

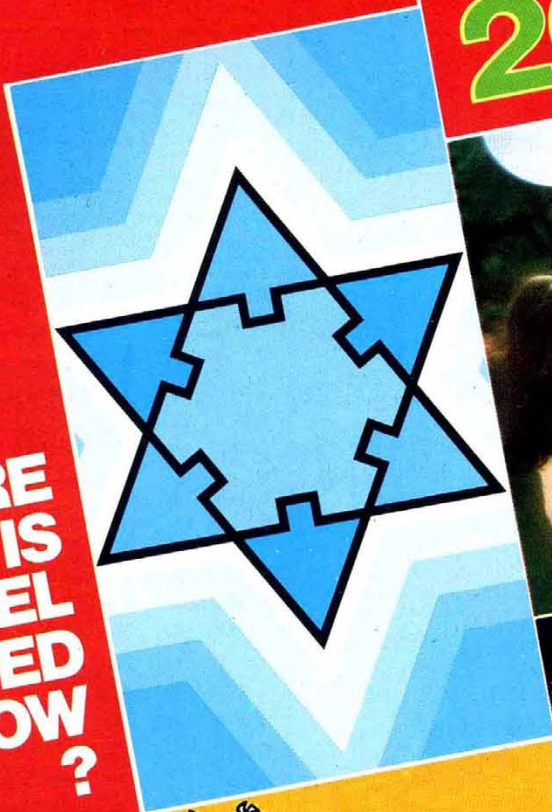
the

PLAIN TRUTH

AUGUST-SEPTEMBER 1977

a magazine of understanding

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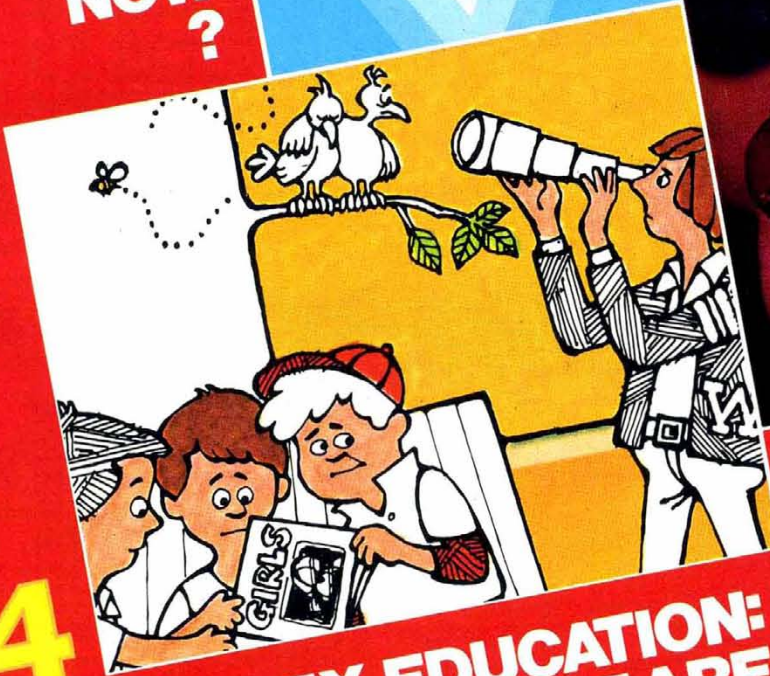


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Tucson, Arizona, May 20, 1977:

I've had a bad night. Upset stomach—my own fault. Couldn't sleep any longer. Thoughts came rushing through my mind after I had a bad dream which awoke me—thankfully. Glad it was only a dream.

I got back to sleep. But only for an hour or two. This time I was awakened with another bad dream.

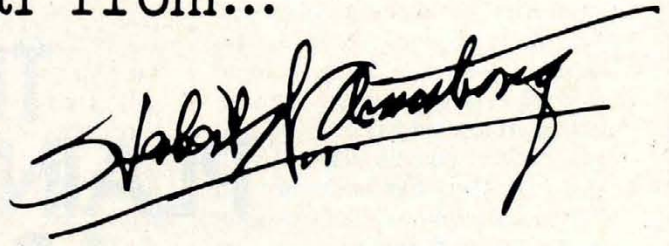
I tried to get back to sleep, but my mind was working and I could not get drowsy or sleepy. I was thinking about the cause of my bad night and upset stomach. Always there is a CAUSE.

Mrs. Armstrong and I had returned to Tucson last Monday evening after graduation exercises at Pasadena and a meeting at my home with Gloria Swanson, the original glamour girl of the movies—now 78 and a great-grandmother of two. (She's ahead of me—I have my first great-grandchild now on the way.) Miss Swanson was hosting a health luncheon on Thursday (yesterday) afternoon at the Student Center of Ambassador College in Pasadena, and lecturing afterwards. I very much wanted to be there, but was unable to return from here.

The Raders had telephoned to say they were coming from Pasadena yesterday afternoon and suggested we have dinner together at one of the restaurants here. At this dinner, I ordered what I do NOT recommend you do (I do usually try to set a good example): smoked salmon followed by beef stroganoff. Like the little books swallowed by Ezekiel (3:1-3) and the apostle John (Rev. 10:10) in their visions, it tasted delicious in my mouth, but in my stomach gave me a very bad night.

Lying in bed, trying to get back to sleep, my mind wandered to Stanley Rader. He is somewhere near the age of my son, Garner Ted—approaching fifty. He is in the very PRIME of life, when a man's value in his profession or business is at its peak. Mr. Rader has been first a C.P.A.—Certified Public Accountant—then a lawyer and professor of law at the University of Southern California. In fact, he graduated from law school at USC with the highest grades in its history, and I understand both Harvard and Yale

Personal from...



A Bad Night's Sleep Resulted in This Personal (First Bad Night In Months!)

sought his services as professor of law. However, he preferred to give all his time and talents to "the Work," as we call it at Ambassador College and in the Worldwide Church of God.

We think it significant that Mr. and Mrs. Rader's elder daughter, Janis, has graduated from the USC law school, has her law degree, and is now ready to pass the bar examinations and become a practicing attorney. Their son Stephen has just "sat" for the Certified Public Accountant exam, having finished his training as a C.P.A., and should immediately be able to start active practice (and, I will add, is in a matter of days marrying a very charming young woman, whom I know well).

We thought this significant since my son Garner Ted also is following in his father's footsteps.

Mr. Rader's talents, brilliant abilities, and experience have been in altogether *different* fields than mine. He is experienced in politics, government, world conditions, etc.—and brilliantly and expertly so. I started in advertising and journalism in

newspapers and magazines—until age 35, when God called me, converted me, completely CHANGED my life, called me into His ministry, and in July 1933 conferred on me the staggering responsibility of THE GREAT COMMISSION—taking to the world Christ's TRUE gospel—the GOOD NEWS ANNOUNCEMENT of the soon-coming KINGDOM OF GOD to bring WORLDWIDE PEACE!

The amazing, AWESOME human potential revealed by this true message also CHANGED the life of Stanley Rader, and brought us together. I baptized him in March 1975. Since the NEW phase of the Work was opened to us a few years ago—the "OPEN-DOOR" phase in which the living Christ is opening the doors to kings, emperors, presidents, prime ministers and others high in government, education, finance, business and industry—Mr. Rader has traveled the world with me, speaks with me before audiences, and is always with me in personal meetings with these heads of state.

We complement each other. Our
(Continued on page 45)

Part 2

THE PLAIN TRUTH ABOUT HEALING

Is the day of miracles past? Does the living God heal sickness and disease upon believing prayer today? This is the second in a series of articles on the subject of miraculous divine healing.

by Herbert W. Armstrong

We come now to the biblical teaching on the subject of healing. And I can best bring this to the reader by relating my own personal and unusual experience in discovering it.

When I first came among those of the Church of God in 1926-1927, they still carried the NAME "Church of God." They knew of the second coming of Christ to reign on earth for a thousand years, though they knew little, or almost nothing, of what would actually take place during that millennial reign.

Back in 1860, the largest number of them had split off, coming to the belief that the millennial reign with Christ would take place in heaven. Leaving the truth, they also left the true name. Although the knowledge of these simple but sincere people regarding the Kingdom of God was very incomplete, they did believe in keeping the commandments of God. They had more biblical truth than any religious body on earth.

Even though God's Church had endured through the centuries, gradually much of the original truth

of the gospel apparently had been lost.

How I Came to This Knowledge

Subsequent events have shown that I was being called by the living Christ for a very special end-time commission to raise up the "Philadelphia era" of God's Church (Rev. 3:7-13), to restore much lost knowledge (Dan. 12:4), to restore the great commission (Mark 16:15), and to preach (Matt. 24:14) and publish (Mark 13:10) His true gospel of the Kingdom of God "in all the world for a witness unto all nations" just before the end of this present world. We had now reached the final generation of this age—the generation during which Christ will return, setting up the Kingdom of God.

The shock of my life came when I saw *in the Bible*, beginning in the autumn of 1926, that what I had heard as "the gospel" was in most basic respects *the very opposite* of the plain and clear teaching of the real Jesus and of the Bible!

It was an almost unbelievable shock to see in the Bible the prophecy that ALL NATIONS—the world as

a whole—would be deceived today! It was a tremendous shock to learn the full truth about the Kingdom of God and that God had inspired the apostle Paul to pronounce a double curse on any who would preach any other gospel! (Gal. 1:8-9.)

My eyes were opened to the true gospel described so clearly and unmistakably in the Bible—for those willing to see and believe.

The Calling

And so, as I have written before, I say with the apostle Paul (paraphrasing): "I certify you, brethren, that the gospel which is preached by me is not after *man*. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. . . . But when it pleased God, who . . . called me by His grace, to reveal His Son and His gospel in me, that I might preach it among the descendants of the House of Israel, and the Gentile nations, and kings [Acts 9:15], immediately I conferred not with flesh and blood, neither went I to any theological seminary or source of religious teaching of this world, but I

went to Christ, the living Personal Word of God who instructed me through the written Word of God, the Holy Bible" (cf. Gal. 1:11-17).

After the first six months' intensive almost night and day study of the Bible, my conversion and baptism occurred in the spring of 1927—but not the cessation of instruction the living Christ was imparting through His written Word. That has continued all through the 50 years since.

My family and I were living then in Portland, Oregon. As 1927 wore on, intensive Bible study continued. I was rapidly beginning to *grow*, as Peter said Christians must, "in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18). Upon baptism, I had received the Holy Spirit of the living God. My mind had undergone a renewing. I was *thrilled* at this new ability to *understand* God's revealed knowledge. Still, I was having to learn a step at a time—a doctrine at a time. The hardest part was having to *unlearn* inherited false teachings.

Mrs. Armstrong Stricken

In early August 1927, my wife suddenly was attacked by a series of physical illnesses. First, she was bitten on the left leg by a dog. Then immediately she was driven to bed with tonsillitis. She got up too soon and was stricken with a violent relapse. Meanwhile she had contracted blood poisoning from a rose thorn on the index finger of her right hand.

The next two or three days her sister and I took turns night and day soaking her right hand in almost blistering hot Epsom salts water, covering her wrist and forearm with hot towels, holding her right arm constantly high. The backset from tonsillitis developed into quinsy. Her throat became swollen shut. Her jaws became locked. Of course we had called a doctor. For three days and three nights she was not only unable to swallow food or water, but worse, she was unable to sleep a single moment. She was nearing exhaustion. The red line of blood poisoning, despite our efforts,

was streaking up her right arm. It had reached her shoulder on the way to her heart. The doctor told me privately she could not last another 24 hours.

The third sleepless, foodless and waterless day was a sweltering hot day in early August. Late that morning a neighbor lady stopped in to see my wife.

"Mr. Armstrong," she asked, "would you object if I ask a man and his wife to come and anoint and pray for Mrs. Armstrong's healing?"

That sounded a bit fanatical to me. Too embarrassed to object, however, I said hesitantly, "Well, I suppose not." In two hours she returned, saying they would come at about seven that evening.

But I began to have misgivings. What if these people were Holy Rollers or wild, shouting fanatics? What would our neighbors say? I went to the neighbor lady and told her I believed we'd better not have them come after all. She was nice. She would start immediately and tell them not to come. I learned then she would have to walk over a mile each way to contact them. It was now the heat of the day, the hottest day of the year.

"Oh, I'm sorry," I said. "I didn't realize you had to walk so far. But I was afraid these people might yell and wail and shout, and cause a neighborhood disturbance."

"Oh, they are very quiet people," she assured me. I backed down. "Well, let them come, then," I concluded.

The Meaning of Faith

They proved to be simple and plain people, not highly educated, yet of good natural intelligence.

"This is all rather new to me," I began, as soon as they were seated at my wife's bedside. "Would you mind if I ask a few questions?"

He welcomed the questions. He had a Bible in his hands. One by one he answered every question by reading his answer from the Bible. I recognized every passage he read, but had not put them together this way before. Now I saw them for the first time as teachings, admonitions, explanations, and, most important,

PROMISES! I began to understand—and *believe!* And I knew well my wife did also.

I knelt with them beside her bed. The man anointed my wife from a vial of oil he carried. Then he uttered a quiet, but deeply earnest, positive, believing prayer such as I had never heard before. He actually dared to talk directly to God, quoting what God had said in the Bible, quoting God's conditions *and promises*, and applying those promises to my wife, saying in boldness and confidence that he was claiming and holding God to those promises.

Never had we heard a prayer like that! We knew God in His Word had promised. We believed God. Mrs. Armstrong and I both *KNEW* she was healed—as this man had claimed—from the top of her head to the bottom of her feet.

As they rose to leave, the woman laid a hand on Mrs. Armstrong's shoulder and said quietly, "You'll *sleep* tonight." I thanked them gratefully.

As they left, Mrs. Armstrong asked me to bring her a robe. Without a word, she rose, and arm in arm we walked silently out to the sidewalk and back.

My wife went immediately to sleep, and didn't waken until 11 the next morning. She arose and dressed as if nothing had happened. She was *completely healed*—OF EVERYTHING! We had learned a new lesson in FAITH! And that experience has resulted in countless thousands of others learning that lesson! We had learned that *we can rely on God's word!* God's FAITHFULNESS is *perfect*.

A New Subject to Study

That awe-inspiring experience brought before me for study a totally new subject—HEALING, and its accompanying subjects of FAITH and PRAYER.

There was one real disappointment in this whole experience with my wife's healing. I felt extremely grateful to the man and wife who had brought this experience to us. I had learned a rather shocking truth in the Bible: The resurrection of

(Continued on page 39)

Leaders throughout the free world are confused at the current direction of United States foreign policy. What will come of Washington's new emphasis on human rights, American-style morality, and "no fear" of Communism?

by Gene H. Hogberg

AMERICA, WAKE UP!

You Americans conquered space, but you are abandoning your place on earth You no longer seem able to distinguish between friend and foe."

That's how Morocco's King Hassan assessed America's "nonpolicy" toward resisting Communist inroads in Africa. Earlier this year it took forthright action by Hassan, coupled with assistance from France, Belgium and other concerned nations, to turn the tide of battle in Zaire's Shaba Province, which had come under assault of Communist-led insurgents attacking from Angola. Hassan's tough 1,200-man contingent arrived in the nick of time, just as Shaba Province was within two days of being overrun. The invaders had hoped to engineer the collapse of Zaire's central government, which in turn would have put Red insurgent pressure on bordering pro-West and neutralist states.

When Zaire's President Mobutu Sese Seko asked the U.S. for help, Washington timidly dispatched a cargo plane and tidbits of "nonlethal" aid. Mobutu, mindful of Vietnam, had not asked for troops, but had expected something more substantial. He later exclaimed: "I must confess we are bitterly disappointed by America's attitude . . . you won't face up to the threat. It is your weakness compared to their [the Communists'] willpower and strength."

Allies Mystified

America's free-world partners are becoming bewildered at the reshaping of Washington's foreign policy. Perhaps they need look no further

WHERE ARE YOU GOING ?

than the commencement address President Carter gave at Notre Dame University in South Bend, Indiana, on May 12. On this occasion, President Carter outlined "a new American foreign policy" that his Administration intends to vigorously carry out. The President claimed that we are now living in "a new world." From now on, he said, America must abandon its previous "inordinate fear of Communism" and pursue a more idealistic policy, one that is based on America's "fundamental values." Central to this idealism is the continual emphasis on human-rights issues around the world.

The Carter Doctrine, as it has come to be known, reaffirms confidence both in democracy as a system and in the inner qualities of the United States in particular. Said the President: "We are confident that democracy's example will be compelling We are confident of our own strength Through failure"—an obvious reference to Viet-

nam and Watergate—"we have found our way back to our own principles and we have regained our confidence."

Reading between the lines, the optimism the President expressed was obviously an optimism *hoped for* but not yet realized.

Back to the Real World

There is no doubt that the new "open" and "moral" foreign policy (which Mr. Carter professed will "make you proud to be an American") has struck a responsive chord among many people in the United States.

Laudatory as it may be in the abstract, however, many analysts at home and abroad, representing all ends of the political spectrum, are skeptical that the concern over human rights can be enshrined as any kind of workable foreign policy. One liberal American commentator, William Winter, who is otherwise very favorable to the new Administration, asserts that "the Carter policy of speaking out on human rights is doomed to failure. Freedom as we know it exists in only about two dozen countries around today's world. If the Carter Administration seriously means to complain about human-rights restrictions it will have little time to do much else."

Moreover, to be effective a human-rights policy must be applied impartially and consistently. Yet it is the inconsistent, highly selective manner in which Washington's human-rights policy has been pushed so far that is alienating America's friends around the world. With the exception of the criticism leveled against the Soviet Union over

its treatment of dissidents, the Communist powers are getting off virtually scot-free.

Why, others ask the U.S., has not Washington screamed loud and clear before all the world's tribunals about the brutal deaths of perhaps up to two million people in Cambodia since the Communists took over in 1975? Why, they ask, is the United States cozying up to Vietnam even though 500,000 people in the southern half of that nation have been forcibly uprooted from their homes to be resettled in the countryside or in Communist "re-education" camps, many of them tortured in the process.

The fact is, America has been losing the ideological battle to Communism ever since its ill-fated Southeast Asian venture. Thus, she finds it very tempting to believe the danger of Communist totalitarianism no longer exists except perhaps in a head-to-head confrontation with Moscow itself. It becomes that much easier to sidle up to some of its main practitioners, even though they flagrantly violate human rights. (Castro's Cuba has more political prisoners in its jails than all the rest of Latin America combined.)

Right-Handed Club

But the human-rights club has to fall somewhere, and today, to use James Burnham's famous phrase, the "preferred enemy is on the right."

In Latin America, for example, the countries most subjected to U.S. criticism—Argentina, Brazil, Chile and Uruguay—say that if some civil liberties are curtailed it is because they are literally at war with internal subversion and terrorism sponsored by the Soviet Union; that these terrorists themselves are the biggest violators of human rights.

Overall, say these governments,

the U.S. is "blind" and "naive" on the whole human-rights issue, at least in their part of the world.

In east Asia, free-world nations which are practically newborn cubs to the world of democracy are also feeling the cold chill of estrangement from Washington.

Singapore's energetic Prime Minister Lee Kwan Yew argues that the free world consists of many different societies, cultures and levels of development: "Now we hear that we have to be like you or we are not civilized. The Russians say there are many different roads to socialism... but the U.S. seems to be saying that there is only one road to democracy."

Leaders of other U.S. allies are stressing—apparently on deaf ears so far—that very few societies can afford to be as open and free-wheeling as the United States. These leaders place greater emphasis on public order and government direction in all aspects of political and economic life. They feel individual rights, while important, must take second place to concepts such as "national service," "duty" and "common good"—ideals seemingly outmoded now in America.

Adds a top official in the South Korean government: "There is not one developing country in the world where Western democracy really works. The government in a developing country must give guidance, direction, stability.... If students are in the streets all the time, everybody is nervous, business suffers. We cannot afford it."

Perhaps the human-rights pill would be easier for the 260 million people in non-Communist Asia to swallow if the United States were not so preoccupied with Vietnam. And the mere possibility that Hanoi might arm-twist Washington into parting with a few billion dollars in

"reparations" makes it even worse, especially if human-rights "violations" in their own countries force cutbacks in U.S. aid to them.

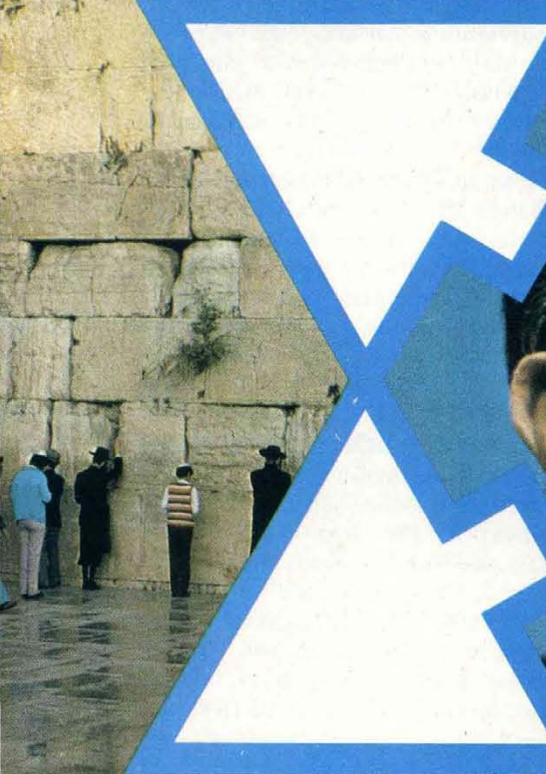
It is becoming obvious to many that America's vision is blurred, that it can no longer distinguish between a *totalitarian* regime—in which the individual is virtually the ward of the state, not being free to marry as he would like, to travel outside the country or beyond its ideological bounds, to have free access to books, newspapers, magazines, or to change jobs—and merely an *authoritarian* one, where most freedoms remain intact, but where there are usually (sometimes only temporarily) restrictions on political liberties.

South Africa— "Our Way or Else"

It is in the southern part of Africa where Washington's heavy-handed pressure is being felt the most. In May, Vice-President Walter Mondale and South Africa's Prime Minister John Vorster met in Vienna. Tragically, this highest-level meeting ever between the two nations broke down in near total failure. But, in fact, it was doomed from the start.

The American side already had its mind made up on what it was going to tell the South Africans even before the two sides sat down to talk. In the end, Mr. Mondale told Mr. Vorster what was obvious from the beginning—that the United States could no longer support South Africa unless it implemented an American-style "one-man, one-vote" democracy. No other political framework would be acceptable to Washington: no consideration was given that South Africa's enormously complex racial and tribal makeup dictated an alternative approach; the fact that one man, one

(Continued on page 41)



BEGINNING WITH BEGIN: WHERE IS ISRAEL HEADED NOW?

Here is an on-the-spot report from the Middle East written by a Plain Truth contributing editor who was in Israel earlier this year at the time of that nation's surprising national elections.

by Dr. Charles V. Dorothy

Excitement fills the night air. Evening darkness will not deter many Israelis from spending most or all of the night listening to national election results. The Labor Party, in power for nearly thirty years, is expected to triumph once again, this time installing its candidate, Shimon Peres, in the office of prime minister. However, a well-informed Israeli friend tells our group that Labor will almost certainly lose some seats due to the recent bank account scandal surrounding the

wife of former Prime Minister Rabin. What will the morning bring?

Morning Begins with Begin

Surprise! The new prime minister will be, in all likelihood, a man whom the British once sought to execute, a man who had a price on his head in 1948—Menahem (Men-nah-chem) Begin (Bay-gin, with a hard g, as in begin), leader of the Likud (“unity”) Party which has captured 43 seats of the 120-seat Knesset (parliament). Begin is a powerful orator—colorful, intriguing and somewhat mysterious—at least to those outside Israel.

Begin was born in Poland in 1913, just before World War I. As a law student at Warsaw University, he joined the youth organization of the Zionist-Revisionists who condemned the principal Zionist leadership as too soft, if not misguided. His parents and a brother were killed by the Nazis, and Begin himself had to flee the now famous Warsaw ghetto in 1940.

Finding himself in Lithuania, he continued Zionist activities and was arrested by the Russians. After his release from this brief imprisonment, Begin joined the Polish army and was sent to serve under British command in Palestine where, in 1943, he deserted and joined the Irgun Zvai Leumi. Called Irgun for short, this guerrilla group fought against the British to oust them from Palestine.

As a person, it is said that Begin is a man of wit who enjoys the simple life. He likes to read history and the Bible, has a marvelous command of both current events and historical details (he has often been called on to write official documents). Begin and his wife Aliza still live in the modest three-room Tel Aviv apartment they have occupied since 1946. Reportedly he will continue to live there “even if elected premier.” The Begins have three children (a son and two daughters).

Terrorist or Patriot?

The election results are interpreted by many here in Israel as more a vote against the Labor scandal than one for the Likud Party. According to one Western diplomat, “Begin’s life is as clean as a pin . . .

Everything they say about him is true. He’s kind, honest and quite likable. But that doesn’t mean he isn’t dangerous.”

What kind of man is this Menahem (Hebrew for “comforter”) Begin? He is, and has been, many things to many people. To Jewish leaders after the 1948 Israeli war for independence, he was a tough and possibly dangerous opposition leader. To the party in power, he was often a convenient scapegoat labeled as “fascist.” To British leaders before independence, he was public enemy number one in Palestine—a “terrorist” with a \$30,000 price on his head. To the Arabs he has long been remembered as the leader of the Irgun guerrilla force which killed Arab citizens. To Americans he is basically unknown. (This was demonstrated by the cautious, almost silent reaction of government officials, and by U.S. visitors to Israel: “Menahem *who?*”) To many modern Israelis, however, Begin is a national hero, a patriot who helped foot-dragging British bureaucracy move to make way for the new Jewish state of Israel, a courageous freedom fighter who helped to establish a new home for suffering millions.

To understand why Begin provokes such a variety of reactions, we need to examine the recent historical background of events in Palestine.

In 1917, the government of Great Britain issued the Balfour Declaration which allowed for “the establishment in Palestine of a national home for ‘Jewish people.’” Later the same year, General Allenby captured Jerusalem from the Turks and delivered a most quaint document to the then Foreign Secretary Herbert Samuel (a Jew). The astonishingly simple paper read: “Delivered to the Foreign Secretary, one Palestine.”

In 1920 Britain received a League of Nations mandate over Palestine and placed the same Herbert Samuel in charge. During the subsequent 28 years of British mandate, the Arabs opposed the rapidly increasing Jewish immigration. Arab attacks on Jewish settlements became more frequent, causing no end of headaches for the British. This led to Britain’s proposal of a parti-

tion between Jewish and Arab sectors of Palestine, but the Arabs refused. This in turn led to a 1939 British-imposed limit of 75,000 total future Jewish immigrants.

Unfortunately, the quota procedure closed Palestine to many refugees from Nazi persecution. Even departure from Europe was no guarantee of safe arrival in Palestine or anywhere else. In one instance six hundred Jews drowned just offshore Palestine when their boat, refused entry to the "homeland for the Jewish people," sank.

To the Arabs the demand of the Jews to resettle in Palestine only meant the "Jewish problem" was being transferred from Europe to their backyard. For the British, trying to keep peace between Jews and Arabs was becoming well nigh impossible. For the Jews, the race to find new homes before ending up in Hitler's ovens was becoming desperate. They tried to find entry into countries such as the United States, Colombia, Sweden, Cuba and others, but in nearly every case the door was closed. Some Jewish refugees died aboard ship; some perished in sunken vessels. The German captain of the escape ship *St. Louis* even contemplated beaching his ship on the English coast to prevent their return to Hamburg and eventual death. It was not until after the nations of the world refused to provide sanctuary for European Jews that Hitler came up with his "final solution" to the Jewish question: genocide. So to a certain extent, these other nations—our own included—bear a responsibility in what the Jews call the Holocaust—the vicious slaughter of 6,000,000 Jews!

All of this of course serves as background for events which occurred in Palestine itself in the early 1940s—the "terrorist" movement of the Irgun, the Stern Group and (partially) the Haganah, all actively engaged in trying to overturn British rule in a movement that the Israeli press now often calls "the Revolt."

Begin's Irgun Activities

At the request of the Zionist-Revisionist movement, Begin took command of the Irgun in 1943. Begin

had been active in the youth branch of that same Zionist group in Europe, and was serving in General Ader's Polish army in the Middle East when the banner of revolt was raised. According to Judy ben-Eliezer, writing in the *Jerusalem Post*, the patriots were "spurred by their passion to free the land from the shackles of the Mandate and open it to tormented Jewry." They determined that "every effort, to the point of self-sacrifice, would be made to avoid taking civilian lives."

Naturally, the chief targets were military installations, bases and arsenals. However, some civilian targets were also on Irgun's list. These included police headquarters and immigration offices, both of which kept dossiers on "illegal" immigrants. When such attacks were deemed necessary, Irgun gave prior warning to permit personnel to evacuate the building. Such advance notice, Israelis point out now, actually deprived the "freedom fighters" of the surprise element and thus exposed them to added danger.

Not all went well in those early days of resistance to British rule. Many of Begin's closest comrades were captured and sent to internment camps in Africa. Begin himself was forced underground, living in north Tel Aviv and assuming the guise of Rabbi Israel Sassover. If we may believe recent "soft-line" coverage of Begin, his uppermost consideration (after liberating Palestine from British control) was the safety of both the attacking Irgunists and the attacked British civilians. Orders were given that should British women and children be in the area of a planned attack, the strike was to be canceled or postponed. Further, if British soldiers were taken prisoner in these guerrilla actions, they were to be released when the attack was over.

However desirable and noble these restrictions might seem, excesses and abuses will happen in war. And happen they did.

On one occasion, the Irgun tortured two British soldiers to death, then strung up their booby-trapped bodies in an orange grove. But the most notorious incidents of all were the bombing of the King David Hotel in July 1946 and the Deir Yassin

massacre of April 1948. In the hotel bombing, the Irgun telephoned the hotel 25 minutes before, warning of the impending blast in the north wing. The British simply would not believe it; the explosion claimed the lives of 91 people—British, Arab and Jewish.

The Deir Yassin incident is harder to sort out. According to Western sources, a sound truck which was supposed to warn the Arab villagers of an impending assault fell into a ditch. Not knowing this, the assault forces proceeded to attack with Sten guns, rifles, hand grenades and long Arab knives, resulting in the massacre of 251 citizens, many of them old men, women and children. Many were reportedly mutilated; women were raped.

Moderate Jews were shocked when the incident became known. For what it was worth, David Ben-Gurion, the Jewish leader, telephoned his apologies to King Abdullah of Jordan.

While those incidents remain buried in the blurred memory of both sides, we can see clearly that Begin did bend over backwards to limit his revolutionary activities to specific hard-targeted objectives. Of course, to today's Arabs, Begin remains a hard-line Israeli terrorist—now dressed up in conservative clothes. (Begin, incidentally, seems to prefer wearing a full men's suit, along with a dress shirt and a tie—in marked contrast to the informal style of the leaders of the Labor Party.) The terrorist label—and one side's patriot is the other's terrorist—has produced some grim humor here in Israel. One cartoon in the *Jerusalem Post* showed the PLO's Yassir Arafat announcing that he would refuse to go to Geneva and talk peace, saying, "I refuse to deal with a former terrorist [Begin]!"

So much for the past and the present. What of the future? For it is the future where all the attitudes, goals, doubts, suspicions and hatreds of the past and present will converge.

West Bank Impasse

There is no doubt whatsoever that the Arabs as a whole have legiti-

(Continued on page 44)

An East-West diplomatic war is being waged over the strategic Horn of east Africa. At stake is control of the vital southern entrance to the Red Sea.

A hectic scramble for power and position is under way in a key area of east Africa. The dangerous "game" being played could easily erupt into a full-fledged shooting war.

Observers now agree that the crisis brewing in Africa's strategic Horn region could, in fact, replace southern Africa as the continent's number one concern, and may even overshadow—at least temporarily—the more familiar regional issue of peace in the Middle East.

The Horn, plagued with diplomatic mistrust between neighbors, is radically rearranging itself. The configuration that eventually emerges in that little-known corner of the African continent could have a profound effect on both the economy and security of the West.

Severing Ties

In a move which caught American officials by surprise, the radical leftist military government in Ethiopia ordered five U.S. government facilities closed last April and their staffs out of the country within four days. The sudden closures were widely viewed as retaliation for the decision by the Carter Administration to curtail military assistance to Ethiopia because of flagrant human rights violations in that country. The brutally repressive policies of Lt. Col. Mengistu Haile Mariam, 39, head of Ethiopia's ruling military *Dergue* (committee), have been labeled a virtual "reign of terror," possibly even surpassing the more publicized butchery in Idi Amin's Uganda (see accompanying interview with a former high Ethiopian official).

As the main supplier of modern weaponry to Ethiopia, the United States had enjoyed a close relationship with that country for more than 20 years. The late Emperor Haile Selassie, an unflinching ally of the West, signed a comprehensive arms



Map by Ron Lepeska

AFRICA'S HORN LATEST HOT SPOT

by Keith W. Stump

agreement with Washington in 1953, which brought his nation over a quarter of a billion dollars in American weaponry in the years that followed.

Since the Emperor's overthrow by military officers in 1974, Ethiopia's steady leftward drift—a stampede in recent months—has altered the traditional power relationships in the Red Sea region. The long-standing "special relationship" between Washington and Addis Ababa has come to an end as Ethiopia's new military rulers have charted a rigid Marxist course for their country and established close ties with the Soviets.

During a visit by Col. Mengistu to Moscow last May, Ethiopia and the

Kremlin signed a series of documents promoting cooperation between the two countries, including a declaration of friendship and a protocol providing for economic assistance. There has also been speculation that Ethiopia, in need of an alternate arms source to replace the suspended American aid, signed a secret military pact with the Soviets last December when a military delegation visited Moscow. Intelligence reports indicate that the first Soviet arms shipments have already arrived in Ethiopia to aid Mengistu in his fight against secessionists in Eritrea Province and other internal enemies, including the increasingly active anti-Marxist Ethiopian Democratic Union (EDU). In addition,

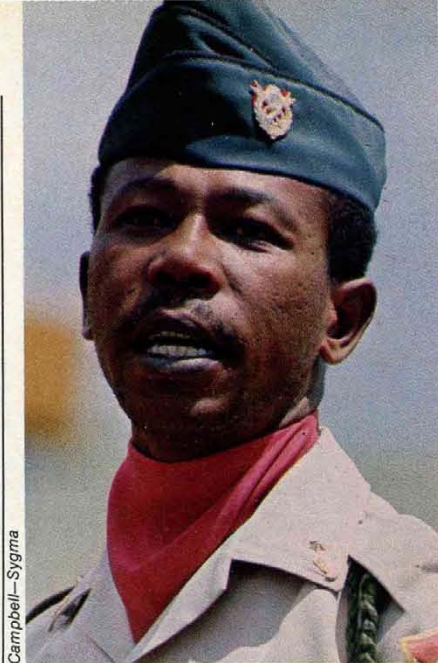
hundreds of Cuban troops are reportedly now stationed in Ethiopia.

Soviet Tightrope

Aside from its Marxist orientation, Ethiopia has another strong reason for edging into the Soviet camp. Its eastern neighbor, Somalia—ruled by a leftist military regime under General Mohamed Siad Barre—has stepped up its 17-year-old guerrilla campaign of “liberation” in the Ogaden Province of Ethiopia, a desert area peopled essentially by Somali nomads. While a longtime adversary of Ethiopia, Somalia is also a long-standing Soviet ally in the region. The Ethiopian junta is hoping that the Kremlin might be able to exert its influence to restrain the Somalis in their war of “liberation.” Somali insurgents have already taken over a substantial portion of Ogaden Province.

All this places the Soviets in a tricky position in their push for power in the Horn. The Kremlin would like to see some sort of regional Marxist federation—a “pax Sovietica”—created in the area, comprising the currently feuding nations of Ethiopia and Somalia, along with South Yemen and newly independent Afars and Issas. A look at the map on the previous page quickly explains the Soviet rationale. Such a bloc would contribute greatly toward Soviet control over the Bab el Mandeb, the narrow strait which connects the Gulf of Aden with the Red Sea. Oil traffic from the Persian Gulf through the Suez Canal to Western Europe and the United States must pass through that strait. Strategists see control over those shipping lanes as the main objective of the Russians.

But to acquire this strategic sphere of influence, the Kremlin must somehow engineer a truce between the contending Somalis and Ethiopians, while consolidating its position in both client countries. The Soviet leadership is well aware that the centuries-old animosity between the two peoples will not be easily overcome. Cuban Premier Fidel Castro was apparently assigned the task of feeling out the possibility of an accord between the two foes during his African tour earlier this year, but the idea was reportedly



Cambell—Sigma

ETHIOPIA'S Marxist dictator, Lt. Col. Mengistu Haile Mariam.

given a cool reception in the Somali capital of Mogadishu. Not helping matters was the stony silence Fidel received from his Somali audience when he urged them to give “three cheers for our Marxist brothers across the border.” He quickly discovered “Marxist solidarity” has its limits.

Moreover, Somali relations with the Soviets are cooling in proportion to the Soviet warming to Ethiopia. As the hitherto leading Soviet client state in east Africa, Somalia is beginning to feel betrayed by the Soviets’ growing friendliness with its bitter rival. The Soviet move into Ethiopia may thus turn out to have been a grave miscalculation on the part of the Kremlin, and could ultimately threaten the Soviet foothold in the Horn by jeopardizing the important Soviet air, naval and missile facilities at the Somali port of Berbera near the entrance to the Red Sea. Somalia’s 1,700-mile coastline on the Gulf of Aden and the Indian Ocean is a juicy strategic plum which the Kremlin would be loath to lose. Ethiopia does not offer a similar strategic location.

Reports from Mogadishu say the antagonized Somalis are now seriously reexamining Soviet military rights in their country as they closely monitor Soviet moves in Ethiopia.

In addition to their dispute over

Ogaden Province, Ethiopia and Somalia are also at odds over Somalia’s backing of secessionist guerrillas in Eritrea, Ethiopia’s Red Sea province.

Eritrean Conflict

The protracted and bloody war in Eritrea is escalating, and one-half of Ethiopia’s 45,000-man army is currently tied down there, at a cost of some \$250,000 a day. The guerrilla armies of the three loosely allied Eritrean independence movements—the 20,000-man Eritrean Liberation Front (ELF), the 15,000-man Eritrean People’s Liberation Forces (EPLF), and the 5,000-man Eritrean Liberation Front-Popular Liberation Forces (ELF-PLF)—are proving to be formidable foes against Ethiopian forces, and are reportedly nearing a military victory.

Eritrea was an Italian colony from the late nineteenth century until the Italians were defeated by the British in Ethiopia in 1941. Britain administered the province until 1952, at which time the U.N. approved its federation with Ethiopia. The terms of the federation gave Eritrea considerable local autonomy, including its own elected parliament. But in 1962, Ethiopia announced the end of federation and absorbed Eritrea as its 14th province. That move touched off the secessionist rebellion which has been seething for the past 15 years.

Eritrean guerrillas totally reject the Ethiopian government’s offer of limited autonomy within the Ethiopian state. For its part, the Ethiopian government totally rejects the notion of independence for Eritrea, as it would mean the loss of Ethiopia’s entire 500-mile coastline. These uncompromising positions leave little hope for a peaceful settlement.

The Soviets are well aware that a landlocked Ethiopia would be of little use to their designs, and are pouring in aid to assist in putting down the Eritrean rebellion. Countersupport for the Eritreans is being provided by Egypt, the Sudan, Syria, and Saudi Arabia, in addition to Somalia. It is a desperate battle with far-reaching implications. Neither side can afford to lose it.

There is still another point of con-

tention between Ethiopia and Somalia, possibly the most explosive of all: conflicting claims over the small but important nation of Afars and Issas (pop. 200,000), sandwiched between the two countries.

Contested Territory

Formerly French Somaliland, Afars and Issas became Africa's 49th independent nation on June 27. This poor desert country, better known by the name of its capital and seaport, Djibouti, is populated by two ethnic groups—the predominant Issas (related to the Somalis) and the Afars (related to the Ethiopians). The ruling Issas generally favor eventual union with Somalia. The Afars favor continued independence.

The Somalis are reportedly maneuvering to gain dominance over Afars and Issas, which Somalia's President Barre insists is part of his envisioned "Greater Somalia." Indicative of Somalia's intentions, one of the points of the five-pointed star on the Somali national flag represents Djibouti. (Two of the remaining points are Ethiopia's Ogaden region, and a sizable chunk of Kenya, also inhabited by Somali-type peoples.)

Most observers feel that Afars and Issas, with its largely Somali-speaking population, is more likely to align itself with Somalia than to remain neutral or seek ties with Ethiopia. The port of Djibouti, however, is the terminus of the 485-mile, French-built railroad linking the Ethiopian capital of Addis Ababa to the sea. Since Ethiopia's two Eritrean ports of Assab and Massawa are virtually useless because of the fighting there, Djibouti is Ethiopia's main trade outlet and as such is vital to the Ethiopian economy. Should Ethiopia ever be denied use of Djibouti, she would undoubtedly go to war to protect her national interests. For its part, Somalia has gone on record as saying it would not hesitate to go to war should Ethiopia make any moves against Djibouti.

France is keeping a small force of French Foreign Legionnaires in Djibouti for the time being to deter any such military moves. The Soviet Union will also be exerting its in-



Michael Hendrickson—The Plain Truth

THE "LION OF THE TRIBE OF JUDAH" once "guarded" Addis Ababa. Royal line of Haile Selassie was overthrown in 1974; the Emperor died shortly thereafter.

fluence to prevent an outbreak of fighting, which would shatter its regional designs. But African experts are by no means ruling out war between the two historic adversaries.

Enter Saudi Arabia

As if the various ongoing problems between Ethiopia and Somalia were not sufficient to frustrate Soviet designs, oil-rich Saudi Arabia and other moderate Arab states have stepped in to further ensure that the Red Sea remains an *Arab* sea, not a "Red" sea. With the blessing of the United States, the anti-Soviet Arab states—long wary of Soviet and Cuban intentions in the region—are wooing Somalia in an attempt to lure it from the Soviet camp. Saudi Arabia and Kuwait are promising Somalia huge sums in economic and military assistance if it expels the Soviets from their Somali bases.

A similar offer is being made to South Yemen, where the Soviets currently use Yemeni airfields and naval facilities at Aden, once a British enclave for the defense of the eastern sea route.

The Saudi moves appear to be working. Saudi—and U.S.—relations with Somalia and South Yemen are noticeably improving, and the allegiance of those nations to the Communist bloc is now considered uncertain at best.

Behind this battle for the allegiance of Somalia and South Yemen is a Saudi counterplan to the Soviet design for the region's future. The regional grouping envisioned by Riyadh, center of Saudi government, would include Somalia, the Sudan, Afars and Issas, North and South Yemen, and an independent Eritrea—cemented by Islam and pan-Arabism, pro-Western in orientation, and backed by the oil wealth of Saudi Arabia.

The Sudan Connection

Sudanese President Jaafar el Nimeiry has played an important role in promoting the Saudi Arabian regional plan, in the same way Fidel Castro has attempted to further the Kremlin's objectives. Ties between his increasingly conservative Sudanese government and the U.S. have become close and cordial of late. And at a summit in the Sudanese capital of Khartoum last February, Egypt and Syria brought the Sudan into their new "unified command" with the signing of a joint defense pact.

A primary reason for the Sudan's growing pro-Western stance is that the Sudan, like Somalia, is at odds with Marxist Ethiopia. Tensions are rising along the 1,400-mile Sudan-Ethiopian border. Sudan claims Ethiopian troops have crossed into its territory while ostensibly hunting

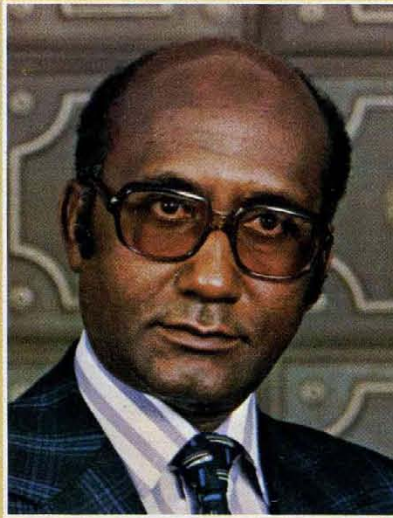
Eritrean guerrillas. Ethiopia charges "Sudanese aggression" against its territory. Moreover, President Nimer has accused the Marxist rulers of Ethiopia, in league with Libya's mercurial Col. Moammar Khadafy, of plotting against the Sudan. "The little tyrants in Addis Ababa and the pygmies of Libya are conspiring against the Sudan, its people, and territory," he charged earlier this year.

Egypt's President Anwar Sadat, now one of Nimer's closest allies, has echoed the Sudan's accusations, speaking frequently of the Kremlin's "sinister plots" in Africa and charging a Soviet-backed Ethiopian threat to the government in Khartoum. Sadat threw the Soviet military out of his country in 1972 and scrapped his nation's friendship treaty with the Soviet Union in 1976 (*Plain Truth*, June 1976). Nimer, in May, expelled the 90 remaining Soviet military advisers and some Soviet embassy personnel from his nation.

For the moment, any major military threat against the Sudan is viewed as unlikely, as Ethiopia is bogged down with armed insurrections at home as well as the prospect of a war with Somalia. Instead, Ethiopia and Libya may try to covertly stir up internal unrest to force political change in the Sudan. Many observers feel that if Nimer fell from power, he would be replaced by radicals friendly to Ethiopia and Libya. In that event, Egypt would find herself surrounded by Soviet-backed enemies, which explains Sadat's nervousness.

Shifting Patterns

Events under way in the volatile Horn of Africa are being followed with great interest and concern by governments throughout the world. Whether the Soviets will be able to realize their objectives in the region, or will be thwarted by the pro-Western Saudi Arabians, will determine the future control of the vital oil lanes to Western Europe and the United States. In the shifting patterns of the region's diplomatic geography, this is the central issue in the minds of strategists on both sides of the east African struggle for power. □



GETACHEW MEKASHA

ETHIOPIA TODAY— "A Land of Gloom"

Here is an inside look at Ethiopia from a former high official in the Ethiopian government. Getachew Mekasha was Ethiopia's ambassador to Egypt until his resignation in March. He was previously ambassador to Kenya and India. Now a professor of political science and history at Ambassador College in Pasadena, California, he is presently writing a book which will detail the late Emperor Haile Selassie's rule of over fifty years.

PLAIN TRUTH: You have said that the military leaders now running Ethiopia make Uganda's Idi Amin "look like a nice guy." What have they been doing?
AMBASSADOR MEKASHA: Hardly a week passes without news of some sort of alarming excesses and atrocities committed by the brutal military regime now in power in

Ethiopia. There are today over 30,000 political prisoners in the country and over 5,000 persons have been executed without trial. Because of the reign of terror that has gripped the nation, Ethiopia today is a land of gloom where human rights are trampled upon and human life counts for nothing.

In spite of the many restrictions on passports and documents needed for leaving the country, hundreds have left because of the terror unleashed by the military. Some even have fled on foot through forests, deserts and other natural barriers to escape to foreign lands.

I know comparisons are odious generally, but the crimes of the military junta in Ethiopia and that of Idi Amin in Uganda are so heinous and revolting as to defy any verbal description. Africa and the human race generally can only bow their heads in shame in the face of such evil deeds—wantonly inflicted on the conscience of the civilized world.

Q: Initially there appeared to be widespread popular support among Ethiopians for the revolution which began in 1974 with the unseating of Emperor Haile Selassie. How do you account for the radical change in direction of the revolution?

A: What is going on in Ethiopia at the present time has nothing to do with the revolutionary ideas and concepts which motivated the general uprising against the late Emperor Haile Selassie.

The revolutionary demands of the students, teachers, workers and the intelligentsia generally during the time of the late emperor were threefold: 1) land reform; 2) political and democratic rights, meaning freedom of speech and expression, and freedom to form political parties; 3) economic rights and equality of opportunity for all citizens.

Today we find the military which took over the administration of the country in the name of those who advocated these fundamental rights of the people busily engaged in killing, torturing and liquidating the very same people: namely, those who helped them to assume power in the first place.

As history has so often shown, revolutions are often notorious for being the harbingers of worse tyrannies than the ones they usually claim to replace. The Ethiopian experiment is in no way different from that witnessed elsewhere in this regard.

Q: What went wrong with the revolution?

A: To back up a bit, one must recall the devastating drought and famine that ravished parts of Ethiopia in the early 1970s. These led to student riots and general civil disturbances that marked the end of the regime of the late Emperor Haile Selassie in 1974, and the military, the most well-organized force in the nation, took over the administration of Ethiopia. The military officers justified their actions as a reluctantly shouldered patriotic duty to enforce law and order and ensure stability throughout the country.

The takeover came relatively peacefully. The new regime's initial moves were in the right direction. Its motto, "Ethiopia Tikdem"—which means putting the country's interest before anything else—had a simple patriotic appeal that elicited an enthusiastic response from the people. There was no ideology or doctrine involved here; no Marxist or Maoist jargon.

But soon it became quite clear that these were public-relations measures undertaken only to get popular support for the military's accession to power. It was not long before the military revealed its true colors and began to rule the only way it knew how—namely, through ruthless repression, indiscriminate killing of innocent citizens and the unrestricted use of terror tactics. So Ethiopia today is back to square one in the struggle for human rights.

Q: Who comprises the "Dergue," the military council which is running Ethiopia today? Do they have any real qualifications for rulership?

A: The word "Dergue" means "committee" in the Amharic language, which is the official language of Ethiopia. This body was formed at the height of the political disturbances in the country in 1974. Originally the total membership of the Dergue was 120. But a fierce struggle for power among Dergue members has since

taken a heavy toll, and today not more than 40 or 50 remain alive out of the original 120. The strange thing about it is that the majority of those wielding great influence in the Dergue are noncommissioned officers, that is, the sergeants and corporals. There are also many privates among them. So it is these lowest-ranking soldiers with hardly any formal education and with very scanty knowledge of the world around them that constitute the real power base of dictator Mengistu Haile Mariam in the Dergue. Since Mengistu himself is a dropout from the sixth grade, and very much like them in every respect, this comes as no surprise at all.

This also, by the way, explains the fantastically anti-elitist, anti-intelligentsia and, of course, anti-Western stance of this uncouth and bloodthirsty band of soldiers. At the moment, the faction which seems to be on top is the Mengistu faction which has adopted Marxism as its official program.

Q: What are the reasons for the Dergue's abandonment of Ethiopia's long-standing relationship with the United States and its about-face toward the Soviet Union?

A: In order to prove their strong adherence to Marxism and their sincerity to the Communist ideology to their newfound friends and allies in Russia and Cuba, the military rulers have ordered the wholesale expulsion of Americans and some Western European citizens. They have at the same time ordered the closure of Western consulates and five U.S. agencies which operated for many years in various parts of the country. All this, coupled with Mengistu's recent visit to the Soviet Union, is a clear indication as to the direction in which the Dergue is moving, and one doesn't need to be an expert in global strategy to see the long-term harmful effects of this move on the interests of the West.

Q: What about Ethiopia's relationships to her neighbors in the vital "Horn of Africa" region?

A: In foreign affairs, Ethiopia's traditional foreign-policy cornerstones have been thrown to the winds: nonalignment, active participation in African affairs in order to enhance Ethiopian prestige and, above all, peaceful and friendly rela-

tions with neighboring countries.

In addition to all this, war or civil war are distinct possibilities. A separatist movement in Eritrea on the Red Sea threatens to tear the country apart. And war with the Sudan or Somalia lies on the horizon. Conflict with Somalia may arise over access to the port city of Djibouti, Ethiopia's major outlet to the sea, which gained its independence only in June of 1977. In short, the dictatorship has managed to destroy within such a short period what took centuries of painstaking effort and dedication to build: a unified and strong Ethiopian nation.

Q: How do you account for the demise of Emperor Haile Selassie after his nearly 60 years of more or less popular one-man rule? What mistakes did he make that led to Ethiopia's subsequent convulsions?

A: The very complex Ethiopian phenomenon does not lend itself to any easy or simple formula in the search for an explanation. But I think it is quite safe to say that most of the seeds of the present-day troubles were sown during the long rule of the late emperor.

Perhaps no other monarch in the long history of Ethiopia wielded so much power and influence over the life and times of his people as Emperor Haile Selassie. One cannot help speculating how much better things would have been for Ethiopia had the late emperor carried to his old age the fame and reputation that he enjoyed as a forward-looking, progressive young man who always worked tirelessly for the progress of his people.

Particularly for the last ten to fifteen years, the emperor singularly failed to heed all the warnings of the times and to read the writing on the wall. As he was gradually losing his grip, largely on account of the effects of old age, all the nation's known problems were becoming even more acute and pressing. They needed more than anything else a more imaginative and responsive leadership which he was not capable of providing at that time; and yet he was still unwilling to transfer the reins of government to younger, more capable hands. And at last when he was literally forced to do so by events, it was already too late. □

One father we know recently pulled a Watergate in his own home, taping a conversation between himself and his two school-age sons. Here's how it went:

"You know, you two asked me this morning how we get children—remember?"

"Yeah."

"Well, remember how we talked about the similarities and differences between animals and human beings? You know that every animal has a different number of chromosomes? And every animal has a mother and a father? He gets half of his chromosomes from . . ."

"... the female. Right?"

"Right. And half from the father."

"But, Daddy, how *does* he get half the chromosomes from the mother and half from the father?"

"I can't quite hear you—your mouth's full of bread."

"I mean, you know, dogs, they breed. How do you and Mommy breed?"

The sixties saw a noisy confrontation between sex educators who wanted to introduce more than birds, bees and hamsters into the curriculum and people who felt that parents alone should tell their children the facts of life. Now that the furor has died down, some question the effectiveness of those sex education programs that remain. Here's what you can do to make sure your children receive the information they need in this sensitive area.

by Carole Ritter

"That's the question, isn't it . . ."

"Yeah, that's the question we asked this morning."

"Well, couldn't you guess?"

"Nope."

"Well, you know, Bones out there in the yard—Tuffy is his mother and he looks a lot like his mother and Bandit is his father, so it would be silly for you guys to think that I could be your father unless you had some of my chromosomes. Right? You are one-half me and one-half your mother."

"Oh."

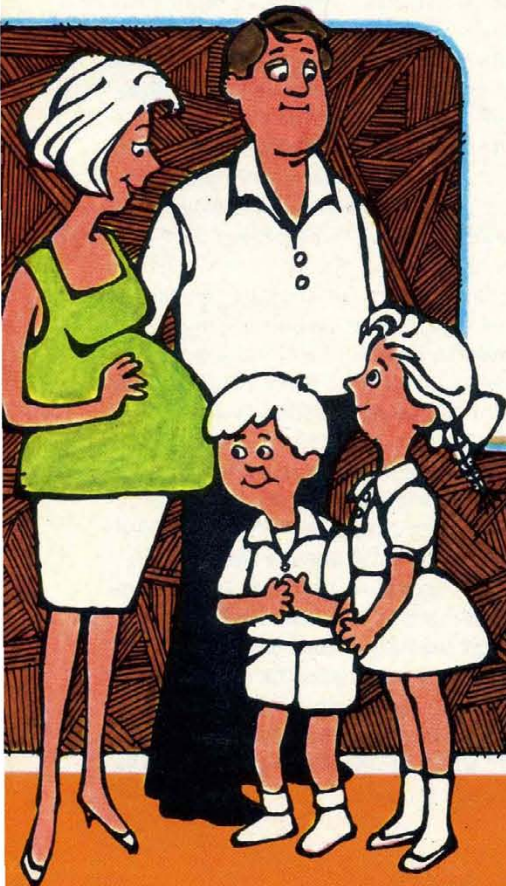
"You remember meiosis and mitosis, don't you? It works in people just like in animals. Now does that answer your question?"

"Well—you still haven't told me about *how* I get half of you and half of Mommy."

"Okay—you know how Tuffy has a special place in her belly called a uterus where her puppies grow? And Mommy has a special place where you grew? And Tuffy feeds her puppies milk just like Mommy

sex education

What Are Your Children Learning ?



fed you when you were born?"

"Yes..."

"So you see how similar we are to animals?"

"But, Dad, that still doesn't answer our question. *How* do I get half of you and half of Mom?"

"Well, you have to put it there."

"But how???"

"How..."

"Yeah, that was our question all the time."

"You mean, how does a man put his seed in the woman?"

"Right!"

"Well, you didn't ask that."

"Well, that's what we meant; you just didn't know what to say." (giggle)

"Oh, well, that's easy to answer. Uh, when you grow older, a little boy's body starts to change..."

A Common Problem

This father (an open-minded type who has no trouble at all talking about sex with his adult buddies) was shocked when he listened to the instant replay ("I couldn't believe it—I was so *embarrassed!*"). He eventually got the necessary information across, but not without a lot more hemming, hawing, and groping for words.

Many of us parents share his problem. While we want to give our kids the benefit of our knowledge and approach to the "facts of life," many times actually getting down to doing it means overcoming an almost insurmountable emotional obstacle. For the most part, we didn't learn about sex from our parents, but from friends, the medical encyclopedia in our local library, or the centerfold of some under-the-counter publication.

And since our parents didn't really tell us the facts of life, we don't know how to go about telling our children. In spite of the overwhelming hard sell sex gets in the media, a lot of kids today still don't know what it's all about. They may be more sexually active than the previous generation, but their actual knowledge about their bodies and the consequences of what they're doing is woefully inadequate.

As the box on the next page shows, a lot of college-age young people today had to pick up whatever knowledge they possess from the usual unofficial sources: friends, encyclopedias, pornographic novels, and so on.

And since the sex-education controversy in the U.S. in the sixties,

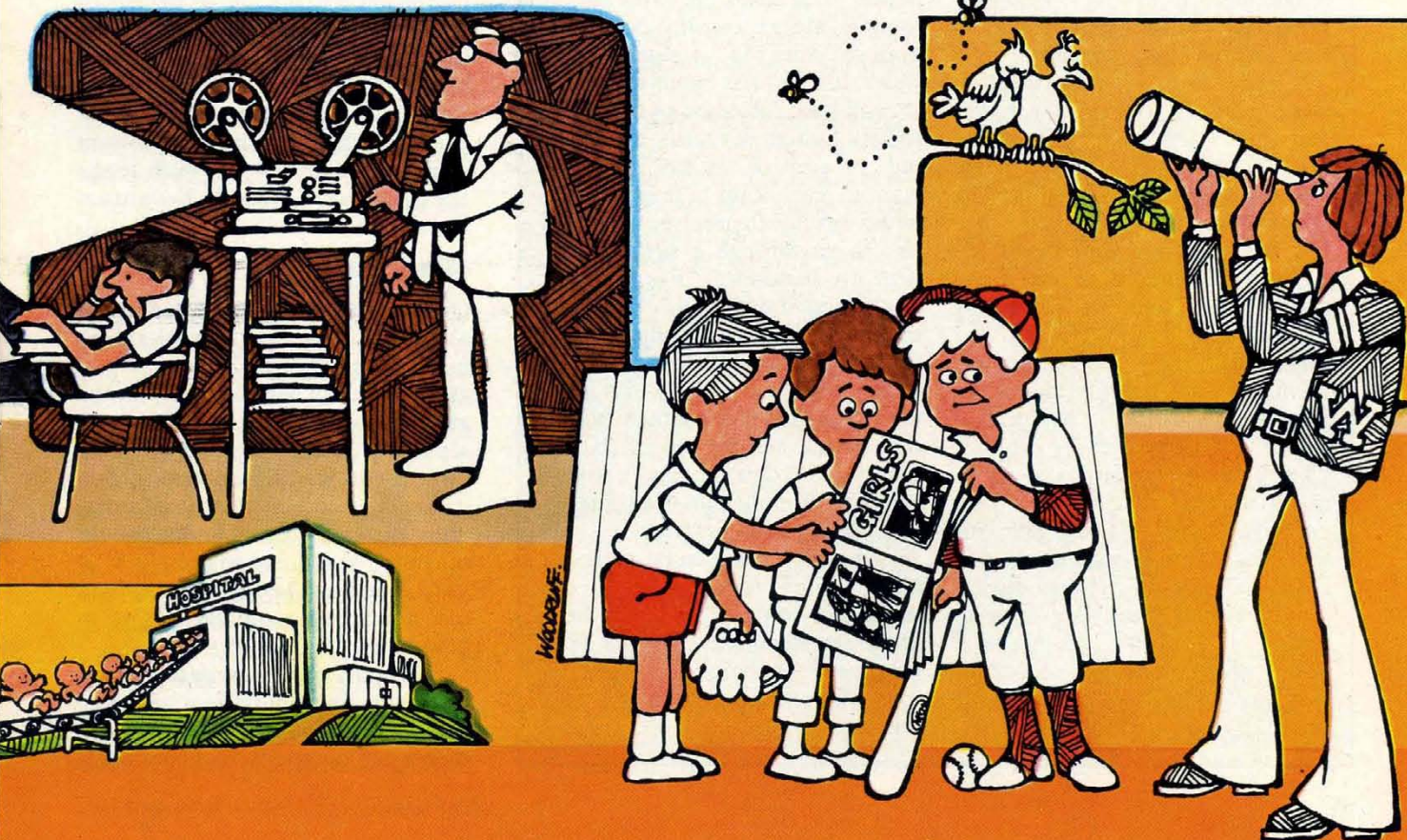
many American school systems have shied away from developing and presenting really comprehensive sex-education programs. The programs that do exist don't reach all the kids, and the young people that attend such classes may not retain all they're taught.

But it's not just the physiology or "plumbing diagrams" that kids don't have a chance to learn. Human sexuality is something that cannot be divorced from its place in the overall framework of society. Handling one's sexuality wisely and responsibly comes under the heading of morality, and morality isn't a subject that most schools teach.

A moral perspective—the way a child relates to life—is usually best imparted to a child by his parents during his very early development. But it's difficult to compete with all the other influences that bombard a child daily, and the older a child gets, sometimes the harder it becomes to communicate. (For example, one nineteen-year-old girl recalls: "When my mother told me about menstruation, I already knew and told her to forget it.")

So how can parents beat the rest of the world to the punch, so to speak? How can they make sure

Illustration by Mike Woodruff



"THEY DIDN'T TELL ME ANYTHING..."

The Plain Truth asked a group of college students to give their anonymous answers to questions on sex education. Their responses proved highly interesting. Below is a sampling of their replies.

How did you find out about the "facts of life"?

"From a bunch of girls at a slumber party." "Through an adult other than my parents." "Through kids and buddies at school." "From classes in sex education." "From street talk." "Friends and I collaborated, then asked parents, then compared notes." "Through books and older men." "At Girl Scout camp." "From pamphlets." "Through films our church put on." "From living on the farm." "From movies." "Through biology class." "From the encyclopedia." Only a few said, "My mother sat down and told me," or "My father taught me."

What role did your parents play in teaching you about sexuality?

"They didn't talk about it much." "They told me the basics and then I sort of picked up the rest on my own." "They never talked about it." "My father took no part; my mother played a minor role." "They didn't tell me anything." "They gave me books to read and told me something from time to time." "If I had any questions, Mom would answer them, but my parents didn't initiate the discussion." "My mother never was completely open." "They were ashamed of it... made me feel that sex is a very negative thing." "They gave me the idea it was something you didn't talk about." "If they did explain it to me, it was when I was so young I couldn't remember." "They always managed to embarrass me." "They told me to read a book." "They taught just bare nec-

essities." "My parents never openly explained it." "They gave moral guidance but no real specifics." "They gave me a book and told me to stay out of trouble." "If I asked questions they usually cut me short." "They didn't bring it up and I was too shy to ask." "My mother stressed 'stay away from men.'" Again, a minority reported that their parents "were my main teachers... answered any questions I may have had while growing up... were very honest and open when we talked."

Nearly all of the students who took part in the survey said they will do it differently when it's their turn to tell their own kids. "I'll start at an earlier age and give more details." "I'll tell them so they won't have to ask." "I'll be more open, make myself available for questions and go into more depth." "I'll stress the value of following moral standards rather than stressing the 'wrongness.'" "I want to be less guilt-conscious... will make an attempt to not associate human sexuality with feelings of guilt or shame." "I don't want to leave it up to them to read about sex by themselves—I would like to go through a simple book *with* my children." "Even if they don't bring it up, I will." "I will not make it a hush-hush subject." "I'd want to have more open communication than my parents did with me." "I will explain it to them before they have to ask, because often they don't ask." "I don't imagine it will be any easier for me than it was for my parents." "I will start when my kids are small." "I want to be more relaxed in my approach." "I'll tell them everything." "I'll teach them about sex when they're young—before they're embarrassed about it." "My wife and I hopefully will do it together."

they're the ones who impart the right kind of wholesome, responsible attitudes about sex to their children?

Adult Education

First of all, parents have to make sure they are themselves well versed on the subject. Elizabeth Calleton (see following interview) says that while they're in the minority, "there are forty-year-old women who don't know any more about their anatomy and physiology than a thirteen-year-old girl." And there are probably forty-year-old men who are just as ignorant on a technical level.

If anyone feels the need to bone up on basic knowledge in this area, his local Planned Parenthood Association can provide him with a wealth of educational information and even adult classes in many cases. Or he might want to read on the subject alone—he'll be inundated by a veritable avalanche of material at his local bookstore or library. Works like Dr. David Reuben's *What You Always Wanted To Know About Sex but Were Afraid To Ask* explain the physical basics adequately.

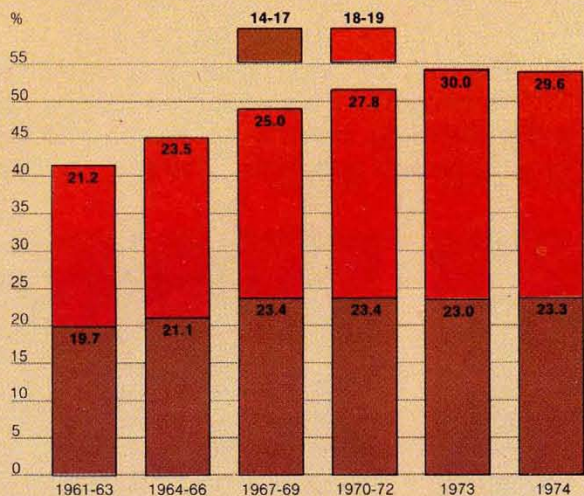
Taking a sex education class sometimes has the added benefit of making it easier to discuss the subject at home. Some people who can't bring themselves to say certain words out loud can many times overcome this inhibition in a formal learning situation where such terms are used matter-of-factly by instructors and other adults.

Getting There First

Getting yourself properly educated about sex is the first step. Next, experts concur that the only way you as a parent can win the race with the gutter is to educate your child about sex at the earliest possible opportunity. If you wait till nursery school, it might be too late. (Any information you give your children should of course be tailored to their level of understanding. Trying to give them too much too soon can result in boredom or disinterest.)

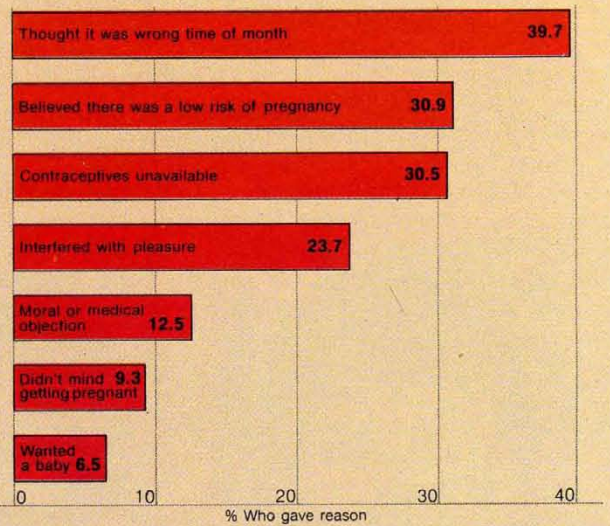
Educators agree that parents need to create an atmosphere of open communication on *all* subjects—then when questions about sex arise,

Percent of out-of-wedlock births to teenage girls 14-19 in the U.S., 1961-1974.



Over half the out-of-wedlock births in the United States are to teenagers. The chart above shows the tragic proportions of this epidemic of illegitimacy.

Reasons given by American girls age 15-19 for not using contraception (1971).



A 1971 study revealed the reasons why a group of sexually active teenage girls (age 15-19) didn't use birth-control methods. Interestingly enough, only one girl in 15 said she was trying to have a baby.

they can be candidly and openly answered according to a child's level of understanding. Some parents (conditioned by their own parents' awkwardness) worry that children will be embarrassed or frightened by explicit, honest answers. Children who ask questions are curious—they want to know. And their attitude will be matter-of-fact as long as yours is. They want to find out, and they *will* find out (accurately or not) sooner than most parents would like to believe.

Some child-care experts believe it's a good idea for parents to acquaint themselves with the real medical names for all body parts and functions, and teach these names to their children at the same time they teach them about toes and fingers. And they of course feel it's a lot easier (and a lot more honest) to tell kids exactly where they came from (and how they got here) the first time they ask, rather than giving them the traditional runaround about storks or cabbage patches.

Pregnant friends or relatives can be a big help in this early education. It's fun for youngsters to listen to an unborn baby's heartbeat or feel him kick. It's also fun to help change

diapers or give babies baths. This sort of open, natural approach can teach kids worlds more than any book.

But books can also be helpful—although it's better to read and discuss them with kids at an early age instead of waiting till they can read them alone.

Reading Bible stories to children can also open up all sorts of opportunities to discuss the morality of sex. An unexpurgated Bible might get an X-rating from some censors, but the stories it contains all have socially redeeming value—they teach a lot of important lessons that won't be lost on young minds. Also you can draw your own parallels between the way biblical characters behaved and the behavior you expect from your children.

And it goes without saying that one of the best ways to show children how sex fits into a well-lived life is by one's own example. If a marriage demonstrates the responsibility, love and tenderness it ought, then children will pick up that attitude by osmosis. (For more on this subject, send for the free booklet *Why Marriage!—Soon Obsolete?*)

If you can make sex education a

normal, natural, integral part of family life; if you can reach your kids' minds at a very early age, then you'll probably have nothing to worry about gutterwise. When it's time for your girl to go to a slumber party, *she'll* be the one to dish out the straight scoop on "how it's done." She'll be the "gutter" the other kids learn from (although it's probably good to let a child know that most parents like to spread the word in their own special way when their children are ready). If and when your child's school covers human sexuality in class, you'll know that your child will be able to take this "neutral" information and view it through eyes that have already been trained to discern good and bad according to your family value system.

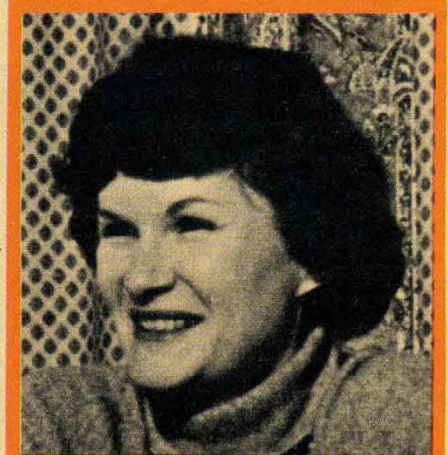
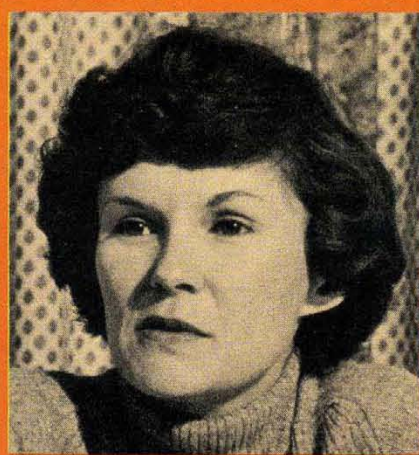
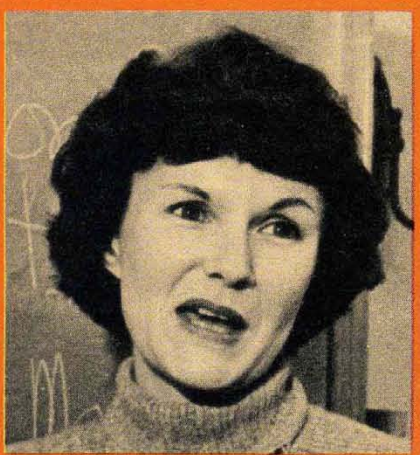
And when your son or daughter must make a personal decision about sex before marriage, then you'll know that they know how you expect them to behave, and the compelling reasons why.

For more information on communication in the family and sex education for adults and children, see the list of additional reading on page 19. □

A FAMILY PLANNING EXPERT SPEAKS OUT

The Plain Truth talked to Elizabeth B. Calleton, associate director of Pasadena Planned Parenthood. She is currently involved in educating both children and adults, lecturing and presenting material on health and family planning to high school classes and other interested groups.

Ken Evans—The Plain Truth



PLAIN TRUTH: We understand you have a sex-education program for parents.

CALLETON: Yes, we get a lot of calls for information on how parents can work with their kids. Only one out of five kids gets any kind of family-life education in schools, and since schools don't necessarily seem to be moving in the direction of more programs, I think parents are particularly concerned that they be able to provide that education at home. We try to run two or three sessions of five- or six-class courses a year without tuition. We've been fortunate to get a teacher who is an expert in family communications, so that in addition to information, parents get a lot of techniques they can use to initiate discussion with their families. It's been a very successful program.

Q. You also speak in schools.

A. Most of our school presentations are to people in the tenth through twelfth grades, so they're between fifteen and seventeen generally. And by that time it's a little late if they haven't ever had any information at all beforehand. Ideally, this kind of program would start early in elementary school and just be a nat-

ural part of the curriculum. And that's what school administrators and teachers and PTA people would very much like to see eventually. But it hasn't developed. So most of what we do I feel is a one-shot approach—I think it does some good, but it may be too late.

Q. Do you encourage parent involvement?

A. If you're doing a program in a school, it's just tremendous if you can have parent involvement. For example, you can present the material to a PTA meeting beforehand, so that when the kids come home from the program at school the parents will have the same information and can start a family discussion. This is one of the super ideal ways of doing it—to get the parents interested.

Q. Why do parents have such difficulty talking to their kids about sex?

A. I think many of the problems parents have in communicating with their kids about sex are only partly a lack of information. They also have a great deal of trouble bringing the subject up and discussing it at all, because very few of us had role models in our families for this.

Q. Back in the sixties there was a lot

of opposition to sex education programs in the schools. Do you still get static from some groups?

A. Traditionally there have been some problems from the Roman Catholic Church, which have lessened. The problems are still there—the Catholic Church is still adamantly opposed to abortion; it is, officially at least, not in favor of birth control. But I think the attitude in many parishes about sex education has become much more realistic.

Q. What about the Right-to-Life League?

A. Unfortunately, the Right-to-Life League is trapped in a position where they're opposed to abortion, opposed to birth control, and also opposed to sex education. Now that's where a major part of the problem comes from, and to me it's an indefensible position, because the only way to avoid the problems that necessitate abortion is to get people some information beforehand on exactly how one gets pregnant so they can make responsible decisions.

Q. Do you have many problems with irate parents?

A. A lot of static comes from parents

who really don't understand and feel threatened. For one thing, they're afraid of what their child is going to be taught. If they don't involve themselves in PTA meetings and planning programs so they are aware of what's going on, they can get some very strange ideas. Also there are some people who feel that it inhibits the parents' influence or control over their family if any area as sensitive as human sexuality is handled in the schools.

Q. What about those who really want to be their child's only teacher in this area?

A. I always explain to people who have a strong religious or strong value system and really are handling it at home that they're very unusual, because there are so many parents who don't touch on the subject. They don't handle it; don't in some cases care much about their kids until the kids get in trouble. Many times concerned people have a hard time believing the neglect that goes on with other people's kids.

Q. School programs usually don't touch on morality—right?

A. The one thing that school programs seek to do is to keep things on a very neutral level—presenting information and getting people thinking about making decisions. But parents obviously want to discuss sex in terms of the family value system, and you naturally can't do that when you have people from families with divergent value systems in a classroom.

Parents say that they would like to be the sex educators of their children, and yet so many of them feel inadequate to do this. Our course called "Sex Education for Parents" gives parents an opportunity to discuss sexuality and learn the kind of information many parents and people my age didn't necessarily know when we were growing up. Then they have a chance to present it to their kids the way they want to in their own value system.

Q. Do you find the kids you talk to are pretty sophisticated?

A. Well, they're sophisticated in the sense that they've been exposed to a great deal of sexual hype in the media, and they have the feeling that they must project an image that

they know all about sex. But they really have very, very limited knowledge of the basic facts that are really important to them. In fact, there is abysmal ignorance; an abysmal belief in myths, and this is one of the things that disturbs me.

Q. For instance?

A. Many of them believe in kind of a strange system of rhythm. They feel that pregnancy can't possibly result if they have sex only around the time of the girl's period, because somewhere along the line they've learned in biology that in the classic menstrual cycle she is not fertile then. Of course, the problem is that teenage girls ovulate at odd times. It's very common for them to have irregular cycles. So many of them who believe this become pregnant.

Also they believe some very weird things—like if you don't love the boy you can't get pregnant; if you don't climax you can't get pregnant; if you have sex in some odd position, like standing up, you can't get pregnant. And they genuinely feel that if they operate on these myths, they can have sex without running the risk of pregnancy.

Q. What sort of material do you cover in your presentations?

A. If we're asked, we go through the symptoms of VD and where you can get treatment. One thing we are always careful to remind people of is that in California we have a law that says anyone over the age of eleven who has VD can apply for his own medical care. One of the things that often happens is that kids go into a panic when they think they have VD. They feel they can't involve their families and then they don't get treated, and you know the consequences of that can be very sad.

I think many times people are just knocked off their pins to find out that one out of five high school graduates in California each year has already had a treated case of VD. It's a real epidemic. And we have a million pregnant teenagers in the United States every year.

Q. What do you tell high school kids about preventing pregnancy?

A. Usually we go through the methods for birth control and where people can get birth-control services. And I stress that with girls, it's particularly important that they re-

alize what an early pregnancy can do to their chances for finishing school, getting job training, having a career, having a decent chance of raising a family—you know, it can absolutely limit those choices and chances.

Our aim is to try to get kids to at least consider that if they're going to be sexually active, they have responsibilities to protect against unwanted pregnancy and VD. And we try to get them to make conscious decisions. I think that one of the major problems is that people drift into sexual relationships; they get pressured into them. They think they have to because everybody else is, and they never sit down with themselves and think, "Now if I'm going to do something like this, I have to be responsible enough to take measures to protect against the things that can happen."

Q. So you deal with the reality that these kids are going to be sexually active?

A. I think the fact that even two years ago, when we were working with the Pasadena schools, they had forty to sixty pregnancies among high school girls in the *first two months* of school says something. People just don't realize the extent of the problem—that we aren't dealing now with what *should* go on, but with what *is* going on and how we can work with it. □

ADDITIONAL READING

The Plain Truth does not necessarily endorse everything stated in the following books, but they contain much helpful information on human sexuality.

For children:

How Babies Are Made, Andrew C. Andry, Time/Life: New York (1968)

The Beauty of Birth, Collette Portal, Knopf: New York (1971)

For adolescents:

The Stork Is Dead, Charles Shedd, World Books: Waco, Texas (1968)

Why Am I So Miserable If These Are the Best Years of My Life? Andrea Boroff Egan, Lippincott: Philadelphia (1976)

For adults:


*Why Marriage! — Soon Obsolete?**
*Is Sex Sin?**

Let's Make Sex a Household Word, Sol Gordon, John Day: New York (1975)

*Available free upon request. See inside front cover for address of our office nearest you.

Every normal human being wants to be warm, well-fed, comfortable, protected and loved. We all want to live in an understanding, warm, charitable, protective environment. The family unit ought to be just such an environment. Instead our families are falling apart at the seams! Instead even preteens are running away from home at an unprecedented rate. Instead of being a haven for our young people—a place of sanctuary, warmth and refuge—the American home is too often the scene of alcoholism, bitter hostility, and even brutal fights and beatings. The very fabric of our Western civilization is in mortal jeopardy. What can we do to bring back the family?

by Garner Ted Armstrong



If I were to pinpoint one root cause for so much that is wrong with the United States of America today, I would be forced to point my finger at the door of the American home. It is the disintegration of the family unit as a medium of teaching and training children—in order to instill in them the undying values of a sense of respect toward other people, their property and their basic human rights—that is at the heart of our problems today.

Strong family ties *prevent* problems! Almost every problem afflicting our Western societies can be traced back to our ailing homes and families. And this is especially true of those problems of the nation's youth. Our young people have been dogged by drug abuse, alcoholism, suicide, crime and juvenile delinquency. Are the causes all that hard to figure out? They shouldn't be. Not when young men and women have to come home to houses that are like "empty" motels, where family members merely hang their hat temporarily, get their own meals and flop down in front of the TV.

A million teenagers run away from unbearable home conditions every year. Suicide is the second leading cause of death for young Americans. By age 18, one out of ten American girls is pregnant and the vast majority of these are unmarried. One out of nine kids end up in juvenile court by age 18. Forty percent of U.S. crimes of violence and two-thirds of crimes against property (80 percent are vandalism) are committed by those under 21. And about ten percent of all school-age kids have moderate to severe emotional problems. I won't bore you any further with the tiresome statistics, but they do make a point.

There's Nobody Home!

In the past, the family has been characterized as the giant shock absorber of society—the refuge where our "prodigal sons" (and daughters) could safely return after doing battle with the world. But no more! Not even during the times of the two World Wars has the American family been under such severe stress and strain. According to recent surveys, married couples are untying the knot at nearly twice the rate of the 1950s. Divorce is rapidly escalating in nearly every Western country. Young people are even beginning to shy away from marriage as an institution.

The old cliché of the kid asking his new dad to sign the guest book is more than a bad joke today. Even couples who stay together pull up roots and move once every five years. Thus the American home has acquired the dubious image of a place where parents and children cross paths every once in a while on their merry way to and from various and sundry pursuits.

Just moving across the country as an occupational necessity creates enormous burdens and strains on the family fabric. Dad has to adapt to new co-workers on the job; mom has to redecorate the new home and reorient herself to yet another neighborhood; the kids have to cope with a different brand of peer pressure than before. All is in a state of chaos and upset for months. And when this happens every five years on the average, it begins to exact a cumulative toll on the emotional

stability of both parents and their offspring. Where is the extended family of aunts, uncles, grandparents and cousins in all of this? They have often helped to smooth over conflicts and difficulties in the nuclear family. But by now, they're clear across the country. We left them behind five moves ago.

Profile of a Young Couple

Many young men are virtually forced, through circumstances, into sales as an occupation. And salesmen tend to be on the move and away from home in this modern world.

Picture the following scenario: A young salesman sets up house in a third-floor walk-up with the proverbial bare light bulb. In a year's time, bring on a baby. He's not making quite enough; they're juggling the bills. He's repeatedly absent for days at a time; it's practically a one-parent family. She decides she can't take it anymore. Out goes the two-year-old to some sort of day-care center. The budget is further strained because she's got to buy new clothes to look decent on the job and a secondhand car to get there. She's never home when her husband is, so out he goes to the neighborhood bar. Meanwhile, having been attracted to her boss on the job, she's having increasing intimacies with him, while her husband picks up other distraught, lonely "pseudo wives" at the bar, or on his travels from time to time. They begin to blame each other for their lack of love and understanding, and they assume they can find *real* sympathy and affection in the arms of strangers. And on and on it goes with our upside-down American family life. Their poor kid hasn't got any parents.

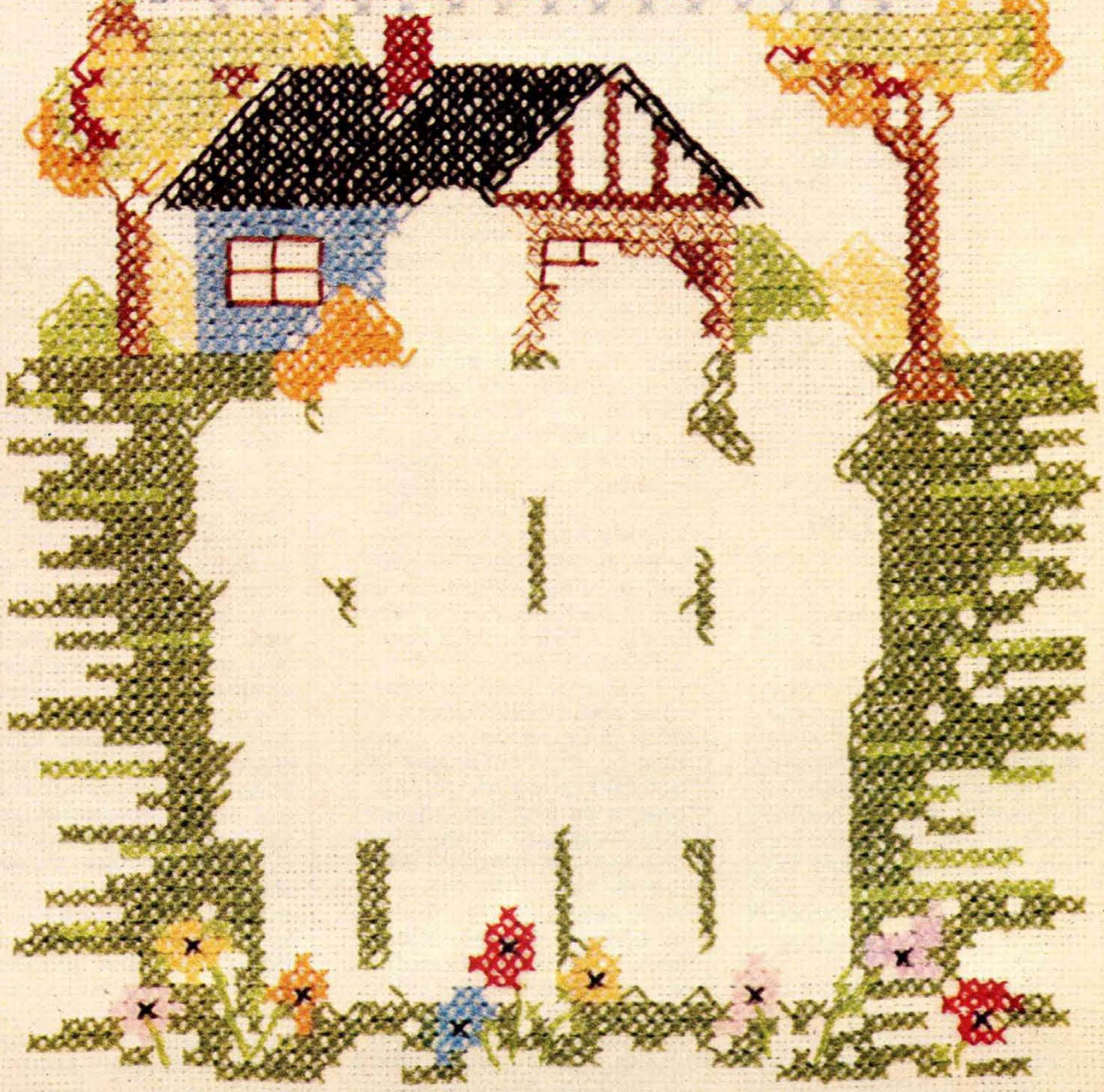
The home. A place of understanding? A place of warmth? A place of forgiveness and friendship? Forget it in today's society.

But it ought to be all of those things and more!

The Family Unit in Creation

The family unit is not an economic unit; it is not a social unit. It is a *divine* unit! It was invented and designed to function in a certain manner. The interplay and the

BRING BACK
THE FAMILY!



SIX FAMILY FUNCTIONS

The Family Service Association of America has identified six major functions all families should possess as a common denominator. In brief, they are:

- 1) The basic biological function of reproduction and transmittal of a family's special heritage and culture from one generation to another.
- 2) The provision for physical security and protection.
- 3) The achievement of enduring and deep emotional satisfactions; the provision of full opportunities for emotional, intellectual, social and spiritual development.
- 4) The development of socially desirable character traits or moral and ethical standards.
- 5) The maintenance of order; the distribution of money and other material things, including the division of responsibilities and tasks among family members.
- 6) The development of sound relationships between family members and the outside community.

VIGNETTES ON THE FAMILY

- "Families are enduring institutions. They have been the foundation for virtually every society known to history. They possess incredible strength and resiliency, especially when faced with adversity. This was one of the major messages of the powerful television presentation of *Roots*. Yet, families are undergoing changes, and too many are experiencing stresses and pressures" (Vice-President Walter F. Mondale, *Psychology Today*).
- "Documenters must deal with the statistic that one in three modern marriages ends in divorce. . . . There is also the

observable fact that today the passing alliance is often the design for living" (Vernon Royster, *The Wall Street Journal*).

- "Today, 21 percent of all U.S. married couples have divorce somewhere in the background of one partner or another or both" ("Family—Special Section," *U.S. News & World Report*).

- "Many parents feel that their traditional values have had their day and are out of date. In order to stay in fashion, they have loosened up, but in so doing, they have come up with no new values. The result is that many children today live in a moral and emotional vacuum without any goals to strive for" (Naomi Alcalay, administrative supervisor of the Family Division of the Brooklyn Bureau of Community Service).

- "Even the upbringing of young children, once considered by social scientists the primary family duty, is being downgraded by an increase in the number of persons who decide not to have children at all" (Amitai Etzioni, *The Washington Post*).

- "It's those of another generation who don't even understand the principle of fidelity that I mourn for. What will the ripeness of years mean to them when the landscapes of their lives are strewn with the wreckage of dead romances?" (Page Smith, "A Few Words in Favor of Fidelity.")

- "Social workers in some areas point out that incest and other forms of child abuse are cited by 40 to 60 percent of teenagers and even younger children as their main causes for running away" ("Why Children Are Running Away in Record Numbers," *U.S. News & World Report*).

- "Children, who look to the family for love, security and a sense of direction, too often don't seem to find it. Many are aimless and alienated, and alarming numbers of them have

turned to drugs, alcohol, vandalism and violence" ("What Future for the American Family?" *Changing Times*).

- "It is the convergence of three major trends—the demand on parents' time outside the home, the demise of the extended family due to the frequent uprooting of its parts, and the liberation of women—that has put the challenge to the family structure" ("What Future for the American Family?" *Changing Times*).

WHAT IS A FAMILY?

"A family is a mobile strung together with invisible threads—delicate, easily broken at first, growing stronger through the years, in danger of being worn thin at times, but strengthened again with special care. A family—blended, balanced, growing, changing, never static, moving with a breath of wind—babies, children, young people, mothers, fathers, grandparents, aunts, uncles—held in a balanced framework by the invisible threads of love, memories, trust, loyalty, compassion, kindness, in honor preferring each other, depending on each other, looking to each other for help, giving each other help, picking each other up, suffering long with each other's faults, understanding each other more and more, hoping all things, enduring all things, never failing! Continuity! Thin, invisible threads turning into thin, invisible metal which holds great weights but gives freedom of movement—a family! Knowing always that if a thread wears thin and sags, there is help to be had from the Expert—the Father—'Of whom the whole family in heaven and earth is named.'"

—Edith Schaeffer (*What Is a Family?* Hodder & Stoughton, \$7.00)

THE FUTURE OF FAMILY LIFE

Family futurists are coming up with all types of terms to describe alternatives to the traditional family unit. Words like "progressive monogamy," "intimate networks," "pairings," "student marriages" are continually coined to describe all kinds of new "living arrangements."

Homosexual liaisons, communal families, group marriages, "pair-bound" arrangements, etc. are being taken up as alternatives by an increasing number of young people today.

But in the long run, biblical revelation assures us that the family has a brilliant, glowing future on this earth. Indeed, the extended family has a vital and permanent place in terms of the future of human life—not because of the efforts of man, but primarily due to a loving and compassionate Creator who ordained the family unit in the first place.

Notice a specific prophecy about the fabulous future of the family. "Thus says the Lord: I will return to Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called the faithful city . . . Old men and old women shall again sit in the streets of Jerusalem, each with staff in hand for very age. And the streets of the city shall be full of boys and girls playing in its streets" (Zech. 8:3-5, RSV).

The growing gulf between parents and children is going to be filled up and the generation gap permanently closed! Malachi even describes a foretaste of this utopian condition now in our present age: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers . . ." (Mal. 4:5-6).

interchange between family members—the way they treat each other, the way they react one to the other—is far more delicate and sensitive than the carefully engineered systems of a sleek jet airplane.

This is the family landscape—up to now the one sanity-preserving constant in human affairs.

You see, all life begins with a small germ, a seed, or life-giving sperm cell. Thus a butterfly lays eggs; the eggs become larvae, the larvae become pupae, and the pupae hatch into other butterflies. Bean seeds germinate and become bean stalks; the stalks bloom and flower and produce still more bean seeds. The new seeds in turn produce more stalks, ad infinitum.

All life is cyclical. Boys and girls mature and they marry. They engender children, who also mature and marry.

Practically all life is male and female. But among all the creation, man alone marries. Why? Simply because human beings are not equipped with animal instinct, but with mind. Baby animals automatically, through instinct, take their place in the animal kingdom. But infant humans must be taught everything they come to know. This vital teaching and training of children is only one of the many reasons why God established the marital state—the home and the family.

We begin life as infant children; we mature and eventually take our leave from the parental nest; we continue the birth process with our own children. Then they repeat the cycle all over again. This process has continued since creation. But something very disturbing has been occurring within the family cycle in the twentieth century.

Reports Charles F. Geiger, supervisor of family and youth services for Catholic social services in Detroit: "Each generation seems to be getting less nurturing and support from the family. Babies are not given the intimate attention they need. . . . And these children grow up to become parents who don't nurture their own infants."

Parents just don't seem inclined to educate their children anymore! Far too many are caught up in a

whirlwind of work, social or entertainment activities to have much time or energy left for their offspring. After all, there are institutions to take care of these kids. There are day-care centers, play groups and preschools made up of a host of family interlopers who are *paid* to educate, supervise and play with children. These people often spend far more time with kids than parents do. But their brand of care is more passive than active, since the children are not really their own flesh and blood.

In practical fact, education has long since been taken away from the family and vested in various types of institutions. No wonder so many of our children are living aimless, wandering lives, alienated from their families and relying instead on cigarettes, drugs, and alcohol.

No wonder so many preteens are the helpless victims of rotten child molesters.

So with each succeeding generation, parental influence is diminished that much more. Today parenting is a dying art. It is perhaps at its lowest point in all of history.

Today children do not look to their families for guidance. Instead, they look mainly to their peer group, perhaps secondarily to their teachers, then television (parents' favorite baby-sitter) and sadly, bringing up the rear, mom and dad.

The major trends affecting the American family unit are not encouraging. Yet your family doesn't need to fall victim to this national disintegration. You can swim upstream and break this vicious cycle.

I have to admire President Jimmy Carter's emphasis on the American family; his admonition to his aides to shore up their family lives in spite of enormous job pressures; his urging of government officials to opt for marriage rather than just living together. I not only applaud his efforts, I have a few suggestions to add myself.

1) Be a Family

Families simply don't live as families enough. How many millions of families sit before the television *by the hours*—oftentimes even including mealtimes—with hardly a

word exchanged except "pass the butter" or "change the channel"?

How often do you enjoy an interesting evening around the piano? How often do you teach your children some useful and constructive skills? How often do you play various games with your children?

If you do plan an evening out, or a short trip, is your family always excluded? Hopefully not. When you go to a restaurant, are the children with you at least some of the time?

Family life is being stifled in our modern society—partly because many families have ceased being families and are becoming merely occasional gatherings of casual acquaintances.

2) Get To Know Each Other

Parents don't know their children's friends, their studies in school, their hopes and dreams. Children don't really know their parents—don't even know for sure how dad makes a living; don't know what mom does on an average day.

You don't believe it? Take a test! Ask your boy or girl exactly what kind of work you do. What are the problems you face—what are the various ins and outs of your occupation? Ask your children to describe mom's typical day at home. You'll be surprised.

Parents, ask your children what they did in school; with whom they did it; what they learned by it. You'll soon find yourself in an interesting discussion with your children.

Parents, why not learn to include the whole family in some of your entertainment? Why not begin to really control your TV viewing? Why not begin to have meals together more? Why not try to create more interesting, scintillating conversations by deliberately choosing stimulating topics? Why not be more of a family?

3) Parents, Listen to Your Children

Talk to your children, teach your children, and above all, listen to them! Many a kid won't tell his father or his mother what's wrong, but he'll tell his closest friend at school. He'll share his deepest hopes and innermost pains with that other kid, but, more often than not, he won't open up to his own parents.

Why? It's like this. Mom and dad forgot how to listen a long time ago. The poor kid starts to say something and, just like that, dad interrupts. End of conversation. Finally, he just gives up altogether!

Parents, the most precious stewardship you've got is that of your own child. What a hideous crime it is to allow precious human character to slowly disintegrate right in front of your eyes!

4) Deliberately Plan a Different Day

Sometimes we all get in a rut. It takes deliberate, planned forethought to roust us out. One way to start a different day is to force yourself to get up half an hour earlier than usual. Plan to spend that extra time around the breakfast table with your family. Wives, plan ahead with some kind of "special" you're going to introduce into the breakfast routine. Husbands, bounce into the kitchen with a sparkle in your eye and with real cheer in your voice. Talk to your family—don't just bury your face in the morning newspaper.

Your family is like a beautiful garden. It needs lots of careful attention—watering, cultivating, pruning, weeding out of wrong practices and habits. It needs diligent work—not just accidental happenstance.

5) Have a Weekly Family Night

Pick one night of the week when the whole family can be together. Plan something special. For openers, mom might like to serve a different and interesting ethnic dish. You might let the children set up the games. Or perhaps go out *together* to a Disney movie.

What about churning up some old-fashioned, homemade ice cream? Invite your children's friends to the occasion once in a while. These are just some ideas to get you started. Once you get the ball rolling, you won't have enough nights to put all your ideas into effect. The main thing is learning to do things together as a family.

Family night has recently become a regular practice for most members of the Worldwide Church of God. I'd like you to read a few letters about how some of them observe their family nights.

From Danville, Illinois: "I have been a member of the Church for five years and now have a very rewarding career as coordinator of the Family Education Center in Danville. At F.E.C., we have study-discussion groups for parents who want to prevent family problems by learning parenting skills. We use books like *Raising a Responsible Child* by Don Denhmeyer and Gary McKay. In our groups we have one session on ways to encourage children to be more cooperative and responsible by involving them in problem-solving, recreation planning and even rule-making and discipline. This is not intended to be a 'voting session' where parents are outvoted, but as an opportunity for even young children to give important input into the smooth running of a family. This is a part of our family night and a very important one."

From Aurora, Colorado: "Thank you, thank you, *thank you*—a hundred times over—for 'instituting' a family night! This world is so fast moving it takes its toll on all of us until there is no time left for family. We don't have a big family yet, only a five-month-old son, but since family night began three weeks ago, we truly look forward to that special night each week when we can do things we might not do or enjoy if we didn't actually have such a night."

From Cincinnati, Ohio: "We are going to hold our family gathering this week in the park. We enjoy cooking out, so we will cook and eat in the park. This will also allow us to enjoy the beauty of the park in the spring."

What Makes a Nation Great?

I couldn't agree more with President Carter's evaluation of the family. He said: "The entire history of the human race teaches us that the family unit is the best way for men and women to live their lives, the best way to raise children, and the only solid foundation upon which to build a strong nation."

The family unit represents the basic building block of any civilization. The family is our most precious institution. *Let's bring it back!* □

PART 7

A TALE OF TWO PROPHETS

by Jon Hill

Have you noticed lately how many biblical phrases are being used by nonreligious people and organizations? A Ph.D. who wrote in *Scientific American* as far back as 1970, focusing on the single problem of nuclear proliferation and the resultant possibility of "the war to end all wars," stated that he felt civilization and mankind had only a 50-50 chance of making it to 1980—and none at all to the year 2000. He went on to say that we are living in an age of a "crisis of crises"—food, fuel, water, soil, air, political, racial, nuclear weapons crises.

He sounds like Daniel—or Jesus—or John in the book of Revelation!

A science-fiction writer recently produced a book called *Doomsday, 1989*. Another equally serious, yet more factual book appeared at the beginning of this decade titled: *Famine 1975! America's Decision: Who Will Survive?* (Though 1975 has come and gone, the threat of massive famine still haunts the four billion occupants of earth!)

In the heart of Cheyenne Mountain, where the defense systems of the United States are buried in relative safety deep underground, there is a piece of electronic communication gear all refer to as "the Armageddon button." If it is lighted up, it will indicate that that unthinkable war between the supergiants of nuclear power has been ignited; the balloon is up; the end of the world is a distinct possibility!

The End of the World!

Few scoff at that expression anymore. There are too many horrible means by which our world could be

In this, the concluding installment of this series, we will learn that the good news of the Kingdom of God is what Jesus preached. That Kingdom is composed of His Father, Himself as a firstborn Son among many, and those many, being God as God is God. That Kingdom is a real kingdom, governing nations here on this earth—not just an ethereal, nebulous, spiritual thing divorced from the reality of life. Sons of God will be busy bringing this earth godly government, actively involved in every facet of living, in restoring and healing this polluted planet, in bringing genuine peace among all the peoples of the earth. Maybe you would like to participate in those active, practical goals of the Kingdom of God—they are better than harp-plucking, cloud-sitting and psalm-singing.

terminated. The end of the world has become deadly real!

In the past we have tended to think that the concept of the end of the world was just a religious idea to scare people into worship! This old world has been around a long time with all kinds of people predicting the end—and we're still here!

But with the power available and in the hands of mankind now since about 1950, more and more non-religious people have begun to seri-

ously predict terminal worldwide problems ending in the annihilation of all!

This generation suffers from *unique* problems among all the generations of our history.

The concept of the end of the world that so many laughed at before was a little awry from what the Bible says anyway. The end of the world was fixed in many people's minds as being the breakup of the actual planet—an idea strictly unbiblical, yet, like so many other traditional religious ideas far removed from Scripture, considered to be just another biblical myth.

Perhaps that misconception came from the question the disciples asked Jesus: "What shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3.) The word they used for "world" was the Greek *aion*. We have the word "eon" in English for that, or "age"—it had nothing to do with the planet itself. Yet in Jesus' answer, He used another Greek word, *cosmos*, meaning civilization, the present order of society (see verse 21). Admittedly, the end of the age of man—as opposed to a coming age of God—on this earth will be accompanied by sufferings of the very planet itself, its flora, fauna, its total ecology—and that's biblical. But the phrase "end of the world" and those things to look for which would signal it dealt with age and civilization.

The Time of the Signs

Let's look at some of those things which Jesus said would signal the end. But first, let's get His overview so we understand what He did say in context. "Now learn a parable of

the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: *So likewise ye*, when ye shall see *all* these things, know that it [my return] is near [answer to the first part of the disciples' question], even at the doors. . . . This generation [age] shall not pass, till all these things be fulfilled [answer to the last part of the disciples' question]" (Matt. 24:32-34).

The significance of this lesson is this: *all* of the things Jesus mentioned in His answer must be visible, and *then* we will know that the "end" is near. Let's look at all those points (and surprisingly we'll see Jesus said some were not to be taken too seriously all by themselves) and, most important of all, let's see the *one* point missed by most that fills out the "all" and so strongly indicates that *this* is indeed the generation of the time of the signs.

Deception, false Christs, preaching in Jesus' name but not preaching His doctrine is the first thing He mentions. Wars, national and worldwide, and rumors of them form the next point. But surprisingly here Jesus says, "The end is not yet." Then He warns about famines, plagues and earthquakes and says, "But all this will be only the beginning of the horrors to come." Next He predicts terrible persecution for His true followers, rampant sin everywhere, then more warnings on false prophets. The good news being carried to the entire world is another point.

Then comes the *one* prerequisite most important to us, in fact not even understandable until this generation: ". . . except those days should be shortened, *there should no flesh be saved [alive] . . .*" *That* was not possible until just a few decades ago! Nuclear annihilation is a greater and greater threat with each passing year.

Then comes the "great tribulation," more warning on false prophets, grossly disturbing signs in the very fabric of the universe itself ("heavenly signs"), Christ's actual return and hence "the end."

More Horrors to Come

In this brief overview Christ gave to His disciples, He mentioned more

**"I will raise them up
a Prophet from among
their brethren, like
unto thee [Moses], and
will put my words in
his mouth; and he
shall speak unto
them all that I shall
command him"
(Deuteronomy 18:18).**

**"And he shall send
Jesus Christ . . . For
Moses truly said unto
the fathers, A prophet
shall the Lord your God
raise up unto you of
your brethren, like unto
me; him shall ye hear
in all things whatsoever
he shall say unto you"
(Acts 3:20,22).**

**"For had ye believed
Moses, ye would
have believed me:
for he wrote of me.
But if ye believe not
his writings, how shall ye
believe my words?"
(John 5:46-47)**

"horrors to come." Later He granted the apostle John a more thorough preview of those "horrors," and John wrote them faithfully in a book often called "The Revelation of St. John the Divine," but which John himself in the first words of the book calls "The Revelation of Jesus Christ"! It is also called the "Apocalypse," which is its Greek title.

I suggest you read the entire book in a good modern translation. It's not very long, yet it encapsulates the terrifying events yet to happen on this poor earth before "the end." Here is a short summary of some of the more significant things it says.

War, famine and disease will be responsible for the deaths of 25 percent of mankind; currently that represents *one billion people*. (Forecasts by military men and think-tank futurists predict more of a percentage of kill than the Bible does.)

A 200-million-man army of Asia is foreseen by John as destroying another third of mankind: *one billion more!* He states that the means of the destruction is "smoke, fire and brimstone"—as accurate a description of the horror of modern weapons anyone living two thousand years ago could be expected to give. More modern observers simply state: "War is hell!"

The sun itself, in an unstable condition, will increase its radiation seven times. The result is the burning of all grasses (that's wheat, rice, barley, food grains of all sorts, not just wild grass!) and forest fires ultimately destroying 33 percent of all the trees on earth.

All waterborne life will die, in the oceans and in the fresh water, and the water itself will bear resemblance to blood! (One-third of the world's food supply comes from the sea.)

After all these things, the armies of the earth are set to press that "Armageddon button" and destroy what's left of flesh on earth—but Christ intervenes and saves what's left alive!

And *that* is "the end"!

But that's *good news*: God is not going to allow mankind to commit suicide: cosmocide!

In short, before "the end," at Christ's intervention, this poor planet will be reeling from unprece-

dented catastrophes inflicted by its human occupants—a charred relic of its former self, an inhospitable environment with death threatening on every side.

Busy Sons

It is mankind's last gasp, and Jesus intervenes. He resurrects the "dead in Christ" (including Moses, of course!) and with them changes those few true followers of His still living, in a moment and a twinkling of an eye, into *sons of God!* He establishes His Kingdom here on earth and immediately begins a cleanup program overwhelming and unprecedented in history—and all those sons joining His family-kingdom are going to be *very busy!*

All life will have to be restored to the waters of the earth! (Read about it in Ezekiel 47.) Would you like to help?

Trees will have to be planted by the billions! (Read about it in Isaiah 41.) Would you like to help?

Thousands of cities will have to be rebuilt! (Look that one up yourself: there are dozens of accounts of it in the Bible.) Would you like to help?

Great highways will have to be built. (Read about it in Isaiah 19.) Would you like to help?

Every nation will have to be reeducated in the ways of peace, health, prosperity; have to be positively taught not to go to war anymore. (Read about it in Isaiah 2 and Micah 4.) Would you like to help?

The deserts will be made to bloom; the total ecology of an abundantly productive earth restored. Would you like to help?

For a thousand years the sons of God of the first resurrection will have the opportunity to help humanity as it has never been helped before, to heal the earth scarred by so many thousands of years of human neglect and rapine, to assist in the establishment and administration of the Kingdom of God—*on earth!*

Then there are all the dead of past generations, to rise physically (Ezekiel 37)—fifty, one hundred billion?—and you can help in bringing to them, for the *first* time, the only name by which they can be saved: Jesus Christ. You can help reedu-

cate them, inviting them into the same God family you may be a member of. Would you like to help?

Unbelievably, beyond that, God the Father comes to earth (read that in Revelation 21—a little different from doctrine you may have heard) and tells all His sons, "Behold, I make *all* things new"!

A vast, possibly unending, universe lies beyond this globe—and God says of His Kingdom: "Of the *increase* of his government and peace there shall be no end... to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:7).

That leaves an open-ended, ever busy, challenging, exciting eternity before us all!

Sorry: no harps, no clouds, no golden slippers—but when you're God's son, I think you can have them... if you want.

Two Prophets—Same Tale

Moses, friend of God, servant of Christ, merciful to the point of having his own name erased from the book of life if it would have helped the rest of his nation; Moses, *through* whom the law was given (but it was God's law), maligned and misunderstood in his heavy role as chief executive in the administration of death, will be very much present and busy in that Kingdom, as witnessed by his transfiguration on the mount.

And of Jesus, Son of God, Spokesman, Logos, Savior and certainly Prophet, Moses said: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren [Israel], *like unto me; unto him ye shall hearken*" (Deut. 18:15). And God Himself is quoted as agreeing with that statement. The fact is, Moses was only passing on what he had heard from God (see verse 18)!

Jesus and Moses: *alike!* Both lovers of law—and of the people. Both working toward that same Kingdom. Can two walk together unless they agree?

Be there—and as a son of God, share friendship with both Moses and Jesus eternally! □

(Conclusion)

IF YOU'D LIKE TO KNOW MORE

Many hundreds have written asking if we have representatives in their local areas to counsel with them personally and to answer their questions.

The answer is yes, we do.

The Worldwide Church of God stations personal representatives (most are ordained ministers) in the United States and many other areas of the world. These local ministers will visit you, if invited, directly in your own home.

So if you have spiritual matters to discuss or questions to ask about biblical topics such as repentance, baptism, etc., please feel free to write to us and request a private appointment. Worldwide mailing addresses and phone numbers are as follows:

- United States: P.O. Box 111, Pasadena, California 91123 (Or simply dial this toll-free number in the continental U.S.: 1-800-423-4444. Readers in California, Alaska and Hawaii may call 213-577-5225 collect.)
- United Kingdom, Europe, India and Africa: P.O. Box 111, St. Albans, Herts., England (Or dial this number in U.K.: Radlett [092 76] 2670.)
- New Zealand and Pacific Isles: P.O. Box 2709, Auckland 1, New Zealand (Or dial Auckland 686-114—reverse the charges.)
- Australia: P.O. Box 202, Burleigh Heads, Queensland 4220 (Or dial this number: 075-35-4233—reverse the charges.)
- Canada: P.O. Box 44, Station A, Vancouver, B.C. V6C 2M2
- South Africa: P.O. Box 1060, Johannesburg 2000 (Or dial this number: 011-216406.)

Those residing in other areas of the world should see the inside front cover for the address of our office nearest them.

STAYING ALIVE AT MINUS 55:

How the Emperor Penguin Survives in Subfreezing Antarctic Weather

by George Ritter

It walks with a waddle, swims like a porpoise, comes dressed in a tuxedo, and probably endures the cruelest climatic conditions of any warm-blooded creature in existence.

It's bad enough that the emperor penguin chooses to live in Antarctica. Even worse is the fact that he defies all norms of nature by living there in the dead of winter. And to show his utter disdain for nature's rawest elements, the emperor penguin spends most of his time on the Antarctic ice under a self-imposed fast—going months with nothing to eat or drink.

The emperor's dramatic defiance of the Antarctic's bone-chilling elements begins with a courting season which alone would be enough to exhaust even the most ardent honeymooners. The adult birds go through a two-month mating session with nothing to sustain them other than body fat and "love." After egg laying the female departs for the sea in order to restore her resulting 20 percent weight loss. The male is left in the dead of the Antarctic winter to incubate a single egg.

On the outside he gets just about as cold as the surrounding elements. But his thick layer of fat and feathers form an excellent insulator to ward off the effects of outside temperatures that often drop below minus 60 degrees Fahrenheit.

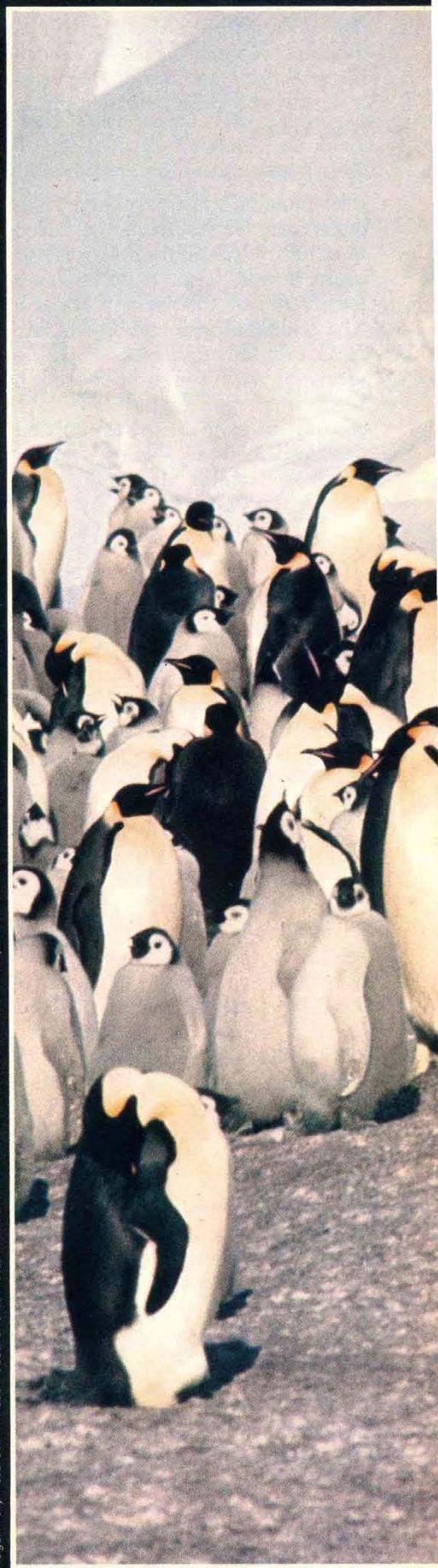
The male's incubating technique of carefully balancing the egg between both feet prevents it from touching the ice. Proper egg temperature is maintained by a skin fold or incubating patch on the male's lower body which fits snugly over the egg.

Sixty to seventy days after his

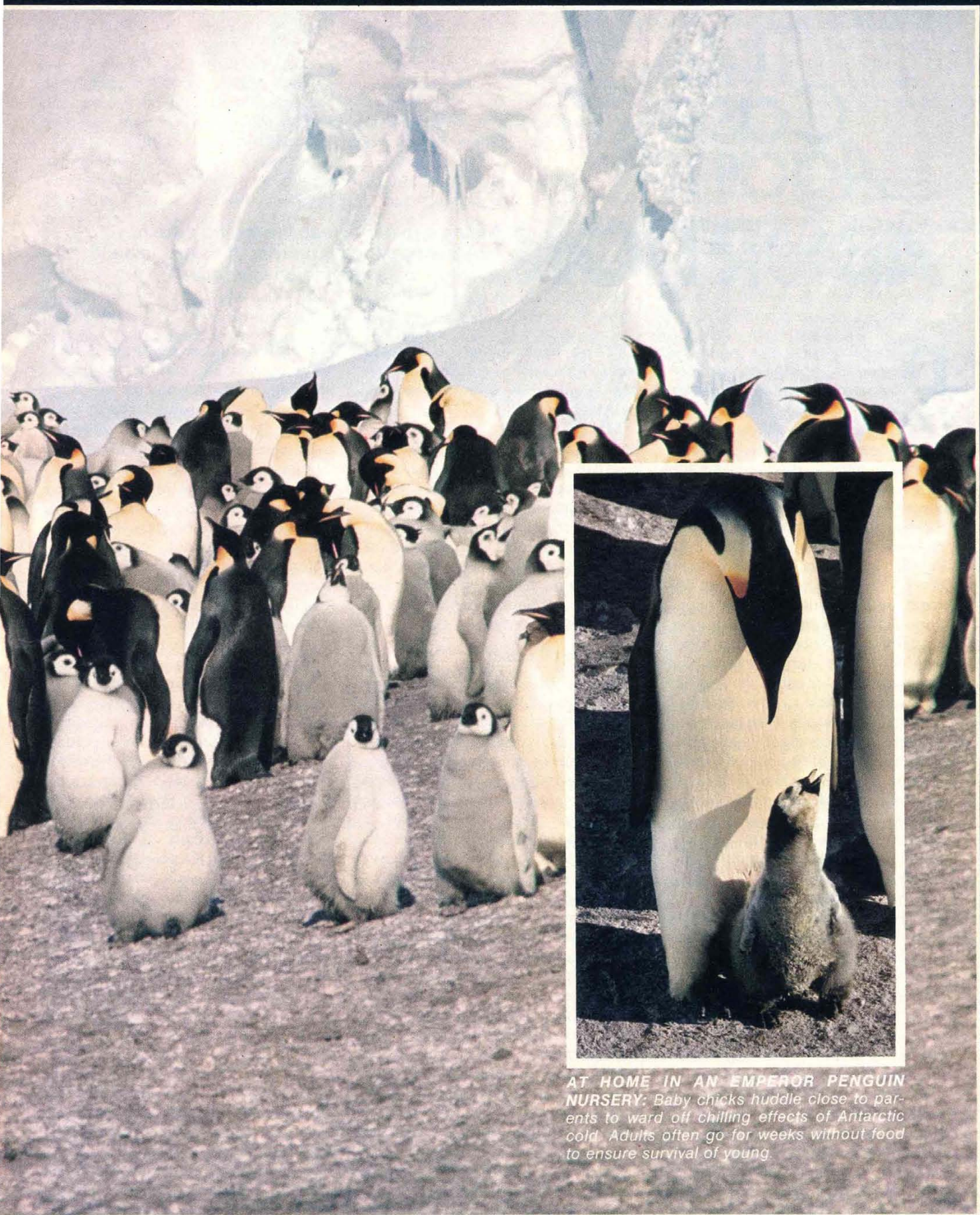
lonely vigil begins, the male is relieved by his returning mate. During the combined courtship and brooding period, he will have gone three to four months without food and have experienced a 35 to 45 percent weight loss. "Surely this is one of the most striking examples of adaptation of any animal to an environment which appears to be completely uninhabitable," commented the authors of *Curiosities of Bird Life*. One can't help but wonder if such a fantastic reproductive scheme was entirely the doing of the emperor penguin.

For instance, why choose to breed and raise young in the middle of the winter, when other Antarctic avian species do so in the summer? What motivates the male emperor penguin to voluntarily fast for three to four months? Does it first consciously build up its body fat in preparation for the ordeal? Or when it first began "experimenting" with such bizarre survival techniques, did the male frequently abandon its brood duties in order to satisfy its hunger pangs? And how did the male emperor penguin come up with its ingenious incubation pouch and the knowledge that it should keep the egg between its feet? Does it seem reasonable to assume that the emperor penguin would have developed such a demanding reproductive scheme on its own, when easier methods of procreation would clearly seem to have been available?

Isn't it perhaps plausible that the behavior of the emperor penguin represents the work of a higher Creator who knows quite a bit about what it takes to survive at minus 55 in the dead of the Antarctic winter? □



Roger Tory Peterson—Photo Researchers; Inset, Michael C. T. Smith—National Audubon Society



AT HOME IN AN EMPEROR PENGUIN NURSERY: Baby chicks huddle close to parents to ward off chilling effects of Antarctic cold. Adults often go for weeks without food to ensure survival of young.

The Case Against ABORTION

Killing another human life for the sake of your own convenience is murder. If a fetus is another human life, then abortion is murder.

by Jeff Calkins

Depending on your point of view, an abortion can usually be described in one of two ways:

- A doctor injects novocaine into the abdomen of a woman. The doctor then takes a three-and-a-half-inch-long spinal needle and places it on the spot where he first injected the novocaine. He pushes it in all the way. He takes out some yellow liquid. The process is repeated three times. The needle, connected to some tubing, is left in her abdomen. The doctor connects the tubing to a bottle of saline solution. After what seems to be an eternity, the doctor removes the tubing and the needle. The woman is told to go back to her room. Within twenty-four hours she will face a process exactly like childbirth: breaking of the bag of waters, cramps, labor. But when the baby is born, it will be dead. Its skin will be purple, burned and bruised. It will be relegated to a bucket of chemical solution in some back room of the hospital.

- A frail, inexperienced 14-year-old girl is taken advantage of sexually by her stepfather; she has no choice but to submit to his advances, even though she barely comprehends what's going on. Two months later she discovers she is pregnant. At her age, labor promises to be a traumatic, frightening experience. To prevent further psychological, and possibly physiological damage, a social worker convinces her to get an abortion. Twenty-four to ninety-six hours after she enters the hospital, the possible horror of an incestuously caused pregnancy is over.

(These descriptions are adapted from *In Necessity and Sorrow: Life and Death in an Abortion Hospital*, by Magna Denes.)

Make no mistake about it: Abortion can be a devastating, agonizing event in a woman's life. There are many women who, if they carry their pregnancy to term, face grievous suffering. And yet abortion might be murder. The thought of burning skin off a fetus with saline solution, or tearing it limb from limb, as happens when suction is used, is also horrifying.

Agonizing Dilemma

Precisely because abortion does raise such excruciating problems, the subject must be dealt with as logically as possible. A woman in the agonizing dilemma of whether to have an abortion wants to know what is right; wants to know what an abortion means in God's eyes. It doesn't do any good to tell her it's an individual matter. That doesn't help her if she wants to know when right and wrong transcend being just "individual matters."

Logically, a fetus is either a separate human being from its mother, or it isn't. If it isn't, then abortion, given the acceptability of limiting one's offspring, has no more moral significance than clipping one's toenails. But if it is, then abortion is the killing, and therefore usually the murder, of another human being. It is this very lack of middle ground which makes the subject of abortion so volatile.

Since all civilized human beings do not condone murder, abortion is an extremely serious issue, an issue

which turns on one question: Is the fetus a separate human being? Once we determine the answer to this question, we can solve some of the stickier gray areas which always arise when we talk about abortion. Suppose abortion is necessary to save the life of the mother? If the fetus is indeed human, then we can answer this question by knowing whether it is justifiable to kill in self-defense; it is the fetus itself that threatens the mother's life. In the cases of rape or incest, the question would be the rights of an innocent bystander when tragedy occurs.

While these situations touch on abortion, they are really different subjects. Killing in self-defense and the rights of bystanders in tragedies are different from the main question about abortion: Is it or is it not a need to "terminate" a separate human being? If it is not, then no amount of suffering or inconvenience, possibly short of life itself, will justify such "termination," because this is the same standard we now apply to human beings after they are born. We still condemn parents who murder their children, even if the existence of those children is bringing about a great deal of suffering to the family as a whole. If the fetus is indeed a child, then we must condemn abortion.

Burden of Proof

The burden of proof is clearly on the shoulders of those who say that abortion is permissible. There are few human acts which are more clearly and irrefutably wrong than murder. With the possible exception of torture, murder is perhaps the

most undebatably immoral act a human being can commit. Every sane human being agrees that murder is wrong. This is because *someone else* is hurt, and will never have a chance to live again in this present world. Murder is the permanent wrong, the one immoral act for which there can be no restoration. Therefore, unless we can *conclusively* know that the fetus isn't a separate human being, abortion must be avoided. It could be murder.

Kevin Axe, writing in *U.S. Catholic*, has phrased the issue with unusual clarity: "The most logical—and moral—response to this uncertainty about when life begins is not to take chances. Since full human life *might* be present from the moment of conception, a person who aborts might be killing a human being."

Before abortion can be viewed as morally permissible, we must know—using the same standard of certainty that we do in murder cases—*beyond all reasonable doubt* that the fetus is *not* another human being.

When we look at the "data," however, we discover that not only is it impossible to conclusively prove that the fetus isn't another human being, but also there is evidence, both medical and biblical, that the fetus indeed is another person.

Where Do You Draw the Line?

Abortions are currently being performed on fetuses up to 24 weeks old; the irony is that doctors are also having success in keeping alive 24-week-old babies after premature birth. Most pro-abortionists try to draw the line at viability or self-sufficiency; the idea is the abortion is wrong only after the child can survive apart from its mother. By these standards, the abortion of a 23- or 24-week-old fetus is nothing less than infanticide. However, "viability" is a deceptive criterion; its essence is the fetus' *dependence* on the mother's womb for "life support." Yet adults are sometimes dependent on the "life-support system" of an iron lung, but we do not sanction killing them. Just because someone is dependent on someone else to live, does not exclude him from the human race.

If not at self-sufficiency, then, where does another life, separate from the mother's, begin? A few medical facts stand out:

The fetus has a detectable heartbeat, separate from the mother's, as early as the eighteenth day after conception.

Brain waves, evidence of which is the current legal criterion for life, are in evidence at seven weeks.

The "unviable" fetus responds to pain, makes respiratory efforts, and moves spontaneously, which are other legal criteria for life. The fetus displays personality in that it can learn, acquire likes and dislikes, become bored or excited.

Most importantly, from the moment of conception the fetus is genetically a separate organism from the mother, having its own individual chromosomal structure.

The upshot is that the line can't really be drawn anywhere but conception, where living tissue becomes distinctly identifiable from either its mother or father.

Inevitably, the pro-abortionists argue that *at conception* the fertilized egg is *self-evidently* not a human being. It is, it is contended, a mere "glob of tissue." And yet we cannot categorically state that such a "glob of tissue" is not accounted by God as a human being. The former head of one abortion clinic, Dr. Bernard Nathanson, feeling personally chastened after realizing that he had presided over 60,000 killings, notes that "our capacity to measure signs of life is becoming more sophisticated every day, and as time goes by we will undoubtedly be able to isolate these signs (heartbeats, brain waves) at earlier and earlier states in fetal development."

Certainly a being who is a separate genetic organism from its mother and which exhibits its own heartbeat and brain waves cannot be absolutely defined as "not a separate human being." And yet these are the characteristics of the fetus, measured with our current technology, at seven to eight weeks.

The simple fact is that we *do not know* how early signs of separate life such as brain waves really do occur, because knowledge of such signs may be limited by technology. Because of the inherent physical limi-

tations of our equipment, we cannot definitively state that vital life signs aren't there before seven weeks—only that we haven't detected them yet. There is no *proof* that they aren't there.

A Biblical Look

The biblical criterion for "meaningful life" (a phrase so dear to pro-abortionists) is the possession of *the spirit in man* (I Cor. 2:11). By this theological criterion, a "blob of cells," even if it doesn't *seem* human, is human if it has the spirit in man. The next question is, naturally, when does the spirit in man enter into a human being?

We cannot say for sure. There are two admittedly vague biblical indications: the various references to the "breath of life" (e.g., Gen. 2:7) and the reference to the "life being in the blood" (e.g., Lev. 17:11). The former strengthens, though does not prove, the pro-abortion argument, while the latter, if applicable to the fetus, would positively disprove it. However, one can counter on both sides that such phrases only serve literary or poetic purposes, and are not philosophical statements which could apply one way or the other. So we must look elsewhere.

It is undeniable that *metaphorically* Bible writers speak of fetuses as individual persons. Psalms 139 is perhaps the most striking: "For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (verses 13-16).

The phrase "the lowest parts of the earth" is recognized by many commentators as a biblical metaphor for the womb. This passage is poetic, but there is no denying that in the course of this poetry the psalmist imputes, by the use of the pronoun "me," individual personality to himself while yet unborn.

The phrase "in thy book all my members were written" at the very least shows that God takes notice of the individuality of the fetus, and we certainly cannot categorically rule out the possibility that God does indeed ascribe a personality to the fetus, a personal individuality which God remembers (possibly in His "book"?). And since we cannot rule this out, it invalidates the pro-abortion argument that the aborted fetus could not be human because it could not be resurrected.

Jeremiah's case is perhaps less poetic, more straightforward. He wrote that God told him: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee..." (Jer. 1:5).

The imputation of personality to the fetus of Jeremiah in this passage is clear, and there is no way of proving that God did not begin to ascribe such personality from the moment of conception.

Isaiah said that "from the womb, from the body of my mother he [God] named my name" (Isa. 49:1, RSV). Again, God treats a fetus as a separate, distinct personality, even with its own name, before birth.

In chapters 25 and 38 of Genesis, unborn children, in each case twins, are ascribed individual differences so much that they already, before birth, symbolize character traits in the various nations which would eventually become their progeny.

And Ecclesiastes 11:5 is particularly interesting. *The Living Bible* translates the passage: "God's ways are as mysterious as the pathway of the wind, and as the manner in which a human spirit is infused into the little body of a baby while it is yet in its mother's womb." While this seems to be a definitive anti-abortion scripture, it could be argued that *The Living Bible* is far too loose in its translation. The Revised Standard Version, staying much closer to the original, renders Ecclesiastes 11:5: "As you do not know how the spirit comes to the bones in the womb of a woman with child, so you do not know the work of God who makes everything."

This rendering indicates, though not as explicitly as one might wish, that *the* biblical criterion for a

human being—the spirit in man—is present in the fetus. But even if the wording is ultimately deemed too vague to be conclusive, there is one thing which is conclusive: We, as human beings with our finite knowledge, cannot absolutely determine when a fetus (or embryo, or a "glob of cells"—take your pick) has the spirit in man.

And because of the very stringent biblical condemnation of infanticide, we must not take chances. If we indeed do not know whether a fetus has the spirit in man, then we *could* be committing murder if we practice abortion.

Separate Human Being?

While most scriptural passages indicate that the fetus is a separate human being, there is one passage which might seem to show otherwise, and therefore bears examination.

Translated literally, Exodus 21:22-24 states: "And when men contend and they strike a pregnant woman and her child goes forth, and injury is not, he shall surely be fined as the husband of the woman may put upon him, and he shall give with the judges. [The sense is "according to what the judges determine."] And if injury is, thou shalt give soul for soul, eye for eye, tooth for tooth, hand for hand." (Each word is taken from the *Interlinear Hebrew-English Old Testament* by George Ricker Berry.)

The pro-abortionist argues that since the person who strikes the woman does not pay with his life for the accident, the Bible does not count the fetus as a separate life.

Logically, however, we cannot come to so definitive a statement. Consider the following:

The accident could have taken place at any time during the woman's pregnancy, even as late as the eighth or ninth month. In such a case, it is not at all clear whether the net effect of the whole affair would have been to precipitate a live premature birth, with no harm coming to the baby. In such a case, the offender would simply be paying for the inconvenience caused to the woman and her husband for having altered the natural timetable. The

verse does not specify the condition in which "her child goes forth." We therefore cannot necessarily assume that the offending party would even be causing the death of the fetus.

If indeed he did cause the death of the fetus, it would have been accidental, and fall into the legal category of manslaughter. Why then does not the verse say anything about the offender fleeing to the city of refuge (Num. 35:11-15), as was normally the case in manslaughter? The answer is that the flight to the city of refuge was not a *punishment* for manslaughter, but a humane provision in the Mosaic system to protect the offender from being executed by vengeful relatives and was the custom in the region at the time (and still is to this day among some peoples). We cannot absolutely claim that such an offender might not have availed himself of the city of refuge in such cases as described in Exodus 21:22. Furthermore, the offended husband and wife are recompensed, much the same way as when a person who causes accidental death is sued for a rather large sum of money by the victim's relatives.

Hearts and Minds

At this point pro-abortion arguments become emotional issues concentrating on the often heart-breaking situations where abortion does, on the surface, seem the best way to alleviate clear human suffering. This is where abstract logical analysis meets reflexive human emotion. We *see* the great potential for suffering for a woman who can't really afford to have the child she is carrying, but we must exercise mental discipline and logical abstract thinking to realize that she might indeed be committing murder by aborting, and that (excluding abortion to save the mother's life) even the *possibility* of murder is the greater evil.

Murder is murder, and to commit it would be a worse evil than enduring even great amounts of suffering—a fact we recognize when we are talking about children or adults whose very existence causes inconvenience or suffering. There is no other logical choice than to conclude that abortion is wrong. □

LET'S NOT BE DELUDED ABOUT DETENTE

by Stanley R. Rader

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

PARIS, June 14, 1977: Two years ago the Helsinki Conference ended on a note of enthusiasm bordering on euphoria. The accords reached there by 38 European nations plus Canada and the United States were heralded by many in the Western world as the opening of a new era in the relations between the West and the Soviet bloc. Detente was working, or so we were told; the cold war was but a relic of the past, or so the revisionists claimed; and soon the Soviet-led world would be liberalized from within as the promises concerning human rights were fulfilled.

Today, delegates of these same nations are meeting again in Belgrade, Yugoslavia, to review the last two years in light of the accords reached earlier. But even the most naive observer can recognize that thus far only the U.S.S.R. and its satellites have benefited from the Helsinki agreements reached two years ago.

In fact, today's headlines around the world tell of the Soviet authorities accusing the Moscow bureau chief of the Los Angeles *Times* of collecting political and military secrets. The KGB inter-

rogated Robert C. Toth intensely before allowing him to depart from the Soviet Union. President Carter has warned the Soviets that intimidation of the press could harm relations between the Soviet Union and the United States. The United States protest, delivered in Moscow, stated: "The Soviet treatment of Toth is inconsistent with Soviet pledges in the 1975 Helsinki agreement."

Thus President Carter continues

From Lenin down to his modern disciples, the Soviets have not abandoned the premise that war and diplomacy are interchangeable means to the end—world domination by the Soviet Union.

to lead the United States and the free world in a battle to promote human rights and the dignity of man throughout the world (see "In Brief: President Carter and Human Rights," *The Plain Truth*, May 1977). Unfortunately, the U.S.S.R. continues its battle against the Western world—for the moment not by armed warfare, but by other means—because from Lenin down to his modern disciples the Soviets have not abandoned the premise that war and diplomacy are inter-

changeable means to the end—world domination by the Soviet Union.

Thus detente for the Russians is only one particular strategy in their arsenal for use in their unceasing battle to dominate the world.

When will we, however, in the Western (free) world realize that detente means something utterly different to the Soviets than it does to us? When will we learn that the U.S.S.R. intends to dominate the West, to divide and conquer, and to rule the world? When will we learn that concessions made to the Soviet Union in the field of armaments or technical and economic assistance to the Soviet bloc will not lead to a change in the Soviet long-term policy of world domination, nor will it lead to a liberalization of the U.S.S.R.'s regime or that of its satellites?

I am not advocating a return to the cold war period that followed World War II. I am not suggesting that we stop communicating and negotiating with the U.S.S.R. *But I do urge strongly that we begin to negotiate better.*

We must also begin, once and for all, to be realists where the Soviet Union is concerned. We must stop deceiving ourselves with our own delusions about detente. We must admit what the history of the last 60 years should have taught us: Soviet Communism is indeed a dire threat to the Western world; it is a threat that cannot be minimized or ignored. The Soviet union will not collapse of its own weight; it will not be overthrown by its enslaved, oppressed or frustrated peoples. The Soviet Union will not abandon its goal of world domination, and it will take advantage of every opportunity and every weakness manifested by us in order to reach its long-term goals, which have been unceasingly and openly advocated and promulgated from the days of Lenin.

Questions & Answers

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

Q "You claim that after the wicked are judged they will be destroyed. How do you explain Luke 13:28, which seems to say that they will remain alive in a condition of deprivation and misery? 'There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.' Putting Matthew 13:42 together with this verse, we see it means being cast into the lake of fire."

G.P.,
Winter Haven, Florida

A Scriptures similar to Luke 13:28 are found in Matthew 8:12; 22:13; 24:51 and 25:30. Matthew 8:12, in fact, is simply Matthew's version of Luke 13:28. But the symbolism used in this verse, rather than fire, is "outer darkness." The symbolic nature of the expression is obvious because literal darkness and literal fire are incompatible. Other passages, however, such as Revelation 20:14-15, indicate the fire is literal, and

that it totally destroys those who are engulfed by it. Those with Christ, the saved, will be in an "inner" situation (as symbolized by "Abraham's bosom"—Luke 16:22), while the damned are in an "outer" situation, away from God and Christ, without spiritual light and all that light symbolizes (see I John 1:5-7; 2:8-11; Rev. 21:11, 23).

Now notice that the condition described as "weeping and gnashing of teeth" is not an eternal situation. Rather it is indicative of the immediate and temporary emotional state of those who have heard their judgment pronounced. Some are violently, malignantly angry. They gnash their teeth. Others are immersed in self-pity. But this condition does not continue long. Those finally condemned to the second death, the lake of fire, will quickly be annihilated and will never be remembered again. For more on this subject, send for the free booklet *Is There a Real Hell Fire?*

Q "How do you fast? What is the proper method, how long do you do it, and should you drink any water?"

Mildred D.,
Dallas, Texas

A Fasting is abstaining from food—and usually water, too (Ex. 34:28)—when the objectives are spiritual. Biblical examples show fasting is for the purpose of getting close to God; humbling the self and becoming attuned to the will and purpose of God in order to receive His forgiveness, mercy, deliverance, help and strength to help others in a proper manner (see Isa. 58). Most of these examples of fast-

ing are in connection with momentous events, unusual times of trial and need, repentance and repudiation of wrongdoing, and fervent seeking of God's will.

Jesus fasted before His temptation by Satan the devil (Matt. 4:1-4). Moses fasted before receiving God's laws (Ex. 34:28). Jehoshaphat and all Israel fasted when threatened with conquest and subjugation (II Chron. 20). The Ninevites fasted when facing extermination (Jonah 3). Daniel fasted at a crucial point during the captivity when it was time for God's intervention and deliverance (Dan. 10). David fasted while his first child by Bathsheba lay critically ill (II Sam. 12). Cornelius fasted as he sought God diligently (Acts 10)—and he became the first Gentile Christian. The elders fasted and prayed for guidance before ordaining Paul (Acts 13:3).

Aside from one special day (Lev. 23:27-32; Acts 27:9), the Bible basically leaves it to each individual to determine when, how often, and how long to fast. Jesus predicted that His servants would fast (Matt. 6:17; 9:14-15). When fasting for spiritual reasons, the time normally spent in preparing and eating meals can be devoted to prayer and meditation. Merely abstaining from food by itself serves no spiritual purpose—prayer and spiritual contemplation go hand in hand with fasting.

Many people have difficulty fasting, especially for more than a day at a time. Also, some who have certain medical problems may need to drink water or fruit juices in order to maintain their health during a fast. So it is recommended that a physician's advice be sought before starting a fast, especially if there are any health problems.

Another facet of fasting (not mentioned in the Bible) is the "health fast." There is a great diversity of opinion among medical authorities about the hazards or benefits of fasting for health. We do not make any recommendations in this regard except to suggest that competent medical guidance be sought *before* going on any prolonged fast for health reasons.

Q "I was reading the book of Zechariah and do not understand the following: 'Even Judah will fight against Jerusalem' (14:14)."

Mrs. T. J.,
Arlington, Virginia

A The phrase "Even Judah will fight against Jerusalem" is actually capable of being translated two ways. Both the King James and the New American Standard Versions speak of Judah fighting at Jerusalem (although the KJV margin includes "against" as an optional translation). Judah is a biblical name for the people we call the "Jews" today. The Jewish people have historically inhabited Jerusalem, since the city was originally assigned to the tribe of Judah when Israel came into the Promised Land. It is the Jews who will defend the city against invading armies in this prophecy. Judah will fight at, not against, Jerusalem—unless the city becomes occupied by Gentile armies. Then Judah would fight against the city in order to recapture it.

Q "I would appreciate it if you would explain to me just when someone is supposed to receive the Holy Spirit. Is it when they repent of their sins and ask the Lord to forgive them, or is it when they are baptized? Just how does anyone know they have received the Holy Spirit?"

Eleanor R.,
Greenville, South Carolina

A Acts 2:38 records how the apostle Peter instructed those who were listening on the day of Pentecost to "repent, and be baptized . . . in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit." Real repentance entails a willingness to turn completely from one's own wrong ways and go God's way. After Peter's sermon, "about three thousand" people repented and were baptized. Acts 19:6 shows that baptism was normally followed by a laying-on-of-hands ceremony during which converts received God's Holy Spirit.

And while the household of Cornelius the centurion received the Holy Spirit before baptism, this was

done by God as a special sign that Gentiles were to be a part of the Christian brotherhood (Acts 10:44-48).

Once a person has fulfilled the requirements of true repentance and baptism, God promises to give His Spirit to him as a begetting into His very own divine family (send for the booklet *Why Were You Born?* for more on this). One can have absolute faith in this promise of God repeated throughout His word.

But a more pragmatic way to observe the working of God's Spirit is through the changes evident in a Christian's daily life. Christ said, "You will know them by their fruits" (Matt. 7:16). And Galatians 5:22 reveals that the fruits of God's Holy Spirit are "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control."

Although some who received the Holy Spirit on the day of Pentecost (and in other instances recorded in the book of Acts) spoke with tongues and were able to perform other miracles, such manifestations were given them as a sign to unbelievers (1 Cor. 14:22). A true Christian may be filled to the brim with God's Spirit and show none of these miraculous abilities.

If a person has come to God, repented and been baptized, and *begins* to manifest the fruits mentioned in Galatians 5:22 in his daily life, he can believe that he has the gift of God's Spirit and will receive His salvation if he continues in the faith.

For more on this subject, send for your free copies of *What Is a Real Christian?*, *All About Water Baptism*, and "How You Can be Imbued with the Power of God!"

Q "In your article 'Organized Religion—Who Needs It?' you said that it is in accord with biblical principles that, by being organized, Christians can help a needy individual without the person being helped knowing who is helping him. Why do you hide the fact that the early Christians did not give alms at all but lived together, not having private property, sharing everything? (Acts 2:44; 4:32.)"

Dieter K.,
Düsseldorf, Germany

A The examples of early Christian "communism" which you mention were the result of special circumstances. Using property communally was the custom in ancient Israel when large crowds would flock to Jerusalem during the holy day seasons. The residents of the city would open their homes free of charge to the newly arrived pilgrims at such times (see *The Temple, Its Ministry and Services as They Were at the Time of Jesus Christ*, by Alfred Edersheim). Since the early Christian Church first gathered at Pentecost, they were following the custom of their day.

Furthermore, it was customary for poor people to eat of the Temple sacrifices, but priests were denying this opportunity to Christians. With large numbers of people to contend with, some provision had to be made to take care of many needy people. And these arrangements were not as communal as might appear at first glance. The story of Ananias and Sapphira occurs at this time of communal ownership. They were condemned, not for giving only *part* of the proceeds from the sale of their property to the apostles, but for pretending that they gave all of it (Acts 5:3). But notice that they still owned private property which, according to the apostle Peter himself, was their "own," and in their "own power" to dispose of as they pleased (Acts 5:4). However, the principle of giving private property to a common fund to be distributed to the needy is an undeniable principle of organized religion.

Moreover, we know that the early Christians who lived outside of Jerusalem also owned private property: Paul's admonition to the Corinthians to help their drought-stricken brethren in Jerusalem was made to individuals who owned property: "Every man according as he purposeth in his heart, so let him give . . ." (II Cor. 9:7). Furthermore, two of the Ten Commandments *presuppose* private property. The two commandments—"Thou shalt not steal" and "Thou shalt not covet"—are not only implicit sanctions of private ownership of property, but also set it up as a moral right of man. □

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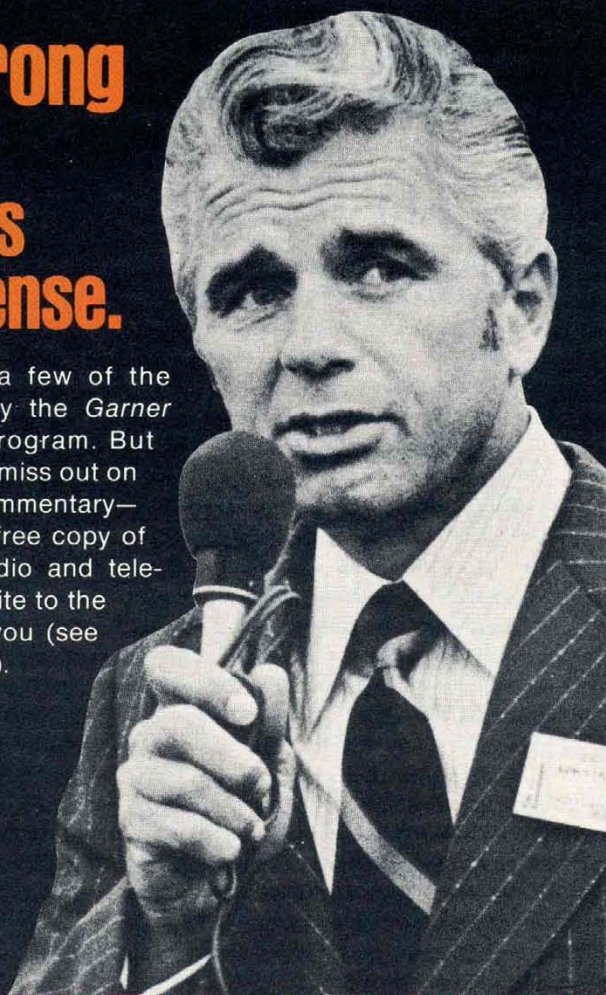
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SWIFT CURRENT — Channel 5, CJFB-TV, 11:15 p.m. Sun.

WINNIPEG — Channel 7, CKY-TV, 12 noon Sun.

YORKTON — Channel 3, CKOS-TV, 12 noon Sun.

Mountain Time

CALGARY — Channel 4, CFCN-TV, 4:00 p.m. Sun.

EDMONTON — Channel 3, CFRN-TV, 11:00 a.m. Sun.

LLOYDMINSTER — Channel 2, CKSA-TV, 9:30 a.m. Sun.

Pacific Time

DAWSON CREEK — Channel 5, CJDC-TV, 5:30 p.m. Sun.

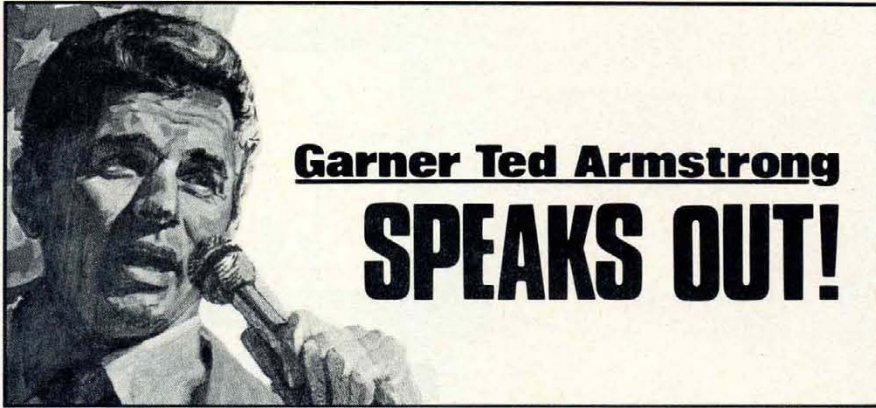
VANCOUVER — Channel 8, CHAN-TV, 11:30 a.m. Sun.

VICTORIA — Channel 6, CHEK-TV, 11:30 a.m. Sun.

WHITEHORSE — Channels 2, 4, 5, 7, 9, 11, WHTV-TV, 7:00 p.m. Sun.

Please check your local listing for possible time or day changes.

* denotes new stations or changes.



Garner Ted Armstrong SPEAKS OUT!

What the Bible Really Says About "Gays"

Two, four, six, eight! Gay is just as good as straight!" chant militant gays on the warpath for full legal acceptance of their life-style. Some homosexuals carry placards declaring, "God Loves Gays," and claim the gay life-style is neither deviant nor immoral. One gay activist recently said it was all right to be a "gay Christian" because Jesus Himself never spoke out against homosexuality.

While most churches and pastors still hold to the opinion that homosexuality is a sin and offense against God and society, growing numbers of clerics feel "new insights" might compel a reexamination of this view. A Jesuit priest, speaking at a recent conference on the church and the homosexual, said: "There is no clear condemnation of the homosexual condition, and no universal condemnation of homosexual activity to be found anywhere in the Bible." Another priest, an admitted homosexual, said on another occasion: "I see my homosexuality as a gift from God."

It makes one wonder how long it's been since these "men of the cloth" last opened a Bible. To anyone who can read and understand simple language, the real truth about "gay rights" is clearly and unmistakably revealed in the inspired scriptures of both the Old and New Testaments.

The judgment against the gay societies of Sodom and Gomorrah (Genesis 19) is a clear condemnation of homosexuality. Other judgments against the abomination of "mankind lying with mankind as womankind" are abundantly clear throughout the pages of the Old Testament (see Leviticus 18:22; 20:13; Deuteronomy 23:17; Judges 19:22; I Kings 14:24; 15:12; 22:46; II Kings 23:7).

The New Testament is no less explicit in its judgment: "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor *effeminate, nor abusers of themselves with mankind* [homosexuals] . . . shall inherit the kingdom of God" (I Cor. 6:9-10).

In the first chapter of Romans, the apostle Paul explains that when nations turn away from God, many of their inhabitants are given up to what he labels "*vile affections*." As has happened so often in the past to sin-ridden societies, "women exchanged their natural function for an unnatural and abnormal one," being consumed with lust for their own sex (verse 26, *The Amplified Bible*). "And likewise also the men, leaving the natural use of the woman [meaning heterosexual relations], burned in their lust one toward another; men with men working that which is unseemly . . ." (verse 27).

The result? They "suffer[ed] in their own bodies and personalities

the inevitable consequences . . . of their wrong doing . . ." (*The Amplified Bible*). Those consequences are not only a whole host of mental and emotional problems, but hideous venereal diseases as well.

So what is God's judgment against homosexuality? Verse 32: ". . . They which commit such things are *worthy of death* . . ."

But the Bible also says that Christ died for sinners—gays included. He died in order to bring them to repentance of their sins and give them the spiritual power to change their perverted life-style and substitute for it a right way of life, a new life in Jesus Christ.

But most gays are not going that route today. Instead, they rationalize and justify their continued wallowing in perversion. Today the gay community is coming out of the closet in militant action to demand its "rights." And if they succeed in forcing laws to be passed forbidding all discrimination based on sexual preference or life-style, then there will be no stopping this or any other form of sexual deviancy. What an awesome effect that will have on our children and on the very fabric of our society.

When will we learn that our society cannot cure its social sicknesses by legalizing them?

Do we think God is going to bless us for our continuing moral toboggan slide into sexual licentiousness? Will our "new Sodom" escape its fiery date with death at the hand of God any more than its ancient namesake did?

God created mankind for a fantastic purpose. He made us male and female and instituted the God-plane relationship of marriage (Gen. 2:18, 24; Eph. 5:31-32). The God-ordained family unit is the basic building block of a strong society. Homosexuality is a grave distortion and perversion of the righteous spiritual character God wants mankind to develop.

You need to read our free booklet *Is Sex Sin?* to understand the purpose of life and what God says about mankind's sexual "rights." □

HEALING

(Continued from page 3)

Christ was NOT on Sunday, and the crucifixion was not on Friday. I had written in manuscript form an article on the subject. This man's fervent prayer not only saved my wife's life, it also opened my eyes to a new biblical *truth*. Now I wanted to share with him the eye-opening truth about the resurrection.

I took my typed manuscript along and offered it to him to read, asking his opinion about the truth of it. I left it with him. A few nights later, I called again on this man I looked to as "a man of God." I asked if he had read my manuscript.

"Well, yes, Brother," he replied. "I took it to our pastor and we went over it together." He avoided giving an opinion as to its truth.

"But did you find any error in what I wrote?" I persisted.

"Well, no, Brother," he admitted. "We couldn't find anything wrong with it. But, Brother, we feel that studying that kind of subject is likely to be *dangerous*. It might get you all mixed up. We feel it would be better for you to just forget all about it. We feel there are more important things for you to study. It's best to just keep your mind on Christ."

I walked back home disillusioned, grieved, tremendously disappointed. He *admitted* I had brought him a new truth. He was unable to find any error in it. It was the pure teaching of the *Bible*, yet he not only *rejected* the admitted word of God, he advised me, a newly converted man who had confidence in him, also to accept *tradition* and false teaching, and reject the Word of the living God!

"Truth—or Consequences"

Arriving home, I happened to turn to Hosea 4:6 where God says that because people have rejected God's knowledge, He will *reject them!* It weighed heavily on my mind. A week later I walked back down Sandy Boulevard to the old tabernacle formerly used by Billy Sunday, where this man and wife were caretakers. I hoped I might even yet rescue this man from the consequences of rejecting truth.

I found him in the big auditorium, looking downcast and dejected. "Brother!" he exclaimed on seeing me. "Brother, something terrible has come over me. God has left me. He doesn't answer my prayers any more. Before, God used me in a special ministry praying for the sick. He always heard and answered. People were miraculously healed. But not anymore! Not one, anymore. I don't understand it!"

Poor man! I understood. I tried to explain, but he wouldn't listen. He had been a trusting and deeply sincere, if simple and uneducated man. God had used him as an instrument in performing miracles, helping people. I quoted to him from I John 3:22: "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." But he could not see that rejecting God's truth and refusing to keep His commandments had any connection with his case.

I had to think of the radio/television show originated by Ralph Edwards, "Truth or Consequences." God had required him to accept the TRUTH, or receive the consequences. I never saw or heard from that man since.

But Christ did continue to reveal His truth, as I diligently continued studying His Word. Not only did He open my mind to reveal His truth about healing, but also to understand the truth about His gospel message—the *Kingdom of God*. I saw the *great commission* to His apostles: "Go ye into all the world, and preach the gospel..." (Mark 16:15).

I saw that it was a *worldwide* ministry, not a local one, nor even national to our own nation. It was now revealed to me how in the ministry of Jesus and His first-century apostles, miraculous HEALING of the sick and diseased went hand in hand with the preaching of the gospel. What happened through Simon the sorcerer to stop the worldwide proclaiming of the true gospel and stop the miraculous healings was not revealed to me until years later. But it was at that time revealed to me how healing is for God's Church today (James 5:14-15), and also the prophecy revealing HOW the great commission was to be carried out in

this present END TIME of the twentieth century.

That prophecy is in the pivotal prophecy chapter of the New Testament—Matthew 24. Before I cover what the Bible teaches about healing in both Old and New Testaments, it is vital that the reader understand how that gospel message is today, after 19 centuries, going out into ALL THE WORLD for a WITNESS to all nations—not being proclaimed to all the billions of people in every nation, but proclaimed in *all the world*—worldwide—so that it becomes a witness to or against every nation.

Jesus had been teaching in the temple in Jerusalem. Leaving the temple, His disciples came to Him privately on the Mount of Olives, asking: "Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world [age]?" (Verse 3.)

"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I [Jesus] am Christ; and shall deceive many" (verses 4-5). First, Jesus warned them of the great deception, the false "Christianity"—preaching ABOUT the Messenger, but *not proclaiming His message*—His gospel.

He did not give the sign by which we might know when we are at the END of this present world, and His coming is near, until verse 14: "And *this gospel of the kingdom* shall be preached in all the world for a witness unto all nations; and *then* shall the end come."

The very fact He gave the proclaiming of the true gospel of the Kingdom as the sign we are at the end time shows it was not preached to the world these past 19 centuries—otherwise it could not be the sign.

But notice, this prophecy says the great commission will be going out *again* to the world, *yet it says nothing about healing accompanying it*. Elsewhere biblical teaching shows healing is *for the Church*. But it is NOT, today, an integral part of the proclaiming of Christ's gospel to the world!

Why? □

(To Be Continued)

update

212 GRADUATE FROM AMBASSADOR COLLEGE

Two hundred twelve students on the two campuses of Ambassador College were handed diplomas in commencement ceremonies May 12 and 16 as Ambassador's 30th year drew to a close.

On May 12, 111 graduates received their bachelor degrees in Big Sandy, Texas. Four days later, 101 seniors received bachelor degrees at the Pasadena, California, campus. College President Garner Ted Armstrong addressed both graduating classes. In his address, "The Threat to Courage," President Armstrong told the seniors on each campus they will "tend to forget" the lessons they learned at Ambassador, but should strive not to. "I'm not quite sure I know what your place in society will

be or should be," he told them. "Threats to your courage will be the facts of your environment, the unknown, fear, [desire for] security, doubt, unwillingness to gamble."

He exhorted the graduates to remember what they had learned, "get the facts, then act."

Chancellor Herbert W. Armstrong did not address the seniors during graduation ceremonies, but he hosted receptions for both classes and was present for both graduation exercises.

Y.O.U. CYCLISTS PEDAL AGAINST DRUG ABUSE

On May 1, forty-eight members of Youth Opportunities United in Queensland, Australia, started out

on an 11-day, 1,100-kilometer (700-mile) bicycle marathon through southeast Queensland and northern New South Wales to highlight the problem of increasing drug abuse.

Proceeds received from sponsors of the trip went to the Gold Coast Drug Referral Centre and the Brisbane Drug Haven. At the conclusion of the journey, Mark Cardona, pastor of the Brisbane congregation of the Worldwide Church of God and organizer of the ride, presented Gold Coast mayor and state parliamentarian Sir Bruce Small with \$3,000 raised before and during the marathon.

In various places along the route, "people threw money out of car windows as they drove past the cavalcade," said Mr. Cardona. The cyclists created a great deal of interest along the route and received press, radio and television coverage. At major centers along the way, civic welcomes were organized. The booklet *The Dilemma of Drugs*, produced by the Worldwide Church of God, along with other leaflets from the Drug Referral Centre, were distributed by the young people to libraries and schools along the way.

IN THE LOWER GARDENS of the Pasadena campus, the class of 1977 receives their degrees during commencement ceremonies.



Ken Evans—The Plain Truth



YOU, AICF HELP RAISE \$54,000

Youth Opportunities United (YOU—the youth group of the Worldwide Church of God) and the Ambassador International Cultural Foundation (AICF) teamed up May 28 and 29 with the Red Cross and Marlow Tackett, a local businessman in Pikeville, Kentucky, to raise \$54,000 in a “radiothon” for victims of the floods that ravaged eastern Kentucky, Virginia and West Virginia in early April.

A concert of country-and-western music was held at Marlow’s Country Palace, owned by Mr. Tackett. It ran from midnight on May 28 until nine o’clock Sunday night with only a 2½-hour break early Sunday morning. A number of radio sta-

tions in the surrounding area carried the program.

The show started to a standing-room-only audience, according to Gerry Russell, who reported the event, “with over 1,200 people jamming the hall, the largest crowd Marlow’s Country Palace has ever had.” Hundreds more were outside waiting to get in.

As well-known country-western singers and local musical groups donated time for the marathon session, members of the Pikeville YOU chapter, along with members of the Worldwide Church of God, manned the telephones to take donation pledges. “Pledges and donations ranging from a few cents to one of \$1,000 were all gratefully received,” Mr. Russell said. “In all, a total of approximately \$11,000 was collected in pledges and donations by the end of the show. But this total rose to \$54,000 when donations from the local coal companies had been received.” □

AMERICA, WAKE UP!

(Continued from page 5)

vote works nowhere else in Africa was dismissed as being irrelevant. It was a case of “do it America’s way or else.”

The Mondale-Vorster summit, editorialized London’s *Daily Telegraph*, “could have been used to set up a sympathetic relationship as the background against which Mr. Vorster could have continued the programme of racial readjustments on which he is now evidently embarked. [Some top cabinet officials are openly advocating turning the government into a Swiss-style “cantonal” system, wherein each population group would have full representation as well as protection of its rights.] Instead, Mr. Mondale turned it into an open confrontation and—to be blunt—a propaganda exercise.”

Even Alan Paton, a foremost critic of the Pretoria government who believes in majority rule, called America’s current stance “unyielding” and, if pushed relentlessly, could result in the “destruction of South Africa, its cities, its railways, its medicine, its agriculture.” Paton appealed to the United States to help the white South African in his search for a workable solution, perhaps initially in the form of a confederal state framework. “Could you not out of your power and experience show him how to do it?” he pleaded.

Apparently not. For behind the political rhetoric of “majority rule” is the view that it is in America’s long-range interest to “coalesce around itself the sympathies and support of the majority of mankind”—to use the words of President Carter’s national security advisor, Zbigniew Brzezinski. Since the vast majority of mankind is demanding Pretoria’s head on a platter, the U.S. must now do the same to convince the Third World of its good intentions toward them.

To give evidence of any support toward white South Africans would, in Brzezinski’s words, “rally all of Africa and much of Afro-Asia against us.”

Moreover, according to this new

way of thinking, if the wave of the future in Africa is Communist totalitarianism, then the U.S. must adjust to this "reality" and make the most of it.

Some of America's top representatives have already said that they are not alarmed about Russians and Cubans in Africa (they may even bring "stability"). They claim that any new Marxist states can be "won over" to friendship with the United States.

Is this the future the United States is seriously considering for South Africa as well? Not exactly. The United States, despite its "no-fear-of-Communism" rhetoric (which is primarily a justification for its inactivity elsewhere in Africa), would prefer *not* to see a Communist regime sitting on top of a treasure house of world minerals so vital for Western industry and sitting astride the great Cape sea route which funnels much of the Middle East's oil to Europe and North America.

But Washington wants desperately to appease the Third World in its call for ousting the present Pretoria government. Yet the U.S. can't have its cake and eat it too. For "one man, one vote," American-style, would convulse the country into political and economic chaos. A Mozambique-style Marxist regime, or worse yet, a new Idi Amin of the South, would emerge from the ashes of what had been Africa's most highly developed society—"Africa's powerhouse," as it has been called: the nation that many others in the continent depend upon for their own economic well-being (even some of those who excoriate Pretoria the loudest).

How utterly unmindful the United States seems to be of contemporary Africa's agonies—witness Angola, Mozambique, Uganda and now the cruel fate of the people of Ethiopia, crushed under the weight of one of history's most sanguine Communist pogroms.

Are six million people—South Africa's Whites and the top layers of its Asians, Coloureds and Blacks, who provide the motive power for elevating the country's great mass of underdeveloped peoples—expendable for America's newly perceived long-term interest, couched in terms

of a vague political principle (majority rule) extant nowhere else in Africa?

According to one of South Africa's leading economists, Dr. S. J. Terreblanche, a *verligte* ("enlightened" or liberal) Afrikaner, a leading expert on his nation's 2½ million Coloured people, and a man whom I had the pleasure of meeting in his home several months back: "South Africa with its one-quarter modern people and three-quarters underdeveloped peoples, does not have the level of civilisation, economic basis or level of development to accommodate a democracy of one man, one vote for the entire population. If this is forced on us, then political instability and economic disintegration is our fate."

Double Standards

Not without reason, leading South Africans accuse the United States of applying double standards and of caving in to Third World pressure, making a complete mockery of its professed aim of human rights.

In his remarkable new book, *South Africa: Sharp Dissection*, noted heart surgeon Dr. Christiaan Barnard writes: "In no other respect is the application of double standards and the politics of hypocrisy so blatant as in the insistence by the United Nations, and others, on the principle of 'majority rule'—in select countries only. . . .

"I am the last person to deny the existence of racialism and political intolerance in my country," he continues. "I have often taken a stand for racial justice and tolerance in South Africa. But there must be something radically wrong with what is called world opinion, with the policymakers in the civilised governments of the West, with the planning and operations of the United Nations, when double standards of such gross dimensions are applied against a single country—South Africa. . . .

"I would point out that discrimination, whether on a radical or any other basis is very much a part of human nature. In fact, it can be described as an illness that afflicts all human societies."

This world-famous medical specialist then asks: "How much politi-

cal freedom is there in Africa today? How much is left of human rights? How much human suffering is there among the millions of ordinary people because of the insistence on one man, one vote? Emergent Africa is choked with political dictatorships; its jails are full of political prisoners; bestial rule is backed by guns; there is political intolerance and human misery and suffering through starvation and death because of the political fabric that has been woven in this most unhappy of continents. Is South Africa really expected to exchange its admittedly imperfect society for the horrors of a one man, one vote situation which will inevitably turn into a one man, one vote, once only situation?"

Pretoria's new foreign minister and its former ambassador to the U.S., Roelof Botha, adds: "It is the height of immorality to demand from someone else something one is not prepared to accept for oneself.

"I have often invited Americans to indicate to me which governmental system in Africa they would be prepared to accept for America itself. I am still waiting for a reply."

South Africans are not going to meekly self-destruct in order to satisfy the United States and the rest of the world. Barnard warns: "Let those states in Africa who give launching pads to the Communists and let those in the Western world who would be our friends know that South Africa will not commit national suicide. Those who wish to push South Africa to the brink must not be surprised if their extremist threat to the very existence of the South African society evokes the ultimate defence as made possible by its nuclear capacity."

Nevertheless, even in view of such grave potential danger, America's selective moralists push on, seemingly oblivious to how frightfully dangerous the future could be, not only for Africa but for America as well.

U.S. State Department advisors have ignored perhaps the soundest piece of advice ever given with regard to the proper approach to South Africa. In his remarkably incisive book *A Very Strange Society*, Pulitzer-Prize winning author Allen Drury (*Advise and Consent*) wrote,

ten years ago now: "It is time for the outside world to grow up... and not the least of those out there who need maturing are the United States of America and the Black African states she is attempting to appease by aiding their vendetta against the Republic.

"This is no fun-and-games, look-at-me-Johnny-I-really-let-'em-have-it-today piece of business: this is a serious matter, *involving the fate of a major nation and an entire continent*. It is too important to be left to children, in the State Department or elsewhere, who think it is fun to attack people who, whatever one thinks of their prickly, awkward, difficult ways, are at least sincerely trying to solve as best they can the terrible difficulty history has handed them.

"The way to help them is not with a child's smart aleck vindictiveness transferred to the arena of world diplomacy. It is to be patient and tolerant, offer them genuine understanding and friendship and then, having secured their reliance and trust, seek to persuade them respectfully and honorably toward the better course."

The sage wisdom has fallen on deaf ears.

Three Likely Consequences

"A crusade once launched," writes James Chance in the May 22, 1977 *New York Times Magazine*, "gains its own momentum.... Experience [referring to Woodrow Wilson's post-World War I moralism] should have taught us that we do not always completely understand our own motivations and that we do not always understand the consequences that our actions will produce."

Have we really entered a "new world" calling for new policies? Has the cold war in Asia and elsewhere been unilaterally halted by Washington? Can an entire free-world nation (South Africa) be cast to the wolves to satisfy "world opinion" without calamitous results?

The U.S. State Department seems to be saying yes to all of the above. As a result, America will have to contend with three likely—and ugly—consequences of its actions.

1) Communism will continue to

advance, "feared" or not. Writes Robert Moss in London's *Daily Telegraph*: "We may not wish to wage ideological war against Soviet Communism, but the Communists are waging war against us: and we shall not improve our chances of survival by insulting friendly nations because they do not do everything the way that we do."

In his second interview with David Frost, former President Richard Nixon reminded viewers that the Soviet leaders today still faithfully follow Lenin's dictum: "Probe with bayonets. If you encounter mush, proceed. If you encounter steel, withdraw." Mr. Nixon continued: "That's the way the Communist leaders will be all over the world, because as Communists they have to go forward spreading the 'gospel.' That's what they believe. They want not just a Communist Russia... they want a Communist world."

In Angola, the Communists encountered a pile of U.S. mush, proceeded, and won. In Zaire, more American mush; the steel, embarrassingly enough, was provided by Morocco and France.

2) America, by gradually drifting away from Asia, is threatening to upset the delicate power relationships there.

Does the United States honestly want to see a powerful nuclear-armed Japan fill the vacuum? Other Asian leaders certainly are not enamored with such a prospect. South Korea, too, may very likely seek a way to obtain nuclear weapons—even, according to one source, if it has to hijack fissionable materials in the process. Mr. Carter's sincere hopes of controlling the spread of nuclear weapons around the world could thus be neutralized.

3) The impact of an intransigent U.S. policy toward South Africa, such as encouraging boycotts and investment cutoffs—which would throw millions of blacks out of work—would surely be felt in America as well.

The Cape Town daily *Die Burger* editorialized on May 24 that America's African policy "comes dangerously near to blatant additional incitation of Black against White in another man's country," and specu-

lated that the American policy could lead to *increased* black-white conflict in southern Africa, which in turn might have serious repercussions within the U.S. itself.

The same newspaper, two days later, expanded on its warning to America's politicians: "We believe this experience proclaims to present-day America: Go slowly with a hasty, ecstatic urge to reform. In South Africa you are walking in a minefield about which you know even less than the one in your own country.... Listen to Mr. Paton's solemn warning and do not say South Africa is, after all, expendable. Consider carefully, while there is still time, before passions are unleashed which you cannot control and viewpoints harden to such an extent that you cannot change them."

Morality Begins at Home

Much sooner than we think, America could be isolated in the "new world" of its own making. Threatened from without by those it chooses not to fear, ripped asunder at home by civil insurrection inspired by its foolish African policy, cut off from former friends who could have offered support in time of need, it would stand alone.

America would be much better off to make sure its own house is in order before strutting upon the world stage with a new moral aggressiveness.

There is plenty of "cleaning up" to do at home—starting first of all with appalling crime and divorce rates, a tidal wave of drugs, pornography, and a new militant homosexuality which threatens to turn America into a modern Sodom. Its leaders should stop and think whether their own society is that morally appealing to other countries in the first place. Are we not turning our own "human rights" into gross licentiousness?

If America applied the time-honored Christian principle of "first casting the beam out of your own eye," it would not be groping in the dark as it now is, blind to the world's realities, unable to distinguish anymore between friend and foe.

Morality and a "new world" begin at home. □

ISRAEL

(Continued from page 8)

mate historical rights and interests that must be considered in the complex Palestine question. Israel, moreover, has a legitimate right to exist and to have, at least as a minimum condition, defensible borders. The Palestinians also have a legitimate need: a place to live.

All of these rights and needs focus north of Jerusalem on the West Bank area of old Palestine, which was captured by Jordanian forces in the 1948 war and recaptured by Israel in 1967. There has been pressure from many quarters to remake the West Bank into a separate, new Palestinian state. However, short of a new war or overpowering outside pressure, such as from the United States, neither Begin nor few others in Israel will voluntarily give up the West Bank. Begin's intransigent stand regarding the West Bank—Judea and Samaria in biblical times—is what has given him his hard-line or hawkish reputation in the Western press. To Begin, the West Bank represents not "occupied territory," as often viewed by the West, but "liberated territory."

Over the past two decades many Israeli settlements (some officially sanctioned, some "illegal") have been permitted in the West Bank, which the Arabs charge shows that Israel has no intention whatsoever of giving up the territory.

But, lest Begin's views be seen *not* to be a reflection of the overall Israeli mood, let us understand several points clearly. First, no Israeli political party, whether the Democratic Movement for Change (DASH in Hebrew), Labor, or any of the smaller religious parties, have ever, since 1967, espoused giving up the West Bank or substantial portions of it. The Likud Party now merely states more dogmatically what Labor said less intensely.

Secondly, Likud's apparent hard line is often misunderstood by outsiders, because to outsiders the West Bank seems the ideal spot for a Palestinian refugee homeland. But the fallacy of this unrealistic view is easy to grasp once one looks at the plain facts of geography. Before

1967, Israel, without the West Bank, was barely ten miles wide at its narrowest point, which was at the nation's midsection. If that precarious geographical reality still held true, a modern tank attack, which can reach speeds up to 60 miles per hour, could cut the whole nation in half in ten to twelve minutes! Even with the West Bank territory, a jet fighter can cross Israel—the old territory plus the occupied West Bank—in *one minute*. One minute's time gives precious little warning. Thus no Israeli leaders will easily give up the West Bank "cushion."

Thirdly, many Israelis believe that Communism, especially the Russian variety, remains a real threat. (Unlike President Carter, they have not shaken loose of their "inordinate fear of Communism.") Many have personally fought against Arab armies and terrorist groups outfitted with Russian guns, rockets, tanks, radar and airplanes. In light of this, they are convinced that the Palestinian refugees are not just poor, hapless, displaced souls. They consider them a ploy, a political tool and a potential Communist point of infiltration—all of which may spell the end of Israel.

So, to a great degree, contending forces in the Palestine issue seem to have been thrust backward in time, back to square one. After four wars, nothing, it seems, has really been solved. Forces on both sides are armed more menacingly than ever before in the 30-year-old struggle. More strife seems certain. There are no solutions immediately in sight, and the longer the impasse continues, the greater the possibility of a "round five" in the seemingly interminable Middle East struggle—this time with greater world repercussions than in any of the previous wars.

No Longer the Underdogs

In the aftermath of the Likud victory, key Arab states quickly let it be known that they will use the "oil weapon" again in a future war—which sent nervous jitters coursing through the economic ministries of many Western nations, dependent as they are on Arab oil.

The Israelis realize that they are no longer the underdog of 1948 or

the brave heroes of 1967 that had virtually the entire American nation cheering from the sidelines. Following the 1973 Yom Kippur war, the oil embargo and the drastic rise in oil prices produced a marked shift away from cheering for the little David holding its own against the Goliath of a combined Arab armed force many times its size.

Consequently, there is a certain fatalism present in the Israeli mentality today. Even though the huge American commitment to both the defense and economy of Israel continues, there seems to be skepticism of how reliable this commitment will be in the future.

Probing the current mood of Israel, an article entitled "Reflection on a Troubled People," which appeared earlier this year in the *Saturday Review*, had this to say: "In part, this fatalism over American backing is a function of the Israeli mentality. Israelis harbor a 'we versus they' view of the world that is the result of several factors: Jewish history past and present, the Holocaust, 28 years of living surrounded by hostile neighbors, four wars in Israel's first quarter century as a state. This 'siege mentality' deeply colors the Israelis' thinking about their relationship with the rest of the world."

In the final analysis, Israelis believe that among their many friends there is but one they can count on: Israel herself. Outsider nations, regardless of how powerful, can be helpful in a given situation for a given period of time, but ultimately—as was proved in the events preceding World War II—they are not to be trusted.

As a result of this mind-set, there is a widely shared conviction in Israel that sooner or later American support will wane. Just what that would mean is not always thought through clearly. For one thing, Israel's economy would virtually collapse within weeks without U.S. support.

Nevertheless there is a perceptible strengthening of what has often been called the "Masada complex"—which harkens back to the 960 Jewish zealots who committed mass suicide in their desert fortress by the Dead Sea in A.D. 73 rather than

submit to execution or slavery at the hands of the Roman soldiers. This Masada complex is reinforced by the far more real and immediate "Holocaust complex"—memories of Hitler's pogroms—still vivid in the minds of many older Israelis.

"Regardless of what it is called," continues the *Saturday Review* article, "it is a very real and recognizable facet of the Israeli national psychology. It is the determination not to be overrun, not to give in, to choose suicide before destruction. The attitude manifests itself in a variety of ways. It partly explains the performance of Israeli soldiers on the battlefield. It is not exaggerated patriotism or special courage that makes them fight so well. It is the gut feeling that Israel must win every war or face national annihilation"

"Living in this kind of atmosphere, a nation finds certain unthinkable options thinkable, including the use of nuclear weapons."

Keep Eyes on Jerusalem

Of all the world's intractable problems—and there are many, such as the general East-West ideological struggle, or the more regionally focused contests of, say, southern Africa and Northern Ireland—none contain the potential explosiveness of the ongoing Arab-Israeli crisis.

The roots of mistrust are so deep on both sides, the fear of annihilation (at least on Israel's side) so pervasive, the gaps of culture and religion and perception of historical role so wide, the likelihood of big-power involvement in any fight so real, that the Middle East must always remain the world's number one tinder box.

It is of the Middle East in general, and of Jerusalem in particular, that the editors of *The Plain Truth* have always said, "Watch." □

NOTICE TO READERS

Due to financial and production considerations, we will publish a combined issue of *The Plain Truth* for October/November (in addition to this combined August-September issue). You'll still get the same vitally important *Plain Truth* content to which you've become accustomed. Be sure to read each timely article!

WHY NOT?

by Jon Hill

"Don't Worry...?"

"I'm not concerned," said President Carter when the SALT talks lost their savor. Secretary of State Cyrus Vance carried our message to the Soviet Union (commonly called Russia), and Leonid Brezhnev, the current Russian bear, growled his nonacceptance, stood on his hind feet and shook his finger at the West.

U.N. Ambassador Andrew Young, returning from Africa, said we "shouldn't get paranoid about Communism" in Africa and should avoid "knee-jerk reactions to it." Just a couple of minor countries like Benin are really influenced by Moscow, Young concluded. Not to worry about the Cubans in Angola either, because there are only about 13,000 of them there and most of them are running hospitals and keeping Angola's oil flowing to the West.

"Don't worry about any domino effect in Southeast Asia," we were told just before South Vietnam/Cambodia/Laos fell to the Communists.

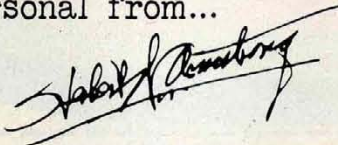
"Don't worry," we were all told in the 1930s, "your social security number will never be used for any purpose other than social security."

Don't worry, your president is not "a crook," declared Nixon shortly before he resigned.

In reading and hearing the daily news, especially on subjects of import (or advertisements for products I may buy), I learned a long time ago how to look closely at the other side of the coin.

Try it yourself sometime.
Why not?

Personal from...



(Continued from page 1)

backgrounds, training, and experiences are far apart, but Mr. Rader is brilliantly familiar with government and financial affairs, and is of indispensable help to me in meetings with these chiefs of government and leaders of world affairs.

Many who know us both well have said to me, "He loves you as his own father." My love and affection for him is like that for my own son—and all members of God's Church who are led by God's Spirit are, directly or indirectly, my chil-

dren in the Lord (in the sense of Titus 1:4).

Isn't it wonderful? I have next under me in God's Work my very own son, whom I love probably above everybody else on earth—partly, of course, because of his top position in the Work—and Mr. Rader as constant traveling companion. These are tremendous blessings from God.

Well, I was just musing on these things, trying to get back to sleep, and decided instead to quietly slip out of bed without waking the lovely new wife God so recently gave me, come to my study in our new home here, and share these thoughts with our vast family of readers. By now she will be up and waiting for me to have morning coffee with her on our veranda with a beautiful vista. □

What can we do for you?

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