

PLAIN TRUTH

a magazine of understanding



**MAN TO INHERIT
ETERNITY?**

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ABOUT OUR COVER

Reproduction of Saritka Solomon's painting of Messier 51 Nebula — a cloud of gas and solid particles within a single galaxy. Though observed and studied for centuries, the universe remains an enigma. A product of happenstance? Or a creation for a specific purpose? See page 1.

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I'M WRITING from 41,000 feet above the Pacific Ocean, approaching Tokyo. At night, from here, the whole vast universe above seems to burst forth like a stupendous skyrocket exploding into all the myriads of uncountable suns, which we call stars, that seem to fill the vastness of unending space.

Many of these seemingly tiny stars are suns much larger than our sun. And like the planets surrounding our sun, there must be uncountable millions of planets surrounding these suns. How did they come to be there? Did they evolve? Were they created? Was there purpose?

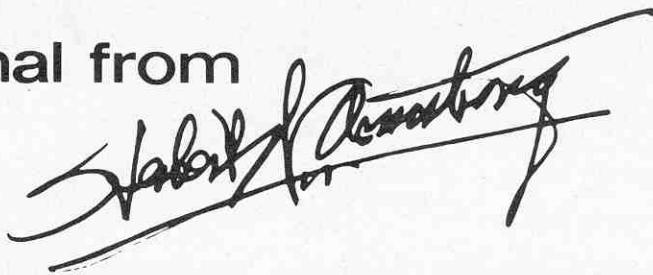
What about the other planets in our own solar system? Do they sustain life? Are there people or some kind of living beings on Mars? Or is this earth the sole body of matter in the endless universe that is inhabited?

Astronomers may hazard some guesses. The actual facts they do not have. The unmanned spacecraft designed at JPL (Jet Propulsion Laboratory), which sent photographs back to earth from vantage points close to some of these planets, does not give any evidence whatsoever of conditions that would sustain life.

Science customarily rejects revelation as a source of such knowledge, but, while science can tell us little or nothing about the possibility of life on any of these astral bodies, revelation does give us some insight into their existence, their purpose, and their future. Most certainly this is not generally realized or understood. Yet it ties in directly with the existence and presence on earth of man — the meaning and purpose of human life — and actually involves tremendous significance to human life and destiny.

King David of ancient Israel was a thoughtful man, fascinated by the study of the stars in the heavens. He was outstanding as one of the writers used in the recording of revealed knowledge. Speaking as if to the creator God, this king wrote:

Personal from



MAN TO RULE UNIVERSE?

“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained . . .” so vast in comparison to a human being, he asked, by comparison, “what is man, that thou art mindful of him?”

Yes, why should the great God, who created, as David declared, the entire universe, be concerned with insignificant man?

He continued, “For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet . . .” David had just written that the whole vast starry heavens were the work of the Creator’s hands. But now, suddenly, he hastens in his next words to limit human jurisdiction: “All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea . . . O Lord our Lord, how excellent is thy name in all the earth” (Psalm 8:3-9).

This same passage is quoted by the apostle Paul in the book of Hebrews, with much, much more added. Speaking of a future “world to come, whereof we speak,” he continues, “but one in a certain place [quoted above] testified, saying, what is man, that thou art mindful of him? . . . Thou madest him a little lower than [marginal translation is better: a little while inferior to] the angels: thou crownedst him with glory and honor, and didst set him

over the works of thy hands: thou hast put all things in subjection under his feet. For, in that he put all in subjection under him [man], he [God] left nothing that is not put under him” (Hebrews 2:5-8). The same “all things” appears also in chapter 1:2-3, and is there translated “the universe” in the Moffatt translation. That is the obvious intended meaning.

Speaking of Christ, the Moffatt translation has: “. . . a son whom he [God] has appointed heir of the universe, as it was by him [Christ] that he [God] created the world. He, reflecting God’s bright glory and stamped with God’s own character, sustains the universe with his word of power . . .” (Hebrews 1:2-3). In both places Moffatt uses the translation “universe” where the authorized (King James) version translates “all things.” Thus, in the second chapter, the meaning is that God has put the entire universe in subjection under man’s feet.

That, of course, is a statement so overpoweringly colossal as to sound incredible. Yet it is the actual statement of what is regarded by believers as the very word of God. It simply has not been believed. It is one of the statements of revelation that has been overlooked, or misunderstood, or disbelieved, or else flatly rejected.

But go further with this revealed statement.

The very next words in the second
(Continued on page 19)

When the money dam breaks...

WILLI FRISCHAUER recalls the terrible inflation of Weimar Germany
A World Depression?

GISCARD ASSERTS WORLD IS IN GRIP OF FISCAL CRISIS

Are we ignoring THE GATHERING STORM?

by Charles Hunting and David Ord

DEMOCRACY IN CRISIS

by ERNEST WISTRICH

The approaching depression It Started in Europe

ANOTHER GREAT DEPRESSION?

BY PAUL A. SAMUELSON

Anxiety Accelerates

Fascist Fad Gives Life to Old Specter

BY YORICK BLUMENFELD

German Inflation Rate Soars

Journal of Commerce Special
BONN — West Germany's acute anxiety over inflation has been

the index of the prices of basic supplies like steel and chemicals. This showed an 18.2 per

Specter of 1923's Superinflation Haunts West Germans

RISE IN JOBLESS SHOCKS GERMANS

3 Per Cent Rate in October Is Highest in 6 Years

MONDAY, JULY 22, 1974

Are the 'Latter Days' Upon Us?

51% Expect '30s-Type Depression, Poll Finds

PAUL W. MCCracken... quite literally... The trauma that resulted from the loss of stable monetary value was one of the reasons for the rise of Adolf Hitler and Nazism, for the second World War and its millions of victims. Even today,

PRINCETON, N.J.—A growing number of Americans are

Democracy is facing a severe test. Can it deal with Europe's current crises? And if it should fail — what then? Parallels between today's Europe and the years leading up to 1939 could be cause for concern!

THE ECONOMIES of European nations are in deep trouble. The problem: rampant inflation.

Germany's leading news magazine, *Der Spiegel*, warned recently of the possibly grave implications that could arise from the collapse of the country's largest private financial institution, the Herstatt Bank, followed by the downfall of four smaller banks. *Spiegel* editors reminded their readers that the situation was the worst since the unforgettable collapse of the "Danatbank" 43 years ago — the "start of the great crisis in Germany, the beginning of the way into unemployment and to Hitler."

Continued *Der Spiegel*: "... both laymen and experts regard the Herstatt crash as a new start of a collapse of the country's monetary and credit economy — similar to the great bank crash of 1931."

While many sought immediately to allay fears, the fact is that the

economies of the European nations are suffering from a worsening inflation that political parties of all persuasions seem unable to control.

Oil Money of Little Help

The situation is being made even more precarious by the manner in which Middle East oil money is being invested in European banks. To invest profitably, banks must put their money out on long-term loan. But the oil-producing countries have burdened the banks with unprecedented short-term investments. In such a situation, all of the risk falls upon the shoulders of the banks — and for a very small interest margin. They recognize that they cannot continue to create a precarious maturity structure indefinitely.

David Rockefeller, president of one of the world's largest banks, warned on a visit to Europe earlier this year, that the economic situation is "very alarming." Rockefeller explained that the industrial nations — principally the United States, Western Europe and Japan — are going to have to find ways of working together. Even the oil-producing nations and the U.S.S.R. are going to have to cooperate. The problem, he said, is of "global magnitude" and of "great urgency."

Democracies Inadequate

Questioned privately, Mr. Rockefeller explained that the truly democratic form of government is unable to solve such pressing problems because it can't take the steps that are necessary to deal with such an alarming situation.

He pointed to unemployment as an example. Some unemployment would develop in a natural way in an economy like Germany's, and it would do wonders in checking inflation, deficit of payments and other related problems.

But in a truly democratic nation, what politician can afford to openly pursue a policy of encouraging unemployment? It would be political suicide.

When asked if he had a really

workable solution to offer, he admitted that he had none.

But others are thinking of possible solutions — and the demise of democracy is in the forefront!

Democracy Failed Before

While a little unemployment might be a good curb to inflation, it was unemployment which caused widespread rioting and the threat of communism in Germany in the wake of World War I. The German Weimar Republic was toppled by its inability to deal with inflation and a subsequent massive unemployment.

In 1923, the Reichsbank in Berlin issued bank notes faster than its thirty contract firms could print them, pressing dozens of private printers into service to help produce the money. Not one note was lower than 100,000 marks. By November 400,000 billion marks were in circulation. Money became worthless.

Recalling the terrible inflation of the Weimar Germany, Willy Frischauer, writing in Britain's *Daily Telegraph*, explained how unemployment rocketed: "When money rapidly lost its value in Germany, 'hard graft' ceased to be as rewarding as socially less desirable wheeling, dealing, and speculating which became a way of life but produced no tangible assets. Priced out of raw materials, factories closed and offices shut down which made the clamour of workers for higher wages irrelevant. When they counted the cost, there were six million unemployed."

Frischauer likened the collapse of an orderly way of life in Germany to the present British economic scene. Germans lived for today as if there was no tomorrow — "swallowed up by the permissive society of the 20s" — totally unaware of the grave national crisis and what it would eventually lead to.

"Stumbling from one emergency measure to the next, short-lived [German] governments lost sight of the future except where they saw a chance to pledge it in exchange for momentary relief," Frischauer re-

called. "Political extremists harassed the Weimar Government . . . which was powerless to control events. Inflation had watered the seeds of political disintegration."

Democracy in Jeopardy

The Western world has come to think of democracy as part of its heritage.

But is democracy really so deeply entrenched in the West?

Now, even in Britain, the land in which the idea of a coup has always seemed ridiculous, there is talk of the failure of democracy to deal with vital issues. Former Prime Minister Sir Alec Douglas-Home warned that Britain may stand on the verge of anarchy.

In Italy, Giovanni Agnelli, head of the Fiat motor company, stated recently that his country does not have long to save itself from "the bottomless pit." He expressed hope that Italy will not reach the point where it would have to choose between "starvation and a relinquishing of freedom."

The kind of "relinquishing of freedom" that might occur in Italy is evident when we consider the revived interest in Mussolini in that nation today. This interest is not confined solely to the neo-Fascists.

Under the right circumstances, could Italy again abandon democracy for a dictatorship?

Renewed interest in Mussolini in Italy is paralleled by growing preoccupation with the Hitler era in Germany. This fascination, centered first around books, records and films, has now culminated in a 52-week slick magazine series entitled "The Third Reich." While it does not glamorize the Nazi period, it has "popularized" this time in recent history as never before.

The *Los Angeles Times* commented that there has been considerable debate among sociologists and political scientists concerning this nostalgia for the dictators of the 1930's. The question is whether it indicates a "latent hankering for the strong man," or whether it is merely

healthy re-examination of history. Whatever the case may be, such interest makes "us aware of how close we may be to repeating the mistakes of the 1920's," said the *Times*.

"The intensifying interest in dictatorship thus appears to be linked to the fact that not since the 1930's has the political leadership in the West seemed so incapable of meeting the social and economic challenges at hand," the article said. And it concluded that it "now seems possible that any democracy in Western Europe could quickly become a dictatorship."

Germans Express Fears

Warnings of this kind, considering the present economic situation, are cause for concern enough. But when Germany's own leaders express a deep fear for Europe's future, it's time we rouse ourselves from complacency.

Willy Brandt, recent chancellor of West Germany, some months ago openly expressed his fears that democracy is failing in Europe, and could have only 30 years of life left.

Ludwig Erhard, also a former chancellor of West Germany, spoke out in a series of articles which appeared in a mass-circulation German Sunday newspaper.

Erhard warned of a dangerous lurch toward dictatorship which could occur in West Germany. He said that Germany is headed for economic troubles and he now felt it was his duty to warn of where such trends could lead. Drawing startling parallels between 1924 and 1974, Erhard showed how it was economic troubles that prepared the soil for Adolph Hitler. He warned that disaster may lie ahead unless Germany is willing to take drastic actions to avert a full-blown economic crisis.

A Jittery Public

The public sees a worsening situation all around. Prices are climbing, and so is unemployment. Money is harder to come by, and everyone is having to strive harder

and harder to make ends meet. At the same time they see government impotence, and political and economic stalemate among the leaders and so-called experts. The problems have simply become too great for single governments to solve. They are supranational, needing international cooperation and sacrifice to bring about solutions. Unfortunately, there is no sign that this is being achieved. National government legislation is not enough to provide solutions and restore public confidence.

The London *Times* stated: "There should be no flinching from the extreme gravity of the inflationary disaster now threatening the country. It is immeasurably the most serious problem facing government and people since 1945. This is a time at which one should and would expect the major political leaders to state and campaign for their remedies for the disaster threatening the country. Yet there is a mysterious silence."

In Germany before the war, Hitler came forward to provide the answers, to give solutions. The German people felt downtrodden and humbled after the first World War. They had just experienced the pain and suffering and insecurity of hyperinflation when hard-earned savings were obliterated overnight. They were ready to listen to a man who promised economic stability and prosperity, and who promised to return Germany to its "rightful place" among the nations. They were not interested in delving into the details of how he proposed to achieve such popular aims.

Are the nations so different today? Former Chancellor Erhard is concerned. Willy Brandt has sounded a warning. Could it happen in Germany again? Could a dictator arise in Europe? A disillusioned, frustrated and insecure people will be ready to listen to a demagogue who oversimplifies the problems, presents them in emotional terms, and promises quick, painless solutions.

People today are looking for an-

swers. They want to hear of hope and optimism and of a way out of the mess the world finds itself in. There is now a leadership vacuum in Europe, and in the world. And nature abhors a vacuum. People are looking for a new messiah. Has the world ever really learned that a human messiah is never the answer?

As *Newsweek* magazine put it in an article on the leadership shortage: "The danger in such periods is that people may start looking for a man on a white horse who offers simple answers to complex questions. A few observers have detected enough signs . . . to predict that the democracies are now increasingly susceptible to a demagogue ready to lead them back down the road to some form of Fascism."

The *Plain Truth* magazine has for over a quarter century been warning its readers of a coming ten-nation union in Europe that will not prove friendly to the United States and British peoples. This has not yet happened, but it consistently draws closer. Escalating economic troubles leading to trade war could rapidly bring about the fall of democracy in several European nations and give rise to a powerful military-oriented union. The recent oil crisis proves how quickly the world scene can change.

Deluding ourselves that there is no threat will not make the danger go away. The Old Testament prophet Jeremiah wrote of a time in which there would be unwillingness to admit reality in the face of disaster: "They have healed also the hurt of the daughter of my people slightly," it was predicted, "saying, Peace, peace; when there is no peace" (Jeremiah 6:14). Are we not already in such an era?

After the Munich Conference in 1938, Neville Chamberlain declared, "Peace in our time." Churchill sounded the warning, yet the world was taken by surprise when World War II burst upon all civilization.

Will we be taken by surprise again? □

Sixth, everywhere man is struggling with exploding city populations, a cynical dehumanized industrial work force and an economically underprivileged farm community. Despite the situation, most nations are unable, for one reason or another, to come to grips with the painful problem of international land reform.

One could hope that the recent Rome Conference might have laid the foundation to halt man's worldwide drift away from the land and to make prosperous family farms the basic unit of a stable human society around the whole earth.

However, these vital issues were not hammered out at the World Food Conference, and the greater danger resulting from this historic meeting is the fact that delegates have left Rome convinced that more technology, mechanization and fertilizer is the only answer to the world food crisis. Only time will tell.

— Ray Kosanke and Colin Sutcliffe

Waldheim Urges Unity to Solve World's Woes

Washington, D. C.:

IN AN address at a recent National Press Club luncheon in Washington, United Nations' Secretary-General Kurt Waldheim declared that the "rhetoric of interdependence" is rhetoric no longer.

The nations of the world, he stressed, face a series of global problems from which none is immune; the big question is whether sufficient progress can be made toward solving them before they become "completely unmanageable."

The secretary-general's frank appeal to the newsmen for "support, interest, and understanding" followed his meeting with President Ford and Secretary of State Henry A. Kissinger, where they discussed Cyprus, the Middle East, and world economic problems on the previous day.

In the introduction to his annual report delivered a week earlier to the United Nations, Waldheim made it clear that global problems of growing intensity — a food shortage, skyrocketing population growth, rivalry for resources, and crushing oil prices — place urgent new demands on the international forum. "No nation, however rich and powerful, can remain immune," he stressed, "or hope to confront and resolve these problems successfully on its own."

Waldheim observed that at the moment there is a "profound concern" shared by responsible people everywhere, an almost universal sense of apprehension about where the tumultuous developments of our time may lead us.

He said that we are daily reminded "how thin the margin is between order and chaos, between sufficiency and desperate want, between peace and annihilation."

"If we wish to overcome the vast anxieties and uncertainties of our time," he asserted, mankind as a whole will have to make a "conscious and concerted effort to change course."

Many great civilizations in history, Waldheim continued, have collapsed at the very height of their achievement because they were unable to analyze their basic problems, to change direction, and to adjust to the new situation which faced them. "Today," concluded the secretary-general, "the civilization which is facing such a challenge is not just one small part of mankind — it is mankind as a whole."

— Dexter Faulkner

Iran Expands Influence in Asia

Sydney:

The 17-day visit to Australia and four other Asian nations in September by Shah Mohammed Riza Pahlavi of Iran focused attention on Iran's spectacular emergence as one of the world's great financial powers.

Last year's four-fold increase in oil prices has significantly benefited Iran, the world's second-largest oil exporter. Figures recently released by the International Monetary Fund show that between June 1973 and June 1974, Iran's international reserves rose by a staggering 350 percent, from about \$1.5 billion to \$5.4 billion. Revenue from this year's oil exports are expected to add another \$14 billion to the nation's reserves.

With his growing wealth, the Shah is determined to convert his still under-developed nation of 30 million into a major industrial and military power as soon as possible, as Iran's oil reserves are expected to be depleted within the next thirty years. The Shah has reportedly predicted that within a decade Iran will become the fourth largest industrial nation after the United States, the Soviet Union and Japan.

Australia's importance to the Shah in this regard lies first in its capacity to provide Iran with many strategic natural resources, including iron ore, bauxite and uranium. In addition, Australia can supply Iran with many foodstuffs, including meat, sugar and wheat. Australia, with its considerable experience in irrigation agriculture, could also assist in developing a modern agricultural industry in Iran.

A major objective in the Shah's tour, which took him to Singapore, New Zealand, India and Indonesia, in addition to Australia, was to extend Iran's influence in Asia. The Shah sees Australia and New Zealand as a part of this vast market.

The Shah also proposed the creation of a collective security system among the nations on the periphery of the Indian Ocean. The aim of such an arrangement would be to persuade the United States and the

Soviet Union to withdraw their naval forces from the region, which the Shah envisions as a "zone of peace."

The various proposals put forth during his extended tour through Southern Asia and the south Pacific have given the Shah the image of a leader with vision. In the words of Prime Minister Gough Whitlam at a dinner with the Shah in Canberra, the Shah is "head of a great nation, a great man, the most active, the most powerful, and the most involved of the world's monarchs."

— *Dennis Luker and Don Abraham*

New European-Arab Dialogue Under Way

Düsseldorf:

In early September, secretary general of the Arab League, Mahmud Riad, visited Bonn, West Germany, where talks with Chancellor Schmidt and his cabinet laid the foundation for a new European-Arab dialogue. An agreement was reached to bring together the 20 Arab League nations and the 9 European Community nations for talks in Paris during the second half of November.

Riad's visit and the upcoming Paris conference highlight a normalization of Arab-European relations which have suffered throughout the long series of Middle East crises.

Two factors put this Arab dialogue high on the list of European priorities.

First, the industrial nations of Western Europe — much more dependent on oil from the Middle East than the United States — are nervously awaiting the scheduled OPEC oil price conference on December 12, which could result in still another stiff oil price increase — unless something changes in the meantime.

And secondly, Europe's own internal economic problems involving discontented farmers, striking unions, and rampant inflation certainly put her in the mood for discussing cooperation. Add to this

Italy's and France's plans to ration oil this winter as a result of the projected demand exceeding the available supply, and Germany's fears of a coal shortage due to the enormous energy needs forecast for this winter, and the motive for cooperation becomes clear.

Any favorable oil price agreement could eliminate some winter worries and bring a much desired boost to the economic health and stability of Europe overall.

During his visit, Riad also mentioned European development projects in Arab lands, strongly hinting at Arab financing. Western European governments, banks, businesses and industries are also eager to obtain as many of the oil producers' "petrodollars" as possible in the form of loans or capital investments from the oil producers.

The alluring prospect of sharing Arab oil profits comes at a time of a troublesome economy and a worsening unemployment figure for Germany and the rest of Western Europe. There is no doubt that Europe recognizes the inescapable benefits of having good relationships with the Arabs.

The Arab League is undoubtedly looking on the many technological advantages in Europe, including Europe's first multipurpose tactical bomber, the MRCA swing wing.

As European-Arab relations continue to develop and tensions continue to grow in the Middle East, the question many are asking is whether Western Europe will be able to remain neutrally uninvolved should another Mideast war erupt.

— *John Karlson*

Europe Faces Period of Uncertain Leadership

Brussels:

With inflation continuing to threaten European economies, with the Israeli-Arab situation at constant high-boil, and with Arab fi-

nancial power becoming an overwhelming reality, the need for concerted cooperation among the nine nations of the European Community has never been greater.

And the Common Market had better show some signs of directed motion before the year is out, since divided, war-torn Ireland is scheduled to assume the EEC presidency in January 1975. For the last six months of next year, faltering Italy receives the presidency, to be followed by Luxembourg for the first six months of 1976.

In other words, Europe must see some dynamic pace-setting leadership now and in the remaining weeks of 1974 before the institutions of the EEC are turned over to nations which are not, in fact, in a position to lead Europe into the next 18 months of an uncertain future.

— *Ray Kosanke*

South Africa Faces Uncertain Future

Johannesburg:

The sun is fast setting on nearly 500 years of Portuguese colonialism in Africa.

The Mozambique Liberation Front, or Frelimo, has assumed power in an interim government in Mozambique, which is slated for full independence next June. A similar switch to black government seems inevitable in the Portuguese territory of Angola.

How will this independence affect Southern Africa — the so-called "white south" in particular? Frelimo leaders have recently made public promises that they will cut economic links with white-ruled South Africa and Rhodesia the moment they take power. It is believed, however, that as far as South Africa is concerned, the economic effects of a Mozambique boycott would be marginal. Should Frelimo cut the vital railroad link to landlocked Rhodesia, however, the resultant economic iso-

lation would be somewhat more serious.

The marginal effects on the South African economy would be centered in three main areas: First, South Africa, already suffering from severe harbor congestion, would find herself in an even worse situation should the Mozambique port of Lourenço Marques be closed to South African traffic. The problem would be temporary, however, as a new port on the Natal North Coast will come into operation in 1976.

Second, the withdrawal of nearly 100,000 Mozambique workers from the South African gold mines — 20 percent of South Africa's mine labor — would result in a temporary drop in South African gold production. Finally, if Frelimo's threats to blow up the Cabora Bassa hydroelectric dam are carried out, a small per-

centage of South Africa's power would be temporarily lost.

Local opinion has it, however, that Frelimo could cut off economic relations with the white south only if Mozambique is assured of substantial long-term foreign aid from other countries. Without such alternate aid, Frelimo leaders could find that cutting off economic relations with the white south may do more harm to Mozambique than it does to South Africa and Rhodesia. But whether such practical considerations will force a more moderate Mozambique policy toward the white south is uncertain. Historically, such practical considerations have not always precluded the application of sanctions for ideological reasons, regardless of what is in the best interests of a nation.

— Sydney Hull

Language Issue Stirs Quebec

Montreal:

Months after its passage, Quebec's controversial language law is still the object of debate. French — the mother tongue of 82 percent of the province's population — is now the sole official language with preferred status over English in business, education and government. The nation of Canada as a whole is officially bilingual, although Quebec is the only significant French-speaking area.

Although the use of English has been guaranteed as a matter of personal rights, many who speak it as their first language feel that the new legislation will threaten their way of life. But others feel that that "way of life" had involved unfair domination of the province's industrial and financial wealth, and that a balance needed to be encouraged with the help of this law.

The law, referred to both in French and English as Bill 22, spells out, in over 100 clauses, ways that the status of the French language is

to be preserved in government, industry and education.

One of the most controversial clauses gives the minister of education the authority to send children to French, rather than English schools if their knowledge of English is judged insufficient for English schooling. This primarily affects the children of immigrant families. Montreal, Canada's largest city, is an international port by virtue of the St. Lawrence River; it is the nation's favorite settling spot for immigrants. They prefer to settle there for its European flavor, yet they desire to have their children attend English schools to give them more mobility and greater advantages throughout all of North America. Therefore, it comes as no surprise that these minority groups are displeased by the bill.

Perhaps the most surprising opponents of Bill 22 are the followers of the separatist *Parti Quebecois* (PQ). They claim that the bill is too vague and will be laxly administered, yet there is also the realization that if this plan were to succeed in safeguarding French culture and in giving French-Canadians a greater share in the economic life of

the province, they could be a party without a platform. Some within the PQ ask whether the bill is nothing but a plot from Ottawa to undermine the French independence movement.

The bill has also raised criticism from Canada's other provinces. The premier of New Brunswick has asked Prime Minister Pierre Trudeau to refer the law to the Canadian Supreme Court for a ruling on its constitutionality. Although Mr. Trudeau has stated his reservations about the bill, he is unlikely to do so, preferring that a private citizen instead initiate the court case.

On one occasion, I asked Mr. Trudeau what those reservations were. He termed them "philosophical, not political." "I'm a liberal," he continued, "and I don't like the idea of forcing a person to choose one language or another." He does not deny that the situation in Quebec needs balancing, but feels it should be done by "persuasion, rather than legislation."

Until the law is challenged in Canada's courts, the provincial government of Premier Robert Bourassa will continue plans for its implementation amid continuing vocal opposition on all sides. Meanwhile, moderate voices throughout the province hope that this law will both lessen the one-sided advantage of the English language and culture at top levels of commerce and industry and at the same time reduce the calls for complete secession of the province from Canada.

Yet Quebec remains as another example on a list containing situations as diverse as the Flemish-Walloon controversy in Belgium, the Biafran secession attempt in Nigeria, and the independence of Bangladesh. At a time when statesmen and thinkers are calling for increased cooperation and concerted effort between the nations as the only chance man has of solving the grievous problems facing him, the trend is toward the breakup of traditional nation-states into smaller, tribe-like subdivisions.

— Henry Sturcke

SPARE THE ROD & SPOIL THE CHILD?

by Charles F. Vinson

Discipline — often misunderstood, often misused — remains the key to successful child rearing. Every parent should understand why.

IT'S NOT easy to rear children today, especially with so much confusion among the experts. One expert recommends a "permissive" method. Another would be horrified at the thought, insisting that a strict, "no-nonsense" policy is the only road to responsible adulthood. These terms at best are vague, and much is left for private interpretation and debate.

But happily, more and more young parents are realizing that rearing a happy, obedient, honest, friendly, bright, uninhibited, talented, respectful (and all those

other qualities that parents envision) child does not depend on a magic textbook formula. The most important ingredient is the proper administration of discipline.

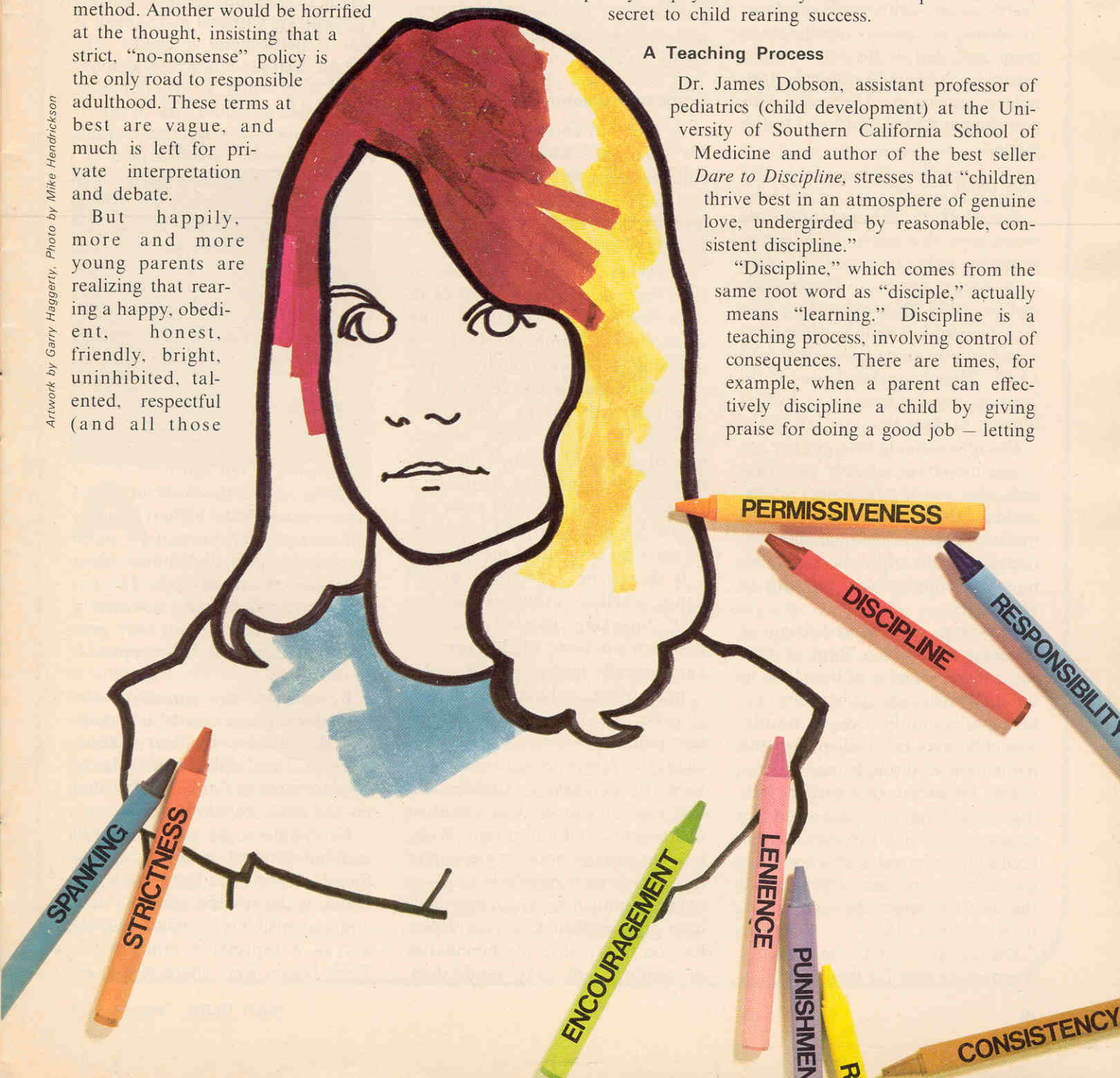
Parents of all life-styles are discovering that effective and consistent discipline — not necessarily the frequency or physical severity of that discipline — is the secret to child rearing success.

A Teaching Process

Dr. James Dobson, assistant professor of pediatrics (child development) at the University of Southern California School of Medicine and author of the best seller *Dare to Discipline*, stresses that "children thrive best in an atmosphere of genuine love, undergirded by reasonable, consistent discipline."

"Discipline," which comes from the same root word as "disciple," actually means "learning." Discipline is a teaching process, involving control of consequences. There are times, for example, when a parent can effectively discipline a child by giving praise for doing a good job — letting

Artwork by Garry Haggerty, Photo by Mike Hendrickson



the child know that as a parent, you are really pleased with his accomplishments.

Dr. Dobson condemns permissiveness as a disaster and advises parents to establish in advance absolute boundaries for their child's conduct. They must not be wishy-washy about what children may or may not do.

This is more important than most parents realize. When a child aware of his boundaries does something punishable — whether he has been overtly selfish, deliberately offensive to others or openly rebellious to mom and dad — he will actually expect his parents to respond. And, indeed, parents should respond with punishment that is "sufficient to the crime."

The Ideal

But walking the tightrope between your own anger and administering the right amount of discipline is a tricky business. Proper discipline, after all, is something you do *for* a child, not just *to* him. Remember the quote from Proverbs 13:24: "He who spares the rod hates his son, but he who loves him is diligent to discipline him" (RSV).

Discipline should be a positive act — not merely a negative one. Parents who constantly badger or intimidate their children usually are irritated about something else entirely, and the child becomes the most convenient object on which to vent anger.

For most parents, criticizing or spanking becomes a form of personal therapy and is of little help to the child. What should be a positive, loving relationship becomes hostile. The child may be obedient, but the motivation is through fear of provoking his parents into another yelling, spanking or face-slapping session. No child can equate this kind of punishment with a constructive learning process. Chances are the child will return the same hostility when he is older.

On the other hand, some parents, wanting the best for their child, are

so over-protective and dominating that they stifle all initiative. They insist on constantly directing and controlling the child's every activity — literally running his or her life around the clock, refusing to allow the child enough freedom to react as a normal human being.

Ideal parental discipline springs neither from hostility nor the need to dominate, but from the fact that the parent feels absolutely sure of what constitutes correct behavior. And the parent, in a loving and positive way, is teaching the child to understand and conform to these values.

Corporal Punishment?

As everyone knows, there inevitably come times when even the best children refuse to conform to mom's and dad's rules. During these times no other form of discipline is as immediately effective as spanking.

Spanking is not to be confused with the sick, psychotic practice of child beating. The two have nothing whatsoever in common. Neither is spanking (or, more formally, corporal punishment) a last resort to be applied only after you have shouted, screamed, cried, begged, nagged, deprived or stood the child in the corner. Spanking should be a positive act, and the child must recognize his infraction and hopefully be sorry he committed the offense.

It should be a deterrent to defiance, rebellion, willfulness and hatred. Spanking painfully teaches that such emotions, when expressed, automatically lead to punishment.

In addition, spanking teaches forgiveness. And here is a most important point: *Never refuse a punished child the love and reassurance he wants after spanking.* Cuddle him and explain why he was punished and how to avoid it next time. Without that corresponding expression of love, spanking is merely hitting — a negative influence. As younger children grow in their love and respect for you and realize the boundaries of conduct you have established,

spanking should become an infrequent punishment.

By the time a child becomes an adolescent, spanking should not be necessary at all. Most teen-agers desperately want to be thought of as adults and deeply resent being treated as small children. Spanking them is viewed as the ultimate insult. Other forms of discipline may be more effective — loss of privileges, curfews, etc.

Invaluable Benefits

One of the most positive benefits of intelligent corporal punishment is that it helps build a child's self-esteem. Self-esteem is not synonymous with vanity. It means proper self-confidence and a lack of inferiority feelings which cripple adult chances for success and happiness.

An interesting study carried out by Dr. Stanley Coopersmith, associate professor of psychology at the University of California, bore this out. That study included 1,738 normal, middle-class boys and their families, beginning in the pre-adolescent period and following them through young manhood. After identifying those boys having the highest levels of self-esteem, he compared their homes and childhood influences with those having a lower sense of self-worth.

He found that the most successful boys, those with the highest levels of self-esteem, were definitely more loved and appreciated at home than were the low-esteem boys. The parental love was genuine, not merely verbal. And their parents were generally more strict in their approach to discipline.

By contrast, the parents of the low-esteem group created insecurity and dependence by their permissiveness. Their children felt rules of conduct were not enforced because no one really cared about them.

Furthermore, the most successful and independent young men were found to have come from homes demanding the strictest accountability and responsibility — but decidedly not in a repressive atmosphere. Their homes were characterized by

family participation and openness.

Once the boundaries for behavior were established, there was absolute freedom for individual personalities to grow and develop. Success in life followed much more regularly than it did in homes where discipline was carried out in a haphazard or non-existent manner.

The End Product

Different personalities require different approaches and different degrees of control. Extremely sensitive children may need spanking only rarely — a harsh look is often sufficient punishment.

And conversely, some children

never seem to get the point. But when children do turn out beautifully, it is not an accident. It is because those children were lucky enough to have parents who really loved them — parents who understood and administered proper, immediate and consistent discipline. □

MOTIVATING YOUR CHILD

HERE'S AN EXPERIMENT WITH POSITIVE RESULTS



Warren Watson — Plain Truth

AN EXPERIMENT carried out by psychologists several years ago was recently reported in *Raising Children in a Difficult Time*, by Dr. Benjamin A. Spock, noted American pediatrician.

The experiment was designed to compare the effects of discipline in three different control groups: (1) *absolute authoritarian* (that is, external or arbitrary) discipline; (2) *laissez-faire* (little or no discipline); and (3) democratic (meaning internal, or responsible) discipline.

Activity clubs were set up for several groups of boys of the middle childhood years. The boys were to work at hobbies after school under the leadership of the psychologists.

In the *authoritarian* group, the leader took complete charge from the beginning. He announced that this was to be a carpentry club, and they were going to build birdhouses. He told them where to get the necessary materials and what the design was to be, as well as how to use the tools. He was agreeable enough in manner, but left no initiative to the boys. He maintained absolute order and efficiency.

In the *laissez-faire* group, the leader was present with the boys, he answered questions, he gave individual help, but offered no real leadership.

The procedures in the *democratic* group were radically different. It was to be the boys' club, and they could choose the activity. Typically, all types of projects were suggested, some quite impractical. But the leader didn't squelch anyone or try to impose his own ideas. He did keep the discussions orderly and reminded the group if they forgot their manners.

When the group finally did definitely decide on a project, the leader shifted conversation toward questions of design, how to gather materials, borrow tools, etc. When building time neared, there had to be discussions of methods and division of labor.

The results were predictable. In terms of efficiency — number of hours and days necessary to build a certain number of birdhouses — the


authoritarian control group was far ahead. And to an outsider, the proceedings seemed better organized.

But problems arose when the leader left the room. The boldest in the group began horsing around first, then the less courageous ones, until finally only a couple of worried little boys were still half-heartedly sticking to business.

The children under very tight discipline had no outlet for their spontaneous ideas or individual wishes. Resentment built up under the surface and broke out when the leader left the boys by themselves.

The *laissez-faire* group met with disastrous results. Little or nothing was accomplished. Once in a while the boys would tire of horsing around and attempt to accomplish something, but none of them was strong enough to lead. The rowdier boys always disrupted any progress. Surprisingly, this group did better when the adult left the room. It was as though the boys were embarrassed when an adult who did not know how to act like one was present.

The story was quite different in the *democratic* control group. The boys took pride in the fact that the project was their very own — not something forced on them. They had the freedom to be creative and to share ideas. They were interested and busy. There was no evidence of hostility. Work went on almost as well when the leader left the room. □



THE REAL MEANING OF CHRISTMAS

*Beyond parties, presents and peace
proclamations — beyond Santa
Claus, reindeer, church bells and
Madison Avenue miracles — lies the
origin of Christmas. Chances are
you've never understood its real
meaning.*

by Gary Alexander

THE SEASON to be jolly is nearly upon us again. With it will come parties, gifts, family get-togethers — and family break-ups — all with the stern reminder not to forget the “real meaning of Christmas.”

Admonitions to promote peace, love, joy, goodwill and hope stem from a sincere desire to circumvent the overwhelming commercialism of the season. But as usual, the admonitions will be almost totally ignored, and understandably so. The “real meaning” of the holiday has always been annoyingly vague.

To confuse matters further, the alleged birthday of Christ has come to be inescapably associated with a jolly Nordic saint secretly bearing gifts in the night. With a Santa on every street corner, most children forget that Christmas is somehow supposed to be a billion-dollar birthday party for Christ.

A closer look at the history of Christmas should clear up the mystery. Ironically enough, it will show that today's generally irreverent celebration of December 25 comes far closer to the “real meaning” of Christmas than most Christians dare to admit.

How Modern Christmas Began

Commercial Christmas is only about 50 years old. James H. Barnett of the University of Connecticut explains the origin of “Green Christmas” in his book *The American Christmas: A Study in National Culture*.

“The studied exploitation of the festival did not develop fully until the third decade in the present century,” he writes. “At the close of the war in 1918, the American economy was geared to a high level of output and a host of new products were ready to be sold. However, consumer demands were shrinking, and there was serious danger of a stagnant market.”

Postwar retailers and manufacturers, it seems, were faced with a dilemma. The assembly lines were rolling, but consumer cash was not.

The flash depression of 1920 struck, making businessmen even more desperate.

“In this dilemma,” continues Barnett, “business leaders sought some means of increasing normal, peacetime buying, and turned to promotion and high-pressure sales methods. Both merchants and advertising agencies recognized the commercial possibilities of folk festivals, and began to exploit these occasions shortly after 1920. This was immediately successful and has continued unabated to the present.”

Now we find Christmas business dominating the entire second half of the calendar year. The busiest month in railroad freight yards is August, primarily because manufacturers are shipping goods to retail

their business, and more gifts are exchanged on December 25 than on all the other 364 days combined!

Just about every imaginable kind of object has been a Christmas gift, and just about everyone has received his share of the bounty. But ironically, the churches — actively expounding the Christmas spirit — suffer monetary reverses. In fact, seasonal Christmas spending consistently exceeds all religious contributions given to all churches for the entire year! And gifts to religions consistently decline during December.

Wouldn't it be incongruous if you attended a birthday party where everyone exchanged gifts with the guests, while the host was ignored — honored with no gift at all? Fig-

Both merchants and advertising agencies recognized the commercial possibilities of folk festivals and began to exploit these occasions shortly after 1920. This was immediately successful and has continued unabated to the present.

outlets in preparation for the Christmas gift traffic. Christmas sales begin around Labor Day (early September), rather than early December.

Retailers look at it this way: “The more shopping days before Christmas, the more potential sales. The whole approach to selling is to get stuff out as early as possible. You need plenty of time for reorders.” It's now quite common to see Christmas advertisements in early October!

Gifts for Everyone?

Since 1965 the American public has spent over 10 billion dollars on Christmas gifts each year, or about \$125 billion between the years 1965-1974. In just 10 percent of the year's shopping days — the period from Thanksgiving to Christmas — most shops do more than 20 percent of

uratively speaking, that is what happens on Jesus Christ's supposed “birthday.”

Yet this is only one of the Christmas “opposites” — those customs and practices which work in opposition to what a desperate humanity wishes Christmas would be. Compare a few of the other Christmas practices to the textbook that most Christians profess to read.

Christmas “Opposites”

- Isn't it a little hypocritical to teach our children a fantastic web of falsehoods about Santa Claus, the reindeer, and even the time and circumstances of Christ's birth, while we are supposedly honoring the one who said, “Thou shalt not bear false witness”? (Matthew 19:18.)

- There are more murders and accidental deaths at Christmas time than at any other time of year; yet



DEPARTMENT STORES, variety stores and gift shops count on December Christmas sales to double their normal turnover of goods. In fact, retail trade in December often exceeds the total sales for the following three months combined. The crowds of the New York department store pictured at the right are typical of the crowds engendered by such a doubling and tripling of the normal department store expenditures.

Since 1960, retail trade in December, as measured in billions of U.S. dollars, has more than doubled, as the following table indicates:

1960	.....	\$22.2 billion
1961	.....	\$22.9 billion
1962	.....	\$24.1 billion
1963	.....	\$25.1 billion
1964	.....	\$27.7 billion
1965	.....	\$30.6 billion
1966	.....	\$31.8 billion
1967	.....	\$32.6 billion
1968	.....	\$34.1 billion
1969	.....	\$36.0 billion
1970	.....	\$37.6 billion
1971	.....	\$40.7 billion
1972	.....	\$43.8 billion
1973	.....	\$46.9 billion
1974	.....	\$50.0 billion

(est.)

(Source: U.S. Dept. of Commerce)

Most of this retail trade can be attributed to normal consumer expenditures, but about one fourth (or \$12 billion this year) can be attributed directly to Christmas gifts. This amounts to about \$300 per family of five.

Jesus said, "Thou shalt do no murder" (Matthew 19:18). And isn't it a little contradictory that on the supposed birthday of the Prince of Peace, parents buy their children plastic guns and other toys of violence?

- One fourth of all liquor sales come during the Christmas season, supposedly honoring the one who said, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness . . ." (Luke 21:34).

- Christ also spoke against setting one's heart on the "abundance of things." Yet the purchase of many "things" is what Christmas is all about. He also stated, "It is more blessed to give than to receive" (Acts 20:35). But no other day stresses *getting*, especially to children, as much as Christmas. The question most asked at this time of year is, "What did you get?" — not "What did you give?"

- Finally, isn't it somewhat strange that professing Christians would observe a day which neither Christ nor his disciples ever mentioned — much less commanded or kept?

Can You Put Christ Back Into Christmas?

If Jesus Christ of Nazareth were transplanted into a modern Christmas party, he might enjoy the companionship, but he certainly would not recognize it as his birthday, because he was born in early autumn, and he didn't observe birthdays as anything special anyway. Instead, he would recognize December 25 as the Roman "Saturnalia" of his day or the Babylonian religious festival honoring the "birthday of the Sun."

He might even advise those who worry about "putting Christ back into Christmas" to stop worrying. It's impossible. Christ never was in Christmas. And the public today truly is keeping the "real" or original meaning of Christmas — a commercialization of an utterly pagan, openly hedonistic celebration that has been given an aura of respectability via labels of peace, joy, love

and goodwill to all. Most have supposed that the Christmas celebration is rooted in these good intentions, and, of course based on the birthday of Jesus. This idea is false.

There is no need in this article to prove the depths of Christmas' pagan roots. That information is readily available in your local library. Discover it for yourself.

To summarize, "Christmas" began over 4,000 years ago in Babylon, then migrated to Egypt, Greece and Rome. In Rome, it combined with Nordic and Druidic customs and was finally "blessed" as a Christian holiday over 300 years after Jesus Christ died. In each of these pagan societies, December 25 was celebrated as the birthday of the

earth. They were afraid the sun, as the symbol of heat and light, was dying. So they lit fires, sacrificed animals, shouted to their sun god, and were in general "dismayed at the heavens.")

To continue, "For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and hammers, that it move not."

A Better Day . . .

Even though Christmas is pagan in origin, some feel it is rather unfair to condemn the positive aspects of Christmas unless there were something far better to take its place.

Isn't it a little hypocritical to teach our children a fantastic web of falsehoods about Santa Claus, the reindeer and even the time and circumstances of Christ's birth, while we are supposedly honoring the one who said, "Thou shalt not bear false witness"?

sun, on the occasion of the sun's "rebirth" at the winter solstice.

An hour or two of research would document these assertions. Look in the major encyclopedias under "Christmas," "Saturnalia," "Sun Worship," "Yule" and related words. Or peruse some complete books about Christmas under the "394" Dewey Decimal heading in your local library.

You might even turn to a scripture in the Bible (Jeremiah 10:1-4) where God condemned the keeping of pagan practices centuries before the birth of Jesus: "Thus saith the Lord, *Learn not the way of the heathen*, and be not dismayed at the signs of heaven; for the heathen are dismayed at them." (The heathen nations became frightened as the sun reached its winter solstice on or around December 21 — when the sun is farthest from our orbiting

Happily, there is.

About 3,500 years ago, God revealed to his people Israel a pattern of days set apart for a holy purpose and for festive family celebration.

Concerning those days, God commanded, "Thou shalt rejoice" (Deuteronomy 16:14; 14:26). These special days were kept "with joy" (Ezra 6:22). They were joyous feast days in which entire families could partake of fine food and drink, and enjoy real love, peace and goodwill. They were *family* festivals (Deuteronomy 14:26) of tremendous meaning and purpose.

If you would like to know more about these "days," write for our free booklet, *Pagan Holidays — or God's Holy Days — Which?*

These are special days of real meaning and purpose for humanity — of which Christmas is a cheap counterfeit. □

FROM EARLIEST times, as far back as man's recorded history and beyond, human beings have been vitally concerned about death and a possible hereafter.

Archaeological discoveries reveal that Neanderthal man must have pondered the nether world and a possible life after death. He dug burial pits for his dead. He also provided his deceased with tools, weapons and food — undoubtedly an attempt to give the departed, or the departed's soul, necessities for an imagined afterlife.

But Neanderthal's burials were simple compared to burials of later ancients. Burial extravaganzas unsurpassed in scope and magnitude are recorded in the histories of some of the world's past great civilizations. Enormous treasures of gold and jeweled objects, riches of all kinds, sometimes servants, horses, wagons and even ships, were often entombed with kings and queens to help them continue a lavishly high standard of living in a fancied afterlife continued by their souls.

One royal tomb, excavated at the site of the ancient Sumerian city of Ur, revealed the remains of five men, ten well-dressed women, an entire chariot, the remains of two asses and their grooms, a number of other bodies, a large treasure, and some weapons and tools. After all of this were found soldiers, whole wagons, and more grooms and court ladies — sixty-two bodies in all. Finally, further excavation uncovered the king in his burial chamber, along with three more servants.

In more recent times people have been just as concerned about death as the ancients but less concerned about the hereafter.

The Fountain of Youth

Throughout the ages men have spent long hours seeking to discover a way to prolong human life and maybe even to obtain eternal life. The keys to longevity have been thought to be everything from

witches' incantations, mystical herbs and spices to certain foods and minerals, or some kind of regimented diet. Ponce de Leon and others were convinced there was an actual fountain of youth somewhere.

Ponce de Leon began his search for this legendary fountain after becoming intoxicated on new world Indian stories about a wonderful fountain of youth that rejuvenated the old and strengthened the weary, supposedly hidden somewhere on the island of Bimi in the Bahamas. He helped organize a privately sponsored expedition, and on March 3, 1512, set out with his group to find that fountain.

Sophisticated moderns, of course, don't believe in Ponce de Leon's fountain of youth, but in a sense, they are still searching for it. They're trying to find it in a different way — through science, technology and medicine.

Aging movie stars go to plastic surgeons, spending large sums of money for face lifts, to erase the telling wrinkles of age.

Those who dislike the knife turn to beauty technicians who are skilled in the art of skin stretching or in the ability to create a new image by the use of makeup. Some ingest or inject hormones. Others try special baths or special diets.

Scientists and medical researchers, on the other hand, are trying to discover the exact causes of aging and thereby learn how to cure it, maybe even stop it.

Freeze Now, Live Later

A growing number of people are putting their hope in future medicine, knowing full well that today's medical scientists are still nowhere near eradicating disease or finding the solution to aging. They're submitting their bodies to Cryonic suspension, a sort of mummification by freezing. Several Cryonics societies now exist.

A Cryonics society member's body, instead of going through the normal burial or cremation procedures, is prepared for storage by

ARE YOUR AFFAIRS IN ORDER?

"To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die . . ." — **Solomon.**

by Patrick A. Parnell

freezing. Blood is drained and replaced with a sort of antifreeze solution. The body is placed into a ten-foot-long capsule full of liquid nitrogen, which is kept at 321 degrees below zero Fahrenheit. And instead of being buried six feet under in a cemetery plot, the thermos-bottle-like capsule is stored in a vault which will be opened sometime in the distant future when medical science, hopefully, will have the ability to thaw out the body, cure the cause of death of the deceased Cryonics society member, and restore him or her to life.

Superficially, this sounds tremendously intriguing. But as experts are quick to point out, and objective Cryonics society members are forced to admit, the statistical odds against its working are phenomenal.

Why won't it actually work? Because the undeniable reality is that a human body is programmed to die. Even if disease could be virtually eliminated, along with stress and poor diets (major factors that contribute to death), we would still die. From the very moment of birth man's days are numbered.

Programmed to Die

Basic life-supporting cells in the human body divide just so many times. They reach a divisioning limit, approximately 50 times for certain main types of cells, after which all doubling ceases. This in-born aging factor puts a limit on man's life span. Cell deterioration, tissue deterioration, organ deterioration and body deterioration ending in death is inevitable.

This programmed physical deterioration begins to increase dramatically in the average healthy human at around age 40. Taste ability, constantly on the decline, now begins to dramatically decrease. The ability to hear high-pitched tones diminishes. A noticeable drop in visual acuity occurs. More importantly, the vital organs such as the heart, lungs, kidneys and liver increasingly malfunction.

With aging, hardening of the ar-

teries increases markedly. Blood pressure climbs. Bones gradually lose more and more calcium. They become fragile and subject to breakage, even with relatively minor falls.

Overall body reflexes become sluggish with age. The conduction speed of nerve impulses slows. Brain cell deterioration, constantly occurring throughout life, reaches a more critical point. Memory starts fading.

“Reality is undeniable. You are going to die. And when you die, you are dead. All the billions of dollars in the world won't alter that fact. All of man's technology and research can't change it.”

Increasing memory loss for recent events occurs. The ability to acquire new learning and cope with psychological stress declines.

As physical and psychological deterioration mounts, the ability to shake off and resist disease weakens. At this point the way of all flesh draws nigh — death rears its ugly head.

Cryonic suspension doesn't alter this death cycle. Those bodies which are frozen are frozen after death.

Proper health care, including a proper diet and the elimination of disease, may prolong life substantially, but it doesn't solve aging and eventual death.

Plastic surgery, skin stretching and the heavy use of cosmetics and hair dyes may give a more youthful appearance for a time, but the inner process of aging and inevitable death continues nonstop.

At this point, one might be inclined to forget trying to prolong life or live forever in the flesh and begin to ponder what happens after death and whether or not there is an after-

life. But contrary to what the ancients thought and what many today will be shocked to find out, hope in having a possible afterlife through an immortal soul is just a dream.

Afterlife?

The religious source of belief of millions — the Bible — surely ought to be the most authoritative and re-

liable source on such a subject as an afterlife.

And, indeed, the Bible does speak out on the subject. According to Scripture, the dead don't hear anything, see anything, think anything or know anything. They have no knowledge that they ever existed. They have no awareness of any kind, period.

The dead are dead. Man does not have some kind of an immortal soul that lives on after the body dies.

The Bible records the following fact: “For the living know that they shall die: but the DEAD KNOW NOT ANY THING, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished . . .” (Ecclesiastes 9:5-6).

Again, in talking about someone who dies, the Bible says: “His breath goeth forth, he returneth to his earth; in that very day HIS THOUGHTS PERISH” (Psalm 146:4).

The Bible absolutely confirms beyond the shadow of a doubt that

the dead are dead: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecclesiastes 9:10).

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. *All go unto one place; all are of the dust, and all turn to dust again*" (Ecclesiastes 3:19-20).

As far as the immortal soul idea is concerned, it's a myth that originated in ancient Egyptian and later Greek thought, and was chiefly made popular through the philosophy of Plato. It didn't come from the Bible.

Just as you can't pin your hopes of living forever on technology, neither can you put your hope on having an immortal soul.

Reality is undeniable. You are going to die. And when you die, you are dead. All the billions of dollars in the world won't alter that fact. All of man's technology and research can't change it.

But the same source that shatters the immortal soul myth actually says man yet has hope in death. That hope is spoken of throughout the Bible as a resurrection of the dead.

A Hope for the Dead?

Jesus is quoted in talking of a resurrection: "Marvel not at this: for the hour is coming, in the which ALL that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of

damnation ["judgment," marginal reading]" (John 5:28-29).

Jesus, the founder of the early church — and the one whom Christianity acknowledges as the very son of God — says *all*, meaning that everyone who has ever lived, is going to be resurrected — the good or bad, atheist, heretic, heathen or believer. And so it's clear that the Scriptures do not support the idea of an immortal soul or afterlife as imagined by man, and the dead are

cal plan is quite simple: All who have ever lived, or ever will live, will be given a chance to change from a life of disobeying God to one of obeying him — thereby having the opportunity to live for eternity. Some, however, will *reject* that opportunity. These are the ones who will suffer an eternal death by being burned up in a lake of fire (Revelation 20:15).

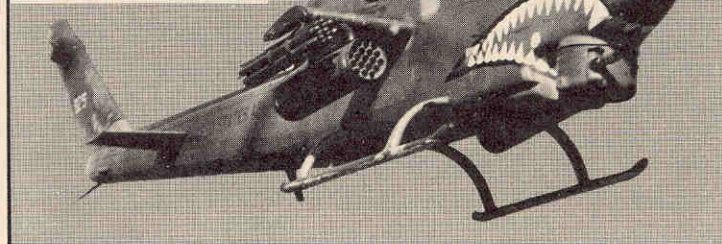
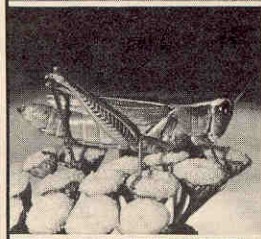
God explains, however, that he has no desire to impose such a fate on anyone. He is "not willing that any should perish, but that all should come to repentance" (II Peter 3:9). But for the self-willed and rebellious — those who reject his way — God has no other choice. The Bible teaches that disobedience produces unhappiness, and God will not allow people to exist in a miserable state of mind for all eternity. He will, therefore, mercifully and permanently destroy the wicked.

Humanity has always been and will continue to be vitally concerned with the possibility of an afterlife. The question is, will it continue to reject or will it accept the only source that provides a hope for the dead? Certainly the attempts of man, through science or religious myths, offer no satisfactory alternative.

Obedience to a Creator God? A resurrection from the dead? These questions may seem farfetched to some, but not to those who are seriously putting their affairs in order. □

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Bible prophecy has a lot to say about the times we live in. But most people don't understand prophecy — for two reasons. Either they haven't read the Bible, or they don't have the keys to understanding prophecy. Our booklet, *How to Understand Prophecy*, will unlock a whole new world of understanding for you. To request your free copy, just write to the Editor.



indeed dead. The Scriptures do, on the other hand, state that death is not the end. Everyone is going to live again. Some, as the Bible mentions elsewhere, will live again forever and some for just a very short time. This conclusion is based on the very words of Jesus, who was, according to Scripture, himself resurrected the third day after being crucified.

Contrary to the elaborate schemes and myths of men regarding the possibility of an afterlife, the bibli-

Editor's note: Be sure to read the "Personal from the Editor" in this issue. It explains what the scriptures reveal about those resurrected to eternal life as sons of God.



(Continued from page 1)

chapter of the book of Hebrews are: "But now we see not yet all things [the whole universe] put under him [man]."

That is for the future. In this context the writer is speaking of things in "the world to come" (verse 5). The "world to come" will not be put in subjection to the angels. Then he proceeds to reveal that the entire universe will, then, be put in subjection under man.

But the scriptural revelation is that man will then be changed from mortal to immortal — from flesh and blood material composition to spirit composition — then immortal.

Continue, now, in Hebrews 2.

We see not yet the universe put under man, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor For it became him, for whom are all things [all the universe], and by whom are all things, in bringing many sons unto glory [in a state of immortality], to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren . . ." (verses 9-11).

Those who are to gain salvation — eternal life in the Kingdom of God — are called sons of God, even as Christ is called the Son of God. He is said to be "the firstborn among many brethren" (Romans 8:29). He is thus portrayed as the captain of their salvation — the pioneer — who has gone on ahead, by a resurrection from the dead, and now, as heir of the universe, he sustains the entire universe by the word of his power.

What a stupendous, mind-expanding, seemingly incredible heritage for man! Yet the scriptures call those who have received the

Holy Spirit of God heirs, and joint-heirs with Christ (Romans 8:16-17).

Now, more specifically, what is the connection with the questions regarding the planets of outer space, and whether they are inhabited?

This same 8th chapter of Romans throws considerable light on that matter. These particular verses are not made clear by the King James translation from the original Greek. The word "creature" should have been translated "creation." The Revised Standard translation clears it up, as does the Moffatt.

Continuing right on from the verse quoted, in the RSV, showing man, through salvation, the heir of God, and therefore of the universe:

"I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us [in us, Authorized Version]. For the creation [universe] waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay [as planets now are — even as our moon] and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies."

This last sentence, more correctly translated by Moffatt: ". . .but even we ourselves, who have the Spirit as a foretaste of the future, even we sigh deeply to ourselves as we wait for the redemption of the body that means our full sonship" (verse 23). It is not becoming an adopted son — but a fully-born son of God. Why not request our free booklet *Just What Do You Mean Born Again?*

What is here revealed, or strongly implied, is that the planets of the entire universe are like our moon, unable to sustain life, virtually waste and empty, subjected to futility as of now, in decay, but so sub-

jected by God in hope. For, when God's purpose in having put humanity on this earth is completed, untold millions of humans shall have become fully-born sons of the living God — then composed of spirit — then divine as God is divine — born into the very family of God, which, ruling the universe, will be the Kingdom of God.

God, first of all, is Creator. Those who receive that salvation will become creators. Planets will be turned into beautiful, productive planets, sustaining life. New life will be created.

Second to being Creator, God is ruler. God sustains and preserves what he creates by his government. God is the author of beauty, of light, of peace, of happiness and joy.

The government of God once ruled this earth. There was peace, beauty, happiness. But rebellious angels rejected that government. This truth leads into the very cause of all the evils in this world — and the cause that will produce, as God's doing — not man's — world peace and everything glorious and beautiful.

God sent a glorious message to mankind some 1900 years ago by his son Jesus Christ. That message was the only true gospel of Christ. It included what I have written here — and much more! It was rejected, and another and different false "gospel" was put out to a deceived world. The true gospel was not proclaimed to the world after the first century.

The reader might be enlightened by a new booklet I am now writing, *The Only True Gospel, and How It Was Suppressed*. After publication it will be offered gratis, of course, to our entire mailing list. Please withhold your requests until then.

It will explain what science has been unable to discover — what religion has overlooked — and what education has never taught — the real cause of the world's evils, the way to world peace, the purpose of human life on the earth. It is the true gospel this world has never heard for 18½ centuries. □



***MASSIVE POSTER** of Lenin — the dominant central figure in Soviet ideology — looks down upon Palace Square in Leningrad.*

Do we understand the major concerns of the Soviet people and their leaders today? Plain Truth editors report surprises on a recent trip to the U.S.S.R. Here is the second and concluding part of their report.

YURI WAS only 16 years old, but intelligent and extremely well-versed on international affairs — from the Soviet point of view, of course. Upon finishing his special education courses in Moscow, he hoped someday to enter his nation's diplomatic service.

We were introduced to each other while attending a Russian wedding party in Leningrad. For over an hour Yuri and I held a friendly and at times animated discussion of the world political scene. The longer we conversed, however, the more I was amazed to discover how totally different were our perspectives and fundamental viewpoints. We were both obviously the products — one is almost tempted to say the victims — of our respective educational and communication systems.

Patriots and Villains

Language itself was no real barrier, for Yuri had learned English exceptionally well in school. But somehow, the words and terminology we used conveyed almost entirely different meanings one to the other.

It was fairly easy for Yuri and me to agree on the "big" issues — the need for world peace, the desire for increased understanding and cooperation between the United States and the Soviet Union. But our common conceptions broke down rather rapidly once we began to discuss the "details." For example, I asked Yuri: "What political leader in the United States do you distrust the most?"

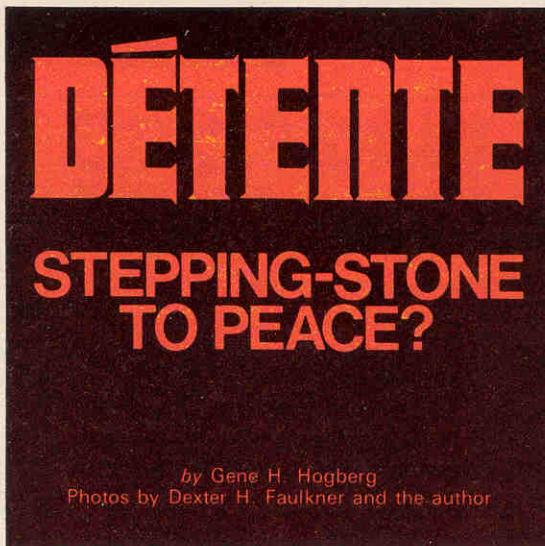
It wasn't Richard M. Nixon, he

assured me. The former president had, at that time, just completed his third summit conference with Soviet Communist Party leader Leonid I. Brezhnev.

"We respect Nixon," replied Yuri with complete assurance. "I think we can trust him. But your Senator J... ah..."

"Jackson?" I helped out.

"Yes, yes, Senator Henry Jackson," retorted Yuri, shaking his head vigorously. "We don't like him at all. He wants to bring our two countries back to the brink of the Cold War."



"Well, that's who I thought you would name," I countered. "But, do you realize that most knowledgeable Americans would likely view your Defense Minister, Marshal Grechko, in the same light?" (Marshal Andrei A. Grechko has recently been warning that "imperialist" nations are fueling the arms race, "making material preparations for war.")

"Oh, no!" exclaimed Yuri incredulously, cupping his crestfallen head in his left hand, "not Marshal Grechko. He's a patriot!"

I was witnessing firsthand the ideological chasm that still separates the two superpowers, even in this age of détente. The hero, patriot and defender of the faith on one side is automatically the villain or threat to the peace and security of the other.

All the News Not Fit to Print

Despite his personally unperceived ideological screen, Yuri displayed a rather remarkable comprehension of events and trends in the United States. I asked him how he was able to keep so up-to-date with news from America.

"I read the American press," he responded quickly.

"Oh, which newspaper?" I asked.

"Your newspaper from New York City — the *Daily Worker*," he answered confidently, with a glint in his eye that seemed to indicate that he was sure he read the same daily news source I did.

The *Daily Worker*, of course, cannot be compared to the *New York Times* or *Daily News* by any stretch of the imagination. It is a small, intensely polemical journal published by the Communist Party of the United States. Little known and even less read within the United States, it is nevertheless freely available in most large Soviet cities, along with other examples of the "Socialist" press of countries around the world. As a result, the *Daily*

Worker conveys to English-speaking Soviets the impression that it speaks for the majority of the American "working class," which it most emphatically does not.

Only in the large Intourist-run hotels in the biggest Soviet cities does one stand a remote chance of finding a truly representative American newspaper. There, the lady at the hotel newsstand just might have a recent copy of the *International Herald Tribune*, an English language newspaper published in Paris. But you'll have to ask for it! She will invariably have the "Trib" tucked safely out of view on some nether shelf — as if it were a form of political pornography.

"I Hate Mao"

Continuing our conversation, Yuri sincerely believed that détente

"SOCIALIST REALISM" style of Soviet art depicting a victorious Lenin, graces a Leningrad building during annual May Day celebrations. This powerful portrait with a message reflects officially approved artistic concepts which emphasize and glorify Soviet social, economic and political achievements. Abstract art and sculpture is generally frowned upon by authorities.

HIGH-WIRE ACT thrills an audience at the famous Moscow Circus. The Soviet government heavily subsidizes the performing arts. Top performers are well paid and enjoy certain privileges.



with the United States was here to stay. With three annual summit conferences already written into the history books, détente, to Yuri's way of thinking, was on the way to becoming "irreversible," a term Mr. Brezhnev has employed continuously. But nettlesome China was a different story altogether.

His expression changed with the very thought of the men at the helm in Peking. "I hate Mao!" he exclaimed. He repeated his disgust with double emphasis. War between the Soviet Union and the People's Republic of China might be unavoidable some day, he believed. Yuri was not alone in his prognosis. The chief Russian guide assigned to our National Press Club tour group believed that war between her country and the United States was "unthinkable," but that conflict with China was probably inevitable.

In this light it is noteworthy to mention that shortly before his forced exile, Soviet author Alexander Solzhenitsyn dispatched a dramatic 15,000-word open letter to the leaders of his country. Among other things he warned the Kremlin leadership against the folly of entering into an "ideological war" with China — in order to try to prove once and for all which state is the true standard-bearer of Marxist Leninism. Such a war, warned Solzhe-

nitsyn, could cost the Soviet Union 60 million dead — three times the horrendous toll of the Second World War! "After *this* war," he said, "the Russian people will virtually cease to exist on this planet."

Nevertheless, based upon my admittedly limited "poll taking," the Soviet people seem to be almost resigned to an inevitable showdown between the two Communist giants — but hopefully not in their day.

Détente — Whys and Wherefores

Yuri's feelings are but a personal reflection of his nation's *weltanschauung*, or world perspective. In actuality, fear and suspicion of China constitutes one of the three major planks of the policy of détente as pursued by the leaders of the Soviet Union.

Closely linked with the China-fixation are two other factors — the Soviet demand for stabilizing once and for all her "Western front" in Europe, and the need to gain greater access to Western, especially American, technology in order to modernize and expand Russia's industrial system.

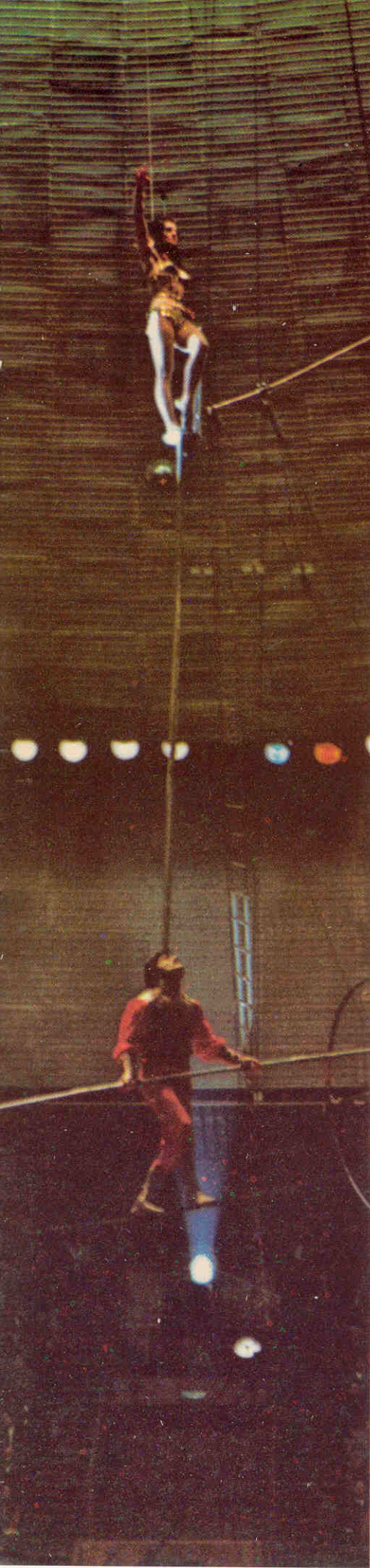
Why détente is necessary was graphically illustrated in a remarkable disclosure earlier this year. In a speech delivered on a visit to Soviet Central Asia, Mr. Brezhnev revealed plans for a gigantic multibil-

lion ruble scheme to reclaim and develop millions of acres of new land in the central and northern regions of the vast Russian federation, largest of the U.S.S.R.'s 15 republics. The area involved in the new "virgin lands" master plan would encompass as much land as the entire American Midwest!

Concurrently, Soviet authorities have called for an equally awesome undertaking — a crash program to construct a new 2,000-mile trunk-line railroad from Lake Baikal east to the Amur River near the Soviet Union's Pacific Coast.

The new "BAM" (for Baikal-Amur Mainline) will be built at great expense through some of the world's most difficult terrain — over gorges, through thick taiga forests and across soggy marshlands. It should prove to be of great economic importance in opening up the vast mineral wealth of Siberia. And of equal political impact, the "BAM" line will be much more militarily defensible than the eastern portion of the Trans-Siberian railroad it is intended to bypass. For more than half its length, the Trans-Siberian is almost within gunshot of the Chinese border.

For the Soviets to devote their attention to mammoth undertakings in the east, it is essential for them to feel secure on their Western bor-



WATER-VENDING machines abound inside Soviet cities. For one kopeck (1.3 cents), a machine dispenses a portion of clear, effervescent water; for 3 kopecks a customer can have a citrus-flavored version the Russians call limonad. Paper cups are not used in the resource-conservative country. A clear drinking glass is available at each machine. After each use, the customer rinses the glass upside-down over a tiny spigot. Westerners might consider such a practice "unsanitary." But one thing is for certain — the Soviet Union is not being buried under a mountain of waste paper and other solid trash.

der. It was from European soil that the great Nazi scourge was unleashed upon the Soviet heartland. This is the reason why Moscow is pushing so hard to achieve its objectives at the on-again, off-again European Security Conference (ESC).

Number one goal of the Soviet negotiators at the ESC is for all European states to unconditionally recognize the "inviolability of European borders"; to at last give a stamp of official approval to the Soviet Union's "buffer zone" acquisitions in Eastern Europe at the conclusion of World War II.

The terms "European security" and "inviolability of European borders" crop up repeatedly in official Soviet literature. At the airport in Kiev, I picked up a pamphlet translated into English entitled *European Security and Peking's Intrigues*. In it the author flailed away at China's "belligerence and intractability." The Chinese, according to the booklet, are trying to undermine détente in Europe, accusing Moscow of

merely seeking the confirmation of the status quo there in order to concentrate larger military forces against China.

The Technology Gap

Caution in the East, security in the West — these comprise an intertwined two thirds of the Soviet Union's basic world posture. But the third factor — the need for Western trade and technology — may be as critical as the first two combined.

During the decade of the 1960's, the Soviet Union slipped further and further behind the rapidly expanding economies of the capitalist world. The situation became so critical that by the winter of 1968-69, a crash research project was commissioned by the Central Committee of the Communist Party of the Soviet Union to open-mindedly assess the deteriorating situation.

The reports indicated that the Soviet economy had become grossly inefficient — its productivity was low, its quality of manufactures



poor and its management techniques seriously behind the times. Even more important, the gap between Soviet industry and that of the West was widening most seriously in the highly sophisticated fields, such as computer technology.

The recommendation of the examining experts was that the Soviet Union must turn to the Western world for technology, managerial skills and vast credits.

The policy was not accepted wholeheartedly at first by so-called "hardliners" within the Soviet hierarchy. They had to be convinced of the need to at least temporarily soften their ideological stance against the West for the good of the Soviet economy.

Also, the military establishment was promised that a policy of détente would not reduce the nation's military posture.

With all sides basically satisfied, major accords and treaties were reached with West Germany and France in 1970 and 1971. Then in May 1972, the first of three summit talks between Mr. Nixon and Secretary Brezhnev was held. Détente had taken root.

That the Soviet leadership still places great stress upon its new relationship with the West is exemplified by an apparent willingness on Moscow's part to permit expanded emigration of Soviet Jews in expected return for trade and tariff benefits from the United States equal to those Washington grants to other nations.

Détente Doesn't Mean Peace

Détente is not a one-way street, of course. Former President Nixon, along with Dr. Henry Kissinger, have sought a more cordial relationship with the Soviets primarily in an attempt to slow down the arms race and stabilize the nuclear balance.

Nevertheless, despite certain mutual needs and desires, détente has primarily been a Soviet initiative. It's extremely important to them. Their news media continually monitors the American political scene, ferreting out those political and economic leaders judged to be "enemies of détente." The downfall of Mr. Nixon, for example, was explained as having been engineered by those who disapproved of his positive position on détente.

The Soviet press also issues periodic warnings to its readership that it should be wary against absorbing unwanted Western ideas and cultural values along with Western goods and industrial techniques. Pepsi-Cola is now produced under license in the Soviet Union, for example. But Soviet authorities, I'm sure, would not be happy to see a "Pepsi generation" emerge on their soil.

In sum, détente is not necessarily synonymous with "peace" or "harmony" or "international brotherhood." It is more a matter of expedience for the sake of Soviet economic and security matters. Détente is commonly defined as a "lessening of tensions or hostility

between nations." But the term is far more meaningful when one looks into its actual derivation. Détente is a French word and originally referred to the temporary release of the drawn and poised string on a crossbow. The weapon has been lowered to the bowman's side — but its holder is still armed and ready to fight at a moment's notice. What better describes the nuclear standoff between the United States and the Soviet Union today?

No Lessening of Ideological Struggle

The unfortunate antagonism between the two great spheres of communism and "imperialist capitalism" remains as fundamental as ever.

As a leading political analyst in Europe puts it: "Détente is the task of continuing the ideological dispute between democracy and Communism without the danger of war."

The Soviets themselves still openly profess the ultimate victory of Communism. They believe that the tide of history is on their side, that the "socialist working class" will yet prevail to become the "grave-digger of capitalism." The current economic sickness afflicting the major capitalistic powers has given purist Communist theoreticians even more reason to believe that their cause is right.

A little over a year ago, an editorial in *Krasnaya Zvezda*, the newspaper of the Soviet armed forces, said bluntly: "Class peace between

TOLERATED CAPITALISM: *Women shoppers, left, in a Moscow "free market" examine produce which is generally unavailable in state-run gastronomy, or food stores. Some of the sellers come from as far away as the sunny Caucasus region, hundreds of miles to the south. They are able to fly to Moscow, sell their fruits, vegetables or flowers at unregulated prices over a three- or four-day period — then fly home with a profit.*

LITTLE MISS *in Kiev clutches gift of American chewing gum. Older Soviet children make a business of exchanging snachky, or trinkets, to foreigners for the "forbidden fruit," otherwise unobtainable in the U.S.S.R. where authorities frown on gum-chewing as a base habit. The "gum traffic" flourishes underground nevertheless. Sellers "cut" the gum into smaller pieces for resale. As one American phrased it, "There are two currencies in the Soviet Union. Both are 'soft' but only one is freely convertible. The first is the ruble. The second is chewing gum."*

socialism and capitalism and peaceful coexistence between the Communist and bourgeois ideologies have not existed and do not and cannot exist."

The editorial appeared right on the heels of Summit Two, which supposedly sent the machinery of détente on to an "irreversible" course.

In testimony before a Senate Foreign Relations subcommittee, foremost expert on Communist affairs, Zbigniew Brezezinski, defined the meaning of détente perhaps more clearly than anyone has so far: "The Soviet view of détente — explicitly and openly articulated by Soviet leaders — is that of a limited and expedient arrangement, which in no way terminates the ideological conflict even as it yields tangible economic benefits. On the contrary, it has been emphasized over and over again that 'peaceful coexistence' is a form of class struggle and that ideological hostility, however, is not to stand in the way of economic cooperation."

One must consequently ask the same question that entered the mind of one of the ancient prophets of Israel: "Can two walk together, except they be agreed?" (Amos 3:3.)

Who Has the Key to Peace?

How in this strife-ridden world of ours can hopelessly divided mankind ever find the road to peace? Will "peace" result from the ultimate victory of one highly imperfect human philosophy over another, with the millions of those holding opposite points of view "converted" against their wills?

True peace and harmony will never result from individual men and nations each stubbornly clutching to cherished man-made "isms" and ideologies.

While on our trip to the Soviet Union, Dexter Faulkner and I picked up a copy of a recent speech of Mr. Brezhnev. In the 47-page transcript, translated into English, the Soviet leader used the words "peace" and "peaceful" 155 times.

Yet where is the peace of which he speaks? And Brezhnev is by no means the only world leader professing peaceful intentions in official speeches and lengthy documents.

The plain fact is that not one system ever devised by the thoughts of man has ever brought forth the good fruits of lasting peace. All contain the seeds of their self-destruction. History is really not on the side of any humanly conceived system of government. And that includes democracy in all of its myriad forms as well as atheistic Marxist Leninism, which has also fragmented into its several exclusivist varieties.

In our trip to the Soviet Union, I noticed how easy it was for the 80 Americans in our tour group to spot the weaknesses and deficiencies in the Soviet system. And yet, I wonder, how many were fully aware of the many shortcomings of their own political and economic system. Some of the most incisive and objective reporting on the failures within our highly touted "American way of

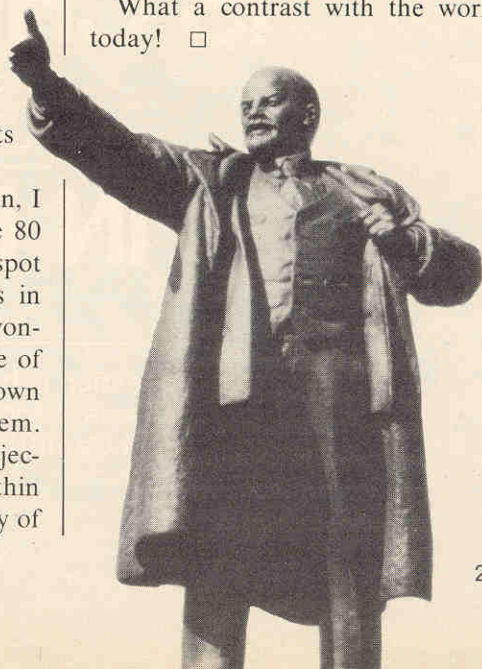
life" have come from visiting Soviet journalists who have bemoaned America's shocking crime picture, its pollution and the greedy misuse of our natural resources in an economy increasingly geared to over-consumption and wastefulness.

Only One Way to Peace

The time is not far away now when all nations great and small — and God says that all nations of this world are but a "drop in the bucket" to him — will be forced to look in a direction they have never sought in order to find the way — the only way — to peace, happiness and eternal life for all.

As certain as the rising of tomorrow's sun, the scene described in the second chapter of Isaiah in your Bible will surely take place: "It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains . . . and all the nations shall flow to it, and many peoples shall come, and say: 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths.' . . . He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:2-4, RSV).

What a contrast with the world today! □





IS CHRISTIANITY DEAD IN BRITAIN?

by Chris Carpenter

Increasingly the question is being asked in Britain: "Can religion survive as an effective force, or is it doomed to die?" With the enthronement of a new Archbishop of Canterbury, this question takes on new relevance.

THE CHURCHES in Britain have steadily and inexorably lost their influence on the lives of the majority of the people. A recent poll carried out by the Opinion Research Centre found that only 29 percent of all Britons now believe in a personal God, 42 percent never go to church, and another 11 percent go less than once a year.

This loss of religious influence is no less true of the Church of England — the Anglican Church — than it is of the other churches.

In succession to Dr. Michael Ramsey, Dr. Donald Coggan has ascended the throne of Augustine to become the 101st Archbishop of Canterbury and Primate of All England. Many are looking to him to breathe the new life into the Church of England.

Declining Fortunes

Between 1960 and 1970 regular church attendance in the Church of England declined by 19 percent. In 1963, 632 men were ordained to the ministry. Ten years later ordinations had dropped to 373. Forty percent of the clergy are aged 55 or over, and it is estimated that 6,000 will have retired by 1980, to be replaced by only about 3,000.

Similar dismal figures could be given for most denominations in Britain and Western Europe generally. In a Gallup poll published in 1973, 70 percent of the British public thought that religion was losing its influence in British life.

In light of these statistics, many are asking what has gone wrong. Dr. Mervyn Stockwood, Anglican bishop of Southwark, said in an article in the *Times* recently: "Today churchmen should be concerned with the survival of the Christian faith as a philosophy, a religion and a way of life."

"It is significant," he continued, "that during the decade in which there has been an alarming decline in Church attendance and ordination candidates, the Church of England has spent more time and money than it has ever done pre-

viously upon constitutional reform, canon law revision, liturgical changes and inter-Church relationships."

Referring to the malaise into which religion in Britain has fallen, he commented: "There has been a shift of consciousness, a shift from a society which felt itself dependent upon God to a society which believes it can shape its own future. Life is no longer nasty, brutish and short as it was until comparatively recently and man with so many more years at his disposal believes he can create the conditions which will meet his needs. Of course, there are still gaps to be filled but he no longer looks to God to fill them."

How has this malaise come about?

Religion a Thing of the Past?

There is a very common assumption among students of religion that modern man can get along perfectly well without any religious creed to govern his life. Professor Peter Berger says in his book *Rumour of Angels*: "Whatever the situation may have been in the past, today the supernatural as a meaningful reality is absent or remote from the horizons of everyday life of large numbers, very probably of the majority, of people in modern societies, who seem to manage to get along without it quite well."

It is against this background of almost total secularization that the decline in the impact of religion in Britain and the Western world as a whole must be examined. In contradiction to the views expressed above, there is no reason to believe that the supernatural need be any more absent or remote from the horizons of everyday life of most people today than it was six thousand years ago. If there is something at fault, it is in the religion.

Are the Churches on Their Last Legs?

In his book, *The Church in an Age of Revolution*, Alec Vidler

commented on the decade after 1960: "All in all, while the Churches have survived and their future is still open, it can hardly be said that they have revived in such a way as to offer an assurance to the dispassionate observer that they will not become mere survivals in a world that will have no further use for them. . . ."

"Christopher Dawson once observed that 'men today are divided between those who have kept their spiritual roots and lost their contact with the existing order of society, and those who have preserved their social contacts and lost their spiritual roots.' To survey the history of the Church since the French Revolution is to be made aware of this schism in the souls of modern man and in the souls of many Christian men. It does not enable one to say with confidence whether or not the schism can be healed."

Twenty-five million people in Britain are members of the Church of England. Millions more claim membership in other churches, whether Protestant or Catholic. But the vast majority have chosen to preserve "their social contacts and have lost their spiritual roots." They find the Church has very little to offer them.

For those laymen who still attend church regularly, there is a growing and dangerous gulf between the experts in the universities and the clergy on the one hand and the ordinary layman on the other.

Theology in the universities is becoming more and more remote from the interests and concerns of the man on the street. Small wonder, then, that so many feel the churches and religion have little if anything to offer them.

Can Britain Claim to Be Christian?

With declining attendance figures and fewer training for the ministry, it is obvious that the churches are in trouble.

Recently, Mr. Harry Morton, a former president of the Methodist

Conference and presently general secretary of the British Council of Churches, gave a grave indictment of the churches in Britain. The British churches were, he claimed, "ill-equipped to help the nation to understand its present crises and to respond to them with faith and hope."

Donald Coggan, the new Archbishop of Canterbury, is well aware of the problems facing the churches in Britain, particularly the Anglican Church. He has declared that Britain will have a healthy society only when "it starts living by some rules again, and there's a lot to be said for the Ten Commandments."

But will Britain start "living by some rules again" — in particular, biblical rules?

With the rise of modern critical biblical scholarship and the acceptance by theologians of the Darwinian theory of evolution, this observance of Christian standards steadily disappeared. By the 1920's the erosion of religious belief had become almost complete.

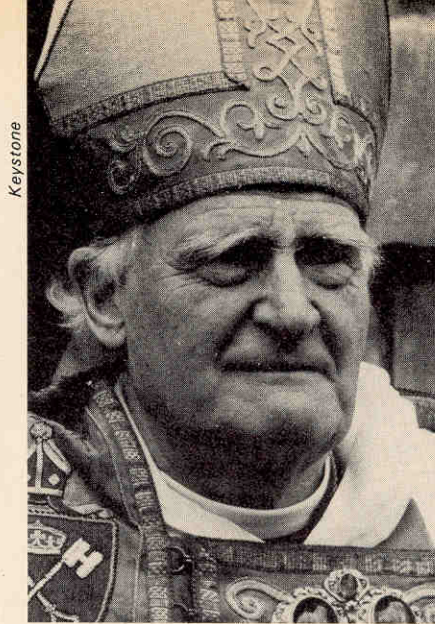
Notice the words of eminent historian A. J. P. Taylor: "Religious faith was losing its strength [in the 1920's]. Not only did churchgoing universally decline. The dogmas of revealed religion — the Incarnation and the Resurrection — were fully accepted only by a small minority. Our Lord Jesus Christ became, even for many avowed Christians, merely the supreme example of a good man.

"This was as great a happening as any in English history since the conversion of the Anglo-Saxons to Christianity."

Taylor goes on to say that "England remained Christian in morality, though not in faith" (*English History 1914-1945*, pp. 222-223). It was only later, after the Second World War, that the great decline in morality took place in Britain, reaching its nadir in the 60's and 70's.

What Has Gone Wrong?

If we examine the life and teaching of Christ as set forth in the gos-



DR. MICHAEL RAMSEY
Former Archbishop of Canterbury

pels, the powerful and convictive preaching of the apostle Paul, and the simple, coherent faith of the early Christian church, it becomes only too apparent how much the churches have departed from the faith "which was once for all delivered to the saints" (Jude 3, RSV).

First, let us examine the Bible definition of a Christian. This is fundamental to any further discussion.

The apostle Paul said: "If a man does not possess the Spirit of Christ, he is no Christian" (Romans 8:9, NEB). But what does it mean to have the spirit of Christ?

Notice Galatians 5:22-23: "The harvest of the Spirit is love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control" (NEB). If a man has these fruits he can be absolutely sure that he is a Christian.

The apostle John said: "Here is the test by which we can make sure that we know him: do we keep his commands? The man who says, 'I know him,' while he disobeys his commands, is a liar and a stranger to the truth; but in the man who is obedient to his word, the divine love has indeed come to its perfection. Here is the test by which we can make sure that we are in him: whoever claims to be dwelling in him, binds himself to live as Christ himself lived" (I John 2:3-6, NEB). How clear! A Christian is one who fol-

lows the footsteps and example of Jesus Christ.

Compare these scriptures with the conduct of most professing Christians and churches, and see for yourself how they measure up. Examine your own life in the light of what the New Testament says a true Christian is.

What Did the Early Church Preach?

Next, let us look at the true nature of the early Christian proclamation.

Jesus Christ started his ministry in Galilee after John the Baptist had been imprisoned. His message was about the coming Kingdom of God — God's supernatural intervention to establish his rule and government on the earth. He sent his disciples out to preach the same message.

The apostle Paul preached this very same message of Jesus Christ. Notice what he preached to the Jews at Rome: "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. . . . And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28:23-31).

The clergy today is not teaching about the coming world-ruling Kingdom of God, as Christ, the apostles and the early church did. Churches either don't understand or are simply ashamed to preach the gospel Christ and Paul preached.

The gospel as preached by Christ and Paul had real power. But that power is totally lacking in the established denominations today. And unless they really can be seen to be following in the footsteps of Christ, preaching his gospel and directed by his spirit, they can in no real sense be regarded as Christian. □

THE GARNER TED ARMSTRONG BROADCAST

DAILY RADIO LOG

U.S. STATIONS

Eastern Time

ATLANTA — WRNG, 680 kc., 6:00 a.m. Mon.-Sat.

BALTIMORE — WBAL, 1090 kc., 8:30 a.m. Sun.

BLUEFIELD — WKOY, 1240 kc., 12 noon Mon.-Sat., 1:30 p.m. Sun.

BUFFALO — WWOL, 1120 kc., 12:30 p.m. Mon.-Sat., 10:00 a.m. Sun.

CHATTANOOGA — WDEF, 1370 kc., 7:30 p.m. daily.

CINCINNATI — WCKY, 1530 kc., 5:05 a.m. daily, 12:05 a.m. Mon., 1:05 a.m. Tues.-Sun.

CINCINNATI — WLW, 700 kc., 7:00 a.m. & 11:00 p.m. Sun.

DAYTON — WONE, 980 kc., 11:30 p.m. Mon.-Fri., 8:30 p.m. Sun.

DETROIT — WDEE, 1500 kc., 11:30 p.m. daily.

ERIE — WWGO, 1450 kc., 12 a.m. Mon.-Sat.

FLINT — WKMF, 1470 kc., 7:00 p.m. daily.

GREENVILLE — WNCT, 1070 kc., 12:30 p.m. Mon.-Sat.

HARRISBURG — WHP, 580 kc., 7:30 p.m. daily.

JACKSONVILLE — WBIX, 1010 kc., 12:30 p.m. daily.

JACKSONVILLE — WQIK, 1090 kc., 12 noon daily.

JOHNSON CITY — WJCW, 910 kc., 12:30 p.m. daily.

JOHNSTOWN — WJAC, 850 kc., 12:30 p.m. daily.

KNOXVILLE — WKXV, 900 kc., 12:30 p.m. Mon.-Fri., 12 noon, Sun.

LOUISVILLE — WHAS, 84 kc., 11:30 p.m. Mon.-Fri., 8:00 p.m. Sun.

MANCHESTER — WFEA, 1370 kc., 5:30 a.m. Mon.-Sat., 8 a.m. Sun.

MIAMI — WINZ, 940 kc., 8:30 p.m. Mon.-Sat.

MOBILE — WKRK, 710 kc., 11:30 a.m. Mon.-Fri., 8:00 p.m. daily, 8:00 a.m. Sat. & Sun.

NEW HAVEN — WELI, 960 kc., 10:30 p.m. Mon.-Fri., 9 p.m. Sat. & Sun.

NEW YORK — WOR, 710 kc., 6:30 a.m. & 11:30 p.m. Sun., 10:30 p.m. Mon.-Fri.

NORTH CAROLINA — WWNC, 570 kc., 11:00 p.m. daily.

PHILADELPHIA — WRCP, 1540 kc., 12 noon, Mon.-Sat., 10:30 a.m. Sun.

PITTSBURGH — WPIT, 730 kc., 12 noon, Mon.-Sat., 11:00 a.m. Sun.

PROVIDENCE — WARV, 1950 kc., 12:30 p.m. daily.

RALEIGH — WPTF, 680 kc., 1:15 p.m. Mon.-Sat., 9:30 a.m. Sun.

RICHMOND — WRVA, 1140 kc., 10:00 p.m. daily.

ROANOKE — WFIR, 960 kc., 7:00 p.m. daily.

ROCHESTER — WHAM, 1180 kc., 11:30 p.m. Mon.-Fri., 10:30 a.m. Sun.

SOUTH BEND — WSBT, 960 kc., 9:00 p.m. daily.

SPRINGFIELD — WACE, 730 kc., 12 noon daily.

TAMPA — WINQ, 1010 kc., 12:15 p.m. daily.

TOLEDO — WSPD, 1370 kc., 10 p.m. daily.

WHEELING — WWVA, 1170 kc., 5:00 a.m. Mon.-Fri., 8:30 p.m. Sun.-Fri., 10:30 a.m. & 11:30 p.m. Sun.

Central Time

AUSTIN — KLBK, 590 kc., 5:30 a.m. Mon.-Sat., 9:30 a.m. Sun.

BIRMINGHAM — WYDE, 850 kc., 7:00 p.m. Mon.-Sat., 6:30 p.m. Sun.

DALLAS — KRDL, 1080 kc., 5:00 a.m. & 11:00 p.m. daily.

FARGO — KFGO, 790 kc., 7:00 p.m. Mon.-Fri., 7:10 p.m. Sat. & Sun.

GADSDEN — WAAX, 570 kc., 12:30 p.m. Mon.-Sat., 12 noon, Sun.

GLADEWATER — KEES, 1430 kc., 12 noon daily.

HOUSTON — KNUZ, 1230 kc., 5:30 p.m. Mon.-Sat.

JONESBORO — KBTM, 1230 kc., 12:15 p.m. daily.

KANSAS CITY — KMBZ, 980 kc., 10:05 p.m. daily.

LITTLE ROCK — KAAY, 1090 kc., 7:30 p.m. daily, 9:30 a.m. Sun.

MEMPHIS — WREC, 600 kc., 10:30 p.m. Mon.-Sat.

MILWAUKEE — WISN, 1130 kc., 11:30 p.m. Mon.-Fri., 9:00 a.m. & 9:30 p.m. Sun.

MT. VERNON — WMIX, 940 kc., 7 p.m. daily.

NASHVILLE — WSM, 650 kc., 9 p.m. Sun.

NASHVILLE — WSIX, 980 kc., 10 p.m. Mon.-Fri., 8 p.m. Sun.

NEW ORLEANS — WWL, 870 kc., 8:30 p.m. Mon.-Sat.

NORMAN — KNOR, 1400 kc., 12:30 p.m. daily.

OKLAHOMA CITY — KLPR, 1140 kc., 12 noon daily.

OKLAHOMA CITY — KTOK, 100 kc., 11:30 p.m. daily.

OMAHA — KLNG, 1490 kc., 6:30 p.m. daily.

PAMPA — KGRO, 1230 kc., 5:30 p.m. daily.

PEORIA — WMBD, 1470 kc., 10:30 p.m. daily.

ST. LOUIS — WIL, 1430 kc., 11:30 p.m. Mon.-Sat.

ST. PAUL — KRSI, 950 kc., 8:00 p.m. daily.

SAN ANTONIO — WOAI, 1200 kc., 5:00 a.m. Mon.-Sat., 10:05 p.m. Sun.

SHREVEPORT — KRMD, 1340 kc., 10:00 p.m. daily.

TULSA — KRMG, 740 kc., 10:00 a.m. Sun.

WATERLOO — KXEL, 1540 kc., 8:30 p.m. Mon.-Sat., 8:00 p.m. Sun., 105.7 FM, 11:30 a.m. Sun.

Mountain Time

ALBUQUERQUE — KOB, 770 kc., 9:30 a.m. Sun., 11:00 p.m. Mon.-Sat.

BILLINGS — KBYM, 1240 kc., 6:30 p.m. daily.

BOISE — KIDO, 630 kc., 7:05 p.m. daily.

CASPER — KTWO, 1030 kc., 6:05 p.m. & 10:05 p.m. daily.

CARSON CITY — KPPL, 1300 kc., 7 a.m. Mon.-Sat., 9:15 a.m. Sun. AM & FM.

DENVER — KOA, 850 kc., 10:30 p.m. Mon.-Sat., 7:00 p.m. Sun.

FLAGSTAFF — KCLS, 600 kc., 12:30 p.m. daily.

KALISPELL — KOFI, 1180 kc., 6:30 p.m. daily.

SALT LAKE CITY — KSL, 1160 kc., 5:06 a.m. & 11:06 p.m. Mon.-Sat., 5:30 a.m. & 11:25 p.m. Sun.

TUCSON — KTUC, 250 kc., 12:45 p.m. daily, 99.5 FM, KFMM, 6:00 a.m. Mon.-Sat., 6:30 a.m. Sun.

Pacific Time

ANCHORAGE — KYAK, 650 kc., 9:00 p.m. daily.

COVINA — KGRB, 900 kc., KBOB-FM, 12 noon Mon.-Sat., 9:00 a.m. Sun.

EUGENE — KORE, 1050 kc., 7:30 a.m. daily.

FAIRBANKS — KIAK, 970 kc., 7:00 p.m. Mon.-Sat., 5:30 p.m. Sun.

FRESNO — KFRE, 940 kc., 9:00 p.m. Mon.-Sat., 10:00 a.m. Sun.

HONOLULU — KGU, 760 kc., 10:00 p.m. daily.

LOS ANGELES — KLAC, 570 kc., 10:30 p.m. Mon.-Sat., 8:30 a.m. Sun.

PASCO — KONA, 610 kc., 7:00 p.m. daily.

PORTLAND — KWJJ, 1080 kc., 8:00 p.m. Mon.-Sat., 10:00 p.m. Sun.

SALINAS — KTOM, 1380 kc., 11:30 a.m. Mon.-Sat., 12 noon Sun.

SEATTLE — KIRO, 710 kc., 5:00 a.m. Mon.-Sat., 11:30 p.m. Mon.-Fri.

SEWARD — KRXA, 950 kc., 12:30 p.m. Mon.-Sat.

SPOKANE — KHQ-AM & FM, 590 kc., 7:30 p.m. Mon.-Fri., 7:30 p.m. Sun.

CANADA RADIO STATIONS

Atlantic Time

BAIE-VERTE — CKIM, 1240 kc., 6:00 p.m. daily.
CAMBELLTON — CKNB, 950 kc., 9:30 p.m. Mon.-Sat., 10:00 p.m. Sun.
FREDERICTON — CFNB, 550 kc., 10:05 p.m. daily.
GANDER — CKGA, 730 kc., 6:00 p.m. daily.
GRAND FALLS — CKCM, 620 kc., 6:00 p.m. daily.
HALIFAX — CJCH, 920 kc., 10:25 p.m. Mon.-Sat., 10:00 p.m. Sun.
MARYSTOWN — CHCM, 560 kc., 6:00 p.m. daily.
MONCTON — CKCW, 1220 kc., 9:30 p.m. Mon.-Sat., 7:30 p.m. Sun.
NEWCASTLE — CFAN, 790 kc., 9:30 p.m. daily.
SAINT JOHN — CFBC, 930 kc., 8:30 p.m. daily.
SAINT JOHN — VOVM, 590 kc., 6:00 p.m. daily.
SYDNEY — CJCB, 1270 kc., 6:00 p.m. daily.
YARMOUTH — CJLS, 1340 kc., 7:00 p.m. Mon.-Sat., 4:30 p.m. Sun.

Eastern Time

BLIND RIVER — CJNR, 730 kc., 6:30 p.m. daily.
BRANTFORD — CKPC, 1380 kc., 6:30 p.m. daily.
CORNWALL — CJSS, 1220 kc., 10:30 p.m. daily.
ELLIOTT LAKE — CKNR, 1340 kc., 6:30 p.m. daily.
FT. FRANCES — CFOB, 800 kc., 7:30 p.m. Mon.-Fri., 10:30 p.m. Sun.
KINGSTON — CKWS, 960 kc., 10:30 p.m. Mon.-Fri., 11:10 p.m. Sat., 10:05 p.m. Sun.
KIRKLAND LAKE — CJKL, 560 kc., 9:00 p.m. daily.
LEAMINGTON — CHYR, 710 kc., 5:30 a.m. & 6:30 p.m. daily.
LINDSAY — CKLY, 910 kc., 8:45 p.m. Mon.-Fri.
MONTREAL — CFMB, 1410 kc., 6:30 a.m. Mon.-Sat., 1:30 p.m. Sun.
MONTREAL (French) — CFMB, 1410 kc., 5 p.m. Sat. & Sun.
MONTREAL — CFOX, 1470 kc., CFGM, 980 kc., 11:00 p.m. Mon.-Sat., 9:30 p.m. Sun.
NEW LISKEARD — CJTT, 1230 kc., 9:00 p.m. daily.
NORTH BAY — CFCH, 600 kc., 9:00 p.m. daily.
OTTAWA — CKOY, 1310 kc., 5:30 a.m. Mon.-Sat.
PEMBROKE — CHOV, 1350 kc., 8:00 p.m. daily.
PETERSBOROUGH — CHEX, 980 kc., 10:30 p.m. Mon.-Sat.
SAULT STE. MARIE — CKCY, 920 kc., 6:30 p.m. daily.
SHERBROOKE — CKTS, 900 kc., 9:30 p.m. Mon.-Fri., 10:30 a.m. Sun.

SMITH FALLS — CJET, 630 kc., 7 p.m. Mon.-Sat., 10:30 a.m. Sun., 8:30 p.m. Fri.

STE. AGATHA (French) — CJSA, 1230 kc., 6:30 p.m. Mon., Wed., & Fri.

THUNDER BAY — CKPR, 580 kc., 9:30 p.m. Sun.

THUNDER BAY — CKPR-FM, 94.3 mc., 8:30 p.m. daily.

TIMMINS — CKGB, 680 kc., 9:30 p.m. Mon.-Sat., 9:00 p.m. Sun.

Central Time

DAUPHIN — CKDM, 730 kc., 6:30 p.m. daily.

DRYDEN — CKDR, 900 kc., 7:30 p.m. Mon.-Fri., 10:30 p.m. Sun.

KENORA — CJRL, 1220 kc., 7:30 p.m. Mon.-Fri., 10:30 p.m. Sun.

PORTAGE LA PRAIRIE — CFRY, 920 kc., 6:30 p.m. daily.

PRINCE ALBERT — CKBI, 900 kc., 7:30 p.m. Mon.-Fri., 8:00 p.m. Sat., 2:00 p.m. Sun.

REGINA — CKRM, 980 kc., 8:30 p.m. daily.

SASKATOON — CFQC, 600 kc., 8:30 p.m. daily.

SWIFT CURRENT — CKSW, 1400 kc., 6:30 p.m. daily.

YORKTON — CJGX, 940 kc., 6:30 p.m. daily.

Mountain Time

CALGARY — CFCN, 1060 kc., 10:15 p.m. Sun.-Fri., 8:30 p.m. Sat.

CAMROSE — CFCW, 790 kc., 8:30 p.m. Mon.-Sat., 2:30 p.m. Sun.

DAWSON CREEK — CJDC, 1350 kc., 8:00 p.m. daily.

LLOYDMINSTER — CKSA, 1080 kc., 6:30 p.m. daily.

***PEACE RIVER** — CKYL, 610 kc., 6:00 a.m. Mon.-Sat., 7:30 p.m. Sun.

RED DEER — CKRD, 850 kc., 6:30 p.m. daily.

Pacific Time

GRAND FORKS — CKGF, 1340 kc., 9:30 p.m. daily.

KAMLOOPS — CFJC, 910 kc., 10:30 p.m. daily.

KITIMAT — CKTK, 1230 kc., 7:30 p.m. Sun.

NANAIMO/PARKESVILLE — CHUB, 1570 kc., 1370 kc., CHPQ, 10:10 p.m. daily.

OSOYOOS — CKOO, 1240 kc., 9:30 p.m. daily.

PENTICTON — CKOK, 800 kc., CKOK-FM, 97.1 mc., 9:30 p.m. daily.

PRINCE GEORGE — CKPG, 550 kc., 8:30 p.m. Mon.-Fri., 7:00 a.m. Sun.

PRINCE RUPERT — CHTK, 560 kc., 7:30 p.m. Sun.

REVELSTOKE — CKCR, 1340 kc., 8:30 p.m. daily.

SALMON ARM — CKXR, 580 kc., 8:30 p.m. daily.

SUMMERLAND — CKSP, 1450 kc., 9:30 p.m. daily.

TERRACE — CFTK, 590 kc., 7:30 p.m. Sun.

VICTORIA — CJVI, 900 kc., 10:30 p.m. Sun.-Fri.

WHITEHORSE — CKRW, 610 kc., 7:30 p.m. daily.

*** PLEASE NOTE ***

Many of the times listed above fall in heavy sports programming time slots; therefore they will be subject to occasional preemptions by these sports events. We suggest that you check your local TV guide or newspaper for possible time or day changes.

THE GARNER TED ARMSTRONG TELECAST
WEEKLY TV LOG

U.S. STATIONS

Eastern Time

AKRON — Channel 23, WAKR-TV, 5:30 p.m. Sun.
ALBANY — Channel 10, WTEN-TV, 2:30 p.m. Sat.
ATLANTA — Channel 11, WXIA-TV, 12 noon Sun.
BUFFALO — Channel 2, WGR-TV, 10:30 a.m. Sun.

CHARLESTON — Channel 2, WCBD-TV, 12:30 p.m. Sun.
COLUMBIA — Channel 25, WOLO-TV, 11:15 p.m. Sun.
COLUMBIA — Channel 19, WNOK-TV, 5:30 p.m. Sat.
GAINSVILLE — Channel 20, WCJB-TV, 4:30 p.m. Sun.
GREENVILLE — Channel 9, WNCT-TV, 10:30 p.m. Sun.
INDIANAPOLIS — Channel 4, WTTV-TV, 12:30 p.m. Sat.

JOHNSON CITY — Channel 11, WJHL-TV, 10:30 p.m. Sun.
LANSING — Channel 10, WILX-TV, 10:00 a.m. Sun.
NEW YORK — Channel 9, WOR-TV, 10:00 p.m. Sun.
PHILADELPHIA — Channel 17, WPHL-TV, 11:00 p.m. Sun.
PLATTSBURG — Channel 5, WPTZ-TV, 5:30 p.m. Sat.
PORTLAND — Channel 8, WMTW-TV, 11:30 a.m. Sun.
PORTSMOUTH — Channel 10, WAVY-TV, 1:00 p.m. Sun.
PROVIDENCE — Channel 12, WPRI-TV, 2:30 p.m. Sat.
SOUTH BEND — Channel 22, WSBT-TV, 4:00 p.m. Sat.
WASHINGTON, D.C. — Channel 7, WMAL-TV, 12:30 p.m. Sun.
WILKES-BARRE — Channel 28, WBRE-TV, 12 noon Sun.

Central Time

ABILENE — Channel 12, KTXS-TV, 5:30 p.m. Sun.
ALEXANDRIA — Channel 5, KALB-TV, 9:30 a.m. Sun.
AMARILLO — Channel 10, KFDA-TV, 2:00 p.m. Sat.
AUSTIN — Channel 7, KTBC-TV, 11:00 a.m. Sun.
BATON ROUGE — Channel 2, WBRZ-TV, 10 a.m. Sun.
BEAUMONT — Channel 12, KBMT-TV, 2 p.m. Sun.
CHICAGO — Channel 32, WFLO-TV, 11:30 p.m. Sun.
CORPUS CHRISTI — Channel 3, KIII-TV, 2:00 p.m. Sun.
DALLAS-FT. WORTH — Channel 11, KTVT-TV, 11:00 p.m. Sun.
DOTHAN — Channel 18, WDHN-TV, 6:30 p.m. Sat.
EL PASO — Channel 13, KELP-TV, 1:00 p.m. Sat.
FARGO — Channel 4, KXJB-TV, 11:30 p.m. Sat.
FLINT — Channel 12, WJRT-TV, 10 a.m. Sun.
GREAT BEND — Channel 2, KCKT-TV, 11:00 a.m. Sun.
HATTIESBURG — Channel 7, WDAM-TV, 12:30 p.m. Sat.
HOUSTON — Channel 39, KHTV-TV, 2 p.m. Sun.
HUNTSVILLE — Channel 48, WMSL-TV, 6:30 p.m. Sun.
KANSAS CITY — Channel 4, WDAF-TV, 12:30 p.m. Sat.
LUBBOCK — Channel 11, KCBD-TV, 12 noon Sat.
MCCOOK — Channel 8, KOMC-TV, 11:00 a.m. Sun.
MERIDAN — Channel 11, WTOK-TV, 10 a.m. Sun.
MIDLAND — Channel 2, KMIO-TV, 12 noon Sat.
MINNEAPOLIS — Channel 11, WTCN-TV, 5:30 a.m. Tues.
MONROE — Channel 10, KTVE-TV, 5:30 p.m. Sun.

MONTGOMERY — Channel 32, WKAB-TV, 5 p.m. Sun.
NASHVILLE — Channel 2, WNGE-TV, 6:00 p.m. Sat.
NEW ORLEANS — Channel 4, WWL-TV, 11:00 a.m. Sun.
OKLAHOMA CITY — Channel 5, KOCO-TV, 11:30 a.m. Sun.
ROCKFORD — Channel 13, WREX-TV, 9 a.m. Sun.
PEORIA — Channel 19, WRAU-TV, 10:30 a.m. Sun.
ST. LOUIS — Channel 11, KPLR-TV, 9:30 p.m. Sun.
SAN ANTONIO — Channel 12, KSAT-TV, 6:30 p.m. Sat.
SPRINGFIELD — Channel 27, KMTC-TV, 10:00 p.m. Sun.
SPRINGFIELD — Channel 20, WICS-TV, 1:00 p.m. Sat.
STEUBENVILLE — Channel 9, WSTV-TV, 10:30 p.m. Sun.
TEMPLE — Channel 6, KCEN-TV, 11 a.m. Sun.
TUPELO — Channel 9, WTUV-TV, 5 p.m. Sat.
WICHITA — Channel 3, KARD-TV, 1:30 p.m. Sat.
WICHITA FALLS — Channel 6, KAUZ-TV, 9:30 a.m. Sun.

Mountain Time

BILLINGS — Channel 8, KULR-TV, 5:30 p.m. Sat.
GARDEN CITY — Channel 11, KGLD-TV, 11:00 a.m. Sun.
PHOENIX — Channel 12, KTAR-TV, 12:30 p.m. Sat.
PORTLAND — Channel 12, KPTV-TV, 11 a.m. Sun.
PUEBLO — Channel 5, KOAA-TV, 1:30 p.m. Sat.
SALT LAKE CITY — Channel 5, KSL-TV, 1:00 p.m. Sat.
TUCSON — Channel 9, KGUN-TV, 1:00 p.m. Sun.

Pacific Time

ANCHORAGE — Channel 13, KIMO-TV, 6:30 p.m. Wed.
BAKERSFIELD — Channel 23, KERO-TV, 4:30 p.m. Sun.
FRESNO — Channel 24, KMJ-TV, 10:00 a.m. Sun.
HOLLYWOOD — Channel 9, KHJ-TV, 9:00 p.m. Sun.
HONOLULU — Channel 2, KHON-TV, 11:30 a.m. Sun.
LAS VEGAS — Channel 8, KLAS-TV, 11:00 a.m. Sun.
OAKLAND — Channel 2, KTVU-TV, 1:30 p.m. Sat.
RENO — Channel 2, KTVN-TV, 3 p.m. Sat.
SACRAMENTO — Channel 13, KOVR-TV, 11 a.m. Sun.
SALINAS — Channel 8, KSBW-TV, 3:30 p.m. Sat.
SAN LUIS OBISPO — Channel 6, KSBY-TV, 3:30 p.m. Sun.
SPOKANE — Channel 6, KHQ-TV, 1:30 p.m. Sun.
STOCKTON — Channel 13, KOVR-TV, 10:30 a.m. Sun.
TACOMA — Channel 11, KSTW-TV, 10:30 p.m. Sun.

CANADIAN STATIONS

Atlantic Time

HALIFAX — Channel 5, CJCH-TV, 2:30 p.m. Sun.
MONCTON/SAINT JOHN — Channel 2, CKCW-TV, 2:30 p.m. Sun.
SAINT JOHN — Channel 6, CJON, 1:00 p.m. Sun.
SYDNEY — Channel 4, CJCB-TV, 2:30 p.m. Sun.

Eastern Time

HAMILTON — Channel 11, CHCH-TV, 8:00 a.m. Sun.
KINGSTON — Channel 11, CKWS-TV, 12 noon Sat.
MONTREAL — Channel 12, CFCF-TV, 5:30 p.m. Sun.
NORTH BAY — Channel 4, CHNB-TV, 1 p.m. Sun.
PEMBROKE — Channel 5, CHOV-TV, 12 noon Sun.
PETERSBOROUGH — Channel 12, CHEX-TV, 12 noon Sat.
QUEBEC CITY — Channel 5, CKMI 1:00 p.m. Sun.
SAULT STE. MARIE — Channel 2, CJIC-TV, 9:30 a.m. Sat.
SUDBURY — Channel 9, CKNC-TV, 1:00 p.m. Sun.
THUNDER BAY — Channel 4, CHFD-TV, 5:00 p.m. Sun.
TIMMINS — Channel 6, CFCL-TV, 1 p.m. Sun.

Central Time

BRANDON — Channel 5, CKX-TV, 4:00 p.m. Sun.
PRINCE ALBERT — Channel 5, CKBI-TV, 5:30 p.m. Sun.
REGINA — Channel 2, CKCK-TV, 12 noon Sun.
SASKATOON — Channel 8, CFQC-TV, 12 noon Sun.
SWIFT CURRENT — Channel 5, CJFB-TV, 11:15 p.m. Sun.
WINNIPEG — Channel 7, CKY-TV, 12 noon Sun.
YORKTOWN — Channel 3, CKOS-TV, 12 noon Sun.

Mountain Time

CALGARY — Channel 4, CFCN-TV, 4:00 p.m. Sun.
EDMONTON — Channel 3, CFRN-TV, 11 a.m. Sun.
LLOYDMINISTER — Channel 2, CKSA-TV, 1:00 p.m. Sun.

Pacific Time

DAWSON CREEK — Channel 5, CJDC-TV, 5:30 p.m. Sun.
KAMLOOPS — Channel 4, CFJC-TV, 12:30 p.m. Sun.
KELOWNA — Channel 2, CHBC-TV, 12:30 p.m. Sun.
VANCOUVER — Channel 8, CHAN-TV, 11:30 a.m. Sun.
VICTORIA — Channel 6, CHEK-TV, 11:30 a.m. Sun.
WHITEHORSE — Channel 2, 4, 5, 7, 9, 13, WHTV-TV, 7:00 p.m. Sun.

what our readers say

Ambassador Auditorium

When we received our new *Plain Truth*, I was really surprised at the pictures. I had no idea the building was so beautiful! I'm very pleased that I could have a small part in making that building a reality. Surely God must be pleased.

Robert C.,
Wrenshall, Minnesota

Having read the recent *Plain Truth* magazine, I am moved to write a few words of comment. The section telling about the new Ambassador Auditorium was great. From the pictures it is clear that the auditorium is very beautiful, and a lot of work, skill and pride went into the building of it. There just isn't sufficient words to describe the pleasure one gets from seeing these pictures of the auditorium. Thank you very much for sharing it with the readers of the *Plain Truth*.

Donald B.,
Poyen, Arkansas

I have just completed the article in the *Plain Truth* magazine concerning the new Ambassador Auditorium, and I wish to express my most sincere congratulations to Ambassador College for this magnificent architectural achievement.

Having completed high school this year, I endeavor an architectural career, my eventual goal being community and city planning some time in the future. And so, the Ambassador Auditorium was of special interest to me.

Stephen L.,
San Diego, California

While going through this issue, your August 1974 issue, I couldn't help but notice the cover story on "The Magnificent New Ambassador Auditorium." I must compliment the architectural and engineering firm who designed this building, Daniel, Mann, Johnson and Mendenhall. As Mr. Mann stated in his letter, I am sure that the materials used to build it "are the finest available."

I'm sure God looks down on this monument to his honor and is very impressed with man's engineering ability and willingness to spend money on him. I have just one question, which I wish to ask, not out of rudeness, but out of sincere curiosity as to what your answer will be. Don't you think that God would have been much more impressed if you'd used all that money — and I'm certain the amount is up in the multi-millions — to help the poor, homeless and starving people right here in our own country, instead of building a beautiful auditorium that, chances are, the poor people will never get a chance to see, much less ever enter?

I sincerely hope you're not angered by my question, and I want you to know that I would like to continue receiving your magazine.

Kathleen J.,
Seattle, Washington

• *The Ambassador Auditorium was made*

possible by the freewill offerings and contributions of thousands of people of modest means who preferred to have a direct part in helping with the building. Over the last decade, co-workers and members of the Worldwide Church of God set aside just five or ten dollars per month in a specially labeled "Building Fund" for this purpose.

Giving to the poor is right and honorable and is a duty of every Christian. But helping to build a fine auditorium dedicated to God, used by hundreds every week for religious worship, is also honorable. Should we do one and neglect the other?

There is a statement in this month of the *Plain Truth* that should be corrected. On page 14 at the bottom of the second column it stated, "This auditorium has been made possible by special gifts from members of the Worldwide Church of God."

Aren't you forgetting the co-workers? Don't tell me that I am the only one that gave a donation for the auditorium? It wasn't much but it was all I could afford at the time.

Lief W.,
Baltimore, Maryland

• *You're absolutely right — our apologies to the hundreds of dedicated and generous co-workers who helped make the construction of Ambassador Auditorium possible.*

Other Early Readers

This letter to the editor "Earliest Reader?" in the May 1974 *Plain Truth* magazine gave me a thrill and I've been meaning to share that experience with you and Mrs. Dean C. ever since!

In 4 more months, I too shall be 84, and I also received one of those 1934 first issue mimeographed "flyers." Something prompted me to keep it and some 15 years later to send for the magazine, enroll in your Correspondence Course and become a dedicated reader of an outstanding magazine.

The article in the last issue about Ireland is the best I've ever read!

Mrs. N. J.,
Yuma, Arizona

The *Plain Truth* — I have enjoyed it for many years. I received the first copy I believe in 1934. Just two little sheets. I enjoyed it then and I still do. I am going blind slowly but I can still read the *Plain Truth*. Your father and I are about the same age. I get you on TV Sunday night and I enjoy your talk very much.

God bless you and the *Plain Truth*.
Frances J.,
Banning, California

From Overseas

Very many thanks for sending me your excellent magazine. I read with great interest in every issue.

As you mentioned before, the human society is now deteriorating in some respect, but I think there is room for improvement, for our better life.

Man has great creativity and wisdom. I

think, to make the world peaceful and happy, we have to know, understand and believe each other.

I'm going to realize the current situation all over the world through your publication.

I'm looking forward to receiving your magazine. And many thanks to the editor and staffs concerned.

Shigeru Y.,
Osaka, Japan

General Comments

I consider your magazine, the *Plain Truth*, to be one of the most outstanding in the world. It is too bad that its thoughts, opinions and projections, although couched in relatively simple and clean language, does not reach into the hearts and minds of enough people of the world to make it count as a decisive force for good — for humanity — for the future of the world as we know it.

To me it appears that, as a nation, we have already passed a "peak" and, like the Roman Empire, have started on the road to decline. Forgive me for being pessimistic. Keep up the good work.

Henry K.,
Tucson, Arizona

As you say in your letter "why has my daughter's subscription been prepaid?" I have wondered about this for a long time; knowing my daughter, I doubted she would take the effort to subscribe to any magazine. However, I did note that she would read it on occasion. I was curious about the type of material she was reading and I checked it out, to my amazement, it was opposite to what I expected.

As a scientist, economic geologist and vertebrate paleontologist, I recognized the high quality of many of your articles, and I now read each issue while much of my scientific literature is still not read. Although we are not of your faith, we applaud your efforts at trying to reach the young in this sad age of permissiveness.

John S.,
Casper, Wyoming

You may cancel my copy of the *Plain Truth* magazine.

I have two reasons for this request. The first is your "grin and bare it till Christ gets here" attitude and your "women in their place and that's anyplace but where men are" ideas.

I realize you believe in your preaching. I also realize you don't have a solution either.

Mr. H. W. Armstrong can trace his family to David. I suppose that endows him with some sort of enlightenment. Too bad I can't trace mine any further than Grandpop. Of course, that really doesn't matter. After all, I'm just a woman, created second, and so doomed to seconds for eternity.

I won't say thank you since I wasn't aware of all this until I read it in the *Plain Truth*.

Betty Ann L.,
Hopwood, Pennsylvania

Correction

The quotation taken from a speech by the German Chancellor, Herr Helmut Schmidt, should end with the words "international stability policy," and not at the conclusion of the article. The final two paragraphs are those of the author. Our apologies to Chancellor Schmidt.



Garner Ted Armstrong

QUESTION: Aren't most of the positions you've taken clearly conservative and pro-establishment?

ANSWER: What "positions"? I equate taking a position with the petty politics and carnal-minded conniving and chicanery of would-be opportunists who take a "stand" on this or that issue only to gain favor or to perpetuate themselves in public offices.

It would be impossible to decide whether Jesus Christ was "conservative," "liberal," "pro-establishment," or "anti-establishment"! To people of today, the simplest teachings of Jesus would appear to be terribly conservative and very far on the right. To the Pharisees of his

day, his teachings appeared to be ultra-liberal and iconoclastic to the extreme! To the people during his day, he appeared as anti-establishment; yet, according to his own deepest personal statements, he was 100% in favor of being subject to the powers that be, paying his taxes, and living the right example for all in the community. God's Word transcends and supersedes any so-called clearly conservative or pro-establishment positions! I utterly reject the so-called establishment!

Jesus calls upon all to repent, and repent means change! As such, advocating dynamic change of social

institutions, the whole structure of marriage, people's private lives, including the way they manage their private resources, their diet and exercise programs, their choice and selection of friends and hobbies alike, I would suppose people would label me as "very liberal" and progressive. Others, hearing me comment strongly on the absolute requirement to observe God's Ten Commandments and commenting very powerfully on the idiocy of today's revolving door "justice" in the juvenile courts and the light slap on the wrist for convicted murderers and criminals, may feel I am an ultra-right-wing reactionary advocating the return of capital punishment!

The point is simply this: No one during Jesus' day ever truly "figured out" just where Jesus belonged in that society. If I am still a big question mark in the minds of millions as to just where I "fit" in society, even at the time this society comes apart at the seams as I am warning it most surely will, then I shall be satisfied.

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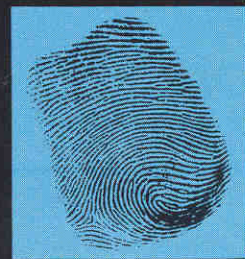
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