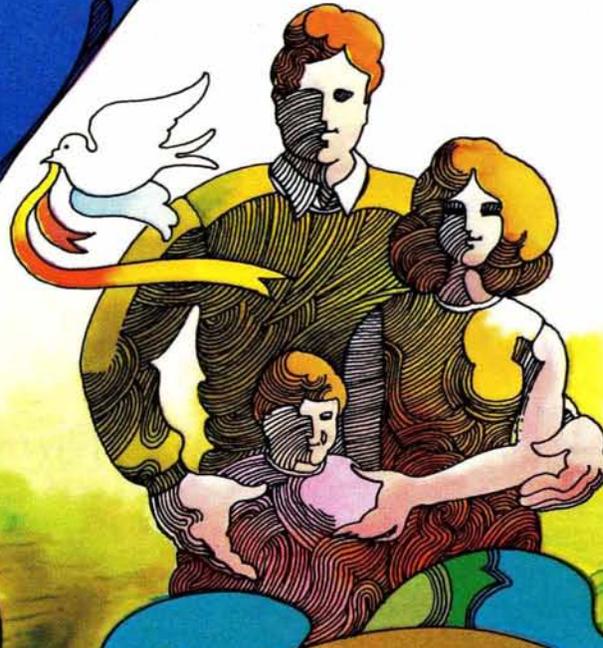


the

PLAIN TRUTH

a magazine of understanding

COMBINED ISSUE
June-July 1978



In Search of a Happy Family

THERAPY FOR AILING MARRIAGES
IF SOMEONE YOU KNOW DRINKS TOO MUCH
PAINTING AFRICA RED

weller

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Personal from...

Abundant Living

Why do some religious people feel that their religious life must be one of giving up all the fun and enjoyment of living—that in order to please God, they must endure a life of morbid gloom?

For that matter, why do some nonreligious people feel that to become a Christian would mean a life of living painful penance?

As a boy I was brought up in a respectable Protestant church of traditional Christianity. I never did know very much, as a boy, about what the church believed—but I did know that it regarded sin as violating its many don'ts: Don't smoke, don't dance, don't play cards, don't go to the theater, don't drink a drop of wine, don't do this, don't do that!

A world-famous philosopher, editor, and lecturer whom I knew said he had no desire to live a life of Christian repression. "I desire," he said, "to be radiant, cheerful, friendly—to meet people with a smile." He was a highly educated man—but he was a biblical illiterate!

Where do people get all these distorted ideas about the religion of Jesus Christ? Certainly not out of the Bible.

They know nothing of the Jesus of the Bible, who said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Somehow a lot of people have received a lot of weird and false ideas about Jesus Christ—I mean the Jesus of your Bible. Actually, I think almost no one knows what the Bible says about Him.

It seems most people think of sin as glamorous, as the thing that is best for us, but which a stern, wrathful God denies us. Some years ago a little book was selling big on Hollywood newsstands. It was titled *How to Sin in Hollywood*.

Why don't people know that God our Creator has never forbidden us a single thing that is good for us—never said "don't" about a single thing except that which is going to harm us? What God does command us not to do are the very things that bring on unhappiness, frustration, pain, suffering, and a life of morbid gloom.

Let's get this matter straight. The real Jesus Christ said

He came to bring us happiness and joy! He came that we might enjoy full, abundant life eternally. God Almighty intended the real Christian life to be happy. Jesus said, "These things have I spoken unto you . . . that your joy might be full" (John 15:11).

There is a way of life that causes peace, happiness, and joy. God the great Creator set that way as an inexorable law—an invisible spiritual law—to produce peace, happiness, joy, abundance! There is a cause for every effect. In this unhappy, confused world we have discontentment, unhappiness, wretchedness, suffering. The world is full of that. It should be full of peace, happiness, and joy. There's a cause. People don't like God's law. That law is the cause of peace and everything desirable and good. People want everything that is good and desirable. They just don't want to obey that which would cause it!

Christ came to call people to repent. Repent of what? Repent of causing unhappiness, strife, war, and pain—and then to receive the gift of the Holy Spirit.

And what kind of results will the Spirit of God produce in you?

I'll tell you, first, what it won't produce. It won't produce the morbid, unhappy, painful, gloomy life that many think is the Christian life. Let the Bible tell you what "fruit" it will produce in you. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23).

Look at that more closely: "The fruit of the Spirit"—this is the Spirit of God. This is the Holy Spirit that God imparts only to those who have repented—that is, turned from that which has caused unhappiness, morbid gloom, discouragement, frustration, emptiness. On the contrary, that fruit of the Spirit is first of all love. And the second fruit is joy! Joy is happiness brimful and running over. That doesn't sound like an unhappy, empty, gloomy life, does it? And God's Spirit is not static. It flows. It flows spontaneously from God into and through you, and out from you, making still others happy and joyful.

The very first result produced (Continued on page 44)

Part 2

What Do You Mean... SALVATION?

Do you realize not one in a hundred knows what it is—how to get it—when you receive it? Don't be too sure you do! Here, once and for all, is the truth made so plain you will really understand it!

by Herbert W. Armstrong

In the April issue, we learned that salvation is deliverance from the spiritual consequences of sin—eternal death (Rom. 6:23). And we read in I John 3:4 that sin is the transgression of God's law. So since all human beings have sinned (Rom. 3:23), there is a need for justification before God.

But exactly how is one justified? Through keeping God's law perfectly? Through grace alone? Or is there another answer?

Actually, as we shall see in a moment, you can't keep a spiritual law with a carnal mind and carnal love. But, even if you could, your obedience is only what is required of you now! It does not make up for past law breaking. A man convicted of committing murder last month does not erase his sentence by being law-abiding this month.

That is what your Bible teaches! Get that straight! All the good works in the world—all the law keeping—cannot justify you of your past guilt.

Now where do you find yourself?

You are now submissive—obedient to God's law. At least you try to be. Is this necessary? Most assuredly it is! For if you disobey—break the law—you commit more sin. Christ does not save us *in* our sins, but *from* our sins. Does obedience justify you? A thousand times no!

Where are you now? You still have no access whatever to God.

You are pretty helpless, aren't you?

How You Gain Contact

And now, if you have made this right start—you have repented—there is a way you may gain contact with God who has eternal life to impart. God so loved this world of sinners, cut off from Him, that He gave His only begotten Son! Remember, God gives eternal life through Christ!

Notice Romans 5:6: "For when we were yet without strength, in due time Christ died for the ungodly."

Jesus Christ never transgressed God's law. He said, "I have kept my Father's commandments" (John

15:10). He also said He set us an example that we should do as He did. He never incurred the death penalty. He never cut Himself off from God. When He voluntarily paid the death penalty, He did not pay it for any sins of His own—for there were none. He gave His life in the stead of yours! He paid your penalty for you!

The life He gave was that of the Maker of us all! God created all things by Jesus Christ (Eph. 3:9). All things—including all humans—were made by Him (John 1:1-3). Therefore the life He gave on the cross was greater than the sum total of all other human lives! That is the life that died for you—that paid your penalty for you!

Now, continue in Romans 5:8-9: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood..."

Notice! "Being *now* justified." How? By the blood of Christ! If you have repented, and accepted Jesus

Christ as personal Savior, you are already now justified!

Where Most Jump the Track

But right here is where so many go off into error. They simply do not understand biblical terms. "Justified" does not refer to the future—it has to do only with your guilty past! This term "justified" does not mean "saved," as we shall now see. It does not mean the gift of life. It means the gift of acquittal of past guilt! It means the penalty of past sins has been paid in full, by Christ, for you!

The law stood over you. It claimed your life—you were under it. It took Christ's life in payment instead of yours. The penalty stands paid! You are no longer under the law. It no longer has claim over your life! You are now under grace—undeserved pardon. You are pardoned from paying the penalty, since Jesus Christ paid it for you! This is not your works. It is Christ's sacrifice. You are now acquitted—justified—the slate is wiped clean of a guilty past!

In other words, the barrier between you and God has now been removed by the fact that Christ paid your penalty in your stead, and you now accept Him as your personal Savior. You are now, by Christ's sacrifice, given contact with God—reconciled to Him!

Saved by His Death?

So, continue in Romans 5:9: "Much more then, being now justified by his blood, we shall be saved from wrath through him."

Notice it! You are already justified. The past is squared up—the penalty paid—the contact with God made. But are you already saved?

Look at it! It says, "We shall be saved." Not that we already are saved. It says "being now justified" but it does not say "being now saved." It says we shall be—yes, in the future—saved. That is still future!

Now here comes a surprise. Notice verse 10: "For if, when we were enemies, we were reconciled to God by the death of his Son. . . ." Here, again, we were reconciled—past tense. Not by your works—by

Christ's death. When you have truly repented, forsaken your way, sought God, accepted Christ as Savior and His death as payment for your past sins, you have been, already, reconciled. So the wording here is that we were reconciled—past tense—to God by the death of His Son.

What was accomplished by Jesus' death? It paid the penalty, it wiped out your guilty past, justified you of your guilt, reconciled you to God. But did it save you? Did it? Wait—don't just say yes. See with your own eyes what your Bible says!

It says, continuing in verse 10: "... much more, being reconciled, we shall be saved by his life."

Can you believe your own eyes? There it is, in your own Bible!

Already reconciled by Christ's death, "we shall be saved"—that is future tense. Not yet saved—but we shall be—in the future—saved. Now are you going to be saved by Christ's death? Can death impart life?

There is no stronger law in science than the law of biogenesis, which says life comes only from life. Death cannot impart life.

Now how shall we—in the future—be saved? By Christ's death? No! Notice! Read it! "We shall be saved by his life"!

After Christ died, God raised Him back to life. We are saved by His resurrection—by His life—by a living Savior! Read I Corinthians 15:14-23.

What Do You Mean— "Not Under the Law"?

Now where do you stand? You are making progress. You now have real hope. You have repented, you have sought God, forsaken your way, turned to God's way, as defined in His law and all through His Word. You have accepted Jesus Christ as personal Savior and His shed blood for remission of sins. You are now reconciled to God. You are justified of—forgiven—your guilty past. You are out from under the penalty of broken law.

Now, we read the question: "What shall we say then? Shall we continue in sin, that grace may abound?" (Rom. 6:1.) You are now

under grace—undeserved pardon!

You deserved only death. You didn't earn forgiveness—pardon from the death penalty. You received it by grace through Jesus Christ.

Now, shall you continue in sin—that is, continue transgressing the law? The answer is "God forbid" (Rom. 6:2).

You were under the law when the law stood over you, claiming its penalty. Christ paid the penalty and satisfied the claims of the law, and when you accepted Him as Savior you were no longer under the law, but under grace. Now does that mean you are not under obligation to obey the law—that you have license to sin, to break the law? Remember sin is the transgression of the law.

Now read this in your Bible!

"What then? Shall we sin [that is, according to the Bible definition, "Shall we break the law"], because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin [breaking the law] unto death [penalty for disobedience to God's law], or of obedience unto righteousness?" (Rom. 6:15-16.)

There it is! We must not return to rebellion against God's inexorable law of love—His right way of life. If we do, we are again under the law—again automatically sentenced to death! Jesus Christ did not die to give you license to continue in law breaking. When you accept, by His grace, remission of sins, it is only for sins that are past! You cannot obtain in advance remission of all the lawlessness you might deliberately commit in the future.

Read that in your Bible: "... for the remission of sins that are past, through the forbearance of God" (Rom. 3:25).

We have remission of sins that are past—not license to break the law in the future.

But does that mean you must live a perfect life from that moment? You would find that quite impossible. You must never again return

(Continued on page 39)

Paint the map of Africa red once again. But this time don't use the old color of the British Empire; rather the scarlet of the world's greatest imperialistic power, the Soviet Union.

A new report just issued by the CIA (Central Intelligence Agency) reveals that Soviet inroads into Africa represent the biggest colonialist push into the continent in almost 100 years. Deputy CIA Director Frank Carlucci told the U.S. Senate Armed Services Intelligence Subcommittee on April 10 some startling facts:

- "The degree of Soviet and Cuban military activity in sub-Saharan Africa is unprecedented. We are witnessing the most determined campaign to expand foreign influence in this troubled region since it was carved up by the European powers in the late 19th century."

- Soviet military equipment is flowing into Ethiopia and Angola "faster than the local forces can absorb it." For its war against Somalia, Ethiopia received close to \$1 billion in Soviet aid, including 400 tanks, more than 50 MIG fighter planes and "huge quantities of armored cars, personnel carriers and artillery."

- Soviet and Cuban generals in Ethiopia "plan and coordinate combat operations involving more than 16,000 Cuban troops."

- In Angola "tons of Soviet military hardware litter the docks at Luanda, and Soviet or Cuban advisers are found at every level of the government. . . . There are more Cuban soldiers in Angola than in Ethiopia, thousands of them engaged in active combat. . . in the southern part of the country." Altogether there are 39,000 Cuban soldiers and advisors in Africa—one-tenth of Cuba's entire army.

Mr. Carlucci also told the senators: "It is my view that Moscow and Havana intend to take advantage of every . . . opportunity to demonstrate that those who accept their political philosophy can also count on receiving their assistance when it is needed."

While Moscow advances with impunity, the United States and much of the rest of the free world is suffering from an almost total paralysis of



Illustration by Neil Boyle

indecision. Worse yet, attempts that have been made at countering Soviet aggression have proved inept and futile, helping seal the Western world's fate in Africa.

Russia at the Horn

Employing the greatest airlift in military history, the Soviets and thousands of their "Marxist Gurkhas"—the Cubans—have now established a firm foothold in Ethiopia. Moscow's massive support earlier this year enabled the Ethiopians to beat back a challenge from archrival Somalia in the struggle for control of the Ethiopian-held but Somali-populated Ogaden Desert.

Ironically enough, only a few

months ago Somalia was Russia's foothold in the strategic Horn of Africa. But Moscow callously switched sides when Ethiopia's internal revolution produced a tailor-made Marxist stablemate in Colonel Mengistu Haile Mariam.

It was obvious to the Kremlin that Ethiopia provided a much greater sphere of influence. Besides, with the Ogaden War concluded, the Russians just might decide to teach the Somalis a lesson for originally throwing out their Soviet advisers. A Red-led coup against the country's present Western-leaning government could result in the Kremlin having two "Horn" footholds for the price of one.

The strategic importance of Af-



PAINTING AFRICA RED

by Gene H. Hogberg

Moscow has a grand design for Africa. Ironically, current United States and British policy may help pave the way for a Soviet victory.

rica's northeast tip becomes obvious when looking at a map. By controlling the Horn of Africa and as much of the Arab territory in the adjoining Red Sea basin and Persian Gulf area as possible, the Communists would be able to interdict the flow of oil to Western Europe and the United States. Adding to this Red pincer is the former British colony of Aden, now the People's Democratic Republic of Yemen, located at the tip of the Arabian peninsula, which has for some time been in the Marxist camp.

The Horn strategy, moreover, is but part of the greater Moscow game plan for Africa and the Middle East.

Drive North and South

In Africa the Kremlin's grand design calls for the encirclement and isolation of Egypt in the north by gradually toppling one government after another on Egypt's flanks. Kenya and the Sudan are likely subjects for future "liberation."

South of the Congo River few key states stand in the way of a major Communist objective: the takeover or neutralization of the Western-oriented, white-ruled states of southern Africa, with their immense mineral resources and command of the Cape route and approaches to the Indian Ocean. Along the way, Zaire is to be somehow neutralized, perhaps through partial dismemberment. (The first attempt at this failed early last year, when a combined French-Moroccan force was called in to beat back a Communist assault launched from Angola into Zaire's southern Katanga province.)

The Marxist states of Angola and Mozambique, located on the flanks of Rhodesia, South West Africa and South Africa, have already been "liberated." (Angola is still in the midst of a terrifying civil war, the Cubans not having yet "stabilized" the country.)

In line with its objective, Moscow is exerting intense pressure in the United Nations for that so-called "world body" not to accept the internal settlement recently reached in Rhodesia between Prime Minister Ian Smith and three moderate black leaders. (It was the Kremlin which also torpedoed Dr. Kissinger's ma-

majority-rule plan in September 1976.) Instead, the Kremlin is giving full support to the "Patriotic Front" guerrillas who have vowed to fight on against Rhodesia's black-majority government now being formed.

In South West Africa (Namibia), Moscow is backing the South West Africa People's Organization (SWAPO) guerrilla movement to the hilt in its effort to wrest control of the territory by force, circumventing another peaceful solution that would keep Namibia in the free-world orbit.

To better accomplish the above objectives, the Soviets recently established a secret training camp in war-ravaged Angola to train 25,000 African guerrillas who will form armies to attack Rhodesia, South West Africa and Zaire.

Britain's noted geopolitical expert Lord Chalfont sums up the Red push in this manner: "What we are faced with in Ethiopia is the latest phase in a carefully coordinated Russian plan. What happened in Angola [in 1975-1976] is now happening in the Horn of Africa. If it succeeds there as it succeeded in Angola, the next target will be southern Africa; and there is little reason to believe that the West will have any clearer idea of how to defend its interests there than it has had up to now."

Limpid West

How has the United States, as well as the rest of the free world, reacted to these startling developments?

With hardly a whimper.

The most the United States has said officially about the Kremlin's naked power grab in the Horn is President Carter's astonishingly mild assessment that, once the defeated Somali troops leave Ethiopia's Ogaden region, a pullback of Cuban troops and Soviet advisers in Ethiopia "should begin."

But not only have the Cubans not pulled out, additional thousands have apparently arrived since the President's "warning." These troops are poised to help Ethiopia crush the Eritrean rebellion along its Red Sea coast, thereby securing key port cities for use by the Soviet navy. (Two of the Eritrean rebel groups, ironically, are Marxist-oriented—

one of them, up until now, quite pro-Cuban.)

It is into this rapidly deteriorating situation that the United States—with its newly unveiled African policy—has at last decided to venture. President Carter's recent visit to Nigeria and Liberia—the first by an American president in office to black Africa—reflects this new approach. But how effective will it be?

An editorial in the *Daily Telegraph* of London (April 1, 1978) expressed serious reservations: "Mr. Carter and his principal officers unfortunately do appear to be making a wrongheaded approach. All the evidence is that they think the best way to counter Russian and other Communist penetration into Africa is to compete for favour with those countries most likely to welcome such penetration, rather than by actively supporting those most likely to resist it. Thus Nigeria, Tanzania, Zambia, Mozambique, even Angola, are in the American sights as desirable objects of loving courtship. Zaire (formerly an American favourite), Kenya, Senegal, Ivory Coast, Malawi and others, who are distinctly opposed to Russian and Cuban penetration, are seen as undeserving of blandishment. This policy can be seen at its most glaring—and potentially disastrous—in connection with the tussle for Rhodesia."

Wooping Nigeria

One cornerstone of America's new African policy is cementing a favorable relationship with Nigeria, black Africa's most populous (80 million) state and one of its most prosperous. Nigeria has become the second leading oil exporter to the United States.

On his recent three-day visit to Nigeria, Mr. Carter did nothing to dispel the notion that he was coming as a supplicant, carrying that nation's favor. He stressed to his host, Nigeria's strongman Lt. General Olusegun Obasanjo, America's growing dependence upon Nigerian oil, adding that "more and more the economic well-being of Americans depends on the growth of the developing nations."

Mr. Carter, however, got almost nothing out of General Obasanjo by way of condemnation of Soviet and Cuban military adventurism on the

continent. If anything, Nigeria tends to bend the other way on the Soviet/Cuban question. The Nigerian government has said it does not oppose Cuban troops in Africa provided they are used to support legitimate, even though Marxist-oriented, African governments, such as those in Ethiopia or Angola. Nigeria's ambassador to the United Nations, Leslie O. Harriman, says: "Unquestionably, Cuba is an important leader of the nonaligned bloc and a constructive force at the United Nations."

General Obasanjo, on the other hand, sternly lectured the President on the importance of the United States cutting trade and investment links with South Africa as proof of America's sincere intentions toward black Africa. According to a report in London's *Daily Telegraph*, Mr. Carter "barely resisted pressure" from General Obasanjo, who wants to see a total economic blockade on South Africa. The President replied that the U.S. and the Western powers couldn't move in this direction "at this time."

Of course, the Nigerian military strongman didn't mention a little secret: Nigeria covertly trades with South Africa through third parties. Nearly all of black Africa trades with South Africa either openly or under the table; two-way trade between South Africa and members of the Organization of African Unity—which officially has slapped Pretoria with trade sanctions—amounts to \$1.7 billion a year!

Dangerous Course

In Lagos, and later in Monrovia, Liberia, Mr. Carter mostly told Africans what they wanted to hear. He delivered impassioned pleas on human rights, majority rule and an end to "the towering wall of racism"—in southern Africa.

The President denounced the internal settlement on majority rule in Rhodesia reached by Prime Minister Ian Smith and three moderate black leaders as being "illegal." He called for a new round of consultations between the Salisbury "internalists" and the leaders of the two "Patriotic Front" guerrilla armies who are intent on gaining

(Continued on page 41)



Think very carefully and then, honestly and truthfully, count how many couples you know who are truly happily married. I don't mean families who are "sticking it out" for the sake of the children; I don't mean people who are putting their best foot forward for the sake of appearances; I don't mean marriages that are hanging together because divorce would mean a big cut in their standard of living. I mean husbands and wives who are concerned,

IN SEARCH OF A HAPPY FAMILY

by Garner Ted Armstrong

tender, kind and empathetic in their feelings and actions toward one another. I mean husbands and wives who not only love one another, but who genuinely like one another as well! Two people who talk to each other; who enjoy the company of each other! If you know of any such couples, you know of some rare marriages! If you are such a couple, then congratulations—you have achieved what the vast majority of married folks only yearn for!

(Begin article on next page)

Not so long ago a study in London, England, revealed that the vast percentage of supposedly "happily married people" would very readily swap partners, and they openly admitted that they would not marry their present mates again. That is tantamount to conceding utter failure in the ultimate human relationship: marriage. Wanting to begin marriage all over again is just one of many symptoms signaling the disintegration of the family unit, the basic building block of any stable society or civilization.

The number of divorces has finally reached the million mark annually in the United States. There are now over 100,000 divorces per year in the British Isles. Even in Russia the divorce rate is ten times higher than it was in 1950. Divorce is shattering the foundation of modern civilization, leaving armies of emotionally ravaged children in its wake.

The Era of the Innocent Victim

About three-quarters of all divorces involve couples with young children. That is an inescapable fact. It is these little ones who are continually subjected to the worst kind of emotional upheavals at a time in their lives when they are least able to cope with them, to the shame of unthinking, ignorant, selfish adults!

Not that a bad marriage which somehow hangs precariously together produces good children either. Flip a coin and take your choice. Which is worse: Kids with no resident father or mother, or children who are forced to witness a drunken father beating their mother or a screaming shrew tongue-lashing their dad?

More than half of all serious crimes in the United States are committed by youths aged ten to seventeen. At least 5,000 U.S. teachers are physically attacked each month by their students. Three hundred thousand schoolchildren are violently confronted every month by other schoolchildren. And child crime has increased 40 percent in Britain over the last five years.

Marriage is a two-way street. Father and mother must share the blame for our aimless, alienated youth. Traditionally it has been the

errant husband who deserted the wife and kids. But now mothers in their middle forties are running away, leaving hubby standing with a dishrag in his hands wondering what to do with the children. Desertions are up for both sexes. Faithfulness and commitment are down.

There are many, many reasons for the fall of the American family. Poor family communication is a chief factor; sexual difficulties are in the forefront. Add to these problems a permissive society, antifamily TV serials, the gay rights movement, women's lib, our mobile way of

**God made the man and
the woman to be
perfectly compatible
with one another—
the perfect team
—mentally, physically
and spiritually.**

life—the list could go on and on. It's a matter of how much blame to assign each category—to what degree is this or that phenomenon responsible for the problem? Sociologists sometimes disagree on percentages.

A New Scapegoat

But now some elements in society have found a brand-new scapegoat. The Bible!

Members of the gay liberation movement discount the Genesis account of Sodom and Gomorrah along with those particular epistles of Paul that denounce homosexuality. Modern gays insist that these biblical passages should be interpreted so as to separate "the real religious message" from the cultural bias of bygone days. Others take the approach that the Bible must not be the sole guide to sexual morality.

New books promoting this liberalized outlook are hitting the market. They advocate that each person decide for himself whether or not a particular course of action is right or wrong and that he shun absolute bans on immoral practices. These

authors assert that any act can be right if it is "self-liberating, honest, faithful, socially responsible, life-serving and joyous."

Today the Bible is also charged with being a symbol of male chauvinism and hopelessly locked into an outdated patriarchal system. It is ridiculed for its emphasis on the woman's role in the home. Revelation is looked upon as a treatise on ancient history with little relevance to the monumental problems of modern society.

Perhaps many people are looking at the Bible with a bad case of tunnel vision. Maybe they can only see the surfeit of bloodshed chronicled in the Old Testament accounts. For them the Bible may be too hard on its heroes. Remember, it exposes the sins and mistakes of its most vaunted heroes. Few are excepted. The personal flaws of the leading members of the patriarchal family are laid bare; likewise the deficiencies of famous kings of Israel and Judah. The Bible even discloses the faults of Christ's leading apostles.

The Bible and the Family

The Bible covers marriage and family life more comprehensively than any other ancient book that has survived to our day. The first chapter describes the first family—the crowning achievement of God's creation. "And God created man in His own image, in the image of God He created him; male and female He created them" (Gen. 1:27, *New American Standard Bible*).

It was God who ordained marriage. He made the man and the woman to be perfectly compatible with one another—the perfect team—mentally, physically and spiritually.

Adam said: "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" (Gen. 2:23).

Four thousand years later Jesus Christ of Nazareth reaffirmed the divine origin of marriage. "But from the beginning of the creation, God made them male and female. For this cause a man shall leave his father and mother, and the two shall become one flesh; consequently they are no longer two, but one flesh. What therefore God has

joined together, let no man separate" (Mark 10:6-9, NASB).

The Erosion of the First Family

Today violence in the family rears its ugly head in every nation on the face of this earth. Richard C. Levy, author of *Wife Beating—The Silent Crisis*, estimates that nearly 30 million wives in America alone suffer physical abuse at the hands of their husbands. Killings within the family make up about one-fourth of all U.S. homicides. The Southern California city of San Marino went without a murder for the first seventy-five years of its history. The first homicide occurred there just a few years ago. You guessed it—it occurred within a family unit.

But did you know that the very first murder also occurred within a family unit? Cain was the world's first juvenile delinquent—a hardened, selfish brute of a youngster who grew up to kill his own brother. When confronted with his crime, he had the unmitigated gall to ask God: "Am I my brother's keeper?" (Gen. 4:9.) Cain scorned his family responsibilities and let his hatred for his brother flare into open violence.

From there Cain and his family went from bad to worse. Finally one of his descendants introduced polygamy to the ancient world. It hasn't died out since. There are now over 30,000 polygamous unions in the United States today.

Homosexuality in Sodom; incest in Lot's family; prostitution; hatred and deceit between brothers—all of these family aberrations can be found in the pages of the book of Genesis. Other parts of the Bible also tell how men and women have trampled all over the family unit. But does that mean that the Bible is invalid and outmoded, and therefore has no authority over our lives?

Good and Bad Examples

Just because some of our ancestors heaped upon themselves a mountain of agony and anguish, does it follow that we should also? There are living laws that regulate marriage. When those laws are dashed to the ground, crime, loneliness, divorce, desertion, rape, and incest soon follow in their wake.

The apostle Paul forcefully re-

minded the Corinthian brethren of the hideous crimes committed by the fathers in the days of Moses. "Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness. Now these things happened as examples for us, that we should not crave evil things, as they also craved. And do not be idolaters, as some of them were; as it is written, The people sat down to eat and drink, and stood up to play. Nor let us act immorally, as some of them did, and twenty-three thousand fell [died] in one day . . . Now

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these things happened to them as an example, *and they were written for our instruction*, upon whom the ends of the ages have come" (I Cor. 10:5-8, 11, NASB).

The only reason for committing one word of history to writing is so we can avoid the mistakes and sins of our progenitors. Some examples in the Bible shouldn't be followed. Others should.

Paul commented on the same theme in his letter to the Romans: "For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope" (Rom. 15:4, NASB). Here Paul focuses on the other side of the coin. There are many good examples of family relations in the Bible that are often overlooked.

Yes, Cain did kill Abel. But Seth was soon born and it was in his day that "men began to call upon [or worship in some manner] the name of the Lord" (Gen. 4:26, NASB). Yes, Abraham entered into a polygamous union at Sarah's in-

sistence; but he was a good father and a good husband. Spiritually speaking, he is called "the father of the faithful."

Yes, Ham and Canaan dishonored Noah. But what about the good example of Shem and Japheth who covered their father's nakedness? What about Boaz and Ruth? What about Esther? People point to David's obvious family difficulties, two or three of his notable child-rearing failures, and forget about all the good examples of family life in the Bible. Few examples in the Bible can equal that of Elkanah who used patience, tolerance and understanding in dealing with Hannah's difficult situation (see I Samuel 1). Elkanah and Hannah later became the parents of the prophet Samuel.

Turn now to the greatest example in the New Testament.

Jesus Was a Family Man

Have you ever wondered why Jesus didn't simply materialize at age 30? The great God who made Adam could have chosen simply to change Himself into a mature human man and suddenly begin walking the streets of Jerusalem. But He chose to change Himself into a tiny germ of human life through the Father's begetting of an ovum in the womb of a virgin. Then He developed through all the fetal stages and was born as a helpless little baby destined to grow up in a family atmosphere.

God chose to come down among us human beings as a tiny germ of life, then as a fetus, as a baby, as a young boy, as a teenager, as a young man and, finally, from age 30 to 33½, as a mature man in the ministry. Why?

Why is our Savior a person who had to know the meaning of family ties; who had to be a part of a large family unit; who had to undergo seeing His father die even before His ministry began and who had to take over the reins of leadership of that family and be responsible for it economically, as well as be its spiritual head and leader as the elder and firstborn son?

Does all this not show the importance of the family unit to God? It is by our life in a family environment that we gain invaluable experience and have innumerable opportu-

nities to grow in godly character that will fit and prepare us for eternal life in the family of God.

The greatest microcosm of the Kingdom of God is the family unit. God is our Father. Jesus calls us brethren—His own brothers (Heb. 2:12). We are God's children (I John 3:1-2). God is concerned with the family unit. He is using it in His great plan to bring human beings into the family of God.

But, tragically, too many are neglecting their families today. Too many are failing to grow in character and use their experiences in the human family to prepare them for eternity, with immortality and glory, sharing the activities of God forever.

Today society has made such inroads against the family that not only is divorce a rampant curse, but many never even bother with marriage in the first place. Living in sin is in style today. "According to the U.S. Census Bureau, some 1.3 million American adults share 660,000 two-person households with an *unrelated* adult of the opposite sex—double the number in 1970" (*The National Observer*, May 30, 1977).

One million runaways in the United States is a story all by itself. Apparently their family environment was so absolutely intolerable that they couldn't stand it a moment longer. The second highest cause of death for 18-year-olds is suicide.

Many young and middle-aged parents have abandoned important moral values. They teach their children virtually nothing, letting them fend for themselves.

So why blame the Bible for the disintegration of the family unit? If the Western world had followed its teaching, civilization wouldn't be witnessing the collapse of the family on such a grand scale.

The True Biblical Message

Three of the Ten Commandments were given for the protection of the family unit. Half of the last six commandments, which embody the principle of the golden rule, are family oriented. The spirit of the fifth commandment is expounded in the New Testament: "Children, obey your parents in the Lord, for this is right. Honor your father and

mother (which is the first commandment with a promise), that it may be well with you, and that you may live long on the earth. And, fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord" (Eph. 6:1-4, NASB).

A very vital part of that instruction ought to be teaching about family roots. Children should know something about their immediate ancestors and their present extended family of uncles, aunts and cousins, etc. Nearly two full chapters in the New Testament are taken up with the lineage of Jesus Christ of Nazareth. No small portion of the Old Testament is comprised of family genealogies. Early patriarchal marriages were contracted in order to maintain and preserve the roots of a specific family.

Noted marriage counselor David R. Mace, in his book about Jewish family life, said: "The family unit itself withstood the shock, and the ideal itself was preserved. It survived the upheavals of monarchy. It survived the disruption of the exile. It survived the final disintegration of the Jewish race as a national community. And it has made possible the preservation of the separate identity of the Jew throughout all the vicissitudes of his tempestuous experience, which is one of the miracles of history" (*Hebrew Marriage*, p. 75). The Jewish people have always been conscious of the necessity of maintaining a strong family bond! They generally still marry other Jews. They are very attentive to preserving knowledge about great-grandparents, grandparents, and the whole extended family of aunts, uncles and cousins.

Even in the family of Jesus Christ, at least two of His half brothers were converted and later inducted into the ministry. Throughout history God has often worked through families. Among Christ's twelve leading disciples, James and John, Peter and Andrew were brothers.

The Restitution of Family Life

Civilization is waiting for the restoration of our homes and families. One major accomplishment of that Work which is to pave the way for the second coming of Jesus Christ

will be to "turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. 4:6).

One of the most important aspects of the message of this magazine, *The Plain Truth*, must be to announce the *restoration* of the *family structure* to this earth. Our Work must be in the forefront of turning parents back to their children and children to their parents; of seeing that the very strongest of family ties are maintained, or, where broken, are healed.

As my father has said to me and written so many times, we (he and I) must be as close together as are Jesus and His own Father in heaven. We have human examples in the biblical record of close, affectionate bonds in Abraham and his son, David and Jonathan, Jesus and John, and others. And all of us in Christ's family (of whom He is the older brother) should as brothers and sisters with a common Father in heaven draw closer and closer together!

Arnold Toynbee, one of the most famous of our modern historians, knew that humankind must learn to live together as one family if we are to survive. He wrote: "I believe that, if mankind cannot now bring itself at last to live as one family, the penalty, in our new situation, must be genocide sooner or later. And I wish, with all of my heart, that the human race may survive, because I believe that man has been given the capacity to see God, and I believe that this is the *summum bonum* [the chief good] toward which all creation groans and travails" (*A Study of History*, vol. 12, p. 620).

What did the people of God do when they saw that the very survival of civilization itself was threatened by the breakdown of the family and the onslaught of a host of other terrible evils?

"Then they that feared the Lord *spake often one to another*: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son

(Continued on page 44)

People write us wondering just what's behind *The Plain Truth* magazine—an eccentric millionaire, a secret foundation, a political organization? No, we're sponsored by a church—the Worldwide Church of God headquartered in Pasadena, California. We've been here in Pasadena since 1947, doing a work that has had a tremendous worldwide impact. We've sponsored thousands of broadcasts and mailed countless pieces of literature free of charge. Want to know more about us? If you do, or if you have questions of a biblical or spiritual nature you'd like answered, get in touch with our representative in your area. He can answer your questions and give you the time and location of our weekly services if you're interested.

What's Behind the Plain Truth?



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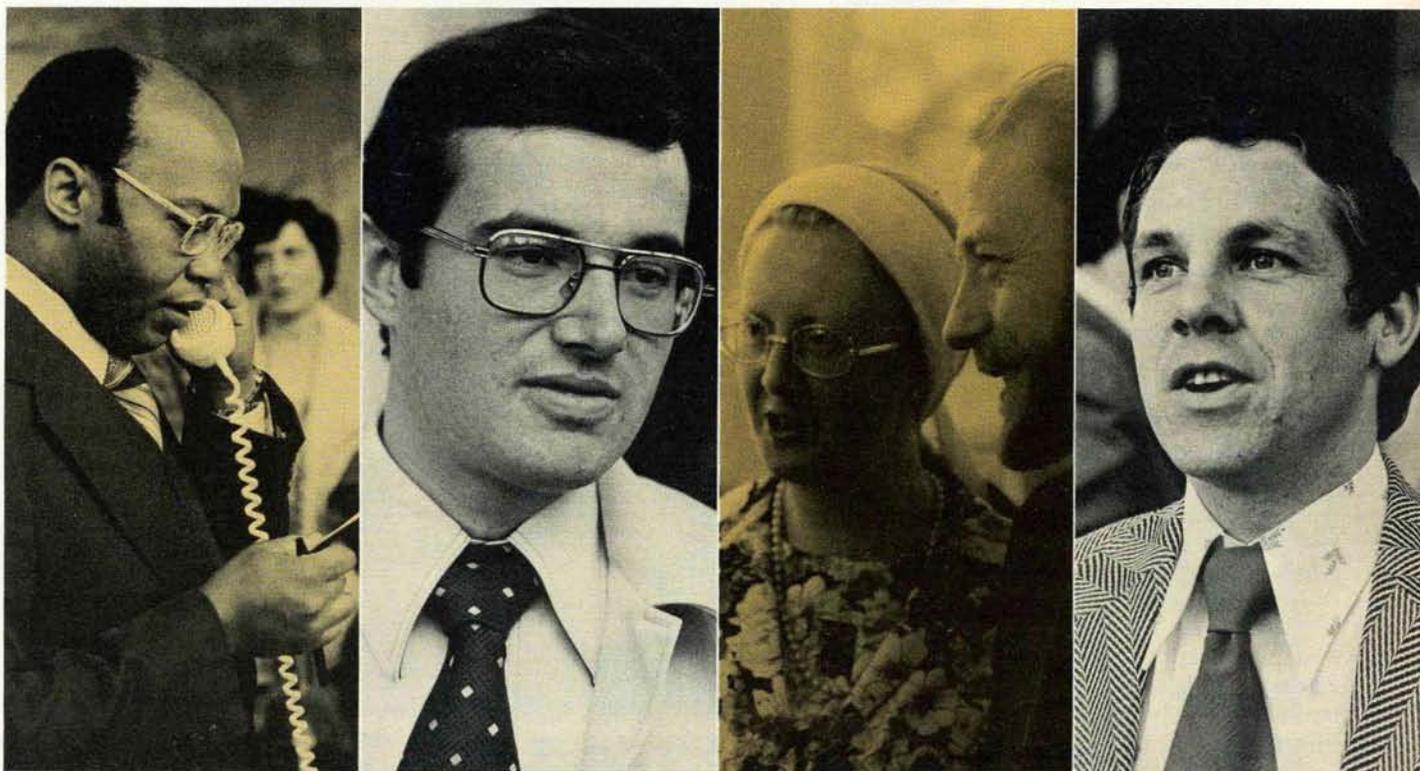
Or write us at the address nearest you (see inside front cover). *Residents of California, Alaska and Hawaii may dial 213-577-5225 collect.

by Bill Moore

What do a translator of Mandarin Chinese, a Cascades logger, a Ninth Queen's Royal Lancer, and a New York City bacteriologist have in common? All have become ministers of the Worldwide Church of God.

CLERICS WITH THEIR COLLARS ON STRAIGHT

When Jesus trekked the rugged hills and valleys of ancient Galilee, He selected disciples from the mainstream of life in His day. One was a tax collector. Several were commercial fishermen. Some possibly were farmers, skilled artisans, or maybe small businessmen. They were men who never dreamed of becoming ministers. Yet Christ called and used these men from diverse occupations to build His Church and feed His flock. In the 1900 years that have transpired since Jesus first selected John, Matthew, Peter and the others, God continues to choose his servants from a wide spectrum of backgrounds.



God's Church has always been a "little flock," and God's ministers have been called out of many occupations, many times in mid-life, to preach the gospel and serve His Church.

The modern manifestation of the Church of God began in a one-room schoolhouse on the outskirts of Eugene, Oregon, in the depths of the Great Depression of the 1930s. Back then, the worldwide membership of the fledgling Church could be crowded into that one tiny room. It was this small congregation that provided the moral and financial support for Herbert W. Armstrong's newborn radio and publishing efforts.

Through the 1930s and into World War II, as the impact of that small Church's media efforts grew to national scope, it became apparent to Mr. Armstrong that he would need a group of dedicated and educated men to assist him in his growing ministry. Hundreds of people scattered across North America

were writing in, asking for help and encouragement with their problems. Many requested information about the Church (then called the Radio Church of God) and baptism. But the day-to-day pressures of broadcasting and writing made it impossible for Mr. Armstrong alone to personally follow up on all these requests by letter, let alone in person.

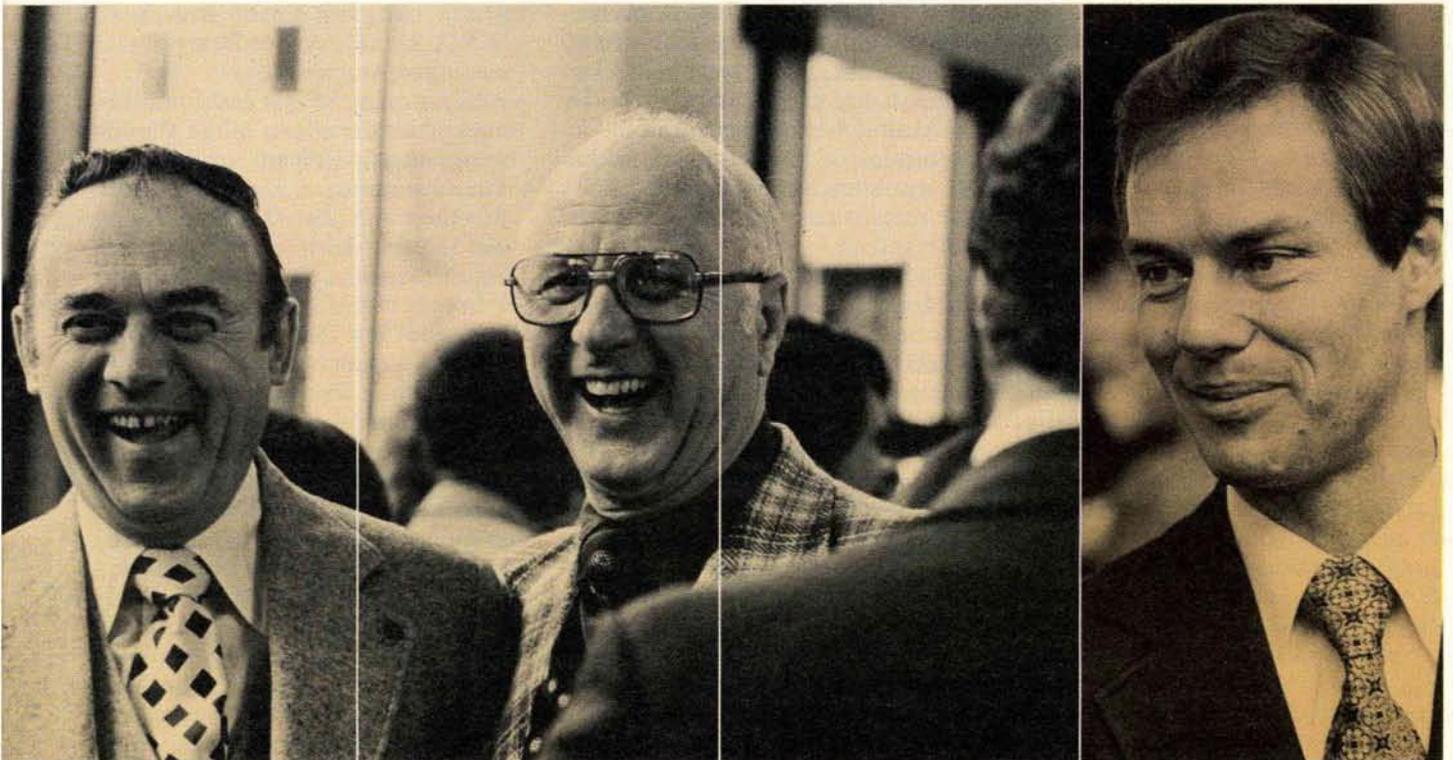
For some time Mr. Armstrong had had the vision of starting a four-year liberal arts college. Its purpose would be to provide young men and women with a broad liberal arts education which also emphasized spiritual values and Christian living. Mr. Armstrong came to see that such an educational institution could also serve the secondary purpose of training dedicated men for the ministry to assist him in establishing churches and pastoring the scattered, but growing, membership. So, in the fall of 1947, Ambassador College was born.

Most students who came in those

early years did not come with the express intention of becoming ministers. What drew them was the uniqueness of the Church and its college—a school whose curriculum was founded upon the principle that the Word of God is the foundation of all knowledge. In addition, they were drawn by the opportunity to have a part in what they felt was the most important human work on earth. Even if it were only working part time as a college janitor or helping to read the thousands of letters pouring in from all over the world, one was doing "the Work."

Explosive Growth

From the very beginning, the Ambassador College curriculum included a core of theological classes to complement the regular liberal arts curriculum. The theology classes ranged from a course in Old Testament Survey to a study of the life and teachings of Jesus and the epistles of Paul. Additionally, since Mr. Armstrong had



always stressed the importance of learning how to live (not just how to earn a living), every student at the college was required to take courses in family and marital relations—all taught from a biblical perspective. A speaking club as well as classes in public speaking helped prepare the men for the pulpit.

As they studied in college and participated in the work of the Church, the students were also evaluated as to their potential to be used by God in the ministry. If a young man was dedicated, had a good knowledge of the Bible and showed potential as a public speaker, he was often sent out to assist a pastor in an established church in the summer after his junior year. Then, after one more year of college training, he was sent out to serve God's people full time. Once it was established that God was calling him to the ministry and that he had met all biblical standards for the ministry (as laid down in I Timothy 3 and Titus 3), he was ordained an elder.

A brief survey of the Church's growth will show how explosive its development has been since the establishment of the college. The original congregation was established in 1933. A second congregation was formed in Portland, Oregon, in 1938. The third church began with the creation of the college in Pasadena, California, in 1947.

By the time the first students graduated, the backlog of visit and baptism requests from across America numbered in the hundreds. Newly ordained ministers conducted month-long "baptizing tours" across the country in a marathon effort to catch up. Soon the first church east of the Rocky Mountains was established in the east Texas community of Big Sandy at the center of a concentration of members and supporters. (Big Sandy later became the site of one of three Ambassador College campuses.)

Seven additional pastorates were established in the next seven years. Then in 1956 nine churches were started in one year alone. In the

next ten years 133 new churches were started. And since 1970 an average of 39 new churches has been established every year!

In the early years, with so many new pastorates being created in so many widely scattered areas, it was often necessary for one man and his wife (and occasionally an assistant) to care for two or three congregations in cities hundreds of miles apart. One such early circuit involved preaching to the St. Louis church on Friday night, taking the midnight train to Chicago, delivering a sermon there Saturday morning, and then rushing off to Milwaukee to preach in that city the same afternoon. Although such grueling tests of physical endurance became less common as more ministers were ordained, to this day the responsibilities of some of the ministers of the Church resemble those of the early frontier circuit preachers.

For example, the Worldwide Church of God in Champaign, Illinois, has a weekly attendance of around 250 people (about average in the United States). But these 250 people are scattered over a thirteen county area covering roughly 10,000 square miles. This seems small when compared to the parish of a minister in Australia who was formerly responsible for four churches within an area stretching 1100 miles along the eastern coast and five hundred miles inland.

The theoretical "average" minister drives an estimated 2700 miles a month. It is still very common for a Worldwide Church of God pastor to deliver two sermons on a Sabbath in churches that are anywhere from 60 to 200 miles apart.

Beekeeping to Boatbuilding

What kind of men are the 680-plus ministers of the Worldwide Church of God? Where have they come from? What kind of activities do they enjoy? Like the men Jesus Christ chose in His day, these

dedicated servants were called out of many different walks of life, many in mid-career. A good many of the Church pastors and their associates enrolled in Ambassador College as either high school graduates or as transfer students from other academic institutions. But a very sizable percentage (approximately 40 percent) came to Ambassador from other backgrounds. Represented in this group is a contingent from the military, including not only the Armed Forces of the United States, but also the British Army, the Royal Navy, the R.A.F., the West German Army and the Army of New Zealand. There are former combat soldiers, two submariners, a missile-launch officer, Air Force technicians, and a sprinkling of West Point and Annapolis graduates.

Besides these, there is a former petroleum engineer, a high school teacher, a songwriter, a meteorologist, a welder, an accountant, a forester for the State of Idaho, a coal miner from England, and even a sheep-station owner from the outback of Australia.

Over fifty men had previous degrees ranging from B.A.'s to M.B.A.'s and even M.D.'s prior to coming to Ambassador.

Since many of the early publishing and media efforts of the Church were concentrated in North America, most ministers are U.S. citizens. But there are also Germans, Canadians, Scots, Irish, English, French, South Africans, Burmese, Indians, Filipinos, Latin Americans, Australians and New Zealanders.

On a recent questionnaire concerning their interests in sports and hobbies, almost every minister listed at least one of the following: fishing, hunting, camping, golf, basketball, gardening or scuba diving. A sizable portion are private or commercially rated pilots, and at least one is a certified flight instructor. Reading preferences range from journals in business, psychology and sociology to current events publications and biographies of great persons.

Some are amateur radio oper-



Roy McCarthy

When the renowned heart-transplant specialist Christiaan Barnard heard that his colleague, Roy McCarthy, was leaving his successful medical practice in Cape Province, South Africa, he was puzzled. After all, why would a man with seven years of intensive medical schooling want to enroll in an unknown liberal arts college as an undergraduate?

Now, over twelve years later, Dr. McCarthy is returning to his native South Africa to become the regional director for the Worldwide Church of God and its multifaceted activities in all of Africa.

Those twelve years have been eventful and occasionally traumatic, as can be expected when a 43-year-old man with a wife and four young children decides to launch out in an entirely new direction in life.

Until he decided to move to England, where the Church at that time had an Ambassador College campus, Roy had been a general practitioner for sixteen years. He had taken his medical studies at the University of Cape Town beginning in 1943. He subsequently did post-graduate work in surgery, medicine, gynecology and obstetrics. In 1950—the same year he established his

practice—he married a young coed he had met while studying at Cape Town, Miss Tine Visser. One year later their first daughter, Catherine, was born.

Both Dr. McCarthy and his wife are native Afrikaners. His father was descended from British settlers who came to South Africa in 1820. His mother is a descendant of French Huguenots.

Roy developed his interest in medicine at age nine, when he became seriously ill and was forced to remain in the hospital for four months. "I watched the doctors and nurses very intently and from that time I wanted to be a doctor," he relates.

Listening to *The World Tomorrow* broadcast over Radio Lourenço Marques, his curiosity about the Church was piqued. After studying the Church's teachings for two years, he and his wife became convinced that they had to learn more. In 1966, they made the momentous decision to set aside his medical practice, and, after spending fifteen difficult months in Johannesburg, they packed their belongings, shipped their auto by boat and headed for England.

After so many successful years in medical practice, it wasn't easy. "It was a struggle and we had some

difficult years, especially in settling down in a strange country, adapting to college routine, and getting the children settled in school," he says.

In his last year of Ambassador College Dr. McCarthy was appointed student body president. The same year he was given charge over the embryonic Dutch-language work of the Church as well as the entire Mail Processing Department of the Church and college in the United Kingdom.

For four years Dr. McCarthy commuted from his home in England to conduct Church services in Holland every Saturday morning. Although Dr. McCarthy's first language is Afrikaans—which is similar to Dutch—the first services were held in English until he could perfect his use of the Dutch language. In 1974 the McCarthys finally moved to Holland. Assisted by a staff of three, he handled the distribution of the Dutch-language version of *The Plain Truth*, as well as all mail responses, advertising, correspondence—and he pastored two churches!

When he returns to South Africa, he will be used for even greater service after already a decade of exemplary ministry to the Worldwide Church of God. □

ators, beekeepers, antique automobile restorers. There is an E.A.A. (Experimental Aircraft Association) member who is building his own airplane *before* he learns to fly (that's faith!), a jazz trombonist, a collector of Colt handguns, a couple of amateur astronomers, and one fellow in Australia who has already spent six years building his own oceangoing yacht.

Local Church Elders

Serving in very vital and needed functions alongside the 586 men employed full time in the ministry worldwide—from Alaska to Argentina and from Belfast to Brisbane—is a dedicated group of men called local church elders (LCEs) who hold full-time jobs in business, industry or agriculture. Although not all have attended Ambassador College, many of them (over one hundred) have had some college experience, and some possess master's degrees or doctorates.

As with those ministers serving on a full-time basis, these capable individuals qualified for ordination by the fruits of their lives and their service to the local church. The biblical standards by which they were evaluated are exactly the same as for church pastors. They perform invaluable service as assistants by preaching, teaching, counseling, visiting, and organizing various church-related activities. And because they are permanent residents of their communities, they provide necessary continuity when one pastor is transferred and another takes his place. Efforts are being made through seminars and training programs during the summer months and at the Church's annual conventions to ensure that local church elders are well trained to serve God's people.

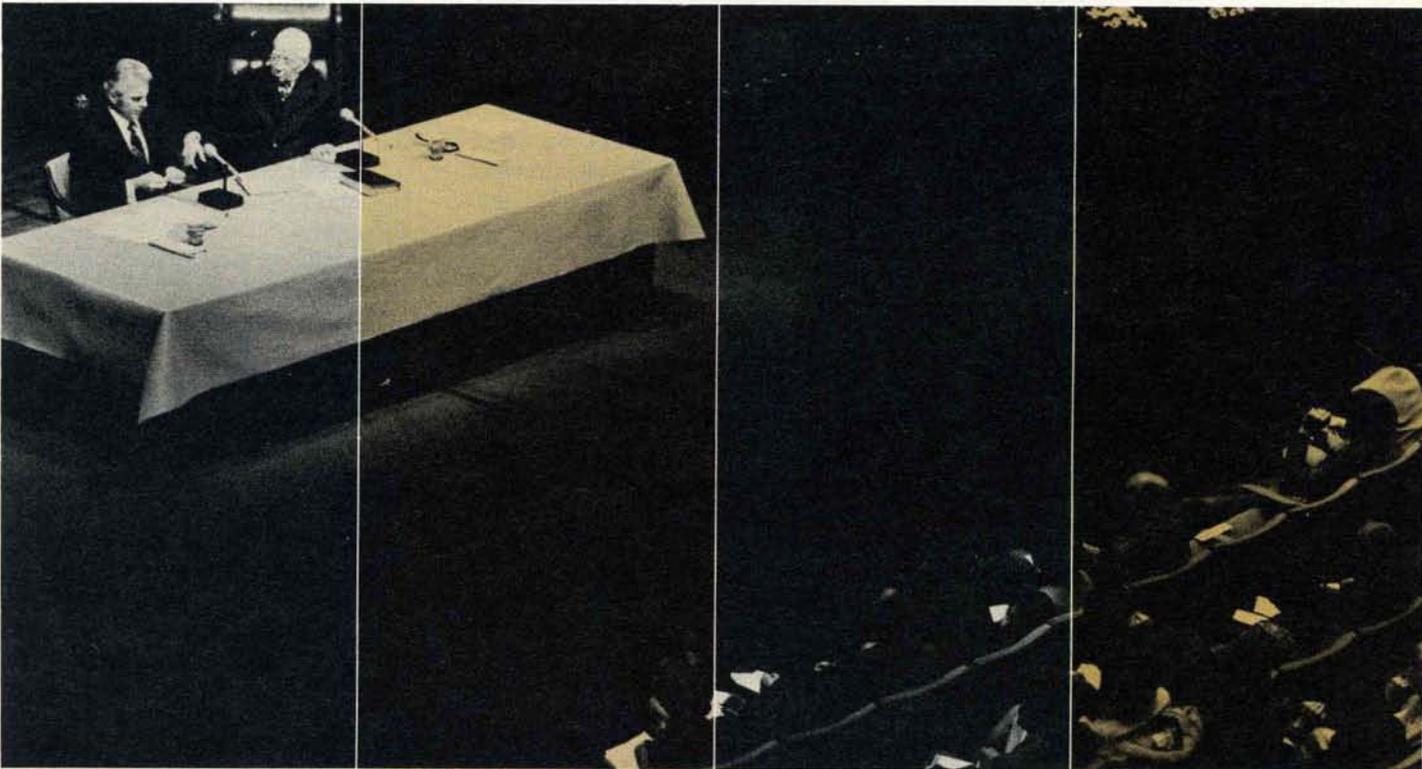
The needs of a congregation demand that a minister continually improve his skills and knowledge. Today's minister must be highly qualified to deal with an educated congregation. He must be skilled as

a counselor and able to cope with myriad human needs. The pastor must employ many resources in making his sermons and in-home Bible studies more helpful and stimulating.

The times demand that the ministry grow in its capabilities. The Church has responded with programs to encourage and help its pastors become more professional and more effective servants.

Paramount in this effort is the Certificate of the Ministry program that involves an intensive, two-semester curriculum of courses in biblical studies, counseling and human development. It is hoped that eventually every minister will have the opportunity to complete the course plus continue an ongoing learning process on his own once he returns to his pastorate.

In the past few years, the Church has also modified its training program for new ministers. The concept of a "ministerial candidate" program was implemented in the spring of 1977 after several years of consid-



eration. It was felt that the Church and the prospective pastor would be better served if he worked a few years after graduation in non-ministerial occupations, gaining valuable experience and maturity in such fields as sales, computer programming or management training. Then, upon the recommendation of the church pastor, the candidate could be ordained and, as the needs of the Church required, be hired full time into the ministry.

The Wives

Any article about the ministry would be incomplete if it failed to mention one of the most important elements to the success of a minister—his wife. No single individual assumes a larger share of the pastor's burdens than his wife. The career of a minister's wife is a calling to service and, if need be, sacrifice. If they have children, she often has to assume a major share of the responsibility for rearing them, since so much of her

husband's time is committed to others.

If there is anything that a minister and his family must be willing to sacrifice, it is some of their privacy. Their homes must usually double as offices where people come for help and advice. The wife is often the unofficial receptionist/secretary. Also she often doubles as a caterer and gracious hostess for numerous meetings in their home.

If her husband does not have an assistant to aid him in visiting, the wife of a minister often takes off several days a week to accompany him.

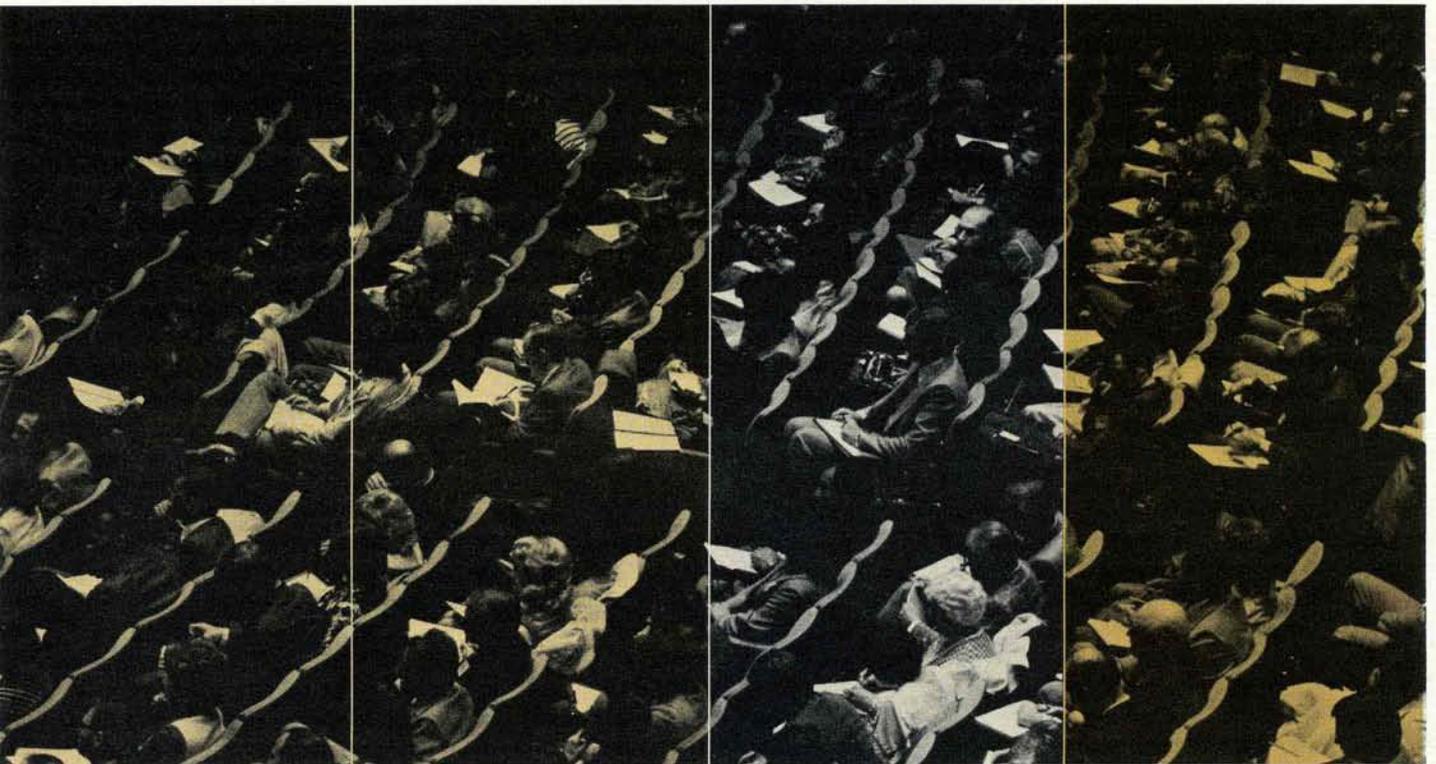
Add to that the load of being a lover and companion of her husband, his closest confidante and most faithful critic, and you begin to get some idea of what it's like to be married to a pastor of a church. Somehow, in the midst of all these pressing demands, she must also find some time for herself, her needs and goals. Obviously it's not easy. And a great deal of credit must be given to the ministers' wives for

handling their many challenges in such a commendable manner.

There is a biblical injunction in Paul's first letter to the church at Thessalonica to "get to know those who work so hard among you" (5:12, Phillips translation). Perhaps it is because people have not sought to get to know their pastor that a mystique has been created and perpetuated that makes ministers appear to be unusual people. But there isn't anything unique about the human being who occupies an office in the ministry. He's just like everyone else. What is unique is the calling he has, the giant responsibility of serving and helping wherever possible. Any man who shoulders those burdens will quickly acknowledge that if it were not for the power of Christ, the job would not even begin to get done.

Next issue we will look more closely at the role of a minister. What are his responsibilities to God, to the Church and to himself and his family? □

(To Be Continued)



Chances are better than fifty-fifty that you know someone who drinks too much. The National Council on Alcoholism estimates that at least one out of every ten people who drink in the United States suffers from the disease of alcoholism. That fact translates into ten million alcoholics!

And less than five percent of them are on skid row. The other 95-plus percent have "skid row between the ears," but otherwise live and work at all levels of society. They are bankers, corporate executives, politicians, truck drivers, teachers, secretaries and housewives. They are your friends, your fellow workers, members of your family.

And when one is a close friend, relative or mate, you suffer right along with the alcoholic. It isn't true that people with drinking problems hurt only themselves. Experience shows that at least four other persons are affected by the behavior of a problem drinker. He can't keep his problem contained within himself. It extends to his family, friends, fellow workers, and employers.

What can you do? First, realize that the situation is not hopeless. People can recover from alcoholism. Effective help is available. The excellent program of Alcoholics Anonymous, for example, is available in hundreds of communities from coast to coast. A.A. claims its program has helped over one million people achieve sobriety.

Here are some dos and don'ts to effectively deal with a problem drinker and steer him toward a recovery program.

DO

- Learn about the disease of alcoholism and how to recognize the symptoms by reading the literature printed by health agencies. Alcoholism is a complex, progressive disorder that involves a physical and psychological dependence (addiction) on the drug alcohol. The alcoholic can't stop drinking once he's started, even though alcohol is destroying his life. Unless the non-alcoholic person understands the nature of the disease, he cannot deal effectively with a person suffering

from it. Most people know little or nothing about alcoholism. And what they think they "know" is probably mostly made up of myths and misconceptions. (Two excellent information agencies on alcoholism in the United States are the National Council on Alcoholism, 733 Third Ave., New York, New York 10017 and the National Clearinghouse for Alcohol Information, Box 2345, Rockville, Maryland 20852.)

- Learn about the resources in your community for dealing with alcoholism. Ignorance of the resources available to treat the disease is as great as ignorance of the disease itself. Visit an alcoholic treatment

IF SOMEONE YOU KNOW DRINKS TOO MUCH

by D. Paul Graunke

center or an open meeting of Alcoholics Anonymous, a fellowship of men and women who help each other maintain their sobriety. Look into Al-Anon, an organization which deals with the problems of those who live with alcoholics. (In recent years more and more experts have come to realize that alcoholism cannot be treated as if it involved the alcoholic alone. It is a family disease and successful therapy must involve the entire family.)

- Discuss the situation with someone you trust—a clergyman, social worker, a friend—preferably someone who has experienced alcoholism personally or as a family member.
- Remain calm, and be factually

honest in speaking with the problem drinker about his behavior.

- Let the problem drinker know you are reading and learning about alcoholism. Let him know where he can go for help.
- Establish and maintain a healthy atmosphere at home, and try to include the alcoholic member in family life.
- Explain the nature of alcoholism to the children involved.
- Encourage new interests and participate in activities that the alcoholic enjoys—except drinking, of course.
- Be patient. Live one day at a time. Alcoholism generally develops over a period of years. It can't be cured overnight. Expect and accept setbacks with perseverance and calmness.

DON'T

- Attempt to punish, threaten, bribe or preach. Guard against "holier-than-thou" or martyrlike attitudes.
- Lose your temper and thereby destroy any possibility of helping.
- Allow your anxiety to compel you to try to do what the alcoholic can only do for himself.
- Cover up or make excuses for the alcoholic person or shield him from the consequences of his behavior.
- Hide or dump bottles, or shelter the problem drinker from situations where alcohol is present. Such measures are self-defeating. Remember, the alcoholic is addicted to alcohol, and one way or another he will obtain the drug he craves.
- Argue with an alcoholic when he is drunk.
- Drink along with the problem drinker.
- Ride with the alcoholic person if he insists on drinking and driving. Drinking drivers are responsible for 800,000 auto crashes and the slaughter of over 28,000 lives in the United States each year.
- Accept guilt for another's behavior.

In short, don't ignore the problem or be afraid to be involved. Do learn about alcoholism, guide the drinker to help, and support him in his battle with the bottle. □



THERAPY FOR AILING MARRIAGES

When two unique individuals live in the same house and share the same bedroom, sooner or later there's going to be friction. When the big blowup comes, will those two people be able to communicate well enough to iron things out? Or will they be able to communicate at all? One of the major causes of marital breakdown is the failure to communicate effectively. This article will show how to do it well enough to avoid family arguments and successfully go about marital détente.

by Brian Knowles

In this iconoclastic age when many things are being questioned and very little appears to be sacred, even the time-honored institution of marriage is falling on hard times. What was formerly considered the basic building block of any stable society is now seriously threatened in many quarters. A number of psychologists have suggested that marriage might soon be obsolete.

The symptoms of marital misery are everywhere present in modern society. What has caused the erosion of the marriage institution in modern times? Why do marriages often fail to endure?

The major cause of marital breakdown seems to be the failure to communicate effectively and properly. Somehow couples lose the ability to converse after the initial novelty of marriage wears off. Communication is often reduced to such profundities as "Pass the salt, please," or "What's on TV tonight?"

The "Pass-the-Salt" Syndrome

Many marriages suffer from this massive communications breakdown. To illustrate, let's take a look at Joe and Marge, an average non-communicating couple. It's the beginning of a typical day. They stagger bleary-eyed to the breakfast table and take their positions behind the morning paper. Although Joe looks calm on the surface, he's inwardly seething. Marge has forgotten to pick up his good suits at the cleaners, and now it's too late. He'll have to entertain an important client in a sport jacket with a gray

stain. But he doesn't say anything to Marge—he doesn't really want to talk to her anyway. She had one of her convenient headaches again last night—he's still smarting from the rejection but he doesn't know how to bring it up without starting a marathon battle that will make him late for work. So he focuses his interest on the sports page.

An occasional mumble or grunt finds its way around or over the newspaper. Every so often a whole phrase or sentence shatters the silence. Marge is hiding herself behind the women's section. She, too, has a bone to pick. Joe has come home late three nights in a row without an explanation. She knows he's got some terribly important job-related problems on his mind, but instead of letting her in on what's happening he talks it over with his drinking buddies on the way home. She resents the way he takes her for granted—expecting her to keep the home front running smoothly while he ignores her except when it's time for bed. She feels a small pang of guilt when she sees his sloppy jacket, but it's soon replaced by a wicked inner glow of satisfaction—at least he can't take her for granted *this* morning.

After breakfast, Joe heads out the door oblivious to his wife's thoughts. She gives him a perfunctory peck on the cheek as he rushes off to fight the morning traffic.

That evening Joe returns home late again, exhausted from the day's pressures and the nerve-racking rush-hour traffic. He heads for his

favorite chair and flips on the TV. He doesn't feel much like talking as he clutches another cold beer and glues his eyes to the news. Then Marge serves dinner and the "pass-the-salt" syndrome again appears. Marge would like to unload on Joe, but he really doesn't want to hear it and irritably says so. After dinner he collapses in front of the TV, while Marge cleans up the dinner dishes. Later she silently joins him before the one-eyed monster. Things are quiet, even peaceful, but their marriage is not happy.

How can Joe and Marge break out of this rut? Are they trapped forever in a lifeless relationship that only divorce can remedy? Or are there ways to get their resentments and needs out in the open so they can be worked on? Can they discuss their mutual desires without getting into a hassle or free-for-all?

There *are* ways to communicate without tears, to discuss problems without throwing dishes.

How To Resolve Family Differences

Ideally, the longer two people are married the more they should learn to be in harmony with each other's special needs and desires. But when differences do arise, how they're handled can have a big effect on the marriage relationship.

Especially during the first few years of marriage, most couples will probably have to do a lot of adjusting to each other's ways and habits. Things such as how he likes his eggs done or who gets first crack at the morning paper may loom large at first.

"IN THE BEGINNING"

Have you ever wondered what it would be like to be a creator? How would you go about making a dog or a cat? As this article will show, the work of creation, however it was done,

by George Ritter • Photos by [unreadable]

By nature most of us tend to be curious. From the time we were small children we bombarded our parents with questions. And the most thought-provoking and puzzling questions always had to do with how we got here.

At first it started out with the familiar stork routine. Then we moved on to the birds and the bees. But in time even that wasn't enough. Our minds were no longer satisfied with simple, cursory answers. So we probed deeper.

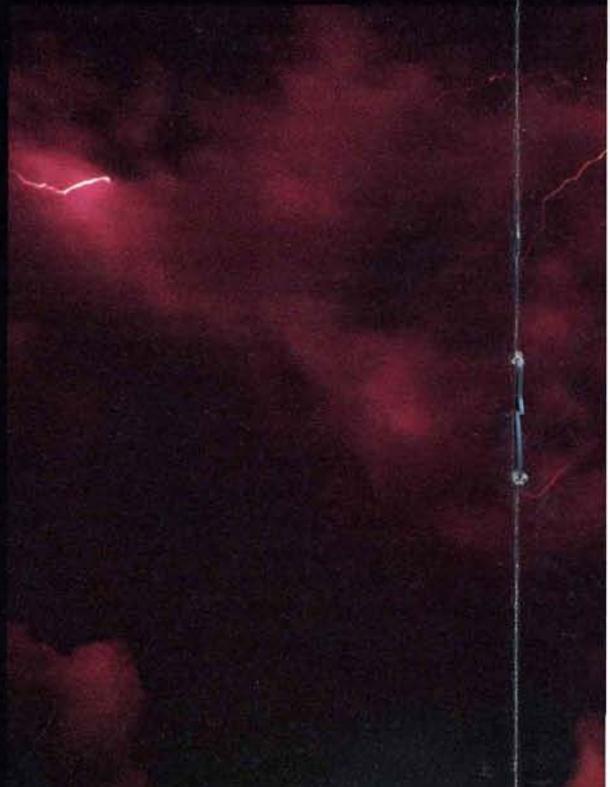
We began to ask things that got right down to the very nitty-gritty of human existence. We wanted to know: "Why are we here? Is there purpose, rhyme or reason in our existence? Why is there a universe and how did it all get started?"

And to this day most of us are still looking for the answers.

So let's go back in time—back through the pages of history to a point where there was no history. And let's keep going until we disappear into the mists of preexistence before there was an earth, sun or solar system. And then even beyond that to a "time" when there was no time—just a never-beginning and never-ending eternity.

Let's start (and we have to use this kind of terminology because our finite minds can't conceive of anything without a beginning) at a point where there were just two great Beings existing side by side in the timelessness of that eternity.

"In the beginning God . . ."
And in that eternity those two



"IN THE BEGINNING"

Have you ever wondered what it would be like to be a creator? How would you go about making a dog or a cat? As this article will show, the work of creation, however it was done, was not easy.

by George Ritter • P

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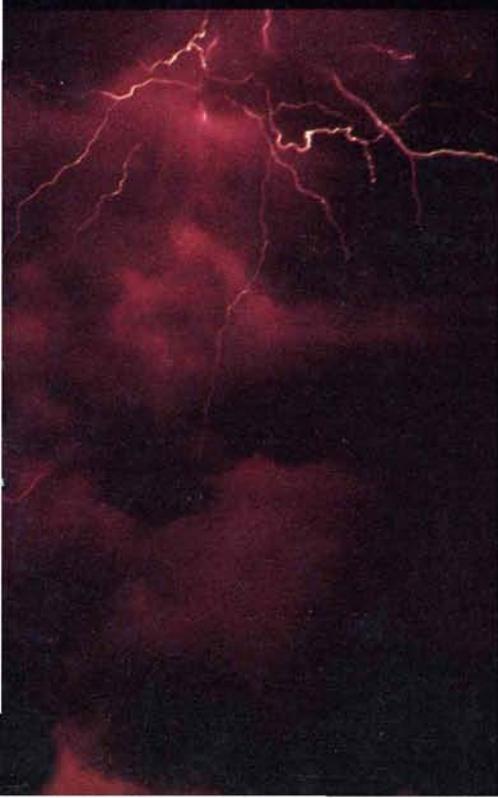




ANNING GOD...”

...making an earth, a solar system, a universe or, for that matter, an everyday creature like a dog...
...s done, had to take a great deal of advance thought and planning.

...otos by Ernst Haas



Beings thought, conversed and planned. Their minds were pulsating with ideas as they speculated and experimented with different possibilities. And at some “point” in that endless vista they decided that it was “time” to raise the curtain on something unique, new, innovative: the creation.

“... *Created the heavens and the earth.*”

First they needed a mechanism for mass-energy conversion—a power source for that creation to run on. Fusion seemed to meet all the basic requirements. Now they designed a cosmic vehicle that could harness and transmit that power—a star. But not just a few stars. No small-scale universe would satisfy these Beings. They wanted one that would reflect the grandeur, scope and splendor of their own essence and personality.

“*Who stretched out the heavens like a curtain . . .*”

So they built a universe with not just a mere million or so stars here and there, but one that would hold billions upon billions of multi-megagalactic star clusters, each in turn consisting of billions of stars themselves. And along with those galaxies they designed a propulsive mechanism that would send them hurtling through the blackness of space at thousands of miles a second.

Within each of these vast islands of moving lights there would be color, variety and brightness. And these two Beings created the capacity for stars to run the gamut of the stellar spectrum—everything from giant reds to superheated blues, and all types in between, including medium-sized oranges.



The small orange variety weren't spectacular, but they were ideal for another key facet of that creation: solar systems.

It made a lot of sense. Surround the burning energy source with spinning orbs that could support life. Make sure that they were positioned correctly, with a reasonable rotation rate and axial tilt. This would be the basis for proper temperature and climatic conditions. Balance off their angular momentum with gravitational pull and you had the makings of a viable orbiting planetary system.

And then these two Beings began to painstakingly prepare one of those bodies in a special way. They knew the particular planet they had in mind would have to be different. It would be special, unique, a one-of-a-kind prototype, at least to begin with. It was going to support life.

So they began. The future life on that planet would depend on a number of key substances, but none more vital than a strange liquid called water. That life would have to exist in and around that water. So they drenched the planet with it—not just on the surface and



underground, but they saturated its atmosphere as well.

"And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament."

But that water had to be able to recycle and purify itself. It had to have the capacity to evaporate and condense within the temperature

ranges of the planet. Atmospheric pressure had to be in proper balance so that this liquid wouldn't boil away. Getting all the different parts to mesh wasn't as easy as it looked. Above all, there had to be balance. The oceans and the atmosphere of that planet had to work in concert like parts of a giant heat engine. And the motive power for that



engine would come from the planet's star. Weather and climatic patterns were established. The planet could renew and cleanse itself as its atmosphere and oceans continually recirculated.

"And God said, 'Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens.' So God created . . . every living creature that moves. . . . And God made the beasts of the earth according to their kinds."

They must have spent vast amounts of time planning this phase. They needed animals and plants that would complement each other and in so doing maintain a harmonious numerical balance. Again, the cyclical nature of this new order was crucial. Everything needed the same basic chemical composition because it all would originate from and return to the soil, the common denominator of the whole system. Animals would feed on plants, and in turn would die and decay, becoming nutrients for the plants in the process.

Once the basic framework was established, they still had to concentrate on the specifics. Each creature had to be painstakingly



designed, tested and refined to ensure it could hold its own. Some would need reliable defense mechanisms; others, speed, agility or cunning. Still others would survive by sheer strength of numbers.

Had they wanted to, those two great Beings could have stopped there, called it quits and still had more than enough reason to feel a sense of supreme accomplishment. But they wanted more. They wanted beauty as well as utility. They wanted variety, vitality and richness. And they knew it could be built into the system right along with the basic survival requirements. Individual birds, insects and fish could be made with a color and personality all their own. Tree leaves and flowers could display brilliant colors and eye-pleasing designs. Mammals like chimpanzees, dogs, cats and sea lions could come on with friendly, warm and humorous personalities. There could be the strong and the weak, the gallant and the cowardly, the quick-witted and the dullards. All of it could be there like one giant mosaic, a painter's masterpiece, literally a creative panorama combining the best

of beauty and utilitarian design.

But there was still a void, a vacuum. Something was missing. Both Beings knew what it was. They desperately wanted yet another creature, actually another fellow, as it were, that didn't have to be locked into the continual struggle for life and death. This one would be able to think, plan and chart its own destiny. In essence it would be a scaled-down prototype of the two Creators themselves, with the capacity to reflect their very mind, nature and creative intellect. It would have many of the same emotions, feelings and attributes of personality.

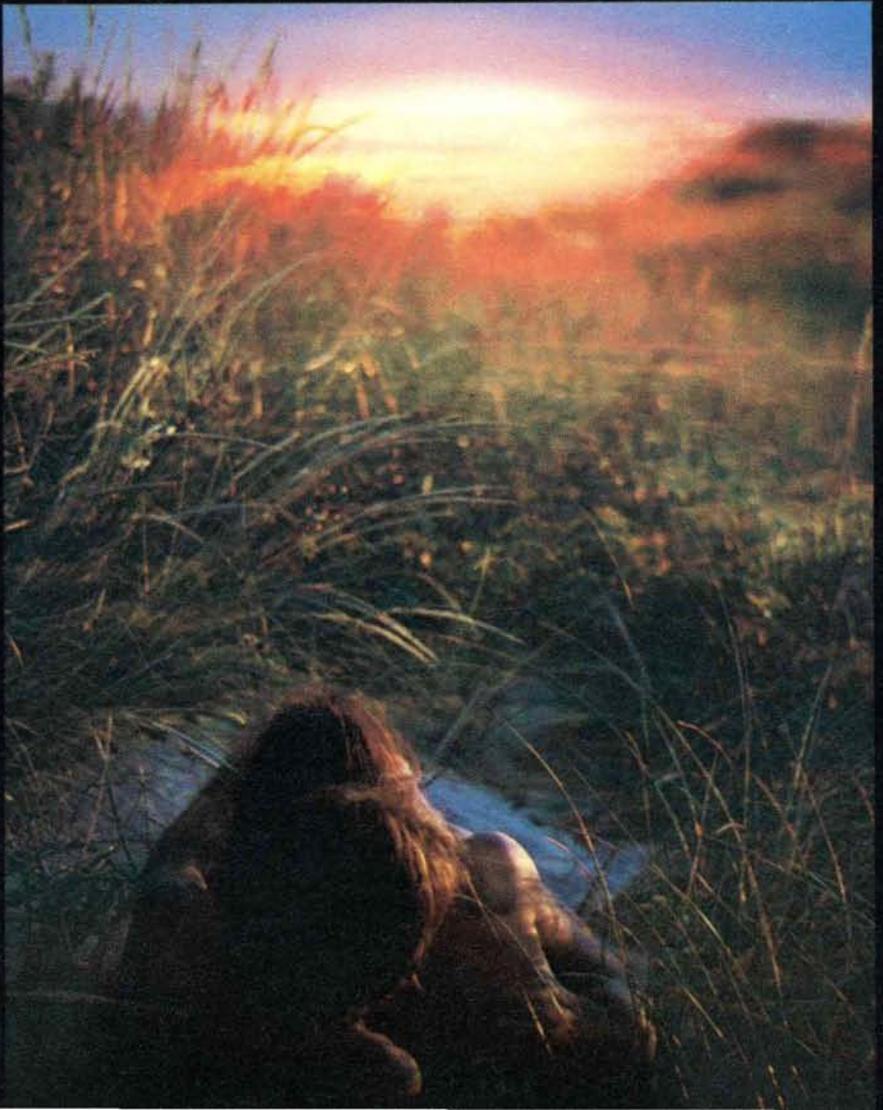
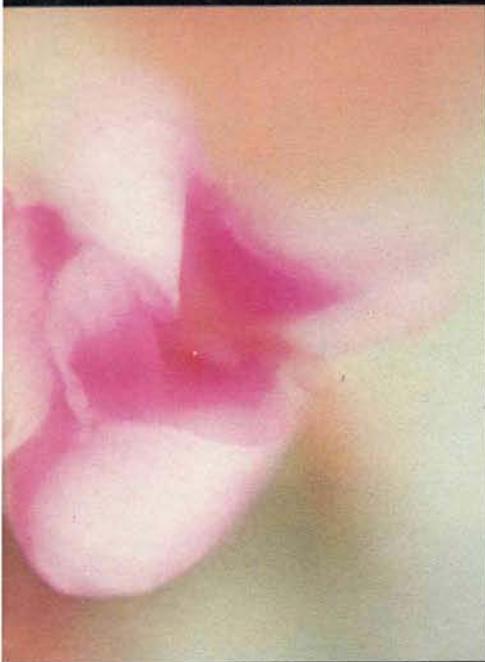
"Then God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth.'"

And this scaled-down being would be given a potential destiny that far transcended the temporal existence of the physical world they had just created. It would be activated ultimately for the purpose of becoming one of them! The two Personalities that were the fountainhead of all life, energy and



knowledge had just started the supreme creative process—that of reproducing their own kind.

Space does not allow us anything more than a thumbnail sketch of these two Creators. We've purposely done it in terms of the creation because that is the very trademark, the essence of what they're all



about. (See Romans 1:20.)

We referred to two Beings because that's how many are in the God family at present—the Father and the Son. They're the ones who have all eternity to give and are more than willing to share it with the rest of their creation. And they're not all that far away from any one of us. □



WHATEVER HAPPENED TO LEISURE EDUCATION?

by Edward R. Walsh

What kind of world will our children inherit? What new challenges will they face? Abundant leisure time is sure to be one. Some sociologists are forecasting a workweek of between 20 and 24 hours by the turn of the century, and the IBM Corporation has identified leisure developments as a major clue to future life-styles.

If we could peek into the future, what might we find? The Institute for the Future, a think-tank operation based in Menlo Park, California, has projected a scenario of American society for the year 2000. Here's what you have to look forward to. Most homes will be equipped with tridimensional color TV sets mounted on wall screens, with a third of them wired for pay TV. Nearby holiday travel centers will provide you with instantaneous fare information and ticket reservations on a global basis. Push a button and you'll learn in an instant about forthcoming leisure events throughout the world. TV sets will be toted about much like transistor radios are today. The Picturephone will be commonplace. Units will record messages automatically, even provide you with photographic reproductions if you need them.

We have failed to dislodge a deep-rooted distrust of unoccupied time. Thus, "the great emptiness" threatens to deplete our energies and jeopardize our enjoyment of leisure.

Remember those old movies you never could get enough of? Well, your local library will lend them to you for home viewing on video cassettes. Even current films and plays can be yours for a fee. You'll have more free time to enjoy these technological marvels because of more flexible work schedules, longer vacations, additional holidays, optional retirement, and a life expectancy of 75 years. "Leisure time pursuits will become an increasingly important basis for differences between people, as society itself shifts from a work orientation toward greater involvement in leisure," predicts Alvin Toffler in his book *Future Shock*. But will Americans have developed the ability to handle the new leisure life-style thrust upon them by changing times?

There's reason to believe they won't, since we seem to be having difficulty dealing with even currently available leisure. Many of us go to pieces when

faced with unoccupied hours, judging from the increase in free-time phobia. Dr. William Flynn, a Georgetown University psychiatrist, sees such symptoms in some of his patients. He calls it the "Thank-God-it's-Monday" sickness. Many people afflicted with TGIM become more depressed on weekends and can't wait for Monday to roll around. Some TGIMers know they're supposed to be having fun, so they overdo it by playing too hard. They're unable to relax, and soon their recreation becomes just another weekend job.

Leisure Time Problem

Why can't people enjoy their leisure without suffering such psychological hang-ups? Max Gunther, author of *The Weekenders*, explains why: "Nearly all people in our society need work to hang their lives upon. Some need it so badly that when work is snatched away their lives start to disintegrate."

Leisure time is already such a problem, adds sociologist Lorenz Stucki, that whole organizations concern themselves with occupational therapy to fill in such freedom. Expressed more brutally, leisure time must somehow—anyhow—be killed.

Despite its vaunted jet-set values our modern age betrays a lack of sophistication when it comes to handling leisure creatively. Though increasing affluence, mobility, and a pell-mell pursuit of "the good life" have provided us with an array of options, we have failed to dislodge a deep-rooted distrust of unoccupied time.

"A guilt complex will inevitably cramp our style for enjoying leisure," writes Leslie Dowling, "if we have a feeling we are wasting our time, if not actually committing a sin by not being gainfully and seriously occupied."

Thus, "the great emptiness," as one sociologist characterizes this fear of free time, threatens to deplete our energies and jeopardize our enjoyment of leisure. Because more leisure looms on the horizon, the crisis is bound to intensify. Look at what's happened to our workweek, for example. In 1850, when America was still an agrarian so-

ciety, people worked about 70 hours a week; by 1900 they were working 60 hours. Forty years later the workweek was trimmed to 44 hours, and by 1950 the 40-hour, five-day schedule was standard. Today, Americans work a 35- to 38-hour workweek, but that's only part of the picture.

Bold new experiments with the four-day week, the three-day week, and flexitime schedules (flexible working hours) have increased available leisure for workers. A few years ago one sociologist estimated that Americans enjoyed some 3,700 hours off the job each year. That comes to over 230 full days of 16 hours each. What's more, the trend toward more free time will continue. Max Kaplan, a member of the UNESCO Commission on Leisure and Education, predicts that our children will be working half-days or half-weeks for only half of their lives.

Psychological Consequences

What further dislocations might this create? Dr. Lawrence C. Hartlage, a faculty member of the Georgia Medical School, expresses alarm. "The implications of increasing leisure time in a country still strongly rooted in a work ethic can be of serious psychological consequence for such variables as self-concept, self-esteem and related measures of worth which people have traditionally derived from their work."

Boredom is one by-product of abundant free time. Boredom, in turn, can breed antisocial behavior—crime, drug abuse, sexual excesses and other social ills. Not even the famous escape its corrosive effects. When suave, man-of-the-world screen idol George Sanders took his life in 1971, he left this note: "I commit suicide because I am bored and because I have already lived enough." Sanders, 65 and in good health, still had a promising movie career going for him.

A classic case of boredom-induced violence can be seen in Stanley Kubrick's film *A Clockwork Orange*. Through his pointless viciousness Alex displays what Kansas psychologist Maynard Shelly calls "random warrior" behavior. Kubrick's anti-hero slaughters his

victims sadistically as he seeks escape from boredom. Most of us, horrified at such a solution for releasing pent-up emotions, don't kill people but do kill plenty of time. In so doing, our ability to use leisure in fulfilling ways declines, leaving us at the mercy of every fad and frivolity modern hucksters toss our way.

"The American, like nature, abhors a vacuum," writes Norman Lobsenz in *Is Anybody Happy?* "As a result, he is increasingly engaged in an heroic effort to fill it. And filling it he is. More people are indulging in more activities, going more places, and spending more money buying things than ever before. The trouble is that only an infinitesimal fraction of this freneticism equals fun. Behind the masks of gaiety hides a growing incapacity for true pleasure."

Education for Leisure

Warnings about the dangers of misused leisure time are hardly new. "The possession of surplus free time, in the use of which one has not been trained, is more dangerous than surplus money under the same circumstances," wrote George Cullen over 50 years ago.

One reason why leisure has become such a problem is that people have never been taught how to use it in meaningful ways. Schools have prepared students for the world of work but not for the world of leisure. This oversight was not deliberate. In 1918 the National Education Association declared "the worthy use of leisure" to be one of the seven cardinal principles of education. In following years the Educational Policies Commission reaffirmed this objective, even though nothing more than lip service has been paid to its implementation.

Those who favor the concept consider it to be more than just fun and games. Education for leisure is seen as a total developmental process through which a person grows into a better understanding of himself, leisure, and the relationship of leisure to the rest of life.

Joseph E. Fitzgerald, a consultant on early childhood and elementary education for the Florida State Education Department, says leisure education must be viewed as an integral

Lifetime Learning for Work and Leisure

All things are in a constant state of flux," asserted the ancient Roman philosopher Heraclitus in 500 B.C. Modern man, reeling under the impact of "future shock"—that dizzying rate of change that disorients and disturbs—probably would agree. How to cope? Can education help us keep our heads on straight amid the welter of new knowledge and exploding events?

It can. Whether at work or at leisure, lifetime learning provides a solid foundation on which we can build our future happiness. Learning can liberate us from the flux of "future shock" and restore our capacity for self-renewal.

Daniel Bell, professor of sociology at Harvard University, points out the primacy of knowledge in that brave new world beyond the constantly shifting horizon.

In his book *The Coming of Post-Industrial Society*, Bell claims that tomorrow's world will be organized around knowledge for the purpose of social control and the directing of innovation and change. "The post-industrial society is a knowledge society in a double sense: first, the sources of innovation are increasingly derivative from research and development... second, the weight of society... is increasingly in the knowledge field."

What is so distinctive about the post-industrial society, says Bell, is the change in the character of knowledge itself. "The growth of technical requirements and professional skills makes education and access to higher education the condition of entry into the post-industrial society... In the next few decades we shall see some striking changes in the structure of occupa-

tions and professional work... Technical skill becomes a condition of operative power, and higher education the means of obtaining technical skill."

But education is more than an "open sesame" to the good life promised by post-industrial know-how. Education landscapes the house of intellect, making it more habitable, more humane. "Education is the 'reworking' of the materials of the past without ever wholly surrendering its truths or bending to its pieties. It is a continuous tension, the tension between past and future, mind and sensibility, tradition and experience, which for all its strains

Education, moreover, has more than utilitarian value. Like music, it has charms that soothe away loneliness and boredom.

and discomforts, is the only source for maintaining the independence of inquiry itself," writes Professor Bell.

Education, moreover, has more than utilitarian value. Like music, it has charms that soothe away loneliness and boredom. Since each of us has to live his or her life individually, doesn't it make sense to become our own best friend—an informed, reasoning and interesting companion? Lifelong learning, which need not be restricted to formal studies, can keep our perceptions sharp and our thinking clear. With our mental batteries

constantly charged we can confront post-industrial uncertainty with confidence.

Continuing education gives modern man a margin in tomorrow's world. It's an asset he can capitalize on to upgrade old skills and learn new ones. He needs it to stay on top as job requirements change and new careers emerge. Whether in work or in play, the balance wheel of learning provides the continued equilibrium needed to survive in the post-industrial society.

At every turn in life's roads, the need for education arises. Our progress at work and our pleasure while at leisure both depend on our openness to new experiences. No one pursues learning without widening horizons and enhancing his chances for success. Mental stagnation will never set in as long as we keep the lamp of learning brightly burning in the house of intellect.

The benefits of education include the development of ideals; sensitivity to ethical values; the acquisition of knowledge, skills and insights; the experience of adventure; and a feel for beauty. Lifelong learning also strikes the spark of enthusiasm and ignites the excitement of discovery. André Gide, the French novelist and Nobel prizewinner for literature, was right: "The wise man is he who constantly wonders afresh."

The post-industrial society can be a golden gate to happiness if we make lifelong learning our constant companion. The Latin philosopher Seneca offers us an antidote for "future shock." That noble Roman who tutored Nero once wrote: "As long as you live, keep learning how to live."

part of daily school life, in which the classroom teacher helps students develop positive attitudes and outlooks and discover their true potential.

"Educating for leisure, beginning in the elementary schools," Fitzgerald writes, "will help provide the meshing of work and leisure and will help our children, and us, to answer the questions: How ought we to live? How ought we to work? How ought we to love?"

Dr. Richard Kraus, author of *Recreation and the Schools*, sees four major purposes of leisure education: namely, the development of attitudes, knowledge, skills, and appropriate behaviors. Schools should create activities or instructional units, he says, which contribute to growth in these areas, with carry-over into program participation.

While progress has been slow in bringing about school-based leisure education, recent developments are encouraging. The Lilly Endowment, Inc. has given the National Recreation and Parks Association a two-year grant for its Leisure Education Advancement Project (LEAP). The pilot project, which is directed at kindergarten through twelfth grade public school students, is primarily concerned with attitudinal change and the infusion of leisure education into existing academic programs. Classroom materials are currently being tested in selected schools in Indiana.

Professor Tony Mobley of Indiana State University endorses such an approach, which links leisure education to classroom subjects. The effort "must be interdisciplinary in nature and embrace science, art, music, literature, history, geography, mathematics, human ecology, physical education, dramatic arts and all other studies," he contends.

Whose Responsibility?

But schools alone can't shoulder the responsibility for developing the child's potential for leisure living. "No single institution, group or agency could assume the complete responsibility to educate for leisure," wrote Charles Brightbill. "It is a task for parents which involves

more than loving their children. It is a duty for clergymen which transcends spiritual enlightenment. It is a challenge to recreators which goes beyond multiplying opportunities for fun. And it is an assignment for educators and teachers which oversteps progression in scholarly achievement."

How then can parents become partners with schools and other agencies to foster leisure learning? Perhaps the most important contribution parents can make is to give their children a head start by instilling positive attitudes toward leisure at an early age. Create a playful home atmosphere where informal family fun and the sharing of interests takes place. Nothing succeeds as well as a good example; youngsters will catch sound leisure values by modeling themselves after their parents.

Once the child enters school, parents should support, but not insist on, a widening of horizons. Encourage your child to develop new skills by trying different activities. Sports, hobbies, cultural arts, crafts, games, mental and creative pursuits, social and community service programs are available for exploration.

As children continue to mature, they'll develop special outlets for leisure. Don't worry if choices narrow down to a few favorites; such a selection process is perfectly normal. But parents can continue to serve as stimulators for continued leisure learning. Just remember to persuade, not to pressure. Family recreation should result from mutually shared interests. Home parties and entertainment, camping trips, travel, sports and cultural events can supplement but never supplant individual pursuits. Youngsters will feed back information about leisure experiences if adults keep the lines of communication open. Such sharing will enable parents to become more effective leisure counselors for the family.

Investment in the Future

Parents who prepare their offspring in such a manner are investing in their children's future happiness. "We must recognize that young people today will reach maturity at

a time when life-styles may be radically divergent from what we now know," says Joan Davis, a leisure professor at New York State's Brockport College. "Consequently, leisure education that will enable them to have meaningful and satisfying leisure experiences which will increase the quality of their lives may be even more essential than it is today."

The quest for quality of life is as old as the human race. Centuries before Christ, the Roman philosopher Seneca asked, "What is the good life?" Down through the ages men have sought and fought for the answer. For millions abundant leisure blended with meaningful work has become the impossible dream which holds the potential to satisfy some of their deepest longings.

Quest for Quality Life

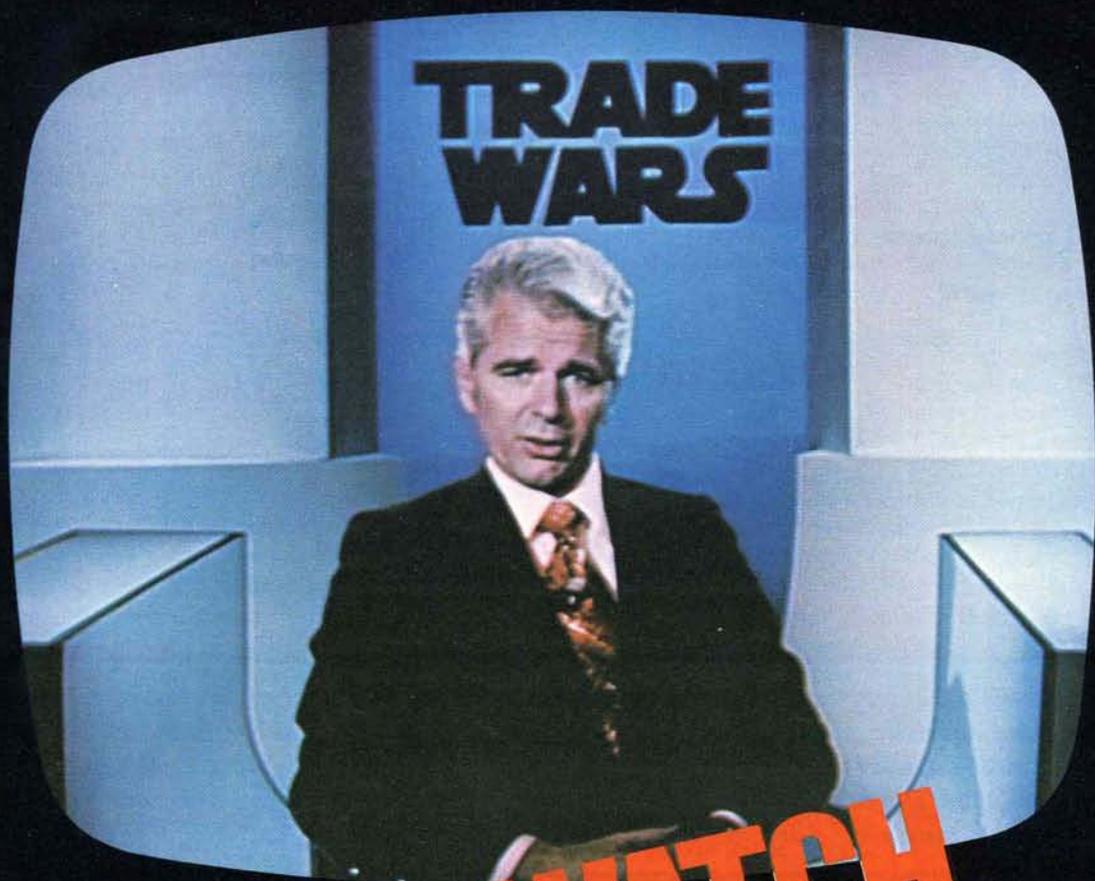
But man's inability to deal with his own fears about free time has caused the quest for the good life to falter. Society has contributed to the confusion by failing to provide resources for using leisure in life-enhancing ways.

Will fear of leisure be our downfall? What psychiatrist William Flynn reports about his patients, historian Arnold Toynbee observes on a cosmic scale. "In industrialized man the faculty for using leisure has become atrophied and the traditional community life has disintegrated," writes the late great British historian in his book *Surviving the Future*. "Modern man positively dreads leisure because it confronts him with his own self, isolated, terrifyingly in the 'lonely crowd.'"

But Toynbee is no Cassandra contemplating the certain destruction of the human race. He goes on to suggest that universal leisure education may provide the answer to man's age-old quest for quality of life. "The faculty for using leisure positively in intellectual, artistic, and above all, religious activities is the essence of being human."

What kind of world will our children inherit?

God's gift of abundant leisure, meant to be a blessing, not a burden, can provide us with a future in which freedom, happiness, and human solidarity prevail. □



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A MAN AFTER
by Jon Hill
DAVID
PART
2
GOD'S OWN HEART

Saul, the people's choice for king, failed with God in the execution of his office. Self-centered, unrepentant and egotistic, though handsome and head-and-shoulders taller than his subjects, Saul was not God's choice. Instead, God chose an insignificant shepherd boy, David, while Saul yet reigned. Then God arranged David's training for his future kingship by bringing him into Saul's court. This remarkable story sets the theme for David's triumphs and his failures.

Successful Saul, impatient in seeking favor and pressed by the threat of foreign invasion, lost the possibility of having his dynasty rule Israel forever by rebelling against Samuel and God in assuming to himself the priestly duty of sacrificing (I Sam. 13:12-14). But he was yet to commit a greater blunder and lose the very kingship itself.

"One day Samuel said to Saul, 'I crowned you king of Israel because God told me to. *Now be sure that you obey him.* Here is his commandment to you: "I have decided to settle accounts with the nation of Amalek for refusing to allow my people to cross their territory when Israel came from Egypt. Now go and completely destroy the entire Amalek nation . . ."' (I Sam. 15:1-2, *The Living Bible* used throughout article).

A difficult and odious task, granted. It amounted to genocide. But one thing to remember is that it was a command from God. He is the one who holds all life in His hands. He gives and He takes away. This was not a human decision, but a judgment from the Almighty.

With 210,000 troops Saul began to fulfill God's command. Even every animal was to be destroyed. Then Saul began to hedge. It seemed such a shame to destroy so many good animals. Saul and his army slew only the poor quality and worthless animals—saving the best for themselves, on the spiritual-sounding pretext of using them to "sacrifice to the Lord." Saul himself spared the Amalekite king, Agag—perhaps fearing the slaying of

kings might become popular and so endanger his own throne. It was "mission *unaccomplished*"!

When confronted by Samuel on his mismanaged raid, Saul insisted he had obeyed the injunction of the Lord, despite his obvious distortion of the orders and his feeble excuse of saving the best to sacrifice to the Lord.

Samuel's classic answer to this line of reasoning is a lesson for us all: "Has the Lord as much pleasure in your burnt offerings and sacrifices as in your obedience? *Obedience is far better than sacrifice.* He is much more interested in your listening to him than in your offering the fat of rams to him. For rebellion is as bad as the sin of witchcraft, and stubbornness is as bad as worshiping idols. And now because you have rejected the word of Jehovah, he has rejected you from being king"! (I Sam. 15:22-23.)

Saul's Outward Repentance

In the wake of this devastating proclamation, Saul's response was superficial and insincere. He *said* he had sinned and disobeyed (just as he previously *said* he had obeyed); but he begged Samuel's backing of his kingship in the eyes of the *people*! "I have sinned; but oh, at least honor me before the leaders and before my people by going with me to worship the Lord your God," Saul begged Samuel (verse 30).

Note that the real problem here is one of the deep inner attitude of the heart—not of outward profession.

Saul admitted sin, yet feared the reaction of the people more than the displeasure of God, against whom his sin was committed. He requested of Samuel a sham display to forestall the anger of the people, not of God! On top of that, he made a vital slip of the tongue which reveals his true feelings toward God: He said “the Lord *your* God” to Samuel rather than “the Lord *my* God,” or even “the Lord *our* God.” His concern, his fear, his surface sorrow, his intent, his heart was for himself, and for his reputation in the eyes of the people rather than toward his God!

This is the vital difference between King Saul and King David. David’s sins were many, perhaps more than Saul’s. There is no use comparing the magnitude of individual sins, because sin is sin, and the penalty, without repentance and forgiveness from God, is death! David realized, as Paul put it in the New Testament, that “sin is against God.” David’s repentance was always toward God, often to his detriment in the eyes of the people; Saul’s repentance was always outward only, with an eye toward how he would appear in the eyes of the people, and with complete disregard of God.

A King of God’s Choice

Samuel mourned constantly for Saul in his rejection by God, despite the fact that Saul’s kingship was a slap in his face in the first place. But God had rejected Saul—though he was still to reign for many years—and was now ready to select a man to be king of Israel to replace Saul: a man after God’s own heart. God’s Spirit was removed from Saul, the people’s choice, and God was ready to place that Spirit on another of His own choosing.

“Finally the Lord said to Samuel, ‘You have mourned long enough for Saul, for I have rejected him as king of Israel. Now take a vial of olive oil and go to Bethlehem and find a man named Jesse, for I have selected one of his sons to be the *new king*’” (I Sam. 16:1).

Samuel feared for his life on such a mission, lest Saul should find out about it. Strange! Another insight into the character of Saul. Why would Saul commit murder—and that on a Judge chosen by God—if his action was the will of God? Because the kingship originally granted by God had degenerated into a political drive for power by Saul. He misunderstood the purpose of a king, which is to *serve* the people, and instead would by any means maintain the monarchy to serve his own ego.

David, later faced with the same dilemma, many times let circumstances and the hand of God determine whether or not he would remain king, never striving to grasp the crown, determined to let it be a gift rather than a conquest. David understood the heart of the principle that would later be spoken by his Lord, Jesus, to the disciples: “Whosoever will be *chief* among you, let him be your *servant*” (Matt. 20:27).

Samuel set forth to perform his dangerous mission, covered with the God-suggested excuse of making a sacrifice to the Lord. It is God’s own irony that sacrifice was chosen to cover the more important purpose of anointing another king. Saul had lost the opportunity of

an ever ruling dynasty by sacrificing when Samuel was late in showing up. Now that dynasty was assured for David with the cover-up of sacrifice. Saul misunderstood the purpose for sacrifice and so would be completely fooled by this ostensible reason for Samuel’s visit to Bethlehem and the family of Jesse!

The Puzzle of God’s Choice

Even Samuel needed education in the matter of God’s method of choosing! When he saw Eliab, the eldest son of Jesse, with an outward appearance much like that of Saul, he thought, “Surely this is the man the Lord has chosen!” But God corrected that opinion and gave Samuel, and us, this advice: “Don’t judge by a man’s face or height, for this is not the one. I don’t make decisions the way you do! Men judge by outward appearance, but I look at a man’s thoughts and intentions” (I Sam. 16:6-7).

To illustrate His point, God allowed seven of Jesse’s sons to be paraded before Samuel, each one unacceptable to God. Frustrated, Samuel asked if there were any more. “Well, there is the youngest . . . but he’s out in the fields watching the sheep,” Jesse replied. “Send for him at once,” Samuel said, “for we will not sit down to eat until he arrives” (verse 11).

“So Jesse sent for him. He was a fine looking boy, ruddy-faced, and with pleasant eyes. And the Lord said, ‘This is the one; anoint him’” (verse 12).

The puzzle is this: David had a fine outward appearance also. Some think because God bases His decisions about men on their innermost thoughts and intentions that it is necessary for a decent outward appearance to be lacking. That is not what God intended. The point was: No matter *what* the outward appearance, ugly or comely, it is the thought and intent of heart upon which the decision must be made. God is not impressed with an outward appearance of humility any more than He is by an outward appearance of authority and leadership: Both are equally *self-righteous* to Him.

The anointing of David done—in a small private gathering, not with public fanfare—the Spirit of God came on David from that day forward, with great power. How old was David at the time? It is not revealed. Guesses range from twelve to twenty. Let’s give an arbitrary age of eighteen—after all, one guess is as good as another. That would give twelve years of study and diverse experience for the young heir apparent, guided by God all the way, before the duties of real kingship fell on his shoulders.

And what better place to send a king-to-be to school than in the court of the king? And not just at the court, but as close to the king as possible! Education was needed in both the private and the public life of a king. Court intrigue, problem-solving, protocol, organization, statecraft, military planning, legislative and judicial procedures—the myriad of governmental necessities must all be learned—even if they had to be learned from the negative side of improper examples. Yet the private problems of a public king must be faced also. The pressures, fears, emotions, desires of the individual in such a position had to be learned.

Throughout it all, God worked negatively with Saul and positively with David. "... The Lord had sent a tormenting spirit that filled him [Saul] with depression and fear. Some of Saul's aides suggested a cure. 'We'll find a good harpist to play for you whenever the tormenting spirit is bothering you,' they said. ... One of them said he knew a young fellow in Bethlehem, the son of a man named Jesse, who was not only a talented harp player, but was handsome, brave, and strong, and had good, solid judgment. 'What's more,' he added, 'the Lord is with him'" (verses 14-18).

God, through His Spirit and busy angels, had influenced a decision by Saul necessary to place David where God wanted him. And David's own efforts were not missing from the scene. In his short life he had managed to build a reputation for talent, bravery and judgment—and, most important of all, to show by his example that he was close to God!

Remember, the king's talent scouts were ever on the lookout for this type of man to conscript into the army or into the staff at court. Saul should have sensed a problem here.

He would certainly eventually rue the day David came into his life!

Instant Success

From the instant he saw David, Saul admired and loved him; and David became his bodyguard. Then Saul wrote to Jesse, 'Please let David join my staff, for I am very fond of him'" (verses 21-22).

When Saul was tormented by the evil spirit from God, David would be summoned to play the harp and Saul would feel better. God was very clever. The spirit which troubled Saul could be sent to distress him anytime God so chose. Whenever, or for however long God wanted David to be present with the king; whatever affairs of state or personal problems God wanted David to observe—all could be arranged by God by this simple method!

Talent as a musician was only one of the qualifications David brought with him to Saul's court. As every student of politics in government or industry knows, proximity to power breeds power! Saul was fond of David. As yet he had not begun to fear him as a rival. David was young, innocent. Surely Saul's guard was completely down in David's presence. As it were, David was King Saul's private physician/psychiatrist, treating his ailments. Saul felt free to discuss in David's presence whatever problems might occur.

Surely, since he came with the qualification and reputation of "good, solid judgment," David must have been consulted for an opinion on the problems of state, and even the personal problems facing Saul. Saul was king. He could accept or reject any advice. It never hurts to ask ... at first!

And, what songs did David play? Later he was to write the majority of the psalms. Were not the themes of his songs sown in the seeds of his childhood and young adulthood? Remember his reputation: "The Lord is with him!" The psalms range from bitter laments (always with a positive ending) to paeans of joy. Surely the

beginning concepts of Psalm 119 (the longest of the psalms) were present in David's music for Saul. The deep awe, respect, fear, love and utter dependence on God must have blossomed in the words David chose to accompany the music he played for Saul to banish his evil spirit.

Armorbearer for the King



avid was also recommended for his bravery. His position at court was officially "armorbearer," or as some translations have it, "body-guard." He, who was ordained by God to the office of king to replace Saul, was given as his official responsibility the trusted position of the king's armorbearer and protector! Could this be one of the reasons why, in following years, David would be so reluctant to lift his hand against Saul, even when his men advised him to kill him, and circumstances allowed the possibility?

The king's armorbearer, intimate confidant, personal servant to his most important needs, must have had the king's ear on military strategy—first learning, then offering plans of his own. David had a firsthand opportunity to observe King Saul's mind in action on military matters. Surely this provided him with excellent intelligence when later he would be fleeing from the same man as a hunted outlaw, a guerrilla leader hiding in the hills to save his life.

And "handsome, good-looking," was also a description of David given to Saul. Saul had a family, and in that family was a daughter, Michal, later to become David's wife. This entertaining, multitalented youth, a fresh face in court, must have caught the eye of more than one of the feminine gender during his stay so close to the king.

Yet, until the episode with Goliath, David's stay at court was intermittent, mostly in the private chambers of the king. His launching into public notice, with its attendant problems, was precipitated by his encounter with that famous Philistine, Goliath! Next issue, read how the experience changed David from friend, to rival, to enemy of King Saul, and how he became a public figure in all of Israel. □

(To Be Continued)

MOSES AND JESUS— What Did They Have in Common?

To find out, write for the booklet *A Tale of Two Prophets* by Senior Editor Jon Hill. Send your request to our office nearest you (see inside front cover for addresses), or phone us direct or collect. The number is (800) 423-4444. Residents of California, Alaska and Hawaii may dial (213) 577-5225 collect.



LET THE GOVERNMENT DO IT?

"The government ought to do something about that!" is an often heard expression. "There ought to be a law," many complain about situations with which they are frustrated. "The government shouldn't let them do that," say others.

Yet you hear: "Cops are pigs!" and "I don't have any faith in government anymore" and "What we need is less bureaucracy and more action."

A wise man once said: "He who is governed best is governed least." "Direction, restraint, control, rule, legislate" are all mentioned in the dictionary definitions of "govern" and "government." If you are unable to control the speed of your automobile, you can install a "governor" that will not allow you to exceed a certain speed. Obviously, certain safeguards are necessary for an ordered society in which the individual is free to exercise his freedom without fear of an ungoverned neighbor. But have we gone too far in government and so proscribed the freedom of the individual?

The framers of the Constitution of the United States of America and the proponents of the later, and most important, Bill of Rights had in mind freedom of the individual within an ordered society as opposed to the whim of monarchy or the desire of a despot. Most Western nations and many others around the world have long histories of the struggle for individual freedom resulting in what we call "democracy." It is best stated perhaps in that succinct phrase: "government of the people, by the people, for the people."

Yet it seems we have come almost full circle and now live under government nearly as oppressive as that which we rebelled against to gain our freedom. Our inalienable rights seem most abridged on the one hand and seem only effective in the case of criminals and revolutionaries on the other. The whole world seems mindlessly bent on maintaining the freedom of civil rights and human rights for those who are dedicated in open rebellion of word and deed to remove said rights from all others! Our very freedom provides a stumbling block for some and a tool for others.

The real problem is that the more we demand the government do *for* us, the less freedom of action we have left for ourselves.

At the same time that we shout that the government is responsible to the people, we also demand that the government take over our responsibilities. We finance the government. The more we demand of it, the more we pay. One out of four people works for the government in England; one out of five in the United States! We citizens complain, but pay the bill—and demand more government action (which will inevitably cost us more)!

Nowhere in the definition of "government" is the word "subsidy" or the phrase "social security" or the concept of the government paying you for not farming, working, producing. Yet we have demanded these things of government until individual freedom is restricted on every side—and we wonder why.

Let the government ensure the Social Security of old age interprets into a can of worms that makes us sick today. We have become numbers instead of names; our earning power is eroded by an ever increasing tax that is supposed to, but does not, care for those who were taxed before and are now living at and below the poverty level on "Security." We are told that by the time you and I become eligible to receive a portion of what we have already paid, the cupboard will be bare. We suffer from the burden of a massive bureaucracy necessary to fulfill our original demand. We don't like the results of what we asked for.

Let the government ensure a minimum wage; save our environment; protect us from prejudice; lead us not into temptation; employ our unemployed; protect the criminal; protect the victim; loan or give us money; guarantee us water, food, shelter and fuel; protect us from products of more industrious and clever foreigners; insure our bank accounts; maintain the sovereignty of our ownership of property and things; give everything back to the "original owners" who were here before us; etc., etc., etc.—and above all: *cut taxes!*

Impossible!

Somehow in all this we forget that *we are the government!* Try substituting "I" for "government" sometime and see if you really want to do all those things. If *you* do, why demand that the government do it? We think of the government as some entity apart, some overwhelming godlike power that should do this and should do that—and that is exactly what it has become!

Why don't we just give up entirely and let the government *think* for us? To a surprising extent that is already happening!

God's form of government is quite different. He puts the onus on the individual. He tells us the rules for successful living and leaves it up to us to apply them, forcing no one—except perhaps in circumstances brought about by ignorance or rebellion against the rules. He demands *self*-government of each individual and rewards the believing doer. He allows absolute freedom of choice and lets each individual build his own tomorrow. Think about it.

Why not let the government do it? Because each time you do, you erode another piece of your dwindling individual freedom! □



Garner Ted Armstrong

SPEAKS OUT!

Will Germany Fill the Breach?

Of all the trends in the world today, possibly the most important is the continued waning of American strength, the diminution of U. S. power, the lack of U. S. resolve. The United States today is in a position of retreat around the globe. Its guiding watchwords seem to be "give up," "give it back," "sell it," "retreat," "withdraw," "back down."

Meanwhile, under the guise of being anti-imperialist and anticolonialist, the Soviet Union is in the process of building the greatest colonial empire the world has ever known—across Africa, in Southeast Asia, and elsewhere around the globe. Soviet power and prestige are on the rise, seemingly in direct proportion to the sorry decline of American power and influence.

With the United States crippled in its ability to cope with the situation, who—if anyone—is going to step into the gap to meet the growing Soviet challenge? The answer may come as a surprise to many: West Germany will; Western Europe will.

Even as Germany lay in the rubble of total collapse immediately following World War II, *The Plain Truth* magazine and *The World Tomorrow* broadcast predicted that the German nation would emerge, phoenixlike, from the ashes of defeat to become a major economic and military power in the Western world. Many in the late 1940s and early 1950s scoffed at those predictions as they remembered the newsreels and newspaper photos of the unbelievable destruction of city after city throughout defeated Germany.

But Germany has risen and today

stands as one of the major powers on the face of the earth—the most powerful nation in Europe. At the head of the nine-nation European Economic Community, it is a clear economic rival to the United States.

But—as many European leaders have repeatedly told me over the years—Western Europe, though an economic, industrial and trading giant, remains a political dwarf. When it comes to the really big topics of global import—the SALT talks, for example—it seems that Europe's voice is seldom heard.

But now, with the political stakes ever greater in the world, and with U.S. power waning everywhere while Soviet power continues to rise, many leaders on the Continent are beginning to realize that Europe can no longer afford to remain on the sidelines. Moreover, they realize that only through an effective pooling of its joint resources will the dwarf ever become the giant it needs to be.

Recently the European community held another of its periodic summit meetings in Copenhagen, Denmark. As it was in progress, an important article appeared in the London *Daily Telegraph* with the title "Europe in Need of a Pilot." It was authored by Julian Critchley, a Conservative Member of Britain's Parliament and a vice-chairman of the party's defense committee.

Critchley noted that there are three routes that would lead toward completing the process of a United Europe: 1) unity through conquest, which has been tried time and time again without permanent success; 2) unity through economic integration, the present

route which has had only limited success in certain areas; or 3) unity in the face of a common enemy.

Today, that common enemy is increasingly present in the form of the enormous Soviet military threat all along free Europe's eastern flank. "Fear," asserts Critchley, "could be the cement" for European unity.

Critchley also addresses the question of leadership. "Is there a modern Bismarck in Europe?" he asks. Is there a leader who could orchestrate the unity of all of Europe in much the same way that Germany's "Iron Chancellor" brought about German unity in the nineteenth century? Critchley suggests that this "modern Bismarck," like his namesake, "may well be German, for it is the Federal Republic [of Germany] which has become the most powerful nation within the Community. . . . If the Common Market is ever to become a super-state and not just a super-market," he predicts, "it will be the result of German leadership."

The Soviet threat to Europe is growing, and Europeans are finding it hard to ignore. And now, with uncertainty over U. S. resolve and even America's reliability as an ally in time of war, Europeans are being forced to take a hard look at their own defense. "Could Europe," Critchley speculates, "by assuming a greater share in its own defense, recommence its journey on the path to unity?"

For over four decades, *The Plain Truth* has predicted the eventual emergence of a superpower "United States of Europe," led by Germany. That day appears to be drawing closer. □

SALVATION?

(Continued from page 3)

to a life of willful and continuous disobedience. But future missteps must—and can—be forgiven, so long as you continue in striving with God's help to live a life of obedience to Him.

Why do some religious people today teach that it is all right for Christians to go right on breaking the law? Why do they say that grace means license to disobey God's law? No wonder God found it necessary, through Jude, to warn us to contend earnestly for the faith once delivered to the saints by Jesus Christ—for, as you'll read in Jude 3-4, there are certain men crept in unawares—deceiving people, turning grace into license!

Would a governor pardon a man convicted of murder so he could continue murdering more and more people? God's merciful pardon—His grace—is bestowed on us because we have repented, with a sincere desire to turn from our wicked ways of lawlessness.

So, from here on, we must obey—unto righteousness! (Rom. 6:16.)

Yet you cannot, of your own strength, keep the spiritual law spiritually.

Now let's really understand that!

How You Get Eternal Life

You have now gained contact with God. You are mortal, possessing only a temporary chemical existence. God only has eternal life. Life can come only from life—not from death. Now what?

You now need to receive God's gift of eternal life. But how?

Jesus Christ said it was necessary for us mortal humans that He go to the Father's throne in heaven (John 16:7) in order to send the Holy Spirit of God for us.

This required the resurrected living Christ. So after His resurrection, Jesus ascended to the throne of God that rules the entire universe (Rev. 3:21). Then, some ten days later, on the annual day of Pentecost, the Holy Spirit came to enter into the very minds of all who had sincerely repented of their rebellion against God and His way, and who had

been reconciled to God and had gained access to Him by faith in Christ's shed blood for the remission of past sins (Acts 2:1-4).

These first disciples received God's Spirit through the work of the resurrected, glorified, living Christ. The Spirit of the Father is also the Spirit of Christ. Thus it actually was the living Christ, Himself, entering into them—not in Person, but in Spirit! Christ is a living Savior who does His saving work from within!

Now let's get the connection.

On that annual day of Pentecost at Jerusalem, thousands of people looking on were amazed when the disciples received the Holy Spirit. Peter preached an explanatory sermon (Acts 2:14-36). The multitude was emotionally convicted and cried out, "What shall we do?" Peter gave the answer—for you and me today as much as for them of that day: Repent, be baptized, showing your faith in Christ, and you shall receive the gift of the Holy Spirit.

God imparts eternal life to us by His Spirit. It is the impregnation—the begetting of eternal life.

If the Holy Spirit of God actually dwells within you, then, as God raised Christ from the dead, He shall—at the time of the resurrection—also make immortal ("quicken" means energize—make eternally alive) your mortal body by His Spirit dwelling in you (Romans 8:11). But (verse 9), unless His Spirit is actually in you, you are not a Christian—no matter how many churches you join!

God's Holy Spirit is His life. It imparts His life to you! It imparts more, as we shall now see!

God Doesn't "Kid Himself"

One thing more: The Holy Spirit is divine, spiritual love—the love of God flowing into you through the living Christ! (Rom. 5:5.) Jesus explained how we should come to Him and drink in of His Spirit, like drinking in living water—and how this same Holy Spirit would flow, like a river of living water, out from us (John 7:37-39) in love to God and to fellowman. Now let's make all that plain and clear.

God's law is a law of love—love to God in reverence, worship and obedience; love to neighbor in service,

kindness, sharing. It takes love to fulfill—to perform—the law. You will read that in Romans 13:10.

But we see in Romans 7:14 that this law is a spiritual law. This spiritual law can be fulfilled, performed, spiritually kept and obeyed only by spiritual love! You were not born with that kind of love. You do not have, naturally, the kind of love required to truly keep this great spiritual law!

You must go to God to obtain that kind of love. That is a love He gives you through the living Christ. That is His own love. It emanates directly from Him.

Now understand! True righteousness is keeping "all thy commandments" (Ps. 119:172). It is performing God's spiritual law with the spiritual love which only God can supply.

You drink it in from Him—once the contact is established. It pours out from you like rivers of living water. Water in a river flows in a certain direction, guided by the riverbed or channel. God's law is that riverbed which guides the flow—the expression—the direction in which the divine love flows! God's law is the way of perfect spiritual character—the very character of God.

So, the very spirit by which God imparts to you His life—His salvation—is also His own love which imparts to you His righteousness! It is no longer just you, in your own power and strength, "keeping the commandments"—it is, spiritually speaking, the living Christ in you keeping His Father's commandments—even as He kept them by this same divine love while He was human here on earth!

Can you brag, or boast, then, about your righteousness? No—it is not your righteousness—it is God's! If Christ, by His grace, erased your guilty past, gave you access to God, and now pours forth into and through you the spiritual love that keeps the law, this is not your righteousness, but God's.

And this is not your "works"! It is nothing you earn!

God does not "kid Himself." Some religious teachers tell you Christ lived a righteous life for you more than 1900 years ago, and since you "can't keep the law," as they

claim, God "imputes" Christ's righteousness of 19 centuries ago to you—by sort of "kidding Himself" that you are righteous. Meanwhile, they say, you are given license to still be a spiritual criminal breaking His law! God does not impute to you something you do not have.

Far from it: The living Christ by His power makes us righteous! He imparts to us power to actually become righteous. It is His doing!

Why Not to Heaven Now?

Once again, back to you! Now where are we?

There are, first, two things you must do. On that very day of Pentecost after Christ had ascended to heaven, many who had joined the mob crying out "Crucify Him!" during Christ's trial before Pilate were conscience-stricken and afraid when they heard Peter's inspired sermon. They cried out, "What shall we do?" They, too, were helpless.

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit," was the inspired answer (Acts 2:38).

Note it! Two things you do:

1) Repent—turn from your way by turning to God's way—His law! You repent of sin. Sin is the transgression of the spiritual law.

2) Be baptized. The Ethiopian eunuch, coming to a lake, asked Philip what hindered him to be baptized. "If thou believest with all thine heart" was Philip's condition (Acts 8:36-37). Repentance is toward God, for the law comes from God, but faith is toward Jesus Christ (Acts 20:21). God commands that faith in Christ's atonement for sin should be expressed through the act of baptism. (Write for our free booklet *All About Water Baptism*.)

This, then, gains contact with God. That is as far as you can go on your own. You have reached your extremity! So now God completes the third step outlined in Acts 2:38:

3) You shall receive the Holy Spirit.

This is God's gift. It is the presence, conditionally, of eternal life.

And now if you faithfully follow God's way—the way the Holy Spirit leads—you are already a begotten

son of God! "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

"Beloved, now are we the sons of God, and it doth *not yet* appear what we shall be: but we know that, when he [Christ] shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

Get it straight! You are now converted—a changed person—for God's Spirit (Eph. 4:23) produces a renewing of your mind. Your whole concept and direction of life are changed! God's Spirit is His very *life* imparted to you! You are now a begotten son of God.

But it does not yet appear what you shall be. I John 3:2 does not say "where you shall go" or "where you shall be." It is talking about a condition, not a place: "what we shall be"! Salvation is a matter of what you become—not where you shall go! God's purpose is to change you from your vile character to His glorious character—not to change the place where you are!

But, you are now already a begotten son of God; you may now call Him Father as long as you are led by His Spirit (Rom. 8:14-15).

And there are still more "ifs." You must grow spiritually (II Peter 3:18). It is "to him that overcometh" that Christ will grant to sit with Him on His throne, when He returns to earth (Rev. 3:21). If you overcome—overcome your own carnal nature, the world and the devil—and keep Christ's works (not your own works, but Christ's—by His Spirit in you), then you shall reign and rule all nations with Him in the happy world tomorrow!

The Christian Life

The very fact that the Christian life is one of overcoming, growing spiritually, means that none is perfect on repentance, faith in Christ, and receiving God's Holy Spirit.

I have said previously that at the time of conversion you are forgiven sins that are past. That is correct. You are not given license to commit sins in the future. But a false accuser represented falsely that this is a teaching that you can never be forgiven any future sins.

That, of course, is not true. The newly converted Christian is still

mortal—still flesh and blood—still human. God's Holy Spirit has entered his mind, and that is the divine nature. But this new divine nature does not drive out the old human nature. That is still there, too.

The newly converted Christian has come to a change of mind. Before, he actually loved sin—now he hates it! But he is the victim of many habits. He will be caught off guard, and as a matter of habit, before he fully realizes it, he may do something that is a sin. Or, through human weakness, and because he has not yet attained constant contact with God through prayer, he may succumb to some temptation, and sin. Then he repents—he is remorseful. Can he be forgiven? Of course! Read I John, chapters 1 and 2.

As long as the Christian really wants, in his heart, to obey God and to live God's way, God looks on the heart, and forgives on repentance.

But what I want to emphasize is that we are not given license to return to a desire for sin and to deliberately live a life of continuous sin, and then say we were forgiven in advance. You are never forgiven sin in advance. Always you are forgiven sins that are past. But when Jesus said we must forgive until seventy times seven, will He do less?

So, finally, back again to you! Where are we now? You have been converted—changed in mind, concept, attitude, direction and way of life; you are begotten as a child of God; you have now eternal life abiding in you—as long as you are led by God's Spirit in God's way, as long as you continue in contact and fellowship with God (I John 1:3). This comes all by God's grace as His gift, and is not anything you have earned by your works. Now if you continue overcoming, growing spiritually—and all this actually through God's power—you shall inherit the Kingdom of God, and be made immortal to live forever in happiness and joy! □

A copy of this series of articles is available in booklet form. The booklet is titled *Just What Do You Mean . . . Salvation?* Address your request to our office nearest you. (See inside front cover for addresses).

AFRICA

(Continued from page 6)

power by the bullet and not the ballot.

Such an "all parties" conference was held once before, in Geneva. It was an utter fiasco. Since that time Smith and the moderate black leaders have continuously extended their hands to the guerrilla leaders with the provision that they renounce their terrorism. But the two outsiders have refused. Realizing they could never win in a free election, they have chosen to go to Moscow for the guns needed to put them into office.

Exactly what kind of men are these "external" leaders whom the Carter Administration and its new friends in Africa insist must be involved in a settlement?

One of these guerrilla chiefs, Robert Mugabe, told a French left-wing magazine recently: "If we find him [Mr. Smith] alive when we take power, he will be tried by a people's court and, I hope, shot. Smith and his immediate collaborators are war criminals." Before an applauding United Nations audience in March, Mugabe denounced the moderate black leaders as "African stooges" and "black puppets."

Mugabe has repeatedly and openly stressed that he wants to install in a future Zimbabwe a Marxist one-party state in which democratic elections would be dispensed with as being a "luxury."

Bishop Abel Muzorewa, one of the black leaders who agreed to the internal settlement in Rhodesia, reacted sharply to President Carter's statement in Nigeria that the Rhodesian talks should be reopened to include guerrilla groups trying to take power by force: "Mr. Carter should be reminded that if he thinks the masses of Zimbabwe can be traded for Nigerian oil he is guilty of gross betrayal of democracy—an alarming thing to come from the world champion of human rights."

Folly Over Namibia

Also in Nigeria, Mr. Carter bluntly warned South Africa that it could face the prospect of economic sanctions if it failed to cooperate with

the U.N. in producing an "internationally acceptable agreement" on independence for South West Africa (Namibia) by the end of the year. Pretoria has controlled the territory under an old League of Nations mandate.

Originally South Africa had proposed its own independence formula, similar to the Rhodesian "internal settlement," which was based upon the principle of one man, one vote, an end to racial discrimination, and protection for minority groups. However, this did not meet the approval of the United Nations and many black African states which would prefer to virtually hand over Namibia on a platter to the militantly Marxist SWAPO organization, whose power base is the territory's large Ovambo tribe. The U.N. has already declared SWAPO to be the "legitimate representative" of the "Namibian" people.

The "Big Five" Western powers of the United Nations Security Council mediating between SWAPO and South Africa—the U.S., Britain, Canada, France, and West Germany—have bent over backward in an attempt to meet SWAPO's demands. In return for this favor, SWAPO guerrillas, striking out from their bases in southern Angola, have repeatedly engaged in hit-and-run terror tactics, political assassinations and the kidnapping of young people into the movement. It is widely believed that SWAPO gunmen were responsible for assassinating Herero tribal chief Dr. Clemens Kapuuu, widely regarded as having had the best chance of becoming independent Namibia's first president.

Again, what kind of people comprise SWAPO—the organization the United States and Western powers say must be accommodated?

One indication was given in a remarkable television interview in New York City recently. SWAPO leader Sam Nujoma was asked: "Once there's black majority rule [in Namibia], there's black majority rule. What more do you want?"

Nujoma's answer: "The question of black majority rule is out. We are not fighting even for black majority rule. We are fighting to seize power

in Namibia for the benefit of the Namibian people. We are revolutionaries."

The reaction of South African Prime Minister John Vorster to the Nujoma interview was quick and sharp. "He has let the cat out of the bag and he has now confirmed what we have always suspected and what we have accused SWAPO of," Mr. Vorster said. "He has made it clear that he is not really interested in the welfare of the people but only in SWAPO's revolutionary doctrines for the sake of power over the territory and its peoples."

American negotiator for the Namibia dispute, Don McHenry, who heads the group of Western negotiators, had earlier defended the group's preoccupation with SWAPO by saying: "If you ultimately want a political settlement you have to deal with the people with the guns." The magazine *To The Point* noted in an editorial, however, that the words "deal with" really mean "defer to." "This is a dangerous concession to barbarism. Taken to its logical conclusion it simply means that you must cringe to the man with the biggest club..."

(As this article goes to press, the South African government, in an historic move, has accepted the latest Western plan for independence for South West Africa, scheduled for December 31, 1978. The spotlight is now on Nujoma and whether or not he will go along with the plan. The real pressure is on the Western powers, however, to hold fast to their proposals and not give in to new demands from the pro-SWAPO U. N. General Assembly.)

Underlying the current Western approach toward African problems is the fear that supporting men of peace and moderation in their struggle against Communist-supported radical leaders might provoke a confrontation with the Soviets themselves. Hence the policy of attempting to gain the hand of the guerrillas, to "let them inside the hen house," to give them what they want peacefully before the Russians give them the guns to do the job.

The problem is that a policy of appeasement will never work; the Russians and those whom they sup-

port only respect strength. Member of Parliament Stephen Hastings, in the March 20, 1978 *Daily Telegraph*, called current U.S. and British policy in Africa a "crazy combination of illusion and weakness." Hastings added: "The only . . . identifiable objective [of Washington's African policy] seems to be a wish to avoid conflict with the Russians at almost any cost. Dress this policy how you like, it still amounts to running away, and if we run and abandon the African continent to the men of the Kremlin we shall have suffered a catastrophe from which the free world may no longer have the resources or the will to recover. . . ."

"The Zambezi is probably the most effective anti-tank ditch in Africa, the Rhodesian army is a match for any number of Cubans and if the integrity of the new Zimbabwe is supported by the West—there is still hope. Hope for the people of Rhodesia; hope for Africa; hope that the present disastrous American mood of dissimulation and evasion can be changed in time; hope that the British, whose responsibility is undeniable, will overcome their sleepy and selfish preoccupations. Hope finally that good men will awake before the forces of darkness and evil overwhelm us all."

Why This Tragic Situation?

How did the United States, Britain and the West in general get into this no-win situation with the Russians?

Much of the answer has to do with America's shattering defeat in Indochina. Since Vietnam, the United States has been fearful of getting involved overseas. Everything is seen in the context of Vietnam, whether it remotely resembles the bitter conflict there or not.

As a result, the United States has lost the will to aggressively resist Soviet inroads in Africa and elsewhere. This fact, opines the liberal *Sunday Times* of Johannesburg, is the "brutal reality of the matter." The editorial went on to say: "No more humbug about 'majority rule,' no more sanctimonious posturing about racism, no more pretense of moral superiority. Just a failure of will. The sad truth of the matter is that when the United States lifted its ambassador from the roof of his

From Africa, Russia
"intends to move the
earth in the communist
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it will not be because of
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of the West's naivete."

To *The Point* magazine

embattled embassy in Saigon it abandoned not only its allies in South Vietnam, Laos and Cambodia, but it abandoned a cause. Angola bore this out; so does the Pavlovian anxiety of the United States on the Horn of Africa; and so [does U.S. policy] on Rhodesia."

But there is another reason, too. It has to do with the very nature of American policy toward Africa in general in recent years.

A new book has just been released called *The Cloud of Danger, Current Realities of American Foreign Policy*. In it, author George F. Kennan, one of America's foremost scholars in international affairs, further amplifies the reasons behind the misdirected U.S. policy in Africa: "It was my impression, when traveling in Africa a few years ago, that in its approach to these black African states, most of them new ones on the political topography of the world, official Washington had been acting under the influence of some sort of massive guilt complex, or feeling of moral inferiority—a state of mind which led many people to feel that it was we, in the first instance, who had to prove our benevolence towards the peoples in question, we who had to win their favor, rather than the other way around. It was as though it were we who were the only losers if relations did not work out to everyone's satisfaction."

As a result, the United States, says Kennan, persistently overdid many things in an attempt to treat small nations as equals: magnified the size of its aid programs, the size and activity of its diplomatic staffs, the number and scope of high-rank-

ing delegations. America felt obliged to suggest aid programs where none was seriously requested or valued. In case after case Washington sent an ambassador when none was justified, or when perhaps a chargé d'affaires would have been more appropriate.

America pretended to ignore displays of offensive behavior. This is, Kennan observes, "a practice that befits a great power, to be sure, up to a certain point, but becomes undesirable when carried too far, if only because it encourages assumptions and states of mind on the other side which are in the long run not tolerable. We allowed to come into existence, in other words, an atmosphere of the relationship that placed us in the position of the anxious suitor, always prepared to accept today's rebuff in the hope of tomorrow's favor."

This "curious state of mind," according to Kennan, has pervaded America's approach to the Third World generally, not just Africa. Its causes are obviously many, "but beyond them there seems to be something deeper and more difficult of definition: some inner insecurity that affects Americans when they come into contact with smaller and less developed societies—something that causes them to confuse respect with popularity, and to feel that if popularity is not forthcoming, it is they who are somehow at fault.

"However that may be, it is a tendency that has often had unfortunate results. Not only has it often misled others as to the real elements of our position, but it has laid us open to a wide variety of forms of blackmail, some delicate, some not so delicate, some minor, others serious both in scale and in offensiveness. Worst of all, it defeats itself, for it encourages others to take our benevolence for granted and to assume that they need make no reciprocal concessions to retain it. The first requirement for getting on with most foreign peoples is to demonstrate that you are quite capable of getting on without them. An overeagerness to please suggests the opposite."

Friends . . . or Lovers?

In this era of independence and self-determination, many tiny countries,

smaller in size and population than many U.S. states, have great pride and confidence. America, on the other hand, has lost its self-respect, while endeavoring to respect the wishes of everyone else. It is ashamed to stand up for and defend the principles that once made it great. Its sole purpose now, it would seem, is to placate other nations, large and small, to accede to their demands, whether reasonable or not.

America wants to be "loved"—even by the Cubans who are undermining U.S. interests all over the world! In Africa, that mentality means a willingness to go to almost any length to prove its "sincerity." Commenting on the President's trip, even the *Washington Post* questioned the prevailing Carter/U.N. Ambassador Andrew Young wisdom of "conveying the impression that [America] will do practically anything to win liberationist credentials."

The United States is acting just like the ancient nation of Israel, described in highly unflattering terminology in the Old Testament: "You have played the harlot with many lovers; and would you return to me? says the Lord" (Jer. 3:1).

America has long since forgotten the God in whom she officially claims to trust. Now, in difficult times, she is turning for help to nations with whom she shares no common bonds, nations who cannot help in the long run, "lovers" who "despise [her]" (Jer. 4:30).

Seeking the approbation of other nations will never solve America's problems. "Your hurt is incurable, and your wound is grievous. There is none to uphold your cause. . . . All your lovers have forgotten you; they care nothing for you; for I [God] have dealt you the blow of an enemy . . . because your guilt is great, because your sins are flagrant" (Jer. 30:12-15).

America is a sick society, though many of its own citizens do not like to face this fact. Her rampant crime, immorality, pornography, divorce and broken homes are hardly the qualities to be emulated by others. America's newly founded "friend-

**"If we run and abandon
Africa to the Kremlin
we shall have
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have the resources
or will to recover."**

British M. P. Stephen Hastings

ships" around the world cannot heal her incurable internal wounds.

Notice also Lamentations 1:1 in the context of President Carter's "supplication" in Lagos: "... she that was great among the nations! She that was a princess among the cities has become a vassal."

The entire 16th chapter of the book of Ezekiel shows how the nation of Israel acted as a very strange harlot, one who gave gifts to her lovers, not they to her. (What better describes U.S. policy on another key issue: the Panama Canal. In the hopes of earning the love of Panama and supposedly all of Latin America, the United States is not only desirous of giving up its strategic property, but is willing to pay Panama billions of dollars for the privilege of doing so! Write for our free booklet *The United States and British Commonwealth in Prophecy* to see the remarkable historical link between ancient Israel and the English-speaking world today.)

In Ezekiel 16:37, God says: "... behold, I will gather all your lovers . . . I will gather them against you from every side. . . ." Sounds like a typical anti-U.S. vote in the United Nations!

Whether one takes these prophecies literally or not, such circumstances typify American foreign policy today.

Calamity Ahead

If the United States persists in pursuing its present course of action in Africa—placating its enemies (some of whom are now "lovers")—and dashing the hopes of men of moderation and goodwill, nothing but ut-

ter calamity will result—with the Communists ready to pick up the pieces.

U.S. Senator Barry Goldwater remarked in Washington on April 4, 1978, that he felt that "everything the Carter Administration has done in Africa has played directly into the hands of the Soviet Union. These actions are so obviously subverting the strategic interests of the United States that it almost seems that someone must be following a deliberate scheme with pro-Soviet overtones."

Russia could never finish the job in Africa by herself, with or without the Cubans. To achieve her goals, Moscow needs the unwitting cooperation of Britain and the United States.

Robert Letts Jones, a news analyst and past president of Copley Press, San Diego, recently delivered a somber warning: "I feel like a modern-day Paul Revere. My tricornered hat is as out of fashion as my message. But I feel obligated to warn that the trend of events convulsing southern Africa spells danger for the United States. And for Western Europe too.

"The West is losing control of that part of the world to the cleverly disguised thrust of Soviet Russia.

"At stake are the vast mineral resources of the region, as well as the strategic sea route around the Cape of Good Hope. A combination of the two, dominated eventually by the imperialists in the Kremlin, could, in time, force the industrial democracies of Western Europe to surrender to Soviet blackmail. Then the United States would be isolated.

"Moscow realizes that. The West doesn't."

To which the lead editorial in *To the Point International* (April 14, 1978) added: "It was Archimedes who 2,200 years ago said in relation to the law of leverage: 'Give me a place to stand and I will move the earth.' Russia has found that place to stand, namely Africa. From that continent she intends to move the earth in the communist direction. If she succeeds, it will not be because of her own strength, but because of the West's naivete in providing the fulcrum." □

Personal from...

(Continued from page 1)

in your life by God's Spirit is love. Love is a righteous love of and for others. It will mean your face is beaming. It's an outgoing concern for the good and welfare of others. It will mean that you are really giving out—that you are radiant and happy. And love results in joy—that's the second of these fruits. The third is peace. Instead of an attitude of hostility, instead of going around quarreling, being resentful and bitter, angry and arguing, you'll be in an attitude of peace—peace in your mind and with your neighbor and with your God.

Next comes "longsuffering." That means patience. How much has impatience made you unhappy? Probably impatience makes more people unhappy than almost anything else! If you can really come to have patience, you'll be acquiring one of the things that makes life worth living and that will allow you to be happy.

Then next is gentleness. That makes others happy and automatically adds to your happiness. And then goodness and faith! Faith is confidence—not self-confidence, but reliance on the Supreme Power. It means the supreme power of God is working for you.

If you could evaluate in dollars what all these tremendous benefits mean in your life, you'd have to put on them a value of millions and millions of dollars. But these are benefits you can't buy. God simply wants to give them to you. What they cost you is repenting of that which has been producing unhappiness, pain and suffering, discouragement and frustration. It's a tremendous bargain! That is the fruit of God's Spirit that will spontaneously spring forth from you, radiate from you and cause you to be a joy to others, as well as to yourself.

Now this is not to say that there are never troubles in the Christian life. Far from it. There will be persecutions. Jesus Christ was persecuted. He said, "If they have persecuted me, they will also persecute you" (John 15:20). That comes from without. But unhappi-

ness is something that springs from within. Happiness is a state of mind; happiness is within. And the person who does have this inward peace—this joy, this patience and love, and absence of resentment and bitterness—isn't going to be anywhere near as disturbed and unhappy as when he didn't have them. You'll always face problems—but you'll have faith and God's help in solving them. But problems and tests of faith are good for us—the very building blocks of perfect spiritual character.

It's true Jesus was "a man of sorrows, and acquainted with grief." It's true He suffered—He knew what suffering is. But His suffering and grief was not caused by pain others inflicted on Him—not from resentment, or being hurt by others—but by His love for others. He suffered because men were bringing so much suffering on themselves. But He also was a man of boundless joy, and He said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." □

HAPPY FAMILY

(Continued from page 10)

that serveth him" (Mal. 3:16-17, KJV).

Jesus preached the good news about His coming family government—the ruling, governing family of God (God is called the Father; Christ, the Son and the "firstborn among many brethren").

He likened the true Church to a "mother," speaking of "Jerusalem above, the mother of us all. . . ." He inspired Paul to write about the close, loving, deep relationship between Christ and the Church as the pattern for love and tender concern between husband and wife.

When Jesus said: "Repent ye, and believe my good news," He meant, "Be sorry you have messed up your lives; *be sorry* you have acted like selfish, petulant, spiteful, carnal-minded children; *be sorry* you have failed in your marriages, failed your children, failed yourselves!"

The wages of sin (and failing in marriage is a sin) is *death* (Rom. 6:23).

Today, society reaps the whirlwind, for it has sown the wind of immorality, separations, desertions, divorce, wife and child beating, pornography, homosexuality, transvestism, and every assorted form of attack against the family, which is the very picture of God's own Kingdom!

We reap the whirlwind of senseless killings, rapes, muggings, robbery, arson, burglary—violence of every sort—and it can all be traced directly to the home.

Is *your* family in a mess? Then it's your mess—not someone else's!

God Almighty is calling on you to clean it up! If you don't, then you will suffer the hideous consequences now, and for years to come. Your parents will suffer—if they're still living—your wife or husband will suffer, your children, and all the other more distant members of the whole family will suffer, too! Your community, and by extension, your nation, will also suffer!

But if you repent of the mass of collective mistakes, faults, misunderstandings, lack of communication—all of it—that has caused the mess in your family, then God can and will heal your family for you!

God can straighten out the mess for you, even if you think you can't do it alone!

All you have to do is ask! By the way, if you want personal help from someone who is not only very well trained to aid you with family difficulties, but someone who really cares, dial 800-423-4444, and ask to be put in touch with one of our representatives in your area. It could save a marriage—and lives! □

ADDITIONAL READING

- Dr. James Dobson, *What Wives Wish Their Husbands Knew About Women*, Tyndale House Publishers, Inc., 1975.
- Howard J. Clinebell, *The Intimate Marriage*, Harper & Row, 1970.
- Alex Haley, *Roots*, Dell Publishing Company, 1976.
- J. Dominion, *Marital Breakdown*, Penguin Books, 1968.
- Dr. James Dobson, *Dare to Discipline*, Regal, 1972.
- Dr. James Dobson, *Hide or Seek?*, Revell, 1974.
- Dr. Thomas Gordon, *Parent Effectiveness Training*, Wyden, Inc., 1974.

orchids & onions

L E T T E R S

Begin's Past History

Did your writer (Keith Stump, "Sadat's Bold Gamble for Peace," March *Plain Truth*) deliberately cover up for Menachem Begin? Or doesn't he know the truth about this man? I am endowed with an excellent memory and I clearly recall a mad-dog terrorist who bombed the King David Hotel, killing many people, among them some high British officials. There were a large number of Israelis killed by this terrorist, who was the head of the Irgun gangsters. He actually boasted of how many he killed, including his *own* people, and that the British had placed a \$40,000 reward on his head. The only difference between Begin then and now is that he has shaved off his moustache, acquired a semblance of respectability and begun calling good people "terrorists"!

Joseph Hunsinger,
Winston, Montana

Wants His Gas Guzzler

I'm very upset about an article in the March *Plain Truth* entitled "Learning the Lost Art of Energy Conservation," by George Ritter. I especially take exception to the section on "transforming the automobile into a practical means of transportation." I am sick and tired of having small tin cans on wheels shoved down my throat. Mr. Ritter suggests a limit of 100 horsepower and 3300 pounds body weight on any passenger car. This is all fine and dandy for those who do not need a larger car. He maintains that anyone who wants a larger car must be an idiot who uses it only to ride his dogs, cats, and golf bags! What about families with five or six or more children? Do they ride on the roof?

He also states that big cars are safer, but only because they are the ones having collisions with small cars. He suggests that if everyone were driving small cars to begin with, the collision risk factor would be significantly reduced. Well, what about people who hit trees, telephone poles, trains, buses, or semitrucks? Do we

do away with those, just because some little car might run into them? If indeed we do have a real gas shortage, which I doubt, then ration gas! That's the only solution. Let's not use as much, instead of making ourselves miserable by raising the price or getting rid of large cars. I'll bet Mr. Ritter hasn't given up his car for a bicycle!

Clay Jordan,
Roseburg, Oregon

• Ritter and three other Plain Truth staff members ride bikes to work at least part of the time.

Suicide: The Deadly Signals

Reading through the article "Suicide: The Deadly Signals," it says Muslims would like to die fighting in a holy war. This is wrongly interpreted in the article as suicide. Fighting a holy war would be a defense of one's religion or country from an invader, very much like any other war where opposing armies do their utmost to be conquerors. Training of any soldier is to win, no matter what the cost in life or materials. He goes into the battlefield to win for his country, even if it means that he has to sacrifice his life.

G. A. Mahomed,
Laudium, Republic of South Africa

Impressed by Services

Recently I sent a little card to you which resulted in a telephone call from your minister. At my invitation he visited my

family and myself in our home. He invited us to attend Sabbath services the next Sabbath. Talk about meeting nice people! Wow! As we were waiting in the hall, my fourteen-year-old son turned to me and said, "I've never seen so many friendly people before in my life." Later when my wife and ten-year-old daughter joined us, my daughter said, "Daddy, these sure are a friendly bunch of people." I must say my wife and I received the same impression. If all your ministers are of this caliber and even a small percentage of the people are as happy, radiant, and cheerful as the ones we have met, I feel you are doing a lot of good. We are looking forward to spending a lot more Sabbaths with God's people. Thanks a lot for allowing me to have a small part in this Work.

John R. Abbott,
Morrow, Ohio

Angel Dust

I read the article on "Angel Dust" in your magazine and was very impressed with the way that abuse of this drug was brought out in such a short space. I am an investigator for a steel company and one of my duties is drug enforcement. I would appreciate a copy of *The Dilemma of Drugs* and any other literature you may have available on the subject of drug abuse. This would help me in making good, easily understood reading available to the employees in our company. Again, may I commend you for a very well-written article on a very serious subject.

Michael Canada,
Valparaiso, Indiana

Answers His Questions

Please put me on your mailing list for the magazine. I find it spiritually rewarding and it helped me by answering some questions I didn't have answers for. I'd be happy to send donations. Thank you.

Philip J. Goodrich
Allegan, Michigan

NOTICE TO READERS

Due to rapidly increasing costs of paper and other production expenses, *The Plain Truth* has adopted a policy of producing only ten issues per year. This issue of *The Plain Truth* is cover dated June/July. This year we are combining June and July as well as October and November. It is hoped that we will be able to return to the full 12 issues per year in the future—income permitting. Thank you for your loyalty and continued support of *The Plain Truth*.

—Managing Editor

COMING A NEW AGE!

This world is filled with upset—war, hatred, prejudice, strife, terrorism, blatant immorality of all kinds, famine, pollution, disease, and injustice. The list goes on and on, and conditions aren't improving all that much in spite of concerted efforts to turn things around. Will we all perish in an unthinkable global war or strangle in the mire of increasing environmental pollution? Or will something happen to prevent us from running, lemminglike, headlong over the precipice?

There is a trustworthy source that predicts humanity's survival. And not just survival in a more-of-the-same milieu, but a total transformation of this earth into an absolute utopian paradise. Read about how all this is going to happen—and soon—in the new free booklet *Coming—A New Age*. Send your request to our office nearest you.

Photo by Ernst Haas



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