

Will North Sea Oil Rescue Britain?

Life After Death?

THE POPE'S DRIVE FOR RECONCILIATION



Many times I have been asked, "What do you say when you meet a president, king, prime minister or high official of a government?"

I suppose some would think I should start telling him about Jesus Christ, trying to convert him. But I am not sent by the living God for any such purpose.

I am afraid so much false "religion" has rubbed off on some that they have carelessly assumed an entirely false concept.

Jesus Christ did not come to earth on a "soul-winning crusade." He came, as prophesied in Malachi 3:1, as a messenger with a message for all mankind from God in Heaven. That message was his "gospel." The word "gospel" means "good news." The message God sent was news. It was good news about a tremendous coming worldwide event. Actually, Christ came announcing that coming event. He came giving that glorious news — not to get members for his religion.

The message God sent was Christ's gospel. Christ himself was not the gospel. He was the messenger God sent to earth to announce the good news.

Have you not read in Mark 1:1, 14-15, "the beginning of the gospel of Jesus Christ . . . after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God."

It was a news announcement. Jesus had just qualified, by withstanding Satan (Mark 1:13), to be the king of the kingdom of God, and to set up that kingdom. The time had been fulfilled. Jesus had just qualified (verse 13). And so he announced (verses 14-15) that the time was fulfilled, and the kingdom of God was now at hand. The time had come when he could announce the wonderful news that he was going to establish in the far future the kingdom of God on earth. The Great Commission is to give — to announce the news, not to get members for a religion. I do not go as a proselyter, nor does God send me as one.

But what is the "kingdom of God"? It is the government of God — a government that is going to replace

all the governments on earth — the governments of the United States, Britain, Japan, Russia and China, of India, Ethiopia, of Germany.

Christ's gospel message was news about government over the nations of this world. The gospel, then, is about government.

The living Christ is sending me now to the rulers and leaders in those very governments.

To understand, let's go further. What is the function of government? The function of government is to rule over the people of its nation, to maintain peace within the nation and with other nations, to regulate the lives of its people, to bring about the welfare of the people — to be a benefactor of the people.

Government is concerned with world conditions — that is, relations between governments of nations in the world and with internal conditions within these countries.

What, then, is the state of affairs in the world today — between nations, and within nations? The state of affairs today is one of war and threat of war — not of peace. It is the state of more than half of all the people on earth living in abject poverty, near starvation, illiteracy, unequal conditions, unhappiness, anguish, suffering, hopelessness — and death!

Every government today is fraught with insurmountable problems greater than the heads of government can cope with.

Why is the kingdom of God going to be set up?

Because only the government of God, with the total power of God based on the laws of God, can cope with the thousands of problems besetting these nations and the whole world — only the kingdom of God can bring peace and happiness and universal well-being to the people now ruled over by those high in government, to whom the living Christ is now sending me.

Why will the kingdom of God solve all these problems? Because the law of God — the very foundation and way of life of the kingdom of God — is the way that will cause universal well-being. Violation of God's law is the cause of all

Personal from...



WHAT DO I SAY TO GOVERNMENT HEADS?

of the world's problems and evils.

Jesus Christ came to show people the way that would lead to peace, happiness and prosperity (as well as the gift of eternal life) and taught and urged people to live that way, as well as to announce the coming kingdom of God, which finally — in our present generation — will take over world rule and bring about peaceful and happy living.

So with this knowledge, what do I talk about when I have meetings with heads of state and others high in their governments?

I talk about those things human government leaders are dealing with. I talk about world conditions. I talk about world problems and the cause of all their problems, and the way to world peace, general happiness and well-being.

I actually talk about Christ's true gospel message, but I don't use the word "gospel" to them because Satan has deceived the whole world (Rev. 12:9) with the counterfeit false "gospel," and they would think I was bringing that into their country — and I would be silenced! I tell them I am coming with a message of hope and peace — that I am bringing them the cause of all the troubles and evils — and the way to world peace, happiness, joy and universal prosperity. I tell them I am bringing them what science has never discovered — what no reli-

gion has given us — what higher education has not taught.

And that, they do want to hear. They may not know it, for the whole world has been deceived about the real gospel message Christ brought. But Christ's true gospel message is the good news — and that is precisely what I take to each country.

Do I talk to them about "God's Law"? Yes, I certainly do — but not in those words. God's Law is the way of giving, serving and sharing. The way of sin is getting and self-centeredness. So I use the term "give" as opposed to the way of "get" which is the way the world is living, and the cause of all humanity's troubles and evils. Expressed in this language, which they understand, they want to hear it! Do I mention God? Of course! I speak of the God who created their nation. And I speak of His authority!

Christ's message, the kingdom of God, is concerned with the way people live. Sin is the transgression of God's way. For salvation people must come to know God's way — the way of love. They must repent of the wrong way and turn to God's way in faith. Then they may receive God's Holy Spirit and become an heir of eternal life in God's kingdom! Yes, I do proclaim the true gospel of Jesus Christ!

That is what I say to heads of government and their people! □

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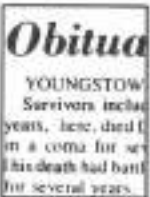
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LIFE AFTER DEATH?

Opinion polls reveal that most people are quite certain of their eternal destiny. But does God consult opinion polls?



Obitua

YOUNGSTOWN Survivors include years, here, died in a coma for several days, death had been for several years.

THE POPE'S DRIVE FOR RECONCILIATION

by Gerhard O. Merz

The position of the Roman Pontiff — in Catholic terminology, vicar of Christ and successor of the prince of the apostles, infallible when speaking ex cathedra — is increasingly being challenged, both inside and outside the Catholic church.

There are those who see the Pope simply as head of the largest church in Christendom, very much fallible, with no more divine authority backing him than any other religious or civil leader. Many would like to see the Pope divested of much of his powerful influence over the lives of 800 million Catholics.

Others, advocates of the papal claim to represent the divine will, are asserting the doctrine of papal infallibility with increasing strength. Recently, the Vatican's Sacred Congregation for the Doctrine of the Faith issued a strong statement denouncing dissident theologian Hans King's view that the Pope is not infallible.

Pope supporters see a great need for Vatican intervention at a time when the world is in dire need of finding solutions to its manifold problems. Catholic scholar William Peterli, writing in the Vatican's *L'Osservatore Romano*, asserts that "most nations approve and indeed expect the Pope to speak out on subjects of international problems because they realize that there is in the world hardly any other meaningful source that can claim uncorrupted moral leadership."

Challenges and Achievements

The reign of 77-year-old Paul VI — the 264th bishop of Rome — has not been without its internal conflicts that seemed for a time to threaten a third schism in the church. Challenges to papal authority, rebellion among priests and nuns on the question of celibacy, and strong disagreements with the Pope's decision on birth control have marred an otherwise successful rule, as viewed from the Vatican.

But church officials contend that the Pope's 12-year tenure of office has not been without its achievements, most noticeable of which has been Paul VI's aim to break down the barriers between the Roman See and the non-Catholic world. His encounter with the Ecumenical Patriarch of Eastern Orthodoxy, Athenagoras I, his visit to the Holy Land, and the Vatican's own version of *Ospekkil* with the Communist world have constituted milestones in this direction. The theme of reconciliation is highlighted by the proclamation of 1975 as a church "Holy Year" dedicated to "renewal and reconciliation."

To emphasize this theme the Vatican has planned a march of reconciliation to take place in Rome this month. Catho-

lic and non-Catholic alike will assemble for a marathon walk carrying palm and olive branches. The 150-mile journey from Assisi to Rome will take one week, and the participants will arrive at St. Peter's on Easter Sunday. Some of the pilgrims will then move on to Jerusalem.

Middle East Focus Growing

In instituting the Holy Year, Pope Paul is undertaking a shrewd tactical maneuver. He is both moving to unify the divided Catholic church and at the same time focusing world attention on the Vatican's interest in Jerusalem.

The strife-torn and war-weary Holy City has been in the Pope's thoughts of late. Not long ago, Paul hailed Jerusalem as the "capital of monotheism." "We look at Jerusalem with love," he stated at another time and assured Israel's Minister of Tourism, Moshe Kol, on his visit to the Vatican, that the church would encourage Christians on visit to Rome during Holy Year to extend their pilgrimage to Jerusalem. The Israeli official informed the Pope that the national airlines of both Israel and Italy are granting pilgrims making the onward journey to Jerusalem substantial fare reductions, to encourage this spirit of reconciliation.

In proclaiming the Holy Year, the pontiff reminded his audience that the very precedent for the Roman Catholic Holy Year is the Jewish Jubilee Year. The Vatican went so far as to circulate to its Catholic dioceses worldwide an article written by Rabbi Marc Tanenbaum entitled, "The Holy Year and Its Origins in the Jewish Jubilee Year."

"True Dialogue" Sought With Jews

Continuing the reconciliation momentum, Pope Paul has called for a "true dialogue" between Judaism and Christianity. As part of the dialogue procedure, Holy Year seminars are being held over the next few months in both Rome and Jerusalem, attended in each case by Jewish and Catholic representatives.

Interfaith dialogues have been conducted for a number of years, culminating in the creation recently of a Commission for Religious Relations with the Jews. However, since the commission falls under the Secretariat for Christian Unity, it has raised suspicion in some Jewish circles that the church seeks the eventual evangelization of the Jewish people.

Jerusalem, holy city to the world's three main religions, thus takes on added dimension with growing Vatican involvement. It is felt by some that Paul VI would consider it his crowning achievement if he were called upon to play a decisive role in the establishment of a durable peace in Jerusalem. □

NATO-THE CRUMBLING ALLIANCE

Portugal Takes Giant Leap Leftward

After the initial euphoria that followed the end of the authoritarian Cernisto regime, a haunting question remained: Would General Antonio Spínola, commander of the revolutionary forces, be able to consolidate Portugal into a democratic government on a par with others of Western Europe?

The answer from all indications is a firm "No." It only appears now that the military dictatorship of the Right has been replaced with a military dictatorship of the Left. The once-risky post-revolution picture became clearer with the recent threat of the armed forces to postpone the upcoming spring elections unless given a permanent voice in running the country.

All political parties associated with the old Cernisto regime have been outlawed, along with any and all parties to the political right of the Social Democratic Center (CDS), a party which corresponds to the Christian Democrats in other West European countries.

London's *Daily Telegraph* has labeled the new regime a "military dictatorship... dominated by the Communist party."

Biggest Worry - Effect on NATO

Portugal's great leap leftward began with the resignation of General Spínola in late summer. In his resignation speech, Spínola derided the "new kind of slavery" that was being instituted. His departure coincided with the removal and arrest of his closest advisors and the rejection of his economic plan as too capitalistic.

Overtures to Moscow by the new leadership have been tentative. A Soviet fisheries minister called off a trip to Lisbon at the last minute following revelation that the Soviets were pressing for port facilities for their fishing fleet. At the same time, thousands of students and workers demonstrated with Communist flags crying, "Kick out NATO" in response to an allied force dropping anchor in Lisbon.

The effect on NATO of Portugal's "exchange of dictatorships" remains the most problematical factor so far as her allies' friends are concerned. Possible loss of the strategic Azores air fields in the North Atlantic is enough to cause consternation. With Greece and Turkey leading in the eastern Mediterranean over Cyprus and virtually dropping out of the alliance, a defection from NATO by Portugal at the opposite end of the alliance's southern flank could cause irreparable harm.

Portugal's Kewasky?

Back when the days of the post-Cernisto government was still uncertain, General Spínola was compared to a Portuguese *Die Goette* — a strong man who would gradually achieve political freedom for his country. Subsequent events have shattered the comparison. There is a better analogy: that of the weak, unstable, but Western-oriented regime in Russia that replaced Czar Nicholas and was in turn overthrown by the Bolsheviks. Spínola would turn out to be Portugal's Kewasky. □

Cyprus: The Civil War Which Worries the West

PAPHOS, CYPRUS: Ancient mythology holds that Aphrodite, goddess of love and beauty, was born out of the deep blue Mediterranean waters just east of here. But today the goddess's cherished Isle has little love, and its beauty is marred by bombed out vehicles, and by vast acres of off-white concrete being housing nearly 200,000 Greek refugees.

Yet, beyond the immediate human suffering on this fabled Isle, there are much broader implications to the seemingly endless struggle between the Greek and Turkish communities here.

Calm Before the Storm

Less than a year ago Cyprus, the third largest island of the Mediterranean Sea, was a vacationer's paradise. The government, headed by President Makarios and Vice-President Rauf Denktaş, secret a non-aligned course in the troubled waters of the eastern Mediterranean. Cyprus had managed to maintain growing and profitable relationships with both Arabs and Israelis. Her economy was growing. Newsletters and pamphlets published by the Public Information Office painted a rosy future for the island republic. At least so it looked on the surface.

The dream was shattered in the summer of 1974 when first Greeks and then Turks gave vent to the frustrations and fears which mounted from year after year of fruitless negotiations that had failed to cement the two peoples into one nation unified in spirit and purpose.

Greek Cypriot extremism, inspired and supported by the military regime then in power in mainland Greece, violently overthrew Makarios who fled abroad for help. The Turks subsequently launched a full scale invasion of the island, fearing that the long-dreamed-of Greek idea of *Enosis*, or union of Cyprus with Greece, would soon materialize. Such a union, in the view of Ankara, could only be to the detriment of the Turkish minority on Cyprus.

Hope of a reasonable solution to the crisis disappeared a month ago when Turkish Cypriot leader Denktaş announced a unilateral decision by the Turkish minority to create a separate and independent Turkish Cypriot state within the area occupied by Turkish troops. Although Turkish Cypriots only comprise about 20% of the island's population, the proposed state would encompass 40% of Cyprus' area and 50% of Cyprus' pre-war economic and agricultural productivity. It would include 63% of the total cultivatable land, Cyprus' most important mine (66% of the known mineral resources), its only

(Continued on page 4, col. 1)

Positions Harden in the Middle East

JERUSALEM: Secretary of State Henry Kissinger's latest visit to the Middle East prompted the usual speculation and talk in addition to the public restating of already known positions. However, apparently little progress was made in closing the gap between the Israeli and Egyptian views toward a second stage interim agreement.

The basic problem confronting Dr. Kissinger's shuttle diplomacy is the fact that Egypt is demanding concrete concessions from Israel in the form of territorial withdrawal from Sinai's strategic Mitla and Gidi passes and the valuable Abu Raddis oilfields, which supply over 50 percent of Israel's fuel needs. In exchange for the Israeli withdrawal, Egypt is urging Israel to accept American guarantees on Saudi's behalf and to buy oil from Iran to replace the supplies from the Sinai wells.

Israel, however, is reluctant to become too reliant upon the U.S. and is not ready to a position financially to afford oil from Iran.

The Israelis feel that they, in turn, should receive some sort of tangible concessions from Egypt in exchange for withdrawal from the Sinai. Among the concessions Israel is asking for are:

(1) A non-recognizable pact of several years which could not be annulled at the upcoming Geneva talks.

(2) An easing of the economic boycott against Israel and those companies doing business with her.

(3) Free passage of Israeli ships through the Suez Canal.

(4) An opening of the border between Israel and Egypt for tourism.

President Sadat has replied that Egypt will not sign a formal non-belligerency agreement until Israel has withdrawn from all occupied Arab lands. He insists that such a

pact can only be signed within the framework of an overall Middle Eastern settlement at Geneva, not before. Egyptian sources presently state that Israel should trust in Kissinger or some form of American act of guarantee.

Prime Minister Rabin recently announced that Israel has no need for American defense guarantees and that she would rely on herself for defense. American guarantees, emphasize Israeli officials, cannot take the place of Egyptian recognition of the Jewish state.

The biggest roadblock in the way of recognition is the fact that Egypt cannot make any significant move in this direction for fear of alienating Syria and the Palestine Liberation Organization because of their firm stand against Israel's right to exist as a political entity.

At issue then is the reconciliation of Egypt's moderate position with that of the hardline position taken by Syria and the PLO. The latter is supported by King Faisal who recently restored his position as a delegation of the U.S. House of Representatives on a visit to Saudi Arabia. He told them that a final peace settlement with the Jews can only come with the elimination of the Zionist state in Palestine and with the return of Jerusalem to Arab control. He maintains that there are no Jewish holy places in Jerusalem — only Moslem and Christian ones.

Both of Faisal's prerequisites for peace are unthinkable to the Israelis. Such demands lie at the heart of the "Israeli intransigence." To the citizens of Israel, the existence of their state and access to their holiest place, the Western Wall of the Temple Mount, are more important than territories and written agreements.

—Mark Amosovoy

Angry Turkey Talks Nuclear

ANKARA, (Reuters) Turkey is threatening to embark on drastic new defense measures, including building its own nuclear weapons and seeking down its NATO commitment, following the United States embargo on arms deliveries.

In a series of interviews, government leaders have disclosed plans to extend nuclear research beyond mere power stations to tactical weapons, and cite India as an example of an economically ailing nation that can nonetheless produce steel bombs.

Turkish Prime Minister Sait Inal in the interview with the mass circulation newspaper *Hespetek*, said: "Going nuclear is very dangerous for humanity, but if we have to go nuclear for our defense we will."

He said Turkey would not sign the nuclear non-proliferation treaty, and added: "If other countries decide on this kind of arms, then our national defense interests force us to stay in line."

Major Power Balance Shift

The nuclear threat is the first direct consequence yet to emerge from the decision by Congress to sever weapons deliveries to Turkey, a nation that commands a key strategic position on the Black Sea outlet, on the Soviet southern border and close to the flash points of the Middle East.

The embargo is by-product of Turkey's military intervention in Cyprus last year abruptly ended more than two decades of close trust between Washington and Ankara, whose armed forces, numbering 450,000 men, had come to depend totally on U.S. supplies and know-how.

In return for Washington's help — and to assure that Turkey was well covered by the U.S. nuclear umbrella — Ankara had agreed to the installation of tactical nuclear strike and missile tracking facilities on its soil.

In the Turkish view these have now become an embarrassment. "To have them on our soil without the U.S. military supplies to keep up the power balance is half way to

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WAITING FOR THE FISHING LICENSE.

Cyprus

(Continued from page 3)

quency, plus the island state's two main tourist areas of Kyrenia and Famagusta, the latter also serving as the nation's main port and industrial center.

If a similar Greek Cypriot state were to be formed in the remainder of the island, around Dostluk, then the two sides could cooperate as "partners." No word was mentioned, however, about the return of Greek refugees to their homes, properties, and businesses within the confines of the newly proposed Turkish state, nor of any terms of compensation for properties lost as a result of the division.

Not surprisingly, the Turkish decision was met by opposition and outrage on the part of the Greeks. Despite American and British condemnation of the proclamation, Goules on the mainland and Greek Cypriots on Cyprus demonstrated against those countries' embassies and consulates. Archbishop Makarios, elected president of Cyprus, announced that Greek Cypriots were determined to prevent the division of Cyprus into separate segments.

Demetriadis' proclamation came with the approval of mainland Turkey's rulers. Ankara's support seems to be tied to the cutoff of U.S. military aid to Turkey which went into effect only eight days earlier. The announcement was preceded by the cancellation of negotiations in Brussels between Turkish Foreign Minister Nihat Ersoy and U.S. Secretary of State Henry Kissinger.

Dr. Kissinger, hampered by an uncooperative Congress, seems not only unable to get serious negotiations between Turkish and Greek Cypriots moving toward any settlement, but is also hard pressed to preserve the southeastern flank of NATO. Both allies (Greece and Turkey) are pointing accusing fingers at Washington for betraying them. Their future role in NATO's defense perimeter is at present a question mark.

The biggest single effect of the Cyprus crisis, in fact, may be what it threatens to do to the North Atlantic alliance. Both Greece and Turkey are two of the most strategically located countries in NATO. The Greek position on Eastern Europe's soft underbelly, and the Turkish control of the Bosphorus and the Dardanelles, as well as her proximity to the Soviet Union, are key factors in the security posture of Western Europe.

With the advent of the Cyprus fire-up, gaping holes have ripped open NATO's southern defenses. Greece is in military limbo, Turkey in military isolation. The new Athens government has withdrawn its armed forces from the alliance, while Ankara has warned that Turkey might not live up to all of its treaty obligations.

Thus, the war that has split Aphrodisia's formerly integral life has also split the Western alliance. Unless the situation is reversed, NATO could be threatened with total dissolution of its vital position in the Eastern Mediterranean.

—Chris Parnis



Worldwatch

by Gene H. Hogberg

Disarming Delusions

The United Nations Disarmament Committee has begun its 14th year of deliberations in Geneva — with prospects of success as bleak as those of the past thirteen.

The representatives, of course, express the usual diplomatic optimism. At least the size of the committee is growing, with five new member nations joining the twenty-five other participants in the talks. *Los Angeles Times* correspondent Don Clark, however, notes a certain irony in the making of the new members:

"The newcomers to disarmament are East Germany, whose military forces have shot more people on its borders than any other country in Europe; West Germany, which has the largest military expenditure of any nation in Europe outside the Soviet Union; Iran, which now is engaged in the biggest military buildup in the Middle East; Zaire, where a military regime runs the largest of the African states; and Peru, where another military regime recently crushed anti-government rioting."

The world as a whole, if one looks at it optimistically, is moving in the exact opposite direction of disarmament. Everywhere plowshares are being hammered into swords (Joel 3:10). World sales of conventional arms are soaring, and the containment of nuclear weapons is on the verge of being blown open, with nations, large and small, now threatening to "go nuclear."

It appears there is nothing the hardened experts engaged in the various disarmament, troop reduction, and conventional "security" conferences can do to stem the onrushing worldwide momentum to arm to the hilt.

SALT (Strategic Arms Limitation Talks) is hardly worth a second grain. And the waltzmaster, ridiculously labelled East-West "MURFAAMCE" conference (Mutual Reduction of Forces and Arrangements and Associated Measures in Central Europe), which I attended in Vienna in the autumn of 1973, could just as well be called "MORE FARCE," for all the good it has accomplished.

When will the nations realize that the way to peace (which they don't know — but 59.8) cannot be achieved through furiously aiming for war — and talking hypocritically about disarmament once everyone's quivers are full?

Angry Turkey

(Continued from page 3)

inside," an authoritative source said. "In the event of war, they would be prime targets," the source added.

Defense Minister Hbari Saucer has repeatedly stressed that Turkey must now go forward with developing its own arms and aviation industries, no matter what Congress decides. With its limited resources, however, Turkey is unlikely to make any sudden progress either toward a domestic war industry or toward nuclear armaments and missiles, in the meantime, depend on an European NATO ally to help fill the gap left by the United States.

Since the aid cut, weapons dealers — some government approved, others more dubious operators — have flocked to Ankara to peddle weapons ranging from bullets to sophisticated jet fighters.

Fuel Betrayed

The Turks are confident that they can repair the military damage and keep up credible national defenses, apart from their NATO and U.S. commitments. The pro-

logical strength, they say, has gone much deeper.

The aid cut produced a little-digested sense of betrayal among the Turks, who had come to regard Washington as a kind of benevolent goose laying an astounding series of golden eggs.

"We trained the Americans. We were loyal allies, and still are. We undertook to defend front-line positions in the name of NATO's security, which is just as important to America as to us. Then Congress did this," a senior official said.

What enraged most with the Turks — a proud nation, despite economic ills — was that Congress, in their view, was trying to blackmail them, regardless of Ford administration assurances to the contrary. Congress had threatened to sever aid if there was no progress toward a Cyprus settlement by February 5.

The government here has made it clear that it is still ready to negotiate a Cyprus peace and wants the U.S. embargo lifted, but will embark on a new independent line after 25 years of being regarded as little more than a political lightweight work cultivating for its strategic position.

ISRAEL SEEKS THE PEACE OF "SALAAM"

by Norman Cousins

JERUSALEM: Israel was the final stop on my trip to the Middle East.

It quickly became apparent to me that, despite its unity of national purpose, Israel is one of the most pluralistic societies in the world. The diversity is reflected not just in backgrounds but in ideas and outlooks.

Few governments in the world receive more segregated, minimum and original advice from their citizens than does Israel. Yet, underneath all the political nagging and probing is a slow and steady heartbeat. There is a manifest sense of danger but no sense of panic. The surrounding pressures register fully on the individual and the collective consciousness, but they produce no feelings of despair.

Few nations today impose as much austerity on their citizens as does Israel. Taxes on gasoline, automobiles, telephones, tobacco, liquor, entertainment, electricity and incomes make the taxes in the United States seem like small change. I heard a great many complaints about government policy, but not a single complaint about taxes or austerity in general.

The mood is sober but resolute. World events in recent months have given the Israeli a feeling of grim isolation. There is a sense that a great part of the rest of the world would just as soon hand over the state of Israel to the Arabs in return for oil favors.

Many Israelis feel they have been thrown all the way back to the time when they had to argue the case for their existence. Often during my visit my mind turned to the famous cartoon by David Low in the *London Evening Standard* shortly after the fall of France in the Second World War. The cartoon showed a single British soldier standing on the bluff of Dover and shaking a fist at a crowd of enemy planes. The caption said simply, "Very well, alone."

Of course, Israel is not completely alone. The military aid it has been receiving from the United States has kept it going. Neutral military observers believe that Israel has the best-trained and equipped army in the Middle East and is capable of taking on three or four adversaries simultaneously, so

long as the surprise factor in any attack is not critical.

The big question being asked by the outside world, of course, is: Under what circumstances would Israel return the occupied territories?

The answer: I got the idea that Israel is prepared to give up virtually all the captured land in return for genuine recognition and adequate assurance of nonbelligerence.

Aharon Taviv, member of parliament, tried to define what was meant by a "genuine peace." He said the Arabic language had two words for peace: *salaam* and (*salam*). *Salaam* means the end of hostilities or a truce; *salam* means an enduring peaceful relationship based on mutual respect. The Israelis reject the peace of *salaam* and seek the peace of *salam*.

I asked whether Israel would accept an international peace force to guarantee and patrol the borders.

The answer was that patrolled borders run counter to what the Israelis regard as true peace. They want open borders, full exchange of goods, ideas and people and mutual understandings. *Salaam* calls for border patrols. *Salam* calls for conditions that make patrols unnecessary.

Here, too, the Israelis prefer *salam*.

I asked whether there was any possibility that Israel would agree to a separate state for the Palestinians, perhaps on the West Bank. What concerned the Israelis was the viability of a separate Palestinian state. However, they believe that if an agreement could be worked out between a Palestinian state on the West Bank and Jordan, perhaps along the lines of a federation, the general situation of a separate state for the Palestinians might work.

In any peace settlement, compensation to the Palestinians for their homes and property would be a reasonable expectation. Israel would also expect to raise the question of compensation for the lost properties of Jews who fled to Israel from the Arab countries.

How does Israel react to Secretary of State Henry Kissinger's step-by-step approach?

Israeli government officials say that some parts of the problem require a step-by-step approach. They feel, however, that the total situation could fall apart if some steps are too solid than others.

In any event, the Israeli welcomes Dr. Kissinger's initiatives. They see no alternative. □

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The Los Angeles Times Syndicate

Close Arab Ties

At the same time, Ankara is expected to display a new skepticism in its relations with the West and to cultivate closer, but not binding ties with the Arabs.

This would strike a balance between Ankara's friendships with advanced West and the prospect of new economic possibilities offered by the oil-rich, if ideologically opposed Arabs.

The move toward the Arabs has

already been foreshadowed by economic agreements with Libya and the start of work on a Turkey-Iraq pipeline carrying oil from the wells of Northern Iraq to the Mediterranean.

"If France can remain loyal to the West and still embrace the Arabs, then why not Muslim Turkey?" one diplomat here said, acknowledging meanwhile that the descendants of the Ottoman princes still had a deep mistrust of their former Arab overlords. □

Photo courtesy, Feb 27 & March 1, 1974

WEEK ENDING MARCH 22, 1975

BUREAU REPORTS

Devastating Floods Hit South Africa

JOHANNESBURG: Devastating floods have recently swept large areas of South Africa. Unprecedented rains have pumpled the Vaal, Orange, Klip and other rivers far above their banks, forcing evacuation of thousands in the low-lying areas.

In many parts of the country farmsteads have been inundated. This is especially the case in the "Main Triangle" — South Africa's major maize producing area. As a result of these floods it has been estimated that the 1975 crop has been reduced by 30 million bags.

Prime Minister John Vorster was asked to declare the stricken areas of Standerfont a disaster area. Damage there is estimated to be in excess of five million rands (2.2 million dollars). Air Force and other military units have been called upon to help in evacuation and to supply drinking water and other relief services.

—Leslie McCullough

Europe's Bad Weather Adds to World Food Worries

BRUSSELS: A record amount of rainfall dumped on Central Europe's farms this past autumn has upset normal agricultural patterns — and could cause serious crop problems during 1975. Centrally located Belgium, for example, reported a record 81 days of rainfall during the 81 days of September, October, and November of last year.

Only the fact that there was no heavy frosts before the new year allowed sugar beet and potato farmers to make into their muddy fields and extract what was salvageable. An agronomist with the Tekomax sugar refinery (Belgium) stated: "We had unbelievable luck not to have had a freeze; it would have been catastrophic on top of an already bad season."

Sugar beets — a major produce here for Europe since Napoleon closed the borders to imported sugar some more than a century and a half ago — were still being dug out in early January of this year (though the normal harvest usually ends in mid-December).

This extended season is pushing up costs for everyone from the farmer to the factory to the consumer. Farmers and other small investors have had to use two and three times the number of tractors to pull farm machinery through their mired fields. Crop loss has

been estimated at anywhere from 2% to 10% on higher ground and 50% to 60% in boggy low-lying fields. Overall yield for Belgium is down between 12% and 13%.

The season of tractors and harvest wagons driving on into the winter night has been commonplace. It was not unusual to see farmers working late, hand-planting the sugar beets by the light of their tractor headlights. Soldiers and students were pressed into service as farmers raced to extract their crops from the earth before a heavy freeze locked in their produce.

The extra machinery, added horsepower, and additional fuel consumption for tractor and transport all point to higher food costs in Europe.

What still remains an unknown is the extent of damage to soil structure caused by the excessive rainfall. What is certain, stated our informant, is that the soil has been badly damaged due to the trampling effect of heavy farm machinery on soaked ground. The aeration content of the plow layer has been almost completely destroyed.

Another agronomist told me he felt the damage would extend out over the next 5 to 10 years with a 20% to 25% loss in the expected July-August wheat crop. Sowing of this crop, which normally follows sugar beets here in the rotation schedule, has been difficult if not impossible.

The Belgische Boerenbond (the largest farmers' organization in Belgium) reports that only 40% of the amount of winter wheat sown a year ago has been sown so far this year due to the saturation of the soil. For winter barley the figure is also way down — only about 60%.

Belgium, northern France, the Netherlands and parts of Germany are the countries most seriously affected. When viewed as part of the worldwide agricultural picture, the security for good American, Canadian, and Argentine crops in 1975 becomes that much more crucial.

—Ray Koseroff

Why America Can No Longer Depend on Canadian Oil

VANCOUVER: The United States was shocked in late 1974 with the announcement by the Canadian government that it was unconditionally joining a cut in oil exports to the United States, and that within seven years all such sales would be discontinued entirely.

Many in the U.S. could not understand the Canadian viewpoint. They felt there must be some personal reasons for the action. It had

been assumed that Canada has vast reserves of oil in western Canada. In addition, very promising development projects were projected for the Arctic region as well as in the Athabasca oil sands region of northern Alberta.

A National Energy Board study last November, however, shed new light on the situation. It revealed that Canadian reserves were dropping to the point where Canada will no longer be producing more oil than it consumes by mid-1977 — only two years hence. The report recommended that foreign sales should be phased out completely by 1982.

Energy Minister Donald McDonald recently said on a nationwide television interview that Canada would have to invest 100 billion dollars in exploration over the next 10 years in order to become an energy exporter once again by 1985.

According to Carleton University professor Kenneth Merrit, many Canadian oil fields will start running dry in 2 years and replacement cannot be found in time. He also asserted that estimates of both the Arctic reserves and the Alberta oil sands have been blown out of all proportion.

Also, since 1968, three of Canada's proven reserves have dropped from 114 billion barrels to 8.5 billion barrels and are dropping more every year as new oilfields are discovered.

The Arctic exploration is just in its beginning stages with the amount of oil reserves largely unknown. In the bitter Arctic regions, the oil companies face many problems, both financial and physical. Even if there are vast reserves in the Arctic, high production and transportation costs will make it very difficult for the oil companies to show a profit even at the present inflated world price of oil.

The new program held out for the Athabasca oil sands project, once hoped to be the pivot to the energy crisis with estimates originally running as high as 250,000 billion barrels of oil reserve, have been vastly scaled down. The latest Energy Department estimate is 22 billion barrels — a drop of over 90%!

Recently the large American Richfield Oil Consortium pulled out of the oil sands scheme — stating as their reason the escalating cost of developing the project. The Canadian federal government, as well as the Alberta and Ontario provincial governments, had to come to the rescue by offering to finance 30% of the project.

Even if costs were to stabilize at the current price, it will cost over 18¢ a barrel to extract a pint of oil sands. This means that with taxes, profits, and other overhead, the consortium and the Canadian government will find it very difficult to sell the oil even at current world prices.

In sum, the United States can no longer continue to look north to Canada for beautiful future supplies of oil. And should Canada once again become an exporter of oil, the U.S. may not be that well pleased with the price tag.

—Dean Wilson

ART BUCHWALD

Getting the Right Man for the Job

WASHINGTON: The news that the Defense Department was handing out contracts to private firms to train soldiers and airmen in the Middle East to defend their oil fields against an attack me up a little.

But Muldoon over at the Pentagon told me not to worry.

"Why shouldn't I worry?" I said. "One day Kissinger sees if the Arabs struggle or we might have to take the oil fields, and the next day you people are announcing that you're handing out contracts to teach the oil producers how to cope with a foreign attack."

"We're not stupid," Muldoon said. "Of course we're training Arabs to defend themselves. But that's part of our overall strategy. We're teaching them how to shoot high so if they ever have to fire at our boys they'll miss."

"No kidding," I said.

"Look, we had to make a decision about a year ago. Do we train the oil-producing nations in the art of missile warfare or do we let somebody else do it? The consensus was that it was better for us to get the contracts than the French or the Soviets. But our people decided to hire instructors who didn't know what they were doing. For example, we found one Air Force ordnance man who always loaded missiles on our planes backward so they would fire in the wrong direction. He's been put in charge of instructing Arab ordnance men on how to aim their planes.

"By luck we found a former second lieutenant who was washed out

of the Air Force navigation program four times. He is teaching Arab air force instructors how to fly in bad weather."

"Fantastic," I said.

"We found a destroyer captain who ran his ship around three times. We gave him the choice of a court-martial or heading up all naval ship-handling training programs in the Middle East."

"He was a good choice," I agreed. "Aren't you instituting a lot of Arabs in anti-air warfare?"

"Of course, but we have an excellent in charge of the program who has never known how to set a line. When he was in the U.S. Army, his staff blew up 400 military gags before the shells left their barrels."

"When do you find these people?" I asked.

"We have a computer that can produce a find-up in a matter of seconds. If we want a radar man to train troops in the use of anti-aircraft missiles, we just punch it and we get our man. We just gave out a contract to an ex-engineer who shot down 14 of our own planes during maneuvers last year. Our leading electronics expert, an ex-general, knew the circuit on all our SAC communications systems for 48 hours. He is now installing similar systems all along the Persian Gulf."

"Five people are really on the ball," I said with admiration.

Muldoon was very defensive. "Everyone complains as far as training programs, and they don't think we know what we're doing. But, listen, we're not a bunch of fools. Do you believe we'd do anything that would endanger our own military forces?"

"I hope not," I said.

"Guns who is in charge of writing all the technical military manuals we send abroad?"

"Tell me."

"Clifford Irving." □

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ENLIST NOW

Recruitment

WHY DO MEN (AND WOMEN) USE PROFANITY?

by Herbert W. Armstrong

Have you ever been shocked and perhaps deeply hurt to hear for the first time someone you know well — someone you had highly respected and honored — pouring a torrent of profanity out of his mouth like a gushing fire hydrant?

The first time I experienced such a shock was many years ago. I was visiting one Sunday afternoon with a man I had known for a long time. I knew him well — or I thought I did. I knew him as a man of principles and high standards. While I did not constantly think about it, he had always been a man of clean speech and high moral character.

Then a neighbor of his dropped in. My friend was outside his residence doing a little work himself on his car. As soon as his neighbor came along, suddenly his whole manner of speech changed, and he spewed out a torrent of profanity and filthy language.

It was like being shocked unexpectedly with a sudden bolt of electricity. All of a sudden he was like a totally different man. Never had he spoken like that in my presence!

Why? What caused the sudden change in personality and manner of speech? Immediately I noticed the neighbor was very fluent with his profanity and dirty language. It was immediately apparent that my friend had been accustomed to using such language when in the company of this neighbor. He must have known he was shocking me. But was he ashamed to let me hear such foul language flow out of his mouth? Apparently not. Certainly, he would have been more ashamed to let his neighbor hear him using clean speech because of my presence.

Why is a normal, carnal human being ashamed of appearing "good" to those he knows are not "good" and make no profession of being so? Why does human nature want to appear evil in the presence of evil and good in the presence of good? Of course, none is really good. Some of us, I hope, do not go completely out of one way to impress others that we are just as evil — just as much one of the "bad guys" — as they are.

How often do people try to impress you with their evil by saying braggingly, "Well, of course, I'm no saint."

I just dashed off on my portable typewriter — which I always carry with me around the world — a short piece for the *Plain Truth* on what I talk about when I meet heads of state. I talk with them about world problems and the kind of problems in general which they must try to cope with. I talk about all the problems and evils people are suffering in the world. But what are these troubles and evils? What causes them?

It all goes back to a way of life. I represent the Creator God — the Creator of the people of every nation whose president, king, prime minister or other official I meet. What is God interested in? Troubles, problems, evils? I represent the living Christ. More than 1900 years ago the God of all nations and peoples sent him to this earth with a message for mankind. That message had to do with government — with regulation of the people — with a way of life which would produce peace, happiness, total good.

One of the evils preventing this world from having peace, happiness, and total good is that spirit of human nature that seems to take pride in being one of the "bad guys," saying, "I'm no saint." What makes some people feel ashamed of appearing to

orchids & onions

letters

Whatever physical shape it may eventually take, I feel sure this magazine will continue to shape lives as it has done to mine.

Spiritually oriented world news is a must in this disorganized time.

Margaret Russell,
Woodlawn, TX

I'm writing this letter because I wish to subscribe to your inspirational and uplifting magazine. As has already been demonstrated to me your ideas have a very worthwhile effect in my line of work. I work for the Ray Society of America as a professional Soviet Executive. I feel that your publication can be most helpful in instilling in teen-agers a deep and abiding respect for God and such virtues as honesty, integrity and the belief that good will triumph over evil. . . .

At first [your] attempts to form Soviet units among Portland's delinquents met with failure, but later using the ideas of *Plain Truth*, we were able to reach the teen-agers in the inner-city and to help them. Now in addition to camping and other outdoor activities, reading and discussing articles in *Plain Truth* form a vital part of the program. On behalf of my colleagues, I thank you for the good you have done.

Thomas Tatars,
Haverhill, MA

Obviously it is necessary for you to cut your production costs. Frankly, however, I'm dubious that producing a physically lighter magazine will help you to reach the large circulation you are striving for. You see, most people throw away less attractive magazines — and thus lose a certain referral value. . . .

I have been in the magazine business, and believe me a less attractive piece of literature usually winds up in the trash can. In fact, the act of disposing of the physical paper itself does to some extent affect the retention of the ideas and information in the literature.

Moreover, the grayer, cheaper stock paper is somewhat stony and a bit less pleasant to read. I know people who do not care to read newspapers partly for this reason.

be "good." I don't mean "pious good." I mean just normally upright and good. Why, for example, would many feel quite embarrassed to be seen walking down the street carrying a Bible?

Do they not realize that God's way of life — the way Jesus taught — is the way for our own good? God does not forbid one thing that is not harmful to ourselves directly and indirectly — and often harmful to others.

It is simply the clean, honest, straightforward way which is right for everybody.

But using profanity — using the name of our Creator and the source of everything good that we wear disrespectfully or even hostilely or in a disparaging manner — certainly is something utterly without excuse. And the use of dirty comments which so often accompanies that sort of talk cer-

tainly does not reflect anything in man's character that is right and good.

The way of life that is God's is not "pious good," say, or anything to be ashamed of, but simply doing what is right for our good. It reflects our character.

It is recorded in James that "the tongue . . . is an unruly evil, full of deadly poison. . . . Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be" (James 3:8-10).

This tongue is human nature that takes pride in using profane and filthy language as part of that nature and attitude that has brought all this world's evils upon us.

I proclaim the way to world peace. A clean-minded attitude is basically essential to any people who have worked for world peace. □

ing because I feel you do have a very important message to bring, but I would like to see a few more intellectually stimulating articles.

Philip A. Pan III,
Orange Park, FL

It is very difficult for me to understand what progress can be made in India by your speaking to those people in Bombay. India is evidently very devoted to developing the nuclear bomb and all other implements of warfare, and not concerned with its starving millions.

Please understand, Mr. Armstrong, that I am not attacking you in any way. It's just that I find it difficult to reconcile the path India is treading and your speaking to them about peace, goodwill, love, and compassion, when it is obvious their will and mind are dedicated to the opposite way.

I do hope this letter is delivered to you and that perhaps you would write something explaining this very baffling situation. I sincerely hope this finds you, Mr. Rader, and all in the best of health.

Mr. Charles Trotman,
Shreveport, Louisiana

Concerning your editorial in the January issue, I think it was written in an subjective manner, contrary to what the name of your magazine implies.

Anyone can take excerpts from a book, and by taking them out of context make the book seem to be the most fraudulent and irreverent book ever written, including the Bible with its tales of incest, prostitution, etc.

A book cannot defend itself unless presented in its entirety. Therefore it is easy for someone with a certain lack of intelligence or imagination to give a seemingly sound argument against it. I have been enjoying *Plain Truth* for many years so I know you do not lack intelligence. Perhaps you only lack a sense of fairness, or of open-mindedness.

You say, since prayer is not allowed in school, neither should pornography be. Nobody outlawed the Bible in school, only the by-product, *Liberalism*. These books should not be banned, but copies in classrooms should.

I realize this letter may make me seem irrelevant. Nothing could be further from the truth. It is simply that I hate to see censorship and yellow journalism anywhere. I especially dislike people who feel so self-important that they think they should have the power to deprive others of their rights to freedom of speech and of the press.

I would suggest next time you present the whole story, instead of a partial one cast to suit your own opinion.

Tom Moore,
Carroll, CA

Paradoxical Proverbs

"Look before you leap," but remember, "he who hesitates is lost."

"Alms makes the heart grow fonder," but then, "out of sight, out of mind."

"Seeing is believing," but don't forget "the hand is quicker than the eye."

"The sowing wheel gets the praise," but "it's the silent sower that gets the yield."

"Opposites attract," but "birds of a feather flock together."

"A picture is worth ten thousand words," but it took only seven words (and no picture) to express that idea.

WEEK ENDING MARCH 22, 1975

Development of Student Values in Higher Education

By George T. Goss

Assoc. Dean of Students — Ambassador College

What Spivak did to mathematics, science, and foreign language in the college curriculum, Watergate will do to concern about value development and to ethical maturity. In the educational circle, I find such opinions are finding steady expression, inasmuch as the moral development of human beings is acute. Belief that higher education has some considerable responsibility in the facilitation of value solidification of the college student is on the increase.

In this article I'm not going to argue that higher education does have a deep responsibility to fulfill in helping students come to ethical maturity; I'm going to assume it. Personally I deeply believe that such is that case and want to address myself to what colleges and universities can do about it.

What should the approach of an institution of higher learning be in helping students clarify and solidify values? What steps can be taken for such a process to indeed occur on the campus?

The college approach to value clarification must avoid two extremes. The first extreme is indoctrination. Free choice (not forced) is even extensively prepared from among alternatives, after each alternative has been carefully weighed, is vital to mature character development. Students need to be free to build their own character and should not be pressured or indoctrinated into building a type of comparative character that actually arrests the development of ethical maturity.

As Fox and Havighurst so articulately express this matter:

It is tempting—very and reasonably tempting to "lead" children (or even college students) as to what their lives are to consist of and to what their values and activities are to be. It is often personally convenient to allow "lead" not only to debate alternatives, and to may be personally freeing if that choice connotes one's own preference. If there is any selfish, sensitive "guidance" or "lead," it is very hard for most adults to refrain from controlling children in an unconscious manner. Then, too, like any dictatorship, it looks "more efficient"—in the distance, at least. However, the effect on character is to arrest the development of rational judgment and to create such tendencies as prevent the growth of genuinely virtuous impulses. For thousands of years, the long-term effects have been ignored and accepted to short-term adult advantages, most of the time. Probably it is no accident that there are relatively few people who are, or even will become, psychically and ethically mature (The Psychology of Character Development, p. 159).

This is not to say, however, that the college or university should not stand for "institutional" values which are the backbone of its ethos of life. This leads us to our second extreme to be avoided in a college's approach to facilitating mature value judgments in its students.

There is indeed little chance that the college environment will lead support to the value integration of its students if it itself lacks such integration. Any institution of higher learning must have overall foundational values that thoroughly pervade the environment of the campus. Whether we're

referring to the values of honor and duty espoused at a military academy or to the values of Christian character at a church-related college, the institution must first stand for something, something that it purports to impart to its students. When an institution becomes defensive relative to its institutional values, then its effectiveness in value transmission is greatly hindered. A high level of suspicion in these institutional values in which students struggle to attain must pervade the campus atmosphere.

If we assume institutional values to which the administration and faculty are deeply committed and also a deep belief in the personal freedom and responsibility of the individual student to create his own set of values, how does an institution proceed to develop a plan so that value solidification in its students indeed takes place?

A first step that many colleges fail to give sufficient attention or commitment to is the development of a model of student maturity. What will be the characteristics of the value-integrated, morally mature graduate of the college? What qualities should the student possess to be fully able to unleash his potential as a human being? Many such models are available, but it is up to the particular college or university to build its individual model and to work to gain the experience to assess where the student body as a whole and where students as individuals are relative to this model.

I personally feel that while a goal of the traditional philosophy 101 course of fifteen years ago was to knock down the provincial fence and construct values, our typical freshman entering college in 1975 basically needs help in immediately beginning to solidify his values. He has already been largely exposed to the value confusion rampant in the world of the schizophrenic seventies.

Thirdly, the college must go about the business of systematically providing for the

varied experiences specifically planned to help the student grow in terms of the maturity model. These experiences will involve peer-peer interactions, where, for example, junior and senior resident assistants carefully selected on the basis of maturity will serve as models with whom incoming students can identify and assess.

Faculty-student and administrator-student interaction will be carefully designed to provide for specific experiences designed for student growth in the maturity model. A lecture should not be hesitant to incorporate his personal value system into his instruction. However, here again, the approach is not one of indoctrination, but one of challenging and inspiring the student to continually evaluate and reorganize his personal value system.

It is perhaps the faculty member who alone can best measure the value of the institution. How this can be skillfully done is in itself another subject of great scope and cannot be adequately dealt with here.

Small interaction discussion groups should also be scheduled with the specific purpose of accomplishing growth along the student maturity model in a systematic way. Students also need information on the processes of value solidification, decision making, etc. This will give them insight as to the processes that are occurring within them as they are developing their values on a particular issue.

The college must have a continual commitment to provide these creative and enriching experiences that will help produce student maturity. It must be willing to evaluate, to discard what doesn't work, and to improve what does. Perhaps what is needed most of all is a non-cynical idealism rooted in the conviction of the great worth and dignity of helping students gain the ethical maturity to harness their fabulousness worth as human beings. □

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ARISE OFFSHORE MOBILE RIG in Dutch field in the North Sea.
BELOW: A Royal Air Force Jaguar jet flies over oil rig 80 miles northeast of Aberdeen, maintaining surveillance of offshore waters.



Will It Rescue Britain?

by Peter Butler and David Price

LONDON

The waters around Britain's north-east coast are storm-torn and treacherous. In winter, shipping is ravaged by howling 100 m.p.h. gales and lashed by towering waves. Yet it is precisely in this desolate sector of the North Sea that men are fighting the elements in search of the oil which will give Britain hope for the future.

North Sea oil is the catalyst upon which all optimism that Britain can pull through her present desperate economic straits is based. In Washington in January, Prime Minister Harold Wilson reflected this optimism when he forecast that Britain would reach self-sufficiency in oil by 1980: "A Britain built on coal and surrounded by oil will be making a major contribution to the solution of the world's energy and economic problems."

But is Britain's future really that rosy? Will North Sea oil prove to be the panacea to all the nation's problems?

Living in the Realm of Fantasy

The North Sea is now recognized as one of the world's most prolific oil-bearing regions, and Britain's share of the total reserves comprises at least two thirds of the whole. By the 1980's, 150 million tons of oil — worth \$10.5 billion — are scheduled to be brought ashore each year.

Yet when compared with total world reserves, the North Sea oil fields are minuscule. Though their importance to Britain and Europe must not be underestimated, they fade into insignificance when compared with the vastly larger reserves of the Middle East.

North Sea oil, moreover, when it does begin to flow in commercial quantities, will not come cheap. North Sea production costs are proving to be very high in comparison with those of the Middle East. Deep sea drilling and recovery requires technological and engineering skills far more sophisticated than those needed for extracting oil from underneath desert sands.

Borrowing from the Future

But for Britain, production difficulties and costs are only the beginning of the problems surrounding North Sea oil. The British government is presently borrowing heavily in excess to finance its massive trade deficits on the strength of the oil reserves. Already since March of last year, \$7.3 billion has been borrowed. By 1979 it is expected that this debt will amount to \$21 billion — most of it to pay for interim oil imports from the Middle East. It is no wonder that the government is being accused of mort-

gaging the oil revenues before a drop of crude comes ashore.

Economist Peter Oppenheimer warns that the "oil boom" would create a growth rate of only 1.5% in 1980, and these figures "cannot possibly justify borrowing abroad on the present scale for a period of years in order to sustain domestic consumer spending." Oppenheimer asked the question: "Is the government living in the realm of fantasy with regard to North Sea oil?"

As if to answer that question, Edmund Selman, Director of the Paris-based Hudson Institute of Europe commented as far back as May 1974: "The notion that North Sea oil will save Britain is perhaps one in a long series of illusions of reality used by this country to avoid confronting the harsh economic problems of competition in the modern world."

Oil and the Nationalists

But if the government in London is living in a realm of fantasy, the Scottish Nationalists are not. To them, North Sea oil, nearly all of which lies off the Scottish coastline, is a political goldmine. It has become the keystone in their drive for secession from the United Kingdom.

The Scottish Nationalist Party makes no bones about who it believes to be the rightful owner of the North Sea reserves. According to the SNP, "The London smash and grab of Scotland's oil is causing the maximum of social and environmental damage while bringing the minimum of economic benefit" to Scotland. The Nationalists have no doubt that the oil would make an independent Scotland a very wealthy nation indeed — a nation quite as significant to Europe as, for example, Norway, the other major North Sea oil beneficiary.

What disturbs politicians at Westminster is a scenario such as the following: The Common Market referendum this coming June is decided in favor of Britain staying in. The decision is particularly distasteful to nationalistic Scots who mainly wish Britain to leave the Market — but their votes are swamped by the nine to one electoral preponderance of England. In the heat of their discontent, the Scots elect at the next general election a majority of Scottish Nationalists to their National Assembly in Edinburgh, recently set up by London as a concession to growing Scottish nationalism. Relations with London deteriorate over oil revenues for Scotland. The Scottish Assembly declares that it will no longer abide by Parliament and unilaterally declares Scotland's independence, seizes all the oil installations and imposes a border tax on exports to England.

What could London do in such a situation? The scenario stirs up unpleasant memories of the still unresolved Rhodessa problem — but this time right on England's doorstep.

Threat of Pollution

Of lesser significance politically and economically, yet in human and ecological terms of great seriousness, is the threat of oil-borne pollution of the North Sea and its British and continental coastlines.

This issue has, to date, been little publicized. Yet it cannot be ignored. Prospecting and drilling is taking place in some of the most storm-tossed waters on earth.

The North Sea is a prolific fishing zone. Its waters wash the entire east coast of Britain and thousands of miles of European coastline. A major accident could result in a catastrophe of national and even international proportions.

Yet critics of the North Sea operations claim that very little has been done to safeguard against such accidents. A "U.K. offshore operations and emergency action group" has been set up jointly by the oil companies in cooperation with the Department of Trade and Industry. But of what use is 22,000 gallons of dispersant stored in the Shetland Islands and at Aberdeen against a major oil platform calamity?

"If the costs and benefits of drilling for oil in the North Sea are examined honestly," reports Dr. Norman Sanders, assistant professor of geography at the University of California, "it is plain that the oil should be left in place until offshore drilling and spill control technology are better developed. Right now it is a certainty that oil will spill."

Dangers also arise from the politically

"The notion that North Sea oil will save Britain is perhaps one in a long series of evasions of reality used by this country to avoid confronting the harsh economic competition in the modern world."

— Edward Heilman, Institute of Europe

unstable nature of today's international scene. The giant oil rigs would be easy targets for well-organized I.R.A., Arab, or other terrorist groups. Well aware of this possibility, the government has ordered the construction of five new 900-ton armed vessels for the Royal Navy to patrol and help protect the offshore installations. The Royal Air Force will also fly special patrols over the rigs. These, however, are strictly peacetime safeguards. Wartime protection would be far more difficult, and NATO recently committed itself to a share in the protection role in the event of international hostilities.

State Ownership and Taxation

The inherent problems ahead for North Sea oil development are considerable. But what of present progress? Is the program on schedule to meet gov-

ernment hopes of self-sufficiency in oil by 1980?

Several factors have arisen in the last year to cast a shadow over these prospects. The winter, though one of the mildest on record, proved particularly treacherous on the North Sea where there was little respite from gale-force winds and ferocious seas. Resultant setbacks in the timetable — sometimes of several months — were inevitable and costly.

But on top of this have come the problems of governmental intention as to the extent of state control of the oil fields and the level of taxation.

Fearing burdensome government intervention, many of the giant oil companies developing the British sector of the North Sea have slowed down their operation. They reason that if the rate of petroleum revenue tax decided upon by the government were set too high it would prohibit the economic development of certain of the marginal oil fields. As a result the North Sea oil enterprise in British waters has probably been set back by months.

The petroleum revenue tax was, in fact, recently decided upon at a rate of 45 percent, a rate considerably more favorable to the oil companies than previously expected. On top of this, sufficient safeguards are to be given to ensure the economical development of the marginal fields, and a safety net is planned in case of a collapse in the price of world oil. But the factor of a probable 51 percent monopoly state ownership remains.

That the government insists on taking a majority share is bad enough in the eyes of the oil firms. What is worse is the fact that the government hopes to put up the massive capital sum for the share, not in advance, but later, on an installment basis from its share of the crude oil production.

Understandably, the oil companies are far from happy with these proposals and can be expected to bargain hard over the final details.

Bonanza or Bust?

At present then, Britain's North Sea oil program does not appear to be quite the bonanza it was first thought. But there is no doubt that North Sea oil is still a real shot-in-the-arm to the nation's otherwise despairing economic prospects.

Lord Roberts, Chairman of Vickers and a former chairman of the National Coal Board, put it this way: "There is no more expensive energy than the energy you haven't got." In these times North Sea oil is a formidable asset which could free Britain from dependence upon the OPEC nations for its energy supplies.

But the question remains: Will Britain adapt her industrial, fiscal and regional policies wisely to hold her own in anticipation of the day when she does become self-sufficient in oil? Or will she continue in her present dangerous economic course, lulled into complacency, thinking North Sea oil will be the means of her salvation no matter what policies she follows in the meantime?

If the latter be true, then the North Sea discoveries could turn out to be, in the words of the Sunday Times, "Britain's Botched Bonanza." □



ACTIVE: BRITAIN'S first North Sea production platform "Giantstep 7" being towed down Solent Channel on its way to offshore orbit. BELOW: A section of 36" pipeline is hoisted into position for its lowered into trench.



Correspondent Price files this report after a recent tour of Scotland's booming oil industry area. There he was privileged to talk with government officials, bankers, industrialists, and North Sea oil and gas engineers.

EDINBURGH

It is stimulating and exciting to visit Scotland these days. There is a buoyancy and confidence in the air that is infectious. The generator of all this is the North Sea oil and gas boom.

Even among those Scots who don't vote Scottish Nationalist, there is a pride and a resurgence of feeling for things Scottish. The oil bonanza has brought the opportunity to renege some of the mistakes of the past for which the nation is still suffering.

For many years the central government in London has tried to stimulate the Scottish economy. It has proven to be a very difficult task. Prior to the oil boom, unemployment in Scotland was consistently far higher than the British average — sometimes twice the rate. Of late, massive inducements have been made to encourage firms to relocate in Scotland. These include grants for buildings and machinery, removal costs, cash grants for each new employee, rent concessions, tax allowances, employment premiums, and training courses.

Now with the oil boom under way, new industry is moving in at a quickening pace, though the unemployment problem has by no means been licked. Only 30,000 jobs have been created, directly or indirectly due to North Sea oil. (The total working population is about two million.) But the oil boom means more than the present employment figures.

There is a strong feeling among Scots and foreign businessmen that the country has a powerful economic base on which it can build and withstand a recession. A new technology is being forged to equip the oil exploration and exploitation teams. This puts Scotland in a good position to help in other areas of the world in the future. The North Sea is one of the most difficult working environments and has produced a demand for highly specialized equipment and techniques.

Much stimulation of funds and industry has come from abroad. Scotland now rates second only to Canada as a recipient of American capital. Household names like IBM, Honeywell, Singer, and Chrysler have set up Scottish operations, and several U.S. electronic firms have moved to the new town of Glenrothes near Edinburgh.

Officials of the Scottish office glow as they point out that last year witnessed a net increase in population after a long history of emigration. (During the sixties 30,000 Scots left to seek homes abroad.) Attempts are being made to relocate populations from the old and decaying urban areas to booming new towns such as East Kilbride, Cumbernauld, Irvine, Stonehouse and Livingston.

New Life For Old Cities

With the advent of the oil industry it is not only the new towns that are



OIL BOOM IS SCOTLAND'S CHALLENGE

by David Price

booming. Older ports like Dundee, dating back at least 750 years, are experiencing compulsive growth. Aberdeen is like a Wild West town in the gold rush. In 1970 Aberdeen airport handled 120,000 passengers. The number more than doubled by 1973 and doubled again during 1974. With the oil industry has come a vast increase in freight and hardware transport. The airport has now become a major operations base for helicopters serving the offshore oil platforms.

Development costs of the North Sea reserves are staggering. A comparison might be in order. The gross domestic product of Scotland for 1972 was around £4.5 billion (\$10.5 billion). The exploration of one field — the Fortes

field — will cost £500 million (\$1.2 billion) in capital investment. At present there are about fourteen fields being explored. So in the next few years there could be a capital investment of well in excess of the total production of all Scottish industries.

New petroleum-connected industries are starting in out-of-the-way areas. Giantic drilling platforms have to be built — massive structures of steel or concrete perhaps twice the height of Big Ben. Concrete platforms require very deep water for production. The very areas where the powerful forces of nature have produced deep water inlets are often those wild, barbaric places which have the least population. Now high technology industry must be

impelled into areas not only without previous inhabitants but often without road or rail. Hundreds of workers must be brought in and housed.

Scotland has an average only a fifth of the population density of England. Much of the country averages only one person per square mile. With the construction of motorways and rail communications serving the whole nation, there is a form of excitement like that of a new Yukon. Urgent construction of new roads to the north and northeast will serve Aberdeen, Inverness, and Invergardoch.

The Challenge

The infusion of capital and industry into the Scottish economy, which for so long has been neglected, is a welcome step but also a challenge.

There is more involved than just the possibility of a new, fabulous rags-to-riches story. Scotland at least has a chance to rewrite the last two centuries of blood, sweat, tears and oppression. The booming industry of the eighteenth and nineteenth century that impelled workers into the factories and shipyards of Glasgow left a tremendous scar still present today. The forces that drew people from the land were also strong enough to disintegrate the family bonds and social standards of succeeding generations.

The repopulating of new areas brings the same challenge today as two hundred years ago. Families must be decently housed. And above all these needs to be an involvement of worker and manager together in joint projects that transcend the class barriers. With up to ten new firms starting each month in Aberdeen there is an opportunity to cement firm worker-manager relationships before they can harden into the interclass industrial warfare that has so characterized the British industrial scene of recent years.

Then there is the environmental challenge. In ten or fifteen years some fear that a temporary boom will have left certain areas as ugly, empty hulks — and perhaps also with a monstrous unemployment problem.

The intrusion of the oil industry into areas of superb natural beauty has caused special anxiety. If any lesson of the past has been learned in this area, there is a need to apply it in planning and building up in each community both the solidity of a future industrial base and preservation — or renovation — of the environment for future generations. One oil company surrounded its oil tank "farm" with a grassy embankment planted with trees. The cost was substantial — £3 million (\$1.2 million) out of a total development cost of £7½ million, but it hid the unsightly industry from public view.

The potential of the oil boom for Scotland and the United Kingdom is enormous. It could put Britain back on her feet again. It also confers responsibilities for the proper use of resources. There is a challenge to renew and rebuild the nation not only economically but also on a sound social and moral basis. But this will only succeed if the present generation takes to heart the lessons of the past and realizes that this could indeed be the nation's "last chance." □

WEEK ENDING MARCH 22, 1973

What's Good About the Energy Crisis?

By Robert Grady

Just over a year ago, Americans encountered what many hoped was only a bad dream — the energy crisis. The Arabs cut off oil and suddenly we were faced with the reality of soaring gas prices, nagging worries about fuel shortages in the winter, and persistent doubts that the economy would emerge unscathed.

Now, a year later, the energy crisis is still very much with us, and many of our forebodings about the economy have come true, even if widespread gas rationing has not yet occurred.

Like it or not, the energy crisis is going to be present for many years, and indeed, was developing long before the Arabs — convenient whipping boys that they are — made it painfully acute.

Of course, the energy crisis is usually considered "bad" — bad for the consumer, bad for industry, bad for the economy, bad for the GNP.

But, the energy crisis also has good aspects. The crisis in energy and resources will force consumers to do something unprecedented — consider themselves. A forced return to a modest life-style could help bring about more solidarity within the family, neighborhood, city, and nation.

If we heed the energy warning:

- Thrift and frugality will again become respectable. Conspicuous consumption of valuable goods, including conspicuous wastefulness, will be unacceptable. The more abundant life will be challenged. The good life will be seen as something more than incessant acquisition of material goods and commodities.

- The "growth ethic" will be re-evaluated, if not dethroned. "Planned obsolescence" and the modern American credo,

"There's plenty more where that came from," will be replaced by the ancient adage: "Make it do, use it up, wear it out."

- Low noise pollution will result from fewer plane flights and cars on freeways. And there will be less noise from home appliances, air conditioning, etc.

- There will be less light pollution, gaudy advertising signs and hence we will experience a more tranquil environment.

- Mass transit — long delayed — may become a necessity rather than the preference of a few "ecofreaks." Gas rationing, shortages, and voluntary cutbacks will encourage skating rinks and stay force neighbors to get acquainted. The 30-35 m.p.h. rate on highways is contributing to lower accident and death rates.

- The crisis in nonrenewable energy sources will accelerate research into renewable energy sources — sun, wind, geothermal, tidal, etc. These sources are non-polluting.

- Lower thermostats and less air conditioning may mean better health, with less drastic changes between the outside world and inside environments.

- A slower pace of life may mean a "post-pouch revival." The old chair and wicker rocker may emerge as a solution to less air conditioning.

- Walking will make a comeback and may even be considered "patriotic," rather than an act of social deviance.

It's good that the energy crisis — which was inevitable — came now, when only 17% of our oil comes from the Middle East, rather than later, when America would be even more dependent on uncertain sources. The U.S. economy can now be bolstered significantly relative to other nations because the Americans are more self-sufficient in energy than countries such as Japan and those in Europe.

The energy crunch is providing a unique test of American character: Will the public be willing to change its life-style? Will Americans unite and face a national crisis together?

Great disasters often evoke the best in man — cooperation, sacrifice, tightness — of the spirit. The awe-inspiring energy crisis will be a case in point. □



In Brief

by Stanley R. Rader

BOMBAY: Mr. Herbert Armstrong and I have been here for almost a week, and once again we have arrived in time for a local political-industrial crisis and a major wave of anti-American feeling in the wake of the United States government decision to sell arms to Pakistan again after a ten-year suspension.

India, of course, reacts only too vividly that American arms have been used twice against India and its people.

This reopening of old wounds between the United States and India essentially compelled us, upon the advice and counsel of our many friends in New Delhi and Bombay, to cancel a major public appearance by Mr. Armstrong before an expected crowd of 25,000 people, scheduled for March 1 (and now rescheduled for November 28, 29, and 30).

Nevertheless, we completed our other scheduled activities in Bombay, which called for speeches by Mr. Armstrong before local civic organizations. In those meetings, it was difficult for us to avoid sharp questioning about the increased tension that the United States arms decision has produced in the already delicate relationship between India and its neighbor Pakistan.

The motives and policies of the United States government in these troubled times are a matter of great concern to peoples everywhere. We are always asked about our views of United States policy in the Middle East; Mr. Kissinger's role in creating, shaping and directing policy; the chances of a new conflict between the Arab states and Israel; and the possibility of a major confrontation between the two superpowers.

And now that the major defendants in the Watergate Trial have been convicted and sentenced, there is again enhanced interest in the Watergate affair and its meaning for America, its political system, its processes and its future as a standard for democratic institutions in the rest of the world.

In my last column I addressed myself to the possibility that Mr. Kissinger was about to change his game plan. Now that Mr. Kissinger has in fact completed his most recent visit to the Middle East, as well as his rendezvous with Mr. Gromyko in Geneva, the Shah of Iran in Zurich, and President Giscard d'Estaing in Paris, it seems to me that a major breakthrough is imminent, and it will involve the cooperation of the two major powers, the United States and the U.S.S.R.

It is becoming increasingly clear that the United States will continue to do what it can to support the conservative Arab-voiced interests and that the steps that the United States has taken recently in the Arabian Sea are designed specifically to support Saudi Arabia, the United Arab Emirates, the Sultanate of Oman, Kuwait and others.

Furthermore, Mr. Kissinger's proposal of setting a floor under the price of crude oil is designed to bring about a stable condition for both the industrialized importing nations and the producing exporting nations. The Arab exporters have already seen the value of their hard currency holdings eaten away by inflation and their own need to buy the agricultural and nonpetroleum-based products of the industrialized world.

International relations are almost always affected by domestic conflicts. Consequently no single nation or combination of nations, regardless of the diplomatic efforts of Mr. Kissinger and his counterparts, will be able to control the events of the future. Domestic issues are so important that a sharp departure from established policy within a particular nation can topple the incumbent government. Furthermore, problems such as the international food crisis and the monumental energy crisis cannot be settled by diplomatic moves, at least not over any short period of time.

Mr. Kissinger is to be commended for his efforts to reestablish the existing world order. I am certain that Mr. Kissinger understands fully the uses and the limits of power, and he has demonstrated that clearly in Vietnam (with terribly limited success), in Chile (where he has perhaps helped to stem the tide of social revolution in the troubled continent of South America) and in Cyprus (where his policies have met with no success whatsoever). The Middle East is perhaps his last great chance, or last clear chance, to exercise to the maximum his great skill as a diplomat thoroughly schooled in the ways of the world.

But, as Mr. Armstrong said in Bombay in each of his very well received addresses, it will take a strong hand from somewhere — perhaps indeed a supernatural power — to intervene and save mankind from imminent destruction. But, as Mr. Armstrong has said, that supreme power will intervene and mankind will be saved. That is mankind's hope and that is mankind's heritage.

Is It Christian to Pollute?

by George Ritter

Some commentators have recently suggested that environmental pollution stems from the "Judeo-Christian ethic." They claim that man's "God-given" responsibility was to "conquer" nature and exploit the environment. This is tantamount to saying that it is Christian to pollute.

Much of this discussion centers around God's first command to Adam: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Genesis 1:28).

Some have claimed that this particular scripture gave Adam and the rest of mankind carte blanche authority to rape, pillage, and plunder the earth's resources. But did it?

The original Hebrew word for "subdue" (*ra'ash*) used in Genesis 1:28 simply means that God was giving mankind responsibility, or authority, over the earth's physical environment. The Hebrew word for "have dominion" (*radah*) in this verse conveys the idea of government or rulership. It is frequently used when the Bible speaks of the authority of kings and other human rulers. (This same word was used in 1 Kings 4:24 to describe Solomon's peaceful kingdom.)

God intended that Adam be a steward or administrator of his creation, not a destroyer

of it. Genesis 2:15 should help clarify this point: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it."

God was, and is, vitally concerned with the well-being of every species he has created.

Notice the remarkable statement that Jesus Christ made in Matthew 6:26: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." Of course, God doesn't rain down bread from heaven for birds to eat; yet they manage to find plenty of insects, fish, rodents, or fruit. So too with the other creatures mentioned in the preceding passage. God has provided for these animals by the creation of a balanced and functional eco-system.

God also intended that man administer and care for that eco-system by using the principles of giving and sharing (see Acts 20:35). Unfortunately, now, not God, have generally done just the opposite in regard to environmental matters.

The blame for environmental pollution, then, rests squarely on man's shoulders — not on God's. Men of all races, religions, and creeds have been guilty of this atrocious transgression. God has never encouraged or condoned such activity. □

RENO — Channel 2, KTVN-TV, 10:00 p.m. Sat.
 SACRAMENTO — Channel 18, KQTV-TV, 10:00 p.m. Sat.
 SALINAS — Channel 8, KSDN-TV, 1:30 p.m. Sat.
 SAN LUIS OBISPO — Channel 8, KSTV-TV, 5:30 p.m. Sat.
 SPOKANE — Channel 6, KSPQ-TV, 10:30 p.m. Sat.
 TACOMA — Channel 11, KSTW-TV, 10:30 p.m. Sat.

CANADIAN STATIONS
 Atlantic Time

HALIFAX — Channel 5, CBC-TV, 1:30 p.m. Sat.
 MONCTON/DAVE JOHN — Channel 2, CKLN-TV, 1:30 p.m. Sat.
 SAINT JOHN — Channel 8, CJOB, 1:30 p.m. Sat.
 SYDNEY — Channel 4, CBC-TV, 1:30 p.m. Sat.

Eastern Time

HAMILTON — Channel 11, CHCH-TV, 10:30 a.m. Sat.
 KINGSTON — Channel 11, CKWS-TV, 12:00 a.m. Sat.
 MONTREAL — Channel 12, CFCF-TV, 5:30 p.m. Sat.
 NORTH BAY — Channel 4, CHRE-TV, 1:00 p.m. Sat.
 PEBBLE BEACH — Channel 10, CHOU-TV, 12:00 a.m. Sat.
 PETERBOROUGH — Channel 12, CHEA-TV, 11:00 a.m. Sat.
 QUEBEC CITY — Channel 5, CVMH, 1:00 p.m. Sat.
 SAULT STE. MARIE — Channel 2, CFCF-TV, 9:30 a.m. Sat.
 SUDBURY — Channel 8, CKNC-TV, 1:30 p.m. Sat.
 THUNDER BAY — Channel 4, CHFD-TV, 2:00 p.m. Sat.
 TIMING — Channel 6, CFCF-TV, 1:00 p.m. Sat.
 WINNIPEG — Channel 8, CKLW-TV, 12:00 a.m. Sat.

Central Time

BRANDON — Channel 8, CKX-TV, 4:30 p.m. Sat.
 REGINA — Channel 2, CKIS-TV, 12:00 a.m. Sat.
 SASKATOON — Channel 8, CFCF-TV, 12:00 a.m. Sat.
 SMOKE CURRENT — Channel 5, CFSB-TV, 11:30 p.m. Sat.
 WINDSOR — Channel 3, CKY-TV, 12:00 a.m. Sat.
 YORKTON — Channel 3, CKCG-TV, 12:00 a.m. Sat.

Mountain Time

CALGARY — Channel 4, CHCN-TV, 4:30 p.m. Sat.
 EDMONTON — Channel 5, CFRN-TV, 1:00 a.m. Sat.
 LLOYDMINSTER — Channel 2, CKSA-TV, 1:00 p.m. Sat.

Pacific Time

DAWSON CREEK — Channel 5, CKC-TV, 1:30 p.m. Sat.
 KAMLOOPS — Channel 4, CFCF-TV, 12:30 p.m. Sat.
 VANCOUVER — Channel 8, CBAN-TV, 11:30 a.m. Sat.
 VICTORIA — Channel 6, CBCK-TV, 11:30 a.m. Sat.
 WHITEHORSE — Channel 2, A, B, & 13, WHTV-TV, 3:00 p.m. Sat.

PLEASE NOTE

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



Photo: Graham Peck

Churchill on God

By John R. Schroeder

January 26 marked the tenth anniversary of the death of Winston Churchill—the man of the century. Ten years ago Sir Winston was the subject of the *Personal* in the February *Faith* issue, followed by a full-length feature article in March ("This Was Their First Hope").

More recently, major magazines have been publishing articles commemorating the hundredth anniversary of his birth in Blenheim Palace (Nov. 30, 1874). Churchill commentators in many American and British magazines have more than adequately covered the monumental experience in the life of the man generally credited with saving of the Nazi war machine in the critical months and years before the United States entered World War II.

What perhaps would be of special interest to our readers is the Churchillian view of Providence. As with most great men with a large overview of life, his theological thinking was a lot deeper than that of many narrow-minded religionists.

He wrote, "Certainly nothing could be more repulsive . . . than the spectacle of thousands of millions of creatures—for that is what they [innumerable] say that it comes to now—all knocking together for ever without any rational or good purpose behind them" (*My Early Life*, p. 136).

In the late Prime Minister's speech before the American Congress he stated: "There is a purpose being worked out here below," implying the working of a Higher Power in the affairs of mankind.

Much earlier, as a young war correspondent, Mr. Churchill found himself desperately trying to avoid capture by the Boers in South Africa. He recorded his most intimate thoughts at that critical and dangerous juncture in his long life.

"I divided out and detested more than words can express the prospect of being caught and dragged back to Pretoria. I found no comfort in any of the philosophical ideas which some men parade in their hours of ease and strength and safety. They seemed only fair-weather friends. I satiated with awful force

that no exercise of my own faith and strength could save me from my enemies, and that without the assistance of that High Power which interposes in the natural sequence of causes and effects hereafter, there was no power to resist. I could not succeed. I prayed long and ardently for help and guidance. My prayer, as it seems to me, was, 'wifely and wonderfully answered' (*My Early Life*, p. 200).

Nearly a full century later, Sir Winston was moved to give thanks to Providence at the conclusion of yet another war. With deep emotion he resolved "That His House do now . . . give thanks and evermore thanks to Almighty God for deliverance from German domination." God was great indeed, thank you and honor in Parliament for the allied victory near the close of World War II.

We would not presume to draw any unwarranted conclusions with regard to Mr. Churchill's religious beliefs based solely on a few excerpts from books and speeches. He may have stirred other thoughts in private conversation that would considerably color the picture a different hue.

Nevertheless, his words and thoughts here quoted do bespeak a mature thinker whose religious reflections provide a sound basis for further study. □

AMERICANS POLLED ON TROOPS

CHICAGO, March 3. (Reuter): Leading American in government, business, education, and journalism favor sending in U.S. troops if Western Europe is invaded, but are reluctant to commit troops to Southeast Asia or the Middle East, according to a Louis Harris survey published here today. Ninety percent of the American leaders polled would favor the use of force if Canada were invaded, 77 percent if Western Europe were invaded, and 55 percent if the Russians took over

Britain's Dwindling Church Attendance

By Chris Carpenter

LONDON: A recent article in the *London Times* gave some interesting insights as to why Christianity seems to be on the decline in Britain. The article, by Walter James, said: "The current decline of the Christian churches has been ascribed to many things—materialism, the rise of science, urban civilization, linguistic philosophy are some of them. It is perhaps a sign of how faithless Christians have become that few appear to consider whether their falling power in parts of the West may not be owed to the advance, and hence the reaction, of God himself."

A recent survey by the *Evening Standard* showed that Sunday attendance at church, especially in London's inner boroughs, was at a very low level. "Many of the lofty Anglican churches," the paper said, "filled to accommodate large Victorian families, have become echo chambers for the faithful few." One Chelsea church, for instance, had one hundred people in attendance. It could have held 1,200.

One reason for the fall-off in attendance in central London is the shift of population to the outer suburbs. Nonetheless, ministers find the situation discouraging. One said, "When things are right, people don't go to church, but when things go wrong, they go to God." Maybe with the deteriorating economic situation, religion will experience a boom.

Walter James had the following comment on the decline of Christianity in England: "If the strength of Christianity in a part of the world is gauged by counting heads—not perhaps the best test, but one made by all the churches—then Christianity is clearly weakening in England. . . . In England we perhaps live in days when the divine grace flows thinly." □

Optimistic Britons Hope to "Smile Away" Nation's Doldrums

LEIGHTON BUZZARD, ENGLAND, Jan. 9, 1975. (Reuter): A group of optimistic villagers in this small country town have decided to cheer up their fellow Britons by smiling at them.

Business executive Norman Garner has heard enough of the doom facing Britain. Now he has founded NORM, the National Optimism Revival Movement, with headquarters in the garden shed of his home.

"Everybody in the country is looking so miserable these days," Mr. Garner said today. "They need cheering up instead of being told the country is going to collapse. So we members of NORM will walk down the streets and smile at them. They'll smile back and the gloom will be forgotten."

Mr. Garner has already planned a smile-in for the town and has been promised help by the National Healer's Association.

"We've heard so much about economic disaster here. But the fact is that we will soon reach rock-bottom and then things will look up," said Mr. Garner. □

West Berlin. In contrast, only 8 percent of the leadership group favored committing troops if North Vietnam launched a major attack on Saigon. Forty-four percent of the leadership group opposed committing U.S. troops if Israel were being defeated by the Arabs, and 43 percent favored it. □



Garner Ted Armstrong SPEAKS OUT!

Freaking Out on Religion

He said his name was Jesus Christ.

"I didn't believe him. 'Get out of my office,' I said. He looked at me in startled amazement. As I rose from my desk, I firmly clasped him by the arm and showed him the door. 'Is this the way you receive me?' he asked. 'What makes you think I am receiving you?' I replied. 'I am escorting you out of my office!' With that, the man who claimed he was Jesus was shown to the outside door.

In my more than twenty years in the ministry, I have had various and sundry Elijahs, Jonaths, Jeremiahs and even possibly an apostle Paul or two come to me with the idea that they had some enormously important "spiritual calling" to fulfill.

Many of these people have claimed to have experienced dreams or seen visions. One person claimed he saw Jesus "standing at the foot of his bed," and when he awoke from a trance-like state, he discovered the imprinted marks of a cross on his forehead!

He even had a snapshot to "prove" this incredible phenomenon. Frankly from the snapshot it appeared that someone had taken a small wooden cross and firmly pressed it on the man's head until it made the same sort of imprint that one would experience from, say, dozing on a rough, terry-cloth pillow cover, and then that person had taken a picture of it.

Currently, I am finding an enormous number of "two witnesses" candidates! In fact, I have considered calling "a Two-Witness convention" wherein all the pretenders could spend whatever endless amount of time they feel suitable to bicker and argue over which one of them is the "other" of the two witnesses. While all these people argue and bicker over who truly is the *base side* "other witness," I intend to go about performing God's great work on this earth.

This world has what I feel to be some very strange religions. Strange customs, beliefs, and costuming

have become commonplace paraphernalia associated with various religions. In one instance, it might be shaving the head utterly bald and walking about barefoot, bereft of clothes save only for a sheet, which passes for a "robe."

Elsewhere, it may be nothing but a loincloth while the worshipper stares endlessly at the sun which causes total blindness in only a few moments, believing fervently this useless exercise is somehow "pleasing to God."

But why is it that in the "Christian" religion, there are enough weirdos, oddballs, nuts, scatterbrains, idiots, nincompoops, imbeciles, and boobies to populate bedlam?

I'll tell you why. One of the greatest motivating influences in human nature is vanity! (See Ecclesiastes 1-2.)

One of the greatest afflictions in today's chaotic world is that of mental disturbance. Every other hospital bed is occupied by a mental patient, and, thinking only of the enormous numbers of people who are distraught, disturbed, addled, unable to cope, schizophrenic, paranoid, or afflicted with "dementia praecox" and a sizeable host of assorted problems (thus the explosive growth of psychology and psychiatry over

these past decades) seems to prove an important point.

When you mix the three: human nature with its enormous vanity, the tremendous number of people who are mentally disturbed, and religion, you have almost an automatic recipe for the emergence of thousands of would-be "witnesses," Elijahs, and a Moses or two, liberally sprinkled with many who claim to be Christ.

Please don't misunderstand. If a person is truly mentally sick, then they need help and loving care. I do not speak here of the acutely mentally ill — and I am not aware that any of the claimants to the office of Jesus Christ nor any of those who have claimed to be "the two witnesses" (including the three persons who showed up at our administration building and proudly announced that they were the two witnesses) were totally mentally ill.

Perhaps, given enough time, the entire group of "two witnesses" would resolve itself into some semblance of sanity. At least, each "other" of the "witnesses" would have to agree that each of the others were equally sincere, believing their own special calling was unique, and just as dedicated to the idea of being one of the "two witnesses" of Revelation 11 as were all the rest. (The prophecy about the "two witnesses" indicates they will have the power to call down plagues on the earth and to withstand the "beast and the false prophet" for 3½ years in Jerusalem, before finally being killed as martyrs.)

Jesus warned it would be so.

He said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many . . . and many false prophets shall rise, and shall deceive many" (Mat. 24:4, 5, 11).

When the apostle Paul heard some in the church of that day were being convinced the resurrection was already over and that Christ had

already returned to earth, he warned that they "be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us [some would apparently stoop to forgery for proof of their claims to spiritual greatness], as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first . . ." (II Thes. 2:1-3).

The church was warned there would be pretenders to exalted spiritual calling and was given specific instructions on how to prove the truth of their claims. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" (I John 4:1). And, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed" (II John 10).

Since my Bible plainly tells me Noah, Moses, Jeremiah, Jonah, Elijah and all other of the patriarchs and prophets are dead and aulico (Heb. 11:13), I always view with a large degree of skepticism the claims from people who claim to be one of these individuals.

When one claims to be Christ, I instantly determine whether, in fact, the great tribulation and the heavenly signs have occurred, whether the Day of the Lord has been fulfilled, and whether the battle of Armageddon has occurred, as well as the seven last plagues and the great earthquake described in the book of Revelation and in Zechariah 14.

If one claims to be one of the "two witnesses" — the two human beings said to be the cause of many gigantic world upheavals in the future — it is not quite so simple a matter to merely compare their claims with scripture and come to a decision.

The one major thing that has me confused is that the Bible says there were only to be two of them and, according to the claims I have heard, there seem to be dozens, or even hundreds, of claimants, and I cannot find a single scripture which indicates God wants people to apply for the job.

No, human vanity, mental problems, loneliness, frustration, fear, lack of the proper biblical understanding — these all may contribute to various false impressions some people receive of themselves, but they are shaky "proof" for claims of exalted spiritual calling and office.

To prove to you just how strange the whole situation can be, I'll promise to share with you readers the strange letters I receive in rebuttal to this column, most especially any I might be sent which strongly rebuke me for "kicking Christ out of my office that way." □



"I'VE DECIDED TO START MY OWN CHURCH WITH ONLY ONE COMMANDMENT — THOU SHALT."

Life After Death?

By Robert L. Kahn

Why do people believe as they do? Why are so many people so sure that they know whether or not there is life after death?

Between 73% and 92% of the people in the United States and about the same number in Europe are sure that they know whether or not there is life after death! Only 6% to 27% are unsure. (See the accompanying boxes.)

If you think about it, these statistics should surprise you. Why are so many people so sure? One might have expected a far greater percentage to be unsure of the answer to what must be considered the most fundamental question of human existence.

Of course, among those who do claim to know whether life after death exists, there is diametric disagreement as to what life after death would involve. The large majority firmly believes that "yes, there is a conscious life after death," while a small but vocal minority believes that "no, there is not an existence whatsoever beyond physical death."

Both groups have the same compelling reasons to believe as they do: tradition and superstition welded by peer pressure.

Those Who Say "No"

Begin with those that claim that there is absolutely no chance for life after death. "The physical life of the body and the brain," they would state, "is all there is — and all there will ever be. When it perishes, you perish — forever. Life is just a mere few decades followed by an unending stream of billions of comets about which you will remain forever unaware." In general, this group is the product of the scientific revolution — the knowledge explosion — our "scientific" civilization in which man enjoys an ever-increasing comprehension of the organized complexities of physical life.

Reality is only the physical world to this "materialist elite" that is supposedly liberated from the archaic traditions of past generations. Reality is only that which can be apprehended by the physical brain. Reality must be measured and quantified by an equation, an oscilloscope, sonar tube, microscope or computer — or it simply cannot be real. (That's tradition!)

This group would claim to have based their convictions on a wholly rational approach to their own existence — an approach seemingly founded on the scientific method. There is nothing beyond the physical life simply because no physical evidence exists to demonstrate its existence. (And that's superstition!)

But is this conclusion as rational and logical as they would like to believe? Do such persons really understand the limitations of science and the scope of the scientific method of reasoning?

Science and the scientific method are limited to the physical world. The question, "Does there exist some other form of life or consciousness which follows a time-sequential sequence the separation and conclusion of our present physical lives?" is simply outside of the realm of science. The very essence of science confines itself to the physical realm.

All the data and information in the entire physical universe cannot be applied to rigorously negate, deny and deprive the existence of metaphysical reality.

Those Who Say "Yes"

Evidence — or proof — is never really considered by the "yes" group. Their motivation is usually a desire to maintain a cherished feeling, a comparison to protect a childhood "saccharine blanket," or even a hope

to enjoy a happier life after death which ends the trials and tribulations of their present existence. (That's tradition!)

Such an emotional acceptance of life after death is usually unadmitted. The normal emphasis of death is both frightening and absent at the same time. Human beings possess a self-conscious personality. It emotionally seems incomprehensibly absurd for that peculiar "something" — which is me — to suddenly and permanently just cease to exist. And yet every physical body and brain dies.

Human beings crave something more — and a belief in a life after death, no matter how rationally or illogically founded, satisfies that craving. (And that's superstition!)

Those Who Didn't Know

These are the people who have not subscribed to the traditional contentions of saying "YES" or the intellectual variety of saying "NO." They are honest — and ignorant!

Of course many in the survey stated that they "didn't know" whether there was, or was not, a life after death because they have never even considered the question. Often, perhaps, were unable to commit themselves one way or the other.

So, the number of individuals who do not seriously and carefully thought about and analyzed this most fundamental question of human life and then come up with the logically precise answer that they really didn't know is probably few indeed. But these few are silent (for the moment). These are the ones who have both properly understood the limitations of science and properly applied the scientific method of reasoning. These are the ones who have elevated themselves above the simple-minded conclusions of both the intellectually vain agnostics and the unemotional-soul-prospounding religionists. These at least are logical in their approach.

We have seen that the belief of those who do believe in a life after death is equally as traditional and equally as illogical as the belief of those who do not believe in such an "afterlife." Ask do not apply the careful reasoning procedures which are absolutely necessary. And the few people who do reason properly are those who, after much consideration of the problem, cannot come to any conclusion at all.

What a paradox! You can, of course, recognize the person who through correct reasoning procedures (cannot) come to any conclusion at all. He is the ideal agnostic. (And, by the way, the *only* agnostic. Most agnostics choose agnosticism — literally "not knowing" — as a result of their own intellectual ineptitude and/or failures.)

Are we then gaining the intellectually cautious agnostic? Well, here is a man who has probably realized that the religious traditions of men are like straitjackets. And here is the very same man recognizing that the proper use of the scientific method prohibits a person from using the data of the physical realm in any way "prove" the supposed nonexistence of the metaphysical realm. So we must certainly respect the agnostic's incisive reasoning.

But I must assuredly do not praise agnosticism. Because I can neither praise nor respect ignorance. And the agnostic, by his own definition, is ignorant. He does not know the answer to the most fundamental question of human existence. And all too often — and inevitably — he is proud of it!

At a time when the whole human family is perilously perched on the brink of cosmic slide, the logically consistent conclusions of the agnostic seem markedly out of place.

Humanity needs answers. Soon.

Good Advice Can Be Bad

By David Anton

We live in an advice-giving society. In a way, advertising itself is unsolicited advice-giving. Ads say, "Be sure to pick up a box of brand X at the store the next time you shop." Or, "Test drive a new car at your dealer's today." Or, "Try it — you'll love it!"

But advertising isn't the only place we get "free" advice. We all love to give advice to our friends. We say, "Don't worry so much. Joe. It isn't good for you." "You ought to get some exercise," or "What you need to do is take a course in speed reading." And on and on.

Of course, there are times when advice is wanted and needed. If a person comes to you and asks for advice, he will probably receive your advice with appreciation and evaluate it carefully.

However, there are times when even the best advice is inappropriate, totally blocks communications, or, worse yet, substitutes the other party.

Let's take an example. A child comes to his parent and says, "I wish we could move to another house." How many parents would say, "Why? This is a beautiful neighborhood, and this house is just right for our family. And besides, it would cost a lot of money to move. This Dad is closer to his work here..."

It might have been better, however, to

have stopped to ask the obvious question:

"Why do you want to move?"

You still might get a cryptic answer: "Oh, I just don't like it around here."

Parent: "You don't like the neighborhood?"

Child: "No, the neighborhood is all right."

Parent: "What don't you like?"

Child: "I don't like the kids."

Now we are getting to the real problem. The stranger is not getting along with his friends. Surely here is the place for good advice, or is it?

"Well, you've just got to be nice to your friends," you could reply. Or you might add, "You better not be so selfish," or "Well, if they don't want you to play with them, just forget about them and come in and play with your own things."

Children are with advice like that you will see a change of expression on the child's face — a change to fury. For the advice still has not come at the appropriate time and has not been asked for.

What is needed in this instance before advice is understanding.

It's too easy just to give advice. But when you understand, takes place, advice is sometimes not even needed. The troubled party may reflect his thoughts and work things out for himself, thanks to your understanding help. When he knows that you understand, he may ask for your advice. Then your good advice will be good and will be appreciated. But before you understand the other person and his situation, and before your advice has been asked for, your "good advice" can be bad! □

BELIEF IN LIFE AFTER DEATH			
	Yes	No	No opinion
United States	73%	19%	8%
Norway	94	26	21
Netherlands	91	35	15
Switzerland	90	41	3
West Germany	81	40	14
Great Britain	78	34	27
Japan	78	16	6
France	73	52	12

(Gallup Organization, "Life After Death," July, 1968)

DO YOU BELIEVE IN ... ?			
	Yes	No	No opinion
God	90	2	0
Heaven	93	1	4
Life After Death	73	18	8
Hell	65	28	6
The Devil	60	35	5
Reincarnation	20	64	16

NOTE: The U.S. leads all other nations in all the above beliefs, excepting the non-biblical "reincarnation." (Gallup Poll, 1971)

"WHICH IS ... YOUR VIEW OF LIFE AFTER DEATH?"		
	Female	Male
I don't believe that there is life after death	15%	18%
I am unsure whether or not there is	17	16
I believe there must be something beyond death, but have no idea what it is like	31	20
There is life after death, but no punishment	3	5
There is life after death, with rewards for some and punishment for others	16	14
Reincarnation expresses my view	12	10
None of the above	6	8

(Marketing Trends, Inc., RPA, pp. 11-12)

Where is the Answer?

Even the most casual first-time reader of this publication knows where the answer can be found. We do not want to be bitter — but do want to prevent the math.

The answer is, after all, in the Bible. Few biblical doctrines are more plainly possible than the answer to the "after-death" question. Of course, skeptics delight in pointing out that many use the Bible to justify any doctrine that can be concocted. True! But where does the faith lie — with the Bible or with the individual who uses it in an attempt to justify personally held beliefs?

Let the Bible interpret itself. The issue under consideration is the question of life after death. Here scripture is clear.

"When a human being dies, he is dead — which means that his body, mind and soul are dead. He simply stops being. He becomes as dead as the earth itself — utterly without any thoughts or remembrance of previous life (Psalm 63: 10-14). He has no consciousness whatsoever (Eccl. 9:5). (A

complete study of this question is available in our booklet, *Do You Have An Immortal Soul?*)

Yet there is, indeed, a life after death. It is as sure as the rising of tomorrow's sun. It will occur at the resurrection (Psalm 17:15; Job 19:18, etc.).

According to this biblical revelation, the resurrection is to take place at the Messiah's coming (1 Thes. 4:14-17; 1 Cor. 15:51-56). There is still another resurrection a thousand years later (Rev. 20:1-6). (For further details, write for the booklet *After Death... Then What?*)

And finally, when God's plan for this present earth has been completed, "this shall be brought to pass the saying that is written, Death is swallowed up in victory," or as Goodspeed translates it, "death has been triumphantly destroyed" (1 Cor. 15:24).

This is the revelation of God to man about life after death. It is sure! (Lucky, God doesn't consult opinion polls!) □

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