

the
PLAIN TRUTH

FEBRUARY 1978

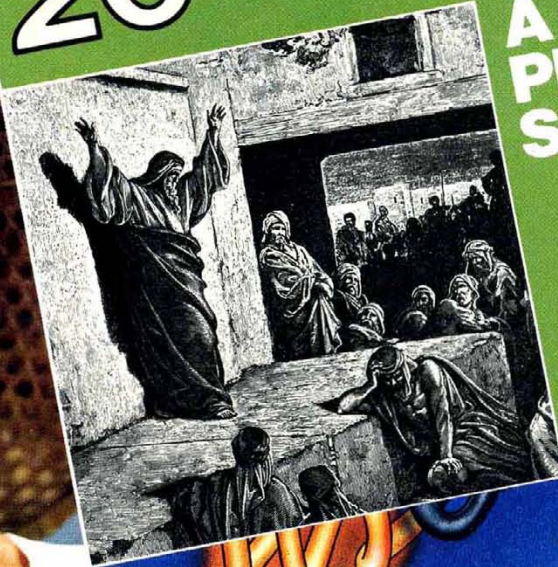
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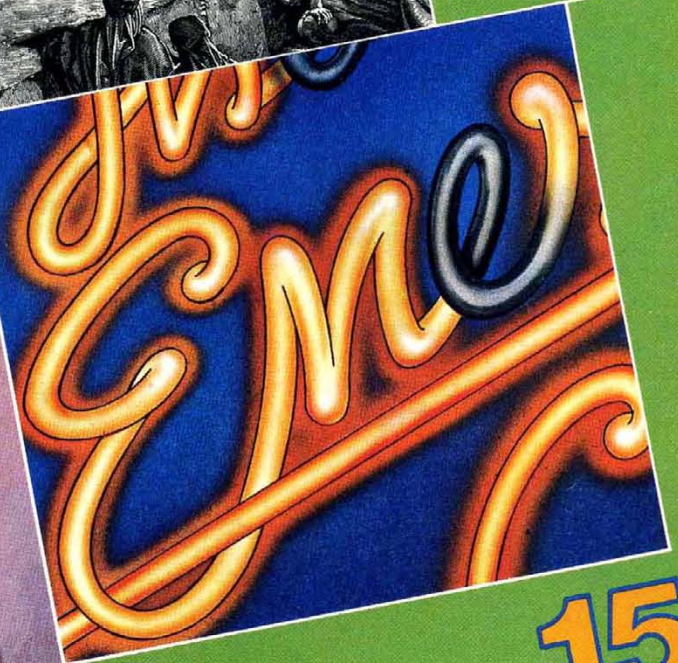


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FACES
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SPEAKS...**

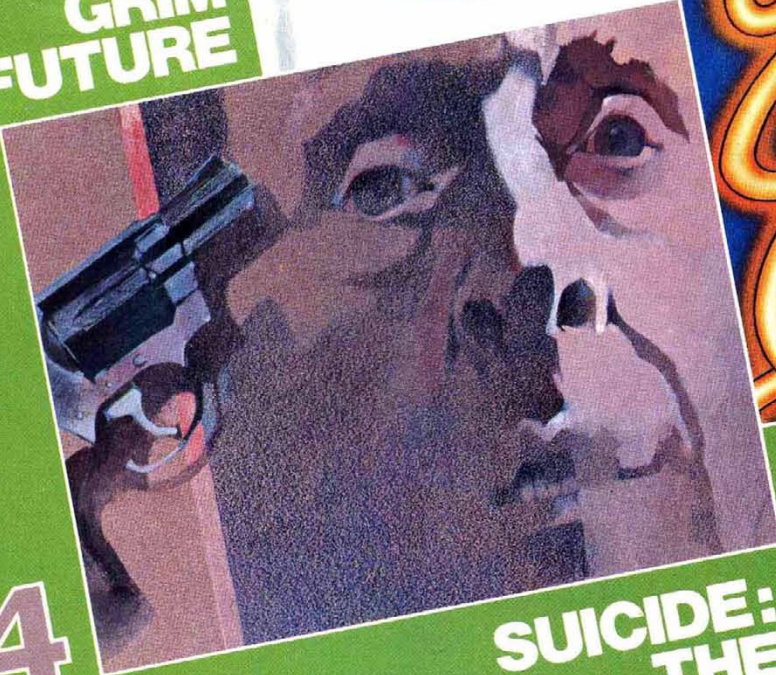


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ENERGY
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HOW WE
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Personal from...

Editor-in-Chief Reports on His Recent Illness

This is the first time I have had opportunity to write you in quite some time. As you probably know, I have been very ill with what the doctor has termed “heart failure.”

At the beginning of this illness, in my home in Tucson, Arizona, my heart had completely stopped and I had stopped breathing. Fortunately, a nurse which I had in my home to help and to watch over me—because I had absolutely refused to go to a hospital—discovering that my face was ashen white, went to work immediately along with my wife’s sister on mouth-to-mouth resuscitation. Using steady, repeated pressure on my chest, after some thirty seconds they brought me back, but, as the nurse has said since, it was “touch and go” for some little time before I began to breath naturally.

The Scriptures reveal our physical life consists of the circulation of blood through the body and our breathing. Our breath is called the “breath of life,” and the Bible also says “the life of the flesh is in the blood.” Although no doctor would have pronounced me legally dead until later, from the biblical point of view I was absolutely dead. I knew absolutely nothing; I didn’t have hallucinations of going to heaven or hell or anything of the kind. I have often been intrigued by reading accounts of people who have apparently been dead for even a few minutes and brought back to life. Most of their reports confirm what the Bible says: “The dead know not anything.” And I’m sure that that is true.

Since that close brush with death, I have had long hours to think and to contemplate. I have often thought that if I only had myself to consider—if my own private personal interests were all that there was to my life—I might have welcomed death, had they not discovered my condition and revived me. But when I think of the great commission which God has given me, and which is probably not yet completed, I know that God brought my life back for a very great purpose.

It is going to take me at least a few months before I can get back to work with full dynamic energy. My recovery, I know, depends entirely upon my “taking it easy” and making sure I don’t overdo it during this period of convalescence. However, I am very happy to report to you that I have made great progress so far and my heartbeat is now strong and regular.

I have written you a number of times of how I was expending the dynamic energy of a man only half my age and, as a matter of fact, I was probably expending more than I should have. I literally worked myself into a stoppage of the heart. I certainly will be more careful to protect against that sort of thing in the future.

I was told at the beginning of my recovery that it would be many months before I could expect to be back on the job and as strong as before. It is now just over four months since my illness struck. I am making exceptional progress and expect to be completely recovered much sooner than anticipated. □

What Every Reader Needs to Know About the

FOUNDATION, HISTORY, AUTHORITY AND DOCTRINE OF THE WORLDWIDE CHURCH OF GOD

We are now in the second—almost the third—generation of the Worldwide Church of God. Many if not most Plain Truth readers today know little or nothing about its origin, history, source and nature of its government, and how it came to believe what it believes, or how those beliefs were put by the living Christ into His Church. Every reader needs to know these facts. We hear much about “roots” these days. You need to know not only the trunk of the tree in order to understand the branches and twigs in their right and true perspective—but you need to know about the “roots” from which even the trunk and whole tree (Worldwide Church of God) has grown.

by Herbert W. Armstrong

First of all, you need to know that you live in a world cut off completely from God. Even though I have said it before, let me put it in a brief “nutshell.” Let me restate the “roots.”

Once the GOVERNMENT OF GOD

ruled on this earth. God put angels here to inhabit the earth before the creation of man. Under their king Lucifer, super archangel, the most powerful being God can create next to God Himself, they rejected God’s government, turned to the opposite way of life.

God’s government is based on the law and principle of love—the way of GIVING. It is giving to God a return of His love which He gives us—giving to God obedience to His law of love and way of life; giving to God reverence, worship, adoration. Lucifer chose and turned his angels

to the opposite way of GETTING—the way of self-love—the way of vanity, lust and greed, jealousy and envy, competition and strife, resentment toward others, and over any authority over one. (Especially the way of rebellion against God and His truth.)

Where Man Went Wrong

This brought on the earth chaos, decay, waste, emptiness and darkness. Psalms 104:30 says God then RENEWED the face of the earth (Genesis 1), in six days creating man after God's own kind (Gen. 1:26). God created man mortal—male and female—out of the dust of the ground (Gen. 2:7). God offered the first man and woman, from whom the human race has sprung, eternal life in the Kingdom of God, actually being born as one of God's own children in the God FAMILY (symbolized by the tree of life)—or (Adam had to make a choice) rejection of God and His government, and taking to himself the knowledge of good and evil (deciding for himself right from wrong). God is the source of basic knowledge. Man rejected this knowledge.

Adam rebelled—rejected God's GOVERNMENT and God's WAY OF LIFE, choosing to go his own way, decide for himself, create his own knowledge. In other words, follow the course of the sinning angels (II Pet. 2:4). Whereupon God sentenced Adam and his family—all mankind in general—to 6,000 years of being totally cut off from God's government, God's religion, God's basic knowledge, God's ways that produce peace and happiness and give eternal life.

God said, in effect: "You have decided! Go! Form your own ideas of government, form your own religions and kinds of worship, form your own type of education and production of knowledge, form your own way of living—form your own society and civilization, wholly cut off from me."

For 6,000 years, that is.

Yet God reserved the right to INTERVENE in specific cases, or in specific individuals, as He deemed necessary to His purpose!

God has blessed His Church with stupendous knowledge which I believe no man—not even in God's Church—ever understood before!

Is God Trying to Save the World Now?

God did intervene in the cases of Abel, Enoch, Noah, Abraham—the nation Israel. He communicated to them His way. He intervened in sending Christ with the MESSAGE to be announced of the coming restoration of the government of God after the 6,000 years of man's rule. Christ announced that man may be, if and when called by God, forgiven, reconciled (relationship and access to God established), and can receive God's Spirit (the impregnation of GOD-life) and be born into the God family by a resurrection from the dead. But a first death was pronounced on all children of Adam because of Adam's sin (I Cor. 15:22; Heb. 9:27) and a SECOND death as penalty IF man rejects God's salvation when and after God calls him.

But He has not been calling THE WORLD for the 6,000 years.

Adam and Eve did not believe what God said. They rejected Him. Jesus preached His good news message to countless thousands, yet only 120 believed what He said (Acts 1:15). Jesus taught His good news message to His apostles. They went forth and proclaimed it, but by about A.D. 59 it was suppressed.

Christ raised up His Church on Pentecost, A.D. 31. He called it "the little flock." It was, compared to the world's total population, only a "little" or "tiny" flock. Jesus did not come on a "soul-saving crusade."

Remember, the world as a whole was cut off from God. God was not yet trying to "get the world saved." Only those FEW God specially called—just the few in whom God

intervened in this world's civilization—those He deemed important to His purpose.

What of all the others? They were as yet not being judged—not lost. Their time is yet to come.

The only ones called to salvation or any personal contact with God for the first 1900 some years were Abel, Enoch and Noah. Then God intervened to specially call Abraham. Abraham did not seek God; it was God who chose, intervened, and called Abraham. Notice it! "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation . . ." (Gen. 12:1-2). That nation was to be Israel, known as GOD'S NATION, to be separate from this world's society which is cut off from God. Abraham did not call on God. God called Abraham for a special mission. Also his sons, Isaac, Jacob (Israel), and Joseph.

But the world as a whole was cut off from all access to God. It was building its own governments, its own religions, its own knowledge and systems of education—going its own ways!

Four hundred and thirty years after Abraham, God raised up Moses in a special way for a SPECIAL MISSION—to lead the children of Israel, descended from Abraham, then slaves in Egypt, numbering probably two or three million (perhaps even more, for there were 600,000 men, besides women and children—and they had many children!).

God did not offer spiritual salvation to Israel. He offered them, in return for obedience to His government, only physical, material, national rewards and greatness. The only ones "converted" or CALLED for salvation between Moses and Christ were Moses and the prophets sent to Israel and Judah. They, and they ONLY, were given the Holy Spirit, and that only so they could perform the WORK God called them to do in God's own nations, Israel and Judah. All these years God was not trying to save the world spiritu-

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THE REAL JESUS

THE LEAVEN OF THE PHARISEES

The Pharisees were an exclusive religious sect that outdid even the Temple priests in their complex rituals and extensive ablutions. But their self-righteous spiritual orientation clashed head-on with the philosophy of the new teacher from Nazareth.

by Garner Ted Armstrong

The Pharisees and Sadducees were rival religious organizations. Though normally deeply divided, they could find temporary alliance in their hatred of Jesus. His popularity with the common folk—made very obvious by their own lack of popular appeal and the growing scope and power of His ministry—made Jesus a significant rival.

These religious leaders, like most religious leaders from time immemorial, inspired more superstitious fear than sincere loyalty in their followers.

The religious situation in first-century Palestine was not that different from the way it is today. Most people were not members of a religious group. The average Jew then was like the average modern American, Briton, German, or Frenchman. He probably had a certain form of piety, attended the Temple occasionally at one of the festivals, and perhaps even tithed in a good year. But the average Jew was not a Pharisee, Sadducee, or Essene, any more than the average Israeli is ultra-Orthodox.

The average Jew was what later

rabbinic literature referred to rather disparagingly as *am ha'arets* ("person of the land"). He was considered to have a certain small amount of piety or religious scruples without being overbothered with religion. He had some definite views about certain aspects of religion—so long as they didn't affect how he lived. After all, it wasn't easy to make a living and, as for all peoples at all times, a short weight or a little water in the wine was easily overlooked. Of course, many were very honest and conscientious individuals, yet still did not claim any religious affiliation.

A Minority Sect

It has been a standard myth that the Pharisees were an overwhelmingly dominant force in Palestine in Jesus' time. This erroneous view is based on late rabbinic literature, but recent studies—especially those by the well-known scholar Jacob Neusner—have shown that rabbinic Judaism was a post-70 A.D. phenomenon which sprang directly from Pharisaism and therefore tended to exaggerate its historical significance.

Judaism before A.D. 70 was much

more pluralistic than is commonly believed, comprised of a variety of different groups and sects, many of which disappeared in the Jewish war against the Romans.

In the decades following the destruction of Jerusalem, rabbinic Judaism developed and became the dominant religious influence on Jews (though again, the average Jew was still the *am ha'arets* who basically ignored the detailed regulations proclaimed by the rabbis). Later rabbinic Judaism became Torah-centered. Study of the law and legal disputations were common activities of the rabbis and their disciples.

But Pharisaism differed in many ways from the later rabbinic Judaism. The Pharisees were not a group formed to study the Torah. They were an organization of laymen who agreed to observe certain *purity* laws so that they could imitate the priests in the Temple. In other words, they tried to make their home into a model of the Temple and their table into a model of the altar. They were a *table fellowship* group. Even though they were concerned about such things as Sabbath observance,

the bulk of their concern was with laws relating to eating.

They washed pots and pans because that was necessary for ritual purity. They criticized the disciples of Jesus for eating with "unwashed hands" (Mark 7:1-3) because the disciples had not followed the purity regulations (regulations nowhere required in the Old Testament *except* for the priests in the Temple). The Pharisees were scrupulous about tithing, not because they were concerned about the priests, but because they could not eat something unless it had been properly tithed!

Naturally, this was so much nonsense to the average Jew. What was to be gained by imitating the Temple priests? Even the priests did not observe these purity laws outside the Temple in their own homes. It is not hard to see why there were only about 6,000 members of this superstrict table fellowship group.

The Sadducees were a group associated mainly with the priests (Acts 4:1). Their activities centered mainly around the Temple, and this is why their influence on Judaism was finished when the Temple was destroyed.

The main appeal of the Sadducees was to the upper classes, yet many of the professional scribes were Sadducees. The scribes were a professional class roughly corresponding to the civil servant or bureaucrat of today. They were trained in the law (the term "scribe" is basically interchangeable with "lawyer") and the literature of the Jews. They held various administrative and educational posts. They were respected much as the legal and medical professions of today. So when Jesus said, "The scribes and the Pharisees sit in Moses' seat," He was recognizing their prestige and authority as teachers. (But then He went on to condemn many of their practices and examples [Matt. 23]!)

The third Jewish sect of the first century—the Essenes—is not mentioned in the New Testament. Most scholars feel the Qumran community—immortalized and popularized by the Dead Sea Scrolls—was a leading Essene center. Other writers indicate that Essenes also lived in various villages and cities through-

out Palestine. They were very much a minor group, though, and probably kept somewhat separate because of their exclusivist attitudes.

The popular press has long engaged in speculation about Jesus being an Essene or associated with the Qumran community. Such absurdities have been almost universally rejected by Qumran specialists. There is no evidence that Jesus had anything to do with the Essenes and Qumran.

Self-Righteous Sinners

It is a basic psychological trait of human beings that as one becomes more convinced of his own spiritual purity, especially if it can be expressed through physical means, he simultaneously becomes less tolerant of others. In a word, he becomes *self-righteous*.

Self-righteousness is the antithesis of godly righteousness. It can in fact become the most insidious of sins because it is the most difficult to recognize. It is not particularly hard for a prostitute to know what she is, or for a murderer, drunk or thief to know what he is. Perhaps it becomes progressively more difficult for a liar or a covetous person to recognize his sins. But the self-righteous person—one who thinks that he has not committed any sins, knows he is righteous and knows that he knows it—is in the gravest danger of self-delusion and ultimate self-destruction.

Whatever is required, the self-righteous person thinks he does; whatever is forbidden, he thinks he eschews. Yet God states that "*all have sinned*" (Rom. 3:23), and that the personal recognition of one's own sinful nature, mind and heart is the essential first step in the conversion/salvation process. For the prostitute or murderer it can be easy, but for the self-righteous person this can be an intolerable stumbling block. It's no wonder that Jesus Christ reserved His fiercest attacks for the self-righteous religious leaders who epitomized the attitude and approach of *all* religious leaders of *all* religions from all times.

The Pharisees personified the concepts of spiritual rank, show, pecking order, and degree of sanctimoniousness. How all such self-righteous characters know how to hate!

(Satan himself must become at least a little jealous of their vituperative musings; their filthy, lying, carnal-minded plots.)

Religious folk have always taken themselves altogether too seriously, and the Pharisees were no different. But they, like all other people of past generations, are dead. *They* were religious fanatics. *They* were spiritually proud and morally corrupt. *They* were hypocrites. *They* persecuted Jesus and finally succeeded in killing Him.

But "the Jews" did not!

Oh, the Pharisees were Jews, all right, but then, so were most if not all of the disciples and early apostles, and so were the great majority of all the converts during the early days of the Church!

And, to once again state the obvious: so was Jesus Christ Himself.

Consequently, to exploit the fact that the Jewish religious leaders were involved in the crucifixion and murder of Jesus in order to justify even implicitly any anti-Semitic attitude is the height of historical absurdity, ludicrous in the extreme, and only serves to broadcast one's ignorance. Surely a far greater case could be made for a "pro-Semitic" attitude, based on the clear New Testament testimony that the leading apostles and disciples and the great majority of the early church in Judea and the core members of the churches even in the Gentile world were all Jewish!

Pharisaical Leaven

The confrontation between these religious leaders and Jesus was easy to foretell, and His denunciation of them as hypocrites who honored Him with their lips but whose hearts were far from Him was stinging. Jesus said, "Howbeit in vain do they worship me, teaching for doctrines the commandments of men," and thoroughly scolded them for their man-made traditions which He said made the Word of God of no effect.

Many falsely assume the religion of the Pharisees was the Old Testament religion, the religion of Moses.

No way. Even though Jesus said that they "sat in Moses' seat," recognizing their inheritance of the *authority* of Moses (in administering the law), He warned against the

doctrine of the Pharisees, which He called their "leaven."

The added corruptions, the repressive, restrictive, hyper-religious *customs* and *traditions* of these men were what Jesus attacked. They had made the Word of God, and the *way of life* spelled out in the Scriptures, of "no effect" by their *traditions*.

After all, very few even today figure their religion is any good to them if they can understand it, do they? Isn't it much better if it borders on the mysterious, the unknown, the obscure? Isn't it more effective to gaze in wonderment at bizarre, detailed, carefully arranged *rituals* performed by some person dressed in obvious "religious" garb, and vaguely "guess" this must be pleasing to some sort of divine being, than it is to observe and appreciate the practical, day-to-day *way of life* that God lays down in His Word?

The Pharisees decided it was holy to fast twice each week, which they regarded as a righteously rigorous schedule. (You'd be a rich man if you could have a dollar for every day those pretending religious fanatics *failed to really* fast "twice in the week," even though they openly bragged about it.)

Jesus demonstrated He was aware of their hypocrisy when He recounted the story about the Pharisee and the publican. He said: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:10-14).

Here was the *attitude* of the Pharisees again: that of spiritual pride, vanity, ego, self-importance and hypocrisy! The publican (normally suspected to be a cheat by the illiter-

ate masses) *knew* what he was, and was repenting of it. The Pharisee was only interested in the sins of the *publican*, and had absolutely no doubt of his own "righteousness." He could not admit that he had any sins of his own, and bragged he was entirely righteous.

Unfortunately, the "leaven of the Pharisees" is very much alive and active in too many religious people.

Jesus told of the martyrdom of men of God in times past, and then indicted the Pharisees because they admitted to being *descendants* of those who had done such things.

The implication of Christ's word is clear: If the Pharisees had lived during those earlier days, they would have perpetrated the same crimes! Not only that, but Jesus also implied that they were plotting His own murder, and that some of them would remain alive to be involved, no doubt, in the murder of future Christian leaders.

Vain Worship

There were those, Jesus said, who "worshipped" Him. That is, they "revered" and "adored" His person; they "believed on Him"! But He said, "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

Worship?

How many professing Christians believe that scripture today? After all, the very essence of "salvation," according to many, is to accept Christ as personal Savior; to believe on Him; to admit you are a sinner; and to worship Jesus!

"Honk if you love Jesus," says the bumper sticker. The guy in the automobile can look pityingly on each unsaved sinner who passes without honking—because he thinks "loving the Lord" is the key to salvation.

"If you believe, you shall be saved!" is the popular belief. But the *demons* believe, James said—and demons aren't "saved." Jesus said belief can flower into *worship*, and still be done in vain.

To those who "believe on" Jesus—how about *believing what Jesus said*? It's possible to worship even the real Jesus, and still do it in vain. Remember, those Pharisees and others were facing the *real Jesus* and blew it, where millions today only fabri-

cate a fake Jesus, a *counterfeit*, and so start off worse than the Pharisees!

Jesus could become very angry at the Pharisees, but His anger was not self-oriented. He wasn't mad because His own ego was bruised. Jesus *directed* His anger through an outgoing spirit of *love*, coupled with grief toward human beings who were so bigoted and pigheaded they could not see the simple truth before their eyes. For example, read Mark's account of Jesus' healing of the man with the withered hand: "Again he entered the synagogue, and a man was there who had a withered hand. And they watched him, to see whether he would heal him on the sabbath, so that they might accuse Him" (Mark 3:1-2, RSV).

Notice, there was no doubt in these religious leaders' minds *whether* Jesus had the power to heal—they *knew* He had that power!

So why didn't they rejoice? As religious leaders whose primary job was to "feed the flock" and to be as gentle shepherds over the "little people" in their charge, why should they not have been deeply grateful for the miraculous power that Jesus exercised which brought such blessed relief from physical aches and pains, from blindness, deafness, dumbness, epilepsy, leprosy and all the other hideous diseases which afflicted a sick and poverty-stricken generation?

Jesus was in the synagogue, and these religious leaders watched Him to see whether He would heal *on the Sabbath* so they might accuse Him!

Jesus was being baited. They expected, indeed almost *hoped and prayed*, that Jesus *would* heal on the Sabbath in order that they might have tangible evidence He had done something wrong! Just a few verses earlier, the Pharisees had tried to accuse Jesus because His disciples were plucking ears of grain and eating them on the Sabbath day. Christ had to tell them of how David ate the shewbread, and remind them that the Sabbath was not a yoke of bondage and a burden, but that "the sabbath was made for man, and not man for the sabbath."

Jesus looked about Him and spied the man with the withered hand and said, "Come here." Then

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U.S. Ally To Be Abandoned?

by Gene H. Hogberg
and Keith W. Stump

TAIWAN FACES GRIM FUTURE

In the eyes of many of the 16 million Chinese living on Taiwan, the handwriting is on the wall. The months and years ahead are to be filled with increased anxiety and concern over the future of their prosperous island republic, which lies just one hundred miles off the coast of Communist mainland China. The reason for their concern is obvious. The United States has embarked upon a clear course to come to complete terms with the government of the People's Republic in Peking, bitter foe of the Nationalist government which has controlled Taiwan and a few offshore islands since being driven into

Nationalist China, long a faithful ally of the United States, stands as the chief obstacle in Washington's drive for closer relations with Communist China. Will America cut the last links to Taiwan? If so, a political whirlwind may sweep Asia.

exile by the Communists in 1949. When diplomatic relations are established, the Nationalists will lose their last major ally and only real protector, the United States. They would then stand alone should the Communists ever decide to implement a "final solution" to the China problem.

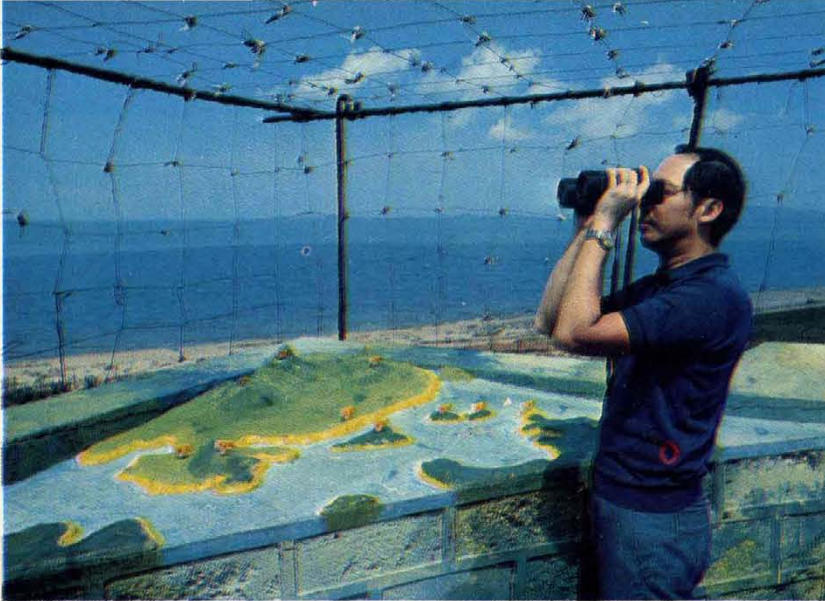
How do the leaders of the free Republic of China feel about the impending shift in America's role in this strategic part of the world? We went to Taiwan to find out.

Dr. Tsai Talks

Seated next to us in the spacious conference room of Taiwan's Institute of International Relations, Dr. Tsai Wei-ping, director of the 16-year-old think tank located just outside Taipei, reviewed for us the difficult times on Taiwan in the years immediately following the Communist takeover of the Chinese mainland by Mao Tse-tung in 1949.

We had traveled out to the Institute to tour its facilities and elicit the views of its staff of able scholars on a wide range of topics of concern throughout Asia today. The Institute, a quasi-official organization, is one of the world's principal centers for the study of communism. It is visited by scholars from around the world for purposes of study and research. Its massive archives contain every issue of Peking's official *People's Daily* published since 1953. The Institute also monitors and transcribes all major Communist Chinese radio broadcasts.

Dr. Tsai told us that even by 1955—six years after retreating Nationalist Chinese forces under Generalissimo Chiang Kai-shek had relocated on the mountainous 200-mile-long island—the average coolie (laborer) on Taiwan had no shoes. His shirts were cut from coarse gunnysacks. Poverty was the rule rather than the exception.



NATIONALIST OUTPOST on Quemoy island affords view of Communist mainland. Along with Matsu, Quemoy was heavily bombed from the mainland in 1958, and still remains a bone of contention between Peking and Taipei.

But in the more than 20 years since that time, Dr. Tsai observed, the hardworking, energetic Chinese on Taiwan have literally "changed hell into heaven."

We had already seen evidence of Taiwan's amazing transformation the day before, beginning with our arrival at Taipei's nearby Sungshan airport.

A traffic-choked metropolis of two million people, booming Taipei has one of the fastest changing skylines in Asia. High-rise office buildings, banks, hotels, department stores, apartments and condominiums are springing up everywhere. The people walking on Taipei's broad boulevards appear to be about as well dressed as the prosperous Japanese. The gunnysacks of years past have been replaced by clothing not unlike that which can be seen on any contemporary American street. This should come as no surprise, since much of the clothing worn by Americans these days is made in Taiwan.

"Japanese-style" Growth

Often overshadowed by the publicity given to Japan's phenomenal postwar recovery, Taiwan boasts an

The authors recently returned from a three-week, six-nation fact-finding trip through Asia. This is the third in their series of reports.

impressive economic miracle of its own. Since 1953, Taiwan's gross national product (after adjusting for inflation) has been growing at an average rate of more than eight percent a year. Per capita income reached \$809 in 1976, up by over nine percent from the previous year and second highest in Asia after Japan. By 1982, it is expected to top \$1300.

The annual increase in industrial output, which has averaged over 14 percent since 1953, jumped by 24 percent in 1976. Total trade in the same year reached \$16 billion. Taiwan's two-way trade with the United States hit nearly \$5 billion—twelve times larger than U.S. trade with mainland China. On a per capita basis, Taiwan's total trade exceeds that of Communist China 65 times! Even in absolute terms, Taiwan's trade volume still tops that of the mainland. (Communist China, with an area of 3.7 million square miles, has a population of about 850 million. Taiwan, with an area of only 14,000 square miles, has barely over 16 million people.)

Interestingly, of all countries that have received U.S. economic aid, the Republic of China has been one of the few success stories. In 1965, Dr. Tsai pointed out to us, Taiwan became the first such country to be judged capable of guiding its own economic future, and U.S. assistance have often pointed to Taiwan's example as a model for developing countries.

Diplomatic Cloud

But now, all this hard-won prosperity has come under the shadow of an ominous diplomatic cloud. As in the case of South Korea (*The Plain Truth*, December 1977), Taiwan's economic success has been made possible in large measure by a U.S. guarantee of military protection.

Tragically, the loss of this guarantee now seems inevitable.

It has become increasingly apparent that the Carter Administration is intent upon eventual full diplomatic recognition of the Communist dictatorship on the Chinese mainland as the "sole legitimate government of China." However, Peking has set three requirements which Washington must meet before such relations can be established: 1) Withdrawal of U.S. diplomatic recognition from Taiwan. 2) Termination of the 1954 Mutual Security Treaty between Washington and Taipei. 3) Withdrawal of the remaining U.S. military personnel from Taiwan. (There are 1,100 American military left on the island, down from 10,000 in 1972.)

These terms, assert the Chinese Communists, are not negotiable. The establishment of diplomatic relations must be on their terms—or not at all.

In return for these concessions, Washington would presumably acquire greater leverage against Moscow in the international game of détente, and prevent Peking from seeking a reconciliation with the Soviets—a prospect that sends shudders down the spines of U.S. policy planners.

But for the Chinese on Taiwan, the implications could be disastrous.

Historic Change

The current lines of America's China policy are a continuation of the venture launched by President Richard Nixon in July 1971, when he dispatched Henry Kissinger on a secret mission to Peking, terminating 20 years of Sino-American hostility. A by-product of that trip was a series of diplomatic setbacks for the Nationalist government. In the same year, Taipei was ousted from its United Nations seat in favor of the Peking regime. Moreover, country after country began severing relations with free China. Today, only 23 countries have full diplomatic relations with Taiwan, down from about 70 prior to 1971.

The Kissinger visit paved the way for President Nixon's historic trip to China in February 1972—the first American president ever to be received by a Chinese government.



TAIWAN'S PREMIER Chiang Ching-kuo is the son and political heir of the late Generalissimo Chiang Kai-shek.

During that "week that changed the world," Nixon and Chinese Premier Chou En-lai signed the so-called "Shanghai Communique," affirming that there is only one China and that "Taiwan is a part of China." The cryptic communique, however, did not go as far as to say which government—that in Peking or that in Taipei—had the rightful claim to both parts.

A year later, the U.S. and Communist China opened "liaison offices" in each other's capitals. And although Washington continues to formally recognize the Nationalist Chinese government, Taiwan's ambassador to the U.S., James C. H. Shen, reportedly has more trouble seeing Carter Administration officials than does the head of the Communist Chinese liaison office.

The death in April 1975 of Nationalist Chinese leader Chiang Kai-shek—a longtime friend of the U.S.—prompted widespread speculation that Washington might at long last feel free to change its long-standing policy toward Taiwan. But a radical policy change has been slower in coming than expected. President Ford's trip to Peking eight months after Chiang's death produced no agreements and no joint communique was even issued.

In a major speech on Asia before the Asia Society in New York City last June—in which all mention of U.S. security guarantees for Taiwan

was omitted—U.S. Secretary of State Cyrus Vance conceded that "progress [toward full recognition of Peking] may not be easy or immediately apparent." Yet he affirmed that it is nevertheless "a central part" of U.S. foreign policy. Vance's subsequent low-profile visit to Peking in August brought no breakthrough in the negotiations, but some "solid advances" were reportedly made.

Political observers see the slow pace of progress as a result of Mr. Carter's reluctance at this time to confront Congress over yet another highly controversial issue (in addition to the proposed Panama Canal treaties) which may prove to be an uphill fight.

The View from Taipei

The flurry of American diplomatic activity toward Peking in the past six years has puzzled many on Taiwan. "Why is your country changing a winning game?" Dr. Tsai asked us. He assured us that Washington has little to gain and much to lose by recognizing Peking and "derecognizing" the Republic of China.

Aside from knotty commercial and legal concerns over the fate of trade, loans, private investment and the like, the Taiwanese see numerous drawbacks to U.S. recognition of Peking. Most notably, it would be the first time a nation friendly to the U.S. would be denied recognition.

The Republic of China has proven to be a long-standing and faithful ally of the United States. During World War II, Chiang Kai-shek refused Japan's offer of a separate peace and continued to hold at bay over two million Japanese who otherwise would have been fighting Americans in the western Pacific. During the Vietnam War, Taiwan made ground facilities available to the United States.

The Chinese on Taiwan find it difficult to reconcile the Carter Administration's pledge to restore morality to the conduct of its international affairs with its plans to abandon free China and recognize the Communist regime in Peking—a "1984-style" government which, according to reliable records, liquidated more than 60 million people

after its occupation of the mainland in 1949. Peking, moreover, as recent news dispatches reveal, continues to employ political executions to deal with its enemies. Recognizing Peking in the face of its deplorable human rights record, Taiwanese feel, would represent a flagrant betrayal of American moral principles and would be a giant step backward for the cause of freedom.

Taiwan's Foreign Minister Shen Chang-huan, in a cable to Nationalist China diplomats in the wake of Vance's Asia Society speech in June, declared: "Should the United States choose to recognize the Chinese Communists by abandoning the long-standing friendly relations with the Republic of China, it would not only seriously damage the rights and interests of the Republic of China and jeopardize the security of the 16 million Chinese on Taiwan, but would also violate the lofty ideals upon which the American nation was built and the moral principles emphasized by the Carter Administration, and thus erode the credibility of the United States among the free peoples the world over. Such a policy would not only be unhelpful to the cause of world peace, but may lead to new threats of war."

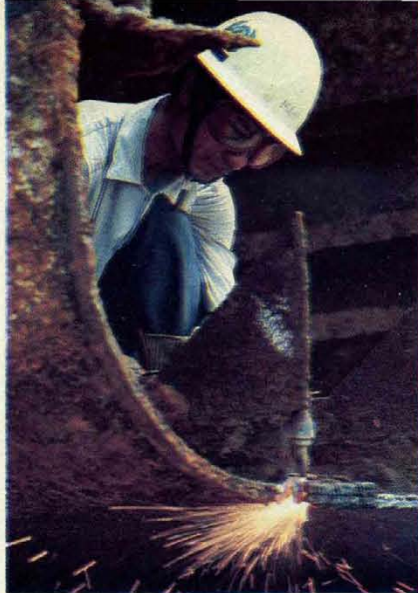
And it would certainly deal a severe blow to the morale of the Taiwanese people—to say nothing of placing a huge damper on the Republic as an area of safe, sure economic investment.

Despite such pleas, many Taiwanese privately feel that moral arguments of this nature are unlikely to dissuade President Carter's policy planners.

Security Treaty

In the wake of the original Kissinger-Nixon moves, Japan rather suddenly severed diplomatic relations with Taipei and recognized Peking in 1972. Tokyo, however, has maintained relations with Taipei on a de facto basis. In fact, it conducts far more business with Taiwan than it does with Peking.

President Carter has pointed to the so-called "Japanese Formula" as a possible answer to the Taiwan dilemma. The fallacy in this thinking, Taiwanese are quick to point out, is



SHIPBUILDING and textiles are among Taiwan's most important industries.

that Japan has no mutual defense treaty with Taiwan!

The U.S.-Taiwan Mutual Defense Treaty of 1954 obligates America to intervene on the side of the Nationalists should Peking launch a Taiwan offensive. The pact was concluded in the aftermath of the Korean war as part of Washington's strategy to stabilize the Pacific region and to provide security for the free nations of Asia behind the U.S. defense shield.

The problem now for Washington, according to Dr. Tsai, an international lawyer, is that the treaty is of a permanent nature, containing no termination date. It can justifiably be terminated—after one year's notice—only if one of the parties repeatedly fails to live up to the terms of the agreement.

The problem again (for Washington) is that Taiwan has been a completely faithful ally throughout the 24 years of the treaty. It has conscientiously fulfilled all its obligations and responsibilities under the pact. As a result, the U.S. has no legal grounds for renouncing the treaty.

The Taiwanese point out that the much touted Shanghai Communique of 1972, which is not a treaty and has absolutely no binding legal status, is seemingly being given precedence over the U.S.-Taiwan Mutual Defense Treaty, which is a formal legal document in accordance with international law.

How to unilaterally invalidate

America's undeniable obligations poses a difficult problem for Washington. One proposed solution that has been suggested is that the U.S. might simply derecognize Taiwan and then assert that since Taiwan "no longer exists," treaties with that nation are no longer in force. But the blatant immorality of such diplomatic sleight of hand was apparently too much even for Washington's sinologists, and the idea has reportedly been rejected.

Another approach—more promising in its prospects for adoption but equally questionable in its moral implications—is that of replacing the defense treaty with a congressional resolution expressing America's "deep concern" that the Taiwan question be settled peacefully. Such a resolution would be accompanied by "private verbal assurances" from the Communist Chinese that they will not use force against Taiwan.

The Chinese on Taiwan, however, are justifiably convinced that a weak-kneed congressional "resolution of concern" would be no replacement for a defense pact in time of war. Furthermore, Peking, which views the Taiwan question as strictly an "internal matter" would probably never give—and certainly would never bind itself to—any such promises of nonbelligerence.

If the United States were to go back on its commitment to Taiwan, Dr. Tsai asked us, how would America's other allies, who are bound to similar treaties, react? What would the word of the United States be worth? What would be the impact upon Australia and New Zealand (linked with the U.S. in the ANZUS pact), Japan, the Philippines, Israel, and the NATO alliance?

American credibility, Dr. Tsai warned, could suffer a blow from which it would never recover—a credibility loss not only in the eyes of its allies, but also in those of its enemies. Does the U.S. have the strength and the will to keep its word, he asked?

Invasion?

We then asked Dr. Tsai what we felt to be the crucial question of the entire discussion: If the United States decides to push ahead with the recognition of Peking and abrogate its

defense pact with Taiwan, did he feel Peking would actually try to take Taiwan by force?

"Of course," he replied without hesitation. "And they will move much quicker than you might think!"

Why? A swift takeover of Taiwan, he believed, would greatly enhance Peking's role as a world power and give her increased stature in the eyes of fellow Communists the

world over. In addition, Peking might feel compelled to act before the Kremlin could reach a counterbalancing rapprochement with Taiwan, which the Soviets would undoubtedly attempt. By establishing a foothold on the strategic island, the Soviet Union could cover the entire southeastern flank of Communist China.

Despite these considerations, Secretary of State Vance has repeatedly stated that the United States expects Peking and Taiwan to resolve their differences peaceably. President Carter has said that the goal of U.S. policy is normalization of relations with Peking as well as a "peaceful life" for the Taiwanese.

The *China News*, an English-language newspaper on Taiwan, replies that Carter must surely know that it is impossible for the Republic of China and Communist China to settle their insurmountable differences peaceably through negotiations. A Taiwan government pamphlet we picked up further asserts that "the struggle for China and the Chinese people is final and to the death."

Taiwan's Foreign Minister Shen adds: "I must reiterate that the government and the people of the Republic of China will in no circumstances enter into any negotiation with the Chinese Communists."

The Taiwanese emphasize that no amount of "hoping for" and "expressing interest in" a peaceful set-



HIGHLY TRAINED and well-equipped, Taiwan's 500,000-man army is prepared to fight to the death in the defense of freedom and democracy.

tlement of Chinese differences will change Peking's determination to "liberate" Taiwan, by force of arms if necessary.

And these are not just the words of the *Nationalist* Chinese. In a speech delivered in Peking last August 12—just ten days before Secretary Vance's visit—Chairman Hua Kuo-feng declared: "We are determined to liberate Taiwan. When and how is China's affair." Communist China's second-ranking official, Vice-Premier Li Hsien-nien, stated a month earlier that "as to when and in what way the Chinese people are to liberate their sacred territory of Taiwan is entirely China's internal affair, which brooks no interference from other countries."

In the light of statements such as these, Taiwan's *China News* noted recently: "Jimmy Carter has said in effect that the United States doesn't have to be anti-Communist any longer. [We] are compelled to disagree with President Carter's analysis. If we were to abandon anti-Communism, we wouldn't survive for long."

Speaking at the close of the fifth Sino-American Conference on Mainland China (June 1976) in Taipei, Dr. Tsai summed up the situation with these words: "The Mutual Defense Treaty between the United States and the Republic of China has served to preserve peace in the West Pacific area during the last twenty years, and there is little or no reason to doubt that, so long

as it remains in force, it will continue to serve that purpose."

Without it, war across the Formosa Strait is a virtual certainty. And it will be a bloody one: The Taiwanese—determined, well-armed, with a powerful air force—would put up a valiant defense. But how long could a nation of 16 million people withstand an enemy of 850 million should Peking relentlessly

push for victory disregarding all losses?

Appeasement?

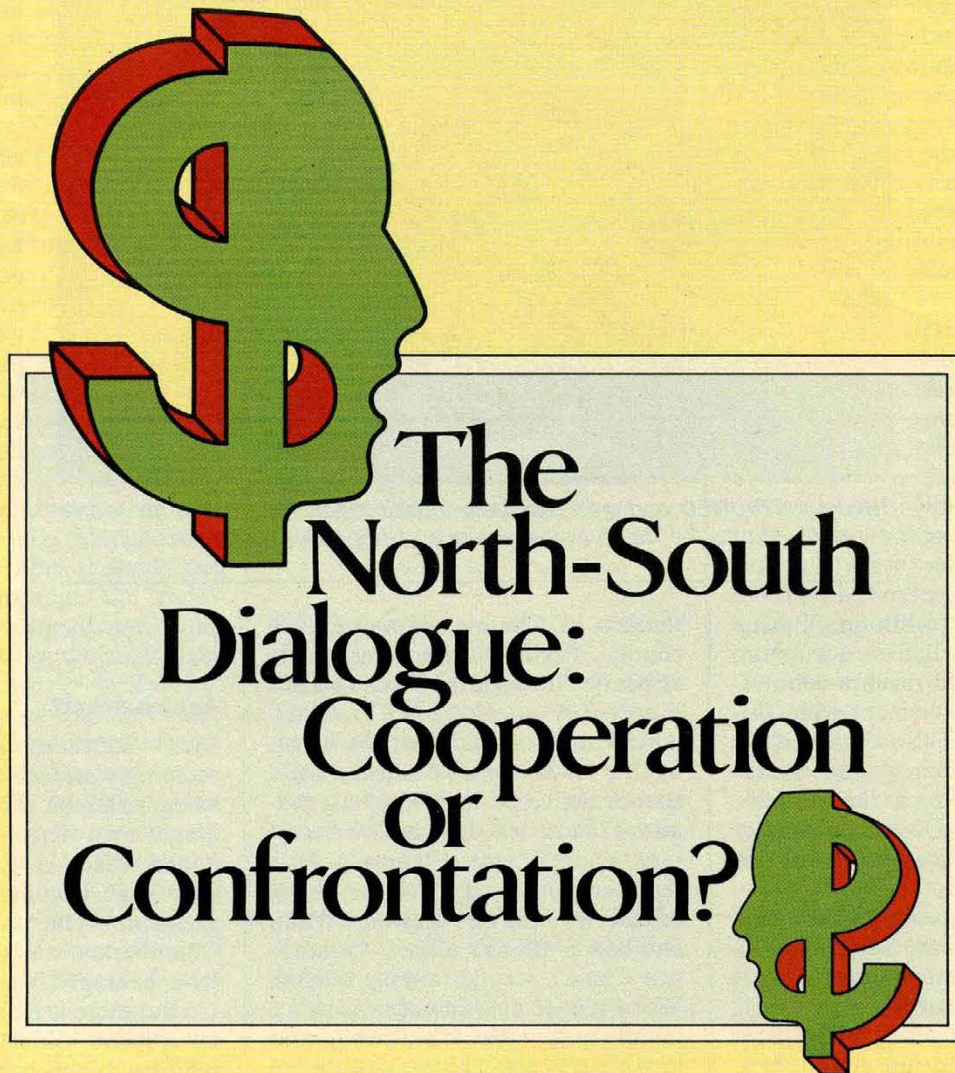
Many Taiwanese see Washington's seemingly irrational policy of pursuing relations with Peking on Peking's own terms as a policy of appeasement—a policy which will encourage Communist Chinese aggression in the same way Neville Chamberlain's appeasement of Hitler encouraged Nazi aggression.

"But there is no need for America to appease China," wrote veteran political observer George Will recently. "There is no evidence that China, if unappeased, will turn its policy inside out and seek rapprochement with the Soviet Union. Either China needs close relations with America to counter the Soviet threat, or it doesn't. If it does, it needs those relations more than it needs to humiliate America over Taiwan. If China doesn't need close relations with America, America can't purchase close relations with China by abasing itself and sacrificing a small nation."

In short: What would the U.S. get out of a formal recognition of Peking that it doesn't already have?

Nothing concrete, as far as most diplomatic experts can see—only the expected "benefit" of increased "leverage" in the bitter Sino-Soviet dispute, in which not a few say the U.S. should completely avoid entanglement in the first place.

(Continued on page 44)



The North-South Dialogue: Cooperation or Confrontation?

by D. Paul Graunke

Communist East and capitalist West discuss ways to sustain an uneasy détente. But another dialogue between the developed nations of the Northern Hemisphere and the developing nations of the Southern Hemisphere could have an equal impact on prospects for world peace.

While the discussions over SALT and nuclear testing between East and West grab most of the headlines and public attention, another dialogue has been going on that could be equally as significant to world order. It is a dialogue between North and South: the North in this case being the developed, industrialized countries located for the most part in the Northern Hemisphere (the United States, Canada, Western Europe and Japan), and the South the developing nations of Latin America, Africa and Asia.

At issue is the wide gap in per capita incomes between developed and developing nations. While the developed North enjoys a per capita income of over \$3,000 a year, the average income in Latin America is only about \$600 per person a year, and in South Asia, in such countries as India, Pakistan, and Bangladesh, it is less than \$200.

And the gap is growing ever wider. According to computer analyses developed by Dr. Mihajlo Mesarovic of Case Western Reserve University (Cleveland, Ohio), if historical growth patterns prevail, the gap between income in the developed nations and Latin America will grow from a ratio of 5 to 1 today to 8 to 1 in the next fifty years. The gap between the income of the developed nations and the South Asia region will grow to over 20 to 1—a tragic corroboration on a global scale of the old cliché “the rich get richer and the poor get poorer.”

For the South this yawning gap is intolerable and unjust. They have long felt that they have a *right* to a greater share of the richer nations' wealth. They justify this claim by pointing to past colonial exploitation and present abuses by the Northern multinational corporations. They insist that the developed nations have a duty to reverse the growing income gap. To accomplish this,

they have demanded a new international economic order through the massive redistribution of wealth and technology from rich nations to poor. In effect, the South wants the North to take a cut in its standard of living if necessary so that the South may raise its own.

For many years the North refused to take the South's interpretation of history or concept of just compensation seriously. The demands were ignored and scoffed at as absurd and unrealistic. Then came OPEC's (the Organization of Petroleum Exporting Countries) fourfold increase in the price of oil in late 1973 and the oil embargo. The price increase hurt developed and developing nations alike, but the developing nations suffered the most since they could least afford the new price. But, as Ivor Richards, United Kingdom Ambassador to the United Nations, pointed out last October at the Alternatives to Growth Conference in Houston, Texas: "Paradoxically, hurt as many of them were by the action of the oil producers, there has not been condemnation, but admiration, on the part of the developing nations for the very oil producers who have made their lives so miserable. They have been perceived as a group of developing nations—a group like their own—who have a raw material essential to the West, and who stood up to the West and won."

It quickly became apparent to the developing nations that they could use their own resources as leverage for similar economic and political gains. They renewed their demands and found an influential advocate in the OPEC countries, who sympathized with their economic plight (though not enough to commit more than a token amount of their vast new accumulation of petrodollars to provide relief).

Meanwhile, the developed nations sought to counter OPEC's power. In February 1974, 13 major oil importers met in Washington to plan a common strategy. They agreed to set up the International Energy Agency to draw up an oil-sharing plan in case of a new oil embargo. France, however, boycotted the IEA on the grounds that it wanted to talk to, not confront, the oil producers.

The Dialogue Starts

France's alternative, also espoused by Saudi Arabia, was a worldwide dialogue on oil and international economic matters. The United States was lukewarm at first, fearing that nothing would come out of such a large, unwieldy forum except provocative rhetoric. This view softened when it was decided to limit the conference to 27 members, including the nine European Community nations as a single member. Altogether eight members from developed nations, seven from oil-producing nations, and 12 from non-oil-producing developing nations were chosen. In December 1975, the North-South dialogue was inaugurated with a ministers' meeting. It became formally known as the Conference on International Economic Cooperation.

The worst fears of the United States were partially realized. The representatives of the developing nations filled the air with demands of massive transfers of wealth from North to South and relief from the staggering

D. Paul Graunke



"It isn't good enough for developed nations to tell undeveloping nations not to follow our pattern of economic growth, because eventually they will face the same problems we face now [pollution, depleted resources, etc.]. Frankly, they would rather have our problems than theirs."

*Ivor Richards, United Kingdom
Ambassador to the United Nations*

burden of nearly \$150 billion in debts owed to industrial nations, and called for an indexing of oil and commodity prices.

The developed nations countered that higher commodity prices and debt relief would strain their economies and add to inflation. The demand for more transfers of technology and greater access to developed nations' markets would only add to unemployment in developed countries by increasing competition.

The opening session did not augur well. Yet, despite the wide divergencies of opinion, some progress was made. In January 1976, finance ministers approved some monetary reforms to benefit developing nations. And in May the United Nations Conference on Trade and Development in Kenya set up a schedule for negotiating one of the developing world's most cherished objectives: a \$3 billion "common fund" to prop up commodities prices.

But the developing nations were not mollified. They interpreted the concessions as more symbolic than substantive. In their view, the North was still not taking their demands seriously, and had hardly budged on its original position, *i.e.*, a status quo free-market system

In the end, what is at stake is world peace. Former West German Chancellor Willy Brandt has called a confrontation between North and South potentially more dangerous than a confrontation between East and West.

that had served the developed nations so well in the past.

More Progress in Paris

Another session of the North-South dialogue was scheduled to begin in mid-December 1976. But the election of a new president in the United States was used by the North to postpone discussions until the new Carter Administration could formulate its policies on the issues. The session finally took place in Paris at the end of May 1977.

It was a tense four-day dialogue that at one point almost broke down completely. The developing nations were less strident in their rhetoric, but adamant in their demands. The North took the dialogue more seriously and made what it considered a generous offer, especially given its painfully slow economic recovery.

Thanks in part to West Germany's willingness to help, a \$1 billion special fund was proposed to help the poorest nations meet their oil bills, other import bills, and interest payments. The North also offered to set up a common fund to stabilize prices of certain commodities. In addition, pledges were made to step up assistance for the development of agriculture in developing nations and to increase the resources of the International Monetary Fund in order to help poor nations meet their huge balance-of-payments deficits. A "decade of Africa" was designated, in which a substantial effort will be made to develop African economies.

The South held out for more, but in the closing hours of the session they agreed to settle for what the North was willing to offer. Their disappointment was not masked in the final communique as they expressed regret that "certain proposals for urgent actions had not been agreed upon." That is, their radical demands for "a new international economic order" were too much for the North to accept.

More Power to the Poor

In return for its pledges, the North asked for guaranteed access to stable supplies of oil and other raw materials. They also asked for guaranteed protection against arbitrary nationalization of foreign investments. The South summarily rejected both requests. They had no intention of restricting their newfound leverage on commodities. Further, they viewed foreign investments as a kind of corporate colonialism.

As Jahangir Amuzegar, Iran's delegate, remarked later at the Alternatives to Growth Conference in Houston: "In my view, by monopolizing modern complex technology, industrial countries have managed to keep international production and distribution patterns very close to the old colonial system. Economic relationships between the rich North and the poor South have become more lopsided and unequal." In the new economic order he envisions, "the first principle would be a reduction in the relative political and economic might of industrial countries." Earlier at the same conference, Ivor Richards likewise spoke on the proposed sharing of economic and political power with developing nations: "It isn't good enough for developed nations to tell developing nations not to follow our pattern of economic growth, because eventually they will face the same problems we face now [pollution, depleted resources, etc.]. Frankly, they would rather have our problems than theirs.

"If we do not [follow up words with action] then I fear we may find ourselves slipping back into confrontation rather than cooperation. Many in the West thought that if they, collectively, said no strong enough, loud enough, and long enough, this problem of the dialogue between developed countries and developing countries would quietly go away. Of course, it hasn't worked out that way. The balance of world politics has shifted drastically in the past five years in the direction of the newly emerging nations."

Consequently, the South intends to use its resources, such as oil, as leverage to win additional concessions from the North in future dialogues. And if that is not enough, there is always the dual threat of nationalization of the North's investments in the South and the repudiation of the North's loans (now totaling \$180 billion). The developing nations, low as they are on the ladder of economic development, have little to lose by such drastic measures and much to gain. The North, on the other hand, has much to lose and very little to gain.

The vast gap in development and income between North and South, between what the South demands and what the North is willing to yield, has created the potential for a catastrophic confrontation. If the dialogue were to break off in hopeless disagreement, the South could retaliate with trade embargoes, nationalization of foreign assets, and repudiation of foreign loans. This could plunge developed nations into a disastrous depression with all of its chaotic consequences—social unrest, political revolution, and even war.

If the North were to accede to the South's demands, developed nations would inevitably suffer increased unemployment and a much lower standard of living for its citizens. Again, the stage would be set for social unrest and political revolution.

"In the end, what is at stake is world peace," said a representative of Venezuela to the Paris Conference. Former West German Chancellor Willy Brandt has called a confrontation between North and South potentially more dangerous than a confrontation between East and West.

So far a modicum of cooperation has resulted from the dialogue. But a lot more talking, agreement, and action is needed if a confrontation is to be avoided. □

The Energy Crisis

HOW WE DUG OUR OWN GRAVE

by George Ritter

The November 1973 Arab oil embargo signaled a dramatic end to the days of cheap and plentiful energy that Western society had enjoyed for so long. In spite of its initial shock and trauma, the real significance of the energy crisis has gone almost unnoticed. Contrary to popular belief, it is not exclusively a problem of dwindling petroleum supplies. As this article will show, America's present energy problems didn't happen overnight, but were the direct result of years of waste, greed, and negligence on the part of our major private corporations and public institutions, and the American people.

Just press a button, flip a switch, turn a key, push a lever—and power! Power is not just a luxury for us; it's the lifeblood of our society. We use it to grow and distribute our food, to provide much of our clothing, and to build our homes and factories. Fossil fuel heats our houses, powers our vehicles, and ignites the furnaces of industry.

Each of us has more power at his fingertips than whole civilizations did in the past. In the last 30 years we have consumed more than was used in all of history before that time.

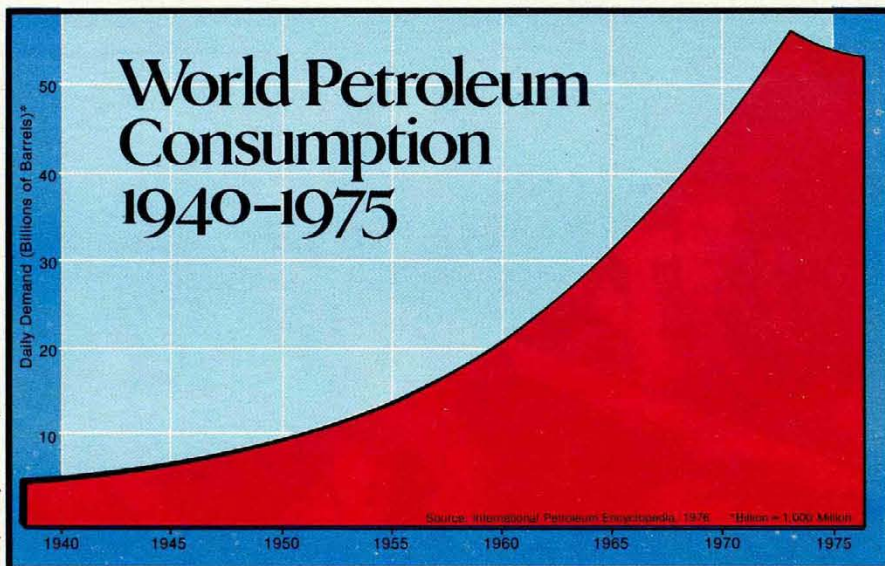
The United States by far leads the world's nations in energy consumption. With only six percent of the world's population, the U.S. consumes one-third of the world's annual energy and mineral production. Every year Americans burn up more energy fuels than the 500 million people of Japan, Great Britain, Germany and Russia combined.

Oil—The Vital Essence

Overly liberal use of petroleum and natural gas leads the way in accounting for America's energy profligacy. Almost 75 percent of

her total energy supply comes from those two fuels. Since the end of World War II, U.S. consumption has grown with an almost reckless abandon. Even the Arab oil embargo failed to quench the nation's growing thirst. Today American dependence on petroleum has grown to the point where almost 50 percent of her supply has to come from abroad.

Until a few years ago, few people realized that there might be a bottom to the world's petroleum barrel. But the actions of the Arab oil-producing countries



brought a sudden and dramatic halt to the West's idyllic energy existence. As a U.S. House Foreign Affairs Subcommittee report declared: "Never before in the history of mankind have so many wealthy, industrialized, militarily powerful and large states been at the potential mercy of small, independent, potentially unstable states which will provide, for the foreseeable future, the fuel of advanced societies."

The supreme irony of the energy crisis is that it didn't have to happen. And, in the long run, effecting any kind of meaningful cure will be difficult unless Westerners come to grips with some of the major factors that contributed to the crisis in the first place. So let's go back in the not-too-distant past and see how it all began.

Sowing the Seeds of a Future Crisis

At the turn of the twentieth century, petroleum played a negligible part in supplying the energy needs of the industrial West. Coal remained the world's number one fossil fuel until well into the 1930s. But U.S. producers soon hit pay dirt with the discovery of the giant oil fields of Oklahoma, Texas, and California. At the time, supplies from these oil fields seemed limitless. The United States quickly became the world's leading oil producer. During the thirties she turned out almost two-thirds of the total global production, and her exports accounted for approximately one-fifth of all oil consumed by other nations.

With the rise of the oil industry came another twentieth-century phenomenon—the automobile. At first it was strictly a plaything for the wealthy. But Henry Ford changed all that with his mass-produced Model T. Unfortunately, as it turned out, the real inspirational genius behind the industry was not Ford, but Alfred P. Sloan of General Motors. Unlike Ford, Sloan had in mind something other than simply fulfilling practical transportation

**Not satisfied with
emasculating the
automobile industry,
General Motors took
corporate aim at what
had been a successful
mass transit system.**

needs. Sloan introduced a new concept to the industry that proved to be the downfall of the Model T. Euphemistically speaking, it was called the annual model change or upgraded styling. Later it came to be known as planned obsolescence.

Sloan's plan was simple: Make the prospective customer dissatisfied with the particular model car he then possessed. Sell him on the idea that he would benefit socially from having a heavier car, a bigger engine, or gaudier-looking tail fins. As Sloan himself put it: "Many wonder

why the automobile industry brings out a new model every year. The reason is simple. . . . We want to make you dissatisfied with your current car so you will buy a new one."

Sloan's successors at General Motors took up the gospel of planned obsolescence with equal fervor. "Think of the results to the industrial world," gushed Charles Kettering, "of putting upon the market a product that doubles the malleable iron consumption, triples the plate glass production, and quadruples the use of rubber [another petroleum by-product] As a consumer of raw materials, the automobile has no equal in the history of the world."

Except for Ralph Nader, Vance Packard and an isolated few who raised their voices in this mass-produced wilderness, nobody took much exception to General Motors' philosophy. As late as 1970, GM's Board Chairman James M. Roche could say unabashedly: "Planned obsolescence in my opinion is another word for progress."

In those terms of progress, General Motors and her sister automobile manufacturers performed admirably. Styling changes alone wasted over \$5 billion a year during the 1950s, or the equivalent of \$700 for each new car. Power options, automatic transmissions, increased weight and tack-on smog devices brought the products of Detroit's automotive ingenuity to a new low in the early 1970s. Massive super-highway systems and automotive complexes themselves began to chew up ever increasing amounts of energy.

Gas mileage dropped from an average of 15 miles per gallon for all cars in 1946 to under 12 miles per gallon for the 1973 models. Annual fuel consumption for motor vehicles skyrocketed from 20 billion gallons in 1945 to over 90 billion in 1970. By 1970, 30 percent of all the petroleum consumed in the United States was burned by automobiles.

One author's experience during this energy-consuming heyday bears repeating. In the book *Energy and the Earth Machine*, Donald Carr recalls what it was like to own a car before the American automom-

bile industry was almost completely engulfed by planned-obsolence dogmas: "I can recall the best handling, most economical car I ever bought. It was a Studebaker Champion of pre-World War II vintage and my wife and I drove it home from the factory in Gary [Indiana] to California. We averaged about 26 miles to the gallon through the life of this little sweetheart, and we never had a mechanical pet since that has given us such satisfaction. Studebaker and its Champion were driven from the scene by the big Impalas and all the other expensive and rough and roaring fauna that made their yearly debuts on the highway circus scene" (p. 217).

Wrecking an Urban Rail System

Not satisfied with emasculating the automobile industry, General Motors also took corporate aim at what previously had been a highly successful mass transit system. By the time they (along with Standard Oil of California and Firestone) were through, many of the nation's transit networks were in shambles.

For example, Los Angeles in the 1940s had one of the most effective mass transit systems in the country. Rail lines radiated outward as far as 75 miles from the center of the city. Three thousand electric-powered streetcars crisscrossed the Los Angeles Basin and provided hundreds of thousands of commuters with timely and reliable service. But this was of small consolation to General Motors and her two corporate partners, who wanted to create a massive market for diesel buses, automobiles, gasoline, and rubber tires. Their first move was to buy up the interurban system of Los Angeles. Once in control they systematically went about the business of ripping out rail and transmission lines. The city was then left dependent on the automobile and the bus as primary means of transportation. The die was cast for many of the nation's future energy and environmental woes.

The same scenario was repeated in 45 cities as the big three corporate monoliths succeeded in blotting out more than one hundred electric rail systems. In 1949 all three were found guilty of criminal conspiracy to replace electric trolleys with gaso-



line- or diesel-powered buses. General Motors was slapped on the wrist with a \$5000 fine, but the damage had been done. Throughout the late '40s and early '50s the number of people using mass transit facilities dropped over 50 percent. At the same time, the number of automobiles doubled.

As Barry Commoner so aptly put it: "The trolley car did not disappear because of some *inherent* fault. . . . It was deliberately de-

Ironically, OPEC took its cues on limiting the flow of oil from the practices of its predecessors in the oil business, the major oil companies.

stroyed by the transportation industry—for profit. Trolley cars did not sicken and die; they were killed—sacrificed on the altar of profit" (*The Poverty of Power*, p. 233).

Postwar Motor Mania

Rail transportation had other obstacles to contend with during this pivotal period. Railroad companies tended to concentrate their capital on the more profitable aspect of their operations—hauling freight. Passenger service became an unwanted stepchild. With General

Motors able to monopolize manufacture of diesel locomotives, the use of highly efficient electric trains also declined. The automobile industry also received a whopping government subsidy in the form of the multibillion-dollar federal highway program. By comparison the railroads received little or nothing.

Most passenger rail systems, notably Penn Central's, soon stagnated and descended into a neglected state of disrepair. The number of passenger trains in operation fell accordingly—from 20,000 in 1926 to less than 240 in 1972. In 1939 trains accounted for two-thirds of all passenger miles traveled. By 1974 their share was less than six percent. As America began to travel more on rubber and less on rails, per capita fuel consumption rose accordingly.

The nation's energy budget during this period was also inflated as manufacturers opted for a more profitable no-deposit, no-return philosophy. Synthetics that used non-renewable petroleum resources were substituted for naturally grown fibers such as wood, wool and cotton. On the farm, manual labor and natural compost gave way to the internal combustion engine and petroleum-based fertilizers.

International Oil Cartel

But oil production, as well as oil consumption, was also radically influenced by the pursuit of profits and growing industrialization.

During the 1920s there was a continual battle by independent oil pro-

Clean Exhaust Plus Economy: How Honda Put One Over on Detroit

If you've kept up with automotive news lately, you're probably aware that there has been a running battle between Detroit and Congress over the apparently conflicting standards of higher fuel economy and cleaner exhausts. Detroit has repeatedly maintained that under present circumstances the two tend to be somewhat incompatible.

One automaker in Japan, named Honda, thought differently. Several years ago it introduced the "compound vortex controlled combustion" engine (sometimes called stratified charge, or CVCC for short) and announced that it would meet the Environmental Protection Agency's tough new 1975 emission standards two years ahead of schedule.

Detroit was visibly unimpressed at the time. According to *Fortune* magazine, the industry did not regard the engine as "sufficiently developed." *Time* magazine then reported that Detroit automakers "doubt that the engine will meet the EPA's extremely tough standards for 1976, especially those for nitrogen oxide."

The rest of the story is history. GM, with the other domestic automakers in its wake, opted for a

costly add-on device known as the catalytic converter and still needed a year's grace in order to meet the emission standards. Honda, on the other hand, was two years ahead of schedule, and its vehicles consistently rated at the top of the EPA's gas mileage scorecard.

But Detroit wasn't about to admit that maybe Honda had a better idea. As late as 1975 the president of General Motors was still beating the drum for add-on emission devices. "We have stated often and unequivocally," he wrote in a letter to the *Wall Street Journal*, "that if a power plant or emissions control system came along that was superior to the internal combustion engine and the catalytic converter, we would not hesitate to adopt it."

Fortunately for the American consumer, Honda was not fazed by such rhetoric. Its 1977 Civic, with no catalytic converter, took first place in the EPA's annual mileage test, achieving over 50 miles per gallon on the highway. Right behind it in fourth place in the standings was its bigger brother, the Accord, of which *Motor Trend* magazine wrote in 1976: "It may be the best automotive bargain ever."

ducers to stay afloat in markets that were increasingly dominated by major corporations. In east Texas, independents had a running battle with the majors over who would control the flow of their oil. Even though there was an overabundance of oil in those days, the majors made sure that only so much of it reached the market at any given time. This was accomplished through the establishment of the Texas Railroad Commission, which was authorized to "prorate" the amount of oil flowing from producing wells. This meant that independents could produce only as much as their assigned quotas and no more. It was a cozy arrangement for

the major oil companies, who were primarily interested in maintaining petroleum prices at a stable level.

Cartel-like arrangements didn't stop with the domestic American market either. In 1927 the heads of the big three of the oil world at that time—Shell, Standard of New Jersey and Anglo-Persian—met at Achnacarry, Scotland, and established what was later known as the "as is" agreement. The three agreed to maintain oil prices at the level determined by the cost of producing oil in Texas.

Stability in price structure also meant each major oil company would by agreement limit or pro-

rate the amount of oil supplied to world markets. This policy worked wonders for oil company profits, but it was not exactly designed to maximize the revenues going to the producing nations, especially those in the Middle East. On many occasions the major oil companies would deliberately limit the flow of oil from a host country despite repeated requests to the contrary.

Middle Eastern nations were also shortchanged in other ways. Dirt-cheap oil that might cost a nickel or dime per barrel to produce in the Middle East was sold elsewhere at prevailing market prices governed by much more expensive Texas oil. This scheme added to the major oil companies' profits and at the same time minimized the royalties going to the producing countries.

Requests for increased participation by the producing countries also invariably met with unyielding resistance. By today's standards, asking for the appointment of executive directors or preference in purchasing company stock would seem quite reasonable. But the majors were afraid that once they allowed one country to participate, all the others would demand equal treatment. Such "boneheaded inflexibility," as one author described it, was bound to stir up resentment among the Persian Gulf states.

The United States' oil import quota was another device that tended to further alienate Middle Eastern countries. It was justified in the name of national security, but it was really designed to protect American refiners from having to compete with cheaper imported oil. Because of such one-sided policies, one oil minister was moved to make this plea to the West in 1963: "Try at least to behave in good faith. You take a malicious pleasure in misleading us, and in depriving us of our legitimate rights. In the minds of the people, all this may finally rebound against you, against the principles of what is called 'the Free World'" (*Power Play*, p. 286).

The straw that finally broke the back of the majors' monopoly was Exxon's unilateral cut of the posted price of oil in 1960. This precipitous move rippled through the producing nations like a shock wave and led to

the formation of the Organization of Petroleum Exporting Countries. Initially the oil companies tried to ignore OPEC, hoping this upstart coalition might soon be dissipated. But time was on the producing countries' side. In the early 1970s, Colonel Muammar el Qaddafi of Libya forced the majors' hand in agreeing to a proposed oil price hike. Still the oil companies continued to play hardball and ignored repeated requests for increased participation.

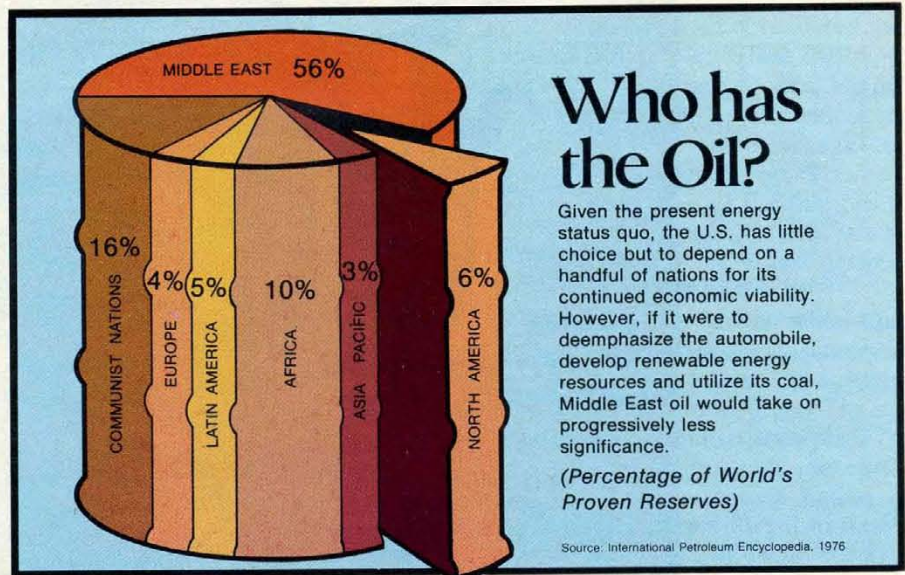
By the early 1970s the oil-producing nations held most of the trump cards. The West, because of its burgeoning economic growth, was now critically dependent on their oil. No longer could surplus United States production take up the slack as it had done during previous abortive Arab embargoes. Ironically, OPEC took its cues on limiting the flow of oil from the practices of its predecessors in the oil business, the major oil companies.

Mismanagement by Washington

Government actions prior to the embargo had also been particularly shortsighted and in many cases had exacerbated America's energy problems. The oil depletion allowance is a case in point. In theory it was supposed to compensate a company for some of the risks involved in drilling for oil. But instead of encouraging increased exploration, as the oil companies claimed it would, it actually encouraged increased oil consumption. The allowance was based on the value of crude oil produced, not the actual expenses involved in drilling new wells. In effect it acted as a government subsidy in the form of tax relief to the oil companies, thus allowing petroleum products to be priced artificially low.

Lower than normal natural gas prices set by government regulations likewise caused overconsumption of this relatively limited energy source. Industrial and residential users, attracted by cheap natural gas, eagerly abandoned coal—the nation's most abundant energy resource.

As Hollis M. Dole, then assistant secretary for Mineral Resources, explained: "The intent of wellhead gas



Who has the Oil?

Given the present energy status quo, the U.S. has little choice but to depend on a handful of nations for its continued economic viability. However, if it were to deemphasize the automobile, develop renewable energy resources and utilize its coal, Middle East oil would take on progressively less significance.

(Percentage of World's Proven Reserves)

price regulation was to ensure that consumers were able to enjoy a premium fuel at a low price. But the price of gas was set so low that trillions of cubic feet of it were burned under boilers for a purpose that coal could have served as well. . . ."

Domestic oil and gas drilling also declined along with actual production in the United States, as producers sought more lucrative finds overseas. By the early 1970s, with the exception of the Alaskan North

ested in a good-neighbor energy policy. Rather than cooperate with the Canadians, it chose instead to keep its political cronies happy—namely El Paso Natural Gas Company—and turned down both proposals. The Nixon Administration then displayed an equal lack of foresight in its response to warnings about an impending embargo by making statements to the effect that "the Arabs can't drink their oil."

"Some people did see it [the energy crisis] coming and sounded warnings a number of years ago," one oil company president observed at the time, "but the problem had to come to crisis proportions before even leadership in Washington could recognize it."

Had positive action been taken in advance, the West might have forestalled some of the more serious effects of the embargo. Had the major oil companies initially treated the OPEC countries as partners rather than economic vassals, and had they been more amenable to OPEC's earlier demands, it's highly likely that many of the traumas the Western world later experienced might have been mitigated or avoided altogether. And had the United States kept the automobile in check, it would not have become so dependent on imported oil. As it was, decades of mismanagement and waste left us wide open for the opening rounds of the energy crisis when it hit in the fall of 1973. □

The Nixon Administration displayed an equal lack of foresight by making statements to the effect that "the Arabs can't drink their oil."

Slope, the outer continental shelf and finds in South Alaska and the Arctic Ocean region, there were no new major oil and natural gas fields being discovered.

Politics also wreaked havoc with energy policy, or what there was of it. In 1969 the Canadian government asked Washington to lift import restrictions on its oil and natural gas. Canada had also indicated it had no objections to a proposed Alaskan gas pipeline that would traverse its territory. But the Nixon Administration wasn't inter-



A PROPHET SPEAKS...

Iam no prophet," protested Amos, "nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me, 'Go, prophesy to my people Israel'" (Amos 7:14-15).

Amos was hardly a theologian. He was not even a member of the priestly or prophetic castes of his day. He was neither scholar nor Levite, yet God used him mightily to bring a powerful message of warning to his own people.

The Scene

During the long and peaceful reign of Jeroboam II (circa 786-746 B.C.) the House of Israel had been lulled into a false sense of security. National borders had been extended to their maximum, and the country was basking in comparative opulence and prosperity. Religious activity and ceremony was at a peak, and the people had come to believe that God was benignly smiling down upon them.

Into this scene of national self-satisfaction stepped the prophet Amos. His indicting message was something less than popular, and he was met with immediate opposition from the religious and political ele-

by Brian Knowles

Amos, herdsman of Tekoa, was sent from God with a powerful message of correction for the ancient House of Israel. In spite of relentless opposition, he fearlessly indicted the nation for its hollow, meaningless piety, social injustice and general immorality. Amos' message must not be lost on our modern generation!

ments of his nation. He was even accused of conspiracy and disloyalty to the royal house: "Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, 'Amos has conspired against you in the midst of the house of Israel; the land is not able to bear [tolerate] all his words'" (Amos 7:10).

"The land is not able to bear all his words"! He conspired! Treason! Disloyalty! Amaziah attempted to inflame the king's emotions against this unqualified upstart who presumed to represent God and to prophesy against the nation.

But Amos had a job to do through no choice of his own. He would not be intimidated by the priest's threats and false charges. He spoke out even more pointedly: "Now therefore hear the word of the Lord. You say, 'Do not prophesy against Israel, and do not preach against the house of Isaac.' Therefore thus says the Lord: 'Your wife shall be a harlot in the city, and your sons and your daughters shall fall by the sword, and your land shall be parceled out by line; you yourself shall die in an unclean land, and Israel shall surely go into exile away from its land'" (verses 16-17).

God backed up the words of his prophet. He brought about a devastating round of famines, droughts, disease epidemics and insect-induced crop failures (Amos 4:6-10). "Yet you did not return to me," said the Lord. God warned; He punished; He threatened and He pleaded through all of His prophets, including Amos (Hosea, Isaiah and Micah were contemporaries). But the stubborn Israelites still refused to repent.

Within three decades of Amos' prophecy, Israel experienced the ultimate prophesied punishment—

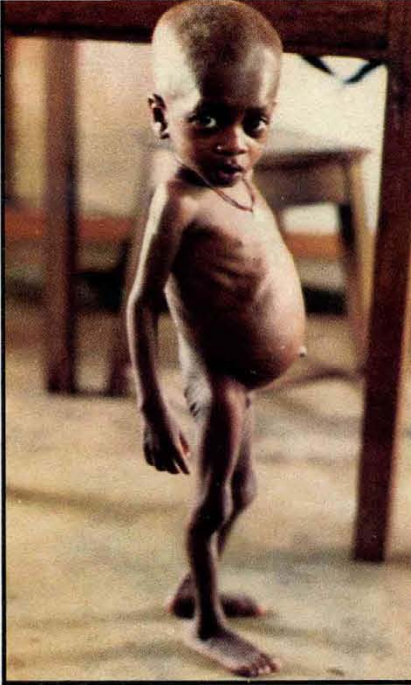
national defeat and captivity. From 721-718 B.C., the northern House went captive to the murderous Assyrians under the leadership of the dreaded Shalmaneser (II Kings 17).

Cause and Effect

Why didn't Israel heed the messages of her prophets? What made them so complacent—so intent upon self-justification?

Amos described the national condition in chapter 6: "Woe to those who are at ease in Zion, and to those who feel secure on the mountain of Samaria, the notable men of the first of the nations, to whom the house of Israel come!" (Verse 1.)

The problem centered on the political and religious leaders who sat



ship with Israel that rendered her more accountable: "Hear this word that the Lord has spoken against you, O people of Israel, against the whole family which I brought up out of the land of Egypt: 'You only have I known of all the families of the earth; therefore I will punish you for all your iniquities'" (Amos 3:1-2).

In the days of Moses, when God had brought Israel out of slavery in Egypt, He had entered into a covenant relationship with her. The nation was to become a showpiece for God's way of life upon the earth. They were to become a nation of priests, an example for all to follow (Isa. 42:6; Ex. 19:5-6; Deut. 4:6-8).

Instead, the Israelites rebelled

"I gave you cleanness of teeth in all your cities, and lack of bread in all your places, yet you did not return to me." (Amos 4:6)

in the seat of government. They were "at ease," lulled into a false sense of personal security. After all, were they not the leaders of the "chief of the nations"—Israel? Was not Israel the chosen nation of God, the covenant people? And did not its citizens come respectfully to these great sages for advice and counsel? Why should they become alarmed at the preachments of some self-appointed shepherd-prophet?

They were willing victims of their own self-deception. The leaders and the people alike had blinded themselves to the critical seriousness of the national condition. They looked upon the deceptive barometer of temporary national prosperity as an indicator of God's approval. They allowed themselves to become preoccupied with the pleasures of high living and personal self-indulgence. Amos indicted them for their hedonism: "Woe to those who lie upon beds of ivory, and stretch themselves upon their couches, and eat lambs from the flock, and calves from the midst of the stall; who sing idle songs to the sound of the harp, and like David invent for themselves instruments of music; who drink wine in bowls, and anoint themselves with the finest oils, but

are not grieved over the ruin of Joseph!" (Amos 6:4-6.)

"Eat, drink, and be merry—for tomorrow will never come" was the national philosophy. The nation's elite was preoccupied with petty pleasures while the country disintegrated from within. No one seemed to be sufficiently concerned to take action. Somehow the nation's leaders were unable to exercise sufficient vision to see the end result of what was happening within Israel. Amos spoke of them as those "who put far away the evil day" (verse 3). Any national crisis was relegated to the distant future.

Specific Sins

What, exactly, was ancient Israel guilty of before God? What was happening within that nation that so angered God that He was willing to bring about such devastating punishment?

Amos does not leave any room for uncertainty. The record is clear. Chapters 3 through 6 of the book of Amos specifically list the many sins of which the northern House was guilty.

Before itemizing the sins of the nation, God pointed out that He had entered into a special relation-

from the beginning. They failed to live up to their part of the bargain. Again and again God sent prophets to warn them and remind them of the curses that were in store for those who would disobey (Lev. 26:14-46; Deut. 29:21). Prophet after prophet reminded them of their failure to fulfill the covenant obligation (Jer. 11:1-4; 22:9, 31:32; Ezek. 16:59; 44:7; Mal. 2:10). Still, the nation rebelled.

Internal decay and corruption continued to worsen. In King James terminology, "their sins waxed worse and worse." Just what were these sins?

Drastic Increase in Crime

Crime, graft, bribery, political corruption and resultant societal instability prevailed in the days of Amos. He spoke of "great tumults" and "oppressions" within Israel (Amos 3:9). He said: "They do not know how to do right... those who store up violence and robbery in their strongholds" (verse 10).

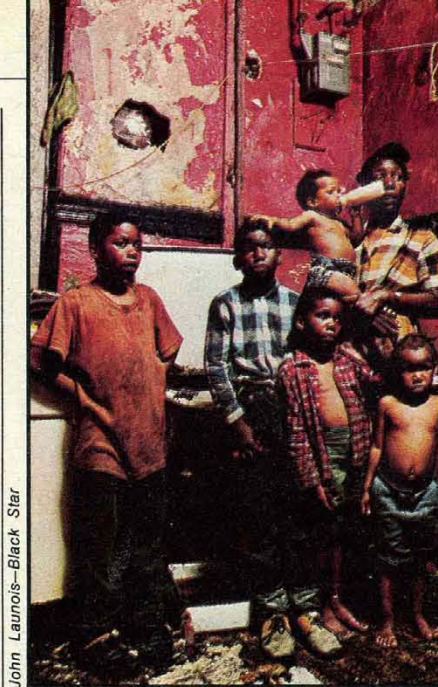
It was also a time of payoffs, hush money and political corruption. Every man had his price. Therefore Amos wrote: "... How great are your sins—you who afflict the righteous, who take a bribe, and turn

aside the needy in the gate. . . . it is an evil time" (Amos 5:12-13).

Bribe-taking was commonplace. Political leaders could be bought and sold. When in government of office—"in the gate"—these leaders were unwilling to dispense social justice; the "little man" bore the brunt of such corruption and lack of character.

Social Injustice

Amos lived in a day when the rights of the poor were made a mockery. Only those who could buy their way out of trouble escaped political oppression. The self-indulgent, hard-drinking wives of political leaders were instrumental in grinding the poor into the dust of Israel. Amos



John Launois—Black Star

ship had become hollow, meaningless vanity. The people erroneously measured righteousness quantitatively instead of qualitatively.

These endless rituals—though originally commanded through Moses—had become a stench in the nostrils of God because of hypocrisy. They had become nothing more than hollow proceedings without real meaning. Spiritually, that ancient nation was bankrupt. Therefore God said through His prophet: "I hate, I despise your feasts, and I take no delight in your solemn assemblies. . . . Take away from me the noise of your songs . . . I will not listen. But let justice roll down like waters, and righteousness like an

"For I know how many are your transgressions, and how great are your sins—you who . . . turn aside the needy in the gate." (Amos 5:12)

minced no words in addressing them: "Hear this word, you cows of Bashan, who are in the mountain of Samaria, who oppress the poor, who crush the needy, who say to their husbands, 'Bring, that we may drink!' . . . the days are coming upon you, when they shall take you away . . . with fishhooks . . ." (Amos 4:1-2).

Their husbands turned "justice to wormwood" and "cast down righteousness to the earth" (Amos 5:7).

So greedy for wealth were the leaders that they could hardly wait for the end of the traditional holy days to resume their corrupt money-making activities. As always, the small and powerless citizen was the victim: "Hear this, you who trample upon the needy, and bring the poor of the land to an end, saying, 'When will the new moon be over, that we may sell grain? And the sabbath, that we may offer wheat for sale, that we may make the ephah small and the shekel great, and deal deceitfully with false balances, that we may buy the poor for silver and the needy for a pair of sandals, and sell the refuse of the wheat?'" (Amos 8:4-6.)

It was the day of the Almighty Shekel. Everything was for sale.

Even the "falling off" of the grain, normally given as fodder for animals, was sold to the poor for exorbitant prices. The poor became yet poorer, and many were forced to sell themselves into slavery in order to survive. Meanwhile the idle rich became richer, at the expense of the working classes. In addition to their preoccupation with pleasure-seeking pursuits, the wealthy classes involved themselves in elaborate religious rites and ceremonies, which represented a kind of spiritual insurance policy and gave them a feeling of being right with God.

But God was not pleased with their rites or their wrongs! They were denying the true essence of the faith and replacing it with elaborate ceremonies and traditions. Isaiah—a contemporary of Amos—said: "This people draw near with their mouth and honor me with their lips, while their hearts are far from me, and their fear of me is a commandment of men learned by rote . . ." (Isa. 29:13).

God wanted justice and righteousness more than He wanted songs and ceremonies. He demanded peace instead of pageantry. The outward forms of religious wor-

everflowing stream" (Amos 5:21-24).

A Message for Today

The same God who sent Amos to Israel still sits on His throne in heaven looking out over the nations here below. Sin is no less sinful today than it was in Amos' time. Social injustice, the oppression of the poor, graft, bribery, corruption, crime and violence are every bit as abhorrent to God today as they were in the eighth century B.C.

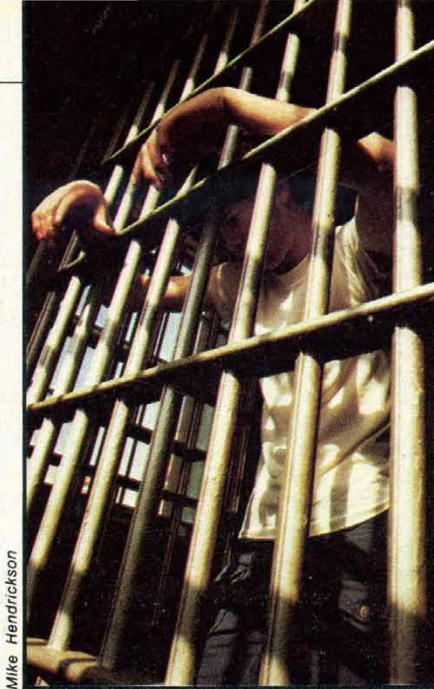
Today's religious ceremonies—often masquerading as Christian, but unaccompanied by true righteousness and justice—are often every bit as hollow and meaningless as those of ancient Israel. The sheer volume of violence in today's "civilized" and supposedly Christian societies is as much a stench in the nostrils of God as it was when the herdsman of Tekoa walked the trails of the northern kingdom.

So long as modern politicians can be bought and sold, corrupted by political ambition, or induced to tread on the rights of the poor, they are no better than the self-indulgent women of Bashan or the "husbands in the gates" described by Amos. So long as crime—organized and

unorganized—can flourish within modern society, the words of Amos have powerful meaning for today's world.

The United States claims to be "one nation under God." Its coinage reads "In God We Trust." In spite of these noble and high-sounding words, how much of God do we see in Britain and the United States? How much mercy, true justice, honesty and purity of heart and intent? In Britain, Church attendance has declined over the previous year in most mainline denominations, including the Church of England and the Roman Catholic churches.

In the United States, institutional Christianity is rapidly losing its influence. Noted religion writer Leo



Mike Hendrickson

"Politics as usual" is an admission of corruption that is ultimately destined to exact a heavy national price. As long as our nations' courts and prisons are still full and overflowing, we are in deep moral trouble. So long as simple monetary greed and lust for power are the basis of union/management relationships, the nations are headed for certain oblivion. The utter pride and stubbornness of human political and religious leaders is in itself a terminal moral illness.

But Will We Listen?

God sent a herdsman from Tekoa to warn ancient Israel to help them get their priorities straight. Of course they didn't listen. They rejected the

"They do not know how to do right," says the Lord, "those who store up violence and robbery in their strongholds." (Amos 3:10)

Rosten was quoted in *Saturday Review*: "... The fortresses of faith are experiencing the most profound alterations in centuries. Church authority is being challenged on a dozen fronts. Traditional creeds are being drastically revised. Hallowed canons are being shelved. Religious practices are changing daily. Church leaders are beleaguered by new, bold, persistent demands—from their clergy no less than from their congregations.

"It is not hyperbole to say that we are witnessing a remarkable erosion of consensus within the citadel of belief."

Rosten also spoke of the "mounting skepticism about the validity or effectiveness of church teachings." He said: "About 75% of the American people think religion is losing its influence" ("Ferment in Our Churches," *Saturday Review*, July 12, 1975).

Since Rosten wrote this, however, we have seen the explosion of the "born-again" movement in America. The informal charismatic movement has touched virtually every major denomination in this country.

The "fire" is spreading everywhere. This revival of Evangelical religious activity is not without its critics, how-

ever. The movement has been panned because of its alleged anti-intellectual bias. It has been labeled emotional and subjective. One writer called it "bigotry in the name of the Lord" ("The Jesus Mania—Bigotry in the Name of the Lord," *Saturday Review*, September 17, 1977).

At present there is no telling where this new wave of religious zeal will lead. But one thing is certain—it has not as yet changed what is wrong with America. Rosten's comments about "religion losing its influence" are still true in terms of social and moral impact. The current bribery scandals involving U.S. and Korean government officials attest to this. The continuing growth of organized crime reflects a lack of true moral fiber in the country. Terrorism continues to disrupt the orderly course of daily life in our world almost constantly. Bombings, hijackings, kidnappings, and the mindless murder of public officials are part of the daily diet of today's news watchers. Religion has done very little to change the course of human events.

Religion that does not change its adherents for the better is merely a form—not the substance—of godliness. It means nothing to God.

humble prophet of God and labeled him a traitor.

Messages like that of Amos are rarely taken seriously by those in political or ecclesiastical power. They are relegated, most often, to the same category as those of doomsday prophets and religious fanatics who have paraded before the populace from time immemorial.

But Amos' prophecies came true. The House of Israel entered a time of national captivity and suffering unparalleled in its long history of nine dynasties and nineteen kings.

Amos' Message—For Us?

Amos' message is very valid for us today. Why? Because God has one standard for all of mankind. Sin is sin wherever it is found. As the apostle Paul wrote: "... Is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, since God is one..." (Rom. 3:29).

Since these frightening parallels between ancient Israel and our peoples today do hold true, it is fitting to close this article with yet another message from Amos: "Prepare to meet your God, O Israel!" □



R. J. O'Connell

The grisly headlines greet us daily: "Superstar Overdoses," "Executive Blows Brains Out," "Jilted Lover Leaps from Fifteenth Floor." Every year millions of people around the world decide life is no longer worth living and act accordingly.

But suicide—one of the world's biggest health hazards—can be prevented. If each of us were more aware of certain deadly danger signals in ourselves and others, many if not most suicide attempts would never take place.

Following are some questions about suicide that you may not have wanted to ask. They are questions about a subject which makes a lot of people queasy or embarrassed, but the answers are important—they could mean the difference between life and death for you or someone you know and love.

Why do people commit suicide? Nobody in his right mind really wants to die, but many of us would desperately like to change the way we live. As long as we believe such change is possible, we can usually endure whatever curves life throws us. Most suicidal people, on the other hand, have come to the point where they believe nothing will ever improve. They have developed a feeling of hopelessness—a belief that they aren't able to control their lives or their environments in order to improve their painful lot in life. In fact, one study of suicide attempters revealed that fully 96 percent felt their problems were incapable of being resolved.

Does depression cause suicide?

Deep depression does precede nearly all suicide attempts. But many who suffer from depression never commit suicide. As stated above, a feeling of hopelessness is the missing link between depression and suicide.

This feeling is also a common denominator in other self-destructive activities like alcoholism, drug addiction, and reckless or accident-prone behavior. Experiments with rats have demonstrated that those animals conditioned to believe struggle against pain (a repeated electric shock) is futile won't swim when placed in a container of water. They, like some people, have been taught to give up on life—to lose all hope of controlling their environment. Rats are not people, and this is not exactly suicide, but it illustrates the point.

What causes hopelessness? Just like the rats mentioned above, people can refuse to rise to life's challenges because they've been taught to believe their efforts will be futile. This can happen several ways. As children, maybe they suffered from a handicap which undermined all their efforts to cope. Maybe as adults they had a run of "bad luck" and it caused them to give up the struggle. Or perhaps they consciously or unconsciously believe in fate or predestination.

People also feel a sense of hopelessness due to a lack of strong faith or belief in any absolute answers to life's quandaries. Today sometimes even those who profess a certain

amount of religious faith are profoundly influenced by the atmosphere of unbelief that pervades most of our society.

Once a person tacitly accepts an antisupernaturalistic philosophy and doubts a higher purpose, all he has left are secondary goals such as work and pleasure. And once those goals are seriously thwarted, he has no compelling reason to hang on.

But there *is* great meaning and purpose in what we go through day by day, and it is all part of a plan mapped out by a great Personality who set the universe in motion and placed us in this imperfect environment in order to help us learn some otherwise unlearnable lessons. For more on this subject, write for the free booklets *Does God Exist?* and *Why Were You Born?*

Does belief in an afterlife encourage suicide? It's true that some Moslems would like to die fighting a holy war so their place in paradise will be secure, and mystics of one stripe or another might waste away in search of Nirvana. The Japanese culture especially has accepted suicide and ritualized it to a high degree.

But in most cases a strong religious belief has just the opposite effect. In Western societies the religiously based social and legal sanctions against suicide have provided a powerful suppressing effect. And Western religion has traditionally put a high premium on the value of the present life in preparing for the hereafter.

But more importantly, belief in an afterlife provides hope, and hope

SUICIDE: THE DEADLY SIGNALS

by Carole Ritter

powerfully counteracts the urge to self-destruct.

Is suicide ever morally justifiable?

The Bible chronicles only seven suicides, without making any accompanying statement regarding the morality of such acts. God even directly intervened to give Samson the strength to kill over 3,000 Philistines—and himself, too—when he pushed down the supporting pillars of a public building. But this is a unique incident in the biblical account. It followed a long problem-filled history of Samson's relationship with the Philistines and their women which led to his capture, incarceration and brutally inflicted blindness (see the entire account in Judges, chapters 13 through 16). Also, Samson's action could be viewed as an act of heroic sacrifice rather than suicide.

It is significant that most suicides recorded in the Bible were carried out by spiritually bankrupt individuals like Saul and Judas. And the sixth commandment, "Thou shalt do no murder," certainly covers self-murder in principle. God gives human life, and most of us would agree it is His and His alone to take away.

Is suicide an unforgiveable sin?

Scripturally, an "unpardonable" or "unforgiveable" sin can be any sin that one adamantly refuses to repent of. But even though a person who kills himself has no time to repent in this life, he may be given that opportunity at a later date. For further information on this subject, send for the free reprint article "Is This the Only Day of Salvation?" Also write for the booklet *What Do You Mean—The Unpardonable Sin?*

Who is most likely to commit suicide?

Suicide strikes without prejudice, and no age group or level of society is exempt from the problem. However, certain groups are particularly susceptible. College students, for example, are a high-risk group. Under pressure to excel in the number-in-a-computer atmosphere prevalent on many large campuses, those who fall short in a tough system may develop a sense of hopelessness about life itself. Many colleges and universities, realizing the need in this area, have set up crisis counseling to help avert such tragedies.

Old people are another vulnerable group. Weary of living in constant ill-health and struggling to survive on grossly inadequate incomes, some find suicide "the easy way out." And some healthy but neglected elderly persons, lacking love and meaningful activity, opt for death rather than an empty existence. But this is a tragic and unnecessary situation. In societies where the aged are respected and looked up to—where they have an active role in society—suicide among them is rare. But in many Western nations where people are usually mandatorily retired at age 65, turned out to pasture with perhaps not even a decent hobby to occupy them (and family and friends either long gone or far away), they may not have much incentive to hang on. Old men in particular are statistically likely to be victims of this lonely kind of suicide.

For a more detailed breakdown of suicide statistics, see the box on the next page.

Why the sudden increase in youthful suicide in the past decade?

Suicide expert Calvin J. Frederick believes "the most important reason... is the tendency among young people these days to 'do their own thing,' to cut themselves off from their parents and society. While this exhibits a certain amount of healthy... independence, it calls for more strength and wisdom than most young persons possess." He goes on to say that "once they cut loose, they suddenly find themselves completely alone, unable to manage their newfound freedom because they have no sense of structure or belonging. They become frustrated, tense, lonely, and anxious. They decide they can't cope, and their solution is suicide. The old stability and structure of the family unit is missing, with nothing to take its place" ("Suicide—How To Keep Patients from Killing Themselves," *Medical World News*, July 12, 1976).

Sam Heilig, psychiatric social worker and executive director of the Los Angeles Suicide Prevention Center, agrees: "The divorce rate is skyrocketing, libertarianism reigns and kids no longer place any faith in the family unit. They think it's safer to live alone. But, only a family rela-

tionship—complete with marriage and kids—can provide people with the constant support they need, a sense of belonging... But kids nowadays are just wandering around, aimlessly hunting for a replacement that's just not there" (Bella Stumbo, "The Lonely Young—Their Isolation Can Be Deadly," *Los Angeles Times*, April 28, 1975).

Dr. Herbert Hendin, associate clinical psychiatrist at New York City's Columbia University and author of *The Age of Sensation* (a summary of his six-year study of student suicide), believes that another factor in youthful suicide is that in today's troubled homes many children have learned to numb themselves to life—to "grow up dead," as he puts it. Suicide is this same defense mechanism carried to its extreme.

The need for stable family life is further underlined by this statement from sociologist Jeanne Binstock: "Danger once came from inadequate food supplies, disease and premature death. Today, danger comes primarily from within ourselves and from our relationships with other people. What we now must fear above all else is our exclusion from a network of human relationships that are now voluntary" ("Choosing to Die: The Decline of Aggression and the Rise of Suicide," *The Futurist*, April 1974, p. 69).

In high-technology societies like ours, people are forsaking their former network of kinship and community for the "freedom to give up wives, husbands or other personal relationships when internal needs are no longer satisfied" (*ibid.*). The results are plain. It is obvious from these and other findings that one of the best ways to prevent suicide in both young and old is to maintain strong family ties. In cases where this is not possible, some sort of surrogate family composed of carefully chosen friends can substitute, although usually not as effectively. Even a deep friendship with one other human being, however, can sometimes make the difference between hope and despair.

Are people who continually threaten to kill themselves usually bluffing?

No, this is a myth. Most people who

Suicide—A Worldwide Plague

Suicide is a universal problem—it can strike anywhere. Below are the grim statistics from around the world.

- West Berlin leads the world in number of suicides—43 per 100,000 population. East Germany, Denmark, Hungary, Austria, Finland, Sweden and Czechoslovakia also have consistently high suicide rates.

- The lowest rate is reported by Greece, with 3.2 suicides per 100,000. Statisticians, however, say it is difficult to compare rates internationally because degrees of honesty and efficiency in reporting vary from country to country.

- The U.S. reported 11.1 suicides per 100,000 for the year 1974. The Bureau of Labor Statistics noted that in that year at least 25,685 Americans killed themselves. This figure does not include unreported suicides or suicides disguised as auto accidents, drug overdoses, etc.

- California leads the U.S. in the ratio of suicides to population, and San Francisco tops the state as the city with the highest rate.

- The highest increase in U.S. suicides in the past ten years has been among black women ages 20-24. Married people enjoy the lowest rate, while singles are slightly

more suicide prone, followed by the divorced and the widowed, who have the highest suicide rates.

- Suicide among U.S. youth has also risen alarmingly. The rate among 15- to 24-year-olds has nearly doubled in the past ten years, and it is the second-leading cause of death among college students. Schools with excellent academic standards have higher rates than those with lesser standing. Suicide is also the fourth-leading cause of child death in the U.S.

- Among the professions, psychiatrists (70 per 100,000) and physicians (36 per 100,000) have the highest incidence of suicide.

attempt suicide (some studies indicate at least 80 percent) either blatantly or subtly indicate their plans well in advance. A caring friend or relative who picks up these signals may make a life-and-death difference.

How can I tell if someone is suicidal? There are many clues. Although each person's modus operandi differs, here are some common signals:

- Neglect of work or classwork
- Neglect of personal appearance
- Giving away of treasured possessions
- Premature settling of affairs (making out wills, updating life insurance policies, etc.)
- Loss of appetite—may be accompanied by marked weight loss
- Difficulty in concentration
- Withdrawal from society
- Psychosomatic complaints
- Insomnia

Other symptoms are repressed anger, sexual anxiety, low self-image or putting down of self in front of others, irritability, temper outbursts, hostility, hallucinations, hypersensitivity, and despondency (*Life and Health* magazine, June 1975).

Suicidal tendencies among children are somewhat harder to detect. Depression is a possible sign and

may manifest itself as hyperactivity, a failure to make friends, poor school performance or hypochondria, according to Dr. Peter Salzman, director of McLean Hospital's Children's Center in Belmont, Massachusetts (AP, Dec. 11, 1976). Salzman adds that "among 10- and 11-year-olds it might show up as delinquency, vandalism, and fighting."

Of course, not everybody who shows one or more of the above symptoms is ready to jump off the nearest bridge. It's hard to determine what's going on inside someone's head from viewing his outward appearance. A person may be under severe stress and still not feel hopeless about his plight. If you offer a friendly ear, though, you'll probably be able to get a feel for how serious things are and you can proceed accordingly.

What can I do to help someone who is obviously suicidal? Most who attempt suicide are lonely, and what they need is not necessarily professional attention—just a patient, sympathetic individual who will listen to their problems nonjudgmentally. They don't want advice or solutions at this point in their lives—just a friendly ear.

From this standpoint many people are ill-equipped to deal with

suicide threats. When someone indicates they don't feel like living anymore, there is a tendency to dismiss their feelings and sweep such a threatening problem under the rug. Even some psychiatrists may be uncomfortable dealing with suicidal individuals.

Donald Light, speaking to the American Psychiatric Association, said he believes that in many cases because a psychiatrist "doesn't understand how to deal with such a patient, he is uncomfortable with him and may unconsciously reject him." And he adds that "rejection is a trigger for suicide" (UPI, May 11, 1974).

Dr. Norman L. Farberow, co-director of the Suicide Prevention Center in Los Angeles, warns that "if the suicide threat is greeted by contempt or derision, the suicidal tendency increases—not the other way around" ("Heed Warning Signs, Prevention Expert Says," *Los Angeles Herald-Examiner*, November 23, 1975).

Clinical psychologist Paul Pretzel writes: "People are not driven to suicide by a caring inquiry as to whether or not they are suicidal. They may well be driven to suicide by an avoidance of the topic on the part of the listener, from whom they are wanting a concerned response"

(Continued on page 44)

"Ten Reasons Why I Tithe"

by Jon Hill

How are we able to give you The Plain Truth—without subscription price or advertising revenue? Because many people have voluntarily become co-workers, giving of their financial means so that we may give to you! Many of these volunteer co-workers tithe their income. They find that it pays! We give you here an explanation of why they tithe.

We all establish a sense of possession very early in life. My toys are very distinct from *your* toys. So are my clothes, my bed, my room, my house, my mommy and my daddy. We all begin with *self*-consciousness and work outward. Yet as we grow older, we begin to realize that, even though we call it my school, my city and my country, we do not have the same claim to these things as we do to my toys, my clothes or my bed.

I realized my toys were mine because my father, aunt, sister, mother or friend had given them to me. Later, I learned a more direct sense of ownership because I worked to earn money which I spent to make things mine. Then my sense of possession was more mature. The thing which was mine was mine by choice—not just something someone else might think I would like—and by right of payment. I began to think more consciously about the day when I would buy a house and a car like Dad. But what seemed simple at first became more com-

plex. I realized skills were necessary for a job to earn money in order to purchase the things I needed and wanted. Therefore, I had to look forward to a great deal more schooling before I would be as competent as my father, in order to possess and own more things.

Early Disappointment

I must admit it was a little disappointing when I learned that Dad and Mom didn't really own our house and property. Later I learned about banks and mortgages. Swiftly on the heels of this knowledge came the realization that, even if banks and creditors were not involved, we would still have to pay for the privilege of calling the house we lived in "ours" in the form of tax payments! State, county and even city governments all held prior claim and right to demand payment for our right to say "This is our house!" Then, of course, came the shock that the income out of which I could purchase all these things and rights also had a tax on it, a prior claim. City, county, state and especially federal govern-

ments all insisted on a lawful demand and prior right to my money!

Many little disillusionments were interspersed with these major experiences. All of you are aware of the seemingly endless demands on your income: sales taxes, excise, import and hidden taxes, license fees and assessments, tolls and surcharges, social security, insurance, pension, health and medical deductions, and union dues—until total deductions nearly equal your take-home pay. With not enough money to make ends meet, you borrow money. Then interest and lending fees are added to the already seemingly insuperable burdens of ownership. Some additional costs I didn't become aware of until much later also add their weight. One of these is outright theft from your possessions. Another is employee theft. It is estimated that the cost of employee filching adds about 15% to the cost of items you buy; government corruption and ignorance of how to manage your money further eats up your take-home pay.

After all these realizations had

eroded my concept of possession to a mere shadow of its former self, I was faced with an understanding that was the greatest shock of all! I discovered God had a prior claim to my income that superseded government claims and personal desires! He insisted on 10% off the top! He seems to think His claim comes first!

I don't mean to be funny in the wrong way, but have you ever thought that there might be a fee for the license to live; that there might be a tax for the sun, moon and stars, not to mention the earth which we all—governments and individuals alike—take too much for granted and that the One who made and now owns all things might want a little return on His investment?

Don't misunderstand. It rains on the just and the unjust alike. God does not charge us anything for His utilities. He freely gives us everything we have, beginning with life itself. But it is an interesting thought. He is God, after all, and if He so chooses to charge us for His many services that we take for granted, I wonder what the rate would be? Well anyway, thankfully all these are His free gifts to us!

Are All These Prior Claims Legitimate?

When I was very little, I realized that my toys, which had been given to me, could be taken away by my parents at any time—they had prior claim on them. As I grew older, I realized I owed certain duties and obedience to my parents just by virtue of the fact that they fed, clothed and sheltered me. My parents' prior claim was legitimate. Later, I came to see that governments which supply us with certain security and services exercise a prior claim on our possessions and income by virtue of their sober responsibilities. These are perfectly legitimate prior claims. Can any of us acknowledge our parents' and our government's prior claim as being legitimate and believe, on the other hand, that God's is not?

There is a saying that surely must be universal: "There is nothing surer than death and taxes!" I have heard of people who have gotten

away with tax evasion, but have you ever heard of someone who got away with death evasion? Solomon puts it down wisely and succinctly: "No one can hold back his spirit from departing; no one has the power to prevent his day of death, for there is no discharge from that obligation and that dark battle. Certainly a man's wickedness is not going to help him then!" (Eccl. 8:8, *The Living Bible*.)

Do not misunderstand. I am not saying that you can buy life from God with tithe money. God cannot be bribed, and life is God's gift that cannot be purchased!

But then no one would construe that you buy your house from the government when you pay taxes on it either—at least no reasoning person would.

What is it then that you do get in return for the due payment of taxes? You get continued permission to live in freedom under the form of the government to whom you pay taxes!

Fortunately for you and me, God is not nearly so harsh as human governments when it comes to delinquent taxes—but He knows what you owe Him. You may not have been aware of His prior right. However, it's your responsibility to act on that knowledge when you do become aware of it.

The Government Doesn't Exist!

Have you ever seen a government?

I've read about government. I've seen buildings where they tell me the government resides. I've read laws the government puts out—especially about my money! I've talked to people who say that they represent the government. I've also read about people being jailed, fined and maligned by the government. Everybody seems to believe there is a government.

But I don't believe government exists!

To quickly borrow a phrase from the apostle Paul, let me hasten to say, "I speak as a fool!"

Permit me a little more foolishness. How far do you think I would get with my disbelief in the existence of government? If I didn't pay

my property tax, it wouldn't be long before the government would be telling me—and backing it up with force, if necessary—that my property no longer belonged to me! If I paid no tax on my income—and stubbornly refused to do so on the basis of my disbelief in government—people who do believe in government and claim to represent it would remove me from all my freedoms and security and put me behind bars until I had paid my debt to "society"!

The only consolation I would have would be that I could spend the money I didn't spend on taxes for things I might want—for the short space of time between the committing of the crime of not paying taxes and the time of being apprehended for that crime.

Solomon's logic is hard to beat in this connection. Solomon says: "Because God does not punish sinners instantly, people feel it is safe to do wrong. But though a man sins a hundred times and still lives, I know very well that those who fear God will be better off" (Eccl. 8:11-12, *The Living Bible*).

You see, whether I believe government exists or not has nothing to do with the actual fact. The government, in time, proves in a very persuasive manner that it does indeed exist! The same reasoning applies to God. My point is not to prove God exists in this article. (However, we will send you a free booklet on the subject if you'd like. Just write and ask for *Does God Exist?*) In fact, I'm sort of taking for granted that anyone reading an article like this has at least a hunch, if not a conviction, that God does exist!

The First Reason I Tithe

I tithe because God exists! Let's face it. It's the reason upon which all the other reasons hang. God lives!

If the government didn't exist, you know you would not pay taxes. You and I pay taxes because of two basic reasons based on our belief that government does exist: (1) If we pay, the government does things for us; and (2) if we don't pay, the government does things to us! Certain benefits accrue to us by the

paying of taxes, and certain punishments come if we don't.

In truth, I believe God exists just the same as I believe government exists. I pay my tithes. I pay my taxes. I am happily at peace with God and government. I follow Jesus' advice: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21).

You and I can only "own" things in a partial way for a short time, with many restrictions. Even governments rise and fall, and the governmental stamp of ownership on earth is a passing thing. I tithe for the same reason as did Abraham, the father of the faithful. He gave his tithe to Melchizedek, who was the earthly representative and the high priest of the Most High God whom Abraham recognized as the Possessor of Heaven and Earth. I tithe because God is the true and ultimate owner of everything. Read about it in Genesis 14, beginning in verse 18. Also read Psalms 24:1—"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

That's why God has prior claim on everyone's possessions and income. Any rules He wishes to apply or taxes He wishes to assess come *first!* God explained this principle to the ancient Israelites to whom He gave the possession of the Holy Land: "The land shall not be sold into perpetual ownership, for the land is Mine; you are [only] strangers and temporary residents with Me" (Lev. 25:23, *The Amplified Bible*). God is the One who owns everything forever! It is wise to keep on the good side of such a powerful Landlord! But I must also say that after practicing tithing for many years, I have learned to do it joyfully!

The Bible Teaches Tithing

The Bible is very plain on the principle of tithing. Tithing is mentioned in Genesis 14, which was long before the law was codified and given from Sinai's top. Long before there was an Israel, our father Abraham (by faith, Romans 4:16 and Galatians 3:29) practiced tithing. So

**God blesses those who
faithfully pay His
tithes so that the 90%
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the 100% would have.**

did Jacob (see Genesis 28:22). Surely there is no question about it being a *law* in Israel. "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service . . . even the service of the tabernacle of the congregation" (Num. 18:21). This law itself changed the manner of tithing in the sense of *to whom* it was paid at that time. Abraham paid his tithe to Melchizedek, God's representative on earth in his time. It is not stated to whom Jacob paid his tithes, but he did pay them. The tithe belongs to God. God governs to whom it is to be paid. In Abraham's day it was Melchizedek.

At the establishment of ancient Israel as a nation, Melchizedek did not make himself available to have tithes paid directly to him. God made a change in the law regarding tithing. He didn't alter the amount. He just changed the recipient, the one(s) to whom it should be paid. That's why He says, "I have given the children of Levi all the tenth in Israel." The tenth (tithe) belongs to God, and God at this time chose to give it to Levi.

The Levites were at that time performing the religious duties for the church of that day. Stephen called Israel the "church in the wilderness" (Acts 7:38). From the time God gave the tenth (tithe) to the Levites until the time of the establishment of the New Testament Church of God, the law of tithing remained in effect with no further change regarding to whom the tithes should be paid.

But Christ established a ministry called by the Spirit and not chosen only through the lineage of Levi. He did away with the need for sacrifices

by His own sacrifice; thus temple services were no longer required. He commanded His own Spirit-filled ministry: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). In the New Testament period the services God commanded to be performed for all people changed, and with that change the tithes were to be paid to His servants doing His service to mankind. For the reader who would like a more detailed and technical exposition of the tithing system, request our free booklet entitled *Your Best Investment*.

I Like God's Blessings

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). Or, as it expresses it at the end of Deuteronomy 14 where tithing is discussed, one of the main biblical reasons given is "that the Lord thy God may bless thee in all the work of thine hand which thou doest" (verse 29).

It is not wrong to want to be blessed by God. And often the blessing does not come in the form of immediate monetary increase. In fact, I'm sure from some sour examples I'm personally familiar with that if someone tithes with a belligerent attitude, just to "prove" tithing doesn't work, sure enough it doesn't for him—until his attitude changes! Paul explains the principle of the attitude toward giving, and it most certainly pertains to giving to God "not grudgingly, or of necessity: for God loveth a cheerful giver"! (II Cor. 9:7.) God, the giver of all good gifts, hopes we will all learn to give lovingly, generously, even eagerly as He gives.

I will not apologize for God's blessing. No one can outgive God. There are thousands of others among our inner family of co-workers who help support this worldwide Work of God and who share experience with me in this. Let me quote just a few excerpts from letters they

have sent to us as a witness that God indeed blesses those who tithe:

My husband and I have been tithing for a little more than a year now, and I would like to say that God always keeps His promises. After tithing about six months, my husband received a raise that was actually more than we had given in tithes. We have never found tithing to be a financial burden, but it has been a true blessing. We feel privileged to help in God's Work. Here is our tithe, and our thanks to you for letting us help.

Mr. and Mrs. Robert M. R.,
Roanoke, Virginia

We've found that it is really true about what blessings are bestowed when one tithes. We do find more and more that we are better able to enjoy our earnings, and not just be squeaking through like before. And we have also had occasional unexpected opportunities to earn extra money and still not be interfering with the time we need to spend together as a family. In fact, we have more time to enjoy than before. Thank you very much for the guidance you've been instrumental in bringing us!

Mr. and Mrs. P. G.,
Greenfield, Maryland

Since I have started sending a tithe regularly, my income has increased many times over. I have been able to pay off most of my debts and still have a little left over to spend as I please. Tithing certainly does help me with my financial problems.

S. D.,
Houston, Texas

Now this doesn't mean that all those who begin tithing suddenly inherit a huge sum of money, or that God immediately performs some incredible miracle. But over the long haul, God blesses those who faithfully pay His tithes so that the 90% of income that they keep for themselves will spread out to accomplish what the 100% would have. God promises to prosper the tither. And God keeps His promises!

Don't Rob God

How long you can get away with evading taxes before you are indicted, tried, fined and/or jailed I don't know—nor will I find out because I pay them when they are due. How long anyone can be guilty of tithe evasion and not suffer the consequences without even realizing it is a question the answer to which I personally don't want to experience.

Malachi admonished an end-time generation to repent. Immediately

Tithing helps teach you self-control. It teaches you to be responsible with all that God has given you financially. It teaches you to be a good steward.

after the verse where he explains that God does not change (Malachi 3:6), Malachi gives a specific example of an ordinance (or statute) God has not changed. It explains one way in which an individual or nation can begin to return to God: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye say, Wherein shall we return?"

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? *In tithes and offerings*. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Mal. 3:7-9.)

I certainly don't want to be brought before the court of final judgment with the sin of having robbed God! Admittedly, this is a negative reason, but it is a reason, and a powerful one to me.

Can't Afford Not to Tithe

The fifth reason I tithe is that I can't afford not to tithe. And this reason is not as negative as it might first appear. So many demands are laid on our income, as I explained at the beginning of this article, that, when we come to the knowledge of tithing, it seems an impossible burden to be added. But the proof of practice of many thousands over many years shows this is not valid.

When God begins to intervene in your life, He helps you in so many ways that you can't possibly recognize them all. Somehow, despite the mathematics and all the other prior-claim deductions, the ninety percent you are left with after you tithe covers much more of your needs than the 100% did before. Exactly how

this works I don't know, but I do know it does.

Thinking on it from time to time, I've come up with ideas. How many accidents have I been saved from because God is with me? I don't know. The troubles we all get into are easy to see, but what if we could see all the problems we were kept from! How many times have I been kept from illness (my doctor bills are virtually nil for a family of four)? How much has God given me grace and favor in the eyes of officials, employers and friends when I most needed it?

Others also feel this way. Let me share with you the experiences of some who temporarily stopped tithing:

About two months ago I had all the money a person might need to cover himself in any emergency that might come up. At that time I was tithing to your program. But for some reason (I don't know why), I stopped tithing, and since then I have had more misfortune hit me than I feel like I can stand. It is just like an invisible hand turned everything against me. I had wanted to go to Pittsburgh, but my car is in need of repair and that was only a part of my misfortune. But you can bet before I get my car repaired that I will tithe at least ten percent, if not more, this coming payday. Now I sincerely believe that it really pays to tithe, and in more ways than one. Money is something that has never bothered me like it has a lot of people, though I know now that I must learn to use it wisely, or more so than I have.

J. H.,
Engleside, Virginia

I know \$3 is a very small amount to send for my tithe, but at present it is all I can afford. I was at one time a faithful tithpayer, but because of certain circumstances I stopped. Since then I only live from payday to payday. Financially things have gotten so bad I really don't know what to do. Week in and week out creditors are asking for their money and I don't know where to get it from. The children (two boys) need clothes, and I can't get enough money for them or gas for the car without charging it and getting deeper in debt. So I looked back and started tithing again and wonder if you could send me the booklet *Your Best Investment*.

J. L.,
Norco, Louisiana

Have a Part in God's Work

The Work God is doing today is financed by tithes and offerings. It is

God's law of financing. We can't all be physically active in performing the Work. But we can all participate with our prayers as well as our money. There is a deep joy in knowing that *my* tithes and offerings are in part responsible for this magazine you have in your hand, for the *Garner Ted Armstrong* telecast and broadcast you and so many others hear, for the many booklets and articles that are sent free to others who ask for them, and for every facet of this great Work of God worldwide!

There is a special feeling nobody can deny you that you experience from knowing that *your* tithes and offerings have a direct part in fulfilling the commission Jesus Christ gave His Church!

The Principle of Giving

Sharing in the responsibility of carrying the gospel to the world brings us into harmony with God's way of giving as opposed to the world's way of getting. Paul quoted Jesus as saying, "It is more blessed to give than to receive" (Acts 20:35). Tithing teaches this principle.

Tithing is for the service of others. Tithing is outgoing. Tithing weans you quickly from the "love of money" which is a "root of all evil" as Paul warns Timothy in I Timothy 6:10. You begin to think of how you can give more so others can know more of God's truth. You begin to practice much more concern about the Kingdom of God and God's righteousness and much less concern about clothing, food and shelter as Matthew 6:24-34 teaches. Not that these basics are ignored, but they take on lesser importance. Besides, once we turn our attention in the right direction of giving, with a right attitude, God comes through with His promise that He gives in this context: "...All these things shall be added unto you" (Matt. 6:33).

Financial Responsibility

This world says, "Buy now, pay later!" The "pay later" part is made to sound like good news. People get drawn into the credit syndrome to such an extent that they are bound in an interest and fee-paying cycle

that seems impossible to break. "Lust" is the guide word. "Get" is the message. Hardly anyone seems to realize that a person has only so much money in a lifetime to spend. If he spends much of it on interest and purchases that feed his vanity—keeping up with the Joneses—he is wasting a great amount of his buying capacity on a big, fat nothing!

Tithing helps teach you the principle of self-control. It teaches you to be responsible with all that God has given you financially. It teaches you to be a good steward. It teaches you budgeting. It teaches you to be faithful with the little you have, so that you may share in the greater blessings of God later. It helps teach you to plan and think ahead, to be circumspect, not careless, to be realistic and not live in a world of lust-fantasy! (If you need help in these particular phases of money management, write for our free booklet entitled *Managing Your Personal Finances*.)

Put God First

God's tithe is the first tenth of your income. When you pay it, you focus your attention and interest on God and away from self-interest. God says: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also" (Matt. 6:19-21).

We all too often put our trust in things instead of God. Some put trust in gold and silver (money) to see them through their trials, but God warns that a time will come soon when He will intervene in mankind's affairs. "In that day a man shall cast his idols of silver, and his idols of gold [anything we trust in and worship is an idol], which they made each one for himself to worship, to the moles and to the bats" (Isa. 2:20).

A man's money too easily becomes his god—or it comes between him and his God. Money is close to a man's heart, and when he freely

gives to God and to others through God and His Work, his heart, interest and direction of life all focus on God!

And that's a very good reason to tithe!

Eternal Partnership With God

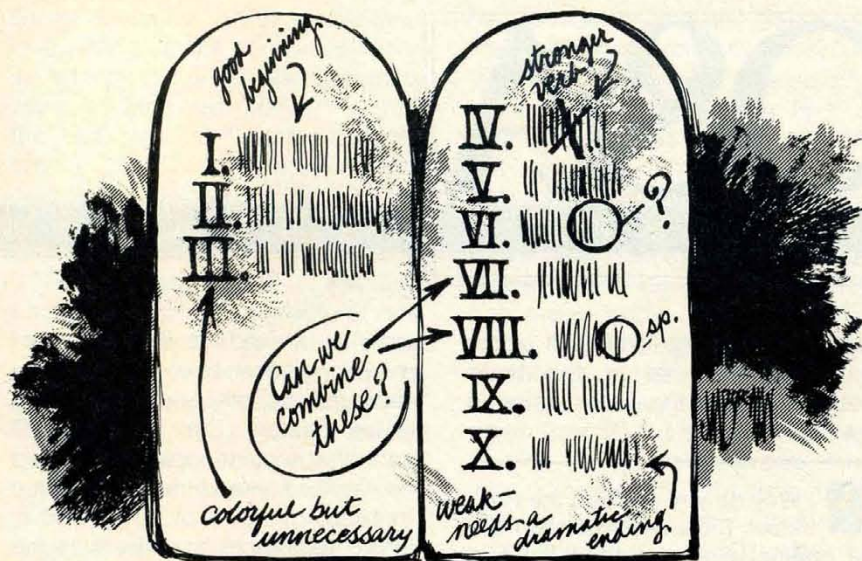
At the beginning of this article I explained the concept of possession and ownership. I explained how God is the ultimate owner of all things, the Possessor of Heaven and Earth! When He calls you to understand this, when you realize God really does exist, that He has a message for the world today and that He's bringing His Kingdom soon, then you are called to a partnership with God!

God made all things, and you and me. But God is not selfish. He has invited you and me to share His eternal glory with Him. He has urged us to be partakers of the divine nature, to share His mind, His heart, His kingdom. He has given us life. He has given us the earth and the good things that come from it. He wants to *give* us much more!

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; *heirs of God*, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16-17). Can you comprehend what this means? God, the Father, is Possessor of Heaven and Earth—He owns everything! It is His to give. He has chosen to give it all to His Son, Jesus Christ, and He says we were born to share that gift!

That total partnership and sharing in the eternal possession of all there is begins at the resurrection, when we can be born into the very family of God as His sons! But knowing about it is possible now. Beginning to live toward that goal starts now.

I tithe because I want to be God's partner now and forever! □



AN EDITOR LOOKS AT THE TEN COMMANDMENTS

by Lawson C. Briggs

I saw a very interesting cartoon the other day. The subject is a representation of the Ten Commandments on the usual two tablets of stone, and all over the face of it are remarks, queries, corrections, and suggestions, as if made by an editor going over copy for possible publication. The implication is that no human editor would ever have let the commandments stand or go into effect as they were actually written by the finger of God. And, oh, how true that is!

There is perhaps a great deal more depth of meaning in the whole cartoon than is superficially apparent to a casual eye. For instance, the symbol "sp" (spelling) at the end of the eighth commandment. Now no actual words are legible of the commandments themselves; lines of words are only suggested by means of vertical squiggles and spirals. So what is misspelled? A little reflection could suppose the cartoonist's intent is to imply the writer might be adjudged to be subject to (not to say guilty of) some degree of carelessness or error, such as perhaps to

write "steel" in place of "steal." As I said, it is an illustration, brilliantly conceived and executed, of human concepts and misconcepts—a satire, if you will, on human nature and its response to God.

Our imaginary editor looks at the seventh and eighth commandments and then writes: "Can we combine these?" Because obviously one of them is largely redundant—isn't it? I mean, human viewpoint couldn't imagine there's really any harm in adultery (or, for that matter, any other sexual activity) so long as nobody gets hurt. In other words, as long as no husband has anything *stolen* from him?

Or maybe the cartoonist is using the Roman Catholic numbering of the commandments, in which the second commandment is tacked on as a sort of appendage to the first, and the tenth is divided into two to restore the original total. (Jews and most Protestants feel that in this way the writer's original draft really has been edited, and the intent of the real second commandment effectively blue-penciled.) In that

case, our (second) "editor" is suggesting that prohibitions against adultery and murder be combined. Could he be thinking about modern views of abortion?

In the cartoon the "editor" circles the end of the sixth commandment, and questions it. I imagine he is thinking: "kill?" "You mean you can't slap a mosquito if he (oops, she) is biting you?" What arguments and false concepts people have gone into over that! (Or if we use the other numbering: "adultery?" "Why *not* commit adultery? Oh, only where there are extenuating circumstances, of course.")

And for the "fourth" commandment, Editor Human Viewpoint absolutely demands a "stronger verb." Just "honor" your parents? Why not "obey," or "provide financial support in their old age"? Or, alternatively: just "remember" the Sabbath? Not adequate! Pin 'em down to specific legalistic performance!

The editor's comment on number three: "colorful but unnecessary." All that jazz about seven days of creation. (Or that about not taking God's name in vain—why of course no real worshiper of God does anything to defame God. *Does he—or she?*)

But along with all the necessary criticism, every editor wants to at least try to encourage his writers. So the words were prefixed, "good beginning." Obviously! "I am the Lord your God . . . !" Couldn't be better. But the ending? Certainly one of the most pregnant points of the entire satire: "weak—needs a dramatic ending." Meaning human viewpoint just doesn't get it. The final commandment, instead of seeming the very climax of *spiritual* principles, which it actually is, seems basically meaningless to most people.

If you would like to better understand the Ten Commandments and their true meaning, as the Bible really presents them, and as the original writer Himself intended them, write for our booklet—free, no obligation—called (what else?) *The Ten Commandments*. □

Q&A

Q u e s t i o n s

a n d

A n s w e r s

Q "Matthew 23:9 says that Christ said to call no man your father on earth. Yet Paul wrote: 'Though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel' (I Cor. 4:15). If I understand this correctly, who am I to believe?"

John M.,
Boulder City, Nevada

A The term "father" has many shades and nuances of meaning in different contexts. For instance, in Isaiah 9:6 Christ is called the "Everlasting Father." But in that context the word father has nothing to do with the mutual relationship between the persons in the Godhead. Remember also that Abraham is referred to as the "father of the faithful." And of course we all have had a literal human father.

The correct contextual understanding of Matthew 23:9 is that no man or group of men are anywhere near the stature of members of the Godhead. Ministers (whether in a religious or secular sense) should be respected (Heb. 13:7, 17; Rom. 13:1-7), but certainly not worshiped. The Bible says that there is one mediator between men and God, and that man is Jesus Christ (see I Timothy 2:5). Christ alone can absolve our sins (Rom. 3:23-25).

The apostle Paul referred to himself as a father in the sense that he was the one to found the congregation in Corinth. He was the human being God used to bring the gospel message to them. Notice the wording: "For I became your father in Christ Jesus through the gospel." Paul was not exalting himself or placing himself on an equal plane with Christ or God the Father; nor

was he arrogating to himself a formal title. His use of the term "father" in that figurative sense is not incorrect.

Q "Why do you say that the King James Bible is translated from the original Greek? Both the introduction to the Moffatt translation and the Revised Standard Version state plainly that the King James Bible was a revision of earlier Bibles that had been translated from the Vulgate—the error-ridden Latin translation. And as far as the original Greek is concerned, it is conceded that Greek was not the original language of the New Testament, but rather Aramaic."

Bob W.,
Fallon, Nevada

A Those responsible for translating the King James Version used many sources in the process of translation. They meticulously studied the original languages. They made good use of the best commentaries written by European scholars and delved into Bibles written in the continental European languages. They studied all the previous English versions. And, yes, they also consulted the Rhemish (Roman Catholic) translation of the New Testament with the view of incorporating some of the more expressive phrases it contained.

The King James is an excellent *historical* version, especially when one considers the handicaps under which it was produced. Today we have at our disposal a multitude of ancient manuscripts, versions and quotations that simply were not extant in the early 1600s. None of the oldest copies of the Bible (the Codex Vaticanus, Codex Sinaiticus, and the early papyri) were available to the some fifty scholars involved in the translation. The Codex Alex-

andrinus arrived in England seventeen years too late to be employed in preparing the King James Version. (Cyril Lucar, patriarch of Constantinople, presented the Codex Alexandrinus to Charles I in 1628.)

Also remember that the science of textual criticism (the study of a manuscript in the attempt to recover its original wording) has emerged since the days of the King James translators. And scholars today have a better understanding of the original languages in which the Bible was written, with the ability to distinguish delicate shades of meaning utterly lost on the King James translators through no fault of their own.

As to whether or not the King James Version was translated from the original biblical languages, here is the original resolution proposing its preparation: "That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed, without any marginal notes, and only to be used in all Churches of England in time of divine service."

There can be no doubt that the King James Version was translated from the original Greek and Hebrew languages in the larger sense. Much of the translation work was already completed in previous English versions, and comparisons of those versions and other sources with the original languages was a great part of the actual work. The book *The Ancestry of our English Bible* acknowledges that there was considerable Catholic influence in the translation. "The Rhemish [Roman Catholic] New Testament . . . mainly through Fulke's publication, exercised

some influence in the preparation of the King James Version of 1611, in which many of its Latinisms were adopted" (p. 267). However, the Catholic Old Testament translation (the Douay Version) was completed too late (1609-1610) to be of much use in the formulation of the King James.

You also stated that Greek was not the original language of the New Testament. If you have reference to the everyday language of Jesus, you are probably correct. That is, from all indications Jesus spoke Aramaic on a day-to-day basis. Yet the society of Palestine at that time was to a certain extent trilingual, with Hebrew and Greek being spoken as the normal language of a minority of the population. Even though Jesus evidently used Aramaic most of the time (as shown by such passages as Mark 5:41 and 15:34), He may very well have used Hebrew and Greek on occasion.

Therefore the oral teachings of Jesus as we find them in the Gospels are probably mostly renderings into Greek. It is also possible that some small parts of the New Testament were originally written in Aramaic and later translated into Greek. On the other hand, we know that huge sections were written to people who did *not* know Aramaic. Paul's epistles were all written to Greek-speaking areas of the world and were composed originally in Greek.

Furthermore, even though Aramaic may underlie certain sections of the New Testament, not one shred of this presumed original has come down to us. We do not have a single bit of Aramaic material from Jesus or the early Church. The only thing that has survived is the Greek edition.

Some people have been confused by claims that the Peshitta (Syriac) version of the New Testament is earlier than the Greek. This can be easily disproved. Although Syriac is an Aramaic dialect, it is part of *eastern* Aramaic whereas the Aramaic of Palestine of Jesus' time belongs to *western* Aramaic. The two are clearly distinguished

by Aramaic specialists. The Peshitta and other Aramaic versions of the New Testament are plainly translations of the Greek text, as Aramaic scholars recognize, and not original compositions. They date from several centuries after the time of Christ.

We acknowledge some weaknesses of the King James Version, but these faults must be understood in light of the handicaps mentioned earlier. Fortunately, we have at our disposal today the Revised Standard Version, *The New English Bible*, and several other very praiseworthy modern translations that effectively bridge the knowledge gap of 350 years. For more on this subject, request our free reprint articles "Which Translations Should You Use?" and "How We Got the Bible."

Q "Your answer to the question concerning the brothers of Jesus (October-November *Plain Truth*) stated that Eusebius wrote that James, the leader of the New Testament Church, was Jesus' brother, and was succeeded in this office by a second brother, Simon. Eusebius clearly states that Simon (or Simeon) was not a brother but a cousin of Jesus, and a cousin by legal relationship only, being a nephew of Joseph."

Ernest F.,
Santa Monica, California

A You are correct. Eusebius wrote: "After the martyrdom of Jesus . . . those of the apostles and disciples of our Lord, that were yet surviving, came together from all parts with those that were related to our Lord according to the flesh . . . These consulted together, to determine whom it was proper to pronounce worthy of being the successor of James. They all unanimously declared Simeon the son of Cleophas, of whom mention is made in the sacred volume, as worthy of the episcopal seat there. They say he was the cousin german [Greek, *anepsios*] of our Savior, for Hege-sippus [one of Eusebius' chief sources] asserts that Cleophas

was the brother of Joseph" (C. F. Cruse translation, London, 1847).

So this "Simeon" was evidently the cousin of Simon the half-brother of Jesus mentioned in Matthew 13:55 and Mark 6:3. Eusebius, again quoting Hege-sippus, elsewhere affirms that this Simeon was a cousin rather than a younger brother of Jesus by giving Simeon's age about A.D. 107: ". . . Some reported Simeon the son of Cleophas, as a descendant of David, and a Christian; and thus he suffered as a martyr, when he was a hundred and twenty years old, in the reign of the emperor Trajan, and the presidency of the consular Atticus." At this time Jesus would have been only around 110 years old, if still in the flesh, which means that this Simeon could not have been His younger brother (assuming Hege-sippus' information was correct.)

Of course none of this relates to the original question of Mary's "perpetual virginity," since the Bible definitely states that she did bear Jesus' half-brothers and half-sisters (Matt. 13:55; Mark 6:3).

Q "In your booklet *Why Were You Born?*, you claim that we can become God. How do you reconcile this belief with biblical statements such as Isaiah 43:10 and 44:6 that there is only one God and that there will be no other?"

Clayton R.,
Montpelier, Vermont

A Isaiah's declarations ("Before me there was no God formed, neither shall there be after me" and "I am the first, and I am the last; and beside me there is no God") were clearly made in the context of monotheism. Isaiah was stating in these passages that there were no other gods beside the God of Israel; that pagan gods were not really gods (see Isa. 44:9). His comments are not to be taken as referring to the ultimate destiny of man. They must be viewed in the context of the time, when Israel was surrounded by pagan nations worshipping many gods.

THE GARNER TED ARMSTRONG TELECAST

U.S. STATIONS

Eastern Time

ALBANY — Channel 10, WTEN-TV, 8:00 a.m. Sun.
ATLANTA — Channel 17, WTCG-TV, 7:30 a.m. Sun.
BALTIMORE — Channel 45, WBFF-TV, 12:00 noon Sun.
CHARLESTON — Channel 2, WCBF-TV, 12:30 p.m. Sun.
CHARLOTTE — Channel 36 WRET-TV, 10:00 a.m. Sun.
CHEBOYGAN — Channel 4, WTOM-TV, 9:30 a.m. Sun.
CINCINNATI — Channel 5, WLWT-TV, 11:30 a.m. Sun.
CLEVELAND/LORRAINE — Channel 43, WUAB-TV, 10:30 a.m. Sun.
COLUMBIA — Channel 19, WNOK-TV, 8:30 a.m. Sun.
COLUMBUS — Channel 38, WYEA-TV, 10:30 a.m. Sun.
DAYTON — Channel 7, WHIO-TV, 10:30 a.m. Sun.
ELMIRA — Channel 36, WENY-TV, 10:30 a.m. Sun.
ERIE — Channel 35, WSEE-TV, 9:30 a.m. Sun.
FLINT — Channel 12, WJRT-TV, 8:00 a.m. Sun.
GREENVILLE, N.C. — Channel 9, WNCT-TV, 11:30 a.m. Sun.
GREENVILLE, S.C. — Channel 4, WFBC-TV, 9:30 a.m. Sun.
HARRISBURG — Channel 21, WHP-TV, 11:00 a.m. Sun.
HUNTINGTON, W.V. — Channel 13, WOWK-TV, 10:30 a.m. Sun.
INDIANAPOLIS — Channel 4, WTTV-TV, 10:30 a.m. Sat.
JOHNSON CITY — Channel 11, WJHL-TV, 10:30 a.m. Sun.
LOUISVILLE — Channel 11, WHAS-TV, 8:30 a.m. Sun.
NEW YORK — Channel 9, WOR-TV, check local listing
PHILADELPHIA — Channel 17, WPHL-TV, 11:00 p.m. Sun.
PORTLAND — Channel 8, WMTW-TV, 11:30 a.m. Sun.
PORTSMOUTH — Channel 10, WAVY-TV, 11:00 a.m. Sun.

PRESQUE ISLE — Channel 8, WAGM-TV, 12:00 noon Sun.
PROVIDENCE — Channel 12, WPRI-TV, 12:00 noon Sat.
SALISBURY — Channel 16, WBOC-TV, 11:00 a.m. Sun.
***SOMERSET** — Channel 8, COMEX-TV, 9:30 a.m. Sun.
SOUTH BEND — Channel 22, WSBT-TV, 11:00 a.m. Sun.
TAMPA — Channel 10, WLCY-TV, 10:30 a.m. Sun.
TRAVERSE CITY — Channel 7, WPBN-TV, 9:30 a.m. Sun.
***WILMINGTON** — Channel 6, WECT-TV, 12:00 a.m. Sun.

Central Time

ABILENE — Channel 12, KTXS-TV, 5:30 p.m. Sun.
***AMARILLO** — Channel 10, KFDA-TV, 10:00 a.m. Sun.
BATON ROUGE — Channel 33, WRBT-TV, 10:00 a.m. Sun.
BEAUMONT — Channel 12, KBMT-TV, 12:00 noon Sun.
BIRMINGHAM — Channel 6, WBRC-TV, 9:30 a.m. Sun.
BISMARCK — Channel 5, KFYZ-TV, 12:00 noon Sat.
CHICAGO — Channel 44, WSNS-TV, 9:30 p.m. Sun.
COLUMBIA — Channel 17, KCBJ-TV, 9:30 a.m. Sun.
COLUMBUS — Channel 4, WCBI-TV, 12:00 noon Sun.
CORPUS CHRISTI — Channel 3, KIII-TV, 10:00 a.m. Sun.
EL DORADO — Channel 10, KTVE-TV, 9:30 a.m. Sun.
FT. WORTH — Channel 11, KTVT-TV, 1:30 p.m. Sun.
GREEN BAY — Channel 2, WBAY-TV, 9:00 a.m. Sun.
GREENWOOD — Channel 6, WABG-TV, 12:30 p.m. Sun.
HOUSTON — Channel 39, KHTV-TV, 9:30 a.m. Sat.
HUNTSVILLE — Channel 48, WYUR-TV, 5:30 p.m. Sun.
KANSAS CITY — Channel 4, WDAF-TV, 12:30 p.m. Sun.
LUBBOCK — Channel 11, KCBD-TV, 1:00 p.m. Sat.
MERIDIAN — Channel 11, WTOK-TV, 10:00 a.m. Sun.
MINNEAPOLIS — Channel 4, WCCO-TV, 9:30 a.m. Sun.
MINOT — Channel 10, KMOT-TV, 12:00 noon Sat.
NEW ORLEANS — Channel 4, WWL-TV, 11:00 a.m. Sun.
OMAHA — Channel 6, WOWT-TV, 1:30 p.m. Sat.
PEORIA — Channel 19, WRAU-TV, 10:30 a.m. Sun.
RAPID CITY — Channel 7, KEVN-TV, 10 a.m. Sun.
SELMA — Channel 8, WSLA-TV, 10:00 a.m. Sun.
SHREVEPORT — Channel 6, KTAL-TV, 10:00 a.m. Sun.
SIoux CITY — Channel 14, KMEG-TV, 10:00 a.m. Sun.

SPRINGFIELD, IL. — Channel 20, WICS-TV, 12:30 p.m. Sun.
TOPEKA — Channel 27, KTSB-TV, 12:00 noon Sat.
WICHITA — Channel 3, KARD-TV, 4:30 p.m. Sun.
***WICHITA FALLS** — Channel 6, KAUZ-TV, 11:00 a.m. Sun.
WILLISTON — Channel 8, KUMV-TV, 12 noon Sat.

Mountain Time

BOISE — Channel 6, KIVI-TV, 11:00 a.m. Sun.
CLOVIS — Channel 12, KFDW-TV, 9:00 a.m. Sun.
FARMINGTON — Channel 12, KIVA-TV, 10:30 a.m. Sun.
POCATELLO — Channel 6, KPVI-TV, 11:00 a.m. Sun.
ROSWELL — Channel 10, KBIM-TV, 10:00 a.m. Sun.
SALT LAKE CITY — Channel 5, KSL-TV, 12:30 p.m. Sat.
TUCSON — Channel 9, KGUN-TV, 1:00 p.m. Sun.

Pacific Time

ANCHORAGE — Channel 13, KIMO-TV, 11:30 a.m. Sun.
FAIRBANKS — Channel 11, KTVF-TV, 11:00 a.m. Sun.
***HAYWARD** — Channel 16, ASAD-TV, 5:30 p.m. Sat. & Sun.
LOS ANGELES — Channel 9, KHJ-TV, 9:30 p.m. Sun.
***OAKLAND** — Channel 16, ASAD-TV, 5:30 p.m., Sat. & Sun.
PORTLAND — Channel 12, KPTV-TV, 11:00 a.m. Sat.
SAN FRANCISCO (Oakland) — Channel 2, KTVU-TV, 10:30 a.m. Sat.
***SAN FRANCISCO** — Channel 21, ASAD-TV, 10:00 a.m. Sat. & Sun.
***SAN LEANDRO** — Channel 16, ASAD-TV, 5:30 p.m., Sat. & Sun.
***SAN LORENZO** — Channel 16, ASAD-TV, 5:30 p.m., Sat. & Sun.
STOCKTON — Channel 13, KOVR-TV, 11:00 a.m. Sun.
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CANADIAN STATIONS

Newfoundland Time

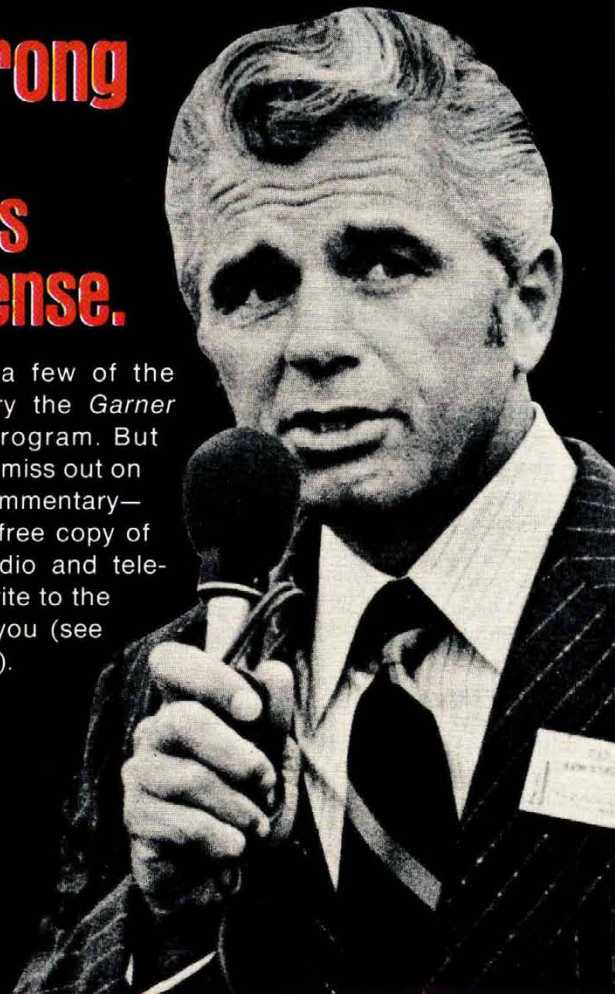
SAINT JOHN'S — Channel 6, CJON-TV, 1:00 p.m. Sun.

Atlantic Time

HALIFAX — Channel 5, CJCH-TV, 2:00 p.m. Sun.
MONCTON, N.B. — Channel 2, CKCW-TV, 2:00 p.m. Sun.
SYDNEY — Channel 4, CJCB-TV, 2:00 p.m. Sun.

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NORTH BAY — Channel 4, CHNB-TV, 1 p.m. Sun.
OTTAWA — Channel 6, CHRO-TV, 1:00 p.m. Sun.
PETERBOROUGH — Channel 12, CHEX-TV, 12:30 p.m. Sat.
QUEBEC CITY — Channel 5, CKMI-TV, 12:00 noon Sun.
SAULT STE. MARIE — Channel 2, CJIC-TV, 9:30 a.m. Sat.
SUDBURY — Channel 9, CKNC-TV, 1:00 p.m. Sun.
THUNDER BAY — Channel 4, CHFD-TV, 1:30 p.m. Sun.
TIMMINS — Channel 6, CFCL-TV, 1:00 p.m. Sun.

Central Time

BRANDON — Channel 5, CKX-TV, 12:30 p.m. Sun.
REGINA — Channel 2, CKCK-TV, 12 noon Sun.
SASKATOON — Channel 8, CFQC-TV, 12 noon Sun.
***SWIFT CURRENT** — Channel 5, CJFB-TV, 9:00 a.m. Sun.
WINNIPEG — Channel 7, CKY-TV, 12 noon Sun.
YORKTON — Channel 3, CKOS-TV, 12 noon Sun.
YORKTON — Channel 8, CKSS-TV, 12 noon Sun.
YORKTON — Channel 7, CFSS-TV, 12 noon Sun.
YORKTON — Channel 6, CHSS-TV, 12 noon Sun.

Mountain Time

CALGARY — Channel 4, CFCN-TV, 1:00 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.

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 * denotes new stations or changes.



Garner Ted Armstrong

SPEAKS OUT!

America's National Goal—Appeasement

What do you believe is the national goal of the United States? Today you'd probably be hard put to come up with an answer. And the reason why is simple: the United States no longer has a clear-cut goal!

But in another sense, the United States does have a goal—but it is the very worst goal that any country could ever have. That goal is to try to hang on to what we've got, to enjoy as much as possible the "pleasant present."

But in the dynamic world of geopolitical relationships, to stand still is to go backward! As a result, the United States is actually in retreat all around the world. We want the approval, the acceptance, the love and approbation of all nations. We want to be "good guys," everyone's friend. So we cravenly bend over backwards to appease, to placate, to assuage, to right every supposed wrong of our national past—not realizing that by such actions we earn instead the contempt and scorn of the world.

Now, as a part of this ill-conceived program of appeasement, the U.S. government is trying desperately to give back the Panama Canal, a vitally strategic waterway which has served and protected the American people, and the rest of the free world as well, for over six decades.

The "gunboat diplomacy" days of President Theodore Roosevelt—a time when the United States had a sense of purpose and a pride in its power—are now seen as a black splotch on the pages of American history, something to apologize for and feel guilty about. Men

who explored, who discovered, who built nations, who vanquished enemies are now all viewed as terrible sinners, whose deeds must be atoned for.

Will we end up giving Alaska back to the Soviets, the Louisiana Purchase to the French, the American Southwest to Mexico, the original Thirteen Colonies to England? I mean, this could get serious!

Another aspect of this program of placating and mollifying nations is our disastrous "human rights" offensive. In an attempt to play the "good guy" in the eyes of black Africa and the Third World, we self-righteously indict and condemn the governments of Rhodesia and South Africa for their racial policies. Yet at the same time, in dozens of other nations throughout Africa, multiple millions of innocent people suffer and die under the heels of brutal, bloodthirsty dictatorships.

But there is no mention in Washington of the excesses of those governments; there is no public outcry, there are no demonstrations, no campus rallies, no calls for sanctions and embargoes, no demands for removal of press censorship.

Is this a national orientation America can be proud of? Can we be proud of a national policy which openly condones "freedom-fighting" terrorist acts against innocent civilians in southern Africa and remains silent on the butchery of perhaps more than two million civilians by Communists in Cambodia?

Can we be proud of a national policy which calls for an arms embargo against South Africa, cynically labeling her a threat to world peace—while at

the same time permitting the training of Ugandan pilots in the United States, enabling Idi Amin's butchers to improve their systematic purging of uncounted tens of thousands of men, women and children of rival tribes?

America no longer has a clear-cut world view. She can no longer distinguish between friend and foe. After all, our own President has pronounced that we have matured so much as a people that we have shed our "inordinate fear of communism."

As a result of our "maturing," Washington will likely never again send U.S. troops overseas to die in an attempt to say "No Trespassing" to communism. Just look at what we're doing to South Korea and Taiwan!

The days are over when the military might of the United States is used to accomplish what America perceives as correct and proper. We do not, in my opinion, have the courage to carry out such a daring and sensational exploit as the Israeli Entebbe rescue, or the rescue by the German government of hostages aboard the Lufthansa jet in Somalia.

America's influence and prestige is on the rapid decline. The pride of our power has been broken. The time is fast approaching when the United States will be so weak and so fearful of its own shadow that, as the prophet Ezekiel predicted, the trumpet will sound the call to battle, but none shall answer (Ezek. 7:14). We will "flee when none pursues" (Lev. 26:17).

It is time for America to get a grip on itself and acquire a sense of national purpose—before it's too late! □

CHURCH OF GOD

(Continued from page 3)

ally. The world was totally cut off from God! Moses was further used in writing the first five books of the Bible, as God was making available His revelation of basic KNOWLEDGE.

The Good News Announcement

Then came Jesus Christ as the Messenger of the Covenant (Mal. 3:1 and Mark 1:1, 14-15). He brought an announcement—a message from God—the good news announcement of the coming Kingdom of God! But He did not come on a “soul-saving crusade.” As stated before, of the thousands who heard Him announce the coming Kingdom of God, only 120 BELIEVED what He said (Acts 1:15). They formed the beginning of the Church of God when they received the Holy Spirit on the Day of Pentecost, A.D. 31. That same day God added to them about three thousand whom He had specially called (Acts 2:41). Then, after that, “the Lord ADDED to the church daily such as should be [at the resurrection] saved” (verse 47). The apostles did not get these people saved—but God added such as He CALLED to be saved.

Thus the Church of God started. It started in a world cut off from God—and comparatively very small. Jesus called it “the little flock” (Luke 12:32). For a short time it grew to a few thousand members God had called and added. Then, in a short time, the persecution set in (Acts 8:1) and the Church was diminished in size.

True Church Goes Underground

The true gospel of the Kingdom of God was suppressed by the false church raised up by Simon the sorcerer (Acts 8) in A.D. 33. In reality it was the remnant of the Babylonian Mystery Religion, which appropriated the name “Christian” and deceived the whole world (Rev. 17:2, 5). By A.D. 59 even the churches had turned to another gospel (Gal. 1:6-7). The true gospel was suppressed!

The “little flock”—the true

Church of God—virtually went underground. The gospel had to be taught secretly. Thousands of true Christians were tortured and martyred—put to death by the fast-growing false Babylonish church.

Ever since then only a comparative few have been called by God to repentance, belief and spiritual salvation.

Let me make that plain!

In Ephesians 1, Paul addresses his inspired letter “to the saints which are at Ephesus, and to the faithful IN Christ Jesus” (verse 1). He is writing to saints in Christ—not to the world. When Paul here uses the pronoun “us,” he means those saints and includes himself.

He says: “According as he [God] hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having PREDESTINATED US unto the SONSHIP [as it should read] of children by Jesus Christ to himself, according to the good pleasure of his will” (verses 4-5).

Predestinated—why? To be lost? No! To become God’s sons—His own children. The rest of the world, remember, is cut off from God—has no access to Him.

He continues: “In whom also we [not the world] have obtained an INHERITANCE, being PREDESTINATED according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who FIRST trusted in Christ” (verses 11-12).

Notice what that says: We were predestinated to be the FIRST to trust in Christ—to receive SALVATION. We were specially CALLED, chosen—while the rest of the world is cut off from God and Christ.

After the second coming of Christ—after He establishes the Kingdom of God and the whole world comes under Christ’s rule at the end of this DAY OF MAN (this 6,000 years when the world as a whole is cut off from Christ)—then EVERYBODY will be called to salvation (Matt. 25:31-40).

But today only the precious predestinated FEW! Jesus plainly said:

“No man can come to me, except the Father which hath sent me draw him . . .” (John 6:44).

World Cut Off From God

Again get this: understand it! The world as a whole is cut off from all access to God. God has not been trying to save the world. God sentenced this world to 6,000 years of going its own way—forming man’s own governments, his own religions—all false—his own knowledge and systems of education—his own society going the way of “get” rather than of “love.” Instead of trying to save this sinning world, God sentenced it to sowing its own ways, and reaping what it sows—to prove once and for all that ONLY God’s way of love is good for us.

Just look at the result today! Soon, if God does not step in and intervene, and take over the rule, man will destroy himself. For the first time in history the weapons of mass destruction are available that can erase all life, including all humanity, from this earth.

Just before man brings that about, God will intervene once again, stopping it by His supernatural power, and send Christ to rule with the Kingdom of God over all nations.

Then Satan will be put away at last (Rev. 20:1-4). Christ on His throne will go out to save all who are willing (Matt. 25:31). After a thousand years of Christ’s rule will come the Great White Throne Judgment—the resurrection back to mortal physical life of all since Adam (except those God had intervened to call). That will be many billions. God is NOT trying to save them NOW—He will THEN.

Finally, at last, everyone will have been called and had his chance for salvation and eternal life!

A Divine Master Plan

The Holy Days picture God’s MASTER PLAN. The Day of Pentecost is called the Feast of Firstfruits—just the small FIRST harvest for God’s Kingdom—including us, now. The Feast of Trumpets pictures the coming of Christ to rule. The Day of Atonement pictures putting Satan

away so we may be at one with Christ. The Feast of Tabernacles pictures the millennium—the Kingdom of God ruling—the thousand years when all then living will be called, and saved if they are willing. The final day of the fall Feast pictures the Great White Throne Judgment, when the billions sentenced to be cut off from God will be resurrected mortal, and then called, drawn to Christ and saved if they are willing.

Back to the Beginning

But I have gotten a little ahead of myself.

It is necessary that we go back once again to the beginning. When Satan got to Eve in the Garden of Eden, he did not say, “Reject God’s government, and come under my government.” No, he was too subtle for that! He said, in effect: “God lied to you. You won’t surely die if you take to yourself the production of the knowledge of what is good and what is evil. *Rule your own life.* God knows that when you eat this forbidden fruit, then your eyes shall be opened, and you shall be as gods [a correct translation would be, “You shall be God”], knowing good and evil.”

Notice, too, that God did not sentence mankind to 6,000 years of Satan’s rule. God allowed man to be deceived by Satan. God allowed man to THINK he was forming his own governments, his own religions, producing his own knowledge and education. But God knew how Satan would deceive all mankind (Rev. 12:9), blinding man’s eyes from the truth, and swaying him by broadcasting ATTITUDES through the air. Conditions in the world, with man ruling himself, unknowingly swayed by Satan, have grown worse and worse.

The true Church remained pretty much underground until it shrank to the level that the GREAT CHURCH (of Revelation 17) didn’t bother any longer to try to stamp it out. It was in such a world that this “Philadelphia era” of God’s Church was born. We had now come to the very living generation that shall witness the end of this age, and the coming

of Christ, and setting up of the Kingdom of God.

In other words, it is in this living generation when the great event that Christ announced over 1900 years ago will actually happen! This is the living generation that shall live in two worlds—the end of this present evil world, and the beginning of the world tomorrow ruled by the Kingdom of God! The time had come for this tremendous gospel announcement to go out to the very world that will live to see it happen!

Preparation for God’s Work

In a sense there is a parallel in my own life. I have lived in two different centuries. I lived in the end (the last eight years) of the nineteenth century, and, so far, seventy-eight years in this twentieth century. God has, in a number of cases, prepared in advance those He calls to a very special mission. In the Old Testament, God prepared Moses by having him brought up in the king’s palace by the king’s daughter, as a prince. In the New Testament He prepared the apostle Paul by having him educated by the great teacher of that time, Gamaliel. Of course these men were living the way of this world during the pre-training period.

The same was true in my case. I will cover just very briefly the high spots of that early training, before I was converted and called and THE GREAT COMMISSION conferred on me.

At age sixteen, on my first summer vacation job away from home in another town, my employer aroused ambition in me. He instilled great self-confidence. He assured me I was destined to be a great success, but I would have to work hard to achieve it. But I had no GOAL in life—the first law of success.

At eighteen, after thorough self-analysis and analysis of various professions, occupations, etc., I set my life goal as the advertising profession. It was the wrong goal, but God changed that in due time. Nevertheless, it did PREPARE me for God’s commission! I was successful. I put myself in contact with successful men—the presidents and board

chairmen of the great industrial corporations of the middle west in the United States, and of the great banks of Chicago and New York. In my twenties, I was making the equivalent of (at today’s dollar-value) \$150,000 a year!

I had spent three years with the largest trade journal in the U.S.—the *Merchants Trade Journal*. I worked one year writing advertising copy, two years as their “idea man” (travelling the eastern two-thirds of the United States, looking for ideas and material for articles), and finally writing articles for publication. Then a short time as assistant secretary of the South Bend, Indiana, Chamber of Commerce; then seven years as advertising representative—or publishers’ representative with an office in Chicago’s loop.

I built a big-paying business by making surveys resulting in large-space advertising from such companies as Goodyear Tire and Rubber, J. I. Case Plow Works, Moline Plow Works, Emerson Brantingham, John Deere & Co., Dalton Adding Machine, and others. Every one of these giant corporations went into receivership during the flash depression of 1920. My business suddenly, by forces beyond my control, was swept away.

Shocking Challenges Spur Search for Truth

My family, with my wife’s brother and sister, migrated to Oregon in 1924. It was an 18-day trip over dirt and gravel unpaved roads in a Model-T Ford.

In the autumn of 1926, I was hit by a dual CHALLENGE. My wife had suddenly taken up with “religious fanaticism,” as it then seemed to me. A sister-in-law challenged me on the theory of evolution, which she had been taught in college. She called me “downright ignorant” because I did not accept or believe the theory.

This dual CHALLENGE plunged me into the most intensive in-depth study and research of my life—a virtual night-and-day study. I delved into the writings of Darwin, LaMarck, Huxley, Haekel, Chamberlin, etc., etc., but primarily the

Bible. I had quit attending church at eighteen, and had never had any real religious interest.

I was shocked—actually stunned—when I read in the Bible, in Romans 6:23: “The wages of sin is death...” I had been taught from early boyhood that what we got paid for sin was ETERNAL LIFE—though in “hellfire.” Here I had been taught in Sunday school just the opposite of what the Bible taught. But the last half of the sentence floored me just as hard: “. . . but the gift of God is eternal life through Jesus Christ our Lord.”

WHAT? Eternal life a GIFT? I had been taught I already had eternal life. I was an immortal soul.

You see, I had told my wife that I knew the Bible said, “Thou shalt keep Sunday.” I didn’t know where to find that in the Bible, I admitted. But I knew it must be there, “because,” I said, “all these churches get their religion out of the Bible, and they all (but one I thought of as fanatical) observe Sunday. All these churches can’t be wrong,” I argued.

In this study I obtained every book I could find that upheld Sunday observance and condemned Saturday Sabbath-keeping. But I also obtained a Seventh-day Adventist book explaining their doctrines, and also a book called *Bible Home Instructor* (or something like that) published by the Church of God, Stanberry, Missouri. It was one of their members, neighbor to my parents’ home in Salem, Oregon, who had convinced my wife she ought to keep the Sabbath, Friday sunset to Saturday sunset.

On carefully checking with the Bible, I found most denominations had some Bible truth. I could see plainly from my own biblical study they were totally contrary to the Bible in many other beliefs. As my study continued, always relying on the BIBLE—which, incidentally, I had PROVED to be the inspired WORD OF GOD—I discovered that this Church of God had more biblical truth than any church I could find.

Simon’s Apostasy

But as my own in-depth study continued, I found much they lacked. I

later discovered they were described in Revelation 3 as the Sardis era of God’s Church. I discovered that after the great persecution which had set in about A.D. 33 Simon the sorcerer, leader of the “Babylonian Mystery” religion, was refused an apostleship in God’s Church. He, as I learned from other sources, nevertheless represented himself as chief apostle, adopting the name of Christ—or Christian. He proclaimed the biblical doctrine of “grace” or forgiveness of sin through Christ’s death, but turned it into license to disobey (Jude 4).

This Babylonian Mystery religion, now masquerading as “Christianity,” suppressed the gospel Christ had taught. Jesus brought the announcement of the Kingdom of God. Simon’s false church claimed their church was the Kingdom, already set up. He proclaimed a DIFFERENT Jesus as well as a DIFFERENT gospel. He proclaimed a Christ who DID AWAY with His Father’s commandments—thus doing away with the basic constitution and law of the Kingdom of God. He taught, and his false church later (A.D. 321) made official, the “Trinity” doctrine, saying the Holy Spirit of God is a GHOST—a third spirit PERSON—thereby doing away with the fact that we can be begotten by God’s Spirit and enter the Kingdom at the time of the resurrection.

Solving a Jigsaw Puzzle

As stated before, the true Church virtually went “underground.” The true Church did continue through EVERY GENERATION to now. But when I first came among them, in 1926-27, they had lost most of the true gospel! Little by little God revealed His true gospel, in all its fullness, to me.

But first God had to completely disillusion my mind of all I had been taught in Sunday school prior to age eighteen. God caused me to come to His work with a mind swept clean of all these false teachings—free to reject error and accept TRUTH! I know of no other worldwide religious leader since the original apostles, and Paul, all of whom were taught by Christ IN PERSON,

who ever came to God’s teachings in this manner!

I found the Sardis-era Church of God retained only a smattering of the full true gospel. They understood Christ is coming to REIGN, and He will reign 1,000 years, and ON EARTH! (Seventh-day Adventists say in heaven.) But they had lost all knowledge that we could be BORN OF GOD, entering His Kingdom which is HIS FAMILY as HIS BORN CHILDREN. They had no conception of what the Kingdom of God is or would be like. Some believed in a pre-millennial coming of Christ, some in a post-millennial coming.

They had the truth about the Sabbath, but not the annual Sabbaths. They had the truth about NOT going to heaven, and that the earth is the inheritance of the “saved.” They had the truth about the “state of the dead”—that the dead are unconscious and know nothing—that the next consciousness after death will take place at the resurrection. They knew the “hellfire” commonly preached is error, and that usually the word “hell” is translated from the Hebrew *sheol* and Greek *hades*, meaning simply the “grave.” (In some cases “hell” is translated from the Greek *gehenna*, meaning fire that BURNS UP what is burned in it.)

They believed in water baptism by immersion. They believed—one of their most emphasized points—Jesus was three days and three nights in the grave (crucified Wednesday, resurrected Saturday evening, and already gone while it was yet dark at sunrise Sunday). Thus they did away with Easter, and they did not observe Christmas, since it was a pagan holiday and Jesus was not born at or near December 25. They believed in the “law of God” and knew sin was the transgression of God’s law.

Let me say here that the Bible is like a jigsaw puzzle. You find its truths here a little—there a little. It does not start out with Genesis 1:1 and go straight through with ALL of God’s revealed KNOWLEDGE and TRUTH in direct sequence. In fact, the REAL beginning is not Genesis 1:1, but John 1:1. Much had hap-

pened between John 1:1 and Genesis 1:1, filled in from other places in both Old and New Testaments.

Truth Revealed Slowly

But God was revealing His truth to me. At first I had to learn a doctrine at a time. In other words, if the whole truth were a jigsaw puzzle of 100 pieces, I found the Church of God of the Sardis era, even though God's Church, had lost about 75 of the pieces, though some were among the important pieces. But it was impossible to fit them together so as to produce the **WHOLE** and **FULL PICTURE**, plain and clear.

God was inspiring me to fill in the gaps.

With what they had—which God made clear to my mind were **TRUE** doctrines—the picture was all distorted. It did not show why humans were put on earth. It did not show what was God's purpose that caused Him to decide to create humanity in His likeness, and put them on earth. There plainly was a devil called Satan, but where did he come from? Did God create a devil to torment us? One of their prominent ministers, because they had no answer to this, preached that no such thing as a devil exists.

Why is the human mind so superior to the animal brain, when there is virtually no difference qualitatively and quantitatively? They had none of these truths. Where was the United States identified in prophecy? They did not know this, and therefore had prophecies of the "beast" and those of Daniel and Revelation all in error—even as the Adventists. They did not understand that God is not trying to save the whole world now—or why. It was my understanding that they looked on this world as God's world, and God was trying desperately to save it, but the devil was winning the battle.

What is man's real potential? Aside from being resurrected immortal, which they believed for the saved—then what? What was the real purpose in putting humanity on earth, after all? If the "saved" are resurrected, where do we go on from there? What shall we be doing for

all eternity? Will we get bored with nothing to do?

Filling in the Gaps

Little by little, God revealed to me more and more **TRUTHS**—additional pieces of God's revealed **KNOWLEDGE** that filled in the gaps—answered all the questions.

Why is the human brain able to invent such intricate mechanisms, to fly to the moon and back, and yet be utterly helpless to solve man's problems—to live at peace with his neighbor? They could answer, vaguely, "Because man is unwilling to keep God's commandments." And that's true—but why? Why is he unwilling? There is so much more that needs to be known than the limited truths they possessed.

God revealed to me the truth about Israel and Judah—the divided kingdoms, and the Birthright promise to Ephraim and the Sceptre promise to Judah. They understood none of this, and, though their editor and leader wrote me that this was a truth revealed from God to me, he filed it away and the Church (Sardis) never got it!

The truth of how God is reproducing Himself was revealed to me. God's master plan could never be understood by them, since they rejected the annual Sabbaths and festivals that reveal and picture the master plan.

Restoring Basic Knowledge

To sum it all up, God raised me up and used me in **RESTORING** the basic knowledge that had been lost through the generations since the churches turned to **ANOTHER GOSPEL** (Gal. 1:6-7) in the very first century.

God led me not only to recognize and accept what truth the Church of the Sardis era retained, but to restore what God's Church through the many generations had lost—and, in addition, I think, to reveal through me additional vital knowledge from God's Word, possibly not even understood by the apostle Paul.

Daniel foretold that in **OUR TIME**—this time of the end—just at the very **END** of this 6,000-year "day of man," with mankind generally

cut off from God, that "knowledge shall be increased." Undoubtedly he referred to God's revealed knowledge—but it is significant that even in man's world, cut off from God, technological, "scientific," and physical knowledge has greatly increased. In the decade of the '60s the world's fund of knowledge doubled—though man's troubles and evils also doubled.

God's Ultimate Purpose

God has graciously opened my mind (not for my benefit, but for His church) to much I believe to be **NEW KNOWLEDGE**. God has blessed His Church with stupendous knowledge which I believe no man—not even in God's Church—ever understood before! How wonderful! What a blessing! How we should shout for joy!

Do we really realize this? Do we appreciate it? Do we delight in it? Or are we like the sow which would trample in the mud precious diamonds, rubies, emeralds and sapphires, on her way to eat slop?

Do we recognize the true values?

Finally, God has revealed to me His ultimate grand and awesome purpose—what is man's real potential—what we will be doing through all eternity. Never bored. Always joyfully accomplishing new stupendous and super-wonderful achievements. Always looking forward to still greater designs; always looking back on great accomplishments, on and on throughout the whole vast endless universe!

How wonderful! God has revealed His wonderful, awesome truth to His Church, the Worldwide Church of God—God's Church for this time.

But now a few words about the rise and establishment of today's era of God's Church.

Fellowship With the Sardis Era

During my initial in-depth study of the Bible, I came to know of the "Sardis" era (Rev. 3:1-6). It was a member of it that had shown my wife the truth about the Sabbath question. They were a small group meeting in a country schoolhouse south of Salem, Oregon.

My wife and I began fellowshiping with these sincere and humble people of God at the time of my conversion and baptism, spring of 1927. We carried on this fellowship for several years, but we never joined them or became a member of the Sardis era of the Church of God.

These brethren urged me repeatedly to preach, but the last thing on earth I wanted to do was to be a preacher.

However, I continued my interest and study in the Bible, and continued to be thrilled as I received more and more understanding of the Bible. Finally, along in November (I think it was), I had discovered a special Sabbath covenant, established forever in Exodus 31:12-17. This was my first discovery of new truth on the Sabbath question. I was excited about it, and the desire to share this knowledge with these brethren outweighed my reluctance to preach.

Soon I was preaching more or less regularly before these people. I found there was a division between them in the area surrounding Jefferson, Oregon, and that there was another group of them besides the one in which I was fellowshiping. The brethren I was fellowshiping with split off from Stanberry, Missouri, so far as paying tithes was concerned. They incorporated as the Oregon Conference of the Church of God. By December of 1931 they wanted me to preach a ten-day evangelistic meeting in a church in Harrisburg, Oregon, which these brethren rented regularly. From my first sermon God blessed all my preaching and writing with success.

In July 1933, Mr. Elmer Fisher, who lived six miles west of Eugene, asked me to preach a six-weeks' campaign of evangelism at the Firbutte one-room country school. This schoolhouse was in a sparsely settled community. Considering the small population, my efforts were blessed with unusual success. This campaign ended with several newly baptized converts. I had presented the truth about the annual Holy Days and Festivals to the Oregon Conference brethren, but they "laughed me to scorn" (Matt. 9:24).

Now, for the first time, I had newly converted brethren who immediately accepted this truth. A small church of 19 members emerged as the parent church, later to become the Worldwide Church of God.

I continued evangelistic meetings in many districts in and near Eugene, Oregon. The church grew. It accepted all of the new truths God was revealing to me in the Bible.

Philadelphia Era Born

Let me make it clear that I was never a member of the church of the Sardis era. I did continue fellowshiping with them and preaching before them until the work which started the "Philadelphia era" of the Church consumed all my time. It was separately incorporated, and thus the present Worldwide Church of God came into being. This Church was born in August 1933. From that humble beginning I have met with nothing but persecution and opposition, even as Christ was when He appeared on earth.

It is a thankless job, because Satan is bound to destroy me if he can. The one thing uppermost on Satan's mind right now is to destroy God's Church, which he is swaying more and more toward secularism—interest in material and physical things—going constantly a little more toward the world of Satan and its ways. The one thing uppermost on Satan's mind right now is to stop this message.

God is using me to take His message through the doors God is opening to kings, presidents, emperors, prime ministers, leaders of nations, and the people of those nations.

But the one thing uppermost on God's mind, right now, is to restore the government of God to the earth and to have it announced to the world. We have to rely on God, for He is stronger than Satan. That's why I need your heartrending, urgent prayers—that God will restrain Satan, and keep on protecting me miraculously—as He has done—from harm, keep on opening doors, renewing my youth, giving me the strength, the vitality, the energy and drive to keep on with His Work,

knowing that you are 100 percent behind me, praying your hearts out for me.

If you don't, I cannot carry on.

I have not meant to criticize or blame in any way the people of God of the Sardis era. God allowed His persecuted "little flock" to diminish both in size and in His revealed knowledge. God could have raised up out of stones the one He wanted to do the Work. But He did call and choose me, revealed His TRUTH through me for all His Church, and has used me, and will still go on using me—if you are with me.

In Summary

Go back to the beginning of this vitally important article.

I have shown you how this Church came to believe what it does—truths no other people on earth know! Truths nobody else on earth is proclaiming to the world!

I have shown you its ROOTS—its origin, its history, and its prehistory.

The one and only place in the world where the government of God is being administered is in the Worldwide Church of God. I have said to you that the thing uppermost in God's mind is restoring the government of God by and through the Kingdom of God on this earth. God has placed that government in His Church. This is a government based on LOVE. Some don't believe in it and are fighting it. I need you to be 100 percent back of me in it.

Every day now we are one day closer to GLORY! Time is running out on us. There are WONDERFUL THINGS ahead for us, but we must sacrifice, be faithful, and ENDURE now!

I have shown you how this Church came to believe what it believes. And how those precious beliefs were put into this Worldwide Church of God, by Christ through me. I have shown you HOW it was FOUNDED. God says His Church is founded on the apostles and prophets, Jesus Christ being the chief cornerstone. Not only the original twelve apostles and Paul, but He used His ONE apostle for this twentieth century in founding this Philadelphia era of His Church. □

THE REAL JESUS

(Continued from page 6)

He said to the Pharisees, "Is it lawful to do good on the sabbath days, or to do evil? To save life, or to kill?" Again, that ringing voice of authority and that level gaze of conviction combined with the logic of those words were simply too much for these hypocritical charlatans.

They simply had to shut their mouths in the face of such piercing logic. They couldn't answer either way. If they said, "Yes, it is lawful to do good," they would give full approval to Jesus' actions of healing on the Sabbath. If they said it was lawful to do harm, then this would be an obvious flagrant violation of the biblical principles for which they claimed to stand.

The Bible says, "And he looked around at them with anger, grieved at their hardness of heart, and said to the man, Stretch out your hand. He stretched it out, and his hand was restored" (Mark 3:3-5).

Religious Bigotry

So the Pharisees saw one of the most incredible miracles in all of history! It defied anything any human eye had ever seen before! They actually *saw* an emaciated, withered, shrunken limb, grotesque in its gnarled condition, gradually extend each individual finger and assume full size with a normal, healthy covering of skin, able to grasp and reach and be utilized with the full capability of the marvelous human hand.

Instead of congratulating the healed man, receiving him joyously, clapping him on the back, and gathering around to give a good honest shake to that newly restored hand; instead of turning to congratulate Jesus and thank Him for having so freed and healed a member of their own congregation, "the Pharisees went out, and immediately held counsel with the Herodians against him, how to destroy him."

Such is the shameful account of religious bigotry. Unfortunately, such bigotry is alive and well in many a human heart today! (Another excerpt from *The Real Jesus* will be coming next month.) □

SUICIDE

(Continued from page 27)

(James Castelli, "I'm So Lonesome I Could Die," *U.S. Catholic*, January 1976, p. 36).

So, to summarize: Suicide is preventable. There are many ways to help people fill their unmet needs for love and meaningful activity long before hopelessness sets in. One of the best of these is to maintain strong family ties. Our isolated young people in their subcultures and old people in their retirement ghettos need to be reinstated into the mainstream of family life. These two groups, and everybody in between, need the love and support that usually only a family can provide. And in lieu of an actual family, people who know they need others should seek out and develop at least one special friend they can confide in when the going is rough.

On top of this, if each of us stays really aware of those around us—alert for signs of emotional need, and ready to listen patiently when those needs are present—it will go a long way toward fighting the individual hopelessness that leads to self-destruction.

If you believe someone you know is suicidal, don't wait. Lend them a sympathetic ear and let them talk out their difficulties. Often just talking about one's problems can help put things in perspective. Solutions become obvious without the need for a lot of advice-giving or preachments.

If there is no way you can reach such an individual, though, don't ignore the problem. Contact your local suicide prevention organization, a doctor, a minister, or the police *immediately*.

Suicide can be prevented—if enough of us care. □

RECOMMENDED READING

The Worldwide Church of God provides the following literature free of charge as a service in the public interest:

Does God Exist?

Why Were You Born?

Coping With Loneliness

Building a Happy Family

To obtain your copies, simply request them by title. (See addresses on inside cover.)

TAIWAN

(Continued from page 11)

Actually, within the framework of Oriental ethics, a yielding to Peking's demands for scuttling Taiwan—though it would serve Peking's purposes—would also earn Peking's contempt. Abandoning an ally, even though it be Taiwan, would be a demeaning loss of face for the United States before the Chinese. Thus America would end up in a far worse state!

American officials have already bowed and scraped a great deal in their blossoming relations with Peking. "During the last five years," observes George Ball, the former U.S. Undersecretary of State, "in addition to the [August 1977] Vance trip, there were nine visits by Henry A. Kissinger to Peking, while two American Presidents also made the arduous pilgrimage to that far-off capital. Meanwhile, not one Chinese official of any standing has deigned to visit us barbarians in Washington. Are we, or are we not, vassals of the Middle Kingdom? We certainly act as though we were."

Borrowed Time

Derecognition of Taiwan—a part of the growing specter of U.S. retreat from East Asia—could well prove to be a gross miscalculation with far-reaching implications for the U.S. and the world at large.

But despite expected congressional haggling, most observers see recognition of Peking as inevitable. For Taiwan, the handwriting is on the wall.

"Insofar as the Republic of China is concerned," pleaded Ambassador Shen in a speech before Town Hall of Los Angeles last June, "we are not asking for any special favor or privilege. All we want is to be allowed to remain as a member of the free world and to preserve our way of life as a free people."

Will Washington be able to find some formula whereby relations with Peking can be further developed without selling Taiwan down the river? Taiwanese are not hopeful. And the one big question in their minds is: "What have we done to deserve this?" □

WHY NOT READ THE BOOK?

Again today I heard a fellow on the radio bemoaning the fact that we have too much religion in our school systems. "Under the Constitution we are supposed to separate church and state," he said, "but there are still some backward areas where they allow Bible reading in schools." He went on to complain that we should have freedom from this sort of thing; that religion has brought us nothing but narrow-mindedness, persecution and suppression.

"God died back in the '60s. Why should we resurrect Him?" he complained. "The history of religion is one of the suppression of knowledge, the creation of martyrs and the sanction of innumerable 'holy wars,' not to mention book burnings and a repressive censorship of progressive writers. Therefore I recommend the banning of Bible reading and religious education in our school systems."

The more I thought about that, the more upset I became.

What have historic religious misdeeds got to do with the Bible? None of those "holy wars" was based on the Bible. Very little of even that which is called "Christian" today is based on the Bible. Much of it is a hodgepodge of paganism "baptized" into a "Christian" guise, and no substance for it is found anywhere in the pages of the Bible. Why blame the Bible for the misfortunes of history?

Again I thought, why go back and repeat the same mistakes as those who supposedly used the Bible as an excuse to be repressive, narrow-minded and bigoted? Why use the same methods we ostensibly abhor of banning and censorship to separate church and state? That's just jumping from one ditch into the other! It is my opinion that this poor fellow is subject to the same hypocrisy which he no doubt claims is the bane of religion. It is also my opinion that he has probably never read the Book—otherwise he would never confuse religion with the Bible!

Zealots in every cause seem to be similar. They only listen to and read what supports their cause. Fear, insecurity and bigotry prompt this attitude. I don't like any of them.

I read the Book a long time ago. I've always been free to read about communism, fascism, evolution, philosophy, history, to read fiction or fact—nothing in the Book ever even hinted that I was prohibited from searching or reading elsewhere for the truth. Nothing in the Bible says: "Don't read any other books." I don't need repression of the Bible to make me free. And the more I read the Bible, the more I realize

how little it has to do with today's religions.

God is for freedom of choice, and I am too. I want to be free to read whatever I want. I don't want my child going to any school which forbids the reading of any book—especially the Bible. Magazines, newspapers and many radio and TV programs are full of material based on the concept of evolution. Even though I have proven to my own satisfaction that it is a false concept, my family is free to read, listen to or view any and all of them.

Fear of open opposition is the surest measure of insecurity in one's basic belief. It rots character. It assumes one is not capable of reasoning and self-determination.

It was never our Founding Fathers' intention to ban the Bible, or any religion—only to be sure that no one religion be the "state religion."

The forbidden fruit is always tempting, and it is interesting beyond measure to me that in today's world *the Bible* has become the "forbidden fruit."

Some time ago I wrote a booklet titled *Read the Book*. Thousands have taken me up on the suggestion. Here's a letter I received from one taker:

"Dear Mr. Hill,

How are you? Years ago I read your booklet *Read the Book*. It was very interesting. In it you requested us to inform you when we began to read the Book and also to inform you when we finished. Well, be advised that this evening I finished the Book that I began reading years ago. The reason it took so long to read was that my spiritual life has gone up and down over the years. When my spiritual life was down, I usually stopped reading the Bible, praying and attending services. But I've repented and I am on the upswing now. With God's help I hope to keep growing and eventually enter God's Kingdom.

Keep up the good work!

Sincerely,
Joseph E. M."

Now, that's rewarding! Nowhere does Joseph mention any ban, self- or Bible-imposed, on reading any other material. Reading the Bible has had a positive effect on his life. He is free.

I think we ought to rebel against the bigoted opinion that we should NOT read the Book and, instead, be sure to read it!

Why not read the Book? (To help you in getting started, why not request my free booklet by that title: *Read the Book?*)

What's the driving force behind your marriage?

What is it that makes people marry . . . or stay married? For some, like the characters illustrated here, it might be the determination of one partner that gets and keeps it together. Others might marry for love or physical attraction, but find they stay married for more mundane reasons—security (financial or emotional), social pressure, moral obligations or “for the children.” Increasingly, though, as attitudes change, many are discarding marriage for less permanent arrangements. And in all the furor, it's unlikely that many people have taken the time to discover the real heart of the issue. An important booklet that's yours for the asking can help guide you through the confusion to an understanding of the meaning and purpose of marriage. It's entitled, *Why Marriage! Soon Obsolete?* To request your free copy, just fill out and return the coupon below.



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