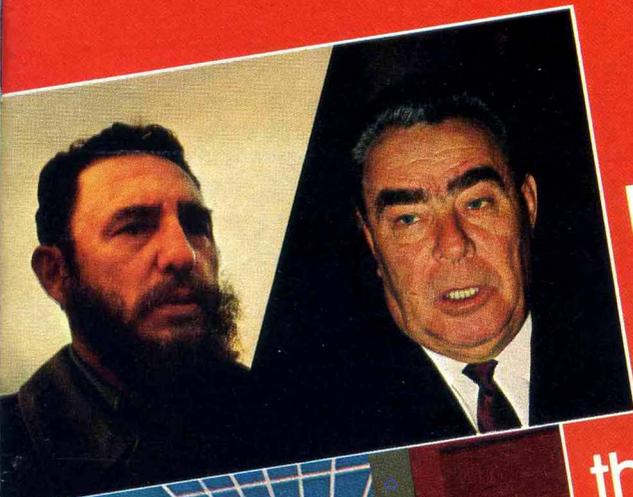
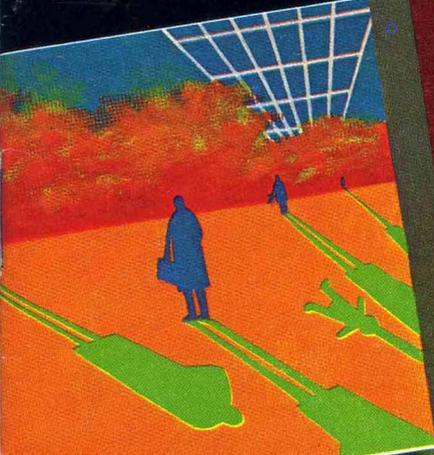


MAY 1977

the
PLAIN TRUTH
a magazine of understanding

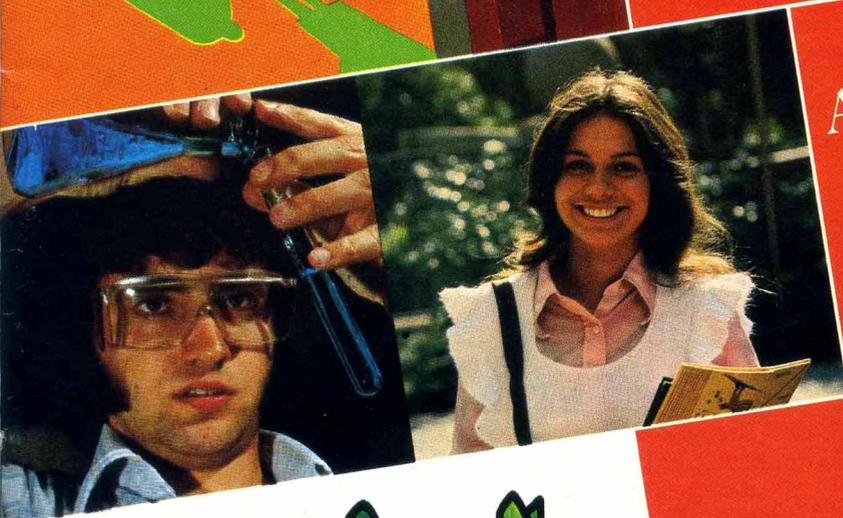


**HOW AMERICA IS LOSING
WORLD WAR III**



the
**NUCLEAR
FAMILY**

Will it survive the 20th Century?



AMBASSADOR COLLEGE

Today



**DISASTER MOVIE
'MANIA**

the PLAIN TRUTH

a magazine of understanding

Vol. XLII, No. 5

May 1977

ARTICLES

Part 2: The True Facts of My Own Conversion	2
How America Is Losing World War III	4
Raising Children of Goodwill	7
The Nuclear Family—Will It Survive the 20th Century?	10
Part 1: Was the Resurrection a Hoax?	14
Friday or Wednesday?	17
Organized Religion—Who Needs It?	21
Ambassador College Today	25
Part 4: A Tale of Two Prophets	26
Saint or Sinner? Appearances Can Be Deceiving	29
The Bible and the Dinosaur World	30
Disaster-Movie Mania	38

FEATURES

Personal from Herbert W. Armstrong	1
In Brief	19
Questions & Answers	34
TV Log	36
Garner Ted Armstrong Speaks Out!	44



ABOUT OUR COVER

Articles featured this month include: "How America Is Losing World War III" (beginning on page 4); "The Nuclear Family—Will It Survive the 20th Century?" (beginning on page 10); "Ambassador College Today" (page 25); "Disaster-Movie Mania" (page 38).

Top to Bottom: Fred Ward—Black Star; Henri Bureau—Sygma; Keith McConnell; Ken Evans—Ambassador College Photos; Gary Richardson

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I got out of Bucharest just in time to avoid the most devastating of recent earthquakes. It seems providential.

I had planned originally to spend another week at the Otopeni Clinic. Then I decided to cut it a week short because of the need to get to South Africa. So I planned to leave Bucharest on Friday morning, for an appointment in London on Friday. Then I learned the Friday appointment had to be moved up to Thursday morning.

That made it necessary to plan to leave Bucharest Wednesday afternoon, spending the night in London in order to be on time for the Thursday-morning appointment. Actually, I was almost angered at the change in the London appointment. It was planned at the very last minute.

And it got me out of Bucharest just approximately a day before that devastating 7.2 (on the Richter scale) earthquake struck. The epicenter of the quake was a few miles northeast of Bucharest. The clinic is some four or five miles northeast of the center of Bucharest. I have not been able to get any news as to what happened to the clinic.

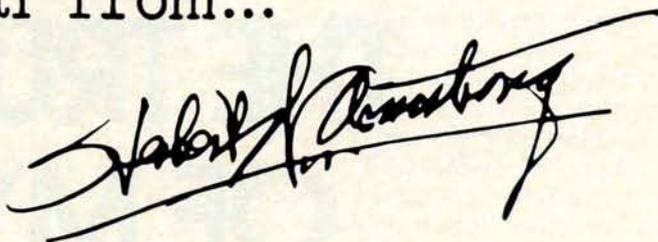
Telephone calls poured into Pasadena inquiring if I was injured in the quake.

Do you believe in angels? I'm sure many do not today, but the Bible has a lot to say about them. They are described in some detail in the first chapter of Hebrews.

God says of angels: "Are not all angels merely spirits in the divine service, commissioned for the benefit of those who are to inherit salvation?" (Heb. 1:14, Moffatt translation.) In the King James Version, which is used more than any other translation, it says: "Are they [angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Many times in the Bible it speaks of angels protecting or ministering to people of God, especially Jesus.

I think I wrote in my autobiography of the time when I was driving at night in a heavy rain southward on the highway between Salem and Eugene, Oregon. This was before the present freeway system—the highway was a narrow, paved, two-

Personal from...



How I Have Been Providentially Protected From Harm and Even Death

way road full of sharp curves. I was turning on a sharp curve when suddenly in front of me was a horrible wreck. Directly in front of me was a large truck standing still, also headed south. Because of the sharp curve I did not see it until I was within 10 or 15 feet of it. I was driving only about 25 or 30 miles an hour, but still there was no time to stop without crashing into the rear of the truck.

Believe it or not, *suddenly* some UNSEEN force wrenched my steering wheel sharply to the left. I missed striking the side or rear of the truck by possibly not as much as one inch. Then straight ahead of me on the other side of the road was a stalled car standing still, headed north. The same unseen force powerfully turned my steering wheel sharply to the right. My car passed between the car headed north and the front of the truck headed south. They were so close that there was hardly one inch of space between the left front of the big truck and the left rear of the passenger car. It happened so QUICKLY, I hardly knew what happened—but I do know that I myself did not turn that steering wheel. Some unseen FORCE turned it in spite of me. I brought my car to an immediate stop safely in front of

the big truck. Upside down, in a ditch to my left beyond the northbound passenger car I just barely missed, was another passenger car, its radio still blaring. I think those in it were killed.

You may not believe there was any angel there, or that God was providentially protecting me by an angel. But I KNOW that I could never have steered that car so skillfully, so suddenly without warning, and have missed both the truck and the stalled car with not an inch to spare.

I have on other occasions written of the time I was driving a car on Foster Road in Portland. I was approaching a side street where I had visited a seriously crippled and paralyzed man who had gone to an Aimee Semple McPherson meeting to ask the lady evangelist to pray for his healing. I had offered to help carry this man in. We had to enter at the rear stage entrance. But they refused to let the man see Mrs. McPherson. I had taken his home address and called on him, offering to pray for his healing myself. But I had reason, I felt, to read to him from I John 3:22: "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his

(Continued on page 40)

THE TRUE FACTS OF MY OWN CONVERSION

Continuing from the April number, "Conversion: Sudden Experience or Lifelong Process?" Nearly everyone is mixed up on this matter of personal salvation. It's made plain in this article.

by Herbert W. Armstrong

At age 16 I became filled with **AMBITION**. I was on my first summer job away from home. My employer put his hand on my shoulder and said, "Herbert, you're going to make a great success in the world. You have unusual talents and abilities—if you'll just put them to work. I have great confidence in you. It will mean continuous study all your life, hard work, diligence—but you've got it in you, and I know you'll make it."

True or not, I believed him. I was fired with ambition—and ambition is the **DESIRE**, *plus* the willpower to **DRIVE** oneself on to accomplishment. This also automatically generated within me great **SELF-CONFIDENCE**. I **KNEW** I could! I was **DETERMINED** I **WOULD**!

Now wasn't this a fine thing to arouse in a boy of 16? Wasn't it a fine way for a boy to start out in life? We shall see!

Choosing a Vocation

At 18 I ran across a book in the Des Moines (where I was born and brought up) Public Library. Its title was *Choosing a Vocation*. I took the book out on my library card. It took me through a thorough self-analysis



of talents, aptitudes, abilities, strengths and weaknesses, faults to be overcome, likes and dislikes. It took me also through a thorough analysis of the differing requirements of various vocations, professions, businesses and jobs. I felt I was choosing skillfully. I chose **ADVERTISING** and **JOURNALISM** as my life profession.

And I went at it with zest and enthusiasm. I chose my own jobs. First I started in want ads on a daily newspaper. I didn't ask for a job—I

just told the want-ad manager I was going to work for him. I used my head on the job. I worked hard, at a fast pace. Soon I was taking so much advertising away from the old *Register Leader*, the leading want-ad medium, that they tried to hire me away from the *Evening Capital* at \$2 per week higher salary.

Then I decided to spend three years with the *Merchants' Trade Journal*, largest trade journal in the U.S. Again I "hired myself a job." They didn't need any help. But with assurance, confidence, enthusiasm and some salesmanship, I got the job. With them I wrote advertising copy, studied style in writing; I toured the United States as an editorial representative. In my articles I pioneered the public opinion polls which led to all of today's polls, from Gallup, Harris, and on to dozens of others.

Then I opened an office in the Loop in Chicago (heart of the downtown district) as a publishers' representative for all the leading bank journals. For the next seven years in this business I had my chief contacts with the presidents and board chairmen of the largest banks of South La Salle Street, and of

New York, as well as the heads of the largest industrial corporations. Goodyear Tire and Rubber, J.I. Case, John Deere & Co. and Avery Co. were among my clients. I threw myself into constant contact with the top and most successful men—as part of my own learning and preparation for future success. I was making, on the equivalent of today's dollar value, an income of about \$150,000 per year, with very minor expenses.

Unusual Dream

I was married in 1917 at age 25. In a few weeks' time, my wife had a most unusual dream in which it was revealed to her by an angel that God had an important commission for me and that Christ was coming soon. I didn't take it seriously, though I suggested she tell it to the pastor of the church on the nearest corner to our flat, to see if he could make anything of it. It soon passed from mind. I was not a bit religious at that time.

After this, the flash depression of 1920 literally swept my business away.

In 1924 we drove a Model T Ford from Des Moines to the Pacific Northwest. Packed into that little car with all our luggage, tent and sleeping equipment were my wife and I and our two daughters, my wife's brother Walter Dillon, and her unmarried sister Bertha. There were no paved highways in 1924. Just dirt, mud and gravel roads. No motels—but camps and a few empty barnlike pioneer "motels." They were called "cabins." The trip took 18 days.

Immediately, I sold my services as a merchandising specialist to the Vancouver (Washington) *Columbian* for six months at one-third of the entire payroll.

Unshakable Challenge

Following this I started an advertising service for laundries—semi-syndicated. It was tremendously successful from the start. We were DOUBLING the volume of business of our clients within six months to a year. Just as it promised to go national into a multimillion-dollar en-

terprise, an advertising agency in Indianapolis talked the Laundry Owners' National Association into a large advertising campaign, cooperated in by ALL laundries throughout the nation, that completely absorbed the allowable advertising expenditure of every laundry. They were so well organized that the National Association was able to bind every laundry to it.

Again, through no fault of mine, my business was swept right out from under me—and there was nothing I could do about it.

It was precisely at this time that my wife suddenly took up "religious fanaticism." She began keeping the seventh-day Sabbath. This seemed the most terrible thing that had ever happened in my life. I was proud. Immediately the thought came, "What would my former business associates and contacts think when they heard my wife had gone into religious fanaticism?" I tried to talk her out of it. She said she got it out of the Bible.

"But the Bible says, 'Thou shalt keep SUNDAY,'" I insisted.

"Wherever does it say that?" she asked.

"Well, I don't know where, but I know that's what it says because all these churches observe SUNDAY, and they get their religion out of the Bible, don't they? I don't understand the Bible myself, but I know all these churches can't be wrong."

But argument was no use.

"Prove to me, by the Bible, that Sunday is the right day, and I'll go back to it," was her firm and unshakable CHALLENGE. Like it or not, I was in for a real intensive Bible study—the deepest, most thorough research of my life.

About the same time a young sister-in-law, just out of her freshman year of college, challenged me on evolution. She had been inoculated with the theory in college.

"Herbert Armstrong, you are simply IGNORANT," she accused. Business reverses had cut deeply into my pride, confidence and ego, but her contemptuous accusation cut more deeply into what was left of it.

I want to intervene at this point to

record that these business reverses—having big-income businesses suddenly literally swept right out from under my feet by circumstances entirely beyond my control and through no fault of mine—had brought me to a very low level in morale. I was like King Midas in reverse. Everything he touched turned to gold, you remember, but everything I started was snatched out from under me as if by unseen magic. It was FRUSTRATING!

Little did I realize that God was now dealing with me.

The TIME HAD COME! It was autumn 1927. We had reached the beginning of the LAST GENERATION of this present world—the beginning of the generation during which the eternal Creator God is going to supernaturally INTERVENE in this world, take over all earth's governments, and reestablish the rule of the Kingdom of God on earth to rule all nations.

Gospel of the Kingdom

Jesus Christ had come 1900 years before and ANNOUNCED the future coming of His KINGDOM. That announcement was His gospel.

Jesus Christ did not then come on a "soul-saving crusade." He came with the message of the reestablishment on earth of that GOVERNMENT OF GOD. But even those who "believed on Him" did NOT believe WHAT HE SAID—His MESSAGE (John 8:30-45). There were only 120 believers after 3½ years of Christ's preaching to countless THOUSANDS (Acts 1:15). And believe it or not, His gospel message—which was the ANNOUNCEMENT of the coming KINGDOM OF GOD—was SUPPRESSED and not allowed to be preached in public by A.D. 68. (Gal. 1:6-7; Rom. 1:18 [should read "hold back the truth"]; II Cor. 11:4).

Christ's *gospel* of the Kingdom of God (the family of God ruling the world) was replaced by:

1) The claim that the church (Catholic) was the Kingdom, already here.

2) The doctrine of the Trinity which did away with the HOLY SPIRIT as the Spirit of God that can

(Continued on page 39)

Moscow's professed goal is victory over "imperialism" worldwide. Yet in Africa and elsewhere, the United States, Britain and other free world nations seem confused and divided, having no overall policy to counter Moscow's global strategy.

The Soviet Union, aided by Cuba, is mounting a major campaign to challenge the influence of the United States and the West throughout sub-Saharan Africa.

The catalyst for the growing Red thrust was the victory for Marxist forces in Angola in 1975—a victory gained by default when the West threw in the towel just when it had the battle won.

Now the scene of Soviet pressure has shifted to other vulnerable fronts.

Zaire Next for "Liberation"?

In early March an invasion force—perhaps 5,000 strong—poured over the border from Angola into the mineral-rich Shaba province of neighboring Zaire, formerly the Belgian Congo. United States sources said the invaders were remnants of units that in the early 1960s had fought for the secession of Shaba (then known as Katanga province) from the Congo. Zaire's government news agency further claimed that the invaders were "led by mercenaries from across the Atlantic"—an obvious reference to Cuban troops which helped the Marxist MPLA (Popular Movement for the Liberation of Angola) forces win in Angola's civil war and are still there, 15,000 strong.

In Washington, Secretary of State Cyrus Vance said loss of the copper fields of Shaba would badly hurt Zaire's economy and deal a "very serious blow" to the nation's pro-Western government, Washington's chief ally in black Africa. It is no secret that Zaire, which had backed the "wrong side" in Angola's civil



**New Headache for the West:
Fighting in Zaire**

HOW AMERICA IS LOSING

WORLD WAR III

by Gene H. Hogberg

war, has been earmarked for Communist "liberation."

The Zaire invasion coincided with the visit of Fidel Castro to the East African states of Somalia, Ethiopia and Tanzania. The Cuban leader's visit, in turn, preceded by one week a swing through Tanzania, Zambia and Mozambique by Soviet President Nikolai Podgorny. The twin sojourns represented, according to a UPI source, "the most visible and dramatic Communist challenge in the area in many years."

"Unrelenting Struggle"

Most Americans, it would appear, have forgotten, or, in the case of younger Americans, have never really known, that a war is in progress around the world; not a hot war, not even a 1950s-style cold war, but a war nevertheless. It is an ideological war, a war for men's minds, a contest of wills.

This struggle pitting the two superpowers, the United States and the Soviet Union—each representing the apex of two opposing political philosophies—proceeds despite the policy of detente. For Soviet strategy operates, as always, from the policy of "unrelenting struggle against the U.S. at all times and in all places and with all means *short of direct military attack* . . . [and] on the premise that whatever hurts the U.S. helps the U.S.S.R. and whatever helps the U.S.S.R. hurts the U.S." (Forward to *Soviet Shadow Over Africa*, published by the Center for Advanced International Studies, University of Miami, Coral Gables, Florida; emphasis ours throughout article.)

That detente in no way encumbers the world struggle between capitalism and "socialism" (Communism) is asserted and reasserted almost daily by authorities in Moscow in public speeches, in editorials in *Pravda* (the Communist Party newspaper), and in journals and books detailing Soviet world strategy.

Leonid Brezhnev, secretary-general of the Communist Party, told delegates to the 25th Soviet Party Congress which met last year in Moscow that,

according to Soviet thinking, detente "means primarily that quarrels and conflicts between countries should not be decided by war, use of force or the threat of force. *Detente does not in the slightest way abolish and cannot abolish or change the laws of class struggle...*"

How Africa Fits in Soviet Strategy

It was recently reported that Mr. Brezhnev outlined the purpose of detente in a much more direct manner to Eastern European Communist Party leaders in Prague in 1973. (Henry Kissinger allegedly "dismissed" the Brezhnev statement at the time.)

"Trust us, comrades," Brezhnev was quoted as saying. "For by 1985, as a consequence of what we are now achieving with detente, we will have achieved most of our objectives in Western Europe. We will have consolidated our position. We will have improved our economy. And a decisive shift in the correlation of forces will be such that, *come 1985, we will be able to exert our will wherever we need to.*"

"We are achieving with detente what our predecessors have been unable to achieve using the mailed fist," Brezhnev reportedly added.

Within the accepted ground rules of detente—again as perceived in Moscow—the United States is expected to abide by far-reaching constraints in its relationship with the U.S.S.R. For the U.S. to try to regain the momentum in the military sphere, for example, would be to "revive the cold war" or the "notorious position-of-strength" posture.

For America, furthermore, to try to preserve its interest in key areas of the world is to "export counter-revolution." The Soviet Union, on the other hand, professes that it is duty-bound to support revolutionary and "national liberation" movements anywhere in the world.

Given the fertile ground for "national liberation" activities, it is no surprise that the major contest between East and West, for the moment, is in southern Africa. It is in this vitally important region that the

Soviet Union is emerging as the dominant foreign power. The West, specifically the United States and Britain, is in confused retreat. And there are good reasons why the one side is winning, the other losing. Writes Lt. General Daniel O. Graham in *Soviet Shadow Over Africa*: "The U.S.S.R. is proceeding in the area on the basis of a comprehensively conceived and firmly held global strategy that has as its overall purpose eroding the world power and influence of the United States, and as its cutting edge exacerbating and exploiting U.S. difficulties in any region of the world, such as southern Africa, that promise to contribute to this purpose."

"The U.S., on the other hand, is proceeding in southern Africa on the basis of neither an overall strategy nor even a clear-cut appreciation of the potential impact of developments in that region on the general strategic interests of the nation... Now that events are forcing the U.S. to take a more definitive position, it still gives no evidence of any strategic design that it intends to further. *Instead, the U.S. aim appears to be limited to minimizing the local and immediate effects of an anticipated debacle.*"

Goal: Strangle Western Economies

The African continent contains enormous treasures of gold, dia-

 **The U.S.S.R. is proceeding on the basis of a comprehensively conceived global strategy that has as its overall purpose eroding the world power and influence of the United States.** 

—Foreword to the book, *Soviet Shadow Over Africa*

monds, uranium, platinum and scores of other minerals. Western industry is increasingly dependent on Africa's storehouses of raw materials (see *The Plain Truth*, January 1977, p. 5). It is to Russia's advantage to block off Western access to this region.

A leading Soviet Africanist, E. A. Tarabrin, stressed the importance of Africa's reserves in a 1974 book entitled *The New Scramble for Africa*: "Africa currently contains over 80 per cent of the capitalist world's known reserves of cobalt and tan-

talum, 72 per cent of its chromites, 60 per cent of titanium, 40 per cent of copper and manganese, 30 per cent of bauxites, 27 per cent of uranium, 20 per cent of... antimony and 13-15 per cent of lithium, beryllium, tin, graphite and asbestos."

Thus, according to Tarabrin, "Africa is becoming increasingly important in the world capitalist production of the most vital raw materials." (Tarabrin's figures in every case may not coincide exactly with estimates from Western sources.)

A recent *Pravda* article laid particular stress on America's economic stake in Africa: "In U.S. imports, the share of strategic raw materials imported from Africa amounts to 100 per cent of the industrial diamonds, 50 per cent of the uranium, 44 per cent of the manganese, which is used in the steel-smelting industry, 36 per cent of the cobalt, essential for aircraft engines and high-strength alloys, 33 per cent of its oil and 23 per cent of its chromium, used in the manufacture of armor, aircraft engines and gun barrels."

The Institute for the Study of Conflict in London states that Moscow's overall goal in Africa, therefore, is to pursue a "strategy of denial" to the West of the vast region's wealth and strategic geography. The Soviet Union itself needs little of the area's riches since it possesses many of the same raw materials in abundance.

Moscow's goal in its African policy, therefore, is not "liberation" or "black majority rule" but first and foremost the elimination of

Western influence wherever possible.

"The United States... continues to be Moscow's primary opponent and the most important obstacle to the global triumph of socialism. Given this perspective, when the Soviets call for liberating the Third World from imperialist aggression and control they basically mean the elimination of the U. S. presence and influence" (*Soviet Shadow Over Africa*, p. 15).

Two years ago the Soviet Union, which constantly probes the West

for any sign of weakness—although most Americans seem oblivious to this ideological fact of life—decided to test America's will as it pertained especially to southern Africa. It reasoned that because of the lingering ghost of Vietnam, the Watergate disaster and the maelstrom swirling around CIA activities, it could successfully intervene in an important side-theater area of the world without engendering U.S. opposition.

Test Case: Angola

The test case was the former Portuguese colony of Angola which lay in shambles as rival nationalist forces battled in a civil war. The true story of the Angolan war has only recently been revealed, largely via a sensational series of articles authored by Robert Moss early this year in London's *Sunday Telegraph*.

Briefly stated, the Soviets had been backing one of the factions for years before the Portuguese suddenly gave up and made a hasty exit in 1975, largely as a result of a near Communist takeover in Portugal itself.

According to an agreement made in January 1975, the Soviet-backed MPLA group was supposed to enter into a new coalition government with two rival anti-Russian nationalist movements, the National Front for the Liberation of Angola (FNLA) and UNITA (the National Union for the Total Independence of Angola). The MPLA, however, had no intention of sharing power with the other two groups. Since its ethnic power base in Angola was smaller than UNITA's, a general election which was scheduled to be held sometime after the coalition went into effect would have buried the MPLA.

It decided instead to try for all-out military victory.

MPLA's leader Agostinho Neto (now Angola's president) appealed to the Soviet Union for more arms. Weapons deliveries were stepped up. But skilled personnel were needed to operate them and to train the MPLA forces in their use. Appeals for direct Soviet manpower were rejected in Moscow, apparently out of fear of American counterintervention.

Moscow suggested its Cuban al-

lies take up the slack. Fidel Castro was also said to be timid at first, fearing American retaliation possibly in the form of a naval blockade around Cuba. He soon learned he had nothing to fear.

During the autumn of 1975, shiploads and planeloads of Cuban soldiers and their equipment were ferried from Cuba to Angola. During the height of the airlift, as many as 10 to 15 planes a week refueled at the Caribbean island nation of Barbados before American pressure cut off the connection—too late to do much good.

The joint Russian/Cuban "intervention" was a naked territorial grab. As author Moss put it: "The Communist invasion of Angola posed a challenge to the West. Would anyone take it up? Or would Cuban troops and Soviet guns enable a Marxist movement with only minority backing in the northern part of the country to set up a dictatorship?"

Lost Victory

Belatedly and halfheartedly the challenge was met. A phalanx of Western nations—most notably the United States, Britain, France, West Germany, Italy—all agreed to one degree or another to support the FNLA and UNITA forces. But more than money and weapons was needed. By October 1975, the Western powers needed to find some "Cubans" of their own to directly assist the pro-Western nationalists who were in danger of being overwhelmed by the Cubans and their big Russian guns.

The call went out to South Africa, which was also very concerned with the worsening situation in Angola.

When the South Africans agreed to enter the fray with instructors, advisors, and finally a lightning-fast armored column code-named "Zulu," they did so *with the blessing of both the Western and several black African governments*, plus the urgent pleas of the anti-Soviet Angolan nationalists. U.S. Secretary of State Kissinger encouraged Pretoria's direct involvement; Zaïre's President Mobutu likewise urged the offensive. Other black African presidents also pressed for the campaign, preferring a moderate pro-West gov-

ernment to a Marxist government that could eventually provide a base for subverting other African states.

Outnumbered ten to one, the South Africans at no time had more than 2,000 of their own men in the field. Nevertheless they totally neutralized the Cubans and their MPLA adversaries in the southern and central-coast regions of Angola.

At one time the "Zulu" column advanced 85 kilometers a day under fire—more than three times speedier than the fastest advance Hitler's panzer troops made in World War II. (Significantly, the South African commander was nicknamed "Rommel.") In many instances MPLA forces and their Cuban helpers fled their positions rather than engage Zulu Group, leaving behind large quantities of supplies, including Cuban secret documents. (While Havana has pictured its soldiers as courageous liberators, South African reports on the Angolan campaign have described instances of "Cuban cowardice.")

Within a hairbreadth of victory—only 30 kilometers from the capital of Luanda—the attack stalled. UNITA's leader Jonas Savimbi could not be convinced to pursue the total victory that was within his grasp. He only wanted to consolidate and hold areas traditionally belonging to UNITA.

Then everything fell apart. To the north of Luanda, FNLA troops engaged Cuban and MPLA forces in an ill-advised battle. They were beaten badly. Much of the blame for the decisive defeat has been placed on red tape in Washington that prevented supplies from reaching FNLA forces in time and in quantities needed. The heavy weapons the U. S. had promised simply were not arriving as scheduled.

Then, on December 9, some South African soldiers were captured and displayed to the world's news media. Thus the cover of the largely secret joint Western offensive in Angola was blown.

Vietnam's Legacy

In Washington, Congress went into action to "prevent another Vietnam." All aid to the FNLA and UNITA ceased, forcing the adminis-

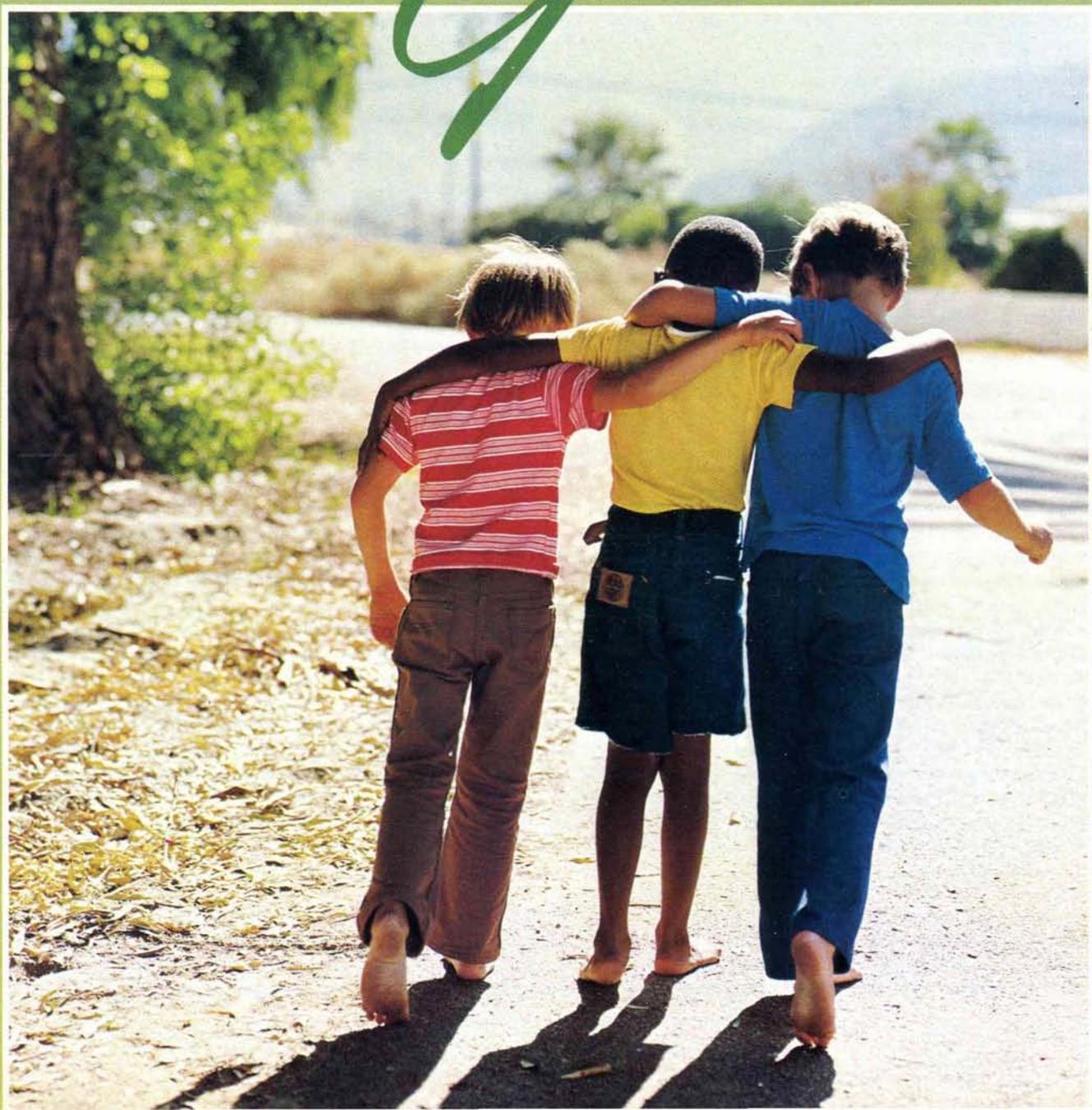
(Continued on page 42)

A third-grade teacher trying to assemble her class in the school yard after a play period grew increasingly impatient. Just as the line started moving, a straggler, his face smeared with sweat and grime, ran up. "Why look at you, Billy," barked the exasperated woman. "You're all dirty. You look just like a little colored boy." All the youngsters laughed, except for two black children in the group. Shamed and embarrassed, they stood in silence, their eyes averted from the laughing throng. Without malice, the teacher had planted a seed of prejudice.

by Edward R. Walsh

RAISING CHILDREN OF

Goodwill



“By the time he is an adult, even many an intellectually enlightened person is unable to explain to himself why he feels repelled by members of another so-called racial group.”

Most adults don't deliberately tutor children to be prejudiced, but nevertheless, kids are infected with grown-up biases. While we adults like to consider ourselves as being free from bigotry, facts tend to prove otherwise. About 80 percent of Americans have an appreciable degree of prejudice, claims psychologist Gordon W. Allport. He defines prejudice as "an avertive or hostile attitude toward a person who belongs to a group, simply because he belongs to that group, and is therefore presumed to have the objectionable qualities ascribed to that group."

Born Free

Though we were born free from prejudice, growing up in a specific family, race, religion, or nation has conditioned us to show preferential treatment to members of our own group. The natural clannishness we're exposed to contributes significantly to the development of bias. As people cluster within their primary groups, communication with outside groups frequently breaks down and antagonisms grow. Differences are blown out of proportion; misunderstandings multiply and conflicts sometimes erupt.

Racial attitudes are usually built into a person during the early years of life, claims John Gillin, professor of anthropology at the University of Pittsburgh. How? By a series of influences and incidents controlled and interpreted by the members of one's own family and social group.

"These developments often take place during an age period before the child has fully developed the use of language and critical experience, and they are usually associated with basic emotions," Gillin states. "Thus by the time he is an adult, even many an intellectually enlightened person is unable to explain to himself or to understand why he feels

10 Rules For Combating Prejudice

1. Create a respect for differences, keeping in mind that it's normal to be different.
2. Judge each person as an individual and not as part of a group.
3. Recognize that there's good and bad in every group.
4. Remember that the best teaching is done by example.
5. Stress the things that we all have in common.
6. Don't generalize from isolated incidents and don't gossip.
7. Agree to disagree agreeably but speak up when confronted with prejudice. Demand facts and proof.
8. Don't label. Think of a person as a unique human being.
9. Know your community and do something together with your neighbors.
10. Develop the capacity to listen.

repelled by members of another so-called racial group.

"It would seem that, while education of all adults in matters of race is eminently desirable, the crucial aspect is the education of parents and other rearers of children. It is they who must be motivated to train and raise the next generation of children without building into them unreasoning and unnecessary attitudes toward other groups of human beings."

The most important influence parents can wield is their own good example in fostering brotherhood on a day-by-day basis. If a parent is aware of his own biases and can deal honestly with gut feelings, he's bound to be able to help his child overcome negative attitudes toward others. Actions speak louder than words, so it's essential for adults to monitor their own behavior.

Lie Turns to Truth

One striking example of parental concern led to a mother's dramatic change of heart. A Negro woman confided to her white friend that she had tried to protect her children by lying to them. "White people really love blacks," she reassured them. She didn't really believe that, but she wanted to prevent prejudice from hurting them. Through great sacrifice she was able to send her youngsters to a private school, where most of the students were white. Anticipating love instead of hate, the children easily made friends, and soon classmates were visiting their home. Despite the growing relationships, the mother became increasingly anxious. "I dread the day when racism rears its ugly head," she told her white friend. "I'm afraid my kids are going to get hurt." But her fears proved unfounded, for racial incidents never occurred. Instead, the friendships deepened. Finally, the

“Children cannot be deceived; they quickly perceive adult motives. The love that parents manifest at home and teachers radiate in the classroom will be emulated by the children.”

mother confided to her neighbor: “Those children taught me what I believed to be a lie can be the truth.” Despite misgivings, that mother was able to project positive attitudes toward a “different” group; happily, her children caught those feelings.

“Rearing children of goodwill is basically a problem of educating parents of goodwill,” points out James M. Egan of the National Conference of Christians and Jews. “Many forces shape the mind of a child—church, school, neighborhood, community—but there is little doubt that the first and primary influence is that of the parents, especially the mother. The problem then becomes one of reaching the parents, especially the preschool parents, so they may at least be aware of the effect of their attitudes upon the preschool child.”

Through the years NCCJ has been putting that philosophy into practice by preparing program materials for use by church groups, PTAs, home and school associations. Workshop training sessions involving parents and youth have caused both to reexamine attitudes while deepening understanding. For several years, the New York City chapter of NCCJ and the American Red Cross have conducted seminars for pregnant women and their husbands, stressing the importance for parents to form correct social attitudes even before a child is born.

Human relations groups such as NCCJ believe that while legislation, court decisions and mass appeals through the media can produce positive results, attitudes really change when people are confronted with facts and feelings on a personal basis. “The directed kind of attitude change can be done best in a workshop atmosphere with close relationship of people and ideas for an



G. Palmer — The Image Bank

extended period of time,” states James Egan.

Such positive approaches of raising children of goodwill can be beneficial, but, unfortunately, for many parents the training may come too late to prevent the development of a prejudiced personality. How can one influence those youngsters who have caught biased attitudes? Frances R. Horwich, writing in *PTA Magazine*, explains what adults can do. “For those young children who have already learned to be prejudiced against someone or something, we must put forth great effort to help them acquire an understanding of other people: their differences, their talents and abilities. But we can do this only when first faced up to our own prejudices, determined to root them out. Then it becomes possible to guide our children into an appreciation of others.”

Grown-ups of Goodwill

Yes, raising children of goodwill requires grown-ups of goodwill, for every person communicates the

loves that dominate his life. Children cannot be deceived; they quickly perceive adult motives. The love that parents manifest at home and teachers radiate in the classroom will be emulated by the children.

“Example is not the main thing in influencing others. It is the only thing,” said Albert Schweitzer.

This truth is further illustrated in Dorothy Law Nolte’s poem “Children Learn What They Live”: “If a child lives with criticism, he learns to condemn. If a child lives with hostility, he learns to fight. If a child lives with tolerance, he learns to be patient. If a child lives with fairness, he learns justice. If a child lives with security, he learns to have faith. If a child lives with approval, he learns to find love in the world.”

Striving to be a sterling example to his children may well be the most ambitious and significant challenge of a parent’s life, but it is the best and possibly the only insurance against rearing a child who is prejudiced against his neighbor. □

The NUCLEAR FAMILY

will it survive the 20th century?

by Brian Knowles

"I think marriage is a sort of dead end," a senior college coed stated. "I have seen so many couples who were very happy when they were just living together. Then they decided to get married, and after that things really got to be a drag. I don't know why . . . I think if Bill and I were married, we would take each other for granted. Now we really appreciate each other and we both regard our relationship as a very precious thing. We wouldn't want to spoil it by getting married, and I'm afraid that's what's going to happen. So as long as we are happy the way we are, I don't see any point to getting married."*

This coed is typical of thousands of young people who have abandoned the idea of a traditional family arrangement in favor of just living together. She and her counterparts clearly illustrate the challenges that face marriage and the family. Today, sociologists and others question the need for an institution like marriage, and are seriously searching for viable alternatives to the traditional family setup. Every year it seems new ideas are introduced by the *avant garde*, and many would like to do away with the nuclear family altogether.

The Nuclear Family Defined

But what is a "nuclear family," anyway? In the past, a family consisted

of a father, a mother, children, grandparents, and an assortment of aunts, uncles and other related dependents. Today, sociologists refer to this large group of relatives living under the same roof or in the same general region as an "extended family." However, as more and more families move into smaller single-family dwelling units or move hundreds or thousands of miles away from their closest relatives to pursue job opportunities, the possibilities for living in such an extended-family situation narrow. Grandparents are sent to "retirement homes" and singles find their own apartments. After this exodus, what remains is the basic "nuclear family"—husband, wife and children.

The extended family used to provide a great deal of stability and emotional support for its members. Children were exposed to a variety of adults after whom they could pattern themselves. Relationships were more diverse, and therefore less intense. Family members didn't expect as much from each other emotionally. But in the nuclear family, members often feel trapped in an extremely intense situation where a few individuals are expected to provide all of the love, companionship, support and gratification which formerly came from a great variety of sources. Family members often tend to crack under such severe strain. Husbands, wives and children go their separate ways, coming "home" only to sleep and refuel. The nuclear family thus is more fragile and much less stable

than the traditional extended family.

Where then is the family as an institution headed? Will it survive this century—or will it ultimately become obsolete, going the way of the dinosaur?

Charges Against the Family

If certain antifamily thinkers have their way, that is exactly what will happen—and rapidly. Mervyn Cadwallader writes: "Contemporary marriage is a wretched institution. It spells the end of voluntary affection, of love freely given and joyously received. Beautiful romances are transmitted into dull marriages; eventually the relationship becomes constrictive, corrosive, grinding and destructive" ("Changing Social Mores," *Current*, February 1967, p. 48).

Cadwallader is not alone in his opinion. British sociologist David Cooper, who appears to harbor an utter revulsion for the nuclear family, would revolutionize society and bring about a world of autonomous persons. The family, according to Cooper, "...obscurely filters out most of our experience and then deprives our acts of any genuine and generous spontaneity" (*The Death of the Family*, Vintage Books, 1971, p. 6).

Those who encourage alternate life-styles regard the institution of marriage and the contemporary family relationship as obsolete, outmoded and just plain decadent. The family, they say, has few redeeming features. They charge the typical

*Interview with a senior college coed cohabiting with a male student, reported in *The Futurist*, December 1973, p. 250, in the article "Cohabitation: A Report on the Married-Unmarried Life-Style."



DIVORCE: an Increasing Family Trauma

The current rise in divorces is not helping the image of the nuclear family. Since the early 1900s the ratio of divorces to marriages has steadily risen. Writing of the disintegrating American family, O. Ho-

bart Mowrer had this to report: "The increasing frequency of divorce is perhaps the most obvious indication of the family's state of instability and disrepair. In 1900, only one marriage in 100 ended in divorce... in the late 1920s, the ratio had increased to one divorce in 20 marriages. Today the nationwide average is one divorce in every three marriages. In California, for some reason, half of all marriages end in divorce; and, when I was in Sacramento a few years ago, I was told that in that city, the state's capital, there are more divorce decrees issued than marriage licenses" ("New Hope and Help for the Disintegrating American Family," *Journal of Family Counseling*, Spring 1975, p. 17).

Demographer Paul C. Glick

states: "During the 12-month period ending in August, 1974, the estimated number of marriages in the United States was about 2,233,000, and the number of divorces was 948,000. For the first time since soon after World War II the marriage total for a 12-month period was significantly smaller (by 68,000) than it had been in the preceding year. However the divorce total for the 12 months ending in August, 1974, had continued to rise (by 56,000) above the level for the preceding 12 months. These current figures are the latest available in a growing series which document a slowdown of marriage and a speedup of divorce" ("A Demographer Looks at American Families," *Journal of Marriage and the Family*, February 1975, p. 16).

family with being the primary causative agent in the creation of neurotic human beings. They also charge it with being hopelessly rigid and confining in terms of limited role models. Husbands, wives and children alike are constrained to follow certain preordained, inflexible patterns which are said to be constricting.

Traditional marriage limits legitimate sexual activity to one's legal mate, and some consider this both unreasonable and unnecessary in a socially and technologically advanced society.

But are these complaints valid? It is certainly true that too many marriages *are* constricting, grinding, corrosive and destructive. It *is* becoming increasingly difficult to find blissfully happy marriages which are functioning at an optimum level in every respect. And overfamiliarity *does* often breed contempt within the family. Communication between family members can easily become routine—there's nothing new to say after a certain point. When members of a family become "known quantities" to each other, every act, every word, every suggestion becomes a cliché. Life in the home can become boringly predictable and unbearably dull.

So these complaints by sociologists and others really do have some basis in fact. These experts are not just trying to create a family revolution in order to cater to their own anarchistic preferences.

But while the charges are not without foundation, it would also be a mistake to assume that the situation is hopeless. Marital problems are the clear result of cause-and-effect factors.

The nuclear family is too valuable as an institution—too much a part of the fabric of human society—to allow it to slip through our fingers without a fight. No one has offered a viable, equally prestigious alternative. No sociologist or anthropologist has arrived at a more satisfactory or superior way in which to structure tomorrow's societies. It is clear that the family must remain as the bulwark of the social order.

Who's to Blame?

But who or what are we to blame for the symptoms of family breakdown and decay we see all around us? Is the problem with the family institution itself—an institution that has survived nearly 6,000 years of recorded human experience with incredible viability? Is the problem that people today are so different

from their forebears? Or are family problems a natural result of changing patterns in our society?

The fact that many of us now live in a technologically advanced industrial society provides a partial explanation.

Today's home—at least in the developed nations—is often a marvel of modern engineering. Since the Industrial Revolution, the principal skill a housewife must possess is the ability to push a button or plug a cord into a wall socket.

The modern housewife needs few of the domestic skills of her predecessors. No longer is it necessary for her to purchase food every day or to preserve meat with salt alone. She need not gather water at the well in the town square—she simply turns on the faucet and out it comes. Why beat the weekly wash on a rock by the riverside when she can simply throw it into an automatic washer and push a button? And why bake bread when she can purchase every imaginable variety from the local supermarket, preserved, "enriched," and sliced? She need not be inventive when it comes to entertaining the children, either. She can simply flip on the television and allow it to "babysit" her offspring automatically. All of these conveniences—irrespective of whether

they are intrinsically good or evil—combine to relieve her of the tasks that formerly made the home the time-consuming but fulfilling environment it once was.

O. Hobart Mowrer adds his observations of this situation: "... The availability of prepared foods and ready-made clothing has made the domestic skills of women much less important than they once were. And since we are now moving toward few rather than many children per family, even childbearing and the role of mothering are less satisfying and honored. As a result, women have increasingly sought employment outside the home, often in competition with and, hopefully, on an equal footing with men. Homemaking and devotion to the interests of family life have thus often given way to absorption in a job or profession of some sort, which has created confusion and conflict with respect to role expectations and the division of labor between husbands and wives" ("New Hope and Help for the Disintegrating American Family," *Journal of Family Counseling*, Spring 1975, p. 19).

So the Industrial Revolution has dramatically affected traditional marriage and family life.

Can the Nuclear Family Survive?

After reading this overview, one might be tempted to conclude that the nuclear family has "had it" as an institution; that it will never survive the twentieth century. It is true that the nuclear family as it operates today stands in need of reevaluation. It needs scrutiny, study and enhancement or it will surely continue to fail or break down in many cases. It is true that we need to isolate those cause-and-effect factors leading to such breakdown, and we must improve the education of potential young marrieds in order to arm them with knowledge and understanding. They must be taught what to expect—and not to expect—from marriage. They must be taught to balance pie-in-the-sky idealism against the hard realities of life in the twentieth century.

But the nuclear family is far from ready for extreme unction. While it is in deep trouble, it still remains the only social institution that truly ful-

fills human needs both organizationally and emotionally. Betty Yorburg, writing in *The Changing Family*, optimistically predicts "the nuclear family will not only persist into the twenty-first century, but it will be stronger than ever."

She adds that "optimal emotional gratification requires a stable, dependable one-to-one relationship between human beings... This need for an enduring and secure source of emotional gratification... is a major reason why marital pairing relationships will persist in the highly automated America of the future, although for different reasons than in the past. These relationships will increasingly be sanctioned less by mutual economic necessity and conceptions of duty than by recognized psychological necessity."

Yorburg concludes: "Marriage and the nuclear family will continue as basic institutions in human societies, functioning imperfectly and inefficiently, and sometimes malevolently, but persevering because it is not possible to come up with anything more workable to provide for the basic emotional needs of human beings—young or old" (*The Changing Family*, Columbia University Press, 1973, pp. 191-194).

Sam Heilig, psychiatric social worker and director of the Los Angeles Suicide Prevention Center, concurs. He states that "only a family relationship—complete with marriage and kids—can provide people with the constant support they need, a sense of belonging..." (Bella Stumbo, "The Lonely Young—Their Isolation Can Be Deadly," *Los Angeles Times*, April 28, 1975).

It may be said with utter certainty that the nuclear family is the best human institution we have. It really is the basic building block of any stable, godly society. But times have changed. The reality of today is different from the reality of Paul's day—or Abraham's. Technology has changed things. Social values and mores are different. Today's woman—not to mention today's man—have come a long way from their first-century counterparts.

Yet human nature remains what it always has been. And man is still a social creature. Man needs the sta-

bility provided by the traditional family setup. We all need a family base from which to launch our lives.

If we are willing to face the reality of life in the soaring seventies and honestly address ourselves to those very real factors which lead to family breakdown, there is hope. The family can have more meaning and efficacy as a social institution than ever before in history—if we are willing to *work* at making it successful and relevant to our age and time.

The family will survive. It has to.

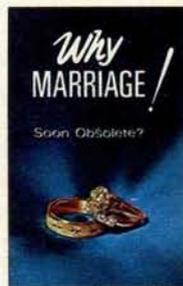
But whether it survives in a crippled form—or whether it continues to exist on a transcendently higher plane than ever before—is entirely up to those who participate in the institution of the family.

The family is as good, or as bad, as we make it.

As space permits, future articles will continue to explore the family, its problems and attractions, and will provide constructive suggestions and solutions to some of the problems which currently beset this time-honored institution. □

Is marriage obsolete?

Is marriage, like the Brown Pelican, in danger of extinction? Depending on which expert you consult, marriage is either (a) declining, (b) already dead, or (c) making a mild comeback. In any case, there's been a major shakeup of values. The important thing is: what does this mean to *you*? Whether you're single, married, or contemplating divorce, you'll find the booklet *Why Marriage?* most helpful. It's free—just return the coupon on the back cover of this magazine.



Part 1

WAS THE RESURRECTION

A HOAX ?

by Garner Ted Armstrong

First-century Christianity was based on a firm belief in the death, burial and resurrection of Jesus Christ of Nazareth. The early apostles spoke as if the resurrection were the most earthshaking event of global consequence since creation. Yet major church organizations cheerfully admit that the resurrection of the dead has no central part in their doctrine—and that their theology doesn't really emphasize it. But is it logical for a twentieth-century Christian to actually believe in the literal, bodily resurrection of Jesus Christ?

how can you possibly cram three days and three nights into a period half that time—from Friday sunset to Sunday morning? (You might write for a provocative booklet which examines that question. It's entitled *The Resurrection Was Not on Sunday.*)

Wouldn't it be weird if a political pollster were asking a person what he thought of former U.S. President Harry S. Truman and the person replied: "Oh, I thought he was such a wonderfully warm human being—so filled with love! Of course, his administration never really accomplished anything, and he did pull the wool over the eyes of the general public. But what a marvelous person he was! Sure, he was a little hypocritical, and there was this mountain of fraud, but I really believe in that man"?

Ridiculous? Odd? Utterly hypothetical? Right! It should go without saying that I don't think anyone at any time has ever said such words about the late Harry Truman. But millions upon millions of human beings have, in effect, mouthed similar words about Jesus Christ.

Millions believe on the name of Jesus Christ. It is everywhere present. It is part and parcel of the Saturday-newspaper church page. You'll find it painted on roadside signs and carelessly splashed on huge rocks. That name is continually pronounced by world-famous evangelists and occasionally even by presidents at prayer breakfasts.

Yet almost no one believes the man Himself. People believe on the person of Christ, but they don't believe what He plainly said—not then, not today! Take for example the sign of the prophet Jonah. Jesus Christ of Nazareth predicted about Himself: "For as Jonas was *three days and three nights* in the whale's [Greek, great fish's] belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40).

Who believes that today? And

Jesus staked His very Messiahship on the fact that He would be buried for a period of seventy-two hours. Yet the whole of modern churchianity *disbelieves* this sign by its annual observance of the pagan Easter tradition.

They Didn't Believe What He Said

Here is the historical record of disbelief. "Then said Jesus to those Jews *which believed on him*, If ye continue in my word, then are ye my disciples indeed" (John 8:31). But did they do what He told them? Did they continue in His word? As a matter of fact, *no!* The account continues: "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you . . . And because I tell you the truth, *ye believe me not*" (verses 37, 45).

The very same people who believed on Christ, who believed on His person, who perhaps believed that, humanly, He was a wonderful man, didn't believe what He said—and even sought to kill Him *because* of what He said.

Disciples Did Not Understand

Prior to their conversion, not even His own disciples really believed some of the things Jesus said. They were utterly incredulous about some of His major pronouncements.

True, they did have a rudimentary understanding of Christ's basic Messiahship. Simon Peter knew, for instance, that Jesus Christ was the Anointed One, the Messiah, the Son of God. He even told Jesus: "...Thou art the Christ" (Mark 8:29).

But Peter's comprehension proved defective when it came to really understanding Christ's death,

“And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly.”

burial and coming resurrection. Notice further: “And he [Jesus] began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and *after three days rise again*” (verse 31).

Poor, presumptuous Peter simply could not stifle his immediate reaction. “And Peter took him [Jesus], and began to rebuke him” (verse 32). This couldn’t happen to his Master—not while “good old Peter” was still around. Peter’s actions prove that he had no idea of what Christ was really talking about.

The disciples just couldn’t get it straight in their minds that Jesus Christ did *not* come to set up the Kingdom of God right then and there. They were *not* psychologically conditioned to a suffering Redeemer. Always in the hidden recesses of their minds was the thought of throwing off the yoke of Roman oppression—a concept deeply enmeshed in the mentality of their age.

After Jesus fed the five thousand with five loaves and two fishes—a great, incomprehensible miracle—the people could only envision making Him a king by force (see John 6:5-15). After all, with such miraculous power behind Him, He could accomplish wonders with a small army and a few swords.

The disciples’ understanding failed to improve with time and the chronological scheme of things. Even Jesus’ continual repetition of the grim events that lay in the immediate offing could not convince or convict them. Several days later, following the transfiguration, Jesus emphatically told them to tell no

one about it “. . . till the Son of man were risen from the dead. And they kept that saying with themselves, *questioning one with another* what the rising from the dead should mean” (Mark 9:9-10).

Some time later they all passed through Galilee where Jesus continued to repeat it to His disciples: “. . . The Son of man is [will be] delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But *they understood not that saying*, and were afraid to ask him [about it]” (verses 31-32).

Constant Reminders

As time rushed by, Jesus became increasingly aware of the immediacy of His last great trial. He had told His disciples: “Let these sayings *sink down into your ears*: for the Son of man shall be delivered into the hands of men” (Luke 9:44). Jesus really wanted, with all of His being, for these men—His closest friends—to deeply understand what He was about to go through. Humanly, He wanted them to share the terrible agony of anticipation. “But they understood not this saying, and *it was hid from them*, that they perceived it not . . .” (verse 45).

Face to face with the greatest trial of His life, He didn’t even have the comfort and loyalty of His very closest friends. They understood precious little of what was going on. Yet Jesus kept reminding them of it, repeating it almost incessantly, as if He were urging them to somehow react to His words.

On His final trip to Jerusalem the disciples finally began to be afraid, but they still didn’t “get it” (Mark 10:32). So Jesus repeated it yet once

more: “And he took *again* the twelve, and began to tell them what things should happen unto him.” And then He repeated the whole scenario in its entirety once again (verses 33-34). But their minds were on who among them was to be the greatest, who would sit on Christ’s right and left hand, who was going to have the most authority (verses 35-45). That their leader was going to die a horribly excruciating death, be buried for three days and three nights, and then rise again from the dead, simply escaped them until every last detail of those events had been performed and accomplished.

“They All Forsook Him And Fled”

Shortly after Jesus and His disciples partook of the New Testament Passover symbols of bread and wine, He sternly told them: “*All ye shall be offended because of me this night*: for it is written, I will smite the shepherd, and the sheep shall be scattered” (Mark 14:27).

Then Jesus again repeated His previous assertions that He would be resurrected back to life: “But after that *I am risen*, I will go before you into Galilee” (verse 28).

Then Peter impetuously issued his renowned statement of “*undying loyalty*”: “Although all shall be offended, yet will not I.” Yet, as Jesus predicted, Peter was to deny that he even knew Christ three times before the dawning of the next day. That is how much faith he had in Christ’s future resurrection when all the chips were down.

Finally, when a mob of soldiers arrived to secure Jesus’ arrest, the disciples “*all forsook him, and fled*” (verse 50). It had been a good thing while it lasted, but now the jig was up.

“Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? . . . And if Christ be not risen, then is our preaching vain, and your faith is also vain.”

Psychologically, they were anything but prepared for the trauma of Jesus' imminent suffering, burial and death. And His resurrection? That was the last thing on their minds. This is absolutely demonstrated by the events that followed.

The Disciples' Continuing Unbelief

The final chapter of Mark records that Mary Magdalene and the other Mary came to the tomb to anoint the body of Jesus. They were shocked to find the stone rolled away. Then an angel, appearing as a young man, told the two women: “. . . Ye seek Jesus of Nazareth, which was crucified: *he is risen*; he is not here: behold the place [the empty tomb] where they laid him” (Mark 16:6).

Mary Magdalene rushed over to tell Jesus' disciples *the good news*. She found them absolutely shattered—hopelessly bogged down in a state of acute emotional shock. “And she went and told them that had been with him [the eleven disciples], *as they mourned and wept*. And they, when they had heard that he was alive . . . *believed not*” (verses 10-11).

Later, Jesus did appear to two of His disciples who went to tell the rest, but “*neither believed they them*” (verse 13).

Jesus' disciples weren't waiting around with bated breath to hear of some great miracle. Each of the Gospel accounts shows their stubborn, almost numbed reluctance and absolute unwillingness to believe that Jesus had indeed risen from the dead!

Matthew's account says: “And when they [actually] saw him, they worshipped him: *but some doubted [even then]*” (28:17); Luke's: “And

their words [Mary Magdalene's and the other women's] seemed to them [the eleven] *as idle tales, and they believed them not*” (24:11); John's: Thomas said, “. . . Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, *I will not believe*” (20:25).

John's Enigmatic Statement

The apostle John, “the disciple whom Jesus loved” and one of the twelve, penned an enigmatic statement in his Gospel: “For as yet they [the disciples] *knew not the scripture*, that he must rise again from the dead” (John 20:9). Why didn't they know? Jesus told them about it over and over again as has been absolutely proved from several plain, impossible-to-be-misunderstood quotations from Mark's account alone. The only plausible explanation, then, is that this scripture constitutes another crystal clear affirmation that the disciples didn't have the faintest idea of what Christ was talking about. They were utterly bewildered by His continual declarations that He would be resurrected.

Did Disciples Steal His Body?

Yet some religionists would have us believe that these same disciples not only contrived in advance to steal His body, but in fact *stole it!*

The biblical record shows instead that they were in no mental or emotional shape to steal anything. The disciples were shocked into a state of trauma by the fast-moving events of those hectic three or four days. Yet this tired, old, worn-out fable persists even to this day.

Matthew's Gospel tells us what

really happened. Following Jesus' burial, the chief priests and the Pharisees approached Pilate with a proposition. Seemingly, they had better memories than the eleven disciples. They told Pilate: “. . . Sir, we *remember* that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day [is over], *lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first*. Pilate said unto them, Ye have a watch: go your way, make it as sure as you can. So they went, and made the sepulchre sure, *sealing the stone, and setting a watch*” (Matt. 27:63-66).

Then, after Jesus had already risen, some political hanky-panky quickly followed: “. . . Some of the watch [the soldiers on guard] came into the city . . .” and informed the chief priests that the tomb was empty. Plotting with the elders, the chief priests then bribed the soldiers to say, “His disciples came by night, and stole him away while we slept. . . . and this saying is commonly reported among the Jews *until this day* [right up to the time Matthew wrote his Gospel]” (Matt. 28:11-15).

However, all logic literally screams out the fact that the disciples did not steal Jesus' body. Remember again His disciples' stubborn *reluctance* to believe He had risen again. Even when Jesus had appeared to them *after His resurrection*, Peter had said: “I go a-fishing” (John 21:3). They all thought it had been nice while it

(Continued on page 18)

FRIDAY OR WEDNESDAY?

"The controversial hymn 'It Was on a Friday Morning' will not be included in any future editions of the new U.S. military forces' hymnal, according to a statement released jointly by Secretary of Defense Donald Rumsfeld and the chief of chaplains. The hymn has generated thousands of letters of protest" (Christianity Today, December 17, 1976, pp. 39-40).

It has been only months since the argument raged over the "controversial hymn" which attributed the crucifixion of Jesus of Nazareth to a Friday morning. But it has been long enough to evidence that the real difficulty in this "heretical" hymn—as the chief of chaplains of the Veterans Administration called it (*The Christian Century*, October 6, 1976, p. 827)—will not be faced.

Since the days of Arius and Athanasius in the fourth century—and indeed before—theologians have argued the question of the proven-

ance of Christ and the nature of His atonement. Some have said He was merely a man, and therefore, of course, His death did not atone for mankind's sins. Instead, according to this way of thinking, His death was at most an example, or it was merely a fulfillment of prophecy or a sacrificial type, or a necessity to allow time to go on, or to allow the miracle of the resurrection to occur.

Most Christians, on the other hand, have accepted Him as pre-existent and divine, and have seen in His death a true propitiation of the wrath of God against all human sins. Being God, His death was of more value than the wages of all the sins (Rom. 6:23) of all created humanity put together, and more than paid the price.

Sydney Carter's hymn challenges this traditional understanding of the atonement by implying that man is not the sinner—that perhaps God was the sinner because He was the One who created mankind with the tendency toward sin and its resultant suffering. It was God who created Adam and Eve, that "apple," and even (supposedly) the devil. (Write for our free booklet *Did God Create a Devil?* to learn the truth.) Therefore, so says the hymn, "It's God they ought to crucify," attributing the thought to one of the thieves on the cross as he addressed his fellow sufferer, the carpenter Jesus Christ.

The crux of the matter is that God the Son really did die. For Christ was God. (Request our free reprint article "Is Jesus God?" for more information.) Regardless of the question of whether it was because He was to blame, or whether He was lovingly fulfilling His great and glorious original plan for saving, revivifying and elevating mortal, fallible man to the very heights of Godhood itself, it was God the Son who died and paid the penalty of our sins. (Want more information about that surpassing plan? Reread "Just What Do You Mean—Born Again?" in the

February *Plain Truth*, or simply write for our booklet on the subject.)

The implication of the hymn "It Was on a Friday Morning" was really not heretical, suggests the *Century* editor, but true. And truly it might be, depending on how you view God's responsibility. But two things you must not do: you must not impute to God blame in the sense of guilt; and you must not misunderstand so as to assume that the death and shed blood of Jesus Christ, who was Eternal God changed into flesh, has any efficacy except for those who willingly accept it and strive to qualify to receive ultimate salvation. This last rules out the baseless theories of universal salvationists.

The really blatant heresy in the questionable hymn, however, has gone unchallenged by the churches and clergy which unfortunately believe in that error. That is the assumption that the crucifixion and death of Jesus took place on the sixth day of the week. Did Jesus die on Friday? Is that what the New Testament teaches?

Christ stated repeatedly, and long in advance of that fatal Passover season, that He would be dead three days. He also stated that the only proof He would give that He was the Messiah was that just "as Jonas [Jonah] was three days and three nights in the whale's [or great fish's] belly," so He would be in His tomb (Matt. 12:40).

Can you count three days AND three nights between a late-Friday-afternoon burial and an early-Sunday-morning resurrection? I can't.

The New Testament does say that the crucifixion and death took place on "the preparation." But was that preparation on Friday? Or was it the preparation for the Passover—on a completely different day of the week? I'll give you just a hint of the answer here: see John 19:14. But write for our free booklet *The Resurrection Was Not on Sunday*, and discover the real truth.

Lawson C. Briggs

**Would men be torn limb from limb, thrown to wild
beasts, perhaps drawn and quartered, and even hung upside down in
horrible martyrdom for something they knew to be
a carefully contrived, deliberate hoax?**

lasted, but now they were about ready to go their own ways, back to their respective jobs and previous positions, and simply give up the whole thing.

Knowing these facts, is it then even remotely possible to believe that these same disciples could have been so filled with power and deep-down conviction of the truth of the resurrection of Jesus Christ that they went out fervently preaching it against all opposition, and even at the expense of their lives?

Would men be torn limb from limb, thrown to wild beasts, perhaps drawn and quartered, and even hung upside down in horrible martyrdom for something they knew to be a carefully contrived, deliberate hoax?

Certainly not! No, not by the wildest stretch of a fool's imagination could the happenings recorded in the book of Acts have taken place if these dedicated men had known they were suffering such terrible tortures for a cause they knew to be a lie, for a leader they knew to be a hoaxer, and for a hope they knew to be false.

The mere suggestion that Christ's disciples stole His body so defies all logic, reason and the true facts that it is ludicrous.

Remember another ironclad fact: The early New Testament apostles, who first preached and published the story that Jesus had stepped out of His tomb, firmly believed it to be totally true. They were not resting their faith on the empty tomb alone, but upon supernatural, miraculous appearances of the risen Christ on many different occasions.

Doubting Thomas had actually investigated His wounds. Christ had

appeared to over 500 brethren at the same time. He had suddenly appeared in a room, with locked doors, where the disciples were meeting.

Living Eyewitnesses

Yes, Jesus Christ of Nazareth was seen alive after His resurrection not once or twice but at least ten times, as recorded in the New Testament. He was seen not just by one individual alone, whose words might be doubted, but by groups of two, seven, ten, eleven and even 500 people at once!

The real basis of the true Christian faith was the literal, bodily (though an immortal spirit-body) resurrection of Jesus Christ. For some thirty years afterwards, these people had no written records of Christ's resurrection. Rather, they had personal attestation, living eyewitnesses, and private experiences of their own upon which to base their faith. They rested their case on what they knew they had seen with their own eyes.

The resurrection of Jesus was a much discussed, well-known event—at least in that immediate area of the Middle East. Remember what the apostle Paul said before King Agrippa: "For the king knoweth of these things [the events surrounding and including the resurrection of Christ], before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for *this thing was not done in a corner*" (Acts 26:26).

Earlier in the same conversation (verse 8), Paul looked Agrippa right in the eye and asked him: "Why should it be thought a thing incredible with you, that God should raise the dead?"

If you simply can't bring yourself to believe it, *you are denying* the very cornerstone of Christianity. "If Christ be not raised, *your faith is vain; ye are yet in your sins.*" □

(To Be Continued)

RECOMMENDED READING

Here are answers to questions about life and death—and the purpose and plan for it all. These informative publications are offered without cost or obligation. We'd like to share this important understanding with you.

Why Were You Born?

Why was humanity put here on earth in the first place? Here is the answer that science has never discovered and traditional religion has altogether overlooked.

Do You Have an Immortal Soul?

Why is there so much confusion about what man is? What happens to a human being at death? Does death separate an "immortal soul" from the body? This booklet answers questions that have perplexed millions.

The Resurrection Was Not on Sunday

Was Jesus Christ in the grave three days and three nights as He said? Can you figure three days and three nights between sunset Good Friday and sunrise Easter Sunday?

The Plain Truth About Easter

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IN BRIEF

PRESIDENT CARTER AND HUMAN RIGHTS

by Stanley R. Rader

The author accompanies *Plain Truth* Editor-in-Chief Herbert W. Armstrong on his frequent visits with heads of state and other leading international dignitaries.

PARIS, March 8, 1977: During the recent U.S. electoral campaign, Jimmy Carter proclaimed his intention, if elected, to return to those traditional American moral values so much forgotten or abused during the years of the Nixon administration. He promised a "new look" in American foreign policy—a foreign policy that would be consistent with those same moral values—just as he promised a better deal at home for all Americans.

Last week, and indeed for the past several weeks, President Carter's "new look" in foreign policy could not have manifested itself more clearly. Receiving the noted Russian dissident Vladimir Bukovsky at the White House, President Carter warned the world that the United States commitment on the question of human rights is permanent. He stressed that he has no intention to be timid in his declarations, and that he wanted Americans, as well as the people of all other countries (not just the Soviet Union), to understand that the United States stands firmly on the fundamental principles of liberty and the right of all men everywhere to express themselves freely.

In early 1961, at the time of his inauguration, President John F. Kennedy declared: "Let the word

go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans, born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage, and unwilling to witness or permit the slow undoing of those human rights to which this nation has always been committed, and to which we are committed today at home and around the world."

President Kennedy then spelled out a new, universal commitment in still clearer terms: "Let every nation know, whether it wishes us

In the tradition of Thomas Jefferson, Abraham Lincoln, Woodrow Wilson and Franklin Roosevelt, President Carter and the American people continue to dream of world peace, freedom for the individual and human dignity.

well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friends, oppose any foe to assure the survival and the success of liberty."

Thus one can see that President Carter is indeed returning to those moral principles and traditional values in which Americans have always taken such pride. Earlier last month President Carter sent an official letter of support to the renowned Soviet scientist and Nobel Prize winner Andrei Sakharov. The letter has since been published by Mr. Sakharov and has been read or heard around the world. And yet

only last year Aleksandr Solzhenitsyn, another Soviet dissenter and Nobel Prize-winning author, was not received at the White House by then President Gerald Ford, who just recently in an interview admitted that the failure to see Solzhenitsyn was probably a mistake.

Thus the *realpolitik* of Henry Kissinger has been tempered, if not totally rejected, with what we Americans can proudly call morality.

It is true, of course, that such a foreign policy must be exercised with some caution and much prudence. After all, it does seem to some to clash with two other so-called "rules" of international affairs: the right of peoples to determine their own affairs along with noninterference by outsiders in the internal affairs of another state.

But let us not forget that the Soviet Union professes, and indeed insists, that it keeps its promises, and the Soviet Union has signed the Charter of the United Nations (a legal international treaty), which takes a resolute stand on human rights. The Soviet Union also signed the Helsinki Agreement on human rights which established international standards of freedom, travel and the exchange of information.

Yes, President Carter does have a strong conviction on the issue of human rights and the dignity of man. He knows, moreover, that the bulk of the American people will support him on this issue. In the tradition of Thomas Jefferson, Abraham Lincoln, Woodrow Wilson and Franklin Delano Roosevelt, he and the American people continue to dream of world peace, freedom for the individual and human dignity. He and the American people intend to revive America's role as spokesman for these ideals throughout the world.

ORGANIZED RELIGION WHO NEEDS IT?

Can you be a true Christian and not be involved with God's Church? Millions may think so, but what does the Bible say?

by Jeff Calkins

Will Rogers once said, "I belong to no organized political party. I am a Democrat." Leaving aside the accuracy of the famed humorist's witticism about the political situation of the early thirties, you often hear the same kind of statement, albeit seriously, about religion. Sometimes even with an air of self-righteousness someone will say in almost the same breath: 1) "I am a Christian," and 2) "I belong to no organized religion." The point that he's making, of course, is that he doesn't *need* what he would scornfully call the cozy comfort of a church, like other lesser mortals. "Just you and me, Lord!" is his rallying cry.

Ah, but in reality it's not just "you and me, Lord." Simply put, if you want to be on good terms with your Creator, you must love your neighbor as yourself (Matt. 22:39). And, since the ultimate destiny of man is to become God, as God is God, you must become like God now by trying to emulate God's love of mankind (I John 4:11). Now comes the hard part: the best way to do all this is through an organized church.

The Lone-Ranger Christian

Many people ask, legitimately: If Christianity is having God's Spirit (Romans 8:9) and becoming like God, why mess around with an organized, visible church at all?

Any organized religion can have a certain social stigma attached to it. As C.S. Lewis pointed out in the *Screwtape Letters*, being part of a church

doesn't do a lot for your vanity—all your nonmember friends can assume a sort of superior, I-don't-need-a-church attitude which makes you feel that you're not quite bright enough to transcend all that organized folderol. But mostly, many people find that being part of an organized religious effort simply sticks in the craw. They have a hard time accepting the idea that religion can be something other than a hidden, deep-down, strictly personal exercise in spirituality. It means investing more effort, energy and money than otherwise is the case when religion is confined to "Just you and me, Lord."

Also any church, be it God's own or a false one, is made up of human beings. Fallible human beings. Individuals who don't always live up to the high ideals which they profess to believe. And this gap between what the church teaches and what people who call themselves Christians actually perform is often used as an excuse to go the "Lone-Ranger route." If you go that well-trodden path, however, you will end up doing less for your fellowman than if you had stayed with a group, in spite of its members not being the embodiment of millennial ideals.

God's Church is the best way for you as an individual to show love for others—many more than you could ever help by yourself. The power of collective love is mighty.

A follower of Christ will *want* to obey Christ's injunction (Matt. 28:19, 20) to take His message of God's soon-coming government to

his fellowman. It is, after all, good news. How much do you think one can do as an individual? Confront a few people on street corners? Ring a few doorbells? In the process of reaching relatively few people, he is likely to make a rather obnoxious nuisance of himself.

It is ultimately a matter of *efficiency*. One person, alone, can only confront the few people with whom he comes in personal contact. Several persons, however, might be able to pool enough of their contacts and resources in order to rent a hall and invite many people to hear a message. Many persons can pool their resources and purchase time on radio to air their message to an even greater audience. By organizing, Christians can share their knowledge with more people, and, by using mass media, each individual reaches far more people. Organization increases the power of the Church to make a genuine impact upon the world.

Division of Labor

One of the most elementary principles of economic science is involved here: the division of labor. If each person who wants to see a job get done does that part of it which *he does best*, the job will be done better, sooner, at less total cost.

The division of labor was heavily stressed in the New Testament Christian Church. When Paul, for example, was explaining to the church at Rome just how you go about being a "living sacrifice, holy,



acceptable unto God," he applied this concept. He said: "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness" (Rom. 12:4-8).

Elsewhere, Paul develops the point that organized specialization is needed for the "body of Christ"—all those who are true Christians—to do the most good for the rest of the world. "There are diversities of operations, but it is the same God which worketh all in all" (I Cor. 12:6), he writes, noting in effect that if every Christian were off by himself, each doing his own little bit, there would be a tremendous duplication of effort and, most importantly, not as much of the gospel would be disseminated, or good done for others, as there can be when there is a "diversity of operations." "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" he asks in verse 17.

The whole of the twelfth chapter of I Corinthians is, in fact, devoted to Paul's exposition that not every Christian can do everything and that therefore there must be a specialization or division of labor; a division which logically implies — as we see in the last few verses — some sort of organization.

Doing Good for Fellowman

The metaphor of the human body which Paul uses is particularly apt: each Christian does that for which he is best suited, which means he is more likely to be happy (most of us enjoy doing those things in which we get to use our natural talents and abilities, and usually don't enjoy doing something for which we don't have any ability), and the whole of Christianity does its work most efficiently.

But the Church is not only the most efficient means of reaching the world with the good news of Christ's government, it is also the best means of doing good for our fellowman.

Let's take a simple case. In modern society we all have only limited contact with others of different social and economic strata. Specifically, there are a lot of poor, needy people whom we never see. Often people will complain that giving to some central organization seems awfully bureaucratic and impersonal—it would be so much "nicer" to be able to leave a bag of groceries on someone's doorstep yourself than to go through some organized "middleman." But they miss the point.

The point is, it isn't primarily for *our* benefit that we give someone something—it is for the receiver's benefit. Christ said that it is better to give anonymously (Matt. 6:1-4), so we won't be doing it "to be seen of men." If we really want to help out some person, the important thing is that he is helped, not that we get the credit for it.

By pooling their efforts, Christians can have their resources go to needy people, often geographically far removed, people whom they might never get the chance to know. Furthermore, the process can be done without the poor person who is being helped ever knowing who is the one doing the helping. This principle was practiced by the early Church (Acts 4:34-35).

Transcending the Existential Muck

The apostle Paul, exhorting the spiritually flagging, tired old Church of God at Jerusalem in the book of Hebrews, told them not to forsake the "assembling of [themselves] together" (Heb. 10:25).

Most of us never stop to consider the real reason Paul said this: we have to make a special effort to keep religious truths before our minds. The only things we ever see are physical, mundane things. But there is a different reality, a full-blown spiritual world in which dwell God, Christ and a host of angels and demons. But we never see that world. Our eyes are continually blind to a major portion of reality. We never see the whole of reality in which

God is manifestly evident, and therefore we have to remind ourselves of it by other means.

This is the reason why individual Christians should come *together* to worship God on the day God specified for such activity. (Write for our free booklet *Which Day Is the Christian Sabbath?*) Unless they "go to church" (to use the common phrase), they are not likely to transcend the daily, ordinary, existential muck and consider the fact that there really is a God who has a purpose for man.

Another reason for Christians to become organized is the various specialized services God's Church can provide for its members. This means simply that Christians can make the best use of each other's special talents and skills. It is the reason why the Bible provides for a ministry to service the body of Christ.

Obviously, we can't all be experts in everything. For example, the Bible is a book which is often difficult to understand. We frequently need some expertise in trying to gain an understanding of its contents, a fact which the Ethiopian eunuch recognized when he asked Philip to help him understand the book of Isaiah (Acts 8:30-31). A minister can specialize in understanding God's Word and can make his knowledge available to other Christians. Consequently, Paul puts heavy emphasis on a minister knowing the Word of God (II Tim. 2:15).

Furthermore, in the very process of getting God's message to the world, specialized skills are often needed and only an organized "work" of God has enough resources to employ those skills in a coherent, rational effort of evangelism.

Finally, there is the fact that a real follower of Christ will naturally want to associate (at least some of the time) with other followers. It gives him a sense of community, and the presence of other Christians can reinforce the mutual desire to remain a Christian and follow the sometimes difficult way which Christ laid down for His followers.

When Paul exhorted his brethren to "do good . . . especially unto them who are of the household of faith,"

he was, after all, implying that there is a coherent, identifiable "household of faith" to which you can go. But how are we going to do this if we never even associate with those who share our common faith?

Our human hunger for community, our need for solidarity, and our desire to be with like-minded individuals are fulfilled by an organized group which meets regularly.

A Holy Convocation

One final reason for the Church is that it provides a forum for the worship of God in a way which no individual or any other institution does. Certainly God does want us to worship Him (John 4:24; Phil. 3:3). While it is true that the way you conduct yourself in your private life *can* be a kind of worship, it is also true that God Himself set down a precedent for organized worship, both in ancient Israel and in the New Testament Church. The book of Leviticus details the pattern of worship which God ordained for ancient Israel, and the fourteenth chapter of I Corinthians gives us an idea of how the apostolic church worshiped (or should have, in this case). In both cases, there is the common denominator of *assembly*—a group of people who come together for a religious purpose, a "holy convocation," if you please.

Moreover, the principles of Christian living are more readily applied in the context of an organized group than in the faster-paced society at large. For example, in many parts of the country it is just plain bad manners to go around greeting total strangers on the street, introducing yourself and striking up a conversation. One who did that would be looked upon as some sort of busybody, if not a downright kook. But in God's Church, it is a different story. There we can meet strangers much more easily and enjoy the company of new acquaintances much more readily than we ever could in normal urban or suburban society.

"Warts and All"

Social critics and literary intellectuals from Dante to Voltaire to Dostoevski have regularly excoriated organizations which called

themselves Christian because they could see so many glaring faults with those organizations and, just as often, with the people who constituted them. Organized religion has, in many circles, a bad name.

This really is very unfortunate. People can become alienated from the true Church of God because of what they see in other human beings, persons like themselves who are fallible, subject to "like passions" as themselves, and altogether too prone to sin. But—and here's the catch—just because there is a gap between theory and practice, between what a person believes and the way he acts, doesn't necessarily mean that his beliefs are wrong or that the organized body which teaches those beliefs is wrong. The reasons why God instituted His Church are independent of the people in that Church.

It is, in other words, an illogical cop-out to use whatever real or imagined flaws there are in any Church member to attack the Church itself. We will all make mistakes until we are no longer physical. On the other hand, the reasons why we need to be a part of the Church are eternal, rooted in the necessity of sharing love for your neighbor by giving him the good news of God's Kingdom.

The Worldwide Church of God is busily engaged in a host of organized activities: primarily, spreading the good news of Christ's coming government, as well as ministering to those in need, helping Christians to become more like Christ, and providing a "forum" for His followers to worship God and become friends with each other. Simple logic compels anyone who considers himself a follower of Christ to want to be a part of that body. □

RECOMMENDED READING

We've just shown you why a person can't call himself a Christian and not wish to be a part of an organized effort to spread the gospel. But which gospel? What church? These vital questions—the next logical ones to ask once the need for the church has been established—are answered in the booklets *Where Is God's True Church Today?* and *What Is the True Gospel?* Write for your free copies today.

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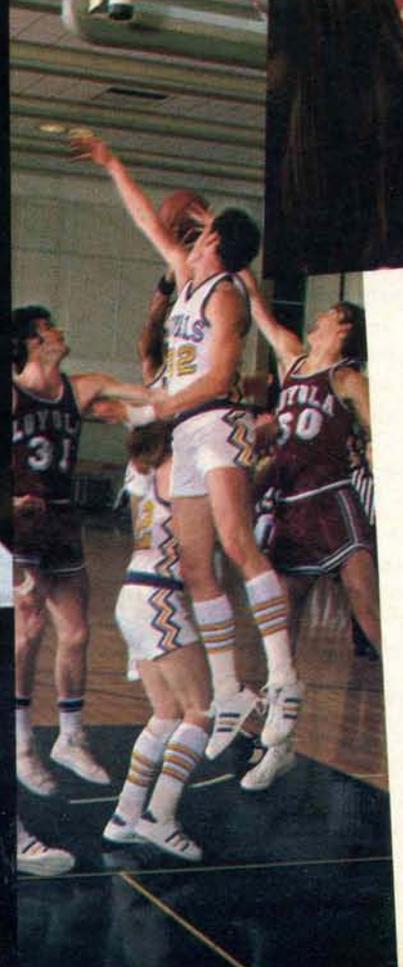
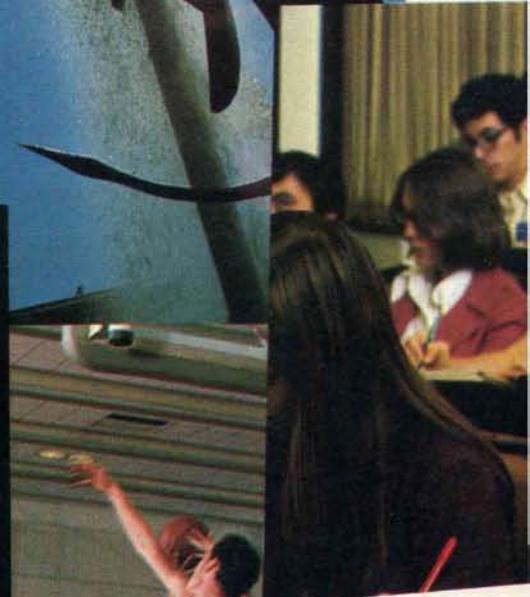
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"Character development, self-discipline, the open and investigative mind, cultural and personality development—these are Ambassador's first objectives

These true values, these spiritual laws of life, form the true foundation—the beginning of an understanding and true education."

The opportunity to lay this foundation for truly successful living is now enjoyed by over 1400 men and women students from all parts of the United States and many foreign countries. To serve its growing student population today, Ambassador College has two campuses, located in Pasadena, California (the parent campus), and near Big Sandy in East Texas (opened in 1964). Both campuses continue to provide the same basic curriculum of required courses. Great emphasis is placed upon understanding the real purpose of life and the keys to deep personal fulfillment and happiness.

As this core curriculum has been improved and refined, Ambassador College has grown to provide many additional major courses of study. Students now enjoy a much wider variety of opportunities to prepare for meaningful professional careers.

At Pasadena, majors are now available in business administration, chemistry, English, general studies, history, home economics, mass communications, music,

physical education, psychology, Spanish, speech communications and theology. Majors in biological sciences, French, German and mathematics will be instituted for the 1977-78 academic year.

The Big Sandy campus currently offers majors in agribusiness, business administration, communication arts, computer science, home economics, liberal arts and theology. An additional major in environmental management will be available in the fall of 1977. The campus in Texas is particularly well-suited to offer courses in the fields of ecology and agriculture, since it operates its own 1800-acre farm, which serves as a laboratory for students of these sciences.

Upon graduation, many of today's Ambassador students plan to go on to graduate study in various fields to complete their professional training.

To complement its academic development, Ambassador College has also increased its recreational and cultural activities. These programs provide students with an unusually broad range of learning experiences and opportunities for personal enrichment. Included among them are summer study abroad, programs in music and dance, intercollegiate and intramural athletics, special interest clubs, and community service programs such as Ambassador Outreach and the Circle-K Club.

The Ambassador International Cultural Foundation sponsors a series of music and cultural programs at both the California and East Texas campuses. These concerts, featuring many of the world's finest performers, are open to Ambassador students at special discount prices.

In seeking to provide for the individual needs of its students, the college has continued to develop its student services, especially in the areas of career planning, financial aid, and personal development. An active and progressive Career Services Office has been developed to aid students in selecting and preparing for successful careers. The Financial Aids Office now offers qualified students a greater number of scholarships, grants, loans and employment opportunities (often including on-the-job training).

Today at Ambassador College, students have available to them a great variety of programs and services designed to lead to successful careers after graduation. However, as the college has grown in size and scope, it has remained steadfastly dedicated to helping its students learn not just how to earn a living but how to *live*—wisely, happily and productively.

John Zahody

A TALE OF TWO PROPHETS

by Jon Hill

Moses, speaking as a friend to a friend, begged God to repent of His thought of destroying all Israel as punishment for their worship of a golden calf after the Exodus—and God repented! Merciful Moses “saved” a nation. But he had yet to understand God’s seeming callousness in seeking to “destroy” so many people.

God had relented and yielded to Moses’ plea to save Israel that day of the provocation with the golden calf. Moses went down the mountain with fury, power and mercy to set things straight. The whole tribe of Levi joined in his endeavor and qualified to become a priesthood tribe, serving to join Israel to its God. The immediate crisis partially solved, Moses returned to God on the mountain to intercede once more on behalf of his Hebrews.

Again, boldly approaching the throne of grace, Moses spoke with deep and loving emotion to his Creator about His people: “Oh, Eternal One (YHVH), these people of yours have sinned a great sin—they have made themselves gods of gold. Yet now if you will only forgive their sin—and if not, then kill *me* instead of them, even blot *me* out of the book of life that only you can write!” (Ex. 32:31, 32.)

Surely the God of all love could not help but be moved by such a selfless, loving, merciful plea! This One to whom Moses spoke, who was to become the Christ; this One, who by the design of Himself and His Father was yet to appear on the world scene, emptied of being God, subject to death as a human being, willing to give His life to atone for all sinners; this One whose inner

thoughts would be so much like Moses’ (only on a much grander scale) when He would say, at the point of death on the cross, “Father, forgive them, for they know not what they do!”; this One who would taste death for, *in the stead of*, everyone; this One, the Savior of all mankind; this One, to become Jesus the Christ, the only name under heaven whereby men may be saved; this One, ever-living, all-powerful, glorious God, willing to sacrifice ALL to save murderous, evil, sinning, God-defying mankind; *this One fully understood and sympathized completely with Moses’ desire for mercy, for grace. It was Moses who needed to understand total mercy in its total context.*

And YHVH was ready to teach him.

God’s Prerogative

“Whoever has sinned against me will be blotted out of my book, Moses. Now you go lead the people to the place I told you about, and I will punish whom I will punish!” (Verses 33, 34.)

Moses obeyed. The people were solemnly and soberly assembled to await their fate at the hand of their God. Moses and God continued their conversation, deliberating what was to be done (Ex. 33:5-23).

Moses: Great YHVH, you have been telling me, “Take these people to the promised land,” but you haven’t told me whom you will send with me. You say you are my friend and that I have found grace in your eyes. Please, if this is really so, guide me clearly in the way you want me to travel so that I will understand you and walk acceptably before you. And never forget that this nation is your people!

YHVH: I myself will go with you and give you success!

Moses: If you aren’t going with us, don’t send us. Don’t let us move

a step from this place. If you don’t go with us, who will ever know that I *and my people* have found favor and grace in your eyes, and that we are different from every other people on the face of the earth?

YHVH: Yes, Moses, I will do what you have asked, for you have certainly found grace and favor with me, and you are my friend.

Moses: Oh, great and merciful God, thank you. Dare I ask one more thing? Permit me to see your glory!

YHVH: I will make my goodness, my glory, to pass before you, and I will announce the full meaning of my name: YHVH. But one thing you must understand, Moses, is that it is I, not you, who must decide *when and to whom to be gracious*. I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy. My friend Moses, your heart, your attitude, your intent, your concern, your love are all in complete harmony with my own. Your purpose is my purpose. But both the power to perform it and the time frame in which it must be done are mine, and mine alone. Don’t be impatient!

Now, you can’t see my glory face to face or it would destroy you, but you stand here on this rock beside me, and when my glory goes by, I will put you in the cleft of the rock and cover you with my hand until I have passed. Then I will remove my hand and you shall see my back, but not my face.

Key of Timing

For the lesson in patience Moses learned, we must cheat a little and go to the New Testament. Peter tells us in his second epistle, chapter 3, verse 8: “But, beloved, be not ignorant of *this one thing*, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his

PART 4

promise, as some *men* count slackness. . . .”

Here is the key—the key of timing, of the schedule God has in mind. The key which unlocks the puzzle of the frustrating question: “If God is all-powerful and all-loving, why has He allowed so much human suffering all these thousands of years?” Why was God not as merciful in each succeeding generation as Moses was toward his own generation?

Our time sense as human beings is very limited. God is eternal—and He can afford a patience humans find difficult, if not impossible. What’s a thousand years to God? To give it some kind of meaning to us humans, God inspired Peter to say it’s just like a day to us. But Peter sort of “stole” his idea about this God-time concept from much earlier writings: the Psalms. In Psalm 90 you will find the source of Peter’s statement in the New Testament: “For a thousand years *in thy sight* are but as yesterday when it is past, and as a watch in the night” (verse 4). In other words, the time factor, which is so very urgent and real to us human beings, is to God a relative thing.

Now many people assume that the Psalms were written by David—and indeed David did write the majority of them. But Psalm 90, if you will notice in your Bible, has a different author. The entire psalm deals with time and men. That famous quote about “threescore years and ten” (a 70-year average, which you will find is most modern) allotted to most men comes from that psalm. Immediately after that famous quote comes a most interesting statement (verse 10): “If by reason of strength they be *fourscore* years. . . .” Moses is the author. And Moses was *fourscore* years old when he learned from God this most important lesson about time—

when Moses learned patience, when Moses learned about *how* and *when* and, most importantly, *why* the great God *YHVH* planned to exercise His mercy and grace!

The Seventh “Day”

The week is composed of seven days. God is the author of time, by virtue of creation. And He arbitrarily chose a seven-day week. “Six days *thou* shalt labor, and do all *thy* work,” *YHVH* said to Moses and all Israel, “but the seventh day is the sabbath of the Lord [*YHVH*] thy God: in it *thou* shalt not do any work. . . .” (Deut. 5:13-14).

The meaning is clear when all the scriptures are put together. God allotted six days—six thousand years the way man reckons time—for mankind to do whatever he chose, without interference from Him, and God also allowed Satan to influence the actions of men for that time (most men, but not all). But the seventh day, one thousand years—the millennium, if you please—is reserved for God alone, a time He reserves for His work, His labor, His doing, His plan; a time when men must cease from *their* works and allow the completion of His great work; a time during which Satan will be bound, helpless, inaccessible to man (and *that* restful Sabbath is just about here!).

Paul gives us another glimpse at the plan: “And so *ALL* Israel *shall be saved*: as it is written, There shall come out of Sion the Deliverer [Savior], and shall turn away ungodliness from Jacob: for this is my covenant unto them, *WHEN I shall take away their sins*. As concerning the gospel [the good news], they are enemies for your sakes: but as touching the election [the ultimate judgment of their eternal fate], they are beloved for the fathers’ sakes. For the gifts and calling of God are without repentance” (Rom. 11:26-29).

“*ALL* Israel *shall be saved*”?! Could that possibly include that sinful generation God sought to “destroy” and Moses sought to “save”?

YES! “For to this end Christ both died, and rose, and revived, *that he might be Lord both of the dead and living*” (Rom. 14:9).

A Physical Resurrection

But how can dead people receive salvation? We’ve always been told by most of the Christian preachers that if you don’t get “saved” during your lifetime, you’ll go to that terrible *other* place forever: hell! Would you believe that the good news Jesus told Moses is *better* than the “gospel” preached by so many today—in His name? Those “Christian” preachers could learn a lot from Moses, the friend of God!

Who made life anyway? Who gave Adam his first breath? Who molded Adam from the dust and built Eve from Adam’s heart side? Who is the Giver of life—and can *death* stop Him from restoring life? If He can make a man once, can He make him again, just as he was before he died? Do we Christians believe in the resurrection? Is there only *one* resurrection to spiritual life—or does the Bible speak of other resurrections? Is there a *physical* resurrection spoken of? YES!

And, for those who might leap to the conclusion that this is a “second-chance theory,” forget it! These people never had their *first* chance!

Surely you have heard of the “valley of dry bones.” A Negro spiritual in America makes this a tune-ful truth that most happily sing while ignoring the meaning of the words!

Ezekiel 37 tells the story: bones, sinews, flesh, skin and the breath of life—and that is a *physical* resurrection—are given to all the *dead* of the entire “house of Israel”! “*They* say, Our bones are dried, and *our hope* is

lost.... Therefore prophesy [Ezekiel] and say unto them. Thus saith the Lord GOD; Behold, O my people, I will *open your graves*, and cause you to come up out of your graves [is *that* not a resurrection?], and bring you into the land of Israel. And ye shall know that I am the Lord, *when I have opened your graves*, O my people, and brought you up out of your graves, *and shall put my spirit in you*! (Ezek. 37:11-14.)

Read it and weep—tears of JOY!

Opportunity for Salvation

And not only Israel is included in this merciful resurrection to their one and only chance at eternal life, but all the people of every nation under the sun, from every generation that ever lived, are included! Matthew 12 and Luke 11 tell of Jesus warning the generation of His day, since long dead, that those of the generation of Jonah in Nineveh (the very antithesis of Israel) and those of the generation of the queen of the south (the queen of Sheba) would one day rise *with the generation to whom He was speaking*. And Jesus further warned that the chances for salvation of those other generations would be better because they did not have—and reject—the very Christ Himself living among them during their fleeting days on earth! For more on this, please write for our free booklet *After Death—Then What?* and the reprint “Is This the Only Day of Salvation?”

God is no respecter of persons. He made all mankind in His own image. He loves them *all*—and intends them *all* to have an equal chance at salvation.

“As it is written, Jacob [Israel] have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith *to Moses*, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then [and this is the lesson that Moses had to learn] it is not of him that willeth, nor of him that runneth, but *of God that sheweth mercy*. . . . Shall the thing formed say to him that formed it, Why hast thou made me thus?” (Rom. 9:13-20.)

God is the One who is in charge.

He is the One who will offer salvation to whom He wants to offer it *when He* chooses. Thank God He chooses to offer that same salvation to everyone sooner or later! Babylonians, Scythians, Ninevites, Africans, Romans and Christians alike!

And that's *really* good news!

God is “not willing that *any* should perish, but that *all* should come to repentance” (II Peter 3:9). *God's will be done!*

How sad it is that so many misinterpret what John said: “For the law was given by Moses, but grace and truth came by Jesus Christ” (John 1:17). Although the law came through Moses and grace and truth came *through* Jesus Christ, Moses was most familiar with not only God's law but also His infinite mercy and grace—and that's the truth!

Learn the same lesson Moses learned. Don't be impatient with God, anxious for Him to offer salvation and grace when *you* want Him to, to whom *you* choose—wait on the Lord! His arm is not shortened. Death is His enemy. But He has conquered death once and *for all!* His grace and truth are not limited by temporary death. Nor is His law in opposition to His grace and truth! All those who have never known His name will rise again and have their once-in-a-lifetime opportunity for grace and for life eternal!

And *that's* good news!

God's Name

Blessed be the name of the Lord. But what *is* His name? Moses kept asking Him the same question. And God gave His friend Moses the answer: “And the Lord [YHVH] descended in the cloud, and stood with him [Moses] there, and *proclaimed the name of the Lord*. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, *merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands* [of generations], *forgiving iniquity and transgression and sin*, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation” (Ex. 34:5-7).

And *that* is the “name of the

Lord” Moses learned from his friend GOD!

That was almost more than Moses could endure. What a marvelous plan! What all-encompassing mercy—beyond the wildest hopes of Moses, but very much in line with Moses' hope!

What God told Moses was that every human being would at one time have his opportunity for salvation. But the God of grace reserves the judgment of *when* and *whom* to Himself! Grace was not to be administered through Moses, but through God.

Trust God—Moses did!

Why Salvation?

But what about *why*? Why would anybody want to be saved? Saved from what for what? Saved from Egypt? From sin? From death? But *for what*?

Why *did* God make us the way He did? Mortal, subject to sin, capable of inflicting so much misery on our own kind for so many thousands of years. Why are we here? *Why* were we born? What is it God plans for us? What *purpose* is there? And once we are “saved” what will we *be*?

That's the “Tale of the *Other* Prophet”—Jesus. Moses knew—do *you*? □

(To Be Continued)

THE PLAIN TRUTH EN ESPAÑOL

Si usted tiene algún familiar o amigo que cree que se interesaría en los artículos presentados en *The Plain Truth* si sólo se editaran en español, particípele que puede recibir la edición en español de *The Plain Truth* (*La Pura Verdad*) con sólo escribirnos indicando su deseo de hacerse suscriptor de la misma.

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The scribes and Pharisees smelled blood. They had their victim dead to rights. She had been discovered while engaging in illicit sexual relations.

Seeing this as a golden opportunity to put Christ in a rather awkward position, they quickly hustled her off to the Temple courtyard and thrust her into the midst of the people who were there. All eyes suddenly shifted to her and the man her accusers confronted.

"This woman has committed adultery and we even caught her in the very act," they heatedly exclaimed to Christ. "According to the law she ought to be stoned to death."

For the moment Christ ignored their acrimonious ranklings and began writing in the sand. But they continued to press Him for an answer. Finally He stood up and leveled His gaze at this impromptu vigilante group. "He that is without sin among you, let him first cast a stone at her," He replied.

With that remark, their self-righteous bluster suddenly vanished and, starting with the eldest members, they proceeded to beat a rapid retreat.

When they were gone, Christ asked the woman: "Is there anyone here to condemn you?"

"No man," she replied.

Christ's next response was quite revealing. "Neither do I condemn you: go, and sin no more."

"Now wait a minute!" we might say. Here was a woman caught in a serious moral sin, probably found wrapped in the arms of her lover in some back bedroom—and that's all Christ did about it?

Even by modern standards He had every reason to throw the book at her. But instead He just gave her a simple injunction which might be paraphrased, "Don't do it again."

Unlike the spiritual posse that dragged the woman in for justice, Christ saw much further than the outward, physical effects of her misdeeds. At this stage of the game, what really counted was the *inward* condition of her heart and

SAINT OR SINNER ?

APPEARANCES CAN BE DECEIVING

by George Ritter

mind—all *outward* appearances to the contrary.

A Matter of the Heart

The same could be said for two kings of ancient Israel, David and Saul. To the casual observer living in that day, it would have been easy to conclude that Saul was the more righteous of the two. He was very zealous when it came to religious ritual, burnt offerings and sacrifices (I Sam. 13:9-10; 15:15). He liked to be seen in the company of God's prophet Samuel (I Sam. 15:30-31). Saul created the illusion of righteousness before the people.

David, on the other hand, could readily have been found wanting and unfit for public office by today's standards. He took sacred bread from a religious shrine (I Sam. 21:6) and was even accused of "indecent exposure" by his wife (II Sam. 6:20). On a more serious plane, he committed adultery with Bathsheba and then in a calculated, cold-blooded move, had her husband killed to further his own covetous, lustful purposes. On another occasion 70,000 of his countrymen perished in a plague when he presumptuously numbered the nation of Israel (II Sam. 24:15).

Ironically, God described David as a man after His own heart (Acts 13:22; I Sam. 13:14), while he rejected Saul as king of Israel (I Sam. 15:23)!

Unlike the average observer, God saw much more than met the human eye. "The Lord does not see as man sees." God told the prophet Samuel. "Men judge by appearances but the Lord judges by the heart" (I Sam. 16:7, *The New English Bible*).

In this regard, David's spiritual cardiac membranes weren't lined with several layers of case-hardened steel. When confronted with his sins by Nathan, David quickly and deeply felt the pangs of genuine remorse and wholeheartedly repented (II Sam. 12:13).

Saul, by comparison, despite all his masterful attempts at putting up a good front, miserably failed when it came to impressing God. Repeatedly he sacrificed spiritual principle in favor of ritualistic expediency. And even when this shortcoming was brought to his attention, he stubbornly insisted that he had been right all along (I Sam. 15:20-21).

The Problem with Stiff Necks and Stony Hearts

Stubbornness was also a major reason why the religious leaders of Christ's day couldn't accept His message. A major part of it centered around the need for change (repentance). And that was the one thing the Pharisees and scribes were not about to do. They were much more concerned with clinging to comfortable rituals which gave the *illusion* of righteousness. By contrast, people whom we might classify as the "undesirables" of that society had much less difficulty responding to what Christ had to say.

Christ Himself described this rather paradoxical situation in pointed language to those who were least willing to change. "Tax-gatherers and prostitutes are entering the kingdom of God ahead of you," he told the unresponsive
(Continued on page 41)



THE BIBLE AND THE

by Robert A. Ginskey

Do dinosaurs disprove the Bible? Scientists say ancient dinosaur fossils are millions of years old. Yet the Bible supposedly says that everything was created a mere 6,000 years ago. Do science and the Bible contradict each other?

At some time in the past, the earth was inhabited by a bizarre assembly of awesome and immense reptiles. Gigantic dinosaurs roamed the land. "Thunder lizards" weighing 50 tons must have shaken the ground as they walked.

Other creatures were terrorized by the horrendous tyrannosaurus (pictured above with triceratops), a 50-foot-long, 20-foot-high meat-eating monster with a four-foot head filled with huge, saberlike teeth.

Giant-winged pterosaurs swooped down from the sky, while the oceans were alive with fearsome marine reptiles called ichthyosaurs and mosasaurs.

Then, in what is probably the most mysterious and dramatic paleontological event in all earth history, the dinosaurs suddenly became extinct.

Scientists say the strange and remarkable "age of reptiles" occurred

more than 70 million years ago. Yet most fundamentalist churches and creationist groups attempt to support the idea that God created the whole universe, including man and the dinosaurs, about 6,000 years ago.

Thus the dinosaur has come to symbolize one of the most fundamental challenges to the Bible and Christianity: Can the Bible account for the existence of dinosaurs and other extinct creatures in the short period of 6,000 years? And if not, must the Bible be rejected?

The fact is, fundamentalists face a real problem in trying to squeeze dinosaurs into 6,000 years of earth



Charles R. Knight — Field Museum of Natural History

DINOSAUR WORLD

history. The *facts* just don't allow it, even when Noah's Flood is invoked as an explanation.

Fact #1: There is a vast difference between the world of man and that of the dinosaurs.

We live in a world dominated by mammals, birds and men. But imagine an environment filled with enormous creatures covered with armor, hellish flying reptiles with 50-foot wingspans, and rapacious 50-foot-long sea serpents.

Truly, dinosaurs would be out of place in today's world. The world in which dinosaurs roamed was in most respects utterly unlike our own. Man would feel strange and

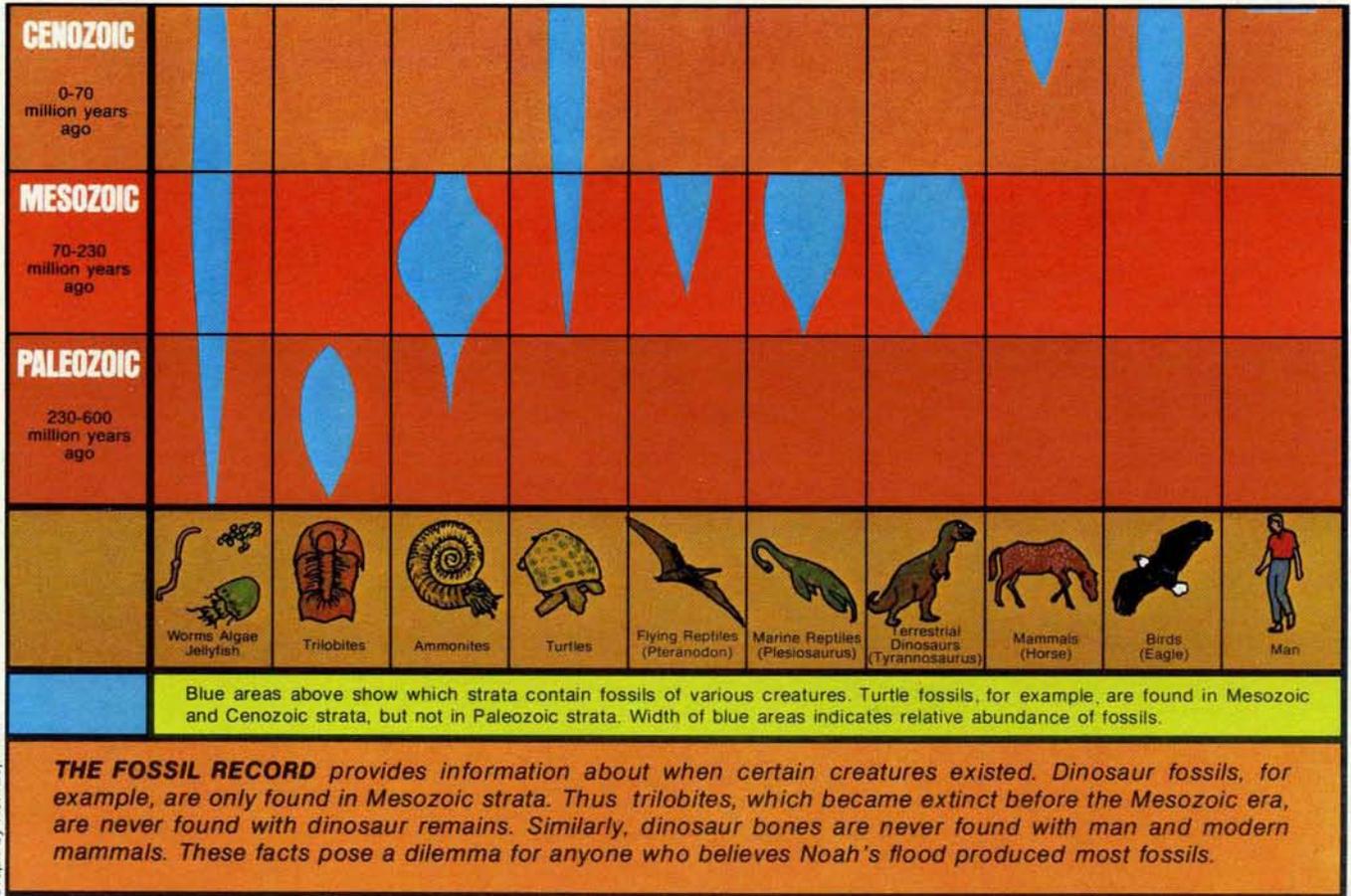
foreign in that world—as if he had landed on another planet!

Not long ago James A. Jensen, paleontologist at Brigham Young University, may have discovered the biggest dinosaur of them all in Colorado. The find indicates an 80-ton, 50-foot-tall, 100-foot-long supersized creature once inhabited the area. Certainly, dinosaurs were strikingly different from the animals we find in our modern world. Yet a lot of fundamentalists would tell you that Adam and his descendants literally lived with the dinosaurs.

Fact #2: The world of the dinosaurs and the modern world of mammals are not intermixed in the fossil record.

Dinosaurs are not found in just any stratum of rocks. They are *only* found in what has been labeled the Mesozoic. The Mesozoic strata are said to represent the *age of reptiles* for that reason.

But in the geologic column, dinosaurs are *never* found past the upper-Cretaceous strata—never in the more recent Cenozoic strata, which are associated with men and mammals. Paleontologist Björn Kurten notes: "The dinosaurs were with us until the *very end* of the Cretaceous; in our minds we may picture the great sauropods, the herds of triceratops, and the solitary, hungry Tyrannosaurus, and feel the ground



Graph by Ron Lepeska

tremble under their feet. Then we ascend a few inches in the series of strata, and suddenly they are all gone forever, and it is strangely empty around us."

Edwin Colbert, the famed dinosaur expert, writes: "The great extinction that wiped out all of the dinosaurs . . . forms one of the major lines of demarcation in the record of the rocks, indicating in a rather spectacular and certainly in a very definite manner the end of a long chapter of the complex story of life through the ages."

Famous scientist and scholar George Gaylord Simpson has said: "It is as if the curtain were rung down suddenly on a stage where all the leading roles were taken by reptiles, especially dinosaurs, in great numbers and bewildering variety, and rose again immediately to reveal the same setting but an entirely new cast, a cast in which the dinosaurs do not appear at all, other reptiles are mere supernumeraries, and the leading parts are all played by mammals of sorts barely hinted at in the preceding acts."

The fossil record is clear: The strata containing dinosaurs are found *below* strata containing modern mammals and man.

Fact #3: Many dating methods show dinosaurs lived millions of years ago.

Natural radioactive clocks such as the decay of uranium to lead, rubidium to strontium, potassium to argon, and carbon to nitrogen attest to the great antiquity of the earth. All of these methods show the earth and many fossils, including dinosaurs, are much older than 6,000 years.

Tree rings—which go back, in the case of the bristlecone pine, over 8,200 years—also establish that the earth is over 6,000 years old.

Many other dating methods yield extremely old dates for both the earth and dinosaur fossils. The newest dating method is the so-called "protein clock." By measuring the conversion of left-handed amino acids to right-handed ones after an organism dies, the protein clock also establishes that animals lived on earth long before the supposed creation date of the Bible.

Of course, this is not to say that all dates obtained by these various methods are 100 percent accurate. In fact, in some cases grossly inaccurate results have been obtained. But, taken as a whole, they provide cogent evidence that the earth and many life forms are much older than 6,000 years.

Fact #4: Both the Bible and the stratigraphic record conflict with the view that Noah's Flood killed the dinosaurs.

Most fundamentalists believe that *all* life dates from the creation week of Genesis. According to this view, *all* fossils must therefore have been formed *since the creation of man*—about 6,000 years ago. Thus many fundamentalists call upon Noah's Flood as the mechanism which killed off the dinosaurs and produced the fossils we now find.

But Genesis 6:19 clearly states that "of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female."

Dinosaurs were land-dwelling,

air-breathing creatures and should therefore have been on the ark, if they were alive at that time. Therefore, they would *not* have been killed by the Flood and would still be alive today!

The same holds true for the flying reptiles, which would have been in the ark and should have survived. The marine reptiles also should have survived—even though they would not have been on the ark. But the rocks tell us that when the land dinosaurs died, so did the marine reptiles—the ichthyosaurs, the plesiosaurs, and the mosasaurs. This despite the fact they were doubtless excellent swimmers and should have survived just as other fish and sea creatures did!

So there's really no way to fit the dinosaurs in with Noah's Flood. Remember, the fossil record shows that the dinosaurs, flying reptiles and marine reptiles lived at a different time. They are not found intermixed with the fossils of modern birds, mammals or man. If all these life forms had lived at the same time, they should be mixed in the fossil record.

Some try to rationalize the clear separation between dinosaurs and man by saying that when Noah's Flood came, dinosaurs were "swept away" first, but that men and other mammals swam, or were "bloated," or by some means "survived" so their remains are found on top of the earth's sedimentary strata. But man and many other mammals are vastly inferior swimmers compared to fish and marine reptiles. When you really analyze that argument, it just doesn't hold water!

For these four reasons, we must reject the traditional fundamentalist idea that the earth and all life forms that have ever appeared were created a mere 6,000 years ago.

Yet the Bible does supply the answer! It recognizes an inhabited earth—a prehuman world—*prior* to the creation week of Genesis 1. Genesis 1:1 speaks of the original creation: "In the beginning God created the heaven and the earth." But between the first two verses of Genesis, a time gap of unknown length exists. Surprising as it may seem, the Bible nowhere specifies
(Continued on page 41)

The Enigma of the Dinosaur

Why did the once proud dinosaurs perish?

According to paleontologists, dinosaurs dominated the earth for nearly 140 million years. Then, abruptly, the main reptilian groups disappeared forever. At the end of the Cretaceous period, the last of the dinosaurs, the marine plesiosaurs, the mosasaurs, and the flying pterosaurs succumbed to some unknown cause or force. Indeed, the sudden extinction of the dinosaurs is truly one of the towering enigmas of earth's history.

But it was not just the dinosaurs that disappeared. The end of the Cretaceous also saw the extinction of the ammonites (shelled, tentacled mollusks), much of the woody terrestrial vegetation of the earth, and many groups of plankton and foraminifera.

Yet the devastating cataclysm that was responsible for such widespread extinction did *not* extinguish many other species. Strangely enough, most life on earth was not destroyed. Numerous creatures, along with many plants, apparently survived! In fact, paleontologists conclude that the upper-Cretaceous extinction affected

only about 25 percent of the animal families on earth. Nor was this extinction the only such event in earth history; the Permian period and the Pleistocene epoch were also times of great extinction.

Many theories have been propounded as to why the dinosaurs and other life forms suddenly became extinct: climatic changes, radiation or shock waves from a stellar explosion, a change in vegetation, disease epidemics, or any number of other causes. But considering the diverse list of creatures that were devastated, and the differing environments in which they existed—and equally, the many organisms which were *not* destroyed—no one has yet been able to provide a satisfactory explanation.

"It is difficult to account for the simultaneous extinction of great tribes of animals so diverse in relationships and in habits of life," asserts geologist Carl O. Dunbar. "Its cause is a complete mystery," observes Archie Carr, research professor of zoology at the University of Florida. Thus the perplexing puzzle of the demise of the dinosaurs remains an intriguing but unsolved riddle.

Warm-Blooded Dinosaurs?

The popular idea that dinosaurs were hulking, dull-witted, cold-blooded reptiles is being seriously challenged by recent studies of their relationship to other animals.

By rethinking traditional ideas about the energy requirements of dinosaurs compared to birds, mammals and other animals, by comparing dinosaur bone tissues to those of warm-blooded creatures, by re-evaluating the implications of predator-prey ratios, and by checking the range of climate in which dinosaurs survived, scientists are now concluding that dinosaurs may actually have been *warm-blooded* creatures!

Fossil evidence of hair and hairlike feathers provides additional clues that dinosaurs may have been endotherms with high internal heat production, perhaps not unlike highly active mammals and birds.

Indeed, the most sensational fossil ever discovered, *archaeopteryx*, is gen-

erally considered to be the first bird. Yet in spite of its birdlike appearance, *archaeopteryx* had many features like certain small dinosaurs. In fact, were it not for the feathers, *archaeopteryx* would probably be classified as a small dinosaur. But since birds (including *archaeopteryx*?) are warm blooded, perhaps dinosaurs were warm blooded as well.

Paleoecologist Robert T. Bakker believes that the remarkable success of the dinosaurs, "an enigma as long as they were considered 'cold-blooded,' can now be seen as the predictable result of the superiority of their high heat production, high aerobic exercise metabolism and insulation. They were endotherms."

Warm-blooded dinosaurs? The mounting evidence has already stimulated a revolution in paleontology and a resurgence of interest in the intriguing world of the dinosaur.

Questions & Answers

We invite you, our readers, to send in your questions on biblically oriented prophetic, doctrinal, historical and Christian-living topics. While we cannot promise that all questions will be answered in print, we will try to cover all those that are of general interest as space permits. Send your questions to the appropriate address listed on the inside front cover, care of The Plain Truth.

Q "I have been reading your booklet called 'The Book of Revelation Unveiled at Last,' and I'm still left confused as to where we stand in Bible prophecy. What comes first? The disease epidemics, or the famines, or World War III? Maybe I just don't get the full picture. What is next in line for the earth? Can you tell me?"

Carl W.,
Omaha, Nebraska

A It is difficult to pin down exactly where, at any given moment, we stand in the development of Bible prophecy. While there are many very specific prophecies of particular events in the Bible, we must also realize that prophecy *generalizes* about many end-time conditions. The events of the Olivet prophecy (Matt. 24, Luke 21, Mark 13) and the correlating events of Revelation 6 show a general picture of what will happen prior to the return of Jesus Christ: False prophets, wars, disease epidemics, famines and other prophesied events actually began in the first century of the Christian era!

There appears to be a certain duality or duplication of events involved. All of the above-mentioned factors were present to one degree or another prior to the destruction of Jerusalem in A. D. 70. However, the prospect of the total annihilation of human life was not possible then—in fact, it was not possible until recently, with the ushering in of the atomic age. It is to this end-time age that Jesus was referring when He said: "And if those days had not been shortened, no human being would be saved" (Matt. 24:22, Revised Standard Version).

It appears that the same type of events (wars, pestilence, etc.) will be repeated, with greater intensity, just prior to the return of Jesus Christ. Even now we see such events occurring throughout the world. Such happenings will steadily build in intensity and culminate in one last final war, earthquake, famine and false prophet just before Christ sets foot on the Mount of Olives to take over the kingdoms of this world. They cannot, however, be placed in a neat package or one-two-three order. There is a certain amount of overlap. It is a mistake to attempt to be too specific in discerning the fulfillment of certain prophetic events. The main lesson in prophecy is that Christians should *be prepared* at all times by maintaining a close relationship with God so that when these events begin to happen their salvation will be assured in Christ. (For more on this subject, write for the free booklets *How to Understand Prophecy* and *The United States and British Commonwealth in Prophecy*.)

Q "What did Christ mean when He referred to 'salt which has lost its savor'?"

T.A.,
Portland, Oregon

A Matthew 5:13 reads: "You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out . . ." (RSV). Apparently this was a common analogy with Jesus, as similar words are found in Mark 9:50 and Luke 14:34.

Natural Dead Sea salt is capable of having the actual sodium chloride (table salt) leached out, leaving only a residue of magnesium salts which look like table salt but taste bitter.

Jesus' message was that a person can profess to be a Christian but actually lack the distinguishing characteristics of true Christianity. Anyone having lost his essential Christian "taste" will be rejected by God just as one would reject bitter salt. For further information on basic Christianity, write for our free booklet entitled *What Is a Real Christian?*

Q "In one of your past articles you stated: 'Believe it or not, Jesus Christ did not convert one single person during His entire earthly ministry' Perhaps this is a misprint, but I was taught that hundreds, and perhaps even thousands, became followers of Jesus Christ before He was crucified. To me, these followers were converts."

J.C.,
Fulton, Missouri

A Certainly Jesus had many followers during His earthly ministry. The book of Matthew states that "great multitudes followed him" and "great multitudes came unto him" (Matt. 8:1; 15:30). (See also Luke 6:17; Matthew 21:1-11; and John 12:19 in this regard.)

However, being a follower of Jesus Christ and being truly converted are not one and the same thing from the biblical point of view. Conversion (being a real Christian) by definition involves the receipt of the Holy Spirit. Notice Romans 8:9: "But ye are not in the flesh, but in

the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

Only a short time before the crucifixion, Christ told Simon Peter: "... And when thou art converted, strengthen thy brethren" (Luke 22:32)—acknowledging that Peter was not as yet converted, in the sense that he had not yet received the Holy Spirit as a begetting from the Father. Later—after Christ's earthly ministry had been completed and He had been resurrected for nearly two months—Peter did receive the Holy Spirit. (Read the account in Acts 2.)

But there is no biblical record of a single person ever receiving God's Spirit during Christ's earthly ministry. True, many were baptized by John, but it was only later that they received the Spirit of God (Acts 19:1-7). For more on the subject of baptism and conversion, write for our free booklets *All About Water Baptism* and *Just What Do You Mean—Conversion?*

Q "While reading the book of Revelation, I found that those who live in Christ will find salvation and will not have to suffer God's wrath. Why then does Revelation 7:3-8 talk of 144,000 of the children of Israel being 'sealed'? This passage sounds as though only peoples of Israel will be spared. I am Eurasian. What kind of chance do I have? Supposedly, only those who have the 'seal of God' will remain unharmed. Please explain this to me and give me some proof that I, who am without a drop of Israelite blood, can have a chance too."

Barbara G.,
New York, New York

A It is most emphatically not true that only those who are racially of the tribes of Israel will be included in God's protection or given salvation. Parts of the Bible which allude to the protection of God's people from tribulation generally refer to the Church as a whole, not just certain segments of it.

Revelation 7:3-8 is *not* an exception to this principle. Notice the

context of verse 9 (RSV): "After this I looked, and behold, a *great multitude . . . from every nation, standing before the throne and before the Lamb [Jesus Christ], clothed in white robes [a symbol of righteousness] . . .*" This great multitude is protected right along with the 144,000 before any further plagues are allowed.

While the theocracy of ancient Israel was composed of one man's family and was therefore of a specific racial makeup, God's Church today is composed of all races. The apostle Paul wrote: "For as many of you as were baptized into Christ have put on Christ. *There is neither Jew nor Greek [non-Israelite], there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise*" (Gal. 3:27-29, RSV). God's Church transcends all racial and ethnic barriers.

The story of Cornelius the centurion and his conversion in Acts 10 reveals that it is God's will to work with people of all nations. Peter is quoted as saying: "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him" (verses 34-35, RSV). See also Ephesians 2:11-19. For more information on the book of Revelation, send for your free copy of *The Book of Revelation Unveiled at Last!*

Q "Is cremation forbidden in the Bible? Some religions would have us believe this."

Cecil C.,
Van Nuys, California

A The practice of cremation is an ancient one. Many cultures have practiced it, and it is gaining popularity today.

However, biblical examples show that simple burial was the custom of the Hebrews who lived before Christ (Gen. 15:15; 35:20; 50:5, 26).

According to the Bible taken as a whole, the mode of a person's burial is not of great importance. Jacob

was embalmed (Gen. 50:1-3), and the Bible states that he will sit with Abraham and Isaac in the Kingdom of God (Luke 13:28). Christ was not embalmed, but He was resurrected to become the firstborn of many brethren. Others who were martyred received no burial but were torn asunder by wild beasts. They, too, are promised a place in the Kingdom.

So from a *spiritual* point of view, what happens to the body after death is inconsequential. Scripture shows that it was the custom of the Jews to merely wrap and bury those who died (John 19:40). Christ was buried according to that custom.

As did Christ, the apostle Paul spoke of death, burial and resurrection, likening the process to a seed which is planted and germinates (John 12:24-25; I Cor. 15:35-37, 42-44). But regardless of whether a body becomes dust or ashes (burnt dust), the Bible promises that it will be resurrected (Acts 24:15; Rev. 20:12-15). Through the power of God, both cremated and buried bodies will be resurrected. For further information on this subject, write for the free booklet *After Death—Then What?* and also the free reprint article "If You Die . . . Will You Live Again?"

Q "Did Noah really live 950 years? And did other Old Testament people really live hundreds of years?"

R.L.,
Oakland, California

A According to the biblical account, Noah and other pre-Flood individuals did live nearly a thousand years. The Hebrew word for "year" in Genesis is the same one used elsewhere in the Old Testament, and the Greek word used in the New Testament to refer to the same period also means a normal year (see Psalm 90:4 and II Peter 3:8.) Many have offered various scientific speculations as to why people lived so long during the antediluvian period, but the Bible does not give us many clues to help unravel this mystery. □

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Garner Ted Armstrong, long known for his lucid, provocative, and insightful commentaries on contemporary world events, can now be seen and heard on many additional stations throughout the United States and Canada. In fact, Garner Ted Armstrong's five-minute radio commentaries are being broadcast on so many new stations, we are not able to provide a listing in this issue. We suggest you check your local radio and TV listings for programs in your area, or write directly to Garner Ted Armstrong, Pasadena, CA 91123 for an updated worldwide Radio/TV Log.

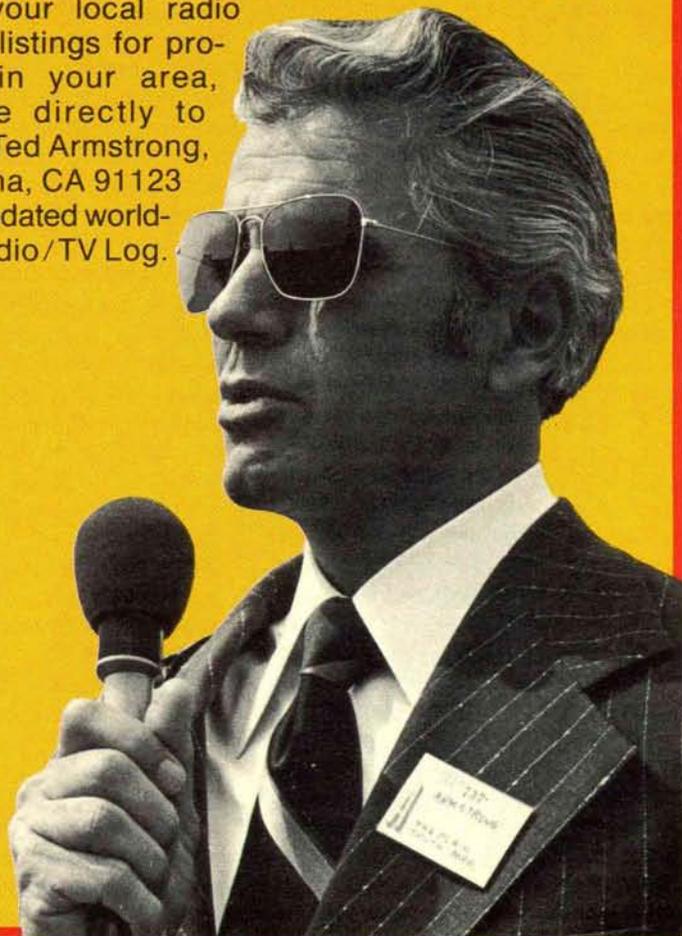




Illustration by W. Gary Richardson

by Robert A. Ginskey

What happens when an ordinary group of people is suddenly plunged into a catastrophic situation? Perhaps it's a sinking ship, or a raging fire. Perhaps a crippled jumbo jet, a devastating earthquake, or a volcanic holocaust.

What happens at such traumatic moments? A "hero" arises, of course, and through his daring exploits manages to save all those in distress. Or maybe, in spite of his heroic efforts, he only saves a few fortunate souls, including himself. Would you believe he saves *no one*, including himself?

Somewhere among the above scenarios is a winning plot for any number of disaster movies—an art form apparently well suited to today's film audiences.

It all started back in 1973 when *The Poseidon Adventure*—a rather contrived tale of a ship turned upside down—became a box-office sensation. Though the plot was weak, the *Poseidon* disaster struck a responsive chord in millions of viewers. How responsive? Over 160 million dollars gross so far!

Poseidon's economic success was not lost on Hollywood film makers, and soon a whole bevy of disaster flicks began to parade before titillated viewers. The movie *Earthquake* literally shakes audiences in their seats with "Sensurround" superspeakers, as viewers watch Los Angeles

crumble. The 135-story *Towering Inferno* proves conclusively that a good fire makes a far better star than even the best actor (yes, that includes Paul Newman). Then there's *Airport 1975*, which portrays a case of jumbo jet jitters after a midair collision incapacitates the captain. The corny plot is melodramatic and the special effects are hokey, but the flick is at least good for a few laughs. And of course we can't forget *The Hindenberg*, that colossal disaster film in which George C. Scott joins 34 other characters who all manage to die in the final horrific holocaust.

A half dozen more quintessential disasters are currently being produced or considered. Is there an ultimate disaster movie yet to be released? Warner Brothers' *The Day the World Ended*, scheduled to be completed sometime next year, promises to feature "the world's worst volcanic eruption, tidal wave, and earthquake." Simultaneously. In a final blaze of glory—with "Sensurround"-type special effects—some 64,000 people die in ten minutes.

But why the disaster movie? Wherein lies its special appeal?

A fascination with others' misfortunes is a perennial proclivity of mankind. From rubbernecking freeway drivers to the gawking crowds around a local fire, men have always displayed an almost morbid interest in the tragedies and

cataclysms that befall others.

Yet the current spate of disaster movies may be saying as much about the times in which we live as about human nature itself. Ever since "the Bomb," people have lived with the uneasy feeling that disaster lurks just around the corner. More recently, a whole series of crises have weighed heavily on our minds—freakish weather, energy shortages, pollution, international conflicts, shaky economies—crises which seemingly have no easy solutions.

Especially in the Western world, it seems we live not in the great society, but in the impotent society. Beset by gargantuan global crises totally out of our personal control, perhaps it is not surprising that people have welcomed the amusement-park mentality of the disaster movie. The President can't save us, but Steve McQueen can!

The ancient Romans found diversion and entertainment in life-and-death confrontations of man against beast, or man against man. Hundreds of thousands flocked to the Circus Maximus in Rome, where they vicariously experienced the ultimate in gripping human trauma and disaster.

Of course, the peoples of the Western world are not Romans, and the mechanically contrived horrors of modern disaster movies are not reflecting *real* human suffering. But the similarities are striking. Are we like the ancient Romans just before their fall?

Disaster-movie mania. Perhaps it's just a fad. But it just might be a sobering symptom of a civilization whose ship has turned upside down, whose captain is no longer at the controls, and whose whole fabric, if not about to be consumed in some kind of final holocaust, is at least in serious need of repair. □

RECOMMENDED READING

Many of the same basic mistakes that weakened the mighty Roman Empire before its fall are now being repeated in America, Britain and the rest of the Western world. These major mistakes are cataloged in our full-color booklet entitled *The Modern Romans*. Write for your free copy today.

CONVERSION

(Continued from page 3)

by His GIFT actually come INTO us, begetting us with eternal life as His children.

3) The idea that Christ abolished the LAW of the GOVERNMENT OF GOD.

All through the centuries since around A.D. 68-70, *false gospels have been preached*. The WHOLE WORLD has been DECEIVED (Rev. 12:9). The true Church virtually went underground. The true gospel had to be taught secretly—not publicly to the world. But by autumn 1927, we had arrived at the time of the generation *during which the KINGDOM OF GOD will be established*; Christ shall come in ALMIGHTY POWER AND GLORY and rule the world.

It will mark the END of this world. It will bring in the happy, joyous, PEACEFUL WORLD TOMORROW.

The time had come when God wanted the imminent coming of His KINGDOM ANNOUNCED.

And He was calling me for that PURPOSE!

Search for Truth

I was angered by this DOUBLE challenge—my wife's and my sister-in-law's—into the most intensive study and research of my life.

But I wanted ALL THE FACTS ON BOTH SIDES. I wanted the TRUTH!

I delved through Darwin, Haeckel, Huxley, Lyell, Lamarck—all the foremost advocates of evolution. I went into Genesis THOROUGHLY. I used all the commentaries, Bible dictionaries, lexicons, religious encyclopedias, concordances—all the Bible helps. I sought for and obtained all the literature I could AGAINST the Sabbath. But proof had to come from the Bible. I entered into the first real study of the Bible of my life.

I was literally STUNNED when I saw, in Romans 6:23, that the penalty for sin is DEATH! Since childhood, in Sunday school, I had been brought up to believe the penalty for sin is ETERNAL LIFE—in hellfire—a fire that continues burning FOREVER, but never burns up. Then the

latter half of the same verse: "... but the GIFT of God is ETERNAL LIFE through Jesus Christ our Lord." That completely floored me! Always I had been taught I *already had* eternal life; I was an immortal soul. And did not my church get its teaching from the Bible? Surely all these churches couldn't be wrong!

But there it was in PLAIN LANGUAGE—in the Bible! I was dumbfounded to read, TWICE, in the Bible: "The SOUL that sinneth, IT SHALL DIE" (Ezek. 18:4, 20).

Then I read: "The ETERNAL GOD formed man of the dust of the ground, and breathed into his nostrils the breath of life; and MAN [dust of the ground] BECAME a living SOUL" (Gen. 2:7). The SOUL, then, came from the ground and is MORTAL. God said to our first parents that if they took of the forbidden fruit, they would SURELY DIE. But they did not believe WHAT GOD SAID. Satan said they would NOT die—that is, they were immortal souls—and they believed Satan as mankind has ever since.

I give you this one illustration out of many to show you that I found clear evidence with my own eyes, in the Bible, that "all these churches CAN be wrong"; that they do not get their teachings from the Bible, but in most basic truths are DECEIVED into teaching precisely the OPPOSITE of the Bible.

I PROVED evolution untrue. For a while I believed it—as long as I studied Darwin, and especially Haeckel, Huxley and such advocates, without looking at the other side of the coin. And when I did clearly examine the other side, which included an IN-DEPTH study of the Bible, I PROVED evolution to be a FALSE THEORY—an actual FABLE that has DECEIVED the whole intellectual and "educated" world!

I PROVED the existence of GOD as Creator, Designer, Giver and Source of LIFE, and the basic Source of all RIGHT KNOWLEDGE.

Most Important Commission

Further, I PROVED to my own satisfaction that the HOLY BIBLE as originally written is the infallible REVELATION of basic KNOWLEDGE

from GOD—in other words, the infallible Word of God.

And I found in it the MISSING DIMENSION IN KNOWLEDGE—undiscovered by science, never revealed by religion, unknown and untaught by higher education! By the "missing dimension in knowledge," I mean the answers to questions such as, Who are we? Why are we? Where are we going? What is the way? Why can't we have world peace?

WHAT HAD HAPPENED?

I didn't realize it then, but God was now calling me to prepare me for the MOST IMPORTANT COMMISSION in more than 1900 years!

But WHY ME?

It seemed absurd—it still does now—for I did not fully realize the full force of what was happening then. I have known hundreds of men greater than I—with better minds, more capacity of mind, stronger personalities, greater ability—and YET, GOD HAS CHOSEN NONE OF THEM!

WHY? As I look back over the years at what GOD *has done* through me, I shake my head in bewildered disbelief. But God did prepare me. He brought me down low. He took away all that built-up false pride, self-confidence, cocksureness, vanity, desire for material rewards.

What very few realize is that GOD does *not* choose men as people do. God does not call to His service the GREAT, but the humble—or those He can reduce *until* they become humble.

God says: "For ye see your calling [to His service], brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish [those who seem so to men] things of the world to confound the wise; and God hath chosen the weak things of the world..." (I Cor. 1:26-27).

What about the PROUD—as I once was? "God resisteth the proud, but giveth grace unto the humble" (James 4:6; I Pet. 5:5). He certainly resisted me, humbled me, brought me ready to accept HIS TRUTH as He now finally revealed it to me.

But do not suppose that I quickly

and easily came to admit my wife was right. I spent a solid six months in virtual night-and-day study determined to find the TRUTH. The TRUTH which God did reveal to me is not what I then *wanted* or was searching for. But in the search I left no stone unturned.

Six-Month Study

This intensive six-month study was only the beginning. It still continues today in my 85th year. But it took that first six months to bring me to see the basic TRUTH—to see that *I had been wrong!* To find, for the first time, God's TRUTH. And, as I have said, in the meantime God was softening me up for the final blow—humbling me, taking away that exalted SELF-confidence and vanity. He was bringing down my morale.

I found that I had to replace SELF-confidence with the NEW CONFIDENCE which is FAITH.

Now came the greatest inner battle of my life.

To accept the TRUTH meant—so I supposed—to cut me off from all former friends, business associates and acquaintances, and all ties to business. It meant GIVING UP all I had my heart set on since age 16.

It meant a TOTAL CHANGE of life. It meant a CHANGE from the "GET" way of this world to the "GIVE" way of God—to God's way of LOVE.

But then, at the same time, I had been beaten down. I had been broken in human spirit, frustrated. I had come to decide that I had entirely overrated myself all these years. I was not the superior person my employer had made me think I was at age 16. I came to acknowledge, "I'm nothing but a burned-out hunk of junk not worthy

to be thrown on the junk pile."

Now came my real conversion—or the first beginning phase of it!

In desperation, I threw myself on God's mercy. My life was worth nothing more to me; and I said to God that I knew I had nothing to offer Him, but if He would forgive me, take me as HIS, give me by His grace His Holy Spirit, I would GIVE MYSELF TO HIM for the remainder of my life. If He could put to any use this worthless dreg of humanity, I would accept Jesus Christ as personal Savior, and give what was left of this worthless self to Him!

I was in dead earnest! I MEANT IT! And I still MEAN IT!

Next came an intensive study into biblical teaching about water baptism. I was brought up in a Protestant church that does not believe in water baptism. But I found that I had to be baptized and that there was no PROMISE I would receive the Holy Spirit until water baptism.

I will cover that and the facts of my receiving the Holy Spirit in the next issue of *The Plain Truth*.

Questions To Be Answered

Does a sudden physical sensation accompany the receiving of the Holy Spirit? Must one "speak with tongues" (that is, in some unknown language) to prove he has received the Holy Spirit?

What about all these questions? And once "saved"—having accepted Christ as Savior—are you ALWAYS saved, no matter how you live thereafter?

I repeat the question: Is conversion a sudden EXPERIENCE, or is it a lifelong PROCESS?

I have not yet answered those questions. I have not yet told you of

my EXPERIENCE of receiving the Holy Spirit. There is MUCH MORE TO COME in this series. □

RECOMMENDED READING

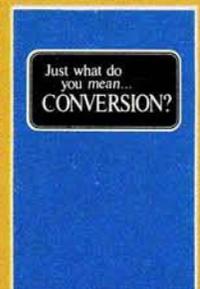
Herbert W. Armstrong, *Plain Truth* Editor-in-Chief, has written several eye-opening booklets containing detailed explanations of the topics broached in the above article. The titles are: *Which Day Is the Christian Sabbath?*, *Does God Exist?*, *What Is the True Gospel?* and *All About Water Baptism*. Please write for your free copies. Addresses are on the inside front cover.

CONVERSION

Sudden experience... or lifelong process?

How do you define the word *conversion*? An adoption of religious belief? A "born-again" experience? Contrary to popular belief, the Bible teaches that there is more to conversion than a singular event, a one-time change. In the booklet *Just What Do You Mean—Conversion?* Herbert Armstrong supplies valuable insights on the subject.

Request your free copy by returning the coupon on the back cover of this magazine.



Personal from...

A handwritten signature in black ink, which appears to be "Herbert W. Armstrong". The signature is written in a cursive style and is positioned above a horizontal line.

(Continued from page 1)

sight." I asked this man if he kept God's commandments.

"No!" he said emphatically. "The commandments were done away."

I talked to him awhile but did not pray for him—for that matter he did not ask me to—but said that if he would like, I would call again. This I did, and he ridiculed God's commandments, and still did not request that I pray for him. I had given up on him.

Then one day months later, when I was driving past his street off Foster Road, I wondered if I ought to

stop and see him again but decided against it.

At the very next block that same UNSEEN STRONG HAND took hold of my steering wheel, and, in spite of my trying with all my strength to keep the steering wheel driving the car straight ahead on Foster Road, it turned me onto this side street. I was shocked—frightened. I had tried to hold the steering wheel steady. I

tried to resist the invisible force, turning the wheel with all my might, but failed. Suddenly I found myself driving down this side street.

"Oh well," I thought, "I'll drive to the next cross street and turn back." But at the end of the block the street turned right ONLY. I was now forced to turn right and the street then turned right again, into the very street where the paralyzed man lived.

By this time I decided it had been an angel that turned me there and that God wanted me to see this man again. I found him now stricken with blood poisoning—the doctors giving him less than 24 hours to live.

I told him how I had been miraculously brought there.

"I believe God wants to PROVE TO YOU that He will heal you IF you will obey Him and keep His commandments," I said. "If you want, I will pray for the healing of the blood poisoning to SAVE YOUR LIFE. And if then you will repent and obey Him, I will pray for your twisted spine and paralytic condition and HE WILL HEAL YOU."

"Yes," he answered. "You pray for the healing of the blood poisoning to save my life."

I did. I called again the next day. He was COMPLETELY HEALED of the blood poisoning, to the doctors' astonishment.

But as for keeping God's commandments, he only laughed in scorn.

"God has PROVED to you by this test that He will heal you of your paralytic condition IF you will obey Him. Since you refuse, and ridicule and make fun of His commandments, there is nothing more I can do for you. I am terribly disappointed and sorry. Good-bye."

I have never seen or heard of that man since.

There have been numerous times when I know God has providentially saved my life and protected me from harm. He has kept me in vigorous health most of the time, healed me when ill—which is seldom—watched over me. I am grateful beyond words. With David I say, "Oh how love I thy law. . . . Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me" (Ps. 119:97-98). □

SAINT OR SINNER

(Continued from page 29)

scribes and Pharisees. "For when John came to show you the right way to live, you did not believe him, but the tax-gatherers and prostitutes did; and even when you had seen that, you did not change your minds and believe him" (Matt. 21:31-32, *The New English Bible*).

Today, the individual Christian can fall into the same trap as Saul and the Pharisees if he begins to equate righteousness or the absence of sin with such things as times, cycles and dates, technical points of doctrine, dress and dietary codes, or length and/or frequency of personal prayer and Bible study. While these things can certainly help, of and by themselves they are not esoteric keys to the Kingdom that will somehow guarantee perpetual grace and favor with the Almighty.

If a person's righteousness is based on outward observance rather than inner conviction he could easily be thrown into a state of spiritual disequilibrium when changes take place in his most cherished points of practice. If the individual then insists on retaining his outward formulas to the letter, like some kind of spiritual security blanket, he could end up like the Pharisees and scribes who found it difficult to make any kind of meaningful response to the message Christ brought.

God is looking for the individual who is willing to admit he has been wrong, not one who is too self-righteous to ever be willing. The man who is hung up about his outward righteousness may ultimately end up being the last one to really get the message. □

RECOMMENDED READING

Several of our Worldwide Church of God publications are germane to the above subject. To receive your free copies, simply request them by title: *What Is a Real Christian?* *What Do You Mean . . . Salvation?* and *Just What Do You Mean . . . Kingdom of God?* (Mailing addresses are on inside front cover.)

DINOSAURS

(Continued from page 33)

the time of the original creation; perhaps it was billions of years ago.

Nor does the creation week of Genesis constitute the only time of creation. This is evident from verse 2 of Genesis 1, where we find something unexpected—the earth "was [became] without form, and void." Isaiah 14 and Ezekiel 28 show the earth was at one time under the rule of the archangel Lucifer, and that his rule occurred before the Genesis account of the creation of man. (Write for the free booklet *Did God Create a Devil?*) Thus the creation described in Genesis 1, beginning with verse 2, is a later creation, after the world of the dinosaur. Indeed, the Bible never mentions dinosaurs, though it does name many other creatures.

The creation described in Genesis—that of mammals, birds, flowering plants and man—is that of an era following the dinosaur world. It is actually a re-creation, a refurbishing of an already existing earth.

Both the Bible and the stratigraphic record show that the only sensible answer is that the dinosaurs and their world existed before the creation of man and the creation week of Genesis 1.

With this overview of the age of reptiles, the facts of science and the account in Genesis take on new meaning. There is no real conflict between science and the Bible. But a seeming conflict sometimes arises because men have misunderstood and misinterpreted not only the fossil record but also the biblical account.

These truths have been lost to a world taught to believe either in the Bible-denying theory of evolution and a totally uniformitarian interpretation of geology or in the untenable "religious" concept of a 6,000-year-old earth and a geology based entirely on Noah's Flood.

Dinosaurs do not disprove the Bible; there is no conflict between the fossil record and Scripture. Instead, science and the Bible mutually amplify and complement each other. □



(Continued from page 6)

tration to renege on its commitments. The South Africans were then compelled to retreat lest they appear to be fighting the West's war all alone.

The ghost of Vietnam stalking Capitol Hill administered the *coup de grace* to a campaign that came within an inch of victory!

According to Moss, the "most damning factor" in the Angolan fiasco was the "failure of nerve in Washington." Political columnist "Dawie," writing in *Die Burger* of Cape Town, adds: "Ironically, the chain broke at what should have been its strongest link—Washington... when, thanks to an almost laughably small South African military presence, an overall military victory was in sight."

The South African government only recently revealed the extent of its involvement in Angola, corroborating many of Moss's findings. A South African Defense Ministry spokesman admitted that "political reasons" necessitated South Africa's pullback, adding that "our forces were obliged to leave the way open for the Communists."

Moscow had indeed perceived the American post-Vietnam, no-fight mood correctly. Summarized Moss: "The Communist invasion of Angola was a step toward the fulfillment of Russia's grand design: the domination of the whole of southern Africa.

"By giving up in Angola, the Western powers threw away a unique opportunity to hold the line against Soviet expansion in southern Africa. Why unique? Because in Angola, the reality of the Soviet threat was not obscured by racial sentiment—at any rate, not until Marxist propagandists set about trying to turn the South Africans into the villains of the peace.

"The war in Angola was not a war of black men versus white men. It was a war between rival black guerrilla movements and their foreign helpers."

The loss of Angola immediately led to a switch in African policy by

Washington, in an attempt to get back into the ball game before the Russians won everything hands down.

Next Stop: Rhodesia

Previous support, however tacit in nature, for the existing governments in Rhodesia and South Africa, was dropped. In a major speech in Lusaka, Zambia, in the summer of 1976, U.S. Secretary of State Kissinger announced that the United States would do everything in its power to push for "majority rule" in Rhodesia. The hope was that in so

The true story of the 1975 Angolan civil war reveals a shocking timidity prevailed in Washington; America's nerve collapsed when victory for Western-backed forces was in sight.

doing, power could be peacefully and orderly transferred to moderate black leaders; that the majority of Rhodesia's whites (the backbone of Rhodesia's economy) would stay on; that radical black leaders supported by Moscow's guns would be shut out of power; and thus that a future Zimbabwe (the black nationalist name for Rhodesia) could be kept in the Western camp.

Last September, the United States and Britain put heavy pressure on Rhodesia's Prime Minister Ian Smith to accept a two-year timetable to institute black majority rule.

Smith accepted the so-called "Kissinger proposals," having little other choice. But the plan never got off the ground. Moscow's bet was placed not on forces favoring Western-oriented majority rule, but on two competing "freedom fighter" movements tenuously united under the banner of the "Patriotic Front."

So too was the wager placed by the leaders of the "front-line" states around Rhodesia. They had hedged their bets at first, but Angola's col-

lapse was now a crystal-clear signal to them of Western weakness. Therefore, even moderate black leaderships moved slowly but surely into the militant camp.

Smith, however, has so far determined not to deal with those whom he says are "externally based terrorist leaders who, without any shadow of doubt, are the tools of Russian imperialism who say quite openly they intend to take Rhodesia through the barrel of the gun."

In accordance with his acceptance of the principle of "majority rule," Smith is hopeful of arranging an internal settlement with black leaders truly representative of Rhodesia's six million blacks, who are also willing to guarantee in a new constitution the rights of all Rhodesians, including the white minority.

Yet both the British and American governments now say they will not support an internal settlement; that Smith must also negotiate with the two Patriotic Front leaders, one of whom has vowed to bring Smith and all others associated with the Rhodesian government to trial after he comes to power.

One of Smith's cabinet ministers has asked, with no small degree of consternation: "Are they [the British] seriously suggesting that the whole of this business is not about the will of the majority of the people? If it is not, what is it all about? Do Great Britain and the... others favour the expression of the will of the majority, or do they favour a minority authoritarian imposition? The question is as simple as that."

No Courage, No Will

It will be extremely difficult for black leaders inside Rhodesia to assume political power if the Western world does not support them. Which leads to some interesting questions: Why are the Western powers not backing up their own majority-rule policy in Rhodesia? Why have they, in effect, washed their hands of the problem and thrown in their lot with the Russian-backed side?

"The reasons are simple," answers the noted political analyst for London's *Sunday Telegraph*, Peregrine Worsthorpe. "They dread the consequences of backing a settle-

ment which might exacerbate the guerrilla war rather than put an end to it, *preferring peace at any price, even if this does mean a Marxist-dominated Rhodesia*. The possibility of their being dragged in to help defend a Rhodesian settlement [which they themselves proposed in the first place] which did not have the backing of the front-line states is one which they are simply not prepared to risk."

Because of the total confusion and lack of vision, courage and will in the West, the scene is set, say columnists Rowland Evans and Robert Novak, for "the overt appearance of a Soviet scavenger ready to promote civil war in Rhodesia, just as the Russians did in Angola."

"In Angola," continue Evans and Novak, "the U.S. Congress refused to allow the Ford administration to raise a finger on behalf of the West. Repetition of that congressional policy in Rhodesia would go far toward elevating the Soviets to political power in southern Africa. That African raw materials and control of sea lanes around the Cape of Good Hope just happen to be essential for the West's security has made no impression yet on Capitol Hill."

Where, if anywhere, will the Soviet challenge finally be met? South Africa? Western Europe? The east coast of the United States?

Analogy to Rome

The problem, in the final analysis, is not with an ascendant Soviet empire, but with a decaying Western civilization. As Robert Moss wrote on another occasion, drawing an analogy to the crumbling Roman empire: "The decline of the West is to be measured in psychological and social rather than military or economic terms. Put at its simplest, the decline is the result of a loss of faith in Western values... and a consequent reluctance to defend them where they are threatened.... The outer provinces are lost, but since life is still pleasant enough in Rome, we can forget about which provinces will be next.

"The Russians (and still less the Chinese) are not in themselves the danger. The barbarians—and I use the word 'barbarian' in Lenin's

sense, to mean an enemy of the culture, psychology and morality of the West—are always there waiting. But the barbarians only press on to the gates when the empire is dying from within."

In a symposium reported in the July 1975 issue of *Commentary* entitled "America Now: A Failure of Nerve," Edmund Sillman, director of the Hudson Institute of Europe, concluded his essay as follows: "America has lost more than morale in the last two or three decades. It has lost genuine qualities. . . . It is as stark as this: America today is like

"That African raw materials and control of sea lanes around the Cape of Good Hope just happen to be essential for the West's security has made no impression yet on Capitol Hill."

—*Syndicated news columnists
Rowland Evans and Robert Novak*

Britain in the 1950s. It is the inner strength of the country that is going, its productivity, social cohesion, seriousness. Just as for Britain, there are practical choices to be made in America—on the inner front. Ultimately the choices reduce themselves to one: up or down. *But make no mistake. Just as for Britain, there is a way down.*"

Power Without Purpose Means Little

America's collapsed, confused policy in Africa, highlighted by the thrown-away victory in Angola, may eventually prove to be as disastrous as the aftereffects of its 12-year no-win agony in southeast Asia.

The potential international ramifications are frightening, and destructive to the whole cause of world peace. For these questions must be asked: Where do America's major allies such as those in Western Europe and Asia stand now? Will a timid America ensure the rapid ex-

pansion of nuclear weapons as nation after nation in the free world looks to its own resources to meet the Soviet challenge?

Without the courage to defend its freedoms and the wisdom to perceive dangers to her very existence—no matter how far away—America's awesome array of military power will eventually mean next to nothing to either herself or to her closest allies.

For years *The Plain Truth* magazine has told its readers that America and Britain have won their last wars; that the God who preserved our peoples in two world wars is no longer fighting on our side.

Korea was a stalemate—and still could erupt again, with very uncertain U.S. response. Vietnam was a colossal disaster on all fronts. Either America should not have entered the conflict, or, upon entering, it should have gone in to win. Instead, it gave a very determined but third-rate foe, North Vietnam, sanctuary in its home area, enabling it not only to survive but ultimately to prevail over the world's greatest military power.

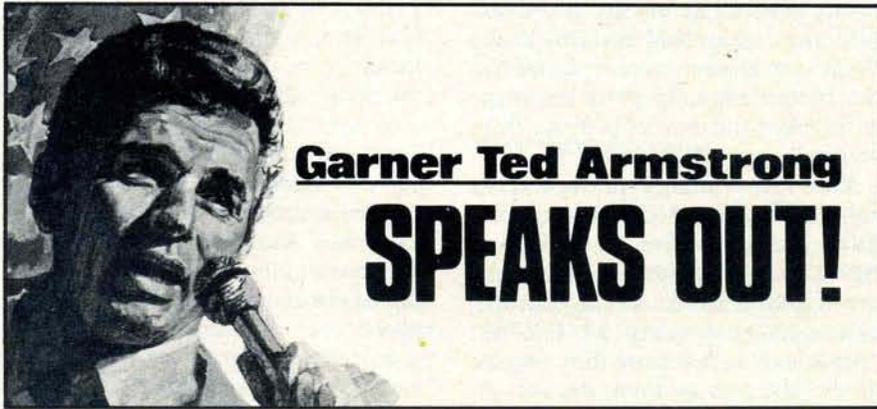
And now, as political analyst M. Stanton Evans puts it: "The United States is helping midwife, in Africa, another disaster for the West."

Just as happened to ancient Israel of Old Testament times, America's "pride" in its power has been broken (see Lev. 26:19). "Shattered" might be a better description!

In its heyday of world power, respect for the United States was such that one could say: "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword" (Lev. 26:8).

But—in post-Vietnam Angola—the situation more than reversed itself: "*Ye shall flee when none pursueth you*" (verse 17). For in Angola, America gave up the fight without even being directly involved!

Where will it all end? Our booklet *The United States and British Commonwealth in Prophecy* explains how the trials and tribulations afflicting the English-speaking world were foretold long ago and what the surprising outcome will be. Write for it today. □



Garner Ted Armstrong SPEAKS OUT!

Let's Clear the Air About Minority Governments

Trends have been irrevocably set in motion which may well bring about the dismantling of civilization as it is presently known in southern Africa.

All of this is quite bewildering to the whites of Rhodesia, South Africa and South West Africa. From their point of view they see big power sanctions, political pressure, threats and other methods being employed to bring about the forced cessation of "white minority rule." They are hated from all sides—the ascendant Communist East, the strident Third World, and the flabby, flaccid, weak-willed West.

The irony in all of this should be obvious to anyone who is even cursorily acquainted with the recent histories of other governments, not only in Africa, but in many other parts of the world.

To millions of Americans, the enforced "solution" of majority rule for the southern African nations, brought about by various political and commercial impositions of the Western powers, is quite a satisfactory one. That way, we can have the whole world "tidied up," and walk about with the sure knowledge that there no longer exists, anywhere on the earth, one of the most detestable forms of government to be found anywhere: a "white minority government"!

These same millions are smugly unaware of the fact that there are

dozens of *black* minority governments, *yellow* minority governments, and various and sundry minority governments of every ethnic and ideological stripe all over the world.

A case in point: A recent issue of *Reader's Digest* contained one of the most grisly articles ever published in its history. The article showed how perhaps as many as one million human beings—or more—have been systematically butchered, starved, shot or clubbed to death just since the summer of 1975 in the nation of Cambodia! The full story, in all its grotesque horror, reminds one vividly of the gruesome tales of such torture camps as Buchenwald, Auschwitz or Dachau during the dark days of Hitler's Third Reich.

It is nauseating reading, to say the least, and leaves one with an unspeakable sense of shock and outrage at the insane, brutal rape of gentle rural folk who have been systematically uprooted and "reeducated" by their Communist masters.

In that brutally "pacified" land whole populations of villages were shot or bayoneted to death, with the men, women and children all walking docilely to a spot where they were instructed to kneel between two soldiers to wait their turn to be bayoneted front and back, in full view of countless others

awaiting their own grisly end.

The elite Communist minority rulers of this country are today firmly ensconced in power. Their impoverished nation is recognized as a member of the United Nations, and there is not one whisper of outrage in any official publication. There are no demonstrations outside the White House or at national monuments, no cries of outrage in the press, no trade boycotts, no demonstrations on campuses to mark the passing of more than one million hapless human beings whose only crime was to have been in the wrong place at the wrong time when a Communist government took over.

Further to this repulsive spectacle, if not in the same grotesque proportions, has been the systematic rape and virtual destruction of country after country in Africa which bows its head under brutal black minority government. The one most recent case is, of course, the insane brutality of the egomaniacal Idi Amin of Uganda.

Uganda is composed of about 40 different tribes. Amin is of the Kakwa tribe, one of the country's most backward ethnic groups. Deeply fearful of threats to his *minority* regime from the more educated Lango and Acholi tribes, Amin's 5,000-man "death squad" has been massacring thousands of members of the two rival groups in one of Africa's most systematic genocides. According to some reports, Amin's security forces have been running amok in the northern provinces, killing and looting at will. The 500-house Acholi village of Akoro—the home of former President Milton Obote, who was overthrown by Amin in 1971—was reported burned to the ground, and every person in it, including women and children, killed.

"Amin is destroying in a few days what it took Uganda 80 years to build," said a former government official, an Acholi, who was once one of Amin's confidants.

Estimates of the number of people killed in Uganda since 1971 range as high as 300,000! Refu-

gees have been streaming out of Uganda into neighboring Kenya during the latest purge. Many of them are of the educated professional class. Amin is now surrounding himself with uneducated, in some cases totally illiterate, lieutenants who present no threat to his ironfisted rule.

Amin has made a shambles of what once was one of east Africa's most progressive countries. Its major university, once the best in east Africa, has lost 85 percent of its staff. The once flourishing tourist industry is dead.

Yet in spite of all this, Amin is still firmly in power in Uganda, and precious few of black Africa's other leaders have stopped their shrill denunciations of the white minority governments in the southern part of Africa long enough to condemn Amin's ruthlessly oppressive tactics. The Organization for African Unity (OAU) has condemned itself by its own silence.

The exploitation of nation after nation in Africa continues, from Arabic countries in the north such as Libya, under Muammar El Qaddafi's military rule, where international terrorism is harbored and financed, to Mozambique in the south under Marxist dictatorship. There are MANY "minority governments" holding sway over terrorized individuals who have been denied their human rights!

Therefore, one comes away with the suspicion that the term "minority government" is not the criterion for unacceptability; it becomes unacceptable only when it is a "white minority government."

When, in Mozambique, Marxist dictator Samora Machel took over from the Portuguese, he almost immediately confiscated private property, threw thousands of persons into concentration camps, and kept the firing squads busy as all forms of real or suspected political opposition were systematically eliminated.

This same Marxist dictator howls with outrage against the white minority government in neighboring Rhodesia, and shrieks of the depri-

vation of human rights of black Rhodesians, all the while fully aware of the crowded concentration camps in his own country, where under the brutality of totalitarianism human rights have all but been obliterated. This same dictator is one who cheerfully supplies Communist-made arms to black guerrillas who prey upon fellow black men, mostly hapless farmers and villagers and their families, in their frequent forays into Rhodesia.

To the north lies the tiny nation of Burundi, which holds the record for Africa's most horrendous ethnic massacre. In 1972, the ruling *minority* Tutsi tribe ruthlessly crushed an uprising of the enslaved majority Hutus, systematically murdering about 200,000 of them! But the world simply turned a blind eye.

"It seems so strange," commented a missionary in Burundi recently. "Here you have a minority killing something like 200,000 of the people it holds in serfdom and the world doesn't protest, doesn't really even care. Can you imagine the outcry if the minority governments of Johannesburg or Salisbury had tried anything even vaguely similar? Yet here there's a



"Solomon had an ivory throne—why shouldn't I?"

subtle feeling that if blacks do something to blacks, it's somehow all right, and I'm afraid the feeling hasn't really changed."

Today the Tutsi are still the undisputed masters; the Hutus are still as oppressed as ever, living in constant fear, working in the fields for their Tutsi overlords, holding menial jobs, and carrying cards identifying their tribal origins. (Yet it is only the "pass system" used in South Africa that draws international fire.)

So from the tiresome and bloody spectacle of the tribal wars of Burundi, to the hideous civil war of Nigeria where hundreds of thousands of Ibos lost their lives in a futile attempt at independence, to the recent rape of the nation of Angola, one can only shake one's head in wonderment at the seeming irony.

This is not to say there are not abuses in Africa's remaining white minority governments, or to deny the United States still has a long way to go before it solves all its own human rights problems. But it nevertheless remains true that the average black in both Rhodesia and South Africa is infinitely, yes INFINITELY, better off than his counterpart (though of a different tribe, and not really considered a "counterpart" in his own mind) in any number of other African nations.

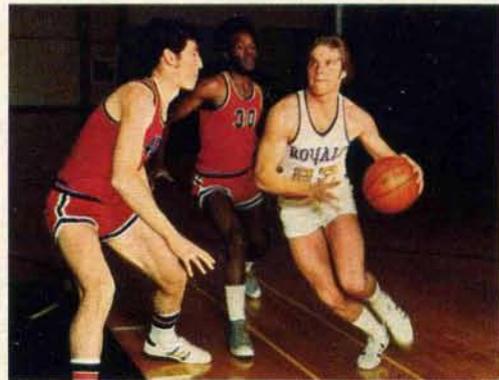
The fact is, there is an inordinate amount of irony, liberally sprinkled with a tremendous dose of hypocrisy, as one witnesses the concerted effort of Western powers—incongruously acting in concert with Moscow—to obliterate *one form* of minority government (white), while at the same time turning a deaf ear toward the pitiful cries of the millions who are being brutalized under literally dozens of *other forms* of minority governments, so long as they are non-white. □

Editor's Note: The article entitled "Entering the Age of Terror," announced by Garner Ted Armstrong on a recent series of radio programs, will appear in the next issue of The Plain Truth.

Going to college?

Meet Rick Guthy

Rick is a junior at Ambassador College who comes from Queens, New York. He's majoring in both speech and physical education, with plans to become a therapist and work with handicapped children. While he's a natural all-round athlete, Rick has made basketball his specialty. As a varsity player, he spends a great deal of time working to improve his performance in the game. But there is another side to Rick Guthy. There's his determination to master the game of life. He wants to know and understand the values that produce lasting success. He wants to build them into his character. Rick wants to learn how to give his best to every team he joins—throughout his life . . . That's why he came to Ambassador College.



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