

CALL (1)-800-423-4444*

TOLL FREE

plain truth
WEEK END NEWS MAGAZINE



Why North Sea Oil Rescue Britain?

Life After Déath?

THE PUPP'S HEAVE FOR RECONCILIATION



FOR A FREE SUBSCRIPTION

Free world edition of "The Independent Plain Truth" is printed daily (except on Sundays and public holidays) and features a variety of hard topics.
 Why it also be enlightening the secret lives of nations, the best in a happy future life and how to be an effective parent. These weekly 16 p. 12, 12-page, uncluttered, thought-provoking magazine — "The Independent Plain Truth".
 Don't miss out, request your free subscription today! There's no obligation.

*Outside America call 612-677-4228

plain truth

OR WRITE TO:

INDEPENDENT PLAIN TRUTH
 1000 1st Avenue, Suite 100
 Minneapolis, MN 55401
 U.S.A.
 Tel: 612-677-4228
 Fax: 612-677-4229
 Telex: 251111
 Cable: 511111
 E-mail: info@independent-plain-truth.com

3 NATO — THE CRUMBLING ALLIANCE

Explosions at both ends of the Mediterranean are causing anxiety in the Western world.



4 WORLDWATCH —

News Editor Gene H. Hogberg takes a look at the curious spectacle of a world arming to disarm.

6 WHY DO MEN (AND WOMEN) USE PROFANITY?

Herbert Armstrong explains the value of a clean heart, mind, and MOUTH.

8 NORTH SEA OIL

Is London depending too much upon its new energy potential? Our British correspondents report.



11 WHAT'S GOOD ABOUT THE ENERGY CRISIS?

The flipside of the crisis coin is called opportunity. Science Editor Robert Ginskey examines these benefits.

13 CHURCHILL ON GOD

The eloquence of the "Man of the Century" was not confined to political speeches. His writings also evoke a mature faith in God.

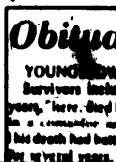


14 GARNER TED ARMSTRONG SPEAKS OUT!

The world is "freaking out" on religion, claims Editor Garner Ted Armstrong. Also note the radio/TV log, page 12.

15 LIFE AFTER DEATH?

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



THE POPE'S DRIVE FOR RECONCILIATION

By Gerhard O. Merz

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

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

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

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

Challenges and Achievements

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

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

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

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

Middle East Focus Growing

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

The strife torn and war weary Italy City has been in the Pope's thoughts of late. Not long ago Paul hailed Jerusalem as the capital of monotheism.

We look at Jerusalem with love, he stated at another time and assured Israel's Minister of Tourism Moshe Kol on his visit to the Vatican that the church would encourage Christians on visit to Rome during Holy Year to extend their pilgrimage to Jerusalem. The Israeli official informed the Pope that the national airlines of both Israel and Italy are granting pilgrims making the onward journey to Jerusalem substantial fare reductions to encourage this spirit of reconciliation.

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

"True Dialogue" Sought With Jews

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

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

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

WEEK ENDING MARCH 22, 1975

NATO-THE CRUMBLING ALLIANCE

Portugal Takes Giant Leap Leftward

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

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

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

London's Daily Telegraph has believed the new regime a "military dictatorship dominated by the communist party."

Signal Worry - Effort on NATO

Portugal's giant leap leftward began with the resignation of General Spínola in late summer. In his resignation speech Spínola decried the "new kind of slavery" that was being instituted. His departure coincided with the removal of a host of his closest advisers and the rejection of his economic plans as too capitalist.

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

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

Portugal's Economy?

Both when the shape of the post-Salazar government was still uncertain, General Spínola was compared to a Portuguese Dr. Strangelove, a strong man who would gradually achieve political freedom for his country. Subsequent events have shattered the comparison. There is a better analogy: that of the weak unstable but Western-oriented regime in Rome that replaced Caudinich and was in turn overthrown by the Bolsheviks. Spínola could turn out to be Portugal's Khrushchev.

Cyprus: The Civil War Which Worries the West

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

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

Chain Before the Throne

Less than a year ago Cyprus, the third largest island of the Mediterranean Sea, was a vacationers' paradise. The predominant, headed by President Makarios and Vice President Archbishop, seemed a non-aligned center in the troubled system of the eastern Mediterranean. Cyprus had managed to maintain growing and profitable relationships with both Arabs and Israelis. Her economy was growing. Newsletters and pamphlets published by the Public Information Office painted a very favorable picture of the island republic. At least so it looked to the outside.

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

Greek Cypriot extremists in speed and supported by the military regime then in power in mainland Greece, suddenly overthrew Makarios who had offered for help. The Turks subsequently launched a full scale invasion of the island, fearing that the long dreamed of union with Greece or union of Cyprus with Greece would cause catastrophe. Such a union in the view of Ankara, could only be to the detriment of the Turkish minority on Cyprus.

Hope of a reasonable solution to the often disregarded minority rights of the Turkish Cypriot leader Archbishop announced a unilateral decision by the Turkish majority to create a separate and independent Turkish Cypriot state within the area occupied by Turkish troops. Although Turkish Cypriots only comprised about 20% of the island's population, the proposed state would represent 40% of Cyprus' area and 70% of Cyprus' per-capita income and agricultural production. It would include 60% of the island's population. The Turkish Cypriot leader announced that the island's national resources, its only

(Continued on page 4, col. 1)

Positions Harden in the Middle East

JERUSALEM Secretary of State Henry Kissinger's latest visit to the Middle East prompted the usual speculation and talk in addition to the public restating of already known positions. However, apparently little progress was made in closing the gap between the Israeli and Egyptian views toward a second stage interim agreement. The basic problem confronting Dr. Kissinger's shuttle diplomacy is the fact that Egypt is demanding concrete concessions from Israel in the form of territorial withdrawal from Sinai's strategic Mitla and Giddi passes and the valuable Abu Basma oilfields, which supply over 50 percent of Israel's oil needs. In exchange for the Israeli withdrawal, Egypt is urging Israel to accept American guarantees on Israel's behalf and to buy oil from Iran to replace the supplies from the Sinai wells.

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

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

(1) A nonbelligerent pact for several years which would not be cancelled at the upcoming Geneva talks.

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

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

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

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

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

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

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

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

Both of Faisal's propositions for peace are untenable to the Israeli. Such demands lie at the heart of the "Jewish state" issue. To the citizens of Israel, the existence of their state and those in their hands place, the Western Wall of the Temple Mount, are more important than territories and civilian populations.

— Mark Amersing



MATTING FOR THE FISHING LICENSE

WEEK ENDING MARCH 22, 1975

Angry Turkey Talks Nuclear

ANKARA (Reuters) Turkey is threatening to embark on drastic new defense measures, including turning to its own nuclear weapons and making drive to NATO membership following the United States embargo on arms deliveries.

In a series of interviews, government leaders have threatened plans to extend nuclear research beyond mere power stations to tactical weapons, and also talk as an example of an economically ailing nation that can manufacture products from bombs.

Turkish Prime Minister Sadi E. E. said in the newspaper with the main opposition, Cumhuriyet, Thursday, said "China nuclear is very dangerous for humanity, but if we have to go nuclear for our defense we will."

He said Turkey would not sign the nuclear non-proliferation treaty, and added "If other countries decide on the kind of arms, then our national defense interests have to be kept in mind."

Mideast Power Balance Shifts

The nuclear threat is the first direct consequence yet to emerge from the decision by Congress to never supply deliveries to Turkey, a nation that commands a key strategic position on the Black Sea outlet on the Soviet southern border and close to the Gulf states of the Middle East.

The embargo is by product of Turkey's military intervention on Cyprus last year sharply ended more than two decades of close cooperation between Washington and Ankara, whose armed forces number 470,000 men, had come to depend totally on U.S. supplies and spare-parts.

In return for Washington's help and to ensure that Turkey would not be cut off by the U.S. nuclear embargo, Ankara had agreed to the limitation of nuclear supply and military training facilities on its soil.

In the Turkish view there have now become an embitterment. To leave allies on soil and under the U.S. military umbrella to keep up the fight against a half way to

(Continued on page 4, col. 2)

WMA BOSTON MARCH 11 1951

BUREAU REPORTS

Devastating Floods Hit South Africa

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

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

Prime Minister John Vorster was asked to declare the stricken town of Stanger a disaster area. Damage there is estimated to be in excess of five million dollars (\$7.2 million dollars). Air Force and other military units have been called upon to help in evacuations, and to supply drinking water and other relief services.

Leslie McCullough

Europe's Bad Weather Adds to World Food Worries

BRUSSELS A record amount of rainfall dumped on Central Europe's farms this past autumn has upset normal agricultural patterns and could cause serious crop problems during 1975. (Continued from page 1)

Belgium's northern France the Netherlands and parts of Germany are the countries most seriously affected. When viewed as part of the worldwide agricultural picture, the necessary few good American, Canadian, and Argentine crops in 1975 are not enough to make more crop.

Ray Noorback

Why America Can No Longer Depend on Canadian Oil

VANCOUVER The United States was shocked in late 1973 with the announcement by the Canadian government that it was withdrawing completely all oil exports to the United States, and that within seven years all such sales would be discontinued.

Many in the U.S. could not understand the Canadian viewpoint. They felt that since the United States had been so good to them, they should not be so unkind to them.

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

A National Energy Board study last November, however, shed new light on the situation. It revealed that Canadian reserves were dropping to the point where Canada will no longer be producing more oil than it consumes by mid-1977.

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

According to Carleton University professor Kenneth North, many Canadian oil fields will start running dry in 2 years and replace them cannot be found in time. He also asserted that 80 percent of both the Arctic reserves and the Alberta oil sands have been blown out of all proportion.

Also since 1966, the use of Canada's proven reserves have dropped from 10 billion barrels to 4.5 billion barrels and are dropping more every year as new oil discoveries.

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

The very same holds true for the Athabasca oil sands project. It is hoped to be the greatest in the energy crisis with estimates originally running as high as 250,000 billion barrels of oil reserves. However, recent studies have been vastly reduced. The latest figure reports most estimates at 22 billion barrels a drop of over 90 percent.

Recently the large American Rockwell International pulled out of the oil sands project, stating as their reason the escalating cost of developing the project. The Canadian federal government as well as the Alberta and British Columbia provincial governments had to come in to the rescue by offering to finance 50% of the project.

Even if costs were to stabilize at the current price it will cost over \$5 a barrel to extract it from the oil sands. This means that with these profits and other overhead the companies and the Canadian government will find it very difficult to off the oil costs of current world prices.

In sum, the United States can no longer depend on oil from Canada for its needs. Canada has been a good supplier of oil. And should Canada ever again become an exporter of oil, the U.S. may be to that oil placed with the price tag.

Don Wilson

ART RICHWALD

Getting the Right Man for the Job

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

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

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

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

"No kidding," I said. "Look, we had to make a decision about a year ago. Do we join the oil producing nations in the art of modern warfare or do we let somebody else do it? The conclusion was that it was better for us to get the contracts than the French or the Soviets. But for people decided to hire instructors who didn't know what they were doing. For example we found one Air Force ordnance man who always loaded munitions on our planes but would not they would fire in the wrong direction. He's been put in charge of instructing Arab ordnance men to how to use their guns."

"By heck, we found a former oil and investment who was washed out of the Air Force navigation program four times. He's teaching Arab air force instructors how to fly in bad weather."

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

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

"Of course, but we have an ex-colonel in charge of the program who has never known how to set a tank. When he was in the U.S. Army, his outfit blew up 400 anti-tank guns before the shells left their barrels."

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

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

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

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

"I hope not," I said.

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

"I told you."

"I heard," I said.

"By heck, we found a former oil and investment who was washed out of the Air Force navigation program four times. He's teaching Arab air force instructors how to fly in bad weather."

UNCLE SAM WANTS YOU



(TO TRAIN SALES ARABIAN NATIONAL GUARD VETERANS TO PROTECT OIL FIELDS AGAINST SOVIET ATTACKS)

ENLIST NOW

WHY DO MEN (AND WOMEN) USE PROFANITY?

by Herbert W. Armstrong

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

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

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

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

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

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

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

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

It all goes back to a way of life. I represent the Creator God — the Creator of the planet of every nation whose president, king, prime minister or other official I meet. What a God interested in-Trouble, problems, evils? I represent the living Christ more than 1980 years ago the God of all nations and peoples sent him to this earth with a message for mankind. That message told us to do only good — with rejection of the people — with a way of life which would produce peace, happiness, total good.

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

orchids & onions

letters

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

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

Margaret Russell,
Woodlawn, TX

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

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

Thomas Tarara,
Haverhill, MA

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

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

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

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

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

It is simply the clean, honest, straightforward way which is right for everybody. But using profanity — using the name of our Creator and the source of everything good that we want disrespectfully as even hostilely or in a disparaging manner — certainly has in something dirty without question. And the use of dirty comments which so often accompanies that sort of talk, cer-

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

The way of life that is God's is just "gladly good," easy, or anything to be ashamed of, but simply doing what is right for our good. It reflects our character.

It is recorded in James that "the tongue is an unruly evil, full of deadly poison." Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be (James 3:9-10).

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

I conclude the way to WORLD PEACE: A clean-minded attitude is basically essential to any people who have wanted for WORLD PEACE.

W. C. Marler,
South Pasadena, CA

We commend your uncompromising stand against the blithering, mediocre, spineless, liberal milkpokes, who pass themselves off as theologians, pastors and ministers of God. Amidst the bleeding heart romanticism of the softening humanism and the mechanistic dehumanization of current scientism, debauched by the rationalizations of a pagan technocracy, your magazine, the Plain Truth, as well as your outrageous pamphlets, shine out as a ray of revealed sunshine in a world enshrouded by the darkness of sin.

This brings us to the point of this letter. We would desire to have our institution placed on your mailing list. Please send your magazine to Eastern Mennonite College Library. Thank you for your kind attention.

Gary Hartman,
Media Relations Director,
Harrisburg, VA

I enjoy reading your magazine but I do feel that many of your articles have a tendency to wander before making their point. Also, I feel that the reader is presented to have very little information, or that he is unable to grasp a particular point unless it is repeatedly mentioned. Of the individuals I know who do read Plain Truth this is definitely not the case. I know of a few cases where you have lost the interest of the reader because they felt that they were being "talked down to" rather than being given a bit of information. I continue to read in spite of this very much.

Feeling because I feel you do have a very important message to bring, but I would like to see a few more factually challenging articles.

Philip A. Faw III,
Orange Park, FL

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

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

I do hope this letter is delivered to you and that perhaps you may find some-thing explaining this very baffling situation. I sincerely hope this finds you, Mr. Rader, and all in the best of health.

Mrs. Charles Tootsen,
Shreveport, Louisiana

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

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

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

You say, since prayer is not allowed in school, neither should pornography be. Nobody outlawed the Bible in school, only the by-product. Likewise, these books should not be banned, but organs in classrooms should.

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

I would suggest next time you present the whole story, length of your article you can twist to suit your own opinion.

Tom Moore,
Carroll, CA

Paradoxical Proverbs

"Look before you leap," but remember, "No who believes is lost."

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

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

"The speaking word, give the grace," but "It's the silent word that gets the evil."

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

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

WEEK ENDING MARCH 22, 1975

Development of Student Values in Higher Education

by George T. Gole

Assoc. Dean of Students — Ambassador College

"What Spaulding did to mathematics, science, and foreign language in the college curriculum. We will do the same about value development and to ethical maturity. In all educational circles I find such opinions are finding steady expression. Interest in the moral development of human beings is acute. Belief that higher education has some considerable responsibility in the facilitation of value solidification of the college student is on the increase.

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

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

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

As Pack and Hayghurst so articulately express this matter:

It is temptingly easy and insidiously gratifying to "mold" children (or even college students) or to whip them into line by exercising only superior status and authority as an adult. It is often personally inconvenient to allow children time to debate alternatives, and it may be personally frustrating if their choice contradicts one's own preferences. If there is any selfish, sensitive "pride" at stake, it is very hard for most adults to refrain from controlling children in an autocratic manner. Then, too, like any dictatorship, it looks "more efficient" to the dictator. However, the effect on character is to arrest the development of rational judgment and to create such resentments as prevent the growth of genuinely altruistic impulses. For thousands of years, the long-term effects have been ignored and sacrificed to short-term adult advantages, most of the time probably it is no accident that there are relatively few people who are, or ever will become, psychologically and ethically mature (The Psychology of Character Development, p. 197).

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

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

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

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

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

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

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

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

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

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

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

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

Ambassador College

At Ambassador College students learn the meaning and purpose of human life. They learn lasting values, values that make life truly happy, fulfilling and worthwhile. As character building institutions, Ambassador Colleges at Pasadena, California and Big Sandy, Texas teach students how to live, as well as how to earn a living.



While the classroom is the focal point of higher learning, at Ambassador College there is not only mind development but also that of personality, culture, and emotional maturity.

Major courses of study offered at one or both campuses of Ambassador College are: business, business administration, chemistry, communications arts, computer science, English, general studies, history, home economics, liberal arts, mass communications, physical education, Spanish, speech, theology.

- ☐ Please send me an Ambassador College letter (Check one) ☐ Pasadena ☐ Big Sandy
- ☐ Please send me an application for admission (Check first school of campus) ☐ Pasadena ☐ Big Sandy
- ☐ Please send me current location information ☐ Pasadena ☐ Big Sandy

Name _____

Address _____

City/State/Zip _____

Phone _____

(U.S. & Canada)

Clip coupon and mail to: Admissions Office, Ambassador College, 300 W. Green Street, Pasadena, California 91125, U.S.A. In the U.S.A. you may call toll free 800-423-4444. (In California call 213-577-8027)



Among the many extra-curricular activities, intercollegiate athletics are a central feature. The importance of mental, physical, and spiritual development are emphasized at Ambassador College.

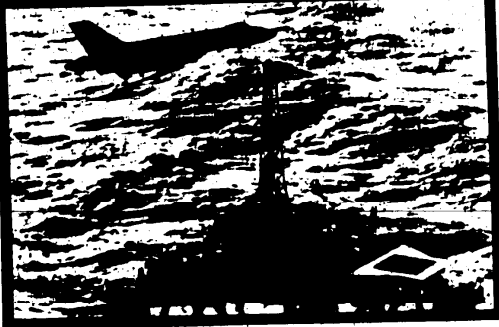
NORTH SEA OIL

Will It Rescue Britain?

by Peter Butler and David Price



OFF SHORE MOBILE DRILLING
UNIT IN THE NORTH SEA



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

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

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

Living in the Realm of Fantasy

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

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

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

Borrowing from the Future

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

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

Economist Peter Oppenheimer warns that this "oil boom" would create a growth rate of only 1.4% in 1980, and these figures "cannot possibly justify borrowing abroad on the present scale for a period of years intended to sustain domestic consumer spending." Oppenheimer asked the question: Is the government living in the realm of fantasy with regard to North Sea oil?

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

Oil and the Nationalists

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

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

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

WEEK ENDING MARCH 22, 1975

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

Threat of Pollution

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

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

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

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

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

Dangers also arise from the politically

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

Edward Williams, Hudson Institute of Europe

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

State Ownership and Taxation

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

ernment hopes of self-sufficiency in oil by 1980?

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

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

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

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

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

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

Bonanza or Bust?

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

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

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

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



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

EDINBURGH

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

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

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

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

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

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

Officials of the Scottish office glow as they point out that last year witnessed a rise in population after a long history of emigration. (During the 1950s 30,000 Scots left to seek homes abroad.) Attempts are being made to relocate populations from the old and decaying urban areas to booming new towns such as East Kilbride, Cumbernauld, Irvine, Stevenage and Livingston.

New Life For Old Cities

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



OIL BOOM IS SCOTLAND'S CHALLENGE

by David Price

booming. Older ports like Dundee, dating back at least 750 years, are experiencing compulsive growth. Aberdeen is like a Wild West town in the gold rush. In 1970 Aberdeen airport handled 120,000 passengers. The number more than doubled by 1972 and doubled again during 1974. With the oil industry has come a vast increase in freight and hardware transport. The airport has now become a major operations base for helicopters serving the offshore platforms.

Development costs of the North Sea reserves are staggering. A comparison might be in order. The gross domestic product of Scotland for 1972 was around £4½ billion (\$10½ billion). The exploitation alone of the Forth

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

New precision-constructed industries are starting in out-of-the-way areas. Offshore drilling platforms have to be built — massive structures of steel or concrete perhaps twice the height of Big Ben. Concrete platforms require very deep water for production. The very crags where the powerful forces of nature have produced deep water, more turbulent than these wild, barbaric places which have the least population. New technology industry must be

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

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

The Challenge

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

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

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

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

The intrusion of the oil industry into areas of superb natural beauty has caused special anxiety. If any lesson of the past has been learned in this area, there is a need to apply it in planning and building up in each community both the stability of a future industrial base and preservation — or renovation — of the environment for future generations. One oil company surrounded its oil tank farm with a grassy ambient meant planned with trees. The cost was substantial — £1½ million (\$1.2 million) out of a total development cost of £7½ million, but it hid the ugly industry from public view.

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

What's Good About the Energy Crisis?

by Robert Griskey

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

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

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

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

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

If we heed the energy warning:

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

- The "growth ethic" will be reconsidered, if not discarded. "Planned obsolescence" and the modern American credo,

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

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

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

- Mass transit—long delayed—may become a necessity rather than the preference of a few "confrats." Gas rationing, short-ages, and voluntary cutbacks will encourage sharing rides and may force neighbors to get reacquainted. The 30-35 m.p.h. rate on highways is contributing to lower accident and death rates.

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

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

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

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

- It's good that the energy crisis—which was inevitable—came now, when only 1% of our oil comes from the Middle East, rather than later, when America would be even more dependent on uncertain sources. The U.S. economy can now be bolstered significantly relative to other nations because the Americans are more self-sufficient in energy than countries such as Japan and those in Europe.

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

- Great disasters often evoke the best in men—cooperation, sacrifice, togetherness—or the worst. The snow-balling energy crisis will be a test to point. □

Is It Christian to Pollute?

by George Peters

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

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

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

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

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

WEEK ENDING MARCH 22, 1979

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

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

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

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

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



In Brief

by Stanley R. Rader

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

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

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

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

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

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

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

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

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

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

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

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

RENO - Channel 2, ETVN-TV 3:00 p.m.
 SACRAMENTO - Channel 13
 KOB-TV 12 noon Sun.
 SALINAS - Channel 8, KSBW-TV
 3:30 p.m. Sun.
 SAN LUIS OBISPO - Channel 6
 KSBY-TV 3:30 p.m. Sun.
 SPOKANE - Channel 6, KHQ-TV
 10:00 p.m. Sun.
 TACOMA - Channel 11, KSTN-TV
 10:30 p.m. Sun.

CANADIAN STATIONS

Atlantic Time
 HALIFAX - Channel 8, CCH-TV
 2:30 p.m. Sun.
 MONCTON/SANIT JOHN - Channel
 2, CKCW-TV 2:30 p.m. Sun.
 SAINT JOHN - Channel 6, CJOH
 1:00 p.m. Sun.
 STONEY - Channel 4, CKCB-TV 2:30
 p.m. Sun.

Eastern Time
 HAMILTON - Channel 11, CHCH
 TV 3:00 p.m. Sun.
 KENEDY - Channel 12, CKWS
 TV 12 noon Sun.
 MONTREAL - Channel 12, CFCF
 TV 3:30 p.m. Sun.
 NORTH BAY - Channel 4, CHNB
 TV 3:30 p.m. Sun.
 PETERBORO - Channel 6, CHOTV
 12 noon Sun.
 PETERBOROUGH - Channel 12
 CHEX-TV 12 noon Sun.
 QUEBEC CITY - Channel 8, CKMI
 1:00 p.m. Sun.
 SAINT STE MARIE - Channel 2
 CKTV 9:30 a.m. Sun.
 SUDBURY - Channel 9, CKMC-TV
 1:00 p.m. Sun.
 THUNDER BAY - Channel 6, CHFD
 TV 3:30 p.m. Sun.
 WINDSOR - Channel 4, CKCI-TV
 1:00 p.m. Sun.
 WINDSOR - Channel 8, CKLB-TV
 12 noon Sun.

Central Time
 BRANDON - Channel 8, CFX-TV
 1:00 p.m. Sun.
 REGINA - Channel 2, CKCK-TV 12
 noon Sun.
 SASKATOON - Channel 8, CPOC
 TV 12 noon Sun.
 WINNIPEG - Channel 6, CFB-TV
 11:15 p.m. Sun.
 WINNIPEG - Channel 7, CFX-TV 12
 noon Sun.
 YORKTON - Channel 3, CKCE-TV
 12 noon Sun.

Mountain Time
 CALGARY - Channel 4, CFCN-TV
 4:00 p.m. Sun.
 EDMONTON - Channel 2, CFCB-TV
 11:00 a.m. Sun.
 LLOYDMINSTER - Channel 2
 CESA-TV 1:00 p.m. Sun.

Pacific Time
 VANCOUVER - Channel 8
 KAMLOOPS - Channel 4, CFCV-TV
 12:30 p.m. Sun.
 VICTORIA - Channel 8, CFCV-TV
 11:30 a.m. Sun.
 WHISTLER - Channel 2, 4, 6, 7,
 8, 12, WHYY-TV 7:00 p.m. Sun.

PLEASE NOTE

Many of the times listed above
 are for heavy sports program-
 ming time slots. Therefore they
 will be subject to occasional
 preemption by these sports
 events. We suggest that you
 check your local TV guide or
 newspaper for possible times
 or day changes.

WEEK ENDING MARCH 22, 1975



Churchill on God

by John R. Schroeder

January 24 marked the tenth anniversary of the death of Winston Churchill - the man of the century. Ten years ago Sir Winston was the subject of the *Personal* in the February *Plain Truth*, followed by a full-length feature article in March ("This Was Their Finest Hour").

More recently, major magazines have been publishing articles commemorating the hundredth anniversary of his birth in Bloomsbury Palace (Nov. 30, 1874). Churchill's oratorical skills in many American and British magazines have more than adequately covered the mountaintop experiences in the life of the man generally credited with saving off the Nazi war machine in the crucial months and years before the United States entered World War II.

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

He wrote, "Christianity...nothing could be more repulsive...than the spectacle of thousands of millions of unfortunates - for that is what they [agnostics] say that it comes to us - all knocking together for ever without any rational or good purpose behind them." (*My Early Life*, p. 126)

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

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

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

that no exercise of my own feeble wit and strength could save me from my enemies, and that without the assistance of that High Power which interferes in the course of sequence of causes and effects more often than we are always prone to admit, I could never succeed. I prayed long and earnestly for help and guidance. My prayer, as it seems to me, was verified and wonderfully answered." (*My Early Life*, p. 290)

Nearly a half century later, Sir Winston was moved to give thanks to Providence at the occasion of yet another war. With deep emotion he resolved, "That the House do now give humble and reverent thanks to Almighty God for deliverance from German domination." God was given official thanks and honor in Parliament for the allied victory near the close of World War II.

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

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

AMERICANS POLLED ON TROOPS

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

Britain's Dwindling Church Attendance

by Chris Carpenter

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

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

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

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

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

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

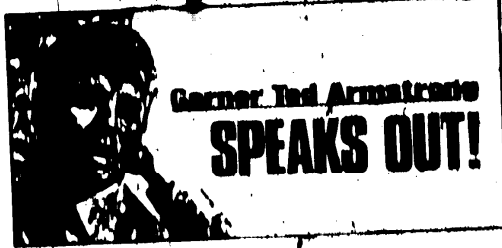
Business executive Norman Garnett has heard enough of the doom facing Britain. Now he has founded NORM the National Optimism Revival Movement, with headquarters in the garden shed of his home.

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

Mr. Garnett has already planned a smile for the towns and has been promised help by the National Housewives Association.

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

West Berlin. In contrast, only 6 percent of the leadership group favored committing troops if North Vietnam launched a major attack on Saigon. Forty-four percent of the leadership group opposed committing U.S. troops if India were being defeated by the Arabs, and 41 percent favored it. □



Garner Ted Armstrong SPEAKS OUT!

Freaking Out on Religion

He said his name was Jesus Christ.

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

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

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

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

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

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

have become synonymous phenomena associated with various religions. In one instance it might be shaving the head utterly bald and walking about barefoot barefoot of clothes save only for a sheet which passed for a robe.

Blasphemy? It may be nothing but a lunatic while the worshipper stares endlessly at the sun which causes total blindness in only a few moments, believing fervently this useless exercise is somehow pleasing to God!

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

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

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

these past decades) serve to prove an important point.

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

Please don't misunderstand me. I am not in any way saying that they need help and living here I do not speak here of the merely man-ly ill, and I am not aware that any of the claimants to the office of Jesus Christ nor any of those who have claimed to be the two witnesses (including the three persons who showed up at our administrative building and proudly announced that they were the two witnesses) were totally mentally ill.

Perhaps given enough time the entire group of two witnesses would resolve itself into some semblance of sanity. At least each other of the witnesses would have to agree that each of the others were actually sincere believing their own special calling was unique, and just as dedicated to the idea of being one of the two witnesses of Jesus.

Jesus warned it would be so. He said: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many." (Mat 24:5, 11)

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

already returned to earth, he warned that they "be not soon shaken in mind or be troubled, neither by spirit, nor by word, nor by letter as from us [some would apparently swoon to eagerly for word of their claims to spiritual greatness] so that the day of Christ is at hand. For men shall deceive by signs and wonders, and shall come in the name of the Lord, saying, I am Christ." (II Thes 2:2, 3)

The church was warned there would be pretenders to exalted spiritual calling and was given specific instructions on how to receive the truth of their claims. Believed he have in every spirit but by the spirit whether they are of that because many false prophets are gone out into the world. (I John 4:1) And

If these come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. (I John 10)

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

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

If one claims to be one of the two witnesses, the two human beings said to be the voices of mercy giants would upheave in the future. It is not quite so simple a matter to merely compare their claims with scripture and come to a decision.

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

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

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



"I'VE DECIDED TO START MY OWN CHURCH WITH ONLY ONE GODSENDING — YOU WHAT!"

Life After Death?

by Robert I. Kuhn

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

Between 1% and 2% of the people in the United States and among the same number in Europe are sure that they know whether or not there is life after death; that 2% to 3% are unsure (by the accompanying boxes).

If you think about it, these statistics should surprise you. Why are so many people so sure? One might have expected a far greater percentage to be unsure. The answer is what must be considered the fundamental question of human existence: *Does a life after death exist?*

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

Both groups have the same compelling reason to believe as they do: tradition and superstition handed by past generations.

Those Who Say "No"

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

Reality is only the physical world to this "enlightened elite" that is supposedly free and from the ancient traditions of past generations. Reality is only that which can be apprehended by the physical brain. Reality must be measured and quantified by an equation, microscope, and tape, microscope or computer, or it simply cannot be said. (That's traditional!)

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

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

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

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

Those Who Say "Yes"

Evidence, or proof, is never really considered by the "yes" group. Their motivation is usually a desire to maintain a cherished feeling, a compulsion to protect a childhood "innocent belief," or even a hope

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

Such an irrational acceptance of life after death is easily understood. The eternal nature of death is both frightening and absurd at the same time. Human beings possess a self-conscious personality. It is consequently some incomprehensibly absurd for that person "something" which is not so dead and permanently just cease to exist. And yet every physical body and brain does.

Human beings crave something more, and a belief in a life after death is an effort to irrationally or illogically founded faith for that reason. (And that's supernatural!)

Those Who Don't Know

These are the people who have not yet reached the traditional comforts of saying "Yes" or the intellectual vanity of saying "No." They are honest and ignorant.

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

In the number of individuals who in fact actually and candidly thought about and analyzed this most fundamental question of human life and then came up with the logically precise answer that they really didn't know is probably few indeed. But those few we salute (for the moment). These are the ones who have both properly understood the limitations of science and correctly applied the scientific method of reasoning. These are the ones who have always, themselves, above the simple-minded conclusions of both the intellectually vain scientist and the immortal soul propounding religiousists, those at least are honest in their approach.

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

What a paradox!

You can, of course, recognize the person who through correct reasoning procedures cannot come to any conclusion at all. It is the ideal agnostic. (And by the way, the new agnostic, that agnostic who is agnostic literally "not knowing," as a result of their own intellectual ineptitude and/or laziness.)

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

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

At a time when the whole human family is partially perched on the brink of catastrophe, the agnostic's consistent conclusion of the agnostic seems markedly out of place. Humanity needs answers, soon.

Good Advice Can Be Bad

by David Aronson

We live in an advice giving society in a way advertising itself is unadmitted advice giving. Ads say, "Be sure to pick up a box of Band-Aids at the store the next time you shop." Or, "I've driven a new car at your dealers today." Or, "Try it, you'll love it!"

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

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

However, there are times when even the best advice is inappropriate. It is often difficult to distinguish between advice that is helpful and advice that is not.

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

have stopped to ask the obvious question: "Why do you want to move?" "You still might get a crappier house," "I just don't like it around here." Parent: "You don't like the old neighborhood?" Child: "No, the neighborhood is all right."

Parent: "What don't you like?" Child: "I don't like the kids."

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

Well, you've just got to be clever in your friends. You could reply, "Oh, you might add, 'You being able to be selfish.'"

Well, if they don't want you to play with them, just forget about them and come in and play with your own things."

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

What is needed in this instance before advice is understanding.

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

BELIEF IN LIFE AFTER DEATH

	Yes	No	No opinion
United States	73%	19%	8%
Germany	70%	20%	10%
Netherlands	65%	25%	10%
Switzerland	60%	30%	10%
West Germany	60%	30%	10%
Great Britain	55%	35%	10%
Austria	50%	40%	10%
France	45%	45%	10%

(Pew Research Center, "Life After Death," July 1970)

DO YOU BELIEVE IN...

	Yes	No	No opinion
God	85%	10%	5%
Life After Death	75%	20%	5%
Hell	65%	30%	5%
The Devil	60%	35%	5%
Reincarnation	30%	65%	5%

NOTE: The U.S. levels of other nations in the above tables, expressing the national belief in reincarnation. Source: U.S. Census Bureau, Feb. 1971.

"WHICH IS... YOUR VIEW OF LIFE AFTER DEATH?"

	Female	Male
I don't believe that there is life after death	15%	10%
I am unsure whether or not there is	17%	10%
I believe there must be something beyond death, but have no idea what it is	31%	20%
There is life after death, but no punishment	3%	0%
There is life after death, with rewards for some	10%	14%
Punishment for others	13%	10%
Reincarnation expresses my view	6%	0%
None of the above	0%	0%

(Pew Research Center, Feb. 1971, p. 124-125)

Where Is the Answer?

Even the most casual first-time reader of this publication knows where the answer can be found. We do not want to be left - but do want to present the truth.

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

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

When a human being dies, he is dead - which means that his body, mind and soul are dead. He simply ceases to exist. He becomes as dead as the earth itself - which without any thought or remembrance of previous life (Psalm 6:5; 146:4). He is no consciousness whatsoever (Ezek. 1:3). (A

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

Yet there is, indeed, a life after death. It is discussed throughout the Bible. It is a sure of the rising of Jesus' own. It will come at the resurrection (Psalm 17:13; Job 14:14, etc.).

According to this biblical revelation, the resurrection is to take place at the Messiah's coming (1 Thess. 4:14-17; 1 Cor. 15:51-54). There is still another resurrection a thousand years later (Rev. 20:1-6). (For further details, write for the booklet *After Death - Then What?*)

And finally, when God's plan for this present earth has been completed, "then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.' (1 Cor. 15:54). This is the revelation of God to man about life after death. It is sure! (Finally, God doesn't consult opinion polls!)