

the **PLAIN TRUTH** *a magazine of understanding*

Thailand's
Prime Minister
Kittikachorn





About Our Cover

Field Marshal Thanom Kittikachorn assumed power as head of Thailand's National Executive Council in November 1971. He was appointed Premier by King Bhumibol Adulyadej in December 1972. One of Asia's most dynamic leaders, the 61-year-old Premier is seriously tackling Thailand's major problems, which include crime, the economy, and the threat of Communist insurgency.

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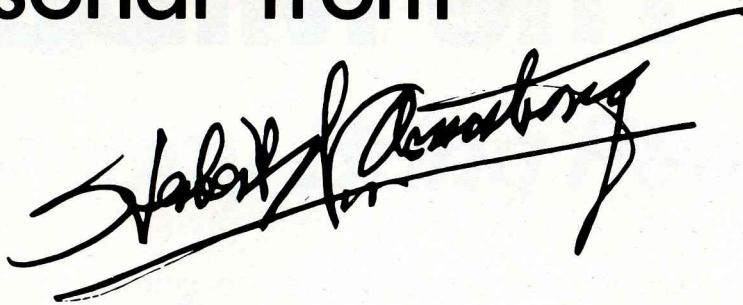
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Personal from



Discussing National and World Problems with Heads of State

TOKYO

ON THIS present trip around the world, now almost ended, I have been discussing important domestic and world problems once again with a number of heads of state. But just what is the connection between the conditions and problems of the governments around the world and the gospel of Jesus Christ?

The connection is very vital! If people KNEW just what *is* the gospel of Jesus Christ, they would understand that very important and urgent connection.

It may sound incredible, shocking, unbelievable — but very few, comparatively, know what *is* the gospel of Jesus Christ. For 18½ centuries, *that gospel was not proclaimed to the whole world!* That statement, I know, leaves most readers perplexed.

“Why,” many will ask, “haven’t they preached CHRIST to the world through those 18½ centuries? Haven’t preachers and missionaries pleaded with people to BELIEVE on Christ — to ACCEPT Christ? Haven’t millions upon millions professed Christ — called themselves Christians? Isn’t the Christian religion the LARGEST in the world?”

Yes indeed, but what almost no one realizes is that Christ’s GOSPEL was *not* proclaimed to the whole world! The person of Jesus was preached. But Jesus Christ himself is NOT the gospel. Jesus was the di-

vine messenger, sent from God with a MESSAGE for mankind — an ANNOUNCEMENT — and that MESSAGE *is his gospel*. Many in Jerusalem and the land of Israel, more than 1900 years ago, *believed on Christ*, but they hated, rejected and *did not believe* his gospel. Instead, they sought to put him to death for teaching it. They put to death all his apostles, with one possible exception, for proclaiming that message.

News Concerning Government

The very word “gospel” means “good news.” Jesus’ gospel was news concerning government — news that has not been proclaimed — an announcement that has not been announced worldwide — until proclaimed to the world on *The World Tomorrow* program by radio and television and through *The PLAIN TRUTH* and our other free literature.

Astounding? Yes, but *that is not of my making!*

Christ’s GOSPEL was the good news of the Kingdom of God. It has to do with the evils confronting the world’s peoples, which the governments in the world have tried to cope with, but have been unable. It has to do with the WAY people live — with the CAUSE of all the world’s evils — and it has to do with the SOLUTION that will be made — and the government that WILL bring PEACE and universal, *right* education and prosperity and abundant, joyful

well-being to the peoples of the world! It has to do with the problems faced by heads of state today and HOW those problems are going to be solved!

Therefore, as the minister of the living Christ, and of his gospel, it is very much a vital part of my commission to discuss these very problems and conditions with those closest to them, the heads of governments. My commission is not a local one, but a WORLDWIDE ministry.

The Current Round-the-World Trip

This present trip, almost ended, has been of very special significance and concern in this regard. Also, it has sparkled with interest! There were some personal and human-interest incidents as well as the more serious and vital.

First, we stopped off in New York to break the time-lag of 8 hours between California and England. I took a short flight to Washington, D.C., where I spoke to a combined Worldwide Church of God assembly of between 2,000 and 3,000 people. Then I went on to the campus of our Ambassador College in England on March 4. March 5 and 6 I was busy writing and doing a Sunday radio broadcast in our recording studio on campus. Tuesday night, March 6, I attended our college’s annual spring concert at the

(Text continued on page 35)

The MIDDLE

Can



EAST

Diplomacy Bring Peace?

Pressure is mounting on world leaders to step in and engineer a settlement to the Arab-Israeli dispute. But are the big powers big enough to bring justice and lasting peace to this troubled, vitally important area?

by Richard C. Peterson

Beirut, Lebanon

EVENTS OF recent months have served notice to world leaders that the Middle East can no longer be relegated to secondary concern.

For years statesmen have been preoccupied with Southeast Asia. Yet the agonizing Vietnam struggle could literally pale into insignificance against the perilous backdrop of forces and events now in motion in the Middle East.

It is imperative that we understand the problems behind the Middle East crisis and that we recognize the *only* workable solution! At stake is *world peace*.

Who Speaks With Authority?

The Middle East today, seen from virtually any vantage point, is an arena of conflicting geopolitical, religious, cultural and emotional aspirations, ideals, and issues. One prime example is the Palestinian refugees. This perennial issue is central to Arab thinking on the entire Mideast.

The first question to face any organization working for a Middle East peace settlement is: just who speaks authoritatively for the Palestinians? And also, for *which* Palestinians?

Today's Palestinians have no well-defined organizational struc-

ture or accepted leadership. The reason is that Arab Palestinians are tragically fragmented. Besides the Palestinian refugees are the *fedayeen*, militant Palestinian guerrillas working from bases in surrounding countries. And then there are the successful, so-called penthouse Palestinians, those who have relocated elsewhere and have risen to prominence in their individual occupations.

And what about those Palestinians now situated on the Israeli-held West Bank of the Jordan? Who represents them? Then we have those refugees living on the other side of the river in Jordan.

Furthermore, what part should the leaders of Jordan, a country heavily populated with Palestinians, play in this human drama? And who is to decide? This dilemma has wearied and frustrated all who have tackled it.

Egypt — Arab Kingpin

It is widely felt in diplomatic circles that Cairo holds the key to Middle East peace. As the strongest, most populous Arab nation, Egypt has for years set the political and military pace in the Arab world. Neighboring states, including Hussein's Jordan, are wary of making any initiatives toward peace with

Israel without Egypt first taking the lead.

Egypt's problem with Israel is essentially twofold: (1) the issue of the Gaza Strip and Sinai Peninsula, now occupied by Israeli forces, and (2) the important matter of the Gulf of Aqaba and Suez Canal waterways.

The United States and other leading powers want the Suez Canal, closed since the 1967 war, reopened to international shipping as a prelude to a more general peace settlement. Egypt wants any such agreement tightly bound to an Israeli promise to relinquish all occupied Arab territories. Israelis generally view these captured lands as vital to their internal security and insist that a Suez Canal pact be a totally separate matter.

Across from the Suez Canal lies the Gulf of Aqaba. Israel claims Egypt ignited the Six-Day War of 1967 by closing the Straits of Tiran at the entrance to this strategic waterway, thus blocking the critical shipping lanes to Israel's Red Sea port city of Eilat.

International diplomacy has been busily trying to effect a solution to the Suez and Aqaba problem, as well as deal with the question of sovereignty over Sinai and the Gaza Strip. Perhaps the crowning effort to

DIPLOMACY'S TRAIL OF FAILURE IN THE MIDDLE EAST

Diplomacy has left a trail littered with accumulated failures in its attempts to solve the Middle East crisis.

A quick look at the "box score" tells a sobering story:

THE BRITISH MANDATE

- 1916 — Britain and France agree to make Palestine a British mandate in the division of the Ottoman Empire after World War I.
- 1917 — Britain issues the Balfour Declaration in support of the establishment of "a national home for the Jewish people," to be located in Palestine.
- 1919 — The American King-Crane Commission concludes that the Balfour Declaration could only be implemented through use of military force at the expense of the non-Jewish population.
- 1922 — The League of Nations sets up the British-mandated territory of Palestine; the territory is divided into Palestine and Transjordan. Britain's allies approve the Balfour Declaration. Arabs react with periodic violence.
- 1937 — Arab-Jewish strife leads to British decision that the Mandate is unworkable. Partition of Palestine urged.
- 1939 — Britain reverses its position on the Balfour Declaration. Zionists react with violence.

THE U.N. PARTITION

- 1947 — British diplomats concede failure, turn the growing crisis over to the U.N.
- 1948 — Britain calls halt to

Mandate. Israel declares independence with U. S. and Soviet support. War breaks out in Middle East, followed by Israeli victory and armistice.

- 1956 — France and Britain join Israelis in attacking Egypt, with Soviet Union and U. S. stepping in to stop the war. U.N. "peace-keeping" force established.

THE SIX-DAY WAR

- 1967 — Egypt ousts U.N. force, closes Straits of Tiran. Israeli offensives take over Sinai Peninsula, Golan Heights and Jordanian West Bank territories, including East Jerusalem in lightning "Six-Day War."
- 1970 — U.N. representative Gunnar Jarring mediates talks between Israel, Egypt and Jordan. Israel bows out of the talks. New U. S. peace initiative reported.

LATEST DEVELOPMENTS

- 1971 — Egypt signs 15-year friendship treaty with U.S.S.R.
- 1972 — Egypt thrusts Russian "advisors" out and tells the Soviet Union to cease influencing Cairo's policies regarding Israel.
- 1973 — Shaky "peace" jarred by commando raids and guerrilla attacks. Libyan airliner with 113 aboard shot down over Sinai by Israel; over 100 die.

One diplomatic thrust has led to another in the Middle East. But none are proving successful in stemming a conflict that could spread into a worldwide confrontation.

date has been Resolution 242 of the United Nations Security Council.

Words — But No Action

Adopted in November 1967, this resolution calls for Israeli withdrawal from territories occupied in the Six-Day War, and the implicit reopening of strategic waterways. In return, it would require neighboring Arab states to recognize Israel's sovereignty. Both sides have given tacit approval, but neither has wanted to take the all-important steps toward implementation of the plan.

The United Nations, remember, has absolutely no vested authority to enforce such an agreement. It can only "suggest" or "recommend." And in upwards of six years, there have been no takers.

As one Israeli official observed, "It will take an *outside* stimulus to break the stalemate in the Middle East. 'The parties,' he stressed, 'are too frozen in their positions... to do it themselves.'"

Past U.N. efforts have repeatedly proved impotent. Influence from Britain and France, both distrusted by Israel and by some Arab leaders as well, is on the wane. The Soviets have yet to purchase solid friendship in this often fickle area. Thus, all eyes are on Washington — the *only* power center given any real chance of bringing effective influence to bear on both sides.

President Nixon has already given the Middle East "very high priority" for second-term diplomatic attention. White House visits by King Hussein of Jordan, Egypt's Hafez Ismail and Israel's Golda Meir earlier this year have set the stage for further high-level contacts.

But with memories of Vietnam so fresh in American minds, what could possibly motivate the United States to become actively involved in another supposedly regional dispute? The sobering answer is that the Middle East is *vastly more important to U. S. internal survival than Vietnam EVER was!*

The Name of the Game is OIL

Big power diplomacy is not so much interested in Israeli-Arab disputes as it is in Middle East oil. The industrial centers of Europe and Japan now draw more than 80 percent of their petroleum needs from Middle East and North African wells, and by 1975, the European Economic Community expects that an overwhelming 92 percent of its

Arab control of Middle East oil reserves as a weapon to achieve political ends, U. S. and European Community leaders know that action must be taken to insure that this precious "black gold" continues to flow unhindered to their internal markets in the future. Any complete or even partial stoppage by oil-rich, power-hungry nations could lead to potential economic disaster and to ominous countermeasures against these smaller Middle East states. It

cred by three major world religions, representing half of humanity, cannot be overemphasized. The 1967 capture of the "Old City" section of Jerusalem, with its famous Western (Wailing) Wall was a tremendous emotional milestone for the Israelis, religious and nonreligious alike.

But the shrines and holy places of Jerusalem hold transcendental meaning for 500 million Moslems and over a billion Christians as well. From the Vatican and other reli-



ONE OF THE WORLD'S LARGEST TANKERS, the 372,698 DWT *Nisseki Maru*, at Kiire Terminal. Located in Kogoshima Bay, Japan, the terminal is currently equipped with 12 oil storage tanks to hold petroleum shipped from Middle East.

Tokyo Tanker Company

total requirements will originate from these arid lands.

American markets, up to now, have not relied heavily upon these Mediterranean and Persian Gulf sources. Total oil imports from this region have normally fluctuated between three and five percent of the total U. S. consumption.

But if current predictions hold true, the United States, with its domestic petroleum stores being rapidly depleted, will, by 1980, be forced to import nearly 50 percent of its oil requirements, a substantial portion coming from Arabian sources. And since some Arab leaders are actively dealing for joint

would immediately involve the risk of a global super-power confrontation between Western nations and the U.S.S.R.

Intercontinental Crossroads

But the critical oil picture is only one part of the total spectrum of global interest. Beyond the matter of oil, this historic crossroads is of vital strategic value. Positioned between the U.S.S.R. and the huge African land mass, also bordering the Mediterranean region and industrial Europe as well, the Middle East represents a choice political plum for either East or West.

Furthermore, the significance of the city of Jerusalem, considered sa-

gious circles, pressure is again mounting to make Jerusalem an international city without political distinction.

Prevailing Mood: Skepticism

Time and time again, from both sides of the political and emotional fence, one hears variations of the same basic theme: "Of course Arabs and Israelis can live together in peace. And it would be far better for both sides if we did. But forces beyond our control seem to keep peace elusively beyond our grasp."

Few in the Middle East profess much real hope for the achievement of a peaceful society in their lifetimes. The prevailing mood among officials and common people alike is one of skepticism and doubt that political maneuverings, even by the global heavyweights, can ever be of



any lasting value in this land where instability and uncertainty are so often the hallmarks of life.

A well-informed diplomat in Beirut summed up these pessimistic feelings in telling *The PLAIN TRUTH*: "Most here realize that there can be no agreement. Nothing would last except possibly an interim agreement at best."

The desires of Israel and the surrounding Arab states are simply too divergent and their opposing wills too strong. Even the big powers themselves know that those calling for pressure tactics against the opposing sides fail to comprehend the full dimensions of the problem.

Israel demands lasting security and wants guarantees that her borders will not be infringed upon. Most Israelis feel strongly that at least some of the occupied territories must be retained to protect the state's growing population centers. Also, Israel requires that Arab states recognize her sovereignty as a bona fide nation equal to her neighbors.

The Arab stand is diametrically opposite. The Arabs want all Israeli-occupied territories, including lands Israel deems vital to her security, returned to them, plus what they would consider an equitable determination of the Palestinian issue and other unsettled questions. Of course, not all Arabs agree on these prerequisites of peace, either. Some still call for an end to the state of Israel as the only solution to the problem.

History in the Making

The outlook for the immediate future is a big question mark. Experts in Washington, Western Europe and throughout the Middle East do *not* know what the future holds or what the final outcome will be. They assert, almost with one voice, that the future is uncertain. As seen

PATROL JEEP of United Nations peace-keeping forces cruises past damaged Egyptian building.

through the eyes of one long-time observer, "Both sides really mean business, and something's got to give."

One thing is agreed upon in all corners: This is potentially the world's most dangerous trouble center. The often opposing nationalistic self-interests of Western Europe, the United States, the Soviet Union, mainland China and burgeoning Japan converge in the Middle East as in nowhere else.

Is there no way of knowing the outcome of this world crisis?

The Only Solution

What, then, is the answer to the Israeli-Arab dispute? How can peace be achieved in the Middle East tinderbox? The outside powers cannot bring it about. Arabs cannot accomplish it. The Israelis are not able to achieve a solution.

The truth is, *no* human authority or power has the ability or the wisdom to "cut through" the gordian knot of the Middle East problem! Either the problem is insoluble or the answer must lie *outside* the province of mankind!

Surprisingly, there *is* a workable solution to this explosive crisis. But it will not be brought about in the way that most people or observers would expect.

The solution is revealed in the pages of the world's greatest best seller — the Bible.

Biblical prophets predicted a time when God himself would intervene in world affairs and straighten out the trouble spots of the world, including the Middle East.

Isaiah foretold a time when all nations will live in peace — and will receive instruction from Jerusalem on how to live and dwell in safety and peace (Isaiah 2:1-4).

The prophet Zechariah said much the same thing (Zechariah 8:20-23). Although Jerusalem has been "a burdensome stone for all people" and "a cup of trembling" (Zechariah 12:2-3) to all the nations in-

involved in the Middle East conflict, it will not always be so.

Uninvited by the warring nations, but nevertheless right on schedule, Jesus Christ is coming again to Jerusalem. He is returning for the express purpose of enforcing a reign of peace over the Middle East and the entire world.

Coming upon the world scene with all the divine power and authority of the Almighty God, Christ himself will determine once and for all who belongs where and which property goes to what nation. There will be no more squabbles, no more assertings of nationalistic self-concerns while sacrificing the common good. The enmity and blood that stains the hands of both Arabs and Israelis — and all other nations as well — will be washed clean, the contentions between them finally laid to rest.

"In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isaiah 19:24-25).

When the final account of man's history is written, it will display a world finally at peace. After God takes charge, the nations of Israel and the Arab world, not to mention other feuding nations and races, will all finally be on the closest, most brotherly of terms.

That's why, in the pages of *The PLAIN TRUTH*, we call this reign of peace by Jesus Christ the wonderful world tomorrow. That's exactly what it will be! □

Since there has been so much more of this "advance news" written than could possibly be explored in this article, there is one vitally important full-color booklet that is yours free for the asking. It is *The Wonderful World Tomorrow — What It Will Be Like*. (See inside front cover for address nearest you.)

Catholicism in Crisis

Buffeted by agitation and turmoil from within, the Catholic Church stands at a hazardous crossroads.

by Thomas Rogers and Dibar Apartian

THE CATHOLIC CHURCH has often been compared to a living organism. She has had periods of sickness and health.

Today, she is *not* in good health. What has gone wrong?

Flare-ups Around the World

Since the close of the Second Vatican Council in 1965, Catholics around the world have seen their church shaken by the shock waves of controversy, strife and uncertainty.

In the past three years, instances of revolt and criticism have been without recent precedent. Columnist Robert Serrou summarized the growing problem in *Paris-Match*: "The Roman Catholic Church... finds itself profoundly divided. As for papal authority, it has never been as strongly contested."

In Toulouse, France, for example, when a priest was suspended from his duties for living with his girl friend, his parish colleagues, including five priests and a nun, handed in their resignations — in a show of solidarity and protest.

In Spain, the recent publication of a controversial new missal was one episode, among others, in the continued struggles between two factions of Spanish Catholicism.

In Portugal, a serious conflict erupted between the archbishop of Braga and several priests in his diocese. Three of the contesting priests were suspended from their duties.

In Amsterdam, a married priest celebrated mass despite a bishop's formal prohibition. The priests in charge of the parish were threatened with disciplinary action if they allowed a repetition of the act. Also, a Dutch catechism textbook was branded as heretical and "gravely deficient" by the Vatican.

A quiet but serious decline of Catholic influence has been noted in Canada's giant Montreal archdiocese. A spokesman there categorized it as a "widespread disaffection" with the Church.

Bishops in Mexico have loosened papal restraints on birth control by granting qualified sanction to a government birth-control program. They now approve of any method of

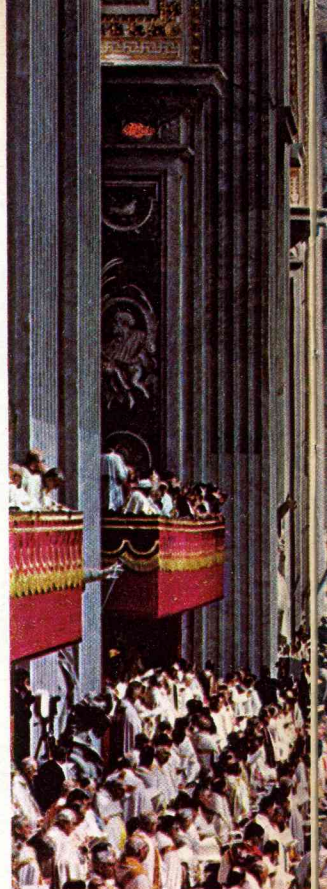
family planning that married couples, *in good conscience*, deem necessary to use.

Whether one is talking of laity or clergy, of French, American or Spanish Catholics, the brush fires of division are burning, much to the growing chagrin and concern of the Vatican.

Grave Dutch Dissent

A widening rift between Rome and the Church in Holland has been one of the most painful sources of trouble for Paul VI. A small but forceful group of progressive priests has been prone to call into question, and even reject, the most deeply rooted doctrines of Catholic theology and morality. In less than ten years, a country which used to be a pillar of Catholic conservatism has turned into a hotbed of liberal thought.

Out of Holland's five-and-a-half million Catholics (comprising roughly 40% of the population), not even half now attend church regularly, whereas over 60% attended regularly six years ago. The number





INTERIOR OF ST. PETER'S Basilica in Rome during Vatican II Council.

Ernst Herb — Plain Truth

of priestly vocations has fallen drastically, and the rate of defection from the priesthood is higher in the Netherlands than in any other European country.

Paul VI, reportedly quite disturbed by this turn of events, has taken positive though relatively restrained action in dealing with the problem. Part of his approach consists of appointing staunch conservatives to fill vacant posts in the Dutch hierarchy. In this manner, and through his personal contacts with Dutch bishops, he has been trying to put the Church in Holland "back on the right track."

Troubles in France

With more than 90% of its citizens baptized Catholics, France has traditionally been a key nation in the Vatican orbit. Yet indications of a weakening of the Church there are undeniable.

A paper issued by Pierre Talec, director of the catechumenical

headquarters for the Diocese of Paris, pointed out that the number of adults converting to the Catholic faith has *fallen in half* in just two years.

Jean-François Six, director of the Church's secretariat for nonbelievers, prepared a report on a recent series of meetings of French diocesan delegates. They concluded that France was experiencing a "tidal wave of unbelief" among Catholics.

In November 1971, studies made by France's two largest public-opinion organizations, SOFRES and IFOP, disclosed that only 75% of the population felt that the existence of God was certain, or at least probable. Only 36% expressed belief in the divinity of Jesus Christ.

These figures are surprisingly low for such a massively Catholic country. They go hand in hand with diminishing church attendance. It is estimated that less than one fourth of all adult Catholics are regularly in their pews each Sunday.

The problem of unbelief, skepticism and a "turned off" attitude toward the Church is particularly acute among the nation's youth — an occurrence that could cast a shadow on the future strength of Catholicism in France. More and more young people are being attracted from Catholicism to the mystery and meditation of Zen Buddhism or other Oriental religions. This innovation, which would have been found thoroughly shocking a decade ago, has been almost welcomed by certain French clerics as indicating a return to the monastic traditions of the Church!

Some call the trends in French Catholicism evolution; others label it revolution. Either way, there can be no doubt that religion, in France, is experiencing pervasive change and upheaval. The Church's influence on daily life is no longer what it used to be.

The Decline in the United States

American Catholicism, like its French counterpart, is openly fraying. The recently released volume of the Vatican's new statistical yearbook shows that the United States has the largest number — and highest overall rate — of priestly dropouts in the world.

American Catholics — both laity and clergy — are no longer content to docilely follow the doctrines of their Church. A comprehensive study of the American Catholic priesthood, prepared by the National Opinion Research Center (NORC) at the request of the National Conference of Catholic Bishops, found that only 42% of the priests in religious orders and 40% of the diocesan priests are in agreement with the official position of the Church on divorce. Only 40% of the American priests support the Church's teaching on birth control.

A 1970 national fertility study, conducted by the Office of Population Research at Princeton Uni-

versity, turned up the conclusion that two thirds of the married American Catholic women of child-bearing age do *not* follow their Church's teaching on birth control.

An article published a year ago in the Vatican weekly, *L'Osservatore Della Domenica*, stated that a "tremendous earthquake" was rocking the Church in the United States. It pointed out the discomfiting frequency with which serious breakdowns were occurring. These include priests who marry, defecting nuns, falling financial support, deviations from established doctrine and incisive criticism of the Church by Catholic authors, criticism which is "often graver and more offensive than even Protestant authors would dare to make." The article called the whole state of affairs "a frightening and distressing picture which no one would ever have imagined six or seven years ago."

The Issues

The issues that are currently dividing Catholics include the traditional Church views on sex, morality, birth control, marriage, the role of women and the distribution of ecclesiastical power.

Pope Paul's 1968 encyclical "Humanae Vitae," upholding the Church's ban on all family planning methods other than controlled abstinence, ignited a keg of controversy. His adamant stand on the matter drove the wedges of division deep into the core of Catholicism. It kindled disagreement and defiance from both laity and clergy.

Growing numbers of Catholics want to simply ignore church law and resort to contraceptives, and they have the support of an increasing number of priests. As Catholic theologian Richard P. McBrien wrote, "On the birth-control issue, the Pope's present disposition does not seem to reflect an overriding consensus in the Church: neither among theologians nor, more importantly, among sensitive and seri-

ous Christian married couples (and this is a source which no theologian can ignore)" (*Do We Need The Church?*, p. 185). Last year, delegates of Swiss Catholic synods called for a re-examination of the Church's position in some of these areas. On divorce and contraception, their statements or recommendations were not in line with official Catholic dogma.

Even the women's liberation movement has made its way into the doctrinal imbroglio. Pope Paul's decree of last September, supporting the Catholic tradition of an exclusively male clergy, has become an added source of irritation in this sensitive area.

Clerical Unrest

What makes the doctrinal contestation and revolt so grave is the fact that more and more of it is coming from a sector that one would expect to constitute the very backbone of Catholicism — the *priesthood*. In increasing numbers, priests are expressing their differences with certain tenets of Catholic dogma — and are abandoning their ministries. The first report of its kind ever issued by the Vatican revealed that 13,440 priests left their posts in the period from 1964 to 1970. In the year 1970 alone, 3,495 priests resigned.

At the center of the storm battering the clergy seems to be the centuries-old policy of priestly celibacy. Various studies show that the primary motivation for priests leaving the Church is the desire to marry. It should be pointed out, however, that marriage is often not the sole motive. Other factors such as difficulties with Church government, work dissatisfaction, morale problems and loneliness act in concert with the celibacy issue as an inducement for resignation.

Even among priests who have no inclinations toward marriage, many are in favor of changing the celibacy law. Over a third of the American

diocesan priests feel that celibacy should be a matter of *personal choice* for their particular branch of the clergy.

In a two-year study carried out among English-speaking priests in Canada by the Center for Research in Religious Sociology at Laval University (Quebec City), 53% of the priests surveyed were in favor of allowing priests to marry and still remain in the ministry if they so choose.

Recruitment Woes

Defection is not the only menace to the vitality of the priesthood. The growing lack of interest in priestly vocations among Catholic youths is another major factor. While priests are leaving through resignation and death, hardly anyone is stepping forward to replace them. Vatican figures show that approximately one fifth of the 190,000 Roman Catholic parishes throughout the world are without priests.

The pinch is markedly felt in densely Catholic France, where, from 1963 to 1971, the total enrollment in the nation's seminaries dramatically dropped from 21,713 to 8,391.

In the United States, not only is the number of entering seminarians falling, but the percentage of those who drop out before ordination is on the upswing.

With plummeting ordinations and rising defections among younger priests, an imbalance of older men in the ministry is fast taking shape. Less than half of the world's 420,000 Catholic priests are under 45 years of age.

Lack of Confidence

Celibacy and birth control may tend to dominate the headlines because of their sensational nature. But there is evidence that a much deeper issue — centering around a dissatisfaction with Church authority, structures and institutions — is troubling the Catholic world.

A little over a year ago, the Church's government was severely criticized in a statement signed by thirty-three priests and theologians from seven countries (Austria, Canada, Germany, Holland, Spain, Switzerland, the United States). They outlined a burgeoning Vatican credibility gap and a serious crisis of authority plaguing the Church. They disapproved of the absolute power invested in the hierarchy and the anachronous system of ecclesiastical government. Furthermore, they called upon Catholics to take the initiative and act, to unite in the greatest numbers possible in order to exercise sufficient pressure for change. One Roman newspaper considered this manifesto as the severest criticism of the ecclesiastical system and its methods of government ever made from within the Church.

Clergy and laity alike want to see the Pope delegate more power to the lower levels of the organizational ladder, and they hope to see the greater democratization of ecclesiastical institutions. It is not that the priests are against power; they simply want to share more of it. Cardinals and bishops, however, are not as quick to lend support to a wider distribution of power. An ideological conflict on the nature and form of church government is brewing.

Certain priests feel not only that the Vatican has failed to delegate enough authority, but also that it has not effectively used its available power. This has generated insecurity as well as frustration. In the eyes of some, Pope Paul has not offered the inspiring, decisive leadership that the Church needs, especially in this time of crisis. Swiss Catholic priest and avant-garde theologian, Hans Kung, has been one of the Pope's foremost critics in this regard. In his estimation, Pope Paul does not exercise any real spiritual leadership in today's Church, nor has he been effective or strong in dealing with the crucial issues.

One of America's most widely

known Catholic spokesmen, priest-sociologist Andrew Greeley, has labeled the present leadership of the Church as "morally, intellectually and religiously bankrupt." As he sees it, celibacy is not the really big problem the Vatican faces from its clergy, but rather, the clergy's lack of confidence in the authority of the church. In his words, "Many priests under forty no longer believe a thing that the collective hierarchy says, no longer take seriously any of their instructions and no longer have any confidence in their capacity to lead."

Rumblings nearly everywhere from the clergy call for the Church to have a greater willingness to delegate more responsibility and power to all levels of Catholicism. A host of differences place the priesthood and the hierarchy on a collision course in what could well prove to be a severe test of papal authority in the very near future.

A Realistic View

Catholics themselves freely admit and comment on the present crisis in their Church. In an interview granted to Vatican Radio last October, Cardinal Danielou asserted that the Church was "in the presence of a very serious crisis of religious life. One cannot speak of renaissance but of decadence . . . This crisis is manifest in all areas."

Referring to the current state of the Church, Andrew Greeley said, "I am afraid that very many priests in the world agree that they feel the ship is adrift without any firm hand on the tiller."

Hans Kung has compared the present situation of the Church with the one it faced just prior to the Reformation.

Without a doubt, the crisis is here, but it must be viewed realistically. Drove of priests are not now on the brink of resigning en masse any more than flocks of lay members are on the verge of stampeding out of the Church. Many Catholics are still devoted to their faith and loyal to

the pope. The majority of priests have no intention of abandoning their vocation.

But what is significant is the fact that priests who quit and laymen who balk at Catholic dogma and authority are increasing at an accelerated rate that would have been unthinkable a few years ago. If left unchecked, these trends portend grim consequences for the Catholic Church.

Keeping Up With the Times?

A Church that has been slow to change suddenly finds herself in a world that is changing faster than ever before. In order to survive as a meaningful institution, she may be forced to adapt to changing conditions almost as rapidly and dynamically as progressives would like. To be sure, Paul VI has already taken slow but definite steps toward making Church structure and practice more palatable for twentieth-century Catholics.

The long-standing cold war between Catholics and Protestants has thawed considerably, thanks to the efforts of Paul VI in the ecumenical field. He has fostered an entirely new attitude toward Protestants with the accent placed on a *common faith* — rather than on the different interpretations of that faith.

This attitude can be seen in both England and the United States in the recent publication of the Common Bible. This is the first English-language Bible text that has been mutually sanctioned by Roman Catholic, Protestant and Orthodox Churches.

Although the complex obstacles to total unity of Protestants and Catholics still appear insurmountable, understanding between the two groups is running higher than at any time since the schismatic events of 1517.

A Change in Leadership?

Since coming to the pontificate, Paul VI has sponsored numerous in-

novations, but has been unable to keep pace with his Church's growing list of problems. This has spawned countless rumors about his possible resignation (not to mention the fact that he is now 75, the retirement age he himself set for bishops). However, contrary to prognostications, Paul VI has given no definite indication of stepping down.

Should a vacancy develop in the pontificate — either through death or abdication — the choice of a successor to the Bishop of Rome would be of no small significance in the light of the Church's present crisis.

Who might the next pope be? The matter remains an enigma. Although there are a dozen or so cardinals who could possibly be considered, no one person really stands out at the present as the most likely one to bear the papal title after Paul VI. It must also be kept in mind that the selection is not necessarily limited to the College of Cardinals, even though tradition has kept it so for the last 600 years.

What are the chances of the next pope being a non-Italian — the first one since the election of Adrian VI, a Dutchman, in 1522? Very small, according to some observers. However, judging from the list of probable successors, even if the next pope were not Italian, he would more than likely be European.

Whatever the case, unless there is a sudden change in the personality and leadership of Pope Paul VI, there will be a "man of decision" waiting in the wings who will be called upon to guide the Church in the critical years ahead. He will have to accomplish what Paul VI, so far, has been unable to accomplish — that is, to neutralize the acid of dissent and division which is corroding the Church from within.

An Eye to the Future

For nearly nineteen hundred years, the activities, decisions and doctrines of the Roman Catholic Church have helped shape the

course of history. Consequently, future developments within her structure merit the attention of Catholics and non-Catholics alike.

If the lessons of history have anything to teach us, they show that Catholicism is heading for at least a temporary revival and renewed political power. For all the pressures, divisions and difficulties she has faced in the past, she has always managed to bounce back and survive. There is no reason to believe that the present crisis will be an exception.

Consider one of Catholicism's greatest traumas — the Protestant Reformation. Although it was a severe and damaging blow, it ended up having a purgative effect: the Church of the sixteenth century reacted to the Protestant schism by undertaking a thorough, internal housecleaning. The vast mood of reform set in motion by Pope Paul III (1534-1549) culminated in the Council of Trent which overhauled the organizational and structural Church while preserving Catholic doctrine intact. The languishing organism was brought back to life.

Whether or not there will ever be another council with the import of Trent, the Church is on a trajectory of further modification and adaptation. But how much will she change in the years ahead? How much will the Vatican bend Catholic tradition in an effort to harmonize schism in the Church? Will the changes include monumental doctrines such as celibacy, birth control or divorce?

The answers to these questions will hinge largely on the principles and personality of the man in the driver's seat — the pontiff. Paul VI has favored reform in certain structural or peripheral matters, while firmly upholding Catholic tradition on major doctrinal questions. Could sufficient pressure force him to alter his position?

Pope Paul has been reluctant to administer severe disciplinary ac-

tion — such as excommunication — to those straying from the faith. Would a successor to his office be constrained to abandon this policy of forbearance and adopt a harder line in dealing with dissidents? If so, he would have to carry a "big stick" and use a show of papal force to bring Catholics into line.

One thing is certain: regardless of the Vatican's efforts to piece together a deeply fragmented Church, the damage already done cannot be easily repaired. It will take something supernatural, something of the miraculous, to inspire unity and weld all Catholics into one faith.

Coming Church-State Relations

Historically, church-state relations have played a prominent role in the evolution of Catholicism, especially in Europe, where the Church has exerted considerable political leverage during her peaks of power. Conversely, when not playing the role of Catholicism's staunchest ally, the state often has been her fiercest persecutor.

Pope Paul has thus far used his papal diplomacy to try to bring peace to war-torn areas of the world and his own brand of "Ostpolitik" to try to brighten the fortunes of Catholics subordinate to Communist governments. A new thrust in the Vatican "Politik," however, will be aimed at Catholic Western Europe. Closer ties with the Common Market would transform an ailing European Catholicism. In return, the cohesive effect Catholic influence could have on a much-desired, but perplexingly elusive, European unity would be miraculous.

These and other events prophesied in your Bible will determine the pulse of a now-troubled Church — but a Church poised on the threshold of what promises to be the most momentous epoch in history! □

When Teen-agers Need to Know About Sex but Fear to Ask Parents...

by Paul W. Kroll

SIXTEEN-YEAR-OLD Denise finds a boy she likes. "Daddy," she confides, "I think I really love Frankie." She has an expectant, almost questioning tone to her voice.

"Ha, ha!" her dad chuckles. "You in love, at sixteen? Hey, Mom, did you hear that? Our little girl thinks she's in love!" He turns to his daughter with a devastating "You'll learn what love is when you grow up" as he returns to his newspaper. The "feeling" may seem ridiculous to Dad, but to the girl it is the *most important* part of her life at the moment.

Consider another happening. "Mommy, what's a menstru... menstrual cycle?" eleven-year-old Maria hesitantly asks her mother. "Well, uh... ah... you'll learn later," is the answer tinged with an obvious feeling of embarrassment. The girl, of course, may come to assume that there is something nasty or evil about the process. At least, those are the vibes she will get from her mother's stammering.

A third situation: "What were you doing with that girl?" roars Al's obviously angry father. Taken aback, Al answers, "Why nothing, Dad."

"Don't tell me 'nothing'! I know what's going on. I'm not stupid, you know." At this point whether or not Al was "doing" anything has become somewhat irrelevant. The ax has been taken to the father-son relationship; a breakdown in communications is the sad prognosis.

A fourth situation could be summarized in the following scene: Sixteen-year-old Janice is attempting to tell her dad what happened on a date.

"Dad, I... uh was with John, and he tried to, uh..."

"Listen, sweetie," Dad blurts out, "tell me later. I've got to run and take care of some business." But "later" never comes.

The Communications Gap

The above examples illustrate how to turn off communication about sex problems without really trying. Though a generation gap is especially critical in the area of sexual matters, no human problem is free from this communications gap.

Several years ago, Dr. Marvin C. Dubbé, a former sociology professor at Oregon State University, did some unique research concerning the parent-child dialogue dilemma.

Dr. Dubbé's firm conviction: "More than ninety-five of every hundred young people do experience some problems when they try to talk across the child-parent barrier — at some times, about some topics in some degrees."

Dubbé surveyed one hundred high school freshmen boys and one hundred freshmen girls in western Oregon. He had previously studied fifty girls and fifty boys of college age. The younger sample was taken from geographic areas similar to the older ones. Both groups had the same basic difficulties in communicating with parents.

Fear was the greatest reason cited by both girls and boys for not talking to either fathers or mothers. Other reasons included parental nagging, age differences, signals of discomfort, guilt, lack of time, no need, parents didn't know, condemnation, evasion.

The Problem With Sex

Dubbé had 36 specific subject categories to which the students addressed their comments. The subjects covered a wide gamut of problem areas — from sexual matters to politics. *Sex problems* were

"I attempted to tell mother and father about Roger they said, 'You don't know what love is,' and laughed as they said it Since that incident, I have given them evasive answers to almost every question they have asked me concerning boys."

the most difficult for teen-agers to discuss with parents.

Dubbé then compared the high school students with 19-year-olds in an earlier pilot study at Oregon State College. He generally found the same results, with some exceptions. There was one disturbing trend. Instead of communications increasing with age, the gap became more pronounced. On the whole, the nineteen-year-olds had *greater difficulty* talking over sex questions with parents than the younger group.

"I Can't Talk . . . About Boys"

Many of the teen-agers wrote brief case histories. A college girl summed up how easily communication breaks down in sexual matters.

"Although I can talk with my parents on almost any subject," this girl stated, "regardless of how personal, I cannot reveal to them my feelings about boys. . . . To me there came the day that comes to almost every girl. I met a boy with whom I was in love. . . . I attempted to tell mother and father how I felt about Roger, hoping once again for their understanding.

"Instead, they said, 'You don't know what love is,' and laughed as they said it. . . . They will never know just how small and ignorant they made me feel. . . . Since that incident, I have given them evasive answers to almost every question they have asked me concerning boys — even as to where I go and what I do on dates. At that time, I built up

a resentment against Mother and Father."

The tragedy is that the parents of this girl did not mean to hurt their daughter; they simply did not think. The subject wasn't that important to them. Or it may have been that the parents were so worried they overreacted in a negative way. In either case, the issue was explosive for the young girl who was perhaps for the first time experiencing a volatile attraction for the opposite sex.

This single, but critical, experience snapped the communications line in a vital area of their daughter's life. Being unaware of the wall that was erected, they would probably find it difficult to help her in any further times of sexual crisis.

One obvious consequence: *this girl would begin to turn to her peers for help and understanding*. There is much evidence indicating that teen-agers, to a large degree, have stopped relying on parental assistance in sexual matters. Their peers have become their new sexual instructors.

Attitudes of University Students

Further evidence of this disturbing trend was found when 750 freshman students at an American university answered questionnaires regarding their own sexual attitudes. A unique aspect of this study by Dr. Robert Walsh was that the students took similar questionnaires home for their parents to fill out. Some results of the study were published in the January 1972 issue of *Sexual*

Behavior magazine in the article entitled "The Generation Gap in Sexual Beliefs."

The survey revealed that 72% of the fathers and 63% of the mothers thought they were the major source of their child's sex information. Contrasted with this assumption was the students' assessment. Only 7% of the boys and 29% of the girls reported their parents as a major source of sexual information.

Fathers, especially, fared badly. Only 5% of the boys and 2% of the girls named their fathers as the major source of information. The obvious consequence was also noted. About two thirds of the boys and one half of the girls mentioned *friends* as the major source of sexual information.

In an earlier study, Jean Bolton, an executive director of a well-known home for unwed mothers (the Florence Crittenton Agency of San Francisco) talked with a number of girls in five high schools, a private girls' school and at the home.

Among the questions asked was "Where do most of your ideas about marriage come from?" Only 73 of the girls said from home and parents. Another 81 girls cited one of the following: either TV and movies (16), friends (30), or oneself (35) as the chief source of ideas.

If the boys had been surveyed or if the question asked had been regarding purely sexual matters, the percentage receiving their information from parents would probably have been somewhat lower still.

A Worldwide Problem

The communications gap in sexual matters is a worldwide phenomenon. For example, aspects of the problem have come to light in a recent French study.

According to Dr. Pierre Simon, 85% of all Frenchmen feel that young people should be given some form of sex education. However, 62% declared that they never talked about sex with their parents, and only 40% thought they were capable of discussing the subject with their own children.

Obviously, there is a contradiction here. And the gap is only too evident. As one French teacher concluded, "Many parents consider this subject [sex] taboo. As a result, there is a total gap between adults and young people on this matter."

In many cases, parents prefer that their children obtain sex education in classes or seminars outside the home. During the numerous "discussion groups" on sex in France, young people remarked, "We can't talk about it at home because we get the feeling that it makes the grown-ups ashamed."

The Communications Gap in British Families

In Britain, social psychologist Michael Schofield has done much pioneering work regarding the sexual attitudes of young people. In 1965, the results of his three-year research project covering all sexual activities and related information were published. Schofield and his staff had interviewed 1,873 boys and girls, chosen at random from seven areas in England and Wales.

Parents generally did not fare too well in the various aspects of their communication with their offspring on the matter of sex. Only 11% of the boys and 28% of the girls said that the source of knowledge about contraception came from either father or mother.

"Everyone was asked if their parents ever gave them any advice

about sex," said Schofield. "In fact 67 percent of the boys and 29 percent of the girls replied that they had never had any advice about sex from their parents." (Schofield, *The Sexual Behavior of Young People*, p. 99.) It is, of course, possible that some of the adolescents did not listen to advice or "perhaps found the advice so unacceptable that they dismissed it from their minds." Still, it was remarkable to Schofield that "over two thirds of the boys and a quarter of the girls felt that neither

of their parents had helped them to deal with the problem of sex."

Still more remarkable is the fact that, of those *receiving* sexual advice, only 12% of the boys received any "moral" advice. But even there, the quality of the advice varied considerably. One parent merely told her daughter, "No one wants soiled goods." This is hardly enough of a philosophy to pattern one's life on.

Approximately 58% of the boys and 53% of the girls felt that "I learn more from friends of my own age

Communicating About Sex

Teen-agers and parents have difficulty discussing sexual problems. In a study of 200 high school students (100 boys and 100 girls), the following percentages reported difficulty in discussing matters of sex with their parents:

Boys to Father		Girls to Father	
Courtship	62%	Courtship	72%
Petting	66%	Petting	72%
Intercourse	71%	Intercourse	77%
Boys to Mother		Girls to Mother	
Courtship	59%	Courtship	59%
Petting	72%	Petting	64%
Intercourse	75%	Intercourse	62%

than I can learn from my parents" about sex. Also, 54% of the boys and 47% of the girls felt that "very few adults really understand teen-agers" (*ibid.*, p. 122).

Responsive Parents Are Needed

One consequence of the extreme lack of parent-child communication has been the rise of peer culture or "Teen-age Tyranny," as one author has called it. Finding such needs as love, understanding and encouragement unfulfilled at home, teen-agers have turned to other teen-agers for emotional buttressing. Parents can at least partially reverse this alarming trend if they will begin building a stable and lasting relationship with their children.

In concluding the section of the influence of the family on the sexual knowledge of the teen-ager, Schofield remarked, "In particular the interest and concern of the parents for their teen-age children and the *amount of time they spend together*, all seem to be important influences on the sexual development of the adolescent" (*ibid.*, p. 150).

How to Build a Relationship

Family-life experts give many ways to build such a relationship. We can sum up a number of these ways in three points. If practiced regularly, they will ensure a strong bond of communication between parents and children.

Begin to build a solid relationship early. What parents do with their children in the early years has a telling mark on the building of a stable teen-age relationship. It may well be too late to start building communication when the son or daughter is age 17, if there has been a confidence gap since the early years. Few relationships can remain neutral. They either grow or disintegrate.

Love and respect rather than raw fear must be the basis of family unity. Parents should pay special attention to the things which will

build confidence between them and their children. The simple act of listening to your children's daily needs will cause a bond of love to be forged. "Children and young people," says Dubbé, "do have a genuine need and wish to talk about things with parents — both fathers and mothers — even when they say they have no such need."

Of course, moral training is an important part of a child's education. But it must be handled properly, by word and example *throughout the child's life*. Then when the teen-age years arrive, a solid base of respect and understanding will be available as a reference point for right behavior.

That such a base no longer exists was evident in one survey of American youths done for CBS News by Daniel Yankelovich, Inc. Among the questions was the following: "Do you feel premarital sexual relations are morally wrong?" Approximately 74% of the parents of college youths said *yes*; only 34% of the college students said *yes*. There is obviously great disagreement in this vital area alone.

In fact, many parents are not certain there should be any standard of conduct. Yet there are basic reasons why moral standards are imperative. (If you are interested in understanding what moral code is necessary and why, write for a free copy of our book, *The Missing Dimension in Sex*.)

Teaching behavioral standards is important, but this is merely one aspect of a total relationship. Human beings need love and understanding. At no time is this need more urgent than in childhood and during teen-age.

Learn to spot your child's need for understanding. One father related how he noted something unusual with his six-year-old daughter's behavior one morning. She was moping around with a doleful look. The easier course of action would have been either to disregard her or to

order, "Stop walking around like a zombie."

Being involved in something else, he had to force himself to take the time to find out what was wrong. He began to pay attention to her and play with her. In a short time, she volunteered, "Daddy, I'm sad because. . . ." He doesn't even remember what her problem was. It probably wasn't too important when compared with the universe. But to her it was important. Talking about it to Daddy helped her. Hopefully, it welded another link in a relationship between her and her parents.

Don't treat teen-agers like little children. Parents, secure in their own marriage and experience, often fail to understand the great insecurity of teen-age. To teen-agers, the knowledge that in a few years they will have to cut their apron strings and fend for themselves in an often harsh and cruel world can be frightening. Also during teen-age, strong sexual desires and interests are awakening. These and other problems make teen-age time a volatile period. For girls especially, the problem of future marriage, sex and relationships to boys begins to loom large.

If parents turn off their teen-agers in this troubled time of life, they will be forcing them into a reliance on their peers. The teen-ager is at a critical juncture in his life. Areas of agreement and encouragement *must be found*. Stormy matters — and sex is one of the stormiest — might even call for competent and respected outsiders who can bring their experience to bear on the problem.

Parents, feeling the grave responsibility of rearing their teen-agers, can easily become angry out of a genuine fear and concern. But emotional storms can open already wounded areas.

Whatever is done should contribute to greater communication between parents and children. In an age of uncertainty and discontinuity, closer parent-child relations are more needed than ever. □

URBAN ILLS CAN BE CURED

Here's How!

Are we overlooking the real causes of today's urban ills — and treating only the effects?

by William R. Whitehart

TODAY, ALMOST every city on earth finds itself confronting mounting crime, traffic, noise, pollution, congestion, and human misery.

Is this the way cities were meant to be?

Concrete Jungles

Take a long, hard look at the concrete jungles we dignify with the name "cities." Are these the places we want our children and grandchildren to grow up in?

Who hasn't seen the big city with its striking sanitation workers, where growing piles of garbage litter the streets, where gusts of wind hurl bottles and scatter cans and paper, where the



smell of decaying food and trash turns one's stomach?

In today's typical big city, neighborhoods are usually unsafe at night — and many even during the day. You can't forget to lock your house or car. You've got to be suspicious. Who knows, someone may attempt to rob, rape, or kill you.

Housing is dilapidated. Slums, barrios, and ghettos are everywhere. Poverty is growing. Welfare rolls are swelling. Taxes are high and climbing higher. The water is polluted. Smog fills the air. Streets and high-

LONGFELLOW, one of Columbia's residential neighborhoods. Notice the respect for nature — a parklike atmosphere and a conspicuous lack of TV aerials and telephone lines.

Rouse Company

ways are choking with increasing numbers of cars, trucks, and buses. Billboards, neon signs, cables, wires, and smokestacks abound.

Where is all of this leading?

Dire Warnings

According to world renowned Greek city-planner Constandinos Doxiadis, the current urban crisis "can only get worse and worse as time goes on."

British Professor Misha Black — architect, designer, and consultant to five governments — goes so far as to warn that "practically every densely populated city on earth is headed for destruction."

Adding greatly to the problems of the cities is the huge population "implosion." Increasing numbers of

people are moving into urban areas, thus making the cities more congested and cluttered. Ten years ago, only 29 of the world's cities contained a million or more inhabitants. Today, there are 133 such cities. In fact, a full third of the world's people now live in urban areas.

"The urban areas of Canada are growing so fast," reports the *Toronto Star* (January 12, 1972), "that life in cities will become intolerable for many people by the end of the century..."

Tokyo, one of the most populous cities on earth, faces increasing danger from mounting auto and industrial pollution. Latin America's largest city, São Paulo, Brazil, is predicted to become the largest city on



earth in another decade or so. Yet, according to its mayor, José Carlos, the city has got to find some way to halt its growth or it will find itself succumbing to its problems at just about the same time it is scheduled to reach that size.

Dubiously labeled the worst city in the world, Calcutta struggles to survive under the agonizing weight of some two million unemployed, one million living in the slums, and another million street dwellers.

It's time we all admitted to ourselves that urban woes, unless halted, are leading to disaster.

Can't something be done? Must we sit idly by as the cities — and the people who live in them — slide into urban oblivion?

We can begin finding the real so-

lution by pinpointing where the blame for the problems lie.

What Can Officials Do?

Many claim the fault lies principally with the men who purportedly possess the greatest power in the city — the mayors. Yet, in reality, there is relatively little mayors can do to alleviate the burgeoning problems that afflict their cities. Mayors usually find themselves confronted with a vast network of political machinery, economic limitations, and pressure groups that stand in the way — and that's assuming mayors even know where to start in alleviating urban ills!

What about city planners? Their hands are even more firmly tied! Basic patterns of urban growth were

decided decades and centuries ago. Most planning is, by necessity, limited in scope — and is usually along narrow, economic lines.

Architects and engineers have even less influence than planners. Most of their efforts are concentrated on single, generally unrelated projects. About all they can do is choose what buildings and highways will look like.

Other officials in government and industry are also limited to treating only the effects in their own relatively minute areas.

And the people who live in cities? About all they can do is complain about legitimate grievances and endure the hardships and frustrations of urban life.

It all adds up to this: none of

CITY OF THE FUTURE?

Basic to the idea of the new towns is the goal of providing a decent, humanized environment that works for people — an environment where a man, his wife, and family can develop in personality and character. Each village area is carefully thought-out from the beginning. Neighborhoods are located around a village center. This way, most goods and services — religious centers, schools, and stores — are situated within close distance of home.

Most new town designers attempt to incorporate some form of limited, non-polluting industry within the city limits. This creates jobs for town residents, contributes to the local economy, and helps eliminate endless commuting to and from work.

Though the new towns are not urban utopias, they represent, when compared to today's dehumanized cities, a most definite step in the right direction.



NEIGHBORHOODS: The basic units of the new towns. Each neighborhood is equidistant from village centers, reducing need to travel.

VILLAGE CENTERS: Centrally located within each village are major schools, medium-sized stores, and large recreation areas — all situated within fairly short distances of home.

DOWNTOWN: The central hub of the new towns with city government buildings, shopping malls, higher educational facilities, and cultural centers.

GREENBELTS: Designed to prevent villages and downtown areas from becoming expanses of never-ending sprawl.



these groups have the power to solve the multitudinous problems of the cities. Why? Because none of them, by their own efforts, can remove the *causes* which spawned the problems in the first place!

What are these causes? What kind of power and authority will it take to remove them?

No Clear Purpose

No one seems to know what the city's role should be or just what a city should accomplish. Of course, cities do provide places where large groups of people can live and work together. But that is not enough. There must be more.

One man who is most adamant about the need for clearcut urban goals is American city-builder James W. Rouse. Mr. Rouse con-

tends that cities should have as their number one goal the provision of a decent environment which works for man, not against him. In Rouse's words: "Our cities are only working well to the extent that they are providing a decent place for the growing of people..."

To transform his beliefs into actions, Rouse has built his own city. Columbia, as it is called, is situated in the beautiful Maryland countryside midway between Baltimore and Washington, D.C. The town displays a truly unique approach to city living. It is Rouse's attempt to achieve a humanized urban environment.

Basic to the town's design is reduced size. Columbia's dimensions and population have been defined from the outset. The town cannot

expand beyond certain limits.

Columbia demonstrates a truly balanced approach to community development. It attempts to combine the advantages of both urban and rural life with the disadvantages of neither. It has been planned and built to balance both commerce and harmonious living — small enough to be accessible and manageable, yet big enough to offer variety and diversity in the types of recreational activities offered.

The town is large enough to be spacious and open, yet small enough so that homes, schools, and stores can be placed fairly close to one another. Within relatively short distances, Columbia residents can shop, attend concerts, take walks in the park, or enjoy bicycle rides through the woods. Also available



NIGHT PORTRAIT of Columbia's downtown area as seen from across peaceful Lake Kittamaquundi.

Don Lorton — Plain Truth

to residents is possible employment in one of the town's industrial parks (where pollution is rigidly controlled).

One fifth of Columbia's total land area has been permanently preserved for parks, lakes, or open grassy spaces. Buildings are so placed as to blend in with the landscape. Streets are purposely curved to slow down through-traffic (thus increasing pedestrian safety). Walkways, bicycle paths, and footbridges abound. Unsightly telephone wires and TV aerials are conspicuously missing — they've gone underground.

Respect for Nature

Columbia has been designed with the thought that man is not alone in his world. The town consists of five "villages" situated around a centrally located downtown area. In the middle of each village are numerous stores and shops. This makes most goods and services within easy reach of home. The need for the long shopping trip across town is thereby reduced.

Even downtown Columbia shows a sensitive concern for the environment. Instead of the usual concrete and clutter normally associated with downtown areas, Columbia's city center consists of several beautifully designed structures flanked by a peaceful lake on one side and by an air-conditioned, indoor mall on the other.

Rouse recognizes the fact that the environment cannot be pushed around at will without suffering serious consequences. This kind of planning, which controls and balances growth from the beginning, and which enforces respect for the natural surroundings, illustrates what man already knows about urban planning. But it also shows what he has been generally unable or unwilling to implement on a large scale.

Most city planning has tended to overlook these vital concepts. Environmental considerations are usually forced to take a back seat to economic considerations where the primary question is: "How much revenue will so much space produce?"

As a result, we find ourselves living in the "age of the bulldozer." Urban development often has about the same effect on the vegetation and natural environment as the passage of a tornado. Woods, parks, fields, and streams are usually devastated to clear the way for expanding urbanization.

An "Answer of the Spirit"

Columbia is an exceptional example of a city which has taken definite steps to alleviate urban dehumanization.

Yet, is Columbia — and towns like it — the ultimate panacea to the massive problems plaguing the big cities of the world?

Remember, solving any problem, especially city problems, hinges upon removing the problem-spawning causes! What most have overlooked is the fact that the real roots of city woes lie in what really makes up a city — people.

Most urban woes are spawned by this one basic cause — faulty people. People produce garbage. People commit crimes. People pollute. People create slums. Cities are fundamentally people. Urban problems are essentially people problems.

Enhancing the urban environment does, of course, affect humans. But changing the physical surroundings will not, of and by itself, suffice. If a person is a criminal in a broken-down tenement, the chances are he will still be criminal in a beautiful, new apartment complex. Something else must be added — to him! There must be a change in his mind, character, and very being, as well as in his environment.

It is, therefore, imperative that human beings be upgraded every bit as much as their environment. People must be educated away from selfish attitudes and modes of behavior. And education is a matter of a change in the mind — the human spirit. Human beings must actually experience a mental and spiritual renewal for cities to really work.

One housing official put it this way: "We find ourselves . . . ragged in the spirit. Ours is a crisis of the spirit, and to a crisis of the spirit, we need an answer of the spirit."

But is such an answer of the spirit possible in today's world? Does anyone really have the power and au-

"Without cities of a new kind... our complex civilization cannot survive."

— James W. Rouse

Internationally acclaimed as the most meticulously planned urban project to be built by private enterprise in this century is the new town Columbia, Maryland. The following excerpts, taken from the speeches of the town's builder, James W. Rouse, illustrate a new, humanized approach to city development.



Rouse Company

Where City Planning Goes Wrong:

"The big hole in the planning and city-building process... is right at the beginning. We aren't coming up with the right answers because we aren't asking the right questions at the outset. Urban planning and development deal with highways, land uses, buildings, densities — even with crime, delinquency, disease, and deterioration — but they almost never begin with the simple question: 'How can we best provide for the growth and happiness of a man, his wife, and family?'"

Planning for People:

"I believe the ultimate test of civilization is whether or not it contributes to the growth — improvement — of mankind. Does it

uplift, inspire, stimulate, and develop the best in man? There is really no other right purpose of community except to provide an environment and an opportunity to develop better people.

"Unless cities work for people, they are not working well at all. We should think and plan and program not in terms of schools, highways, streets, stores, offices, or even dwelling units, but we should begin our total plan and program with the first and fundamental purpose of making a city into neighborhoods where a man, his wife, and family can live and work and above all else grow — grow in character, in personality, in love of God and neighbor, and in the capacity for joyous living."

The Right Size for a City:

"People grow best in small communities where the institutions, which are the dominant forces in their lives, are within the scale of their comprehension and within reach of their sense of responsibility and capacity to manage. A broader range of friendships and relationships occur in a village or small town than in a city; there is a greater sense of responsibility for one's neighbor and a greater sense of support by one's fellow man."

Conclusion:

"Without cities of a new kind, cities which exist to serve human life and not detract from it, our complex civilization cannot survive."

thority to bring about such a human transformation?

Who Can Cure Urban Ills?

By their own admission, those responsible for solving urban woes don't have the power or resources to

do so. Mayors, architects, planners, and engineers all find themselves hard-pressed to maintain the environment, much less improve it.

The world's religions and philosophies have also failed to accomplish such a human transformation.

This leaves us with only one of two alternatives. Either there is an outside supernatural power capable of changing man and saving our cities — or, there is no real hope for the urban centers of the world.

Is there such a power? If we are

willing to look into the Bible on this subject, we find a surprising answer.

There is a God — your Bible reveals — who has the ability to, and is willing to, renew man and his cities. But God has been rejected — even by this world's philosophers and religious leaders. Humankind, for the most part, has thrown God's Word "out the window," so to speak. Why? Because humans, deep down, intrinsically resent it when God tells them how to succeed. Yet, it is God alone who reveals to us how man can and must be changed. Only God has the power and authority to renew man and his cities!

The Bible reveals a way of life which brings about a change in a man's character. It explains how old, erroneous ways of life must give way to a renewed, abundant way of life. The starting point is acknowledging the existence of Almighty God who is the author of this change and accepting the utter authority of his word.

Notice Romans 12:2: "Be not conformed to this world: but be ye transformed by *the renewing of your mind*, that ye may prove what is that good, and acceptable, and perfect, will of God." And Colossians 3:10: "...put on the new man, which is *renewed* in knowledge after the image of him [God] that created him [man]."

This kind of "human renewal" demands what the Bible terms "repentance" — which is merely changing from doing and thinking what humanly appears to be right and good to what *God says* is right. It means adhering to the way of life based on the principle of love toward God above all else — and loving one's neighbor as oneself (Matthew 22:37-40).

Imagine residing in a city where every citizen observed God's Ten Commandments, which forbid stealing, killing, lying, and adultery. There would be no more crime or illegitimacy. Strikes would cease. People would pitch in to help eradi-

cate pollution, poverty, and suffering.

Surprisingly enough, such cities are just around the corner! They are prophesied in the Bible. God says today's cities are destined to be leveled in the not-too-distant future (Revelation 16:19). It is his way of initiating meaningful urban renewal.

The rebuilding of new cities worldwide will commence after Jesus Christ takes over as world ruler and establishes the government of God on this earth. That government will insure the rebuilding of tomorrow's cities. It will insure the preservation of natural environments and the control of growth. It will concentrate on "renewing" human beings. A "new age" of shining cities will begin.

Notice what God says he will do at that time for his people: "I will greatly increase your population ... and *the ruined cities will be rebuilt and filled with people*" (Ezekiel 36:10, *The Living Bible*). Decayed and ruined cities will be totally renewed. New, livable cities will be built from scratch.

The typical city of this coming utopia will be like the future Jerusalem which "will have peace and prosperity so long that there will once again be aged men and women hobbling through her streets on canes, and the streets will be filled with boys and girls at play" (Zechariah 8:4, *The Living Bible*). Urban woes will be abolished forever!

Tomorrow's Rulers Qualifying Today

Who, then, will be in charge of running these cities? Who will have the power to keep things in order?

Answer: mayors who are thoroughly qualified for their offices! These mayors will need to have an intimate understanding of the principles of urban success. They will possess the power to enforce the preservation of the natural environment. They will need to display a

warm, sensitive concern for the human beings under their jurisdiction.

It may surprise you to know that these mayors are being trained right now! They are qualifying for these offices today by overcoming their own human nature through repentance and obedience to God's laws as revealed in the Bible. The degree to which they overcome today will determine their office, their reward, in the world tomorrow.

Christ referred to these future mayors in the "parable of the pounds" found in Luke 19. He described them as servants of a king (Christ), who apportioned to each of them a certain amount of money (representing God's Holy Spirit). The king commanded each servant to trade, or grow in character — to overcome human nature.

When the king returned, he discovered that the first assistant had gained ten times the original amount he had been given.

"Fine!" the king exclaimed. "You are a good man. You have been faithful with the little I entrusted to you, and as your reward, you shall be *governor of ten cities*" (verse 17, *The Living Bible*).

The king then turned to the second assistant who had gained five times the original sum. "All right!" his master said. "You can be *governor over five cities*" (verse 19).

The assistants traded. They gained. They overcame. They qualified to rule future cities during their physical, human lifetimes.

What about you? You could be qualifying for such a position right now yourself! The opportunity is available. □

If you would like more information on how you can have a personal part in the governing of tomorrow's cities and about what society will be like, write for our free, full-color booklet, *The Wonderful World Tomorrow — What It Will Be Like*, and the article "An Exciting Preview of Tomorrow's Cities." See inside front cover for address of our office nearest you.

Why the NEW Creation-Evolution Controversy?

One hundred years after Darwin, the creation-evolution controversy has suddenly sparked renewed interest. Why wasn't this question settled long ago?

by William F. Dankenbring

THE SMOULDERING issue of creation versus evolution — assumed by many to be a dead issue — has suddenly burst into the headlines.

A recent convention in California, of the National Association of Biology Teachers, erupted into heated debate over the renewed controversy. A group of scientists who believe in divine creation confronted the convention with an alternative explanation of the natural world. Their explanation stands in direct contrast to the generally accepted theory of evolution.

What Sparked the Controversy

In 1969, the California State Board of Education adopted certain guidelines for science textbooks. It required the inclusion of the creation theory in sections dealing with the origin of life. A number of board members argued that there is ample scientific evidence for the creation of the universe by a Supreme Being. But scientists who worked on the textbook guidelines were appalled.

The controversy swelled and exploded in 1972. The prestigious National Academy of Science entered the fray. It urged that the creation theory be excluded from the proposed new science textbooks because of its religious nature.

The whole controversy is, however, much more complex than a simple confrontation between fundamentalist religion and academic science.

Creationists — those who believe that a Supreme Being created the earth and life upon it — are themselves divided as to when creation occurred, how it occurred, and how to interpret the creation account in the biblical book of Genesis.

On the other hand, evolutionists are also divided. They are in disagreement as to the "hows" and "whys" of evolution. Some few theistic evolutionists see a divine hand behind the process of evolution. Most evolutionists believe, however, that evolution is a totally natural, biological process requiring no outside or divine guidance.

To illustrate the extreme diver-

gence of opinion on the status of the evolutionary theory, consider what Jean-François Revel, well-known editorialist of the French *L'Express*, published in an article called "The Science of the Magicians." He wrote: "We now learn that the theory of evolution rests strictly on no proof at all. In a word, we are dealing with a religion."

Conversely, the Englishman Julian Huxley has charged: "No serious scientist would deny the fact that evolution has occurred, just as he would not deny the fact that the earth goes around the sun" (*Issues in Evolution*, vol. III, p. 41).

Others, however, favor a spirit of compromise. Pierre Teilhard de Chardin, French philosopher-scientist, sought to reconcile biology with creation through theistic evolution — the belief that a Supreme Being guided and directed evolution.

Who — if anyone — is right?

History of Controversy

The creation-evolution controversy has its roots buried in the sands of history. For ages, there has

been conflict between "logical" thinkers, whom we may call early scientists, and the established priesthood, whom we may consider early theologians.

During the Middle Ages, theologians in Europe asserted that the Bible taught that man was created several thousand years ago, that the earth was flat, and that it was the center of the solar system. People believed that such ideas came from the Bible.

When Copernicus demonstrated the revolution of the earth around the sun, his discovery was bitterly denounced. When Galileo of Florence, Italy finally proved the truth of the earth's revolution around the sun via telescope and mathematics, he was accused of heresy and was forced to recant.

Such historical events, naturally, turned some scientists of that time and especially the new breed of scientists of later times against the religious authority of the age.

Scientists, later, began to study the earth in a systematic, scientific manner. As geologists observed the changing landscapes, fossils, the retreat of glaciers, and the cutting of river channels, many concluded that the earth must be much older than the several thousand years the theologians said it was.

Meanwhile, theologians did not agree. Some claimed that the "days" of creation mentioned in Genesis 1 were really long periods of time, perhaps thousands of years in length and were not literal days. Others noted that a time gap of unknown duration seemed to exist between the first two verses of Genesis. But early nineteenth century scientists still viewed the earth in terms of the biblical record. When geologists saw evidences on the earth's surface that seemed to bespeak tremendous cataclysm and destruction, they commonly assigned the evidence to the Noachian deluge.

Continued study and scientific

progress revealed that the early scientists and theologians who ascribed all geological evidences to the Flood were wrong. Careful observation showed that changes in the geology of the earth, as recorded in the strata, necessitate longer periods of time than a mere 6,000 years. Although geologists recognized that catastrophes indeed occurred in the earth's history, they concluded, almost to a man, that it was folly to ascribe most of the earth's geological strata to one event, such as Noah's Flood.

Charles Lyell proposed that naturally operating laws of nature best explain what occurred in the geologic record. This idea set the stage for Darwin's theory of organic evolution because evolution requires long periods of time in which to operate, according to modern laws of genetics.

From that time, it looked as though natural science had all but buried creation and catastrophism, as taught by the established church. It seemed that only a few die-hard fundamentalists could still believe the biblical account of creation.

From One Dogma to Another

Most scientists who believe in the evolutionary theory, as opposed to creation by an act of God, make several philosophical assumptions.

First, they assume, without adequate proof, that medieval "Christianity" received its ideas about creation, the solar system, and the age of the earth from the Bible. Nothing could be further from the truth! Most of the cosmological concepts of the Middle Ages, though cloaked in biblical phraseology, came from ancient Babylon — not from the Bible.

Writes Dreyer in "Medieval Cosmology": "When we turn over the pages of some of these Fathers, we might imagine that we were reading the opinions of some Babylonian priest written down some thousands of years before the Christian era;

the ideas are exactly the same, the only difference being that the old Babylonian priest had no way of knowing better" (Munitz, *Theories of the Universe, From Babylonian Myth to Modern Science*, pp. 115-116).

After rejecting the superstitions of the Middle Ages, which professed to teach and explain the Bible and which obstructed scientific progress, the world passed to the concepts of the evolutionary theory.

Now, evolutionary theory has replaced medieval cosmology and superstition as accepted fact. But Dr. G. A. Kerkut, professor of physiology and biochemistry at the University of Southampton, England, charges that many of the church's "worst features are still left embedded in present-day studies." He observes that the serious student of the previous centuries, brought up on a theological diet, quoted authorities when he was in doubt. "Intelligent understanding was the last thing required. The undergraduate of today is just as bad; he is still the same opinion-swallowing grub.... In this he differs not one bit from the irrational theology student of the bygone age who would mumble his dogma and hurry through his studies in order to reach the peace and plenty of the comfortable living in the world outside. But what is worse, the present-day student *claims to be different* from his predecessor in that he thinks scientifically and despises dogma..." (*Implications of Evolution*, p. 3).

According to Dr. Kerkut, the modern student accepts evolutionary theory as a fact and "repeats parrot fashion the views of the current Archbishop of Evolution. In fact he would be behaving like certain of those religious students he affects to despise. He would be taking on faith what he could not intellectually understand..." (*ibid.*, p. 5).

Has the modern world indeed passed from one superstition to another? Consider: The definition of

dogma is "something held as an established opinion." Dogma is "a point of view or tenet put forth as authoritative *without adequate grounds*."

Let's examine merely one crucial tenet of evolutionary theory — the alleged key to evolutionary progress itself — mutations. Mutations are hereditary alterations in an organism which are transmitted from one generation to another.

The theory of evolution states that all the present forms of life gradually evolved, via random mutations, from some original cell which had evolved from protein-like substances in nature.

But, creationists ask, are mutations really the long sought key to evolutionary progress?

What Mutations Prove

Biologists have demonstrated that random mutations, in combination with other factors, can lead to new hereditary variations among plants and animals.

So far, however, both creationists and evolutionists are in agreement. Biblical creationists do not dispute the fact of mutations or the new hereditary variations that they bring into being.

Creationists assert that mutations and recombinations of genetic materials have never been demonstrated to bring about new types or forms of organisms. Such changes as have been observed have always been within the limits of known types or forms of organisms.

Some biologists, aware of the fact that an accumulation of very slight, "micro" mutations would not be sufficient to cause the tremendous diversity of living things such as exist on the earth today, have opted for a variation of the mutation theory. They theorize that sudden and major mutations, called macromutations, may account for evolutionary progress. Yet this theory is so lacking in evidence that the vast majority of scientists reject it.

Any sudden major mutation, for example, in a delicate, finely tuned organ, such as the eye or ear, would most likely result in the loss of eyesight or hearing ability, particularly when we realize that such a change is completely "at random"!

Consider: If even the slightest thing went wrong with the eye, if the retina were missing, or the optic nerve were not properly connected, or the lens were too small, too large, or opaque, or if the dimensions of the eye itself were in error, the eye would be useless! How, then, can one imagine that such a complex organ as the eye evolved "suddenly," in a "giant creative leap"?

Clearly, the theory of evolution does not rest on a solid, secure foundation. It is a very tenuous theory, built on much speculation, supposition, guesswork, hopeful hypotheses and faith. From the standpoint of probability alone, the chances against a human being "evolving" from ancient scum three billion years ago, from a few chemicals to a 30-trillion-celled organism of incredible complexity — with eyes, ears, nose, teeth, limbs, digestive system, skeletal build, circulatory system, and an astonishing brain with a mental capacity that totally sets man apart from every animal or plant on earth — simply surpass the estimated number of atoms in the known universe!

Why, then, ask creationists, do evolutionists believe their theory is true and only argue about the technical points involved?

The Human Side of Science

Perhaps the best explanation has been pinpointed by the renowned American naturalist Joseph Wood Krutch, who wrote: "Many biologists have moments when they acknowledge the ultimate mystery and wonder of life but often they are too irrevocably committed to *mechanistic dogmas* and *too afraid of the sneers of their fellows* not to hedge

even when their own logic compels them to admit that the accepted premises are by no means wholly satisfactory" (*The Great Chain of Life*, p. 163).

This famed naturalist saw the fallible, human side of science — the side where human nature, prejudice, opinion, and bias run strong. He discerned that scientists have never been given a rational and scientifically reasonable alternative to evolution.

Another author, Fritz Kahn, put the question this way: "We are today under the spell of the evolutionary thinking begun 150 years ago by Kant and Laplace in astronomy, by Thomas Vuckle and Herder in history, by Buffon, Lamarck and Darwin in biology." He continues: "We the children of those generations *automatically* think in terms of evolution..." (*Design of the Universe*, p. 202).

Plainly, the world has substituted evolutionary dogma in place of medieval theological dogma.

An Alternative to Evolutionary Theory

There is an alternative to both the theological errors of many creationists and the belief of evolutionists.

The Bible simply states "In the beginning [at some remote, unspecified period of time] God created the heaven and the earth" (Genesis 1:1). That statement is completely in accord with the empirical knowledge amassed by scientists, astronomers, and biologists. Whenever scientists discuss the question of origins, they admit that science hasn't provided an answer that "proves" how or when the universe or life originated. The question of origins goes beyond scientific testing.

Why, then, won't many admit that it is entirely logical, plausible, and sound to consider the biblical statement that God created the universe and life? The explanation is that belief in creation has been too often combined with many un-

The world has traded in one superstition for another. The iron hand of medieval theologians has been replaced by the educated fist of evolutionists.

scientific features. Many who believe in creation themselves don't fully grasp the biblical revelation about creation.

Scientists and theologians *assume* that the Bible states the heavens and the earth were created 6,000 years ago. Some Bibles even have such a date in their margins, attributed to a chronology devised by Archbishop Ussher.

However, the fact remains that theologians and scientists alike have erred in coming to this conclusion. The Bible nowhere pinpoints the time of creation. It simply says, "In the beginning..."

Fixity of Species

The second major area of misunderstanding involves the controversy over what theologians and scientists have considered to be the proper definition of the animal and plant "kinds" mentioned in Genesis, each of which reproduces "after his kind" (Genesis 1:11, 12, 21, etc.). At the recent convention of the National Association of Biology Teachers in California, it was evident that evolutionists *assumed* that the Genesis "kinds" referred to every last species and variety as being individually created by divine fiat. They branded this concept of biology as preposterous and totally illogical. They said it directly contradicted observations in the natural world.

These same evolutionists were surprised to learn that modern creationists do not believe in such "fix-

ity of species" at all. The simple biblical statement, the creationists pointed out, is that each "kind" reproduces after its own "kind." The boundaries between different "kinds" are not specifically defined in the Bible. That is a proper area for biologists to investigate.

The geological record itself has failed to yield indisputable evidence of continuous change. After over 100 years of intensive research, the gaps between the basic kinds of plants and animals still exist in the fossil record!

But let's go a step further. Simply because each "kind" reproduces after its own kind does not mean there can be no variation within an original Genesis kind.

There are many varieties of dogs, horses, and cats. Yet each of these varieties is still a member of the same original kind. A Siamese cat is still a cat; a Clydesdale is still a horse; a Holstein is still a cow; a French poodle is still a dog! These variations are not a proof of organic evolution. Variations are merely new varieties arising *within* the original Genesis kinds; they do not constitute evolution into entirely new kinds. Variations are due both to mutations and to the hereditary characteristics of plants and animals, and variations are *not* entirely new forms of life!

For example, Genesis states that God created a man and a woman — one couple — Adam and Eve. It further records that Eve is the "mother

of all living" (Genesis 3:20). This means that all the races — or varieties — of humanity are descended from Adam and Eve and constitute "mankind."

Thus there is no conflict between the biblical record and the facts of biology.

A New Religion

Most have never understood the true biblical record. Few have ever looked into the Bible to see what it really says. Many misguided theologians have misinterpreted the Bible, and equally misinformed scientists, seeing that the theologians were wrong, assumed the Bible was also wrong.

Consequently, evolutionists rejected religion, but in so doing they invented a new religious faith — the dogma of evolution.

cause, principle, or system of beliefs held to with ardor and faith." Belief in evolution fits this definition.

The world has traded in one superstition for another. Religious dogma has given way before the onslaught of evolutionary faith. The iron hand of medieval theologians has been replaced by the educated fist of evolutionists.

Both the modern religion of evolution and the medieval religion inherited from ancient Babylon are in error. Overlooked and misunderstood by both sides is the simple, factual, logical record of the Bible, which squares with the known facts of science! □

IS EVOLUTION RELIGION?

IS SCIENCE capable of establishing organic evolution or creation as an incontrovertible fact?

The basic requirement of any scientific theory is that it be observable and testable by repeated experiments. Yet the basic processes of neither creation nor evolution have been proven through direct observation.

No human has ever observed, for example, the miraculous creation of plants and animals. But neither has any human ever observed the evolution of new organs or the progressive evolution of complex organisms from simpler organisms.

The only scientific evidence for either evolution or creation is indirect evidence — which does not meet the standard of direct observation.

Potential for Disproof

Scientific theories must also be “falsifiable.” That is, scientists must be able to devise experiments or observations which could potentially disprove the theory before they can possibly decide the truth or falsity of a theory.

Evolutionists and creationists have tried to disprove each other on the basis of reasoning and logic. But scientific experiments which could *conclusively demonstrate* either evolution or creation wrong and which could be agreed upon by both parties have not yet been found.

The creationist’s miracles of creation cannot be scientifically tested by repeated experiments.

At the same time, evolutionists have hedged their theory with so many exceptions and explanations that apparently conflicting evidence is made to fit into the theory some-

where. If, for example, transitional life forms are not to be found in the fossil record, an evolutionist explains that these transitional forms were not fossilized or that the rock layers with these remains all have been eroded away. If many new forms suddenly appear in the fossil record, the evolutionist hypothesizes “rapid evolution.” If two animals are unusually similar and inexplicable on the basis of the normal theoretical pattern of evolutionary radiation, then the evolutionist hypothesizes “parallel evolution” or “convergent evolution.”

Dr. Paul Ehrlich and Dr. L. C. Birch, biologists at Stanford University and the University of Sydney, respectively, summarized the problem in *Nature*: “Our theory of evolution has become...one which cannot be refuted by any possible observations. Every conceivable observation can be fitted into it. It is thus ‘outside of empirical science’ but not necessarily false. No one can think of ways in which to test it. Ideas, either without basis or based on a few laboratory experiments carried out in extremely simplified systems have attained currency far beyond their validity. They have become part of an evolutionary dogma accepted by most of us as part of our training.” (*Nature*, April 22, 1967.)

Since neither evolution nor creation has been shown capable of falsification and neither can be proven through direct observation of its basic processes, both evolution and creation actually fall short of the strict criteria of empirical science. Belief in either evolution or creation is thus, in part, based on

the individual’s philosophical or religious faith.

Evolution Requires Faith

Evolution qualifies as a faith from another view. After more than one hundred years of searching, experimenting, and theorizing, the theory of evolution still lacks conclusive evidence from four of the most crucial lines of investigation.

First, historical evidence for the evolutionary *origin* of life or its diversification does not exist.

Second, there is a systematic absence of the transitional forms which would show the evolutionary development of major groups of plants and animals.

Third, evolutionists do not have a satisfactory mechanism for change. Mutations have not been shown to be capable of producing changes of the magnitude required to produce new organs and increasingly complex forms of life.

Finally, evolutionists do not have satisfactory mechanisms to explain how the first cell could have evolved.

Since organic evolution lacks substantial support from all four of these critical areas, the theory cannot be considered an established fact or even a highly likely explanation for the origin or development of life. It is evident that evolutionary dogmatism must rest largely on a philosophic or religious faith.

Evolution qualifies as a religious belief for one other reason as well. *It delimits belief in a deity.* Evolutionists must either believe that no supreme being exists, or, that he takes no active role in the natural world. This conclusion is not scientific but philosophic and religious.

AND CREATION SCIENCE?

CAN CREATION qualify as a legitimate scientific theory? Or does it involve, as its critics claim, a denial of objective evidence in favor of a thinly disguised religious dogmatism?

The Question of Origins

When scientists enter the study of origins, they should realize that the scientific method is not capable of answering all the questions. Furthermore, there is *no requirement that truth in the realm of origins lies exclusively in the scientific domain.*

Many evolutionists insist that science and science classes, when studying origins, can only examine theories which are totally scientific — temporarily forgetting that evolution itself does not meet this requirement. The insistence that science cannot consider theories which include the existence of a Creator or miraculous acts is an arbitrary restraint on the search for truth.

In reality, many aspects of scientific theories of origins are technically outside empirical science. Yet, if any part of a theory of origins can be studied by science, then that portion of the theory is a legitimate field of scientific discussion. The rejection of creation because it involves the supernatural — which is outside empirical science — is nothing more than evolutionary dogmatism.

The possibility of a Creator is a proper question within the study of origins. The consideration of the scientific implication of this possibility ought to be part of science instruction. Especially in view of the inadequacy of the theory of evolution, the exclusion of a scientific creationist theory from science instruction

prejudices young minds against the impartial evaluation of scientific data. All logical concepts of origins should be considered in science, or scientists should withdraw from any consideration of origins.

The Scientific Limits of Creation

Creation, by its very nature, cannot derive conclusive evidence from the sciences. Yet it is supported by evidence from biology, genetics, biochemistry. And it accounts for evidence from comparative anatomy, paleontology, and geology.

Also, the creation concept fulfills two of the requirements of a scientific theory of origins. It is supported by the available data, and it correlates the relevant disciplines of science in a conceptual framework.

The creation concept can also supply a stimulus for scientific research and the formation of scientific questions — an important factor to scientists.

But even more importantly, *creation has definite scientific implications.* If the natural world was created, then the relationships between living organisms, the history of life, and many other scientific issues can only be fully understood within a creation model. Creation, therefore, is a proper subject for scientific investigation and scientific theorizing.

Some complaints of evolutionists, however, have often been true. Many creationists have ignored certain scientific facts or twisted them to fit their preconceived religious views. Truth in religion does not require the perversion of science.

The foremost example of religious doctrine dictating the unwarranted,

unscientific conclusions of many modern creationists is the belief of some creationists that the earth is only a few thousand years old. Its corollary is the belief that the vast majority of the fossiliferous strata were deposited in Noah's Flood.

The scientists who are creationists and hold this "flood" view of geology have not been able to explain the abundant evidence which militates against their theory. Their "scientific" views have been based mainly on views of theologians who themselves are in confusion about what the Bible teaches. (Ironically the Bible nowhere requires this "flood" view of geology nor the belief that the earth is only a few thousand years old.)

Scientists have every reason for rejecting such unsubstantiated, non-scientific beliefs.

The modern creationist concept does not have to be an irrational belief — a faith accepted without evidence or logical proof. Its complete understanding should be properly based on factual scientific data, on logic, and on the proofs which are available from a true understanding of the biblical record. Within science, a proper and scientific creation model can correlate scientific knowledge of the natural world within the framework of creation.

As a scientific theory, creation has a great deal of promise, yet it has been investigated by only a few scientists. It's worthy of the attention of the entire scientific community. And as a basis for the conduct of one's personal life and the organization of society, the implications of creation are even greater.

— Cliff C. Marcussen

THE TEN COMMANDMENTS

Archaic Code or Eternal Law?

Growing numbers of theologians now call the Ten Commandments archaic and obsolete. Should the Ten Commandments be rewritten?

by William F. Dankenbring

THE MOTION picture entitled *The Ten Commandments* is one of the greatest epic films ever released by Hollywood. It stars Charlton Heston as Moses and Yul Brynner as the Pharaoh of the Exodus.

This extravaganza has been seen by millions of moviegoers and has appeared on television. Toward the conclusion of the saga, Moses leads the children of Israel through the towering wall-like waters of the Red Sea and on into the Sinai wilderness to the foot of Mount Sinai.

As the thunder booms and lightning flashes, Moses climbs the craggy, quaking mountain. God himself emblazons the Ten Commandments on solid stone. With his own finger, he writes this code of law and delivers it to Moses.

It is a dramatic story. But is it merely legend? What relevance do the Ten Commandments have for our day?

The Ten vs. the "New Morality"

A few years ago, a British vicar told his congregation that it was often right to break the Ten Commandments and that sometimes it could be the "height of wickedness"

to keep them. Calling them "The Terrible Ten," Vicar Harry Edwards, Rural Dean of Hornsey and Vicar of St. Michael's, Highgate, North London, asserted: "I can imagine many cases in which it would be right to steal." He added, "Thou shalt not kill is riddled with exceptions."

However, opinions are divided. Ernest D. Hauser, writing in *Reader's Digest*, states, "The Decalogue, or 'Ten Words,' remains our fundamental code of ethics."

Dr. Joseph Fletcher, author of *Situation Ethics: The New Morality*, feels the Ten Commandments should be edited this way: "Thou shalt not covet — *ordinarily*." "Thou shalt not commit adultery — *ordinarily*."

A few go even further. Illustrating one extreme position, G. W. Groth, pastor of the Metropolitan Unified Church in London, declared: "We should rewrite the commandments. The Ten Commandments are dead and all the King's horses and all the King's men won't be able to put this Biblical Humpty Dumpty together again." He added, "Any attempt, therefore, to bring the Commandments up to date would be abortive. You would have to rewrite them so

drastically that they would not be recognized."

These comments illustrate the wide divergence of modern opinion about the Ten Commandments.

Are the Ten Commandments out of date? Should they be slightly edited — or even drastically revised — for our "now generation"?

Where and when did this code of law and ethics originate, and for whom was it designed?

Origin of the Decalogue

Most people believe the Decalogue originated with Moses at Mt. Sinai. Some, however, have attempted to trace the concepts involved in the Ten Commandments to ancient Babylon.

According to the teachings of traditional and modern orthodoxy, the Ten Commandments were a Hebrew law given to ancient Israel roughly 3,500 years ago when a group of straggling Israelites wandered into the desert of the Sinai peninsula.

To find the real origin of the Ten Commandments, we must first understand the biblical definition of "sin" and see when "sin" first existed.

Sin is clearly defined in the New

Testament. The apostle John wrote: "...sin is the transgression of the law" (I John 3:4). Wherever sin exists, then, law must also exist!

The apostle Paul added, "...where no law is, there is no transgression" (Romans 4:15) — that is, no sin! And yet we read the words of Paul, "For all have sinned, and come short of the glory of God" (Romans 3:23). If *all* have sinned, and sin is the transgression of the law, then some law has existed at least from the time of Adam down to the 20th century.

This means two things: (1) there was law in force before the time of Moses and the giving of the Ten Commandments at Mount Sinai; and (2) law has been in force since the death of Jesus Christ.

The question is then — what law? Let's see.

The Law Before Moses

To find out what law existed before Moses, let's examine the biblical record.

The first command listed in the Ten is, "Thou shalt have no other gods before me" (Exodus 20:3). Did this command originate amidst the smoke and fire of Mt. Sinai?

In the book of Genesis, we find that Jacob, who lived almost three hundred years before Moses, made a vow to serve the true God (Genesis 28:10-22). Later, when he had acquired a family and a large household, he commanded everybody with him: "Put away the strange gods that are among you, and be clean, and change your garments: and let us arise, and go up to Beth-el; and I will make there an altar unto God..." (Genesis 35:2-3).

Thus idolatry was recognized as a sin — the transgression of a law — long before Sinai! We read, "And they gave unto Jacob all the strange gods which were in their hand..." (verse 4). Two kinds of idolatry are involved in the first and second commandments, as they are listed in

the King James Version and most other versions of the Bible (Exodus 20:3-6). This is the division preserved among the Jews and recorded as far back as the time of Josephus (A.D. 37-100). (See *Antiquities*, book III, section 5, paragraph 5.) However, in later times the Roman Catholic church adopted the custom of treating the first and second commandments as one commandment and dividing the last command into two. The Lutheran church followed suit. Most Protestant denominations, however, preserve the original division set forth in Exodus 20.

The specific kind of idolatry forbidden in the first commandment is having other gods than the true God. An entirely different kind of idolatry is forbidden by the second commandment. This commandment forbids using any representations or statues as reminders of God or venerated human beings. It forbids bowing down to such statues or serving them in any manner. This is a sin — one of the ten capital sins!

The Next Commandment

The next commandment, "Thou shalt not take the name of the Lord thy God in vain" (Exodus 20:7), was also in effect long before Moses.

Prior to the time of Moses, the Canaanites were profaning and blaspheming the name of God, using it in vain. God commanded the people of Israel: "...after the doings of the land of Canaan, whither I bring you, shall ye not do... neither shalt thou profane the name of thy God..." (For all these abominations have the men of the land done, which were before you, and the land is defiled)" (Leviticus 18:3, 21, 27).

Notice! God told Moses and Israel that the previous generations living in Canaan had defiled the land; and one of the acts by which they defiled themselves was the profaning of the name of God!

The Sabbath Command

The fourth command states: "Remember the sabbath day, to keep it holy..." (Exodus 20:8). Notice that God said, "*Remember* the sabbath..." This alone indicates that the Sabbath was already part of a law preceding Moses.

The first mention of the Sabbath day is found in Genesis 2:2-3: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it [that is, set it apart for a holy purpose]..."

Here is evidence that the Sabbath commandment was in force from the time of creation. Jesus confirmed this fact. He told his disciples: "The sabbath was made for man [mankind], and not man for the sabbath" (Mark 2:27).

There is more proof. In Exodus 16, several weeks before the people of Israel came to Mount Sinai, God told them: "Tomorrow is the rest of the holy sabbath unto the Lord..." (Exodus 16:23). Israel had been enslaved by the Egyptians for many years. They had been forced to work on the Sabbath day as well as on every other day of the week and had lost track of when the Sabbath was. So God revealed the Sabbath to them by miracles, *before* they reached Mount Sinai (see Exodus 16). When some went out to gather manna on the Sabbath day (*before* reaching Mount Sinai), in spite of God's command, God declared: "How long *refuse ye to keep my commandments* and my laws?" (verse 28.)

Here, then, is more unequivocal evidence that the Sabbath — and a whole code of law — was in effect before Moses received the Ten Commandments at Sinai.

Parents, Murder, and Adultery

The next commandment given is: "Honour thy father and thy

mother..." (Exodus 20:12). The Genesis record reveals that this command was also already in effect!

In the days of Noah after the deluge, Noah made a mistake. He became drunk and fell asleep in a drunken stupor, naked, in his tent (Genesis 9:20-21). Canaan, his grandson, saw him in this state and showed disrespect — contempt — for his grandfather (verse 24). When Noah discovered what he had done, he cursed him. God inspired him to pronounce a divine, prophetic curse that Canaan and his descendants would be servants (verses 25-27).

Honoring one's parents may seem old-fashioned to many, but that doesn't make it archaic. This commandment is widely flouted and disregarded by youths in Western nations.

What about the following, or sixth, commandment, "Thou shalt not kill [murder]" (Exodus 20:13)? This law has been in effect from the very beginning of human existence. Cain, the firstborn son of Adam and Eve, was jealous of his brother Abel. He found him alone in the field and killed him (Genesis 4:8). God himself confronted Cain with his evil deed and put a curse upon him. Cain was banished for the sin of breaking the commandment against murder (verses 9-16).

The command "Thou shalt not commit adultery" (Exodus 20:14) was also a law prior to Moses' time. Joseph, the grandson of Abraham, lived almost two hundred years before Moses. When he was in Egypt serving Potiphar, Potiphar's wife tried to seduce him. Joseph was a handsome, competent young man who was very desirable in her eyes (Genesis 39:5-6).

Burning with illicit sexual desire, she flaunted herself before Joseph, enticing him to commit adultery with her. She found him alone one day, and said, "Lie with me" (verse 7).

But Joseph, a man of character

and moral integrity, instantly declined her offer, saying, "How then can I do this great wickedness, and sin against God?" (Verse 9.)

The Remaining Commandments

The commandment "Thou shalt not steal" (Exodus 20:15) was also a law prior to Moses. Jacob, working for his father-in-law, Laban, agreed that his wages should be all the speckled and spotted cattle and goats that would be born (Genesis 30:28-32). Said Jacob, "...every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me" (verse 33). So stealing was wrong before Moses' time.

How about lying? "Thou shalt not bear false witness..." states one of the Ten (Exodus 20:16). The patriarch Abraham stopped over in a town called Gerar when he was traveling through the country of southern Palestine. Afraid that the local men would kill him and seize his beautiful wife Sarah, Abraham lied and said, "She is my sister" (Genesis 20:2). This little white lie (actually, she was his half-sister — in those days it was not wrong for people to marry those who were closely related) was to have disastrous consequences.

Thinking Sarah was available, the local potentate took her to be one of his wives. At night, God spoke to the king, whose name was Abimelech, and warned him not to touch Sarah. Horrified, Abimelech quickly returned Sarah to Abraham and rebuked him, saying, "What hast thou done unto us? ... that thou hast brought on me and on my kingdom a great sin? Thou hast done deeds unto me that ought not to be done" (verse 9).

Just what had Abraham done? He had lied. He had broken this commandment over 400 years before Moses and the Israelites reached Mount Sinai!

The final commandment, forbidding coveting, was also in effect prior to Moses' time. The first human act of covetousness occurred as early as the time of Adam and Eve. When they partook of the fruit of the tree of the knowledge of good and evil (Genesis 3:5-7), they broke several of God's commandments. Eve, thinking the fruit would make her as wise as a god, coveted the fruit. Then, even though it didn't belong to her, she stole it and gave it to Adam as well. In eating the forbidden fruit, both of them dishonored their maker and parent — God. Also, they took God's name in vain. Since they belonged to him and were his created son and daughter, they brought reproach upon his name by their disobedience. Finally, they committed the sin of idolatry, breaking the first commandment — because, in effect, they worshipped the devil and obeyed him, rather than God; and they symbolically bowed down before the image of a snake, instead of obeying God (Genesis 3:1-5, 13).

Satan the devil, in the guise of a literal serpent, of course, had broken another commandment. He lied to them about the supposed "inherent powers" of the fruit to make them as God, promising them immortal life (Genesis 3:4-5).

What Happened at Sinai?

Since each of the Ten Commandments was in force long before the time of Moses, what really happened at Mount Sinai when the people of Israel were camped at the foot of the mountain?

The answer is that God did not give the people a new law of ethics and morality, especially designed for them. Rather, He reiterated to them the ten basic spiritual principles — the Ten Commandments — which have been in force since creation! During the sojourn of the Israelites in Egypt and their subsequent oppression and enslave-

ment, they had become enmeshed in a totally alien, ungodly society. They had lost contact with the true principles and laws of God.

Therefore, when they came out of Egyptian slavery, God reiterated to them his Ten Commandments and codified them so that the whole nation would realize those commands came directly from him.

The Ten Commandments, contrary to popular teaching, are not "Moses' law." They were not a code of ethics which Moses devised under a hot desert sun. The scriptural record states: "And God spake all these words . . ." (Exodus 20:1). God gave the Ten Commandments directly to the people of Israel.

The book of Exodus also relates that Moses was on Mount Sinai for 40 days, talking to God. At the end of this period, God gave Moses, "when he [God] had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, *written with the finger of God* . . . And the tables were the work of God, and the writing was the *writing of God*, graven upon the tables" (Exodus 31:18; 32:16).

Can there be any justifiable doubt about whose law this is if we believe the scriptural record?

This law has been in force from the very days of creation! It was in force from the time of Adam and Eve. Whenever people break it, they sin — they transgress the law. And the wages or results of sin are death (Romans 6:23).

But is that same spiritual law still in effect today, unaltered?

The Ten Commandments Abolished?

Many theologians teach that Jesus Christ came to alter or abolish the Ten Commandments. "God's law," they claim, "was a harsh code of bondage."

Yet, Jesus himself said: "Think NOT that I am come to destroy the law, or the prophets: I am not come

to destroy, but to fulfil" (Matthew 5:17). To fulfill means to fill up to the brim, to observe, to perform completely — not to abrogate or render null and void!

Jesus clarified this point when a wealthy young Jew came to him, asking what he should do to inherit eternal life. Jesus could have told him, "Nothing, young man. There is no law any more. I've abolished the Ten Commandments. Just believe on me, and you'll be saved, my dear fellow."

But did Jesus say that? Notice the account in the book of Matthew: "... if thou wilt enter into life, KEEP THE COMMANDMENTS" (Matthew 19:17).

The young man was dubious. "Which?" he asked, straightforwardly.

"Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother . . ." (Matthew 19:18-19). Jesus answered his question by naming several of the Ten Commandments!

The Ten Commandments Today

The apostle Paul, many years later, and long after the death and resurrection of Christ, confirmed that the Ten Commandments were still in force.

Paul wrote to the Romans: "Do we then make void the law through faith? God forbid: yea, we *establish the law*" (Romans 3:31).

In this same letter to the Romans, he asserted, "Wherefore the law [the Ten Commandments] is holy, and the commandment holy, and just, and good" (Romans 7:12). The law he is talking about is the Ten Commandments — the law that says, "Thou shalt not covet" (verse 7).

Then in verse 14, Paul ends all controversy. He relates, "For we know that the law [the Ten Commandments] is *spiritual* . . ." And

those things which are spiritual cannot be abrogated or annulled. They are eternal (II Corinthians 4:18).

The apostle James declared that the Ten Commandments are a law of liberty (James 2:10-12). If we obey these commandments, we assure and establish liberty. We are free from slavery to the throngs of sin, free from murder, theft, adultery, and all the evils that come upon a society that breaks the Ten Commandments!

If the modern world would take notice and heed this law of God, if people everywhere would obey this immutable, inexorable, spiritual law, then the whole world would be filled with radiant happiness, prosperity, and love!

The Ten Commandments are a unique law. They are a law of love! They are predicated on the love of God for man, and teach us how to share that love and have out-going concern for God and for our fellow man.

Since the Ten Commandments are a spiritual law, a perfect law, human beings — who are weak and carnal (Romans 8:7) — need spiritual help. For any man to keep them as he should, he must repent of his past way of life and his transgressions of God's spiritual law. He must accept God's grace or forgiveness, made possible by Jesus Christ's death as an atonement to pay the penalty for sins. And he must receive God's Holy Spirit as a begettal in his mind, empowering him to obey God's holy law in the spirit (Acts 2:38; 5:32; Galatians 2:20).

The Spirit of God provides spiritual power to observe the Ten Commandments (Romans 8:5). It sheds abroad in our hearts the very *love* of God which helps us keep the commandments (Romans 5:5).

If the entire world would learn this incredible lesson, then all would experience real peace, perfect happiness, and universal love. □

what you can do...

TIMELY Tips and Helpful Suggestions for YOU and YOUR FAMILY

● **Auto Repair Pickpockets**

The victim is most often called a "dude," sometimes a "pigeon" or "sucker" or "mallard." The crime is called "skinning the dude." What is it?

It is a growing multimillion dollar racket: auto repair fraud. Where is it practiced? Generally in service stations and auto repair shops along or near autobahns, turnpikes, motorways, and freeways, but it may go on in your own neighborhood at the local service station, auto repair shop, or dealership.

Naïve automobile owners, particularly those who seem somewhat scared about what goes on under the hood (bonnet), are special prey. One lady was talked into having \$300 worth of work done on her car. It had nothing wrong with it. She was told the shock absorbers were leaking and needed replacing, the tie rods used for steering were dangerously loose, and two tires were low because they were falling apart from the inside.

Unscrupulous auto repairmen will stop at almost nothing. They will sell used parts as new parts, and charge more than the original estimate for work not authorized and not needed. Often nothing is even done to a customer's car, and he is still charged. Some service station attendants even specialize in puncturing tires and cutting fan belts or radiator hoses in such a way that nothing appears dishonest.

Transmission repairmen may claim a customer's car needs a major transmission overhaul (\$250 for an automatic) or a new transmission (\$400) when only a 50-cent part, which can be fixed in 30 seconds, is needed. Often, the transmission just needs new seals (\$35 to \$85) or a \$4.50 band and linkage adjustment.

Claiming that a car's shock absorbers or ball joints need replacing are also favorite tactics of some dishonest auto repairmen. There are a number of others.

To avoid falling prey to auto repair swindlers, take a few minutes each week to lift the hood of your automobile and check the oil and look over hoses, belts, and wires yourself. You don't have to be an expert to spot frayed belts, bare wires or leaky hoses. This practice will keep you aware of the general condition of your auto.

It is also a wise practice to do business with one

reliable service station or auto repair garage whenever possible. As a steady customer, you are more apt to get better, more dependable service. If you are going on a trip, have your auto serviced and thoroughly checked before you leave. Then if a station or garage attendant en route tells you there is a problem, be suspicious.

A recommended American book relevant to Britons and others, since auto repair fraud goes on worldwide, is *The Great American Auto Repair Robbery* by Donald A. Randall and Arthur P. Glickman, published by Charterhouse of New York. It describes common auto repair frauds in detail and what to do about them.

● **Eliminate Rats**

Thousands of people are bitten by rats every year. Even a common type of food poisoning — salmonellosis — may result from the eating of food contaminated by bacteria from rats. Rat-infested areas also present the constant danger of infected rats spreading a disease (particularly bubonic plague, also called black death, which is transmitted from the rat to man by the rat flea) similar to the plague that killed millions during the Middle Ages. For these reasons, it is wise to keep the rat population to a minimum. Here's what to do:

Rat Signs: Look for droppings, evidence of gnawing, tracks, and greasy rub marks along baseboards.

Eliminate Their Necessities: The best way to get rid of rats is to deprive them of their necessities: food, water, and living quarters. Do this by using metal trash and garbage containers with tight-fitting lids. Don't leave food and crumbs lying around on the table or floor. Clean up piles of junk, wood, boxes, discarded appliances, or any other possible home for rats. Patch up openings around pipes, vents, windows, or other possible access ways into your home with concrete, bricks, mortar, or strong wire mesh.

Use Traps, Not Poison: Avoid using rat poison because of the potential danger it holds for small children and animals other than rats. Traps are effective. Often they will do the job without even being baited if placed along rat runways.

— Patrick A. Parnell

Personal from



(Continued from page 1)

Watford Town Hall. These concerts are given annually by our college, as a contribution to community cultural interest. This year, the concert was provided by the London Symphony Orchestra, with guest conductor Van Remortel and the world-renowned Huddersfield Choral Society, combining with our own Ambassador Chorale.

We left Luton Airport (where we garage our plane when in England) early Wednesday morning March 7. We flew all the way to New Delhi, India that day.

For more than three years we had been planning a series of scientific expeditions, a joint participation between Ambassador College and the King Leopold III Foundation in Belgium. This morning, at last, was the "kickoff" of the first expedition. It was to be made in the wilds of New Guinea. We first landed at Brussel's airport where King Leopold and Monsieur André Capart, Director of the Royal Museum of Natural Science in Brussels, also a member of the foundation, boarded our plane. Mr. Capart is one of five scientists participating in this present expedition. The others were to meet them in New Guinea, traveling by commercial airlines.

At New Delhi airport that night, we were met at the plane by the Chief of Protocol of India and the Belgian ambassador and members of his staff. Because of King Leopold's presence, we were put through immigration and customs with diplomatic speed, and cars were waiting to whisk us to our hotel.

One of the most helpful people in our worldwide work has been Dr.

Negendra Singh of New Delhi. He is a recent appointee as judge of the World Court at The Hague — a position of great worldwide power and importance, due to the fact that the nations have feared to defy a decision made by this World Court. The court's sole power is its moral power — but that has proved very great. Prior to his high appointment, Dr. Singh was Executive Secretary to President V. V. Giri of India. He has been a guest speaker before Ambassador College students and faculty at all three campuses.

On Thursday night, March 8, Dr. and Mrs. Singh were our dinner guests at our hotel. On Friday, March 9, was a luncheon in my honor at Dr. Singh's residence. Two distinguished guests present were His Excellency Abdul Hakim Tabibi, the ambassador from Afghanistan, and the ambassador from Ethiopia, Getachew Mekasha. Mr. Tabibi was educated in the United States at Georgetown University and George Washington University, and was formerly ambassador to the United Nations. He invited us to visit his country and his king, Mohammed Zahir Shah, who has ruled forty years. At his invitation, a meeting with the king of Afghanistan was set for a later date.

The Ethiopian ambassador extended an invitation from Emperor Haile Selassie, one of the best-known rulers in the world, for a personal meeting in Addis Ababa in the near future. Emperor Haile Selassie, known as "the Lion of the Tribe of Judah," has been regarded as a descendant of King Solomon of Judah, through the Queen of Sheba.

He was crowned the 225th ruler in 1930. It was in 1935 that Mussolini's Italian forces overran Ethiopia, in fulfillment of the prophecy in the latter part of Daniel 11:40. The Italians ruled Ethiopia until 1941. Emperor Haile Selassie's appeals to the League of Nations made world news. They were often cited as the warnings unheeded that led to

World War II. Ethiopia is rich in biblical history, and I am looking forward with great interest to this meeting with Emperor Haile Selassie.

Also present at this luncheon were several other distinguished guests, including V. B. Giri, eldest son of President V. V. Giri, whom I had met previously.

I have had a personal meeting with President Giri each time I have visited India, once at the governor's mansion in Bangalore, once at the governor's mansion in Madras and all other times at his palace in New Delhi. This visit was no exception. Mr. Stanley Rader, our chief legal counsel, and I, with Dr. Singh, paid another visit to the President at the impressive palace. The President's face lit up, and he stretched forth his hand in a very warm greeting. I had not presented a gift since our first meeting, some two and a half years ago (it is not custom on subsequent visits), but this time I presented him with a beautiful, sparkling piece of Steuben crystal for his desk. We posed together for official photographs. Then we discussed the cooler relations between the United States and Indian governments and his official state visit to Malaysia. In fact, he had just returned the night before and had made special arrangements for our visit without prior notification.

When I visit President Giri, he talks about the serious and tragic NEED for one hundred fifty million jobs — and of the poverty and other serious problems in the second most populous nation in the world. All nations have problems and troubles. India is no exception. Millions walk around aimlessly, with nothing to do — no jobs. Such problems weigh heavily on officials at the head of national governments.

And that's my concern in such meetings. I represent the one who has and is going to supply the ANSWER. I say the gospel — the MESSAGE — of Jesus Christ has not been proclaimed, preached, or taught to

the world. Christ as a person has been preached — and that's good. But that is NOT Christ's gospel! If you ask such a minister what is the solution to all the world's problems, he may say, "CHRIST is the answer!" Yes, but just *believing* that Jesus is the Christ is NOT THE ANSWER! Christ's gospel tells HOW and WHEN God, through Christ, is going to solve these frightful and weighty problems that fall on the shoulders of such leaders as President Giri and Prime Minister Indira Gandhi. The announcement of the Kingdom of God — the soon-coming, world-ruling government of God is the good news!

I am learning more and more about these problems and man's efforts to solve them, in such meetings. And, I am having an opportunity to get more and more of this GOOD NEWS over to those struggling with this present world's problems, through its governments.

I have, in my lifetime, met hundreds of the great and the near great — multimillionaire heads of great industrial corporations, heads of great educational institutions, heads of great banks and governments, and no matter how lofty the position or status, if one is allowed to look deeply into their personal lives, he discovers that they have their personal troubles, disappointments, unhappiness — *because they don't know the way!* Christ's gospel reveals the WAY — both for the individual and for the nation. But the gospel HAS NOT BEEN GOTTEN ACROSS to the comprehension of the world! I know well that average minds — even of the few millions who will read these words — have been so conditioned by this world's education, customs and beliefs that even when I explain this vital gospel in these pages, they are not going to REALLY GET IT. Most have been so filled with this world's philosophies, where the vital dimension in knowledge is missing, that the average mind simply



Prime Minister Thanom Kittikachorn (right) and Herbert W. Armstrong (left).

doesn't grasp the wonderful TRUTH.

But my commission is merely to PROCLAIM or TEACH it — not to force any to accept it. God's own kingdom and solution to world problems and individual, personal problems IS GOING TO COME, on schedule — and your believing it or not believing it will neither prevent it nor hasten it.

People read books — the philosophy of men ignorant of the missing dimension in knowledge, or fiction, or technical books or books filled with sex — and their minds become so filled with WRONG knowledge, which fails to point the right way, that their minds cannot receive the real TRUTH when their eyes read it or their ears hear it. People try to escape through drugs, alcohol or even through religion that is devoid of the truth of the true gospel — and they find NO ANSWERS — NO SOLUTIONS. Some fill their minds with ideas of a personal life-style and focus their interest on crazy new styles, fads or fashions. The young try to look MATURE, and the mature (at least physically) try to look young. And as Solomon observed, "ALL IS VANITY" and a searching after a handful of wind!

But back to the trip.

On Thursday evening, Mr. Rader

attended a small gathering at Dr. Singh's residence and met the younger son of Prime Minister Indira Gandhi. This young man was trained as an engineer in India and trained on the job in the Rolls-Royce factory in England. He is presently embarking on a private enterprise to produce an all-India automobile of the Volkswagen type. His name is Sanjay Gandhi. He extended an invitation to our party to dine at the Prime Minister's home on our trip in May.

Dr. Singh also invited us to visit the World Court at The Hague on our May trip.

At 10 a.m. March 11, we were again airborne for Jakarta, on the island of Java, in Indonesia. It was a 6-hour 40-minute flight nonstop — lasting virtually all day.

That morning I had come down with the flu and a severe head cold. It was the start of a three-day fast for me. On the plane, I occasionally sipped lemon juice and honey — but took no food. The next day at Jakarta, I ran a temperature of over 102. At Jakarta I remained confined to my room. Jakarta is just south of the equator, and it's steamy hot there. The air-conditioning in my room at the hotel was one of these window contraptions, and it was al-

most a choice of sweltering or being in an ice-cold draft.

At the Jakarta airport, we were met at our plane by the official Indonesian protocol people, the Belgian ambassador Mr. Georges Elliott, the Belgian economic advisor and Dr. Sarwono, head of the Indonesian Educational and Scientific Institute, which had helped make many of the arrangements for King Leopold's expedition in New Guinea.

March 12: Due to my flu attack, several appointments were canceled for me. But Mr. Rader called upon our friend Mr. Adam Malik, the Indonesian Foreign Minister — second man in the government, next to President Suharto, and until this year, President of the General Assembly of the United Nations at New York. President Suharto was addressing and being reelected by the National Assembly that day. But he sent greetings and his personal best wishes for the success of the expedition and an invitation to visit him on our next return to Indonesia.

That evening, a banquet was held for King Leopold. Unable to attend, I was represented by Messrs. Rader and Gotoh.

March 13: We flew to Biak, in West Irian (New Guinea). It was a five-hour flight, at nearly 600 miles per hour. We must have flown over hundreds of islands, all part of Indonesia, many of the islands as yet uncharted.

At Biak, we were met by a contingent of military personnel, including the general who is administrator for the area. Some of the other military officers had been detailed there to escort and protect King Leopold and the scientists on the expedition. They were going into some of the wildest jungle on earth, among totally uncivilized natives — perhaps headhunters — who may not have seen civilized people before.

We spent about an hour at Biak, had photographs taken and bid

good-bye to the King and Dr. Capart. They were to spend the night there, then rendezvous the following day at a place called Djajapura (formerly Hollandia) with the other scientists who had flown there by commercial airlines. From there, the expedition was to get under way.

We again boarded our plane for an approximately five-hour flight to Hong Kong. I was still running a fever, and it had been a rather trying day for me. It seemed very nice to be in a properly air-conditioned hotel room with an even temperature and no drafts. I said that I was going to remain right there until I recovered from the flu.

March 14 and 15: Resting and recuperating in Hong Kong.

March 16: We boarded our plane at 8 a.m., arriving in Bangkok, Thailand (formerly Siam) about 9:30. We were met at the airport by Madam Sunirat Telan, owner of hotels and other enterprises, and also a close friend of the King and Queen and Princess Dusdi Sukhuma. These two ladies have accompanied us in all visits with King Bhumibol Adulyadej. On this morning, we had a meeting with the King at 11 a.m. We were driven to the palace. Having some extra time, we were driven around the city so that we arrived at the palace just before 11.

We were greeted by the admiral who is the King's number one aide. We were first escorted, as usual, into a reception room. Then shortly after, we were shown into the room where the King was waiting for us.

On entering, we were met, as usual, by a barrage of brilliant lights, TV cameras and still photographers. The King greeted us warmly. He expressed great appreciation for our interest and cooperation in the education of the hill-tribe people. He was most happy to report that very pleasing results are being achieved in the area of Ambassador College's participation in the King's program (as part of the Ambassador College Extension Pro-

gram of Education for all peoples at all levels, getting the missing dimension in education to people worldwide). Not only are the people being taught the true values and purpose of life, but they are also being *shown* how to do new things with their hands.

They are now replacing the former poppy crops (for making opium) with vegetables, now being canned for the market in newly established canneries. And the people are much happier and better off economically. The Ambassador College motto is "Recapture True Values," and some of these mountain tribes are beginning to do just that.

After the meeting with the King, we were driven directly to the personal residence of Prime Minister Kittikachorn for my second meeting with him within six weeks. He arrived ten minutes late, apologizing unnecessarily, but greeting us warmly and enthusiastically.

He had been detained in an important meeting with his highest officials, dealing on that day with a Communist intrusion at the north-eastern border of Thailand (North Vietnam is only a short distance from that point). The Prime Minister was still dressed in his military uniform. On our previous meeting with him, he was dressed in civilian clothes. The Prime Minister's son-in-law, whom we met on the previous visit, was there, talking with us until Mr. Kittikachorn's arrival. And, as usual, Mr. Rader and Mr. Gotoh accompanied me. The Prime Minister's son-in-law has a Ph.D. in Education and was trained at Boston University in the United States.

Again the Prime Minister and I discussed the Vietnam cease-fire situation and the future prospects of the new bastion in Thailand against the communist threat in Southeast Asia. Once again he stressed the threat of communism and said he fully expects increased communist efforts against Thailand when the cease-fire becomes more effective in



Laos and Vietnam. But he said his people are prepared and vigilant, as well as experienced in dealing with the communist menace.

Prime Minister Kittikachorn then presented me with two beautiful full-color portraits, one of himself alone and the other of himself and his wife. They had just celebrated their 42nd wedding anniversary. I congratulated him, mentioning that my wife had died just 3½ months before our 50th or golden anniversary. I had presented him with a beautiful piece of Steuben crystal, which he seemed to like very much.

We returned to the airport, taking with us as guest, as previously planned, Princess Sukhuma, who accompanied us to Pasadena. We returned that same afternoon to Hong Kong. My temperature was gone and the flu had nearly disappeared, but we remained in Hong Kong for the weekend, because our next scheduled meeting was for Monday night in Tokyo.

Monday, March 19: We flew into Tokyo to attend a banquet with Prince Mikasa, brother of Emperor Hirohito, Ambassador Ron of Israel, Dr. Ohata, archaeologist

PRINCE MIKASA, brother of the Emperor of Japan, hosts a formal dinner in Tokyo. Seated left to right, Beverly Armstrong Gott, Herbert Armstrong, Prince Mikasa, Mrs. Stanley Rader. Standing left to right, Stanley Rader, Dr. Ohata, Moshe Bartur — former Israeli Ambassador to Japan, and Osamu Gotoh.

from the university, and six other young Japanese archaeologists and Middle East scholars. They are to participate in the archaeological project at Tel Zeror — an ancient biblical site between the modern cities of Tel Aviv and Haifa. The project is cosponsored by the Japanese government and Ambassador College. Perhaps some of our Ambassador students may be working on this project this summer, as well as on the large archaeological project at the base of the Temple Mount, digging down to the palace, location of the throne of David, in the ancient city of David. This project is sponsored jointly by Hebrew University, the Israel Archaeological Society and Ambassador College.

Tuesday, March 20: We had dinner with the ambassador from Thailand and his wife, invited by Princess Sukhuma, who was accompanying us, and, of course, who had attended the banquet with us on

Monday night. The Thai ambassador had formerly been stationed at the United Nations in New York and also had been stationed in Bonn, West Germany. One of the children of the ambassador and his wife had been born in the United States and was educated in a girls' school in Virginia.

March 21: At the suggestion of former Prime Minister Eisaku Sato, we had been invited to make a second visit to Okinawa, where I was guest of honor at a small and intimate banquet sponsored by the governor of Okinawa and the president of the university there.

We were met at the airport by Mr. Matsumura, director of general affairs of the University of the Ryukyus, and Mr. Ichimura, president of the university's alumni association and rector of the university's law institute. The princess accompanied us, with my daughter Beverly L. Gott and Mrs. Rader.

At five that evening, I was visited

in my hotel suite by the parents of a girl student at our Pasadena campus, a transfer from the university at Okinawa, on our new exchange program with that university and also by the father and one of the brothers of a young male student at Pasadena, also a transfer from the Okinawan university.

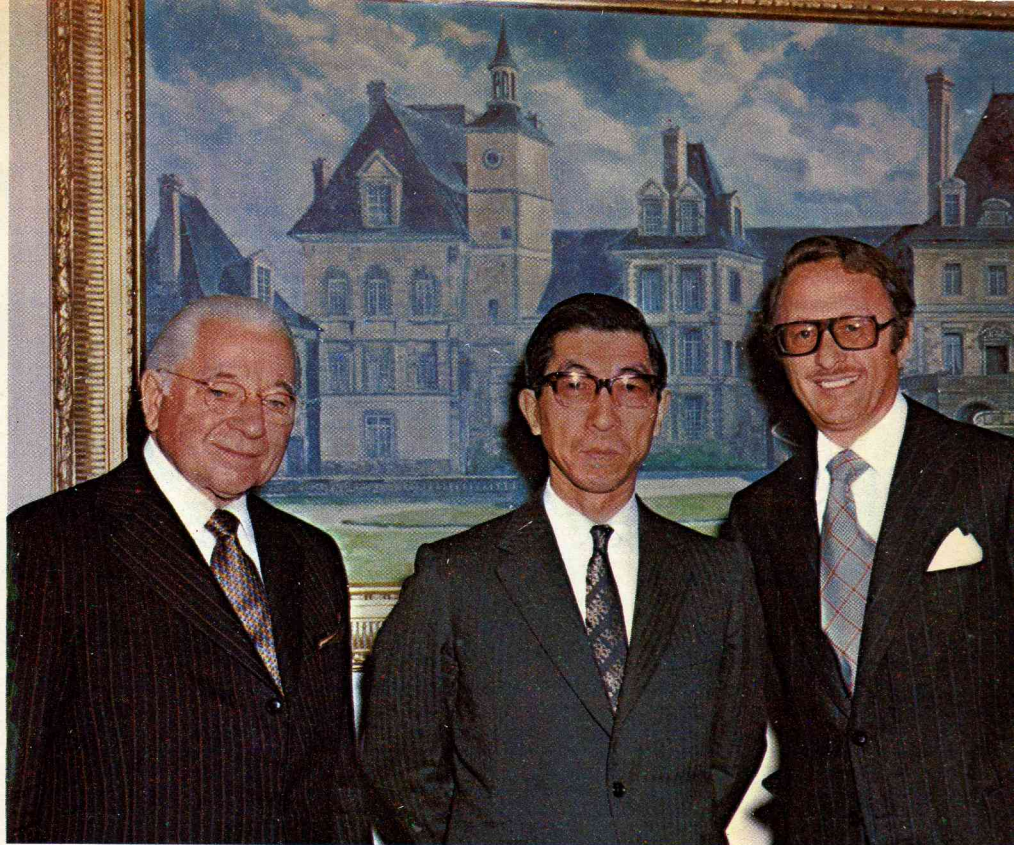
At six, President Takara of the university came to my suite for an informal chat and renewal of acquaintance prior to the banquet.

At 6:30 p.m., we entered the private banquet room in our hotel, the newly opened Okinawa Hilton. Present were Governor and Mrs. Yara, university President Takara and wife, Mr. and Mrs. Matsumura, Mr. and Mrs. Ichimura, a Mr. Sho, grandson of the last king of the Ryukyus, now a businessman and member of the Board of Trustees of the university. These Japanese women appeared in their bright and beautiful Japanese kimonos. Then also present, of course, were those of our own party, my daughter Mrs. Gott and myself, Princess Sukhuma, Mr. and Mrs. Rader and Mr. Gotoh.

Near the end of the dinner, as interpreter of both the Japanese and English languages, Mr. Gotoh rose to make a short introductory speech, followed by university President Takara, Governor Yara and a final speech of appreciation by myself.

Both the university president and the governor spoke at some length — Mr. Gotoh translating, sentence by sentence, into English. The governor's speech, especially, was full of feeling, sincerity and emotion. He wanted me to convey to former Prime Minister Sato his deep appreciation for his tireless efforts in bringing about the reversion of Okinawa (from the United States) to Japan.

A portion of his deeply felt speech was this: "Please convey to Prime Minister Sato that nothing is lost in Okinawa. We have many problems facing us. But we hope to create a new Okinawa. Please convey this



Left to right: Herbert W. Armstrong, Prince Mikasa, and Ambassador College Counsel Stanley Rader.

additional message: We believe and desire, because of the friendship of America and mainland Japan, for a better Okinawa — a better tomorrow. The new Okinawa is like a woman expecting a child — it will be painful, but a priceless and precious new life will be born. It will take a long period of patience to create this new Okinawa. The reversion is precious — not because of yesterday — not because of today, but because of tomorrow!"

The governor said he was expressing his personal opinions and feelings. He had wanted, originally, to be a teacher, so at this important meeting, he was speaking as an educator among educators. He also said that before the reversion, the big goal was to achieve the reversion.

But now that that was accomplished, he had discovered his problems were far greater than they were before. He was then chief executive of the Japanese people under American government and authority. Now that he is governor, and in au-

thority, he finds that the problems confronting him and his administration are greater than when *under* the authority of the United States. Problems previously submerged now confront him.

The university president expressed his appreciation over the exchange program of the university with Ambassador College.

I spoke on the problems confronting both Japan and the United States, and the causes of the trade and monetary imbalance, asking for understanding and patience, and asking them to look forward to the world of peace we are proclaiming worldwide. But this was neither the time nor place for a sermon on how that happy result actually *will be* brought about.

However, such meetings and conferences as I have had on this most recent round-the-world trip definitely *are* paving the way for getting that HAPPY and WONDERFUL GOOD NEWS in great power before the peoples and nations of this unpeaceful and unhappy world today. □

What Our Readers Say

Pollution

In the January issue of *The PLAIN TRUTH*, I really enjoyed the articles about pollution and how one town solves pollution. In them you show how people pollute on the one hand and the beautiful results of one town solving its water pollution on the other. In the article, "Who's That Polluting My World?" you bring out statistics about how much each person really pollutes, which I never really considered before. Every issue you publish has a variety of subjects which are all helpful to me. It must be quite a job for many people in putting that much material together in a magazine, and I hope you all will keep up the great work.

Patrick W. F.,
Weston, Michigan

Sex

The article "Sex Begins At Home — For Teen-agers With Careless Parents" by Paul W. Kroll is one that should have been seen by more people, parents, and teen-agers. Maybe if I had seen this article sooner, I would not be pregnant now. My pregnancy has taught me things I can pass on to my own child. Thank you for printing this article. Maybe it can help someone else before making the same mistake I made.

Paula C.,
Fayetteville, North Carolina

One father said to his daughter heading out on a date, "Now dear, have a good time tonight, and behave yourself." Jokingly, she replied, "Now Dad, make up your mind, do you want me to have a good time or behave myself?" After thinking a minute, he replied, "All right, then, have a good time. Have the best time you've ever had, but have the kind of time that will remain a good time when you look back on it. Tomorrow, a week from today, in a month, a year, in ten years, and from the realms of eternity. Have a good time."

Ann N.,
Salt Lake City, Utah

Four Horsemen of the Apocalypse

I just received the latest *PLAIN TRUTH* and read "The Four Horsemen of the Apocalypse" and felt I must comment on the very moving, vivid portrayal of the subject and the excellent art work done by Mr. Schuler. It was just like being there on Patmos with John; and I don't think I fully realized before what profound experiences the men of the Bible went through while seeing the visions we read about. . . .

Mrs. Donald C.,
Salem, Virginia

Correspondence Course

I would like to register my hearty thanks to you for offering me this wonderful Correspondence Course.

The common cry today is "Nothing for nothing and very little for a sixpence." Yet today, a course of paramount importance to humanity itself is offered to me and millions of others on that most unheard-of term: FREE! Surely the Lord's hand is evident here.

Please accept my gratitude and extend it to those responsible for starting and developing this Course.

Thomas C.,
Bromley, Rhodesia

The Forgotten American

I was very much surprised and delighted to see a Navajo woman and child appear on the cover of your February *PLAIN TRUTH* magazine. I was equally surprised and grateful for a well-written presentation of Navajo life in the same issue of that magazine.

My surprises are two-fold; first, I was not familiar with your publication and second, at the time of your interview, I did not know that you were going to make a feature article of your visit here in Navajoland. For both of these, I am humbly grateful. I am especially grateful for being introduced to this fine magazine and the great worldwide missionary work of Mr. Herbert W. Armstrong.

Because of your efforts in writing about the Navajos, you have helped take our message to millions of homes around the world. We will be forever grateful to you for this kind deed.

Peter MacDonald, Chairman,
Navajo Tribal Council
Window Rock, Arizona

Universal Appeal

What would I do without your magazine arriving at my door step each month? . . . *The PLAIN TRUTH* does not deal only with one kind of article that would suit one kind of person in one country of a certain age. Your magazine is ideal because it deals with everything from the problem of the old to the dating of the youngsters; from war to peace; from food processing to food shortages and droughts. Nothing is missed out.

Fiona C.,
Edinburgh, Scotland

I don't know into whose hands my modest letter will come . . . but I wish to tell you the more I read your articles, the more I appreciate and like to read them. . . . By your diffusion of your magazine throughout the world, you are doing a tremendous work of "good," sowing seeds of lasting value into the hearts of men. Though many don't accept it willingly, the seeds will sometimes fall in good ground, which is a lasting merit for your efforts.

Teodora K.,
Rijeka, Yugoslavia

About three issues ago, I picked up casually a copy of *The PLAIN TRUTH* in the Tiverton Library. . . . Since then, I have received three or four issues and feel I now must write to say how much I enjoy them and how much they cause me to think in terms somewhere of an Almighty Power and thereby affect my daily life and my behaviour in thoughts and deeds . . . I am absolutely amazed that such a fine publication can be distributed gratis so very widely. The printing, quality of paper, colour reproduction are first class.

R. G.,
Tiverton, Devon

In your *PLAIN TRUTH* magazine of January on page 9, in regard to the key to Revelation, will you please send me your booklet *The Book of Revelation Unveiled at Last!* I am only 94, and no preacher will give me the information of the scriptures as do your books and papers.

T. H. S.,
Burbank, California

Your magazine is marvelous. All subjects are explained perfectly. I look forward to each edition. I saw the movie "Four Horsemen of Apocalypse" in 1922 in Muskogee, Oklahoma. I have read it many times (also in the Bible) and did not understand it until I read your issue January 1973. Thanks for enlightening me.

Marie B.,
Oklahoma City, Oklahoma

Happiness Is . . .

Your January issue of *The PLAIN TRUTH* was the best yet. I especially enjoyed your article entitled "Happiness Is . . ." The quotations from *The Living Bible* gave the article a freshness and understandability that one rarely finds in any magazine article. Keep up the good work.

Robert G.,
Lincolnwood, Illinois

• Our quotations from *The Living Bible* are not to be understood as full endorsement of the translation.

Personal Appearance

I just want to tell you how much my husband and I looked forward to the coming of Mr. Garner Ted to Richmond, and now he has come and gone! It was a wonderful three nights. . . . The boys and girls in the band and the chorale were so friendly, and they added so much to the meetings with their lovely music. We just wish it could have all been of a longer duration, but all good things come to an end! We just want to thank you, through God's guidance, for selecting Richmond as one of the cities to send them to! It was just wonderful!

Mrs. Louis P. H.,
Richmond, Virginia

Garner Ted Armstrong

— heard daily worldwide. A thought-provoking broadcast bringing you the real meaning of today's world news — with advance news of the WORLD TOMORROW!

Below is a partial listing of stations. Most daily TV will be canceled during the summer months. For a complete list write to the Editor.

U. S. TV STATIONS

East

NEW YORK — Channel 9, WOR-TV, 8 a.m. Mon.-Fri., 10 p.m. Sun.
BUFFALO, N. Y. — Channel 2, WGR-TV, 6:30 a.m. Mon.-Fri., 10:30 a.m. Sun.
ELMIRA, N. Y. — Channel 36, WENY-TV, 7 p.m. Mon.-Fri., 6:30 p.m. Sat.
WASHINGTON, D. C. — Channel 7, WMAL-TV, 7 a.m. Mon.-Fri.

Central

MCCOOK, NEB. — Channel 8, KOMC, 6:15 a.m. Mon.-Fri., 11 a.m. Sun.
GARDEN CITY, KAN. — Channel 11, KGLD, 6:15 a.m. Mon.-Fri., 11 a.m. Sun.
GREAT BEND, KAN. — Channel 2, KCKT, 6:15 a.m. Mon.-Fri., 11 a.m. Sun.
WICHITA, KAN. — Channel 3, KARD-TV, 6:15 a.m. Mon.-Fri., 11 a.m. Sun.
CHICAGO, ILL. — Channel 32, WFLD-TV, 12:30 p.m. Mon.-Fri.
AKRON, OH. — Channel 23, WAKR-TV, 5:30 p.m. Mon.-Fri., 1:00 p.m. Sat.

South

LITTLE ROCK, ARK. — Channel 7, KATV, 6:30 a.m. Mon.-Fri.
PORTSMOUTH, VA. — Channel 10, WAVY-TV, 12:30 p.m. Sun., 6:30 a.m. Mon.-Fri.
JOHNSON CITY, TENN. — Channel 11, WJHL-TV, 6:30 a.m. Mon.-Fri., 10:30 p.m. Sun.
NASHVILLE, TENN. — Channel 5, WLAC-TV, 6:30 a.m. Mon.-Fri.
AUSTIN, TEX. — Channel 7, KTBC-TV, 6:30 a.m. Mon.-Fri., 11:00 a.m. Sun.
FORT WORTH-DALLAS — Channel 11, KTVT, 6:30 a.m. Mon.-Fri., 11:30 p.m. Sun.
HOUSTON, TEX. — Channel 39, KHTV-TV, 6:30 a.m. Mon.-Fri.
SAN ANTONIO, TEX. — Channel 5, KENS-TV, 6:25 a.m. Mon.-Fri.
NEW ORLEANS — Channel 6, WDSU-TV, 5:45 a.m. Mon.-Fri., 3:30 p.m. Sat.
SHREVEPORT, LA. — Channel 12, KSLA-TV, 7:00 a.m. Mon.-Fri.

ST. PETERSBURG, FLA. — Channel 44, WTOG-TV, 1:00 p.m. daily.

ORLANDO, FLA. — Channel 2, WESH-TV, 6:25 a.m. Mon.-Fri.

Mountain States

DENVER, COLO. — Channel 4, KOA-TV, 6:30 a.m. Mon.-Fri., 11:30 a.m. Sat.

West Coast

SPOKANE, WASH. — Channel 6, KHQ-TV, 6:30 a.m. Mon.-Fri.
TACOMA, WASH. — Channel 11, KTNT-TV, 10:30 p.m. Sun.
PORTLAND, ORE. — Channel 12, KPTV-TV, 7 a.m. Mon.-Fri.
LOS ANGELES — Channel 5, KTLA, 7:30 a.m. Mon.-Fri., 10:30 p.m. Sun.
SAN DIEGO, CALIF. — Channel 10, KGTV-TV, 6:30 a.m. Mon.-Fri.
STOCKTON, CALIF. — Channel 13, KOVR, 6:30 a.m. Mon.-Fri.
HONOLULU — Channel 4, KHVH-TV, 7:00 a.m. Mon.-Fri.

U. S. RADIO STATIONS

East

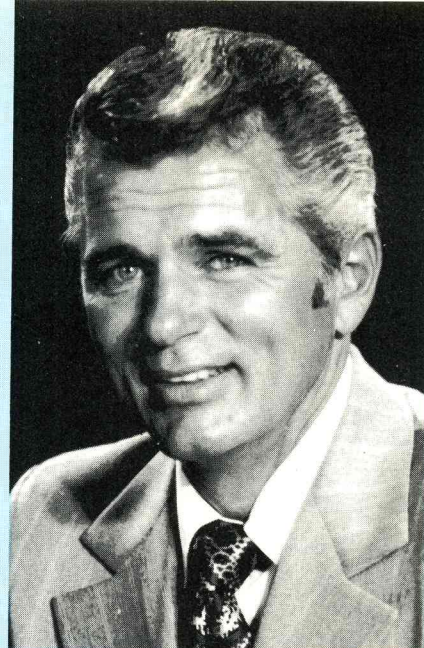
WHAM — Rochester, N. Y. — 1180 kc., 11:30 p.m. Mon.-Fri., 10:30 a.m. Sun.
WWVA — Wheeling, W. Va. — 1170 kc., 98.7 FM, 5 a.m. and 8:30 p.m. Mon.-Fri., 10:30 a.m., 8:30 & 11:30 p.m. Sun.
WRVA — Richmond, Va. — 1140 kc., 10 p.m. daily.
WPTF — Raleigh, N. C. — 680 kc., 1:15 & 11:15 p.m. Mon.-Sat., 9:30 a.m. Sun.
WRCP — Philadelphia — 1540 kc., 12 noon Mon.-Sat., 3:30 p.m. Sun.

Central

WCKY — Cincinnati — 1530 kc., 5:05 a.m. daily, 1:05 a.m. Tues.-Sun., 12:05 a.m. Sun.
WISN — Milwaukee, Wis. — 1130 kc., 11:30 p.m. Mon.-Fri., 9 a.m. & 9:30 p.m. Sun., 97.3 FM, 11 p.m. daily.
KXEL — Waterloo — 1540 kc., 8:30 p.m. Mon.-Sat., 8 p.m. Sun., 105.7 FM, 11:30 a.m. Sun.
KXEN — St. Louis — 1010 kc., 7:15 a.m. & 12 noon Mon.-Sat., 10:30 a.m. & 4 p.m. Sun.
WWWE — Cleveland — 1100 kc., 11:30 p.m. Mon.-Sat., 11:00 p.m. Sun.
KSTP — St. Paul, Minn. — 1500 kc., 9:30 p.m. daily.

South

WLAC — Nashville — 1510 kc., 5 a.m. Mon.-Sat., 6:30 a.m. & 7:00 p.m. Sun.



KRLD — Dallas — 1080 kc., 5 a.m. & 11 p.m. daily, (92.5 FM 5 a.m. daily).
KTRH — Houston — 740 kc., 7:30 p.m. Sun.-Fri.
WOAI — San Antonio — 1200 kc., 5 a.m. Mon.-Sat., 10:05 p.m. Sun.
WWL — New Orleans — 870 kc., 8:30 p.m. Mon.-Sat.
KAAY — Little Rock — 1090 kc., 5:15 a.m., 7:30 p.m. Mon.-Sat., 9:30 a.m., 7:30 p.m. Sun.
WHAS — Louisville, Ky. — 840 kc., 11:30 p.m. Mon.-Fri., 8:00 p.m. Sun.
WGUN — Atlanta — 1010 kc., 11 a.m. Mon.-Sat., 4 p.m. Sun.
WINQ — Tampa — 1010 kc., 12:15 p.m. daily.
KCTA — Corpus Christi, Tex. — 1030 kc., 12:30 p.m. Mon.-Fri., 4:30 p.m. Sat., 2 p.m. Sun.

Mountain States

KOA — Denver — 850 kc., 10:30 p.m. Mon.-Sat., 7:30 p.m. Sun.
KSL — Salt Lake City — 1160 kc., 5:06 a.m., 11 p.m. daily.
KOB — Albuquerque, N. M. — 770 kc., 11:00 p.m. Mon.-Sat., 9:30 a.m. Sun.

West Coast

KIRO — Seattle — 710 kc., 10:30 p.m. Mon.-Fri., 5 a.m. Mon.-Sat.
KRAK — Sacramento — 1140 kc., 9 p.m. daily.
KGBS — Los Angeles — 1020 kc., 97.0 FM, 5:45 a.m. Mon.-Sat., 10 a.m. Sun.
KFRE — Fresno — 940 kc., 9 p.m. Mon.-Sat., 10 a.m. Sun.
KGU — Honolulu, Hawaii — 760 kc., 10 p.m. daily.

CANADA

CFCN — Calgary, Alta. — 1060 kc., 9 p.m. Sun.-Fri., 8:30 p.m. Sat.
CKOY — Ottawa, Ont. — 1310 kc., 5:30 a.m. Mon.-Sat.
CKCY — Sault Ste. Marie, Ont. — 920 kc., 6:30 p.m. daily.

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★ CATHOLICISM IN CRISIS

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