, enjoy what he has blessed us with, all the while trusting and worshipping him and realizing we shall have the material things in but a short time.

One businessman whom God had blessed with a very nice home well furnished with good quality things put it this way: "My attitude toward it is like it was when I was assigned to a very fine hotel room for overnight. I said: 'I will enjoy it these few fleeting moments, give God thanks, be appreciative, try to use it as facilities for serving God, obtaining a good night's rest, and then leave it and go on my way in the morning, never looking back with any regrets at leaving it.' That's my attitude toward my very nice home. If I had to leave it forever tomorrow morning, there would be no regrets — just thanksgiving that God let me enjoy it for the little time I had it. This life doesn't last long — and we soon leave everything in it. I'm merely a transient sojourner here, looking forward to something more real and permanent in God's kingdom."

But what about one who never had this understanding — and now, at middle age or older, realizes what has been lost? It may be no fault of the person at all. But everyone

should do all he can, from the time he awakens to this truth. Forget the past. Begin where you are, and start living God's way!

What about good manners, clothing and proper attire?

There is much sophisticated "culture" in this world that is pure snobishness and vanity. But TRUE culture is based on God's great law: "Thou shalt love thy neighbor as thyself." That part of culture and good manners which expresses concern for one's neighbor in politeness, graciousness, pleasantness, smiles and service is true culture.

About dress? Yes, one should dress according to the occasion, and also within reason according to his pocketbook. On Ambassador College campuses, during work hours, students dress in the proper work clothes for the job. During classes, they do not "dress up," but men often come in shirt sleeves and open collar — yet clean, neat and orderly. For an evening function, they dress up in whatever is their best — and if they cannot afford better than they have, that's quite all right.

But for a wedding or graduation exercises, they should dress properly — in the best they have. Is that being "stuck up"? Never! Jesus gave a parable picturing the wedding between himself and his church. The king in this parable is God, and his son is Jesus Christ. Notice:

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness" (Matthew 22:11-13).

The Bible teaches the principle of proper attire according to the occasion. Bodily apparel is also used in the Bible to symbolize character. There is a kind of pride that is NOT vanity, but rather concern for others and respect toward God. That kind of pride we should have. □

advance news

in the wake of today's **WORLD EVENTS**

• **Britain — "Unjoining Europe"?**

"My Government," announced Queen Elizabeth in a speech written for her in early March by Britain's new Labour Party Cabinet, "will seek a fundamental renegotiation of the terms of entry to the European Economic Community. After these negotiations have been completed, the results will be put to the British people."

Ever since Britain formally "joined Europe" or became a member of the nine-nation Community in January 1973, Labour Party leader Harold Wilson has repeatedly emphasized his party's desire to improve Britain's lot in the Community or to get out altogether. The British have never been overly enchanted with the Common Market and have become even more disillusioned in the wake of sharply rising prices in the months following entry into the trade bloc.

Renegotiation would seek, among other changes, major revisions in the EEC's Common Agricultural Policy and reductions in British contributions to the Community budget.

Though Harold Wilson now holds the office of prime minister, to expect an imminent British pullout is clearly premature. Lacking a majority in the House of Commons, the Labour Party — itself somewhat split on the issue — is in no position to formally put the question to Parliament at the present time.

Any final action on EEC membership will probably have to wait until after the next election and then only if the Labour Party achieves a comfortable majority.

• **Naval Rivalry in Indian Ocean?**

Controversy is growing over plans by the United States to transform its small communications facility on the Indian Ocean island of Diego Garcia into the Navy's first permanent military base in the region. Plans call for a \$30 million expansion of the island facility into a full-scale naval and air support station with an enlarged harbor and extended runway — pos-

sibly to accommodate nuclear submarines and bombers.

Many observers feel it could mark the beginning of a chain reaction of superpower rivalry and military competition in an area which has previously been considered a "zone of peace."

The British-owned island, 1,000 miles south of India, sits astride the great sea lanes through which most of the world's imported oil passes daily. Tankers carrying some 70% of Europe's oil and some 90% of Japan's oil travel routes within easy policing range from Diego Garcia. Some 12% of all U. S. oil needs

Photo Courtesy U.S. Navy



are supplied through these shipping lanes as well.

The Soviet Union has accused the United States' interest in the Indian Ocean as "gunboat diplomacy" in an "era of détente," though presently there are about 30 Soviet warships cruising the Indian Ocean, compared to the United States' eight. Some experts expect the Soviet Indian Ocean fleet to increase to 50 in coming months. And Soviet ships have port servicing facilities in India, Iraq, Aden, Somalia, and other countries facing the Indian Ocean.

United States expansion plans also reflect concern that the expected reopening of the Suez Canal will allow Soviet warships now confined to the Mediterranean to move easily from their Black Sea bases into the Indian Ocean.

The United States asserts that it is attempting to demonstrate that it will not allow the Soviet Union to use a period of eased tensions in the world to acquire a position of military superiority.

— Edited by Gene H. Hogberg

A mad scramble for minerals is in the offing. The resulting competition could produce chaos in world politics.

THE VORACIOUS demand for increasingly scarce supplies of raw materials by the major free-world industrial powers — in North America, Western Europe, Australia and Japan — has intensified worldwide competition for them.

Nations have gone to war over mineral deposits. The same metals that fuel national economies have fueled national conflicts.

And now, a new and potentially grave element in the global mineral hunt has been added — resource control.

A first-rate lesson in resource control has already been taught by the world's oil producing states. Their example has not been lost on nations which find themselves with rich deposits of other much-sought mineral wealth.

One American news source put it bluntly: "The ability of the oil-producing states to swiftly treble their prices — and the inability of the consuming states to counter them — has had an electric effect on countries that produce other key materials. They would like to emulate the Arabs' success."

The Third World's Wealth

That vast area called the "Third World" — Latin America, Africa and much of Asia — has almost exclusive control of known reserves¹ of minerals such as tin and antimony. In addition, Third World states control much of the world's reserves of chromium, platinum, manganese and nickel.

¹Known reserves are that supply of a mineral that can be easily mined at current prices. It does not include inferior, low-grade ore which would take astronomical price increases to justify mining.

Over one third of the world's copper exports come from four Third World nations — Peru, Zaïre, Zambia and Chile. The tin mines of Bolivia and Southeast Asia supply over two thirds of the world's exports of that critical commodity. One nation in Africa — Guinea — plus three in the Caribbean/northern South American rim area — Jamaica, Guyana and Surinam — account for much of the world's exports of bauxite — the ore from which aluminum is refined. (Most of the rest comes from Canada and Australia.)

Third World nations have served clear notice that they intend to use their mineral wealth for national purposes. When the "non-aligned nations" met at a conference in Algeria about a year ago, they called for "measures to fight against the threat to permanent sovereignty over their natural resources."

Their attitudes can be better understood from a historical context. Whether under the mercantilism of the 18th century or the colonialism of the 19th century, the Western Christian nations have treated the nations of Latin America, Africa and Asia as economic appendages, existing for the West's benefit. While Western missionaries were propagating traditional forms of Christianity in the Third World, the West received tangible goods in return. Because Third World nations served basically as storehouses of raw materials, their economic growth and material development tended to lag. Consequently, the Western Christian world became open to the charge of exploitation.

With emerging national consciousness and expectations, the countries of Latin America, Asia and Africa are gradually realizing that their resource power gives them new political strength. Through raw materials, these nations are obtaining the power to end the West's historical domination over them.

Such a situation is described in the Bible. The book of Joel pictures a condition of war and agitation in

what the Bible calls the "Gentile" world (of which the Third World is certainly the largest part) at the "end time": "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: *let the weak say, I am strong*" (Joel 3:9-10).

The day has come when centuries-old economic arrangements heavily favoring the West are coming to a sudden end, and nations once militarily weak are able to buy weaponry with monies received from the sale of their national resources to the industrial powers.

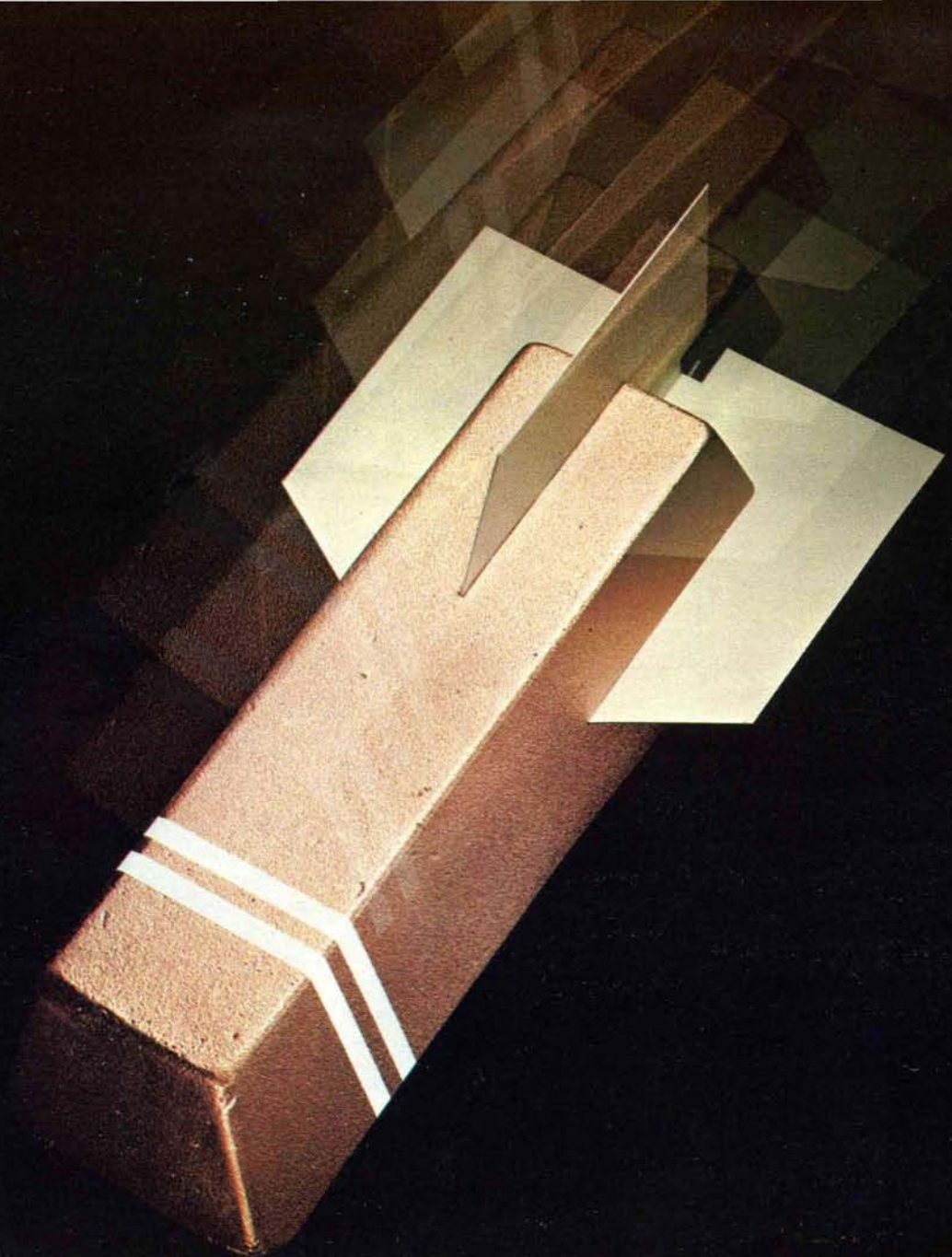
The "Poor" Rich World

Most of the easily mined, high-grade mineral deposits have already been gleaned in Western industrialized nations. No industrial nation, with the possible exception of the Soviet Union, is totally self-sufficient in natural resources.

Even Canada, with all its resources, lacks chrome. And while Canada and Australia both have large amounts of petroleum, nickel, iron ore and zinc, they can hardly be counted on to supply the whole industrialized world in times of crisis.

The gripping inflation that has afflicted Europe for the last several years now is due in large part to the rapid increase in raw material prices. Twenty-two years ago, for example, France met its energy requirements by using 70 percent coal and 23 percent oil. Today those figures have reversed themselves. That means France finds itself much more dependent on foreign energy sources — in part because its good coal is depleted. Known reserves in its Northern Basin region may only last another twelve years. Reserves in Alsace-Lorraine, the major coal producing region of France, may only last until the end of the century.

Even the United States, once a vast storehouse of mineral wealth,



**RESOURCE
WAR
AHEAD?**

has come to rely heavily on relatively — until now — inexpensive resources located primarily in the developing countries. Because of this growing dependence on outside mineral sources, Interior Secretary Rogers Morton warns that the United States is vulnerable to a crisis similar to the one the nation suffered when the Arab states cut off its oil. In fact, the whole Western world is dependent on other countries for over two dozen important minerals, such as chromium, bauxite, iron ore, tin and zinc.

The abundance of resources had been a key reason for the sudden rise to industrial might of the United States. Inexpensive and plentiful resources were a cushion which allowed American firms to indulge in any number of wasteful management practices and get away with it.

Now all this has changed in dramatic fashion, and Americans are finding themselves in the same boat as Japan and Western Europe. The United States has less than three years of known reserves of bauxite. Two thirds of its aluminum comes from Jamaica and Surinam. America has almost no chromium, which is necessary for the manufacture of steels. It even imports one third of its iron ore. The United States has enough iron ore to meet its needs, but since much of it is *low-grade* ore, it would take a great increase in cost to make it profitable to use.

Japan: the "Island Machine" Breaks Down

Nowhere can the effects of the resource crisis be more graphically demonstrated than in Japan. This island nation buys iron ore from Australia, coal from the United States, oil from the Persian Gulf states and copper from Africa. Then, it churns out manufactured items of remarkable diversity and sells them around the world in order to pay for its voluminous imports.

Because of her desperate mineral poverty, the Japanese have had to scramble all over the world, buying

up resources wherever available. They have already secured copper holdings in Zambia and negotiated for iron ore in Brazil.

Many Japanese companies are so burdened by debt that they have to expand constantly just to keep the bills paid. If a near total resource embargo should ever hit Japan, there is no way it could avoid economic collapse. Arab oil restrictions and startling price hikes have amply shown Japan's painful dependence on foreign sources, energy and raw materials. With a hyperinflation of 15 percent annually, the Japanese can ill afford a shortage-induced depression.

The "Copper Weapon"

Two crucial fulcrums of economic power are developing. One is Africa. The other is Latin America. Latin America is now a recognized storehouse for the raw materials urgently needed to run an industrial economy. President Juan Perón of Argentina has said that Latin America holds the future of the world in its hands because of its wealth of raw materials.

Should the world's copper exporters form their own cartel, they will not only be able to increase prices but also to exact political concessions. The big powers may find they have to increase foreign aid, extend liberal credit, and even change their foreign policies in order to retain the inflow of needed metals.

Venezuelan President Carlos Perez has already begun consultations with Latin American countries on getting together to bargain for better prices for their iron, copper and tin. With a unified front, Latin America's new-found economic power may be able to raise the price of tin, bauxite or iron as petroleum producers have raised the price of oil.

Former U. S. Secretary of Agriculture Orville Freeman has asked: "How many more price rises for imported raw material can the economies of the industrial world absorb

without collapsing? What about inflations at a rate of 15 percent or more in most industrial countries? How long can it be tolerated?"

Divide and Conquer

The Middle East oil producers have already shown that the developed nations can be divided by the skillful use of selective embargoes and pricing policies. It is conceivable that Latin American nations could charge higher prices to the United States than to Europe in an effort to exact more foreign aid or a change in U. S. policies toward certain Latin nations.

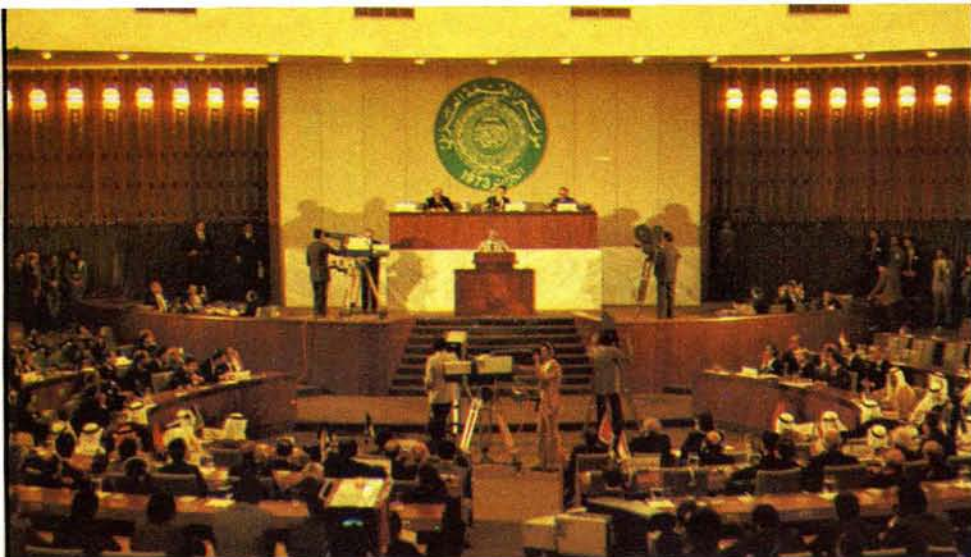
Some might point out that these countries are not money-rich like several of the Arab oil states and are therefore compelled to keep selling their resources to stay afloat. But suppose they find a "financier" who could tide them over with foreign currencies (gold if need be) or buy their resources. In an effort to weaken the capitalistic Western world, the Soviet Union could be such a financier.

Such a development would wreak havoc with the economies of Western Europe, Japan and the United States. Their industries would suddenly find themselves in crunching profit binds. Their populations would have to suffer material shortages and at the same time pay for greatly increased foreign aid programs in their taxes.

Europe Stands Exposed

Europe is just beginning to see the results of the end of colonialism after World War II. That impact has been softened up to now because of private companies operating within the Third World. But with these organizations facing nationalizations on an unprecedented scale, the economies of Western Europe stand exposed. Europe's former colonies are determined to make their economic muscle felt in terms of higher prices, if not outright restrictions.

How long the developed countries of Europe can tolerate such a state of affairs is unknown. Politically



THE CONFERENCE
of Non-Aligned Nations
held in Algiers in
September 1973
(above) highlighted the
Third World desire for
resource control. This
trend gained momentum
at the recent U.N.
conference on raw
materials where
Algeria's president
urged poorer nations to
nationalize their
natural resources and
fix prices for them.
The Colquiri tin mine in
Bolivia (right) is one
of many in the
Third World.

Top, Henri Bureau — Sygma;
bottom, Loren McIntyre —
Woodfin Camp & Associates



and militarily, weak nations have never been able to exert dominance over strong countries for very long. While the developed world in general continues to support the ideals of liberal anti-colonialism, an embargo of vital resources could change the situation.

At such a point, more than one big Western economic power might be tempted to use "gunboat diplomacy" to secure vital supplies.

A Struggle Between the Industrialized Powers, Too

Resource shortages raise the possibility of trade-war-type embargoes among the Western nations themselves. The United States has just enough domestic copper, iron ore, steel scrap and plastics to be tempted to shut off exports of these

materials or the goods made out of them — if it should ever reach a tight economic bind. Since a good portion of cattle feed consumed in Western Europe is made from American soybeans (and America has already demonstrated a willingness to cut off those soybeans), European nations would, as a consequence, be forced to diplomatically isolate the United States from Third World countries in Africa and Latin America. For example, they might offer these nations much better prices for their resources, more foreign aid and political support in the U.N.

American commentators have noted that the political loss of Latin America may someday doom the U. S. to "industrial starvation." Much of America's raw material

needs are supplied from south of its borders. In a world hard pressed for raw materials, other industrial powers are buying more from this region.

"In the Long Run . . ."

Natural resource wealth has always been associated with national power. The Middle East, Greece, Spain, France, Britain, Belgium, Germany, Sweden and the United States all were once the world's biggest producer of at least one major metal — only to face exhaustion or depletion of it. Germany has been Europe's leading producer of lead, zinc and silver; Belgium of zinc; and Britain of lead, copper, tin and iron.

The resource crisis will probably cause a transfer of political power from rich industrial nations to the poorer underdeveloped world. Whether this transfer can be accomplished peacefully is doubtful.

A U. S. government agency has already lent credence to the idea that the resource shortage is one of the world's gravest problems. The U. S. Geological Survey warns "not merely affluence, but world civilizations" are in danger because of the drain of world resources.

Today nations act in their own self-interests. International cooperation and the idea of resource-sharing, even though given lip-service, are forgotten concepts.

The general peace in the world since World War II has been fed by prosperity. When nations grow economically, they are less inclined to covet their neighbor's wealth. But let a scarcity of resources threaten that prosperity and countries will adopt radical, even warlike measures. With the end of a mineral joyride in sight, human greed, which may be muted in good times, threatens to surface at the international level.

In a world of nuclear weapons, anything which gives nations cause for war is cause for alarm. And it is a warning signal that the biblical "end times" are upon us. □

what you can do...

timely tips and helpful suggestions for you and your family

• A Word of Caution

Treat stored gasoline as if it were dynamite. A one-gallon can of gasoline has the explosive potential of approximately 14 sticks of dynamite, according to an article which appeared in the *Journal of the American Medical Association*, January 7, 1974. Gas-



Courtesy of Accident Survey U.S.C.

TRAGIC result of carrying extra gas container in auto.

line should only be stored in a heavy metal container with a tightly closed lid. The storage location should be amply ventilated and away from all sources of ignition, as well as out of the reach of children.

• Are You Sure It's the Flu?

What some may mistake as the flu may actually be a common type of food poisoning — salmonellosis.

More specifically, salmonellosis is an intestinal tract infection caused by salmonella bacteria. It strikes within 12 to 48 hours after eating salmonella-contaminated food. Flu-like symptoms — fever, headache, nausea, abdominal cramps, vomiting and diarrhea — persist anywhere from a few hours to several days, leaving victims washed out and weak.

Though salmonellosis rarely causes serious health consequences, it can be fatal to infants and elderly persons whose resistances are low. Where the possibility of contamination exists, it's wise to take every precaution necessary to avoid salmonella food poisoning.

The United States Department of Agriculture gives some sound advice, applicable wherever you may live:

- Always remember that foods infected with salmonella may not have a detectable odor or off-flavor.

- When it comes to food preparation, keep in mind that the two strongest weapons against salmonellosis are heat and cleanliness: heat, because

temperatures of 155° F. destroy salmonella bacteria in food, and cleanliness, because the spread and growth of salmonella bacteria is stopped by clean hands, clean counters and clean utensils.

- It's true that cooking kills salmonella bacteria, but still, don't use the same platters and utensils before and after cooking. This can result in recontaminating the food with salmonella. Also, always thoroughly wash your hands, kitchen counter tops, utensils, dishes and cutting boards with soap and hot water after contact with raw meat, poultry

and other raw foods to prevent spreading any salmonella bacteria that may be present. Never use an unwashed cutting board for food that will not be cooked before serving.

- Do not put defrosting meat on top of or in contact with other food.

- Do not allow meat, poultry and other foods to stand at room temperatures for longer than two hours after cooking. Bacteria thrive at temperatures between 45° and 115° F.; as a rule of thumb, it's best to keep foods below 40° or above 140° F.

- Be animal conscious. Insects, rodents, and pets — particularly turtles, birds, dogs and cats — can be carriers of salmonella. Humans can get salmonellosis through eating contaminated food as well as through contact with an animal.

- Do not allow pet feeding dishes, toys or bedding in the kitchen or near items in contact with the family's food. Always wash your hands after handling pets and before preparing foods. Teach your children to do the same. In fact, insist on it.

— Patrick A. Parnell

EVOLUTION

God's Method of Creating



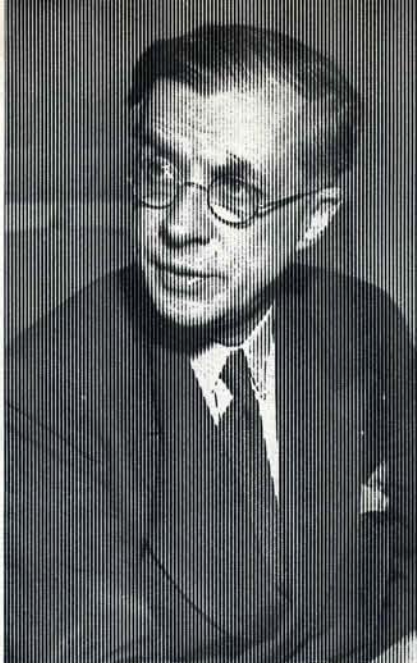
by Robert E. Gentet

Suppose you were asked to take a sampling of the adult population in the Western world today. Your assignment is to ask your interviewees: "Do you believe in God as the First Cause?" You would probably find that over ninety percent profess a belief in God as First Cause.

But there is a second question you are assigned. You ask the same group for their opinion on the theory of evolution: "Do you believe life on earth evolved?" You are likely to find that an equally

"The supernatural is being swept out of the universe God can no longer be considered as the controller of the universe in any but a Pickwickian sense Operationally God is beginning to resemble not a ruler, but the last fading smile of a cosmic Cheshire cat."

Religion Without Revelation



Culver Pictures

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

Romans 1:20

HUXLEY | ROMANS

high proportion of interviewees believe in evolution.

Somehow belief in God as the First Cause and evolution as his mechanism for creation have been welded together.

But is evolution God's method of creating? Is God a necessary First Cause?

Is it scientific to believe in a God who made only the first life and then left the rest to self-governing evolutionary processes?

A Satisfying Combination?

The concept of theistic evolution — the idea that God created life *through* the process of organic evolution — is generally hailed as a great problem-solver by representatives of both the churches and the scientific community. Undoubtedly this is why most accept it. With God at the helm, religion can remain honorably in the picture. But with evolution as the process, science can be left alone to provide the specific mechanisms.

As Prof. Theodosius Dobzhansky, world-known geneticist and outspoken evolutionist, said recently: "It is wrong to hold creation and evolu-

tion as mutually exclusive alternatives. I am a creationist *and* evolutionist. Evolution is God's or Nature's method of Creation" (1972, San Francisco Symposium, Biology Teachers of America).

So both within and without the scientific community, the idea that God used evolution seems to be a common solution to otherwise conflicting beliefs. Blending God and evolution has come to be basically accepted by almost all large Christian denominations today. As James H. Jaucy, in his book, *Science Returns to God* (1961), has said:

There are a great number of biologists who at least tentatively believe in evolution, but who nevertheless are active members of Christian churches and find no problem at all. The general attitude is that even if evolution were to prove true, instead of making God unnecessary, it would merely show that this was the method God used (p. 20).

The idea of theistic evolution as a way to reconcile science and scripture is not new. Many perhaps do not realize that Charles Darwin believed in both a Creator and the evolutionary concept.

In Darwin's history-making work, *On the Origin of Species*, he concludes:

There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being evolved (Sixth Edition, 1872).

Thus from Charles Darwin in 1872 to eminent scientists a century later, the call is for uniting the concepts of God as originator of life and the theory of evolution as the method whereby he created all life.

What Does God Have to Say?

But surely the most important question is: "What does God have to say about *how* he created life?"

The very first chapter of the Bible seems to go out of its way to emphasize the basic truth that plants and animals were created to reproduce only "after their kind." This phrase definitely sets a limit on the capacity of an animal or a plant to change. It

"There is a grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being evolved."

On the Origin of Species



Historical Pictures Service

DARWIN | GENESIS

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven."

"And God said, Let the earth bring forth the living creature after his kind And God made the beast of the earth after his kind"

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life."

Genesis 1:20, 24, 25; 2:7

is unsaid here exactly how much a Genesis "kind" of plant or animal can vary in relationship to the biological classification scheme of species, genera, etc. The scriptures nowhere, for example, limit all life forms to variation within the species level. *Species* is not necessarily equivalent to the biblical kind.* The fact that some species have varied does not nullify the repeated Genesis statement of "after their kind," or "after its kind."

A misunderstanding of this point has caused endless confusion in correlating a correct understanding of the Bible with the demonstrable, observational findings of science. Observational science has shown the amazing variability of life forms. But such variation has never crossed the biblical kind threshold.

And yet it is basic to fundamental evolutionary theory that it can do so. The geologist Carl O. Dunbar commented on this fact:

It is known, for example, that all modern breeds of dog can be traced back to a single species of wild dog, that all our domestic

horses have come from one or two species of wild pony, and that the many breeds of cattle have sprung from one, or at most a few, wild ancestors. If it has been possible, within a few thousand years, to change a wild dog into forms as diverse as the whippet, the bulldog, and the poodle, and if, by careful selection and breeding, it has been possible to transform the scrawny wild pony of central Asia into the sleek Arabian race horse, the toylike Shetland pony, and the ponderous Percheron, then we can only wonder if in similar fashion each kind of wild life has developed from some other, by gradual change and specialization. This line of thought led to the doctrine of Organic Evolution, which is the belief that from some geologically remote, primitive form of life all the diverse kinds of animals and plants have developed, each evolving from some previous form by gradual and orderly change. According to this conception, all creatures are genetically related, like the members of a great human family, and the degree of relationship of different groups of animals and plants may be represented by the branches of a family tree (pp. 69-70, Second Edition of *Historical Geology*, 1960).

When Dunbar's line of thought

takes him beyond *observed* changes in life forms, then he is going beyond both science and scripture and is entering the realm of unproved speculation.

No provable living chain of life forms exists from amoeba to man, as the theory of evolution postulates. Such a proposed chain of life forms is an assumption or a philosophical conclusion, but neither a scientific nor a biblical fact. Instead of one gigantic tree of life which is interrelated, one more properly observes all contemporary life to consist of a whole forest of independent kinds which can greatly vary within their kind, but no further. The vital links between the kinds are missing — both in the living world around us and in the fossil record beneath our feet.

The December 1966 issue of *Scientific American* carefully notes:

Living things are enormously diverse in form, but form is remarkably constant within any given line of descent; pigs remain pigs and oak trees remain oak trees generation after generation (p. 32).

This is a principle basic to life itself. The world around us teaches

*Genesis 1 uses the term *kind* ten different times. See verses 11, 12, 21, 24, and 25.

that life varies only a certain amount within each life kind. Much of the present controversy between the Bible and the theory of evolution could have been avoided if reality had been faced by both sides.

Avoiding Two Extremes

A too strict definition of a Genesis kind (a Genesis kind was often falsely limited to a *species* by many theologians in the 19th century) led to the intellectual rejection of whole sections of the Bible by many scientists. The problem was not in the Bible, but in a wrong interpretation of the word "kind" by some theologians.

In like manner, growing numbers of scientists, instead of merely reporting the *limited* changes they could observe in the world around them, began to *insist* philosophically that all life ultimately must have come from a common ancestor!

If all the present world of plants and animals could be viewed at one time, one would not see a host of utterly unrelated species as theologians commonly proposed, nor would one see an unbroken series of intergrades between all the various types of life.

Instead, a multitude of separate, unrelated kinds, often composed of various species, would be seen. One literally does not find a fish that is in the process of evolving into an amphibian, or a reptile into a bird, or a primate into a man. Such changes are only suspected by the evolutionary community.

It is for this precise reason that scientists themselves acknowledge that the living world affords only circumstantial evidence for the theory of evolution. This is why the fossil record of the earth's crust is asked to bear the burden of proof.

Fossil Record Proof of Evolution?

What does one find in the pages of the earth's stratigraphic record? Will an unbroken sequence of life be clearly demonstrated in the hardened layers beneath our feet?

If the theory of evolution is true, then the rocks should have preserved a sufficient record of life's advances throughout geologic time. The fossil record should give us a satisfying continuous record of life evolving from the one-celled forms to man himself.

Charles Darwin, over 100 years ago, squarely faced the enigma presented by the fossil record. He wrote:

From these several considerations, it cannot be doubted that the geological record, viewed as a whole, is extremely imperfect; but if we confine our attention to any one formation, it becomes much more difficult to understand why we do not therein find closely graduated varieties between the allied species which lived at its commencement and at its close (chapter 10 of *On the Origin of Species*, 1872 edition).

It was thought that further investigation of the strata would solve the problem. In the century since Darwin's above statement, we find that paleontology still cannot find the needed transitional links. Let the paleontologists speak for themselves:

It remains true, as every paleontologist knows, that most new species, genera, and families and that nearly all new categories above the level of families appear in the record suddenly and are not led up to by known, gradual, completely continuous transitional sequences (George G. Simpson, *The Major Features of Evolution*, 1969, p. 360).

"'Links' are missing just where we most fervently desire them, and it is all too probable that many 'links' will continue to be missing" (*Genetics, Paleontology and Evolution*, chapter by A. S. Romer, 1963, p. 114). We also read:

There is no need to apologize any longer for the poverty of the fossil record. In some ways it has become almost unmanageably rich, and discovery is out-pacing integration.... The fossil record nevertheless continues to be composed mainly of gaps ("Fossils in Evolutionary Perspective," by T. N. George, *Science Progress*, Jan. 1960, pp. 1, 3).

The evidence for plant evolution is especially difficult to find:

It has long been hoped that extinct plants will ultimately reveal some of the stages through which existing groups have passed during the course of their development, but it must be freely admitted that this aspiration has been fulfilled to a very slight extent, even though paleobotanical research has been in process for more than one hundred years. As yet we have not been able to trace the phylogenetic history of a single group of modern plants from its beginning to the present (C. A. Arnold, *An Introduction to Paleobotany*, 1947, p. 7).

It must be considered significant that the fossil record lacks the links between the various kinds.* So the fundamental fact of the fossil record remains: The biblical kind with its internal variations is visible, but a continuous unbroken sequence of life is not shown in the geological record. No valid transitional forms have ever been observed in real life or in the fossil record. Theories may abound. Conjectures are abundant. But proof is wanting.

Nevertheless the theory of evolution has gained a strong foothold throughout the modern world, in almost every facet of our lives. To reject it is to slay a sacred cow of the educational community.

Denying the Creator's Power

Many theologians have felt obliged to accept it as a fact, and thereby compromise the plain statements of the book they profess to believe. But theistic evolution makes God out to be a liar. It makes him out to be a weak God. Why make him capable of creating the first spark of life, but incapable of producing more complex life forms? *All life is complex.*

*Certain fossil forms are, of course, mentioned as possible links between basic types of creatures. For example, the gap between amphibians and reptiles has often been explained by a fossil dubbed *Seymouria*. However, as G. A. Kerkut of the University of Southampton, himself an evolutionist, says: "*Seymouria* is sometimes thought of as a link between the amphibia and reptiles. Unfortunately *Seymouria* is found in the Permian whilst the first reptiles arose in the Pennsylvanian, some twenty or more million years earlier" (*Implications of Evolution*, p. 136).

Those who wish to "do God a favor" by allowing him to create man (or any other creature) by an evolutionary process need to realize such beliefs exclude him from dealing in a direct way in the affairs of man, nullify the plain words of the Bible, and, in fact, deny God's power.

Why kid ourselves? The real advocates of the evolutionary theory understand what the theory leads to in respect to God. Listen to Sir Julian Huxley:

The supernatural is being swept out of the universe....God can no longer be considered as the controller of the universe in any but a Pickwickian sense.... Operationally God is beginning to resemble not a ruler, but the last fading smile of a cosmic Cheshire cat (*Religion Without Revelation*, 1927, pp. 58, 62).

And along the same lines, George G. Simpson adds:

"... we did not appear all at once but by an almost incredibly long and slow progression. It shows too that there was no anticipation of man's coming. He responds to no plan and fulfills no supernal purpose. He stands alone in the universe, a unique product of a long, unconscious, impersonal, material process, with unique understanding and potentialities. These he owes to no one.... He can and must decide and manage his own destiny (*Life of the Past*, 1968, p. 155).

These candid professionals know that if one logically follows the evolutionary line of thought, God is nowhere in the picture. Those who wish to join the two opposites of belief come away with a poor compromise.

In the whole process, the deep and profound meaning of Genesis 1 is lost from view by theistic evolution. The well-intentioned individual who joins together the opposites of creation and evolution will miss the fundamental significance of "after its kind." Genesis 1 is the key which unlocks the meaning of man's existence as well as the key in understanding the when and how of God's creative acts.

Purpose of Life Lost From View

Verses 11 and 12 of Genesis 1 tell of God's creative powers used to bring forth fruit trees, grasses, and herbs which will continue their kind according to set limits. Verses 20 through 22 repeat similar limitations on sea life and the bird kinds. Verses 24 and 25, speaking of the beast of the field, cattle, and creeping things, again set definite limits on their variation capacity — each within its kind.

The crowning physical creation is mankind itself: "And God said, Let us make man in our image, after our likeness.... So God created man in his own image, in the image of God created he him; male and female created he them" (verses 26-27).

Man is fashioned after the God kind. His body and mind are in the likeness of the Creator's. The purpose of creating man physical and mortal is that he might become divine, born of God, no longer composed of physical, earthly matter, but composed of spirit — like God.

Paul of Tarsus understood the Genesis account and revealed the deep significance of the early Genesis revelation when he wrote: "The first man Adam was made a living soul; the last Adam [Jesus Christ] was made a quickening [life-giving] spirit. Howbeit, that was not first which is spiritual.... The first man is of the earth, earthy; the second man is the Lord from heaven.... And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Corinthians 15:45-49).

Genesis 2:7 says that God created man directly from the dust of the ground. Man does not possess an animal lineage. Genesis 3:17-19 also shows that, at death, man returns to the dust.

Man was *made* a living soul, or better rendered, a living *creature*. The word translated "soul" here is the same word translated "creature" in Genesis 1:20-21. Genesis 2:7 does not tell us that Adam had a unique

soul, but rather shows how he became a living creature (flesh, of the earth, subject to physical death as is all physical life). His body was formed directly from the dust of the earth, and his physical life came from the breath of life breathed into his nostrils by God.

There is no plainer way in which God could have told us how he created Adam, and, as we shall see, Eve. This is no mere poetic way to express an evolutionary process. To postulate, as some have, that Adam and Eve are merely symbols for the first humans who had evolved out of the animal kingdom is directly contrary to biblical scholarship. Again, if one is willing to admit into his thinking the existence of a Creator God, then why should one want to limit the power of God and make the scriptures of no effect?

Genesis 2 is also clear concerning the origin of Eve. She was made out of a rib from Adam (verse 22). The apostle Paul in the New Testament confirmed this understanding of the Genesis account when he wrote: "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man.... For as the woman is of the man, even so is the man also by the woman; but all things of God" (I Corinthians 11:8-9, 12).

Paul's statement can only sensibly be understood in the context of a literal creation of Eve from a rib of Adam.

God made every living thing to reproduce only after its own particular kind of life. God made man after the God kind, first in physical composition and limited mind ability. Later, in a coming resurrection, as Paul explains in I Corinthians 15, man will be composed of spirit as God is spirit, with all the vast potentials of spirit (I John 3:2). Man will eventually become a spirit member of the God kind if he will but put aside his own wrong ways and beliefs and be transformed by the ways and teachings of God as revealed in the Holy Bible. □



CHARLES V is triumphant at the Battle of Mühlberg in 1547, where he crushes the alliance of Protestant princes. The greatest of all Habsburg emperors, he inherited an empire on which "the sun never set."



In this sixth installment we trace the incredible story of the Habsburg family who rose from petty nobility to Holy Roman emperors. The Habsburgs revived the empire and thrust it into the center of the European political arena.

WHEN HOLY Roman Emperor Frederick II died in 1250, a frightening two hundred year period began for Europeans. An on-the-scene observer in the fifteenth century could easily speculate that the empire was essentially finished. Proof that European civilization was about to be extinguished seemed everywhere:

- The "terrible time without an emperor" in Germany had occurred, dividing and confusing the nation.

- The popes suffered their so-called Babylonian Captivity (1309-1376) in the French-dominated city of Avignon.

- The Great Schism, beginning in 1378, rent the papacy asunder.

- The Byzantine Empire, the last vestige of the Roman Empire in the East, had fallen in 1453.

- Turkish armies were hammering at the frontier of German Austria.

- The bloody Hussite religious wars (1420-1434) had torn the empire apart.

- The scourge of the Black Death had resulted in the deaths of perhaps one quarter of Europe's population.

- A series of conflicts between 1338 and 1453, known as the Hundred Years' War, locked France and England in a mortal struggle.

These major traumas rocked cen-

tral European civilization to its foundation. Though it was probably life as usual for most people, Europe's ability to be a strong, unified force in world affairs looked bleak indeed.

The Habsburgs at Work

During this time of trial for Europe, one family — the Habsburgs — was working quietly behind the scenes. Members were enlarging and consolidating land holdings and consummating politically important marriages. Few people realized, perhaps not even the Habsburgs, what the incredible outcome of their endeavors would be.

In time, the Habsburgs parlayed their holdings into one of the first truly giant empires, another resurrection of the Holy Roman Empire. Charles V, the best known of the Habsburg emperors, would one day

by Paul W. Kroll

Part 6: THE HABSBURG

One Family That Almost Ruled the World

claim, "In my realm, the sun never sets." And he would be precisely correct.

The Habsburgs (whose name is derived from their Alpine family residence, the Hawk's Castle) were destined to hold onto the emperorship of the Holy Roman Empire for almost three hundred seventy-five years. But for most of this interminably long period, the empire was a facade.

This, then, is the background for the sixth installment of "Europe: Catastrophe and Revival."

Year 1273: The First Habsburg on the Throne. Rudolf I is elected German emperor. He rules until 1291. During this time, he consolidates Habsburg land holdings and power within the empire. Rudolf is indifferent to the Roman tradition and is more interested in advancing his own dynasty. Concentrating on territorial expansion of family holdings and dynastic marriages, he forges a solid base for future Habsburg greatness.

The Electors (German princes who take part in choosing the emperor) are alarmed at the rapid rise of the Habsburgs. Rudolf's son is passed over by them for Adolf of Nassau, who becomes emperor. Though the Habsburgs will not rule over the empire for another one hundred fifty years, Rudolf has set the stage for the family empire to come.

Year 1356: The Golden Bull. The empire is transformed from a monarchy into a federation of aristocratic rulers by a document called the Golden Bull. Disputed elections are avoided. Seven Electors now determine who is to be king of the Germans. Each becomes a virtual sovereign in his own right. The Electors are the archbishops of Mainz, Trier and Cologne, the count palatine of the Rhine, the duke of Saxony, the margrave of Brandenburg and the king of Bohemia.

Elections are by a majority vote. That the papacy has lost some of its power to direct European affairs is evident. No mention of papal rights

or claims enters the election procedure. The Electors themselves exercise the ultimate supervision of the empire.

Later, however, they will also lose their power as the Habsburgs turn the Holy Roman Empire into their *de facto* private domain.

Years 1440-1493: Frederick III and the Rise of Habsburg. In 1438, Albert II of Habsburg brings the emperorship back to the House of Habsburg. It will remain with this family until the formal demise of the Holy Roman Empire in 1806.

In 1440, Frederick III, a cousin of Albert II, is elected emperor of the Germans. Twelve years later he will be crowned Roman emperor. He is to be the last emperor to be crowned at Rome by the pope. This fact alone shows the deteriorating position of the papacy in European political matters. He brings the Habsburg fortunes to a new high point. He paves the way for a new Holy Roman Empire under the next two German emperors, Maximilian I (1493-1519) and Charles V (1519-1556). With Frederick, the Habsburg Century has begun. The Holy Roman Empire is transformed into a Habsburg kingdom.

Frederick dreams of a worldwide empire under the umbrella of the Holy Roman Empire, led by the House of Habsburg. He writes his mysterious monogram, comprised of the vowels of the alphabet: A.E.I.O.U.

The answer to this monogram may well be found in a proverb written in his notebook. The proverb reads *Austriæ est imperare orbi universo* — "all the world is subject to Austria." And, indeed, much of the world will soon be subject to the rulers from Austria. Though Frederick is lethargic in many ways, he has one unshakable conviction: the German monarchy and the office of Roman emperor rightfully belong to the house of Austria.

Years 1493-1519: Maximilian I and the Expansion of Empire. Maximilian is born on Maundy Thursday, March 22, 1459 at Wiener-

Neustadt. He is a true European, even by heredity. Among his thirty-two immediate forbears are three Germans, two Frenchmen, four Italians, ten Portuguese and Spaniards, three Englishmen, three Poles, one Lithuanian and four Russians.

Maximilian is to be the new Constantine. His burden is to save the *imperium Christianum* from the scourge of the Turks. His mother, Eleanor of Portugal, changes her name to Helena with papal approval. (Helena was the name of the mother of Constantine, the first so-called Christian emperor.)

Maximilian is elected as king of the Romans by the Electors on February 16, 1468. But this archduke of Austria-Burgundy must still wait many years before he can assume the weight of his responsibility.

In 1491, Maximilian concludes a defensive and offensive alliance with the rulers of Moscow against Poland. But he also recognizes that with its vast territory, Russia is a potential enemy of the German empire. Maximilian's attempts at a fear-motivated alliance with Russia are to be repeated even into the twentieth century in successive eras of the European empire.

Perhaps the most far-reaching acts in Maximilian's tenure of office are two dynastic marriages. The first is a double-marriage pact with the Spanish House of Castile and Aragon. (In 1474, Ferdinand of Aragon and Isabella of Castile personally united their states.) Joanna, daughter of Ferdinand and Isabella, marries Philip, son of Maximilian and Mary of Burgundy. Juan, the only son of Ferdinand and Isabella, marries Maximilian's daughter Margaret.

Because of several deaths, Joanna and Philip become heirs to the Spanish kingdoms. The stage is now set for the emergence of the Habsburg political conglomerate. Their son Charles will unite the Spanish dominions with the Habsburg possessions in the Netherlands and Austria and parlay the holdings into an international empire.

Maximilian will also arrange a double wedding between his house and the rulers of Poland and Hungary. By these two sets of marriages, the ties involving Habsburgs will stretch across the entire breadth of continental Europe.

Maximilian continually reflects on his lifelong dream of possessing the crown of the now defunct Eastern Roman Empire at Constantinople. He sketches out battle campaigns against the Turks.

Enter France

But Maximilian must cope with war on two fronts. He faces the Turks in the East and the French in the West. In this paradoxical situation, Christian France is allied with the Islamic Turks.

We must remember that after the days of Charlemagne, France was lost from the empire. But in the tenth century during the days of Otto the Great, the German empire had become so overwhelmingly strong and France so weak that no statesman could foresee that France would one day bury the empire. The five hundred years from 800 to 1300 was Germany's millennium. But by 1300, Germany was disunited politically, and France had emerged as a continental power never to be ignored.

The emperors of the House of Habsburg will be obliged to continually fight and war against the Christian nation of France. As their empire becomes progressively weaker, the French nation will become progressively stronger. By 1806, Napoleonic France will conquer the Continent. As history will demonstrate, France and Germany are to be the keys to a powerful, united Europe.

One of the greatest statesmen of the twentieth century, Winston Churchill, will be led to say, "The first step in the re-creation of the European family must be a partnership between France and Germany.... There can be no revival of Europe without a spiritually great

France and a spiritually great Germany."

But throughout hundreds of years, France is found missing from the empire. And not only missing, she is one of the most aggressive antagonists of the German empire, frustrating its goals and diverting its energy.

Year 1517: The Beginning of the Reformation. The Habsburgs are faced by a pugilistic political power in France; the papacy, with a very antagonistic Protestant movement in Germany. Both protagonists divide the empire and nearly drag it to the graveyard.

On Halloween, October 31, 1517, the famous Martin Luther is engaged in a simple act. He is nailing his Ninety-five Theses on the door of the court church at Wittenberg. Luther's object of criticism is the sale of indulgences. A controversy arises. Luther refuses to recant and in 1519 burns the papal bull against 41 articles in his writing.

The Reformation is now in full swing. Ulrich Zwingli has begun his reformatory movement in Switzerland. The Catholic church has already been weakened by the Wycliffites and Hussites. The Babylonian Captivity and the Great Schism have shattered its prestige. Rome is in trouble.

The Protestant Reformation destroys the meaning and value of the office of emperor. To Protestants, he is merely the titular national leader; to Catholics, he is duty bound to destroy his Protestant subjects. Instead of being the leader of the entire empire, the emperor is now merely the chief of one party, the Catholics, within the system.

Years 1519-1556: The Rule of Charles the Fifth. Maximilian dies on January 12, 1519. "Many Germans," historian Friedrich Heer will one day write, "look on him as the last emperor of the Holy Roman Empire." To Maximilian, the empire was to be the empire of Charlemagne, Otto the Great and Frederick II. Though he was unable to achieve his dreams, his grandson

Charles now has the opportunity of making this vision a reality.

Charles V is the epitome of a European emperor. During his thirty-eight year reign, he will make thirty-one state visits: nine to the empire, seven to Spain, seven to Italy, four to France, two to England and two to North Africa.

His royal and princely titles come to over sixty. Among others, he is King in Germany, Archduke of Austria, Duke of Burgundy, King of Castile and Aragon, King of Hungary. On the other hand, his political weakness is evident. He must pay out 850,000 ducats in bribes to be elected emperor over the challenge of Francis I of France.

At age nineteen, Charles V becomes the ruler over an empire that includes Germany, Burgundy, Italy and Spain, with her extensive overseas possessions. This conglomeration of power is unparalleled since the days of Charlemagne. Emperor Charles V can state in all truthfulness that "in my realm the sun never sets." Charles is far stronger than Maximilian or any other emperor for the past three centuries.

Charles is emperor of both Germany and the Holy Roman Empire. He is crowned at Aachen on October 23, 1520. The ceremony takes place in Charlemagne's octagonal church, lit by the chandelier of Frederick Barbarossa. The Elector of Cologne asks the traditional questions of Charles V: "Wilt thou hold and guard by all proper means the sacred faith as handed down to Catholic men? Wilt thou be the faithful shield and protector of Holy Church and her servants? Wilt thou uphold and recover those rights of the realm and possessions of the empire which have been unlawfully usurped? Wilt thou protect the poor, the fatherless and the widowed? Wilt thou pay due submission to the Roman pontiff and the Holy Roman Church?" Charles answers *voló*, "I will," to each of these questions.

Now the sword of Charlemagne is presented to him by the Electors. With all ceremony, the crown is

placed upon his head, and Charles formally accedes to the throne of Charlemagne over Germany. But he is not yet crowned emperor of the Holy Roman Empire.

During the years of Charles the Fifth, the empire takes on its paradoxical nature: It is both international in scope and yet ceases to greatly resemble the old Holy Roman Empire. The empire of Charles V is at once imbued with phenomenal power and, strangely, is utterly weak.

The nation-state is arising. Charles finds himself in the role of arbiter. He may be king of Spain, but Spanish aims do not coincide with Austria's. The idea of an imperial Christendom is ending. Charles cannot even gather Europe to fight the Turkish menace.

Luther is demolishing the old order. He is shattering the Catholic church and with it the Holy Roman Empire. The empire will be divided — Catholic against Protestant. Charles attempts to bridge the gap but only earns the scorn of all sides. At one time or another, the papacy, the German Protestant princes, a militant, political, Catholic party in the empire and the king of France are his enemies.

The North German Protestant realm becomes a bulwark of the Lutheran faction. By the year 1546, it boasts a following which includes more than half of Germany and four of the seven Electors of the empire.

But it is the king of France, Francis I, who keeps the empire from achieving universal domination. Charles must fight four wars with him (1521-1526, 1527-1529, 1536-1538, 1542-1544). The growing power of France is clear. Surrounded by states of the empire, France nonetheless fights Charles to a standstill. Allied with both England and Turkey, France is the continental sore spot which turns into a cancer, rotting out the heart of the empire.

Year 1527: Rome Sacked by the Emperor's Troops. On May 6, the

emperor's troops storm into Rome. The Spanish and German-Lutheran mercenaries roam at will; they plunder and kill. The pope, undecided in the conflict between France and Habsburg, flees, but falls into the hands of the emperor, where he remains captive for many months. This is the famous *sacco di Roma*. It illustrates the paradox of the age: an emperor bent on restoring the rights of the Holy Roman Empire and yet obliged to be the antagonist of the papacy.

Year 1530: Charles Crowned Emperor. A further irony in the emperor-pope struggle occurs on February 22, 1530. Charles is crowned with the iron crown of the Lombard kingdom. Two days later, the pope crowns Charles V Roman emperor at Bologna. It will be the last time that an emperor is crowned by a pope. In one sense, Charles' reign marks both the epitome of the Holy Roman Empire and its demise.

Charles' empire is universal. Ambassadors and heralds come from many lands to witness the coronation. The spectacle presented to the world is one of unity. Yet only shortly before the coronation the pope was the emperor's prisoner. And soon the pope will resume his previous political flirtation with Francis I. In 1533, Francis I will open talks with the pope about an alliance with the Turks *against* the emperor. The aura of unity in the empire is a chimera.

The popes of the sixteenth century feel encircled by Charles V much as they did in the days of Frederick II. Charles, like Frederick, believes the emperor must be supreme if there is to be world peace. This frightens the papacy, which sees itself pinched off by imperial and Spanish forces from Sicily and Naples on the south and from Milan in the north. This philosophy of the empire also alarms the king of France, the only other great continental power.

But Charles' empire is not merely a continental empire; it is an empire on which the sun never sets.

Through Spain, Charles has charge over a vast Holy Roman Empire. While some Spaniards serve the empire on the battlefields of Europe, others are in the Americas, forming a new concept of empire.

Cortez, conqueror of Mexico, tells Charles V, "Your highness can call yourself emperor under the new title of Emperor of New Spain, and with no less right and profit than you call yourself Emperor of Germany." Spain has an empire stretching from the Philippines to Mexico. The Holy Roman Empire is the beneficiary.

The emperor is forced to rely on American treasures for financing his wars in Europe. There is a struggle for colonial possessions among Spain, a leading representative of the Holy Roman Empire, England striving for mastery of the seas, and France seeking to break out of its continental trap. The arena of struggle is truly worldwide for the first time in Europe's history.

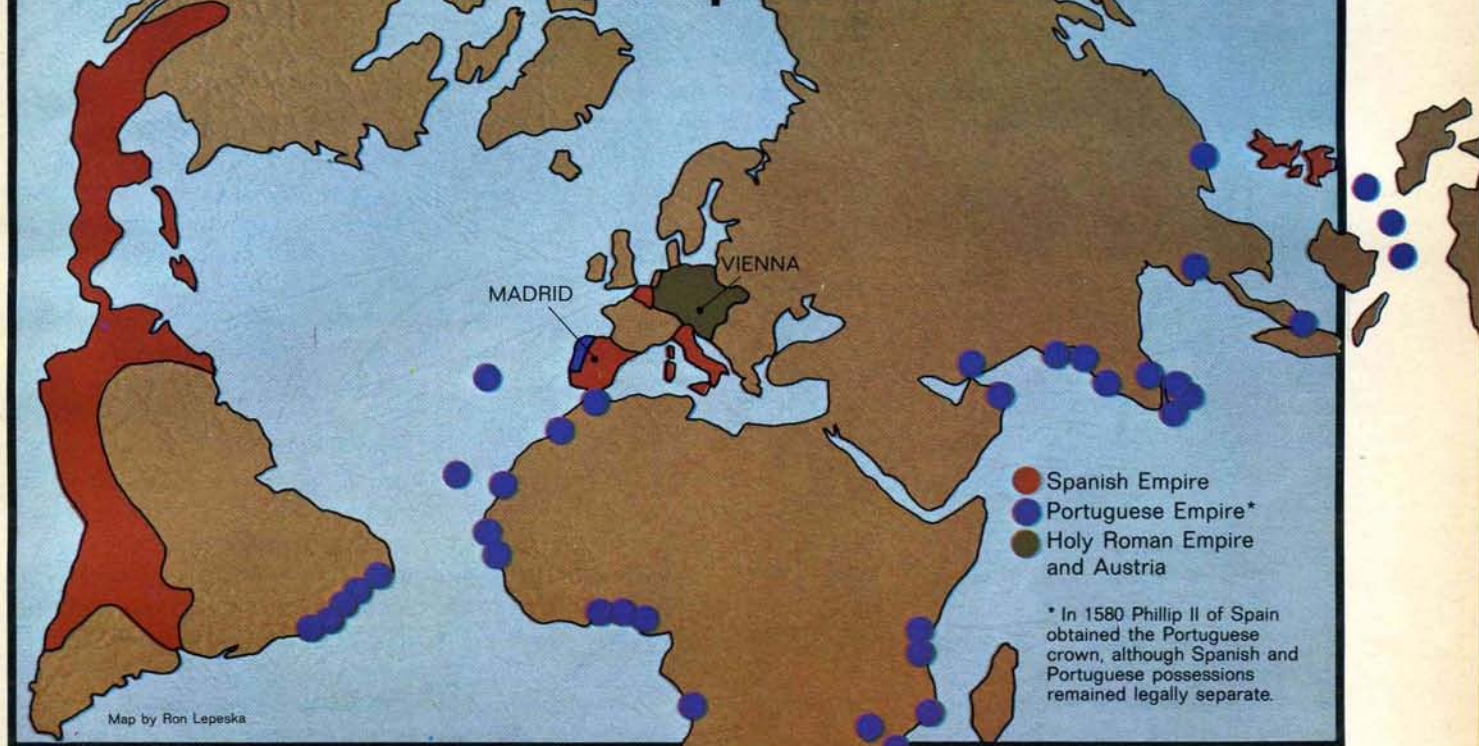
Year 1556: Charles V Abdicates His Throne. The religious peace of Augsburg is signed on September 25, 1555. The Holy Roman Empire is now the one large political entity in which opposing Christian religions can live lawfully, if not peacefully, side by side. Lutheranism is conceded equal footing with Roman Catholicism.

But there is no peace for the empire. France is viewed as an enemy. The political needs of Spain and Austria do not coincide. The Electors of Germany, some of whom are now Protestant, continually try to reassert their independence. Though a religious peace has been concluded, the political situation is fraught with danger. The soon-coming Thirty Years' War will demonstrate how ephemeral the peace really is.

After almost forty years of rule, Charles V is tired. He relinquishes the imperial crown on August 23, 1556 and retires to a monastery. He gives the following formal account of his reign: "I sought the imperial crown, not that I might rule over more realms but to provide for the

MADRID-VIENNA ALLIANCE

An Empire On Which The Sun Never Set



well-being of Germany and my other kingdoms, to create and preserve peace and harmony throughout Christendom and to bend its forces against the Turks. My many treaties have been broken through the passions of unpeaceable men." Many of Charles' problems stemmed from the recalcitrance of Spain.

Spain, which is ruled by the Habsburgs, is in itself an empire. The governor of the Philippines (1576) urges the emperor then on the throne to undertake the conquest of China. Japanese ambassadors arrive in Madrid (1584). The Habsburg king of Spain, Philip II (1556-1598), who becomes Philip I of Portugal in 1580, adding the vast Portuguese possessions in the East Indies to his dominions, dreams of a worldwide trading and customs union. According to this scheme, the Spanish and Portuguese navies will safeguard and regulate trade and traffic on the high seas. German capitalists will play a vital role in

providing needed capital.

But Philip is also a religious zealot. He sees himself as the defender of Catholicism and seeks to crush Protestantism. He constantly intervenes in overall European affairs, thus draining Spain's resources.

During his reign, the so-called Invincible Armada is dispatched against England. The fleet, consisting of 132 vessels armed with 3,165 cannons, is defeated in the English Channel by Drake's fleet and destroyed by a storm off the Hebrides between July 31 and August 8, 1588. The power of Habsburg Spain is beginning to wane. Within a generation, Austrian Habsburgs also become involved in a continental war that shatters the power of the Holy Roman Empire.

Years 1618-1648: The Thirty Years' War. This pivotal period transforms Europe. From a revolt in Bohemia, war develops which is to

become a continental conflagration between Catholic and Protestant Europe. But the war will also be political. In the latter part of the struggle, Sweden and France, both enemies of the Habsburg dynasty, enter the struggle in a continent-encompassing war.

Swedish King Gustavus Adolphus smashes the imperial army at Breitenfeld in 1631. This is probably the most decisive battle during the Thirty Years' War. It wipes out all the Catholic gains of 1618-1629. Adolphus' intervention is crucial in saving German Protestantism. His victory is short-lived; to counter imperial advances, French armies enter the Germanies in 1635. From then on, the Franco-Swedish armies generally maintain the upper hand.

The French are particularly instrumental in prolonging and intensifying the Thirty Years' War. Cardinals Richelieu and Mazarin, both influential French statesmen,

want to see the power of the emperor broken and the Spanish beaten into submission. Historian Friedrich Heer will observe that "Cardinals Richelieu and Mazarin bear a large share in the guilt for the disintegration of the Holy Roman Empire in the Thirty Years' War." Meanwhile, the papacy is either purposefully neutral or passively hostile to the empire.

Without the active intervention of Catholic France, the empire would have been in a good position to crush the adherents of Protestantism in its realm. But France's entrance into the conflict turns the tide and results in the shattering of the empire.

The Thirty Years' War is to be the first European "world war" and "the first civil war of European dimensions" as one historian will describe it.

Towns are repeatedly sacked: Marburg is occupied eleven times, for example. Magdeburg is besieged ten times. Not until the twentieth century will Europe experience such butchery again. The empire has seven or eight million fewer inhabitants in 1648 than it did in 1618.

In some regions, population losses amount to sixty percent. Rural population in Germany declines forty percent; town population is down by a third. On top of the military and social debacle, France floods the empire with its goods. Trade war is waged with a vengeance. France is the first continental country to industrialize. She uses her leverage effectively.

Religion, politics and economics are now intertwined. The idea of an empire-wide customs union is promulgated by Spinola, the leading exponent of mercantilist policies in the empire.

To contemporaries, the Thirty Years' War is one of the greatest scourges on mankind since Attila the Hun. Contemporary documents speak of an "excidium Germaniae," the destruction of Germany and of a "Germania expirans," a dying Germany.

A whole generation grows up without knowing peace. Farm lands and cattle are destroyed. Men, women and children are tortured and killed by war. Alliances shift back and forth. Cities, towns and villages are pillaged. Though there may be many exaggerations, it is reliably estimated that the population density of Germany has decreased by more than one half. Hunger and endemic diseases weaken the national health for centuries. Trade and commerce are in shambles.

The text of a pamphlet written in the year 1647 bemoans the fact that "kings formerly obeying the call of the German Emperor... have become our masters by our own discord.... Awake, O Germany! Consider what thou really art.... The Empire can only be revived by the Empire; Germany can only be reborn by Germany...."

But the reawakening does not come. The life-and-death struggle between the French Bourbons and the Austrian-Spanish Habsburgs is decided in favor of the French. With the Spanish crown undergoing steady attrition, Austria finds herself in a death struggle on two fronts. France advances from the West; the Ottoman Turks from the East. And both adversaries are often allied.

The Thirty Years' War is *the* pivotal event in Europe's history. Before the war Europe is medieval; after the peace she is modern. Before the war Catholicism and the empire are superior; after the peace neither have any great influence on European politics.

Year 1648: The Treaty of Westphalia. The Treaty of Westphalia ends the Thirty Years' War and restores peace to the Holy Roman Empire. But the pope of the day protests against what is the greatest peacemaking effort in European history. "The papacy, which for over a thousand years had been the prop and stay of 'Frankish' Western Christendom and a partner with the Empire and the Emperor, was not among the partners whose treaty

gave a new shape to Europe," a later historian will write.

The great assemblage at Westphalia will have no equal until the Congress of Vienna in 1815, which also meets to end European catastrophe. The assembled statesmen at Westphalia realize the enormity of their task.

The French secretary of state, Brienne writes, "Laid on us is the greatest task there has been for centuries. We have to make peace not only between two crowns but for the whole of Europe, and establish it so securely that any aspiration of disturbing it must remain vain."

The peace now rests not on the unity of church and faith but on a balance of power among secular and sovereign states. The peace treaty confirms the full sovereignty of the German estates. The emperor must obtain consent from the Diet before putting legislation into practice. Supreme power over the army is restored to the princes. From 1648 until 1806 the empire will exist only in name and on maps. The Republic of the United Netherlands and the Swiss Confederacy are formally recognized as independent European powers. Sweden and France sit in judgment of Germany's future and its boundaries, both gaining great land concessions in the process. One historian will make the following pessimistic analysis: "Freed from its diplomatic verbiage and elaborate trimmings, this meant simply that Germany had become a French protectorate."

After the Peace of Westphalia, the empire has no history of its own. The history is now of separate and independent German principalities. Hundreds exist between the Alps and the Baltic. Each has its own laws, its own courts, a tiny army, individual coinage, customhouses on the borders and petty officials. Trade, political thought, literature and progress in general are paralyzed.

The peace of Westphalia marks the end of the Vienna-Madrid Habsburg Axis. □

CAN SCIENCE CREATE

LET'S FACE this one basic fact: The hazardous condition of this world is a direct product of the human mind. Its bickering governments, its sick societies, its pollution, and its wars have all come out of the human mind.

Science's Last Gift

Frightening, isn't it, when we consider that the same dynamite used in quarrying stones to build hospitals for the preservation of lives is used to blow human bodies to bits on the battlefield! Both uses are governed by the same human mind. And today, the mind of man has created weapons which are able to annihilate human life from the face of the earth.

At the close of World War II, just following the surrender of the Japanese on board the battleship *Missouri* in Tokyo Bay, General Douglas MacArthur put his finger on the leading problem of the human race — and gave the only possible solution:

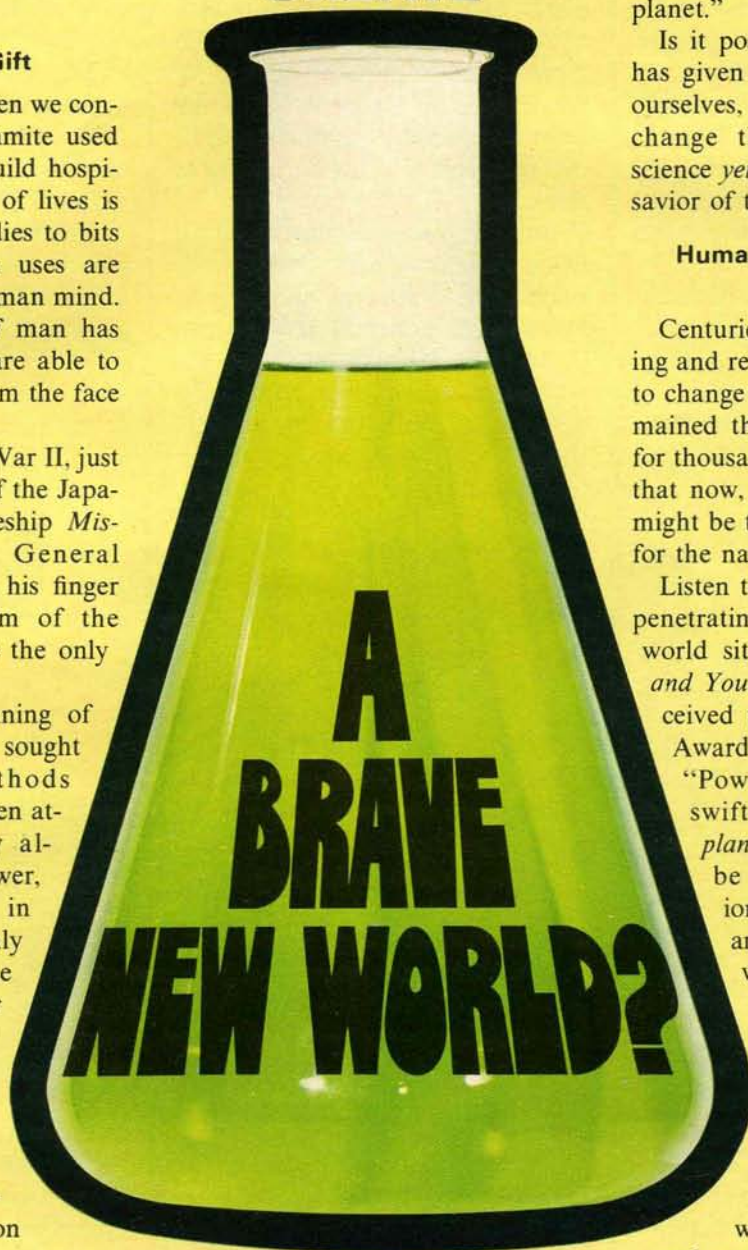
"Men since the beginning of time," he said, "have sought peace. Various methods through the ages have been attempted . . . Military alliances, balances of power, leagues of nations, all in turn failed, leaving the only path to be by way of the crucible of war. The utter destructiveness of war now blots out this alternative. We have had our last chance. If we will not devise some greater and more equitable system, Armageddon will be at the door."

How can humanity devise a better system? Have not all possible ways been tried and found wanting?

MacArthur gave the answer, man's only hope: "The problem basically . . . involves . . . improvement of human character . . ." (*Reminiscences*, McGraw-Hill 1964, p. 276).

Human nature, the cause of our problems, needs to be changed!

Former President Dwight D. Eis-



Startling scientific discoveries have given rise to hopes that man's basic nature, a primary cause of mankind's problems, can be changed. Will science be able to rescue mankind in his eleventh-hour crisis? Or is there a better way which science has not yet learned of?

by Charles Hunting
and David Ord

enhower, in his inaugural address, uttered these fateful words to a world enamored of science: "Science seems ready to confer upon us, as its final gift, the power to erase human life from this planet."

Is it possible that science, which has given us the ability to destroy ourselves, can also show us how to change the human mind? Will science *yet* prove to be the material savior of the human race?

Human Nature Under the Microscope

Centuries of philosophical thinking and religious dogma have failed to change human nature. It has remained the same awful nightmare for thousands of years. Is it possible that now, in this crisis hour, there might be through science a solution for the nature of man?

Listen to scientist Judith Groch's penetrating analysis of the present world situation in her book *You and Your Brain*, for which she received the Thomas Alva Edison Award in the field of science:

"Power so vast that it can swiftly devastate an *entire planet* obviously can no longer be managed by old-fashioned quantities of wisdom and restraint or by a morality which operates sometimes, and sometimes not. In a high-speed era where a second chance may not be offered and where we cannot afford fools in high places, it is risky to hope that the growth of wisdom, understanding,

and cooperation are an inevitable genetic consequence and that it is nature's intention to rescue us from our predicament.

"It is up to man to help himself," she says. "Trusting less to chance and depending more on a growing understanding of the brain as a biological organ, man may eventually learn to use his brain more intelligently and therefore more profitably" (p. 209). The study of human

nature, Groch suggests in conclusion, is man's only hope of survival.

How is man learning to use his brain to solve his problems?

Nigel Calder probes this same dilemma in his British Broadcasting Corporation publication *The Mind of Man*. Our dilemma, he says, "requires the best possible understanding of human nature."

But how far has science progressed in this fascinating field? What are the scientific hopes for the future?

In recent years, through experi-

data processing machine millions of times more complex than the mightiest computers.

The gray matter each human being carries in his head is the most intricate and complex of all the works of nature. Neurologists estimate that the brain, weighing about three pounds, contains billions of nerve cells by which it keeps the body functioning, coordinates all its outposts, and gives us the ability to think.

Here are generated the thoughts, feelings, dreams and creative actions which are the essence of human life. It is in the scientific study of this vital organ, through which human nature functions, that scientists believe man's hope of saving himself from the ultimate catastrophe lies.

Radio-controlled Mind

Scientists are experimenting with the insertion into the brain of minute electrodes which can control both actions and emotions. The hostility of violent psychotics can be made to dissipate instantly, and even basic drives can be regulated.

But what of the possibility of using electrical brain stimulation on a wider scale to regulate the warlike nature of man?

Jose Delgado, medical scientist at Yale University, has made extensive studies on the effect of electrodes in the brains of animals and humans and sees possibilities for the wider use of this technique. As the chief prophet of a better world built with brain electrodes, he sees this as an invaluable tool for helping the mentally sick and the criminally minded.

But, comments Nigel Calder, "Delgado's hopes are other people's fears. For them, Big Brother appears with a new technology for political control."

However awesome the development of radio-controlled minds may be, its application on a wide scale will not be possible until scientists have learned how to insert electrodes in masses of humans. The

enormous cost and the mammoth task of training sufficient surgeons to carry out such a project are additional obstacles. While a malevolent neurosurgeon could become a Dr. Frankenstein, it is doubtful he could ever control enough people to be Big Brother.

But scientists are developing other more workable means of controlling human nature.

Mood Modifiers

The increasing technological complexity of modern life is producing a mounting crop of neurosis, anxiety,



DOUGLAS MacARTHUR "We have had our last chance. If we will not devise some greater and more equitable system, Armageddon will be at the door. The problem basically . . . involves . . . improvement of human character. . . ."



JUDITH GROCH "Power so vast that it can swiftly devastate an entire planet obviously can no longer be managed by old-fashioned quantities of wisdom and restraint or by a morality which operates sometimes, and sometimes not."

ments in biological technology, modern science has been learning — much faster than society realizes — to play God with human nature!

Dr. K. E. Moyer of Pittsburgh University surprised the press at a 1968 UNESCO conference on brain research. Brain research scientists now stand, he said, "on a threshold similar to that on which the atomic physicist stood in the early 1940s."

The Brain — Seat of Human Nature

Only a few millimeters behind the human face is an electrochemical

dissatisfaction and disillusionment. In the last fifteen years, scientists have created a steady stream of drugs capable of affecting these moods.

A technological forecast by 40 international medical experts predicts that by 1990 most of us will be using synthetic mood modifiers, pacifiers and general comforters. Drugs to blunt curiosity and even initiative will be available. Some even predict that the next five years will see a hundredfold increase of drugs capable of affecting the mind!

Barbiturates, tranquilizers and

amphetamines have been with us for some time. They act in a general way — putting the brain to sleep, calming the minds of the agitated, or helping ward off the black despair of mental patients — but they do not act as true mood pills, controlling specific areas of the brain which affect limited aspects of behavior.

Now medical science is developing far more specific drugs which can deal with the problem emotions of human beings — anger, aggression, hatred or sex-obsession. Some scientists have even suggested that drugs could be used to curb violent tendencies in the population as a whole. "It is not inconceivable that specific antihostility agents can be placed in the water supply to make a peaceful population," says Dr. K. E. Moyer.

As the drug spectrum widens, what assurance do we have that drugs will be used to control human behavior only for the common good? Dr. Samuel Eiduson, author of *The Human Brain*, cautions that some drugs could cause society as a whole to lack the ability or motivation to question social thought and standards of behavior.

What might transpire if mood pills are used on a wide scale is potentially frightening. But the field of genetic engineering is even more awesome in its long-range potential than mood pills!

Tampering With Heredity

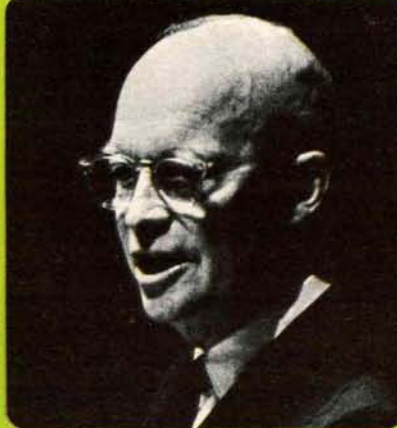
While some regard major strides in the area of genetics as a long way off into the future, others assert that biological predictions are always too conservative. They believe that man must prepare himself for a revolution which will soon affect some of his most cherished institutions — including religion, marriage and the family.

In 1969 a team of scientists at Harvard University Medical School isolated the basic chemical unit of heredity, the gene. While many hailed this as a major breakthrough,

some expressed grave fears for the future.

Commented London's *Daily Telegraph*: "Control of human behavior by manipulation of the genes has long been a nightmare of some social thinkers, who have foreseen the spectre of a rigidly controlled population, programmed from birth to be docile and to refrain instinctively from any individualistic enterprise."

Most of the fears which scientists express concern the *misuse* of their discoveries by dictators or political or religious madmen. They reason that as long as we keep our balance



DWIGHT D. EISENHOWER
"Science seems ready to confer upon us, as its final gift, the power to erase human life from this planet."

and evaluate new techniques carefully, we shall very likely avoid nightmares such as those science-fiction writers have pictured.

Samuel Eiduson put it this way: "... if we always consider the inevitable growth in our biological knowledge in terms of whether it maximizes or decreases our possible alternatives of response to the world, then the danger of mind control will be minimized" (*The Human Brain*, p. 157).

But as time runs out in the desperate search for world peace, will man always consider?

Not many years ago, even the now-commonplace practice of abortion would have been deplored by most. What makes us so sure that we will always consider the full implications when there has been so gigantic a change in thinking in one decade?

The London *Daily Telegraph* expressed just this concern. "Well-meaning politicians," it said, "desiring to eradicate criminal tendencies, might unwittingly eradicate high spirits and a taste for adventure as well. Their mistake could condemn the human species to intellectual moral decay" (Nov. 24, 1969).

It becomes clear that while scientists certainly desire to act in the best interests of humanity, their solutions are, in most instances, distant and always fraught with dangers. Yet scientists know that the human race is running out of time. They see man's aggressive tendencies, coupled with awesome destructive potential, as a threat to human existence. They recognize that man has to change if he is to survive. They cannot afford to look upon their discoveries as distant and impractical.

What the Mind Really Is

Most laymen say, "You can't change human nature." But many scientists are convinced that human nature can be altered because they believe it to be merely a physical machine.

Is human nature merely the product of a physical brain? Can the mind, in fact, be scientifically altered so that man's nature would be improved?

The answer is that man's inherent nature can be changed! But not in the way science dreams of.

The most up-to-date scientific research reveals that the human brain of itself cannot account for human mind. The abilities of our minds are out of all proportion to the capacity of the physical brain. Man can theorize, imagine, plan and design because his mind is not limited to the instinct of animal brain.

Some postulate that there is a nonphysical component which is added to the brain to produce this awesome mind power which so transcends the capabilities of animal brain. Among them is Sir John Eccles, one of the world's most experienced brain explorers. With a worldwide reputation as a Nobel Prize winner and former president of Australia's Academy of Science, his opinion deserves consideration. "I believe," he stated, "that there is a fundamental mystery in my personal existence, transcending the biological account of the development of my body and my brain."

Biblical philosophers had an understanding of what man's mind actually is, and they wrote about it in the Bible. The philosopher Job wrote, "But there is a *spirit* in man" (Job 32:8). Notice that he didn't say that man is a spirit. He merely states that within a human being there is a nonphysical component, which he terms spirit.

Another biblical philosopher and scholar, Paul of Tarsus, reveals that it is this "spirit" component that enables man to *understand*, to know and to have human self-consciousness (I Corinthians 2:11).

Today, scientists classify human beings as *homo sapiens* — "wise-men," or "man the knowing." More than anything else it is man's ability to have self-consciousness that differentiates him from the world of animals. This spirit added to the human brain imparts the ability to reason and to produce thoughts. It gives intellect.

This "spirit" is not conscious of itself, for science has shown us that man's feelings and emotions originate in the physical brain. It functions wholly through the brain, multiplying thousands of times the powers of the material brain so that humans are infinitely superior to animals with the same basic brain.

However, it is possible for scientists, in a temporary way through electrodes and drugs, and perhaps more permanently through genetic

engineering, to alter human behavior.

But scientists are not actually changing inherent human nature. They are only controlling man's reactions through the brain.

Even if genetic engineering could induce permanent changes to the brain, we must ask ourselves whether these would be good. Should a person be totally incapable of expressing emotions such as hate? Should he not hate injustice, inequity, and other evils? Would there not be a time when jealousy, rightly directed, could protect and preserve a family?

Who is going to determine which behavior patterns should be eliminated from man's brain? Who is going to decide who should be allowed to play God with human nature? And what of all the warnings from scientists who are fearful of the permanent damage which might result from genetic engineering?

Science seeks to alter the physical brain so as to regulate human nature. But there is a better way. Man's problems are basically spiritual. Science seeks to apply a physical solution, but you can't solve spiritual problems in a physical manner!

The Bible shows how man can be changed in a way which does not restrict his ability to experience and express right emotions. This change will eventually cause men to direct the emotions the human brain is capable of in a way that is beneficial and peaceful!

Change Is Possible!

One thing is sure: The world wants desperately to change!

Peace conferences are an attempt to get nations to change. Governments try to change conditions within their nations — to bring people out of poverty into prosperity, and to eradicate social injustices and remove inequality.

At the individual level, man wants to change. Self-improvement courses by the score are offered to change the timid into fire-breathing,

self-confident — swashbucklers — capable of facing any person or problem of life. People want to change their inferiorities and inadequacies.

People want to become confident, uninhibited, and happy. The truth is that few are happy with what they have, where they are, or even what they are.

It's possible to change human nature from *within* — by choice — without impairing any of the capabilities of the marvelous brain God has endowed us with.

The Bible is such an authority on human nature that it even predicts the future of man's nature!

Here is how the change in human nature, individual and collective, will finally be effected: "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God" (Ezekiel 11:19-20).

Science with all its good intentions cannot effect a lasting, fool-proof, beneficial change in human nature. The change has to be of the spirit, and such is outside the realm and capacity of science.

This change can happen to humans now. It will happen to the whole earth when the Messiah returns.

What is the result of such a change? In biblical parlance it's termed the "fruit of the spirit." The apostle Paul wrote about it. He said that this is what can result: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance..." (Galatians 5:22-23).

Isn't that, after all, what the whole world is seeking?

Instead of science playing God with human nature, let's let God be God, and let him change human nature!

Write for our free booklets: *Just What Do You Mean... Conversion?* and *What Is a Real Christian?* □

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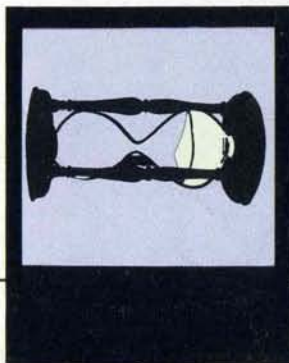
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