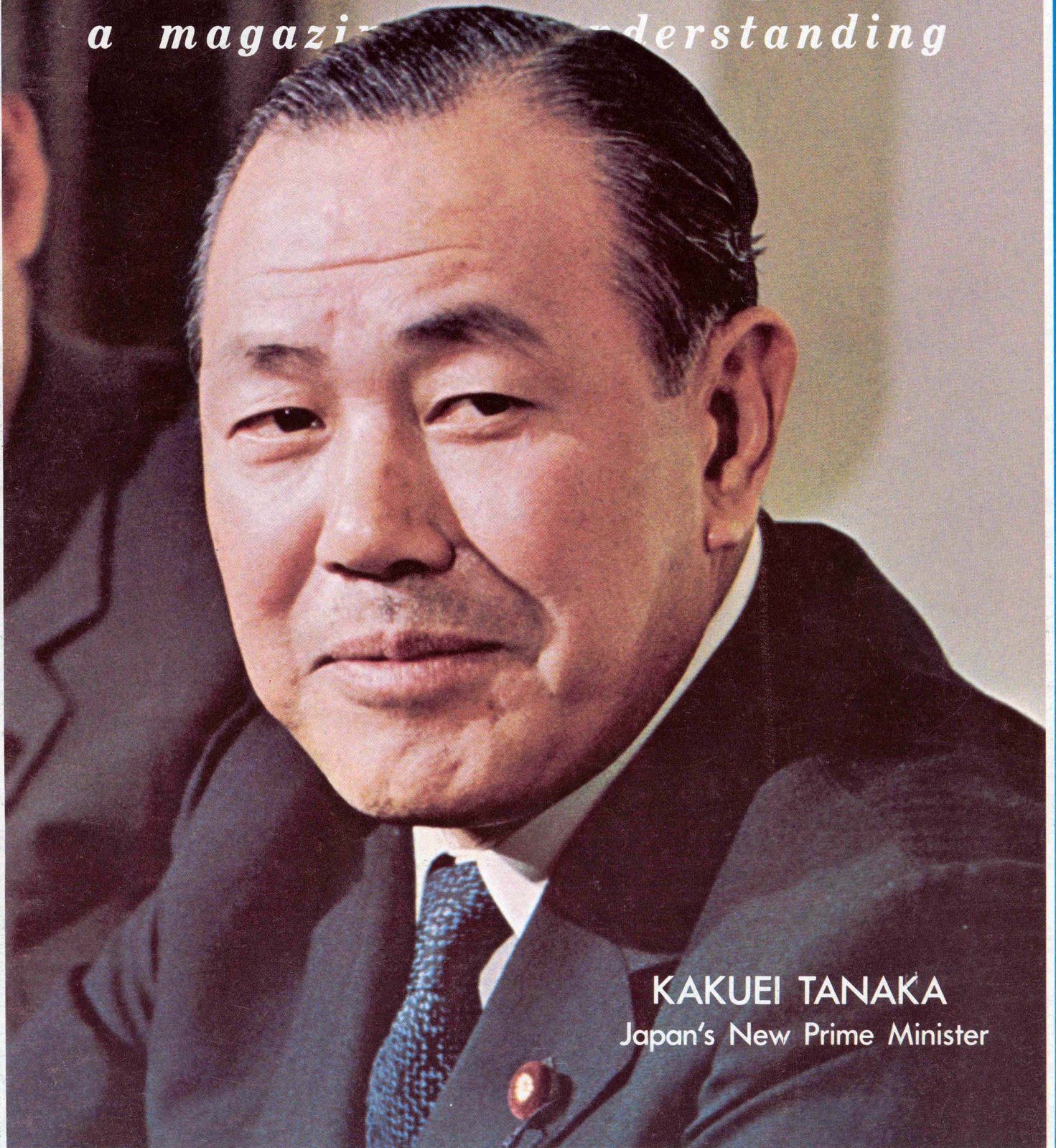
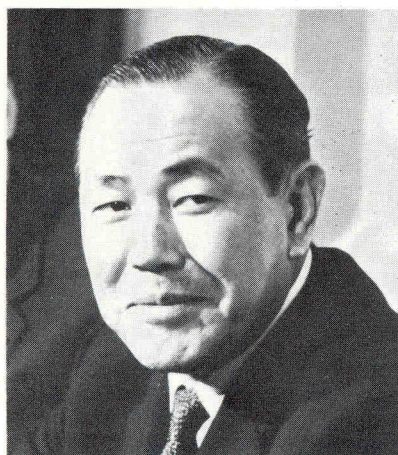


the
PLAIN TRUTH
a magazine of understanding



KAKUEI TANAKA
Japan's New Prime Minister



About our Cover

Kakuei Tanaka, at 54, is Japan's youngest postwar Prime Minister and one of the youngest in his nation's history. A popular, self-made man of boundless energy, Mr. Tanaka has been called a "computerized bulldozer." He possesses an almost photographic memory. Unlike his Liberal-Democratic Party associates, as well as past Prime Ministers, Mr. Tanaka had no university education, no well-placed connections and no long history in the government bureaucracy when he first entered politics in 1947. He has since headed three cabinet posts, the last one being the Ministry of International Trade and Industry.

Hendrickson — Plain Truth

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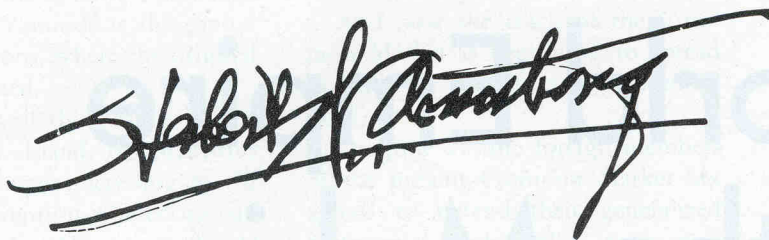
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Personal from



Meeting With Japan's Prime Minister Tanaka in Tokyo

I HAVE JUST come from the residence of Prime Minister Tanaka — Japan's new Premier. Mr. Tanaka was installed in the Prime Minister's office only two weeks ago.

This was a preliminary meeting. One of longer duration is planned for later in the week. But I needed to see him this morning, if only briefly, because we had planned a cover story on him in this issue of *The PLAIN TRUTH*, and I had a deadline to meet.

I knew Mr. Tanaka was an early riser, and since he has been in office only a few days, thousands are clamoring to see him. It was an eye-opening experience. My meeting was scheduled for 7:30 a.m. When I arrived at 7:20 in the morning, 300 were, or had already been, there to see him, mostly official and in groups; some were private citizens. The official callers were Congressmen — members of the Japanese Diet. The Diet is the Japanese law-making body — like the U. S. Congress, the British Parliament, the Israeli Knesset. Groups of six or eight and up to 30 or 40 were going into the Prime Minister's office to present petitions, or complaints, requests or demands.

Automobiles in front of the resi-

dence were arriving and leaving at the rate of three or four a minute. The front enclosed automobile entrance was alive with police and uniformed security guards. It all had a very official appearance.

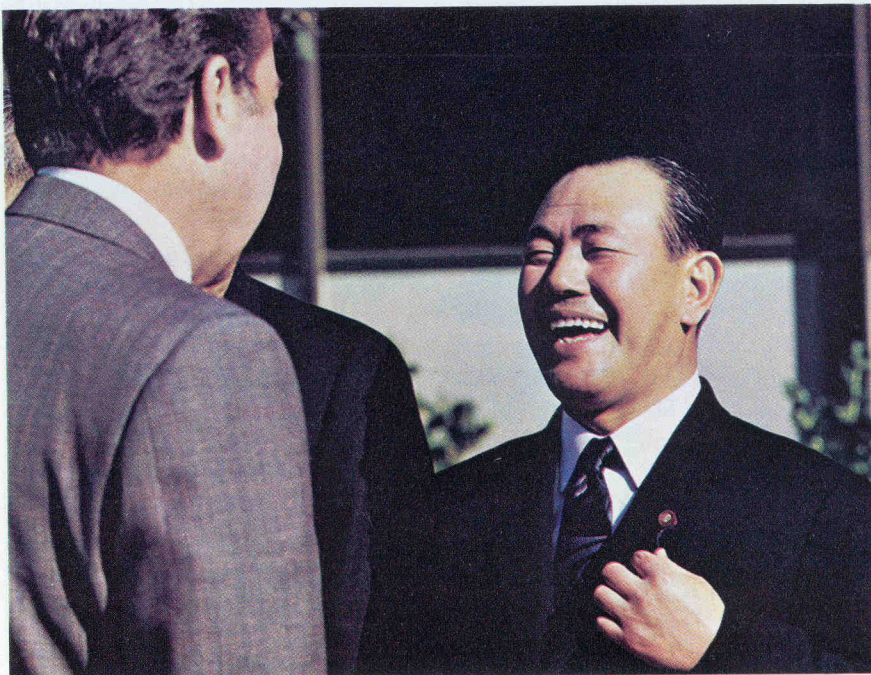
When I last had a meeting with Mr. Tanaka, in March of this year, he was engaged in an important Diet meeting, but excused himself for 15 minutes to meet privately with me, Mr. Rader and Professor Gotoh, our Japanese representative. We met in the Prime Minister's private meeting room in the Diet building — the

Japanese capitol. At that time, he was relaxed, smiling, casual. He motioned for me to sit in the Prime Minister's chair. I smilingly shook my head and motioned for him to sit there. He insisted that I take the chair.

This morning, however, under the pressure of these first strenuous days of his official Premiership, he was tense, alert, and showed his dominance, power, and leadership.

I was met at the entrance by two prominent Diet members, whom I met in March. One was Mr. Okuda,

(Continued on page 47)



Hendrickson — Plain Truth

PRESIDENT NIXON welcomes Kakuei Tanaka to San Clemente in January 1972. Mr. Tanaka was at that time serving in Prime Minister Sato's cabinet.

Western Europe

World Empire in the Making

The greatest economic power in history is now being welded together by Europe's Common Market. Its impact — enormous and far-reaching — will change the face of the whole earth.

by Gene H. Hogberg

JANUARY 1, 1973 may well become a milestone in modern history. On that date, if all goes as planned, there will come into effect a commercial league of 16 Western European nations bound more tightly together than ever before in that continent's troubled and divided past. Only Spain — because of its lingering Franco semidictatorship — will be excluded, at least for the time being, from the new "Greater Europe."

New Free Trade Area

Ten of the nations involved will be full partners in the European Economic Community, or Common Market — the original six of France, Italy, West Germany, Belgium, the Netherlands and Luxembourg, plus new members Britain, Ireland, Norway and Denmark.

Now six additional Western European countries are expected, at the same time, to align themselves with the Ten to form a new European "free trade area."

The six — Austria, Switzerland,

Portugal, Sweden, Finland and Iceland — are presently members or associate members of the competing European Free Trade Association, which was all but dissolved when leading member Britain bolted to the EEC. Under the terms of new free trade agreements with the Community, signed in July, the six will assure themselves of much of the economic benefits of Common Market membership. But they will not be able to participate in the trade bloc's decision-making processes — in other words, economics, but not yet politics.

Three Times U. S. Trade

The treaties provide for the elimination of tariffs on industrial goods in the 16-nation area in one-year stages, with most of the barriers falling by July 1, 1977. After that date, almost any article manufactured in any one of the 16 countries will be sold duty free in any of the others. A 17th country, tiny Liechtenstein, will also be included, being part of Switzerland's trading area.

A car built in Italy, for example, no longer will be subject to duty in Sweden, and vice versa. But an American car, or one built in Canada or Japan, will be subject to tariff in any of the European countries.

As a whole, the 16 nations, containing approximately 300 million persons, already do an annual trade of \$275,000,000,000. This is three times as much as the United States trade — and is twice as much as that of the United States, the Soviet Union and Japan combined. Approximately 43% of the world's export trade is under the control of the New Europe.

Even this is not the whole story.

Worldwide Tie-ups

The European Economic Community — or more simply, European Community — is fast becoming the nucleus of what is destined to be the first truly global trading empire.

Special "preferential trade agreements" are tying the Brussels-based Community to nations around the world.

For some time now, 18 former French, Belgian and Italian colonies in Africa have been joined to the Community as "associate members," under the terms of the "Yaoundé Convention." Yaoundé is the capital of the Cameroons, where the original treaty was signed.

On May 12 of this year, even the Indian Ocean island of Mauritius signed an agreement acceding to the Yaoundé Convention. Subject to natural ratification, Mauritius should become a full associate member in about a year.

Under the EEC's present trade arrangements, EEC member-states grant special preferences to raw materials from the Yaoundé countries in return for "reverse preferences" — that is, for special access to the associates' markets for industrial products.

The Yaoundé associates also receive special allotments of financial and technical aid from the European Development Fund and European Investment Bank.

With Britain joining the Community, the tie-in to Africa will undoubtedly grow stronger. Twelve former British colonies and protectorates in Africa, now all independent, are likely to join the Yaoundé states, when the Yaoundé Convention comes up for renewal in August, 1973. Three black Commonwealth states in east Africa — Uganda, Kenya and Tanzania — already are loosely tied to the Common Market under terms of the "Arusha Agreement."

The List Grows On

The number of states seeking to link their economic fortunes to Europe is seemingly endless — bound only by the confines of the earth itself.

The Mediterranean area is becoming a "Common Market lake." Greece, Turkey, Morocco, Tunisia and the island of Malta have signed association agreements with Brussels. Cyprus and Algeria are negotiating for the same.

Israel has won preferential trade concessions, as has arch-rival Egypt. Lebanon is negotiating for the same privilege. Even Spain has secured a limited trade pact.

And now the reach of the Common Market is beginning to spread beyond its "Eurafrican" concentration!

On June 27, the foreign members of the present Common Market Six agreed to extend their generalized preferential trade policy to a new group of developing countries — again to take effect on January 1, 1973. Benefitting from this decision will be a wide range of smaller nations — Cuba, Bahrain, Qatar, the Oman states, Bangladesh, Bhutan, Sikkim, and finally Fiji, Nauru, Tonga and Western Samoa.

A number of independent British Commonwealth nations in the Caribbean — notably Barbados, Jamaica and Trinidad-Tobago — have made known their desires for eventual association status, perhaps by 1975.

Latin Ties Explored

In recent months there have been increasing indications that Latin America and the Community, two areas with numerous shared traditions, but without strong links during the past half century, may once again be taking a genuine interest in each other.

The reason is quite clear. Explains the Common Market's official publication, *European Community*, in a frank assessment:

"Today, Latin America welcomes ties with Europe more than any further links with the U.S., which has economically and politically dominated the area for the past half-century. . . . The Community has had few colonies in the region and thus is not associated . . . with the era of dependence that they are now striving to end."

The new Latin desire coincides with the growing threat of nationalization of American-owned industry

NO MORE CUSTOMS! Beginning January 1, 1973, six additional European nations are scheduled to embark on a four-year program with the ten Common Market nations to reduce tariffs on industrial goods to virtually zero.



throughout the Latin American area.

In the first concrete move, Argentina last year signed a *non*-preferential agreement with the Community. The accord went into effect on January 1, 1972. It provides easier access for Argentine beef exports to the Common Market. Observers now believe a similar agreement will soon be signed with Uruguay.

The EEC Council of Ministers has gone on record stressing the need to "institute lasting cooperation" between the Community and Latin America.

London's entry into the EEC is a very critical factor because of Britain's historic and still extensive trading relationship with Latin America's "Big Three ABC countries" — Argentina, Brazil and Chile. The three cannot afford to be shut off from the British market once Britain ducks underneath the market's external tariff wall.

Two other Community countries will figure prominently in future Latin affairs — Italy and West Germany.

Italy's interest in the area is not surprising. Apart from Portugal and Spain, Italy is culturally closer to most Latin American countries than are any other European states. In addition to the similarity in language and religion, another factor also operates to make Italy a logical link between the two regions: Italy's ties with former Italians who have emigrated to South America, especially to Argentina and Brazil.

The same is true of Germany. Many of her emigrants have gone to Argentina, Uruguay and Chile. German businessmen, with the encouragement of the German government, are making great strides in establishing themselves in the area.

The Biggest "Worrier" — Washington

The pell-mell growth of the Common Market and its entangling web of worldwide special arrangements is causing growing concern among the

three big economic giants left on the outside of the new "world empire" — the Soviet Union, Japan and the United States.

The Soviets are perplexed as to where the new capitalist competition on its western doorstep is headed, politically as well as economically.

Begrudgingly, Moscow has diplomatically recognized the Common Market, a step it postponed as long as it could. Not comforting to the Kremlin is the fact that some of its East European satellites — notably maverick Romania — would like to make their own deals with Brussels.

Japan is primarily concerned about what it considers "discriminatory" barriers on its exports to the Community — and undoubtedly fears such restrictions could grow as the EEC "empire" expands.

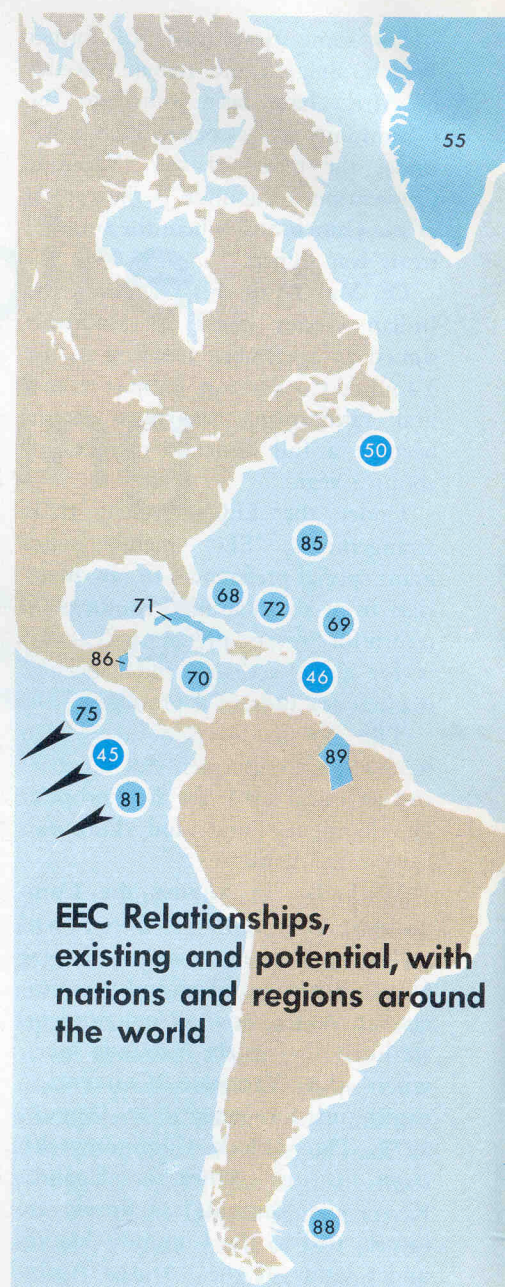
The United States is expressing the greatest concern over the way the Common Market world order is developing. Trade between the United States and the EEC is not the problem. Washington still enjoys a slight edge on trans-Atlantic trade, trade which has actually greatly increased since the Common Market was formed on January 1, 1958.

Even the Common Market's association agreements with former African colonies, in effect for several years now, do not bother American officials too greatly.

But the new exclusive preferential agreements being picked up around the world are an entirely different matter.

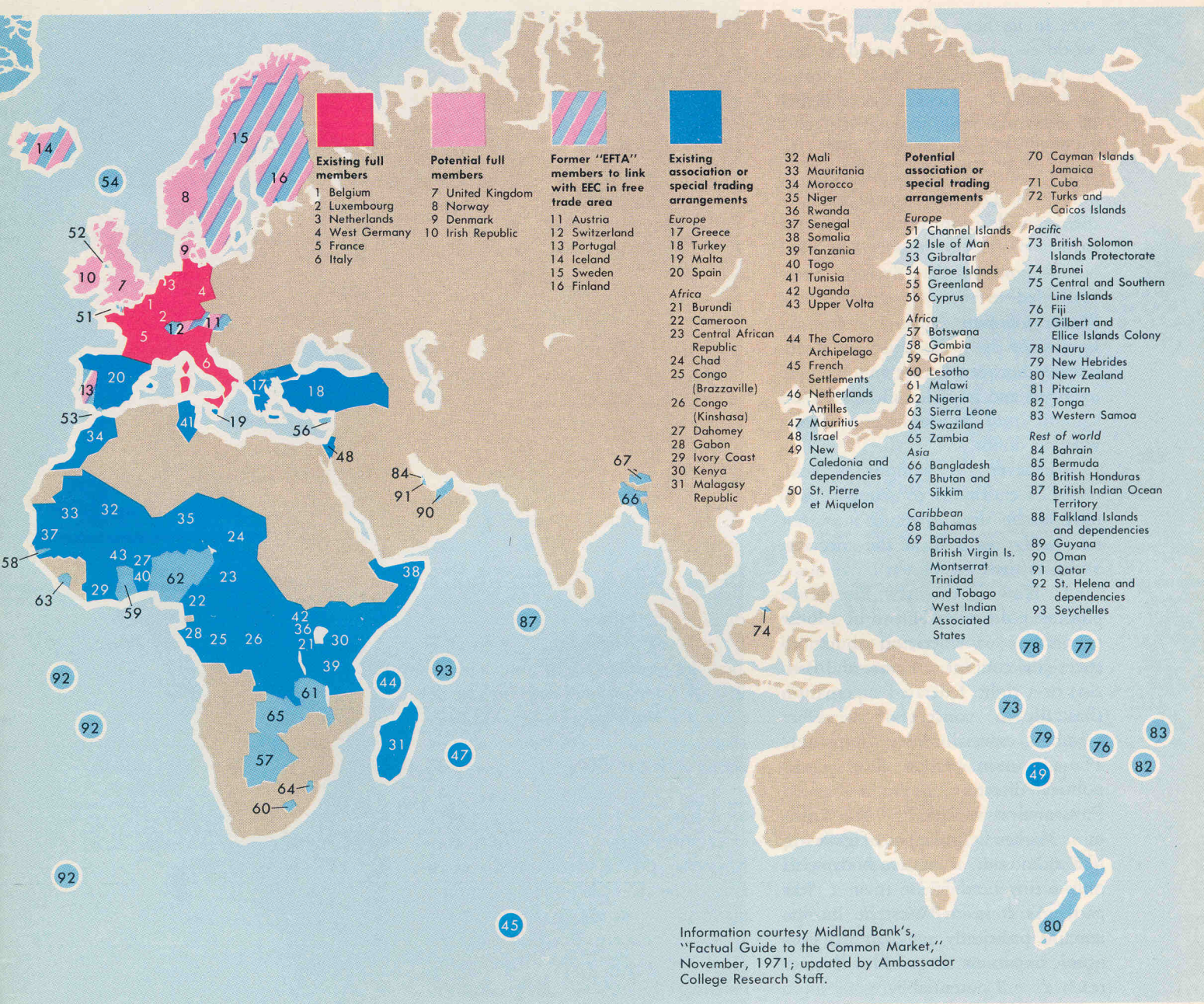
"The vast network of [Common Market] preferential trading arrangements" according to President Nixon's deputy special representative for trade negotiations, "could encompass more than 52 nations stretching from Finland to South Africa and from Jamaica to Madagascar and affecting half of the world trade."

Such agreements, according to William R. Pearce, discriminate against American exports in markets throughout the world. Pearce warned also of an American backlash against



EEC policies. "Important elements in the business community, labor and the Congress" he said, "are becoming increasingly impatient with a system in which certain countries can deny our exports the same terms they offer preferred supplies."

EEC officials, answering such charges, reject such labels as "empire building" or "neocolonialism." They stress the political and economic necessity for each association pact or preferential arrangement so far made. Most of the underdeveloped nations



so affected, they point out, were at one time European colonial possessions. In other cases, such as agreements with nations bordering the Mediterranean, EEC officials justify such links as "safeguarding traditional economic and commercial ties." Middle East oil for Europe's industry, of course, is a big factor in the EEC's "Mediterranean policy."

But this argument does little to calm the nerves of foreign trade experts in Washington, already struggling with new record deficits in

America's trade position. They foresee the United States slowly being squeezed out of what J. Robert Schaetzel, U. S. Ambassador to the EEC, calls "a new empire system."

Some U. S. officials are openly calling for the Common Market to scrap the preferential trading system. Nathaniel Samuels, Deputy Under Secretary for Economic Affairs, told a West German audience earlier this year:

"We understand the solicitude of the European Community for its

Mediterranean neighbors and former African colonies, but in the system of so-called reverse preferences, we detect the vestiges of colonial thinking and we look forward to an unraveling of this type of trading relationship."

The battle lines are being drawn between Washington and Brussels over the whole future structure of world trade.

Key Summit

Exactly what course the soon-to-be-expanded Common Market will

take in its new outlook toward the world could well be decided, at least in principle, in the first "Summit Conference" of the Ten, scheduled to be held in Paris this autumn.

While uniting economically, Western Europe still is highly divided politically. This was shown clearly in the recent decision on the part of the British to "float" the pound. The ramifications of that decision eventually led to the resignation of the West German finance minister. Because of the many outstanding differences between France and the nine members and candidates, the October summit itself, as we write, is somewhat in doubt.

Whenever the summit is held, issues of enormous consequence will have to be dealt with, though not necessarily resolved in the meeting. Some of these issues are:

(1) How is the new Europe to progress politically? Is it to be a loose cooperative confederation of nation-states (the concept of France and Britain) or a tight, federated supranation (basically the concept of the other members, especially West Germany)? The Common Market clearly lacks political direction. As an Associated Press analyst viewed it: "The Common Market is in danger of growing like a dinosaur, a massive body with only a tiny head to see it on a clear path. As long as Western Europe remains politically stagnant, its economic impact on the world will never reach its full potential."

(2) What is to be new Europe's relationship to the United States? Fundamental differences exist with Washington over the world trade system and the future international role of the dollar. Yet, with the possible exception of France, Western Europeans are still loathe to see guardian American military forces leave for home over an economic dispute. This would leave Western Europe exposed to the Soviet Union, which is continuing to build up its worldwide military posture.

(3) What is to be Europe's rela-

tionship to the Soviet Union, which is expanding dangerously around the Common Market perimeter in the Mediterranean and the Middle East?

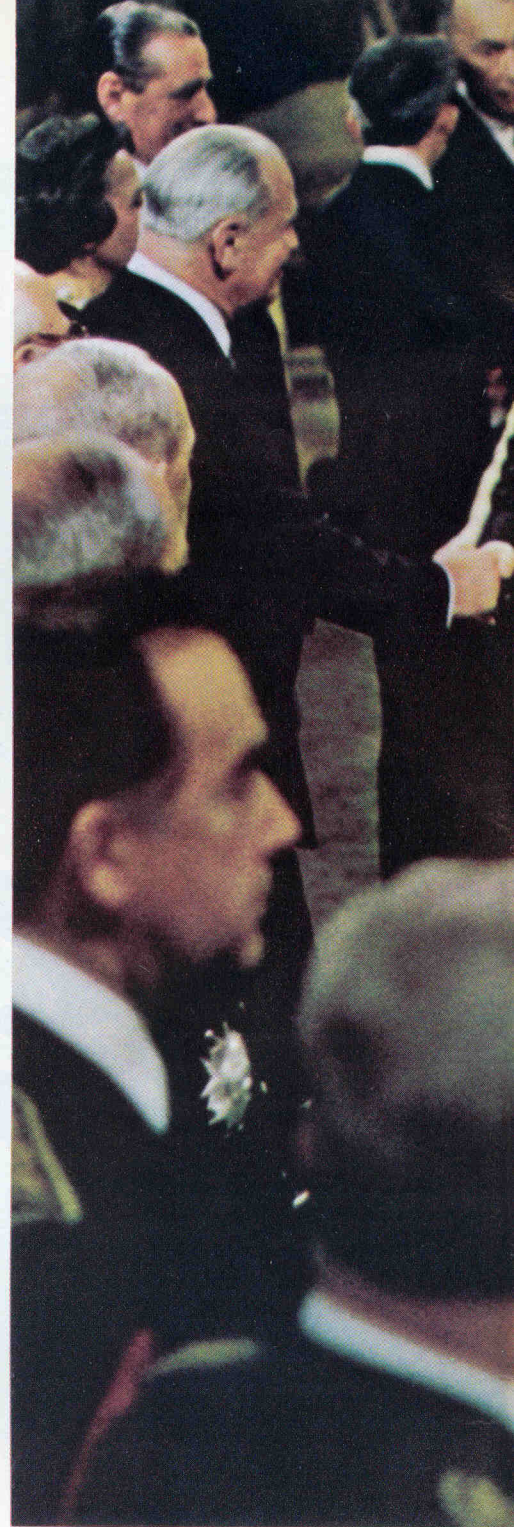
Moscow clearly wants to slow down the political unification of Western Europe. How to meet the Soviet challenge and still encourage East-West trade and harmony is a tricky problem for European leaders.

Parallel to History

Despite Western Europe's current political deadlock, one thing is certain: the economic muscle of the Common Market is continuing unabated, politics or not. The political leadership will eventually come — and with it, undoubtedly, vast military power to protect hard-earned economic advantages. As one observer put it, taking a long range perspective: "The present chaotic appearance of Western Europe is a natural preliminary to a new unity." Europe is again a power center. In unity the free half of the continent will be able to exert far more worldwide influence than any one of its member-states, acting individually, could possibly do in this age of the superpowers.

What will history say of the emerging Europe? The pen of history has preserved for us the details of an ancient worldwide trading empire, mirroring what the European federation is becoming. This ancient maritime empire was called "Tyre," after its chief city and hub, located on the eastern Mediterranean. The historical account of ancient Tyre is preserved in the Old Testament book of Ezekiel, chapter 27 (Moffatt version):

"... say to Tyre that sits at the door of the sea, trading with many a coast-land. . . . All ships and their sailors were in your harbour to handle your trade; Persia, Lud, and Put served in your army as your soldiers. . . . Tartessus brought you merchandise for your great wealth of every kind, fetching you wares of silver, iron, tin, and lead. Ionians, Tubal, and Meshek brought you mer-



chandise, supplies of slaves and copper ware. . . ." (verses 3, 9, 10, 12, 13).

But ancient Tyre, with its worldwide trading network was destroyed — to the great horror of its trading partners. Continuing in verse 32:

"They raise a dirge for you, a wail, lamenting over you: Who was glorious as Tyre was in the deep? When your wares were landed, you filled many a nation; with your abun-



THE FIVE-DAY VISIT TO FRANCE in May of Britain's Queen Elizabeth. At the state banquet at Versailles the Queen declared she sees in the development of the European Community "the beginning of a new Europe, a Europe of partners in a great enterprise, a turning point in its history."

Beardmore — Plain Truth

miraculous recovery, and due to the revolutionary concept of the Common Market, it is on its way to becoming the world's leading economic superpower.

A Glimpse at Our Future

If one could look into the future and see what is to occur, perhaps he could avoid any danger that lurked. If a wise politician or statesman could see the future in his mind's eye, like in some apocalyptic revelation, he might be constrained to change his course.

The apostle John saw such a vision, now written in the New Testament book of Revelation, chapters 17 and 18. Here, a massive power entity called "Babylon the Great" is described. Interestingly enough, the last manifestation of this "Babylonish" system, which is an end-time revival of the Roman Empire, is described as being composed of "ten kings," meaning a union of kingdoms as governments (Rev. 17:12). But this gargantuan prophetic combine, as in Ezekiel's account of ancient Tyre, becomes a shattered and destroyed power:

"Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

"And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

"The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and

dant wealth and wares you enriched kings of the world. And now you are wrecked in deep water. . . . All seafaring folk are appalled at the sight of you; their kings are aghast, their faces convulsed; merchants abroad are shocked. Your fate is awful; *there is no future for you!*"

Will there be a future for the Europeans? For hundreds of years, the Europeans have been their own worst

enemies. This has been especially true in this century. They are a collection of talented and productive people. They have centuries of political experience.

In 1914, they owned more than half the world and "set the standards for what they did not own," as one observer pointed out. In less than a generation they threw it all away in two senseless wars. Europe has made a

all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. . . .

“The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing. . . .

“For in one hour so great riches is come to nought. And every ship-master, and the company in ships, and sailors, and as many as trade by sea, stood afar off.

“And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

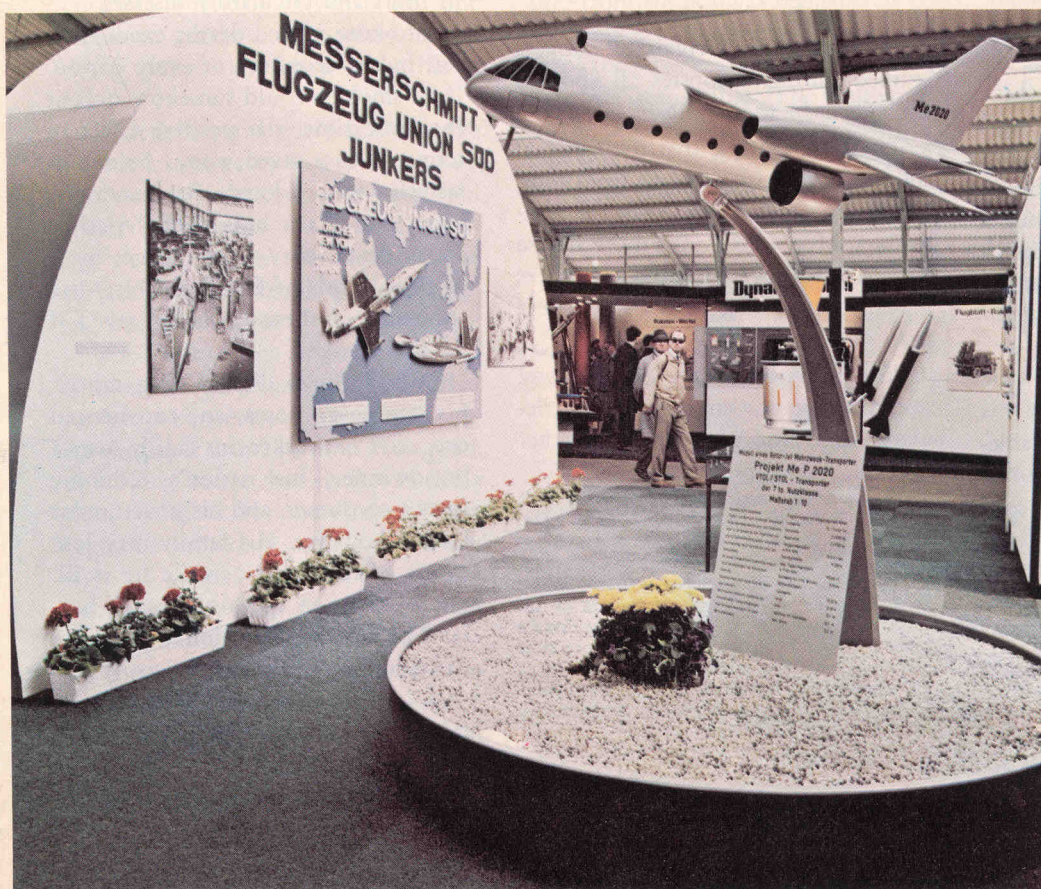
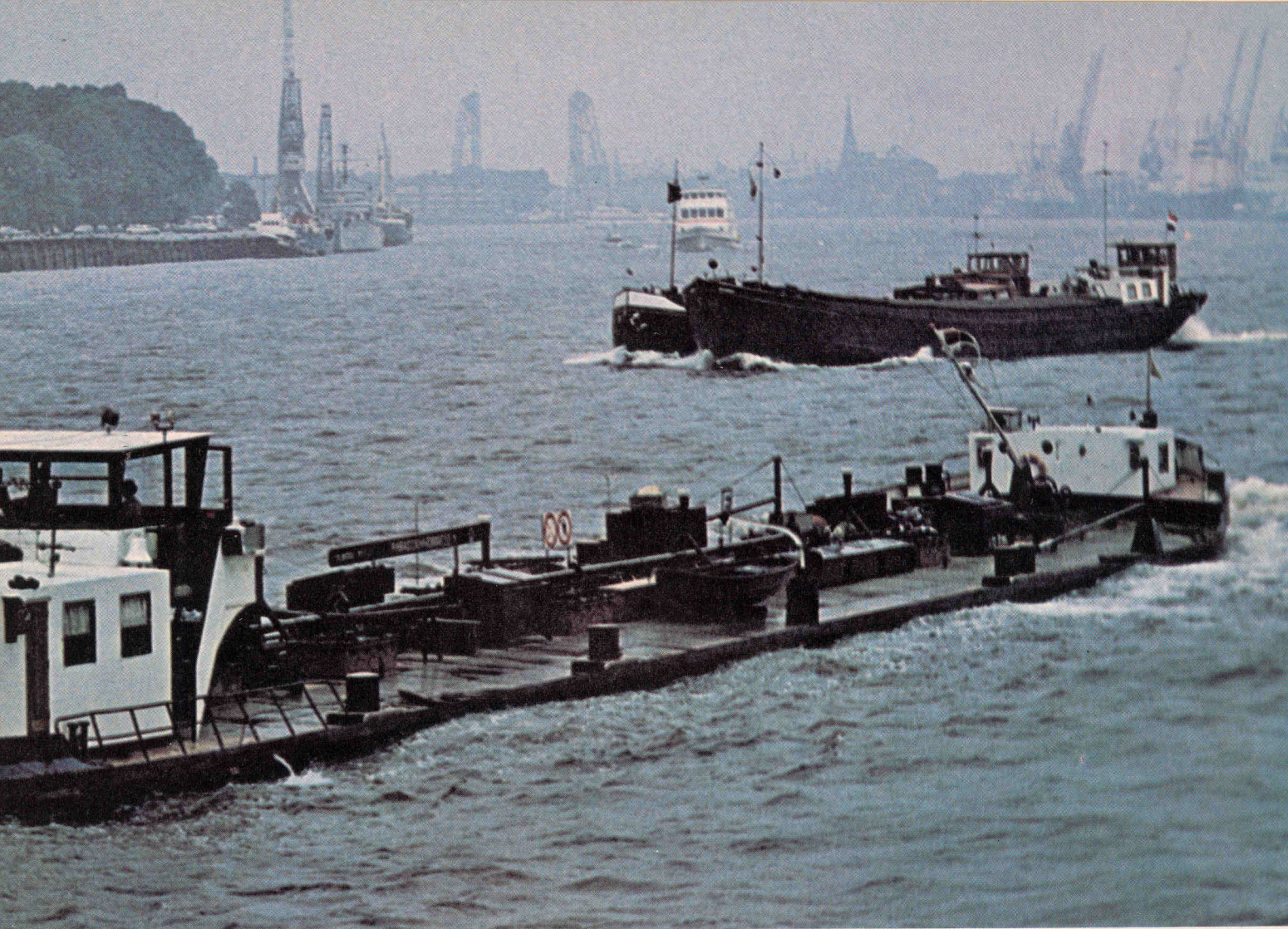
“And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. . . .

“And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee” (Rev. 18:10-22, King James Version).

Will history say this of the new Europe? Can she avoid a conflict with other superpowers as she herself rises to superpower status? Will Europeans learn this time to use their coming worldwide power and influence justly and for the good of all nations?

Or will this new-formed power be abused, leading to nuclear war and destruction? Will so great riches come to nought “in one hour”? Never before the nuclear age could such a prophecy come true — the utter devastation of an empire “in one hour.” The nations have a terrible choice before them — whether to choose the way of peace and concern for others — or the way of greed, selfishness and war. Europe — and the world — must choose! □





WESTERN EUROPE is the hub of a new commercial and industrial colossus. A good percentage of Europe's trade with the world is transacted through Rotterdam harbor (shown above), the largest port in the world. At far left, a modern petrochemical plant illuminates the night near Gelsenkirchen, West Germany. Europeans are also seriously challenging the dominance of the United States in the aerospace industry. Picture at near left shows model of sophisticated jet transport, planned by a consortium of three West German aircraft builders. Two names on the sign — "Messerschmitt" and "Junkers" — are very familiar to Allied pilots of World War II.

Above: Henderson —
Plain Truth
Left: Tripp —
Plain Truth
Right: Hennig —
Plain Truth



Smoking is harmful to much more than your health!

You might develop lung cancer — and you might not. There is one smoking hazard, however, that is no gamble. It is more deadly than all the rest — and it affects everyone who smokes.

by Charles F. Vinson

NO MAN in his right mind wants to become a slave. That, however, is exactly what happens to anyone who takes up smoking!

The indentured smoker will give up his own hard-earned money to the tune of at least \$300 per year for a two-pack-a-day habit. He will patiently endure endless unpleasant-ries for his taskmaster — including a hacking, shattering morning cough, ugly thick phlegm, smoker's headaches, and unpleasant, cigarette-induced mouth and stomach complaints.

He will tolerate the endless little annoyances — burned holes in his clothing, furniture, rugs and tablecloths. He will fork over more money for insurance policies. He will give up much of the enjoyment he gets from eating — his sense of taste will be dulled. He will willingly suffer the characteristic odor which accompanies a smoker wherever he goes. He will knowingly risk offending those who do not smoke.

What Price Pleasure?

Cigarette smoking often used to be compared to Russian roulette. Not any more. Smoking is *no gamble*. Every smoker is injured to some degree, and regular cigarette smokers studied during autopsies all showed the effects in their lungs.

The grim truth is that the habitual smoker runs a risk of death from lung cancer ten times greater than the non-smoker. Men who smoke more than a pack a day have about a 20 times greater chance of getting lung cancer than non-smokers.*

The mortality ratio of cigarette smokers to non-smokers is particularly high for a number of other

*A definite statement was issued by the U.S. Surgeon General in January, 1964, in a report arrived at by a panel of top doctors and scientists appointed as a fact-finding commission to review the evidence: "Cigarette smoking is usually related to lung cancer in men; the magnitude of the effect... far outweighs all other factors. The data for women, though less extensive, points in the same direction. The risk of developing lung cancer increases with duration of smoking and the number of cigarettes smoked per day, and is diminished by discontinuing."

diseases including bronchitis and emphysema, cancer of the larynx, oral cancer, cancer of the esophagus, and peptic ulcer. Smoking is also a factor in heart and circulatory diseases.

Smoking-related deaths exact their toll in the economy of every nation. If all smokers could somehow quit at the same time, the positive effect in terms of lives saved would be cumulatively tremendous! For example, seven out of ten lung cancer victims are under seventy years of age, most of them heads of families. Thirty-five thousand of these could be saved if no one smoked.

When a man dies of lung cancer, his employer loses an experienced executive or worker, his family loses a breadwinner, his nation's economy loses a consumer, and his government loses a taxpayer. His family may lose much of his income while he is ill, not to mention the high cost of burial. The family left behind might have to be supported by tax dollars.

All of this is total waste, stemming from a tragic disease that is at

least seventy-five percent preventable.

On the other hand, if everyone quit smoking en masse, a nation's economy could be damaged to a certain extent. In the United States, tobacco-related industry and tobacco farming are extremely important sources of income for large areas. Over 100,000 Americans are now employed in manufacturing tobacco products; many hundreds of thousands more are involved in distribution, wholesale and retail trade, and sales. The communications industry has a large stake in tobacco-related advertising.

These factors, however, are far outweighed by the suffering and loss of human lives. An estimated 300,000 excess American deaths, for example, result annually from all causes related to smoking cigarettes. That's a mighty high price for pleasure. Why are so many so eager to pay it?

What's Your Smoking Style?

Dr. Jesse Steinfeld, Surgeon General of the United States, recently said that one of the difficulties of handling serious public health problems such as cigarette smoking is that no one seems to know why people keep on doing things they know to be harmful.

That is a good question. Why do people continue to smoke?

Doctors have come up with four general categories or styles of smoking which explain — at least on the surface — what keeps smokers coming back for more.

The first type is the *habitual* smoker. He may hardly be aware that he has a cigarette in his mouth. He smokes as if it makes him feel good, or at least better; but in fact it really does neither. He may once have regarded smoking as an important sign of status, as do many young people when they first begin. But now smoking is automatic.

Then there are the people who smoke to achieve some *positive effect*: smoking seems to serve as a stimulant

that produces exciting pleasure, or is used as a relaxant to heighten enjoyment, as at the end of a meal. This type of smoker may enjoy most the handling of a cigarette or the sense and sight of smoke curling out of his mouth.

A third reason for smoking is to achieve a *sedative effect*. This means using the habit to reduce feelings of distress, fear, shame, disgust — or any combination thereof. This person may not smoke at all when things go well, when he is on vacation or at a party. Under tension, however, when things go badly at the office or at home, he reaches for a cigarette. These smokers give up smoking often, but when the pressures of the day hit them or when there's a challenge, they find it very hard to resist a cigarette.

The most common type of smoker is the *addict*. He is always aware when he is not smoking. The lack of a cigarette builds need, desire and discomfort in his body. With this increasing need is the expectation that a cigarette will reduce discomfort. The cigarette actually does give relief — but only for a moment. Pleasure from smoking is real, just as the buildup of discomfort from not smoking is real and sometimes becomes intolerable. The enjoyment of the cigarette, however, is very brief and may be disappointing — but the suffering from lack of even slight relief is considerable.

The Real Culprit

These, however, are only styles of smoking — and behind each of them is a motive common to all smokers.

Something in cigarettes — probably nicotine — is HABIT FORMING. It causes most smokers to become addicted fairly rapidly.

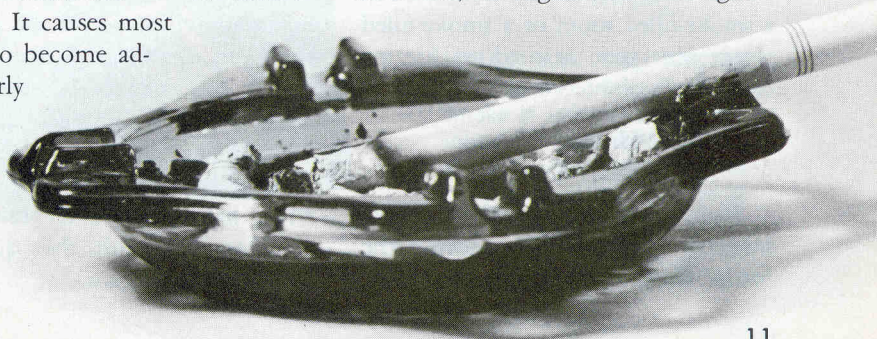
Here's how it works: every puff of cigarette smoke contains billions of tiny, unburned particles as well as gases. As this mixture condenses, it produces the thick, yellow-brown liquid known as tobacco tar. When cigarette smoke is inhaled, eighty to ninety percent of the smoke remains in the body and a residue of tar builds up in the bronchial tubes and lungs. This residue of tar containing more than five hundred chemical compounds penetrates deeply into the lungs, causing irritation and increased mucous production.

Ordinarily, the mucous is swept up and out of the bronchial tubes by tiny, rhythmically moving hairs called cilia. Cigarette smoke paralyzes this motion and eventually destroys the cilia. The mucous and tar cease to be carried out and remain to clog the air tubes. All too often the end result is chronic bronchitis and emphysema.

In the meantime, the tars have deposited their chemicals on the cellular walls of the alveoli — the myriad, tiny sacs of membrane, or air pockets, in the lungs. Throughout the lungs, an extensive system of capillaries constantly picks up the oxygen and quickly carries it to all parts of the body, along with the chemicals, notably nicotine. This chemical absorption and the resultant effect that it has on the body gives people the feelings of pleasure and satisfaction when they smoke. People smoke not simply because they are addicted to a certain chemical in the cigarette smoke, but also because it feels good.

Guidelines for Living

Is smoking such an awful thing? After all, eating is also self-grat-



ification — and it certainly does make people feel good. Couldn't the fact that smoking sometimes seems to make one feel good be its one redeeming factor? Life is hard enough without taking away the things which give pleasure — or so goes the argument, at least.

When God created man, He made it so that human beings might live life to the full, enjoying it intensely through the vehicle of the five senses. The senses were created not only to be channels of incoming information for the brain, but also to give man pleasure which no other creature could appreciate.

But God also created guidelines, because man — being a free moral agent and not a divinely guided robot — would discover ways of titillating his senses which would do him more harm than good — such as smoking. These guidelines are revealed in the pages of the book which so few understand — the Holy Bible. While many modern harmful practices are not mentioned specifically by name, all are covered in principle.

For example, the Bible does not say, "Thou shalt not smoke" — but it does say in Exodus 20:17, "Thou shalt not covet." Now the word "covet" is rarely used today. "Lust" would be much more widely understood, so, in more modern English, the command forbids "lust." Lust is always based on selfishness and the principle of getting rather than of giving, never on outgoing concern for others. Smoking fits the description of lust perfectly. Those who smoke are selfishly concerned about themselves — their own sense of pleasure — rather than the welfare of others when they smoke. Ever been in a smoke-filled room or a smoke-filled plane when you wanted to breathe clean, fresh air?

A Hazard Worse Than Cancer

The physical evidence alone against smoking is enough to condemn the habit. Because it makes you sick,

smoking is a physical sin against the body, breaking the physical laws God has set in motion to govern your health. You may never have thought of smoking as a physical sin. But consider the definition of sin in the Bible. "Sin is the transgression of the law" — or according to a more accurate translation of the original Greek "the transgression of law" (I John 3:4) — and that includes the physical laws regulating health.

But believe it or not, the health aspect of smoking is the least of the problem — and is not really what makes the habit so utterly dangerous!

To smoke — and what smoker does not smoke habitually? — is to hazard breaking the 10th of the Ten Commandments. That's the one against lusting. And this in turn leads to breaking the commandment against idolatry — an idol is anything you put before God. An idol can be material possessions, your family, even cigarette smoking.

In other words, to smoke is to hazard sinning spiritually as well as physically.

What happens when you sin? First of all, you automatically put yourself under the ultimate penalty of eternal death (Romans 6:23). But you actually hazard more than this — because sin has its effect in the mind now.

Each time you take a pack of cigarettes from your pocket, take one out, light it up and take a deep breath, you are reinforcing a wrong practice. By encouraging and repeating what you know to be wrong, by continuing in a totally selfish, destructive, debilitating and obnoxious habit predicated on self-gratification at the expense of your health and those around you, you are drastically reducing your willpower to do the right things in the future. Reinforcing the wrong habit makes doing the right thing — or *not* sinning — that much more difficult the next time.

This becomes painfully apparent when many people try to give up smoking. They quit, then quit again, and again and again.

All this wouldn't matter except for the fact that sooner or later all the things you do in your life will catch up with you — and it *does* matter how you have handled things. The sum total of the way you have conducted your life in all aspects is recorded as your *character*.

The quality of character God requires — in order that you may fulfill the very purpose for which you were born — means doing the right thing according to God's law, even when you don't particularly want to. Continuing to do the right thing, obeying the Law of God, builds character.

The sin of smoking only accomplishes the opposite. It destroys the character which is the determinant factor as to whether or not God will be able to use you as He has planned. Few people realize that the God who created mankind has a purpose in mind, which He is presently carrying out. Those individuals who develop character by actually living the way God reveals in the Bible will qualify for a future existence so fantastic that it defies description. Those who don't will perish! If you wish to know more about this possibility, write for the free booklet *Why Were You Born?*

The Only Solution

You may have heard that going off of heroin can be an excruciating physical experience. Early in the process, which often takes more than a week, the addict's eyes will water, his nose will run and he will sweat profusely. A third of the way into his ordeal, he will be tormented by severe intestinal cramps, diarrhea, vomiting and nerve spasms. Goose bumps will cover his entire body, making his skin resemble that of a plucked bird. Thus comes the American term for giving up heroin without any aids: cold turkey.

Fortunately, the smoker who quits has to endure no such horrible withdrawal, although the psychological craving can be quite intense.

There are many ways of quitting, but the individual who has become

aware of the spiritual implications while continuing with the habit, or who attempts to quit only gradually, has only one choice: cold turkey. Cutting down gradually may seem a more desirable method, but once you realize that small amounts of sin are just as damaging to the character and exact the penalty of death as surely as large amounts, you won't try to quit gradually.

Cold turkey needn't, however, be as unpleasant as it sounds. There are certain things a smoker can do to make the unpleasant more bearable. For your mouth, you can drink frequent glasses of water, or nibble fruit or hard vegetables. Some people suck candy mints or chew gum, although this may be hard on the teeth and the waistline. If you want to chew gum, you might try sugarless gum.

Exercise also is often remarkably effective in working off the irritation — real anger in some ex-smokers — at not having a cigarette in the mouth. It is also helpful in combating a somewhat normal gain in weight many people experience upon quitting.

Avoid places and situations where others are smoking. If possible, ride in "no smoking" cars or sit in the non-smokers section on jetliners.

Avoid, for a time, friends who are heavy smokers. Their habit won't make it any easier for you to quit.

Break your old patterns of living. After meals, eat a piece of fruit, a stick of celery or a carrot, or nibble on a few nuts or use a mouthwash instead of smoking that cigarette. When you have saved a bit of money by not smoking, buy yourself or someone else a present — which may seem a little childish, but is helpful to the morale. For more suggestions write for the free booklet *You Can Quit Smoking*.

The Biggest Help of All

For most people, the initial discomfort of quitting will be gone

within a few days, even though the old craving may remain for quite awhile. But even with the best of intentions, some people simply cannot quit on their own — or, at least, it seems that way. All the gimmicks and self-helps in the world don't seem to help them. There is only one way they can quit and make it stick.

There is someplace to turn for help. God is not unfair. He doesn't condemn you for doing something wrong without giving you a way out. "There hath no temptation taken you but such as is common to man: But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13). In fact, He promises to help you change if you really want to.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

That's a promise.

Once you have made up your mind to change and beseech God for His divine help, God commits Himself to help you stick to the decision. If you're having trouble, all you need to do is ask for the help you need, on your knees. It's that simple.

Then, if you are like most cigarette smokers, you will in two weeks or less say farewell to that hacking, shattering morning cough, good-bye to ugly thick phlegm, adios to smoker's headaches and those unpleasant mouth and stomach ailments. You will be saving money. More important, you will be saving your life — both physically and spiritually. □



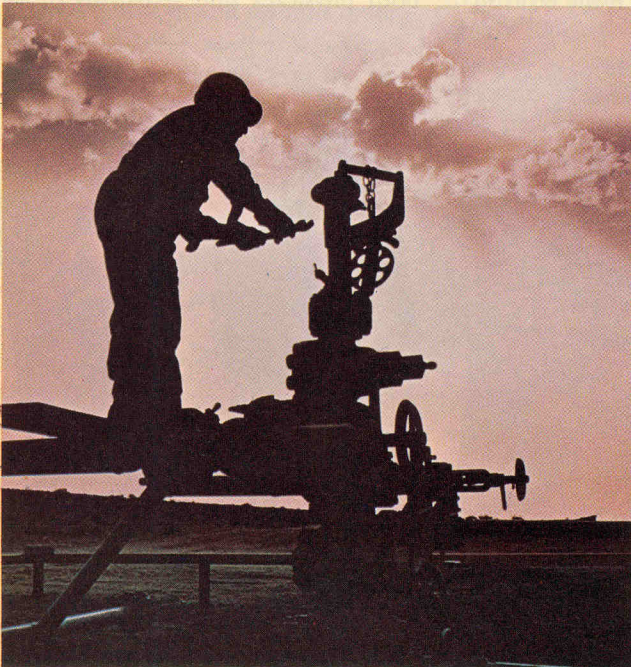
WHAT ARE THE FACTS?
Why do millions continue to smoke in spite of dire warnings from top health authorities? How can you quit? You need to read the answers in this informative booklet!

advance news

in the wake of today's **WORLD EVENTS**

● **Soviets Aim at Western Europe's "Achilles' Heel"**

Soviet political and military advances in the Mediterranean and the oil-rich Persian Gulf area are worrying Western Europeans. Not only are European strategic defenses being undermined but, more importantly, the continent's economic stability is being directly threatened.



ARAMCO

Viewing the sizable Soviet fleet in the Mediterranean, NATO defense planners see prospects of being outflanked from the south. NATO forces are already outmanned and outgunned in the north, where Soviet air and naval forces enjoy a clear-cut superiority.

Overall looms the economic threat to Western European industry. Whereas only 5 percent of the present U. S. oil needs are supplied by the Middle East, Western Europe depends upon the Middle East for some 80 percent of its oil. Moscow is maneuvering into a position whereby it could, in the not-too-distant future, actually turn off

Western Europe's oil spigot, thus shutting down Western Europe's industry and bringing NATO's motorized armies to a grinding halt.

One of the latest evidences of Moscow's maneuverings is the recent 15-year treaty of friendship and cooperation concluded between the Soviet Union and Iraq in April and the subsequent nationalization (with Soviet encouragement) of the northern oil fields of the Western-owned Iraq Petroleum Company.

● **Vatican Politics**

Is the Vatican to play a larger role in the political affairs of Western Europe? In answer, Pope Paul's "Foreign Minister," Archbishop Agostino Casaroli, announced that the Vatican will take an active part in the proposed European Security Conference.

Some thirty countries, including the United States and Canada, are expected to attend the conference, scheduled to convene sometime in the late spring or early summer of 1973. The conference, a prime goal of Soviet foreign policy since 1969, will discuss the mutual reduction of forces in Europe, which, it is hoped, will lead to a general East-West "lessening of tensions."

Archbishop Casaroli, who heads the Vatican Council for the Public Affairs of the Church, said in an interview with the English-language Rome newspaper *The Daily American* that a major theme of the conference should be "the study of the means to avoid or solve conflicts between the two halves of divided Europe." The Vatican hopes the conference may produce an "ethical code" on international behavior.

"We are only too painfully aware that the many attempts made in the past have failed to yield substantial results even on such preliminary issues as the definition of what constitutes aggression," the archbishop said. "But if we want security, those issues cannot be ignored or side-stepped," he added.

Some observers believe that, beginning with the Security Conference, the Catholic Church may attempt to exert "moral force" in European political affairs.

— Gene H. Hogberg

WHEN WAS JESUS BORN ?

Strange as it may seem, there is no Biblical authority for the celebration of Christmas. The reasons may surprise you.

by Ernest Martin

THE FACTS about the origin of Christmas will startle you. Abundant historical evidence proves beyond doubt that Christmas is not of Biblical origin at all. The festival, believe it or not, had its beginnings hundreds of years before the birth of Christianity. "Christmas" customs were being observed by almost the whole Western world centuries *before* Christ.

Whence Comes Christmas?

The largest religious cult which fostered the celebration of December 25 as a holiday throughout the Roman and Greek worlds was pagan sun worship — Mithraism. The chief deity in this religion was the "Sun Goddess" — the Oriental goddess of the heavens, called "the Queen of Heaven." The season of the year when this goddess received her greatest adoration from the pagan world was at the time of the winter solstice in December. The winter festival was called "the Nativity" — the Nativity of the Sun.

Sir James Frazer in his monumental work on ancient religion, *The Golden Bough*, relates: "An instructive relic of the long struggle between

Christianity and Mithraism is preserved in our festival of Christmas, which the Church seems to have borrowed directly from its heathen rival. In the Julian calendar, the 25th of December was regarded as the Nativity of the Sun. . . . The ritual of the nativity, as appears to have been celebrated in Syria and Egypt, was remarkable. The celebrants retired into certain inner shrines, from which at midnight they issued with a loud cry, 'The Virgin has brought forth! The light is waxing.' The Egyptians even represented the newborn sun by the image of an infant [remember, this was *before* Christ] which *on His birthday*, the winter solstice, they brought forth and exhibited to his worshippers" (*The Golden Bough*, St. Martin's ed., pp. 471-472).

The similarity between this ancient pagan rite and the modern Christmas is as striking as it is obvious!

Can the Birthday of Christ Be Known?

Hardly any early church scholars believed that Christ was born on December 25. In fact, there were all types of guesses by the men of the fourth and fifth centuries, and almost

everyone disagreed. (See Smith's *Dictionary of Christian Antiquities*, Vol. 1, p. 358.) But the people just couldn't give up celebrating the season.

The truth is, no man knew — or knows — when Christ was born! The Gospels say nothing as to the day of His birth. This lack of reference is in itself significant. If God had wanted Christians to celebrate His birthday, He surely would have told His people when it was!

This omission also shows how unconcerned the Gospel writers were over the exact date of Christ's birth. To the early Christians, there was nothing especially significant in a birthday. Actually, the only two instances of birthday celebration in the Bible refer to evil men. Notice Genesis 40:20 where Pharaoh's birthday was observed, and also Matthew 14:6-10, where it describes Herod's birthday party and the beheading of John the Baptist.

Only the heathen celebrated their birthdays in Bible times. No wonder, then, that the early Church never observed the birthday of Christ. That was a custom of the heathen, not of God's people! The *Catholic Encyclopedia* states: "In the scripture, sinners

alone, not saints, celebrate their birth-days." ("Christmas," 1908 edition, Vol. 3, p. 724.)

In What Season Was Christ Born?

Even though there are no records which show the date of Christ's birth, there is sufficient evidence within the Bible itself which clearly reveals that His birth was nowhere near, of all days, December 25.

First, to show this, let us consider the time of Christ's ministry, which we find revealed in the Bible.

Daniel 9:27 shows that Christ would preach the Gospel for three and one-half years (one half of a prophetic week). Just as a natural week has seven days, a *prophetic* week has seven prophetic days wherein each day equals one year. (See Numbers 14:34 and Ezekiel 4:6.) Daniel, then, is speaking about a seven-year period. In the midst of that period, that is, at the end of three and one-half years (or three and one-half prophetic days), Christ's earthly ministry would come to an end.

What does this show? Very much!

Christ's ministry came to an end at Passover time in A.D. 31. (For proof, write for our free booklet, *The Crucifixion Was Not on Friday*.) Then 3½ years preceding the spring of A.D. 31 would put the commencement of His ministry in the early *autumn* of A.D. 27.

But what does this prove? Let us see.

The Gospel further tells us that Christ began His ministry just as He was approaching 30 years of age (Luke 3:23). This was the age required by the Old Testament to which priests must attain before they could be installed as official ministers and preachers (Num. 4:3). The Jews also considered that 30 years of age was the age of maturity and real manhood.

Notice what this indication shows. Since Christ was just about 30 years old when He began His ministry in early *autumn*, A.D. 27, this clearly

shows He was born sometime *in the early autumn* of 4 B.C. — 30 years before!

Autumn the Only Possible Season

There are many proofs which point to an early autumn birth of Christ. For example, if Christ had been born in any of the seasons preceding autumn 4 B.C. (that is, spring or summer of 4 B.C.), He would have been past 30 at the commencement of His ministry. But the scripture says He was about or approaching 30.

Also, let us consider the season immediately *after* autumn 4 B.C. — the winter. If He had been born in the winter of 4-3 B.C., then He could, of course, have been under 30 when He began preaching (as the Gospel says). But this season is out of the question. Here is why: We have the plain testimony of the Scriptures that the flocks were still *in the fields* at the time of Christ's birth (Luke 2:8). The flocks were never in the fields in Palestine during the winter season. They were kept inside barns or in protected places during the months from mid-October to mid-March. (See *Clarke's Commentary* on Luke 2:8.) The late autumn and winter seasons of Palestine were too severe for the flocks to remain in the open and unprotected from the rain, wind and frost. Notice Matthew 24:20 for a reference to Palestinian winters.

These facts alone prove that early autumn 4 B.C. is the only conceivable period in which Christ could have been born!

More Proof: The Temple Ritual

In the New Testament we have another important chronological feature which will show the season of Christ's birth. It concerns the time periods in which the Levitical priesthood served in the Temple. By comparing these prescribed times with certain New Testament references, we can arrive at the very season for the birth of Christ.

In the days of Christ, the Aaronic priesthood, which offered the sacrifices in the Temple at Jerusalem, was divided into 24 separate divisions. Each division (called a *course*) had one chief priest who was chosen by lot to represent the whole division in the Temple for a week's period. This chief priest was to offer the evening and morning sacrifices and the incense offerings.

The priesthood had been divided into 24 courses by David. In his time there were so many priests that all could not possibly serve in the Sanctuary at the same time. So David divided them into 24 courses and gave instructions that one course should serve in the Sanctuary for one week, then the next course could serve the following week, etc. These 24 courses of the priesthood are described in I Chronicles 24. The names of the individual courses are given from verse 7 through 19.

We are further told by Jewish records that each of these courses began serving at noon on a Sabbath and continued their service until noon the next Sabbath — a one-week period (*Talmud, Sukkah*, 55b, footnote 5, p. 270). The Jewish historian, Josephus, who lived during the time of the Apostle Paul and was himself a priest belonging to the first of the 24 courses (*Josephus' Life*, 1), also tells us that each one of these courses served for one week, from Sabbath to Sabbath (*Antiquities*, vii, 14, 7).

The Jewish records again tell us that the courses also served biannually — twice in the year. That is, the first course would begin serving in the spring of the year, on the first week of the sacred year. The second course would serve the second week, etc. This went on until the twenty-fourth course had served. Then, in the autumn of the year, at the first week of the civil year, the first course would commence again, and all of the courses would repeat the order. Thus, on each of the 48 weeks during the year, one particular course of the priests served in the Temple.

But, added to these 48 weeks are 3 extra weeks in the year during which ALL 24 of the courses served together. These 3 weeks were during the three major Holy Day periods: the Passover in the beginning of spring, Pentecost in late spring, and Tabernacles in the early autumn. Because multitudes of people were always in Jerusalem at these three times of the year, all 24 courses of the priests stayed on in Jerusalem and served together in the Temple (*Talmud, Sukkah*, 55b).

So, the 51 weeks of the Hebrew calendar are accounted for. (Occasionally, a 13th month was added to the calendar to allow the months to remain in their proper seasons of the year. When this extra month was added, the priests who officiated in the 12th month repeated their service in the 13th — *Talmud, Megillah*, 6b.)

It is important to realize that the first course of these 24 divisions began its ministration with the first Sabbath in the first Hebrew month — that was Nisan, in the very early spring. See especially I Chronicles 27:1, 2 and following verses.

With this information, it becomes possible to know the particular weeks in which each of the 24 priestly courses served in the Temple. And consequently, we can know the time period in which some significant New Testament events took place. Let us now see the importance of this information with regard to Christ's birth.

The Course of Abijah

In the Gospel of Luke, we are told that a certain priest named Zacharias was performing his service in the Temple at Jerusalem when a most marvelous thing happened. He was privately told that his wife Elisabeth, who was quite advanced in years, was going to conceive and bear a son and that the son's name was to be John.

This, of course, is familiar to us all. But I wonder how many have noticed the time period in which Zacharias received this information? Let us notice this section of Scripture closely.

"There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, OF THE COURSE OF ABIA [Abijah in Hebrew]; and his wife was of the daughters of Aaron, and her name was Elisabeth" (Luke 1:5).

This scripture clearly tells us the particular course of the 24 priestly divisions that Zacharias was serving in. It was the *course of Abijah*.

Notice further: "And it came to pass, that while he executed the priest's office before God IN THE ORDER OF HIS COURSE, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord" (Luke 1:8-9).

Now this is very significant. It shows that Zacharias was serving in the prescribed time intended for the course of Abijah. By referring to I Chronicles 24:10, you will see that the course of Abijah was the eighth in order.

This plainly means that he was ministering in the ninth week after the beginning of God's first month Nisan. The reason it was the ninth week and not the eighth is that the Passover season always occurs in the first month and during the third week. Since all 24 courses served during that particular week, according to the laws set down by David, this means that Zacharias officiated during the ninth week after the beginning of Nisan, the first month in spring.

Now comes the question: On what days did Zacharias serve?

The year in which all of this occurred was 5 B.C. The first day of Nisan in this year was a Sabbath, the very day on which the first priestly course began its ministration. On our Roman calendar, this day was April 6. Thus, by simple arithmetic, Zacharias, who served in the ninth week, was serving from Iyar 27 to Sivan 5 (June 1 to June 8). This was the time he was told that his wife was going to conceive and bear a son. But let us go one step further.

There was no chance of Zacharias' leaving immediately after the ninth week to return home. Why? Because the next week was a Holy Day "week" — it was Pentecost. Zacharias was obliged to remain over one more week with the other 23 priestly courses and serve in the Temple. This extra service kept him in Jerusalem until Sivan 12 (June 15). At that time he was free to return to his home.

Now why are all these dates important? We will see if we pay attention to what the Gospel writer tells us.

"And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house" (Luke 1:23).

This shows Zacharias returned home immediately after his ministration and then his wife conceived (verse 24). This would have occurred about the first week after he returned from Jerusalem. Gabriel had told him that he was to remain dumb, completely speechless, until the child was born. It should be obvious that no man would want to stay in such a condition — and certainly no longer than necessary. And too, Zacharias was a righteous man and was anxious to see God's command fulfilled. So, with reasonable assurance, Elisabeth must have conceived sometime immediately after Pentecost week. This week was from Sivan 12 to Sivan 19 (mid-June).

With this information we are able to come to the exact season for John the Baptist's birth.

The human gestation period is very near 280 days or 9 months and 10 days. If we go forward this amount of time from about Sivan 16 or mid-June in 5 B.C., we arrive at about the first of Nisan (March 27), 4 B.C. (It could not have been later in a later year, for Herod was already dead before the spring of 3 B.C.) The birth of John the Baptist was undoubtedly near this time in the very early spring.

Now, let us come to the main question: What about the birth of Christ?

The Gospel says that Christ was

just 6 months younger than John the Baptist (Luke 1:26-27, 36). And, by adding this six months to the time of John's birth (the 1st of Nisan), we come to about the 1st of Tishri or near mid-September for the birth of Christ. So again, we arrive at an *early autumn birth for Christ*. So Christ was not born in the winter after all.

Other Substantiating Information

There are many other evidences which show Christ's early autumn birth. For one, we are told that Joseph and Mary went to Bethlehem to be taxed (Luke 2:1-5). At first sight we might think that this may have been the only reason for their journey from Galilee to Bethlehem. Such, however, was not the case. For if the journey were for taxation purposes alone, *only* Joseph, the head of the house, would have been required by law to go. There were absolutely no Roman or Jewish laws which required Mary's presence. But yet, Mary went with Joseph. This fact alone has puzzled commentators for centuries. Why was Mary there?

The fact is, this taxation was coincident with the end of the agricultural year in Palestine — that is, in the early autumn just before the Feast of Tabernacles. It was customary to pay taxes on agricultural products at the end of the civil year — at the end of the harvest. For example, the Law of God commanded that the tithes of agricultural products should be paid year by year (Deut. 14:22). The civil year for tithes and taxes was reckoned from early autumn to early autumn. Even the Jews today adhere to this method of reckoning the ending of the civil years. And also in ancient Judaea, the agricultural or civil year ended and began on the first of Tishri (Hebrew calendar) — in early autumn.

Some, however, assume that while all this was very true among the Jews, this particular taxation was decreed by Augustus Caesar, the Roman Emperor (Luke 2:1). Thus, they conclude, it must have been conducted in

the Roman manner and not dependent upon Jewish laws. This assumption is not consistent with the facts of history. At the time of this taxing, Judaea was a mere "protectorate" of Rome. The Romans did not exact direct taxes from the people during this early period. They were receiving tribute from Herod, but the Romans allowed Herod to gather the taxes as he saw fit. And, it is plainly known that Herod was endeavoring to follow the customary laws of the Jews. Even the most critical of scholars hold that this particular taxation, which the Bible indicates as occurring in 4 B.C., was conducted purely in the Jewish manner (*Encyclopaedia Biblica*, cols. 3994-3996). This is, then, a plain indication that the taxation was very near the 1st of Tishri (the early autumn) — the ending of the civil year in Palestine when such things were common.

This, again, shows an early autumn birth for Christ.

Why "No Room at the Inn"?

Many people have wondered why there was such a large crowd of people in Bethlehem at the time of Christ's birth. Of course, there was the taxation at the time (Luke 2:1), but it never was customary for many people to crowd a town and stay there for a period of time just for taxation purposes. And, as already mentioned, why did Mary journey to the south with Joseph when there was no Roman or Jewish law which commanded her presence at such a place of taxation?

The reason these historical indications are "difficulties" to many Biblical commentators and seem to be beyond explanation is because most people fail to realize the true time of year all these things took place.

Actually, Joseph and Mary had gone to Bethlehem just at the end of the Jewish *civil* year. They would have been there at just the beginning of the Hebrew seventh month of Tishri. During this particular month, Jerusalem and all the immediate towns were

filled with people who had come to observe the Holy Days in this seventh month: the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles.

Bethlehem was one of the towns right near Jerusalem (about 5 miles south) and was considered in the "festival area" of Jerusalem. (See *Talmud, Shekalim*, vii, 4.) When people came to keep the ordained Holy Days of God, Bethlehem became filled with people. Josephus, the Jewish historian, mentions that it was customary for over 2 million Jews to go to Jerusalem for Passover (one of the Holy Days). (See *Wars*, vi, 9, 3.) Normally, Jerusalem was a city of only 120,000 inhabitants. You can imagine what these 2 million people would do to the housing situation in Jerusalem and the surrounding towns. No wonder, then, that in Bethlehem there was no room in the inn (Luke 2:7). The time Jesus was born was at a season when Bethlehem was filled with people coming to observe the Holy Days at Jerusalem.

And, no wonder that we find Mary along with Joseph. It was customary for Joseph and Mary (and later their family) to go to Jerusalem for the Holy Festivals (Luke 2:41; John 7:1-10). And since early autumn time was the beginning of the civil year in Judaea, a normal year-end taxation by Herod was also associated with this period. Joseph did not want to leave his wife home alone since he had to go to pay taxes and then observe the Feast.

What Was the Inn?

It is also interesting to note that the "inn" in which Joseph and Mary were to stay was not an ordinary caravan hotel. This word in the Greek is used only two other times in the Bible — Mark 14:14 and Luke 22:11. In both places it refers exclusively to temporary "guestchambers" which housed people in Jerusalem during the festival periods. And, since Bethlehem was one of the "overflow" towns which housed many of the

people coming to Jerusalem for the Holy Days, it is readily understandable why such "guestchambers" would be in Bethlehem as well.

Actually, these "guestchambers" were primarily in the private homes of people who had opened up their rooms for the influx of people attending the Feast.

Rather than remaining at home as pregnant women might have done, Mary had to come to Bethlehem, and while residing in the "overflow" town of Bethlehem (there being no room for them except in a manger), Christ was born.

With this evidence, we can confidently place the birth of Christ sometime in the early autumn, undoubtedly in the seventh Hebrew month. It could not possibly have been in any other season.

We have Christ's ministry commencing in autumn, A.D. 27, right near His 30th year. This places His birth in the early autumn of 4 B.C.

Also, the time for the eighth course of Abijah indicates that John the Baptist was born very near the first of Nisan, 4 B.C. — the early spring. Christ was born six months after John — or again, in the early autumn.

We know that this particular taxation mentioned in Luke was reckoned after the Jewish manner. The civil or harvest year also ended in the early autumn.

And too, there was no room in the "guestchamber," for there were many people staying in Bethlehem for a period of time. This again corroborates the early autumn birth — during the festival period of the Hebrew seventh month.

But still, with all these indications of the proper season of Christ's birth, we still do not know the exact day! God never intended us to determine it!

Write for our free booklet *The Plain Truth About Christmas*. It explains the truth about many of the pagan superstitions we have inherited from childhood. □

What Our Readers Say

General Comments

I would like to thank you at this time for your wonderful magazine. Even though I am not always in agreement, the articles are well written and well researched. Yours is a truly contemporary magazine.

Dale R.,
Sauk Village, Illinois

An Arab Speaks to His People

I just finished reading the article, "An Arab Speaks to His People," and I must write to tell you what a refreshing experience it was. Rarely does one have the opportunity to see such thoughtful and factual words from Arabic sources. While Mr. el-Gammal undoubtedly is criticized by the majority of the Arab people now, in future years they will realize what a credit he is to his people's welfare.

One point which Mr. el-Gammal touched upon, but did not sufficiently emphasize, was the dismaying fact that all Arab countries are dictatorships of one variety or another. Democracy would not only radically change Arab foreign policies for the better, but would create a new domestic world for the poor, oppressed Arab peoples. They will enjoy their freedom from war, and we all will enjoy their freedom from hatred for their Jewish brethren.

Bernard H. W.,
Seattle, Washington

It was a great pleasure to read the article "An Arab Speaks to His People" in the July issue of your marvelous magazine. I found it truly enlightening and candidly accurate. Having lived in the Middle East for a few years myself, I find Mr. el-Gammal very open minded, and very well informed. His view of the situation on both sides is very unbiased for an Arab. I truly admire that, and so do many of my friends who have read this article. We hope that we shall continue to find more such informative articles in *The PLAIN TRUTH*, and more also by Mr. el-Gammal on the Arab situation, as that part of the world is very fascinating. So keep up the good work, and thanks again for such enjoyable reading.

Nancy H.,
Vancouver, British Columbia

July's "An Arab Speaks to His People" by Raouf el-Gammal was truly remarkable for its clarity and honesty. Mr. el-

Gammal obviously knows what he's talking about, and has the courage to cut through the propagandistic murk that surrounds the subject of the Arab refugees. Rarely, in all my years of studying the same subject, have I seen a more honest analysis. Thanks for this excellent article.

Joel A.,
Palo Alto, California

The Truth About Ireland

I enjoyed your article on Ireland in the July *PLAIN TRUTH*. . . . Being a native of Belfast (but residing for the moment in the far-off Philippines), I feel I can now be objective and offer a bit of constructive criticism in the right spirit.

You mentioned that the Catholics were shut off from "... newer housing facilities as they came along..." and that they settled back into their crowded urban ghettos. This may have been true way back in the early days of the thirties or forties. However, I would point out that practically all the present trouble is taking place in the new housing estates of Ballymurphy and Andersonstown (in Belfast) and Creggan (in Londonderry) built by the Protestant Government as subsidised government housing with low rents, for the minority. The Catholic Church requested that their people be together to make parishes easier to handle. These estates have become ghettos only because they have been abused by the people inhabiting them.

I feel you could have given the Northern Ireland Government some credit — they have done many things for the minority. All the civil rights demands were met by them before the I.R.A. started their terrorism in full strength. Civil Rights is not what the minority want as you know, but rather a united Ireland.

C. A.,
Manila, The Philippines

I found the article "The Truth About Ireland" in the June issue of *The PLAIN TRUTH* very enlightening, but may I be permitted to point out a small historical error? You state that James II was the son of Charles II, but in fact, James was Charles' younger brother. Charles the second had no legitimate heirs. Also, William of Orange assumed the throne only by virtue of his wife Mary, the eldest daughter of James by his first wife Anne Hyde. Although you did not state to the contrary on this point, I feel that it could cause misunderstandings if

(Continued on inside back cover)

"What Will We Do? I'M PREGNANT"

Who is responsible for preventing hundreds of thousands of illegitimate children? Society? Parents? The girl? The boy? This article points out who must shoulder the responsibility in boy-girl interpersonal relationships if we are to reverse the worldwide tragedy of premarital conceptions.

by Paul W. Kroll

SIXTEEN-YEAR-OLD Diane was on her living room couch. The moonlight cast a shadowy aura across her and Colin, her high school boyfriend of six months.

In the background, the emphatic words of the latest 45 rpm insistently droned, "Baby, I've been loving you so long. . . ."

Diane's parents had left for dinner and a movie. Often, when her parents were gone for the evening, Diane and Colin had necked and petted. Each time Colin pressed Diane to go all the way. Diane had resisted sexual intercourse up until three months ago.

The Crucial Moment

Last week, Diane learned for sure: *she was pregnant.*

But why, she wondered, did it have to happen to me? She had trusted Colin. And he had said it was

safe — nothing would happen.

For the past three days Diane had been living in turmoil. How would she break the news to her parents? How would she tell Colin? Would he understand?

Then Colin came by to see Diane. Her parents were not at home, so as usual, he began his sexual advances. But Diane's mind was on the baby. She just had to find some way to explain.

During their intimacy, Diane blurted out, "Colin, I'm going to have a baby. Will you marry me and support the child?"

Colin was shocked. "You must be kidding!"

"No, I'm not," Diane insisted. "It happened. I'm pregnant. Will you marry me?" she added with expectant eyes.

Colin protested. "Diane, you know I love you."

"I know," Diane answered. "But please tell me *now*. Will you marry me and support the child?"

Colin was exasperated. "Don't you trust me?"

"Yes," was Diane's now rather hurt reply, "but will you give me an answer?"

Colin was becoming visibly upset. He had never really thought of marriage *now*. And a baby on top of it all. Perhaps for the first time he began to understand that he really didn't have *that kind* of love for Diane.

Diane had hoped for a quick and reassuring affirmation of love. But Colin's idea of love fell far short of assuming the kind of responsibility that spells true love in marriage. Yet, Diane's desire for emotional and physical support was little else than the terms of a marriage vow. Such a vow also assumes the man will support his wife and family. Colin's

immaturity kept him from accepting any responsibility beyond sex and romance.

Diane was confused and somewhat bitter. She told Colin that she wouldn't have relations with him anymore. Colin still felt an emotional attachment to Diane, but the pregnancy complicated his idea of a relationship. But it was too late. There was no way to call back the baby.

Had Diane and Colin worked from the premise that responsibility comes first, they would never have gotten sexually involved in the beginning. They would have avoided being home alone without parents or in some isolated spot where biological impulse could triumph over reason and responsibility.

"Will You Promise to Support My Baby?"

One of the most renowned experts on the unwed mother syndrome is Clark E. Vincent. He has used this responsibility-first approach in talking with youths on college and high school campuses. When speaking to a girl engaging in sexual relations, Vincent may ask, "Why don't you have your boyfriend sign an affidavit that he will assume all responsibility in case there might be a baby?"

Mostly, the girls laugh. But on one particular college campus, Vincent had a fireside chat with some girls. They wanted to discuss this idea at greater length. Those having sexual relations had brought up the idea of the affidavit with their boyfriends. They did it as a joke first, and then got angry at the boys' responses and really began to wonder.

At the next fireside chat, two of the small group recounted that they discontinued sexual relations because of their boyfriends' refusal to consider such an idea.

"These girls," said Vincent, "had begun to be aware that perhaps they didn't know the fellows as well as they thought they did."

There is still one grave failing in this approach. It forces the girl to

become the braking mechanism on sexual relations. Boys, it seems, feel they have a right to be promiscuous.

Yet, we know that it is usually (though this is changing) the male who is the aggressor. As there can be no war without a military aggressor, there would be no unwanted babies conceived out of wedlock without a sexual aggressor. The nation on the defense is at a distinct disadvantage. It does not know how the enemy will strike. Often the girl is on the defense in a sexual relationship. She is not always in the strongest position to ward off an advance. The aggressor male can play on her "weak" points.

There is an old saying that girls give sex to get love while boys give love to get sex. In fact, studies show that increasing numbers of girls feel that sex before marriage is permissible if it comes *with affection*. So boys, if they promise her anything, promise her love. The girl wants the attention from her boyfriend. He may lead her to believe that only sexual gifts will keep him. Since everyone else is doing it anyway, the female's defenses are easily shattered.

A virtuous female characteristic — desiring to love and be loved — becomes a weapon in the male's love-making arsenal. Such misuse of female emotion can only lead to later bitterness in women. Bitterness can make a female unable to express open and complete love in a later marriage relationship.

Clearly, boys must realize that it is primarily *their* responsibility to say "No!" to premarital sexual relationships.

Unfortunately, most couples never come to this realization. They are unable to see that sex separated from the responsibility of a "one flesh" relationship in marriage brings dire consequences. In too many cases, the result is an unwed mother and, more tragically, an illegitimate child. But the child conceived out of wedlock is merely one unwanted by-product. Yet, it is the most real and the most potent evidence *against* the "as-long-

as-it-doesn't-hurt-anyone" philosophy.

In order to understand the problem more personally, let's look in on the suffering of a young couple, the victims of a premarital pregnancy. The boy and girl do not really exist as individuals. But pieces of their lives do exist in other real-life couples — the shattered pieces of dreams that turned into nightmares.

"What Now, My Love?"

Cliff and Suzy — both teen-agers — had been having sexual intercourse for the last three months. It had happened for the first time in Suzy's home. Her parents were out for the weekend. They later found to their dismay, like the parents of many other high school teen-agers, that the *home* — of the girl, the boy or friends — looms as the place where a large percentage of sexual intercourse begins and where babies are conceived out of wedlock.

Suzy had begun to worry about being pregnant three weeks ago. On a friend's advice and direction, she was able to have a "rabbit test" administered by a doctor. The test was positive. Suzy was pregnant.

Now came the trauma. How would she break the news to her parents? What would the people at school think? What would she do with the baby?

Her first reaction was to call Cliff. Cliff was at home trying to concentrate on his studies. But it was difficult. He and Suzy had talked about the possibility of her being pregnant. What would he do if she were? Cliff was planning to attend the local university. But would he be able to if he were forced to marry Suzy?

The ringing telephone interrupted his thoughts. "Cliff, it's for you. It's Suzy," called out his fourteen-year-old sister.

Cliff hurried to the phone and whispered, "How did the test go?"

"Oh, Cliff, it's what we were afraid had happened. I'm pregnant."

For a moment, Cliff was speechless.

Then he blurted out, "Are you sure?"

"Yes, I'm sure," was Suzy's shaky reply.

This was it for Cliff. There was no way to turn the clock back. Cliff and Suzy found themselves having to face the consequences.

"Let's get together and talk about what we can do. Tonight at your place. Your folks are out of town, aren't they?" Cliff waited for the fearful voice on the other end.

"Yes, they are. Tonight after supper, about six," Suzy answered.

"Okay, see you then. Bye."

Cliff dangled the receiver before putting it down lightly. "Why, why?" he asked himself. "If we just hadn't. If we had just waited!" But it was too late. There was no way to erase the mistake.

"But Mom . . . I'm Pregnant"

Subsequently, Cliff and Suzy told their parents what had happened. Cliff's parents reacted with "How can we get you out of it?" Suzy's parents blamed Suzy, Cliff and his parents. "How could you do something like that to us?" they moaned. After talking it over, Suzy's parents decided that Suzy would go to a maternity home, have the baby and give it up for adoption.

In the months that Suzy was away, Cliff went to the university. With time and geographical separation, they soon drifted apart. Another teenage romance was chalked up on the shattered love blackboard.

The pregnancy had hurt everyone. The child would never know its real parents. Suzy had gone through a traumatic experience, lost her virginity and had nothing to show for it. Her fantasy of living happily ever after with Cliff just didn't work out according to the Hollywood formula.

Cliff had become hardened by the experience. His relationship with girls became more casual at the university. Both Cliff's and Suzy's parents found it difficult to live in their gossipy community.

Obviously, this is merely one pos-

sible result of a middle-class child born out of wedlock. Many young couples decide to marry or are forced into it. In still other cases, the girl undergoes an abortion.

In lower-class areas, the young girl will usually retain her child. In America, she'll apply for Aid to Families with Dependent Children or eke out a poverty-level existence by some other means. A prisoner of her environment and situation, she will be condemning herself and her illegitimate child or children to a life of poverty.

The illegitimate child, the hasty marriage, or an abortion — these are some of the bitter fruits of premarital sex. There is simply no way to be sure one can indulge and not have to pay the physical consequences. There is, after all, no such thing as "free love." Someone pays a price. The problem is that no one can tell beforehand *who* will pay and how much the cost will be.

The High Cost of Experimentation

Lester A. Kirkendall, former Professor of Family life at Oregon State University, published the striking results of a study on premarital sexual indulgence by young people. He entitled his book *Premarital Intercourse and Interpersonal Relations*.

His conclusion regarding premarital sex is cogent:

"In a certain sense, participation in premarital intercourse is like driving a speeding car on a crowded roadway; the consequences of the experience can be known for certain only *after* the course has been run."

Literally millions of people who run the course of premarital sex find an unwanted pregnancy at the end of the roadway. For other millions, the experience has been anything but satisfying.

The broken lives of those who have been hit by the effects of premarital intercourse — the lessons of those shattered by their own experimentation — should be enough to

teach us: Don't let yourself or anyone else talk you into taking any chances.

Shockingly, the experts — in the face of the consequences — are unable to agree as to if, when, or under what circumstances premarital sexual relations should or should not be engaged in.

Leaders and laymen alike give opinions ranging from complete abstinence to total sexual abandon. Granted, there are few on the latter spectrum. But within the great smorgasbord of opinion, large numbers of people in attitude or behavior condone premarital sexual relations. For many people, like Diane or Suzy, sex is permissible only if it comes with affection.

Still, affection is no safeguard. Once you leave the static realm of the neatly printed behavioral report and descend to the level of human experience, you find that promiscuous sex has shattered millions of lives.

Ending the Confusion

Any discussion of illegitimate children, abortions of premaritally conceived fetuses, and children conceived before marriage must be seen in the light of two basic questions: Is premarital sex beneficial or harmful? If it is harmful, how can we eliminate it?

A pragmatic way of finding the answer is by looking at the illegitimate child and the forced marriage. Are the effects beneficial? If not, then one must seriously question whether the cause — premarital sex — can be defined in any terms as being good.

Few people would say that a baby born out of wedlock presents a wholesome situation.

It may, for example, force an early marriage. Studies show that the younger the couple, the greater the chance for marital unhappiness and divorce.

Premarital pregnancy and early marriage are too often the high cost of loving, financially. They can wreck opportunities for a career and an education. A poor, young couple forced into marriage or a single woman with

The Tragic Army of Illegitimate Children

THE problem of illegitimacy,* premarital pregnancy and abortion is as much a social problem in Europe as in the United States.

In England and Wales, there were 56,023 illegitimate births in 1962. This made every fifteenth child illegitimate. Every seventh child was conceived outside of marriage, and every third or fourth mother conceived her first child before her wedding day. By 1969, every eleventh child in the United Kingdom was born illegitimately.

Researcher Birgitta Linner has reported that in Sweden "more than 40% of all firstborn babies are con-

ceived before the wedding takes place." In a study of French births (reported in 1968), sociologist Gilbert Dooghe said that "only 59 percent of all firstbirths in that country should be considered as conceived in marriage."

In 1954, J. Duck found that 32 percent of over 2,500 Austrian brides from Innsbruck were pregnant at the time of marriage. R. Gunzert stated in the official *Yearbook of Frankfurt am Main* (1953) that 70 percent of the children born in the first year of married life were premaritally conceived.

Figures reported by American

"the rate of illegitimacy" in a nontechnical sense to denote the illegitimacy ratio as a percentage of 100; thus a "4 percent rate of illegitimacy" would indicate a ratio of 40 illicit births per 1,000 live births.)

The illegitimacy rate, when used in a technical sense, is the number of illegitimate births per 1,000 unmarried females of childbearing ages. This measure indicates whether illegitimacy is increasing or decreasing in relation to its "opportunities." It is thereby the most reliable indicator of increases because it takes into account the total number of unmarried females in any given age group at a particular historical time. ("Teen-Age Unwed Mothers in American Society," Clark E. Vincent, *Journal of Social Issues*, 1966, XXII, No. 2, pp. 24, 25.)

authors concerning the extent of the premarital pregnancy problem are, in general, lower.

Dooghe, for example, made a survey of 13,000 families — couples married from 1931 to 1962 — in the Flemish cities of Hasselt and Mechelen. He found that the number of premarital conceptions resulting in a legal birth was 16.5 percent in Hasselt and 19.7 percent in the town of Mechelen.

In Denmark in 1963, some 8.9 percent of all births were registered as illegitimate; in 1964 the percentage was 9.3. The figures for these two years are higher than the 1950 figures, but they still fall short of the figures for the period of 1931-1935 when 10 percent was the average.

In Denmark in recent years, it has been estimated that 20 to 25 percent of all pregnancies were terminated by abortion.

Illegitimacy rates have been relatively high in Northwestern Europe. Iceland, Germany, Austria, and Sweden have had rates of about 20 to 30 percent.

an illegitimate child can be condemned to a cycle of poverty which is seldom broken.

In the case of an illegitimate child, there is the chance of a detrimental effect on the child's personality and emotional development due to the father's absence. The mere fact of being illegitimate is a tragic social stigma which may cripple the child emotionally and mentally.

A premarital pregnancy is not an event occurring in a vacuum.

Directly, the child and the mother will suffer the most. But the parents of both the mother and the father are indirectly affected. So is the community and the society.

One American authority estimates that the bill paid by society for each illegitimate child during its life is about \$100,000. Multiply that by the millions of illegitimate children, and the cost in money alone is astronomical. The cost in human suffering is incalculable.

"Let's Not Appear Too Dogmatic"

A good many sociologists see the dangers of premarital sex. But often, they desire to appear "liberated" and up to date.

One observer attending a meeting of family-life specialists noticed a striking paradox. The specialists were discussing some of these critical areas. Most of them were known for their liberal views on pre- and extra-marital

sexual relations. They were trying to present "just the facts," without moral opinion. The observer noted that in their personal lives these people had deeply committed marriages. They talked of their own cherished relationships at home. When questioned on the paradox, most of their answers were that they didn't want to seem authoritarian.

The climate of "no moral judgments please" is certainly part of the reason why experts dealing with social problems are loathe to admit that there are any standards. The idea of any moral structure or responsibility is usually considered outside the realm of scientific study.

Perhaps even more pervasive than the "no standards" approach of the experts is their curious pessimism.

Ira L. Reiss, Professor of Sociology at the University of Iowa, summed it up well, "We often speak of how different it would be if we all accepted and practiced abstinence. But when in the history of the Western world did most people accept and practice abstinence? . . . In fact, there does not seem to be any society, anywhere in the world, at any time in the past or present, that was ever able to bring up the majority of even one generation of males to adulthood as virgins."

Professor Reiss then cautioned, "Thus in choosing a sex code we must realize that our past history informs us on the likelihood of being able to live up to it."

The experts are apparently saying, "Take down the 'keep off the grass' sign — it won't work."

Albert Ellis, Director of the Institute for Rational Living has been more blunt: "Invariant and absolute ethical ideals do not seem to be achievable." Ellis then proceeds to define some general ethical postulates of his own.

Stop the Pregnancy — But How?

Three researchers, Furstenberg, Gordis, and Markowitz, discussed the

problem of birth control among unmarried pregnant adolescents in the February 1969 *Journal of Marriage and the Family*.

They weighed the various solutions being proposed for dealing with the problem of teen-age illegitimacy. They suggested strengthening family life, raising moral standards, offering wholesome activities for teen-agers and so forth.

"All of these solutions," the authors now tell us, "are directed at modifying the source of illegitimacy, that is, at reducing the frequency of nonmarital sexual relations. Programs attempting to do this by various means have met with a notable lack of success. Evidence indicates that there is and will be in the future a relatively high prevalence of premarital sexual relations. It seems unlikely that any existing programs are going to modify this trend significantly."

The authors then suggest that the only way to reduce the incidence of premarital pregnancy is to decrease the rate of conception, not sexual intercourse. "Give 'em some pills, rather than rules" seems to be the idea. This, of course, means relying on birth control methods rather than on behavior and that is *treating the effects, not the original cause*.

This kind of professional fatalism assumes we can never really eliminate premarital intercourse. One expert flatly said that chastity "over the centuries has proved to be impossible."

Most experts would dismiss as impossible the solution that we eliminate premarital sexual intercourse. At best, this solution seems gauche, pedestrian and terribly out-of-date. To students or young people, it is a flat infringement on their so-called rights. Students of one university summed up their attitude on this score quite lucidly with a "We came here to learn, not have our sex life regulated" challenge.

No doubt, such obvious recalcitrance has led Lester Kirkendall to conclude: "A moral code which stresses a pattern of conduct contrary

to basic human nature will prove extremely difficult to enforce, even to maintain at all."

"Our need," Kirkendall says, "is to help people become living, responsible, fulfilled human beings with consideration and concern for others in their relationships."

Yet, the question is *how?*

Humans, especially during teen-age, often do not grasp what it means to be loving and responsible. Many have not been taught to have consideration and concern for others in their relationships, especially sexual.

Another aspect of the problem is human nature itself. It tends to be self-centered and motivated by the desire for *pleasure now*. Humans seldom stop to consider the future tragic consequences of action which may seem pleasurable at the moment. To Sherlock Holmes, it would have appeared "elementary" why no major society has been able to bring up a majority of young men to adulthood as virgins.

"Sex *now*" seems like fun. And besides, the peers are doing it, aren't they? In a fun-oriented, indulge-now-and-pay-later, peer-dominated society, the clarion call for abstinence appears to be out of step with reality.

Women are also coming to learn that they, too, can indulge in premarital sex seemingly with no social or personal after-effects. Result? We find the greatest rate increases in non-virginity to be among females. (Males have traditionally been promiscuous.)

Where Do We Go From Here?

Parents with teen-agers often ask: "What is the most essential teaching which might help to keep my son or daughter from premarital sex?"

Robert Bell, Associate Professor of Sociology at Temple University, put the answer in these words: "There is evidence to support the belief that the strongest behavioral limits placed on premarital sexual behavior tend to be *internal* to individuals, rather than externally imposed."

The individual accepts this code of behavior as his own. He wants to obey the tenets of this code; he need not necessarily be forced to do so. Simply put, it means knowing right from wrong. And it means making every effort to apply the *right* instead of the wrong.

A right code must be capable of leading men and women into the kind of behavior which is without such awful kickbacks as illegitimacy and forced marriages. Such a code outlines the kind of behavior which produces a concern for fellow human beings. This concern must be stronger than the desire to merely express one's biological and psychological urges — no easy accomplishment in a world bombarded with fantasies of romance, the teen-age tyranny of peer pressure, the fun morality and the idea that sex is the last word in human accomplishment.

There is, of course such a code of behavior. Its principles have been around for a long time: the Ten Commandments. This code's principles demand development of personal behavioral values — the internalization of behavior. That is, this code demands that the individual *himself* develop responsibility for all his actions. This code goes beyond forced legalisms and sterile moralisms. It demands a radical transformation of the mind, complete reversal in the direction of behavior.

This code of behavior is easily summarized in one phrase: outgoing concern for *your neighbor*. It is a long-neglected Biblical principle.

"For all the law is fulfilled in one word," said the Apostle Paul in Galatians 5:14, "even in this; thou shalt love thy neighbor as thyself."

This code is a code of the mind, not of legal abstractions. Its underlying principle was summarized in the New Testament of your Bible by Jesus: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, that whosoever *looketh* on a woman to *lust* after her hath committed

adultery with her already in his heart" (Matt. 5:27-28).

In other words, one may avoid the act of adultery or fornication, yet adulterize or fornicate with his attitude by simply looking with lustful eyes. The principle of outgoing concern for your neighbor would, if followed, do away with all premarital pregnancy.

Today, one says, "As long as it doesn't hurt anyone it's okay." This really means: Have sex and ask questions later. By applying the Biblical — and relevant — code of behavior, the individual is forced to analyze the situation from a new perspective. He starts out by knowing what consequences could result: an illegitimate child may be conceived; the sexual relation may spoil the interpersonal relation; a forced marriage may result; the individual may be unable to responsibly carry out all the demands of a "one flesh" relationship; bitterness on the part of parents may come about.

Since all these consequences are hurtful to "neighbor," they immediately violate the broad principle of outgoing concern and loving your neighbor as yourself.

Of course, the act of intercourse is pleasurable. One could reason by the pleasure principle and say, "Sex at anytime between consenting parties is okay." That is precisely why the Creator of sex, foreseeing this possible reasoning, set down certain explanatory principles to protect human beings in this very area of behavior. "Sex is fine," God says, "but only under certain governing conditions." He made sex the subject of two of the basic Ten Commandments. Other Old Testament principles show the extended application of this basic law. Jesus later explained those commandments so that they covered even the intent of the mind, as well as the act. God says that under any and all circumstances, adultery and premarital sexual indulgence are absolutely forbidden. And He says it for our own good.

This code is not legalistic or "moralistic" in the religious sense. It is based on the broad spiritual principle of concern toward neighbor. But it is not Victorian prudishness or the all-sex-is-evil syndrome. It gives one a positive basis for behavior which is not subject to personal opinion and has no need of experimentation.

In our chaotic moral arena, we need this simple but workable formula to ensure that young people can have the right guidance by which to live their lives.

We need to face up to the past generations' sterile religious morality that came not from the Bible but from pagan dualism which said that all sex is evil. But we must similarly reject the modern potpourri of confusing sexual "non-standards." We need the clear-cut but all-inclusive Biblical guide to chart our course through life.

The Individual's Responsibility

Humans are free moral agents, deciding which course of action they will take. They must choose what they will or will not do. Sexual abstinence before marriage is, therefore, a matter of developing personal character. It means deciding to resist the temptation to get involved in premarital sexual intercourse.

The choice is up to every male and female, with emphasis on the *male*.

For most males, in this society especially, the temptation will be a real problem they must deal with. The will must be set against personal sexual involvement. This means avoiding situations which may compromise one's principles.

Whatever we do, the choice is ours. Can we grasp the right course and hold on to it? If we do, it will bring us lasting happiness and freedom from social traumas. □

If you would like positive suggestions about how to have an interesting, fun-filled date — without getting into the wrong kind of situations — then write for our free booklet entitled *Modern Dating*.

WANTED: Capable Man for Key Position

There are reasons why some men and women seem to have "job troubles." If it is your problem, here is how to master it!

by Roderick C. Meredith

JOE WAS of superior ability in many respects. He had a college education, fine health, and clear mental perception. He could have been successful at a number of different jobs — but he wasn't.

What was Joe's difficulty? Why couldn't he fulfill his potential and be an outstanding success? Why did he drift from one job to another, never quite satisfied, never really happy — and never really successful?

Joe could have been a success as an engineer or as an accountant, but he wasn't. For some reason, he could never seem to settle down and do one job and make a success of it.

He got along with people. He was friendly, helpful to others, and considerate. But he always reasoned that the "real opportunities" were elsewhere. When he was in aerospace, he wished he was in accounting. When he gravitated to accounting, he wished he was a used-car salesman.

Wherever Joe went, he always felt

his talents weren't being fully utilized. He became despondent, thinking the job he was doing was "below" him. As he floundered around, feeling miserable and sorry for himself, he noticed other men, in many cases with lesser ability, being promoted ahead of him — and this "bugged" him.

Because of his attitude toward his job and toward himself, Joe never really amounted to much. He never accomplished what he could have — if he had put his mind to it, accepted a job, and determined to build a future in that line of work.

Today, Joe still hasn't learned his lesson. He drifts from one mediocre job to another. But it's his own fault!

Is Joe's Problem Your Problem?

How can you be sure that you don't become a "failure" like Joe? How can you make certain that you will keep your job — if you have one

— while others may be losing theirs?

And what about getting a job if you are presently unemployed? How can you help yourself — and your loved ones — find true financial security in the uncertain months and years ahead?

Temporary Jobs No Real Solution

You can usually "stop-gap" your unemployment problem by getting one or more temporary jobs to fill in. But the real problem still remains.

For a stable, long-range solution to unemployment, you should put yourself through a course of self-analysis. Many of you have read how, at age sixteen, Herbert W. Armstrong made sure he was getting on the right track for his future life work. There are vocational guidance tests available at many colleges, universities and private agencies to guide you. Check into these thoroughly.

But on your own, think slowly and

carefully over your entire life. Write down a list of activities in which you have excelled in school, in handicrafts, in hobbies and all other extra-curricular activities. Jot down any specialized vocational training you may have received in school, in the armed forces, or in any other area.

Make a written list of the various jobs you have actually held. Note the ones in which you have excelled or were particularly interested. Write out a list of your main interests in life — what you like to do best in both work and in recreation. Remember that you usually enjoy the most those activities in which you excel.

As you begin to make these various lists and study them, you will probably begin to see a pattern. Perhaps your list of previous jobs will include outdoor jobs of a manual nature. You next remember that, although these were fine for temporary or part-time jobs, you did not really excel in any jobs of this type. Perhaps you didn't have any special "savvy" in developing the needed skills.

Then you may begin to remember that you never "happened" to get a job where your natural ability was used. Mathematics, let us say, was your strongest subject in school. You enjoyed it because you could excel in it. In that case, depending upon your age, your present financial condition and the number of people relying on you for support, you might consider the following: begin taking either full-time or part-time training in a college or technical school or take a reputable correspondence course to really prepare for a good job involving mathematical skill. This should be a field in which you should become a definite success — maybe a leader.

You see the point of this hypothetical illustration.

If you intelligently analyze your past — your *real* interests, abilities and training — you will be able to determine the field in which you can excel. Whatever you do well, you

usually enjoy doing. And when thinking in terms of a life profession, that's mighty important.

Get Help and Advice

When you are ready to seek a permanent job, don't be ashamed to ask for advice and help!

The human element is a very large one in the employment practices of many businesses. Remember that in many cases this works for good. People usually work better together when they know and understand each other.

So, as long as you earnestly intend to be a credit to yourself and your loved ones on this permanent job, do not be ashamed to ask a friend or relative employed in the field of your interest to give you any help or advice in finding a suitable position. In many cases, they will be more than glad for the opportunity to render you this help — especially if they know that you have diligently prepared yourself for work in their field.

Often, this asking of advice and help will save you countless hours of looking for employment. It may save you weeks of fruitless interviews with tired employment officials to whom you are just another name and face in a long line. In any case, wise counsel from some sympathetic friend or relative already experienced in your prospective field of employment may help you avoid many pitfalls in finding the right job with the right company — and in holding that job once you have it.

Wise King Solomon was inspired to write: "Without counsel purposes are disappointed: but in the multitude of counsellors they are established" (Proverbs 15:22).

So get plenty of good advice from people of intelligence and experience. *Think* before you go job hunting.

Renew old acquaintances and make new friends of people in your prospective field of employment. Get ideas from them — *develop useful* contacts. Before trying for a particular

job, look over the general labor and employment picture in your area. Read the national news magazines and see what they have to say about prospects in the different industries and in what part of the country they are best. Read several of the local newspapers and notice their comments on the employment picture as well as the appropriate want-ad columns.

With the proper preparation, training, thought and advice, you should be able to try for a good job — not just "any" job.

Write Good Letters and a Good Resume

Your work resume is a most important means of showing a prospective employer what you have accomplished. Take the time and effort to do a thorough job on it. Don't just list your qualifications. Concentrate on what you have done.

A resume alone will not land a job for you. But a good resume of your education, training, qualifications — and especially your work accomplishments — should open an employer's door for an interview.

Along with the resume, of course, send a "cover" letter in which you introduce yourself to prospective employers in your field. Many have found that direct mail is usually the most successful type of contact you will have with your future company.

Send your letters to the executive or administrator of the company to whom you would be likely to report if hired. Get a writing campaign going — and set yourself to mail out a certain number of letters and resumes each week. Meanwhile, continue lining up potential future employers. Contact or phone friends, family and business acquaintances. Consult the employment opportunities presented in your daily newspapers, professional or trade journals and other sources you may learn of through the public library or job agencies.

Keep at it and don't be discour-

aged. Remember, you are in good company. Many highly paid executive and technical experts lost their jobs in the recent recession and some are still looking for employment just as you are.

Go the "Extra Mile"

As you seek employment, be zealous and enthusiastic in making each contact. If you have analyzed yourself and are really interested in a particular field of employment, demonstrate that interest in the way you go after a job.

When you approach a prospective employer, put your best foot forward. Realize that this man could become a friend of yours and that you may in the future share many happy hours in association with him and others in his business. So put a genuine smile on your face. As you go, dress well — dress appropriately — for the particular type of employment which you are seeking. Don't look dowdy, run-down, or indifferent. Show a real zeal in getting the job. Let him know you are ready to work hard.

But in all of this, be sincere. Don't try to "put it over" on anyone. On the other hand, don't be afraid to show sincere interest in the type of work for which you are applying and in getting and working at the job in question.

A Successful Man

Unlike Joe, whose experience appeared at the beginning of this article, Harold was a man who learned how to get and hold a good job. He started out as a farmer and rancher in the Rocky Mountains of Colorado. After moving to the Los Angeles, California area, he had to make a complete break with his former occupation and find a new field of employment. Harold took hard thought before making a decision. He reviewed his previous work experience and determined that while on the ranch, he had done considerable construction and building.

He enjoyed that kind of work, so

he set himself to find suitable employment in the construction trade. He knew that he had to redouble his efforts, not only to find a job, but also to qualify to *keep* that job while others might be losing theirs. He knew that he had to make himself virtually indispensable to his employer — to become so valuable a worker that his boss couldn't afford to let him go.

Harold worked hard and planned ahead. He studied his trade and developed skills connected with his work and even became a first aid instructor. As his skills improved, he became a supervisor and had other men working under him.

This man became a success by driving himself, by improving himself on the job, and by setting a good example of punctuality and orderliness. Now he is so competent at his work that he would invariably be the last man to be terminated by his employer and the first man hired somewhere else! While other men lose their jobs and have to go looking for work, Harold remains steadily employed and able to support his family.

What is the difference between Harold and Joe? There are many differences — but among the most important are these: whereas Joe flitted from job to job and never settled down, Harold was consistent. He was serious about his work. He selected his occupation with care. He then improved himself in that line of work to the point where he became an invaluable employee.

Now consider what kind of person you are. Are you more like Joe? Or more like Harold?

When talking with a prospective employer, be positive like Harold. Don't say: "I guess you wouldn't have any opening for me, would you?" That's negative.

Rather, tell him about the facts in your own words — expressed something like this: "I like this kind of work, and I am prepared to go 'all out' in making a success on this job. I

am sure you can find an opening for me because I have prepared long and hard for this type of work. I am ready to do my utmost to produce as much as possible for you and the company."

Remember that your interest, your friendliness, and your personality may in some cases count as much in getting the job as your actual training and ability. So feel your best — be alert — and go "all out" to get a job. Then be sure you apply this principle. Don't be a lazy job hunter. Make a "job" out of getting a job. What do I mean by this?

I mean that when you start out hunting a particular job, you should get up early and either arrange interviews or pound the pavement every day during working hours until you get that job.

Either plan to eat in a restaurant on the way, or take a sack lunch with you so that you can keep at it throughout the entire eight- or nine-hour "work day" in which you should diligently look for employment. If you are in an executive or professional field, use the time writing letters and sending out resumes.

Don't waste time! Don't sit and brood at home and feel sorry for yourself. Get out and hustle!

Remember that if you are seeking a higher type of employment, you may need to write letters ahead of time to arrange interviews. You may need to make telephone calls for this purpose. You can make fifteen or twenty telephone calls for every visit to individual business establishments. Keep at it. Don't give up.

Hold That Job!

Once you get a permanent job, how can you be sure of holding it in the uncertain years ahead?

First of all, you should heed the advice given earlier in this article. Prepare yourself by special training and education for the type of job which just "anyone" cannot fill. Be sure you do this. The Creator God has given you a mind. Use it — develop it —

and keep growing in your abilities and skills in your chosen field. The more difficult you are to replace, the less likely you are to lose your job.

Don't just prepare until you get the job. Grow on the job — keep on studying and developing in skills, abilities and a deep understanding of the problems that might come up in your profession or industry.

Think ahead. Anticipate new trends within your field. Subscribe to a trade journal or professional magazine to keep you abreast of the growing developments within your field of employment.

Be cooperative and zealous on the job. Strive to please your foreman or boss by doing the job his way — after all, that is his responsibility. Show your willingness to go beyond what is required of you on the job. Work extra hours, if necessary, to complete a certain job your employer wishes done.

Remember that good personal relations on the job is one of the best forms of employment insurance yet invented. Do not be a flatterer or a hypocrite in any sense. Have concern for your employer, your foreman and your fellow employees in every way possible. This is more important than you realize.

A recent news dispatch revealed this startling finding of a business psychology expert: "Nine out of ten workers who will be fired this year will lose their jobs because they can't adjust to the job situation and to the personality traits of bosses or fellow workers. Only ten percent will be fired because they can't do the tasks required by the job."

Your personality and friendliness and cooperation on the job will count for a great deal in your ability to hold a good job. Do your part — enthusiastically.

Vital "Key" to Financial Security

And now one final "key" to true financial security that thousands of

you have probably been overlooking.

Millions of financially successful men and women practice — to some extent at least — most of the seven laws of success. (If you have not yet read our scintillating booklet by that title, *The Seven Laws of Success*, write for it immediately. It's free for the asking.) However, very few individuals recognize and obey the vital seventh law — contact with God. And part of that law is a financial principle that the Creator God has set in motion just as surely as He has set in motion the law of gravity.

This law is God's eternal law of tithing.

This law is real because Almighty God made it and sustains it. It is as real and certain as the laws of physics or chemistry.

But just what is a "tithe"? some ask.

The word "tithe" is merely an old English expression meaning *tenth*. In Bible terminology, it is the *first* "tenth" of your income.

The principle of this law was understood even before God made His covenant with ancient Israel. For Abraham gave "tithes" to Melchizedek, God's representative, long before the nation of Israel came into being (Genesis 14:20).

Later, God gave the law of tithing to the physical nation of Israel. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Leviticus 27:30, 32).

God designed that this full *tenth* of the national income be given to His representatives in that age, the Levitical priests. "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve. . ." (Numbers 18:21).

Under the New Testament, the disposition of the tithe was changed so

that it now goes to the spiritual priesthood of Jesus Christ rather than to the physical priesthood of Levi (Hebrews 7:12).

In very plain language, *Jesus Christ taught tithing*. Notice carefully Jesus' words: "Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and *not to leave the other* [being faithful in tithing] *undone*" (Matthew 23:23).

Yes, in the New Testament, Jesus Christ is quoted as saying people should not neglect or fail to observe God's law of tithing. You are going to deprive yourself of financial happiness if you do.

If you obey God's financial law, He directly promises that He will bless you financially. Hundreds of letters pour into our offices around the world testifying to this very fact. For a full explanation of God's law of tithing and its benefits, write immediately for our free booklet *Ending Your Financial Worries*.

And so, for guaranteed financial security, be sure that you do your part in every way to get and hold a good job. Get wise counsel and help from those who are truly interested in your welfare.

Go the "extra mile" in finding a job and really work at it. Put your best foot forward, show that you mean business in doing the job well.

When you do get employment, keep growing on the job — studying — becoming a man very difficult to replace. Remember the human element and develop good personal relations with your fellow workers and employer.

As Jesus Christ said, fail not to render to your Maker His first tenth of your income and generous offerings besides!

Then you will be assured of the only real financial security possible in the difficult years that lie ahead. □

WAS CHRIST BORN "B.C."?

*You have probably read that Jesus was born in 4 B.C. Yet B.C. means "before Christ"! How could Jesus Christ have been born "BEFORE Christ"?
Read the surprising answer!*

by Garner Ted Armstrong

THE REAL time of the birth of Christ has mystified millions! You may have been puzzled when you were in school — especially at Christmas time — and read that Jesus was born in 4 B.C. But how could this be? How could Jesus Christ have possibly been born in the year 4 "Before Christ"?

Where Did We Get Our Calendar?

Think a moment. Did all the world suddenly begin to reckon time differently at the birth of Jesus? Did everyone announce that from this point on they would begin year A.D. 1 (Anno Domini, or "In the Year of Our Lord")? Did the whole Western world suddenly begin counting time the same way you have counted time?

Why, of course not. King Herod himself didn't know the exact time of Jesus' birth when he ordered all the children up to two years of age to be killed. He must have been guessing by as much as or more than one full year.

Remember, at the birth of Christ, the wise men, or *magi*, saw a star. They followed the star (the Bible uses stars as symbols of angels — Rev. 1:20; 12:4) to the place where Jesus Christ lay. When Herod the king tried to have Jesus killed, he sought to find from the wise men NOT the date of Christ's birth, but the time when the star appeared (Matt. 2:7). God very carefully obscured the exact date of the birth of Jesus. When Herod tried to kill Jesus by having all the babies slain, he included "all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men" (Matthew 2:16).

The Jews were then counting time according to the regnal years of their rulers (Luke 3:1). The Romans counted time from the founding of their city. The Chinese count time totally differently than did the Jews or Romans, or than we do today.

In the so-called "Christian" world, we are now supposedly living in the year One Thousand Nine Hundred

Seventy-two after Christ. But are we really?

A Pagan Calendar

Believe it or not, our whole method of counting time is completely pagan. All your plans, your calendar markings, and your "dates" with friends have always been set according to *pagan* days and seasons.

Did you ever analyze the very names of the days? Sunday is the chief day of the professing Christian world — or the day specially dedicated to the SUN god, NOT the Son of God! Monday is the second day of the week, and the day of the MOON god. In Romance tongues, the word *lunes* (having the same Latin root as our word "lunar") is used. Tuesday comes next. It's an old pagan Teutonic name for the day dedicated to MARS. In the Spanish language, the word for Tuesday is MARTES. Then comes WEDNESday. Did you ever have trouble learning to spell the name of this day? Why? Didn't you think the N should come before the D? But it can't. Because it must pre-

serve the name of WEDN, or WODEN, which was a Norse equivalent of MERCURY. In Spanish, the name for Wednesday is MIERCOLES.

There's much more, but let's come to the seventh day of the week, the day of which Jesus is the real LORD (Mark 2:27-28), but which the pagan calendar calls the day of SATURN, another name for the hunter NIMROD (Gen. 10:8-9).

Had you ever faintly realized these things before? If the Western world is a really "Christian" society, why do we still liberally sprinkle our very basic customs with pagan deities of bygone heathen religions? Even our huge missiles are named after these ancient pagan gods.

But what about the months? The very same thing has happened. The professing Christian world in the Roman Empire adopted the same old pagan calendar with which they grew up. They called the names of the months, NOT after the divinely revealed pattern of the Bible, but after Roman gods and goddesses — for example "Janus" or "Juno," or in honor of pagan emperors, such as Julius or Augustus.

Even the Years Are Wrong

But what about the date today? Are we really living in the One Thousand Nine Hundred Seventy-second year *since* Christ's birth?

No! We are not. Actually, until about September of "1972," we will have been living in the 1975th year since the birth of Christ. Then we will be living in the 1976th year.

Let's understand. God did not instruct man regarding the manner of reckoning time according to A.D. or B.C. This is a devising of MAN. And just like nearly everything man has attempted to do, it is corrupt.

Do you see? There was nothing but chaos and confusion. But God is not the author of confusion in time reckoning. (I Cor. 14:33.)

The present-day method of calculating years and epochs was first established by Dionysius the Little, a

Roman abbot, and began to be used only in parts of Italy. It did not reach France until the 8th century.

The Florentines continued to use a totally different method of reckoning the passage of years, until as late as the 18th century. Further, different peoples, according to location and religion, began the years on different dates, and in different months.

It was Dionysius who began assigning the years prior to Christ as those "Ante Christum," or, in English, "Before Christ," and those

A.U.C.*	B.C.
749	5
750 ^x	4
751	3
752	2
753 ^{xx}	1
754	A.D. 1
755	A.D. 2

*Ab urbe condita, "from the foundation of the city" of Rome
^xActual year of Jesus' birth
^{xx}Dionysius Exiguus erroneously dates birth to this year on December 25th

CALENDAR YEARS since the founding of Rome (A.U.C.) and the years B.C. and A.D.

following the supposed date of His birth as "Anno Domini" or, "In the Year of Our Lord."

Who was Dionysius? He was a Roman Catholic abbot who lived in the 6th century. His method of dividing the years with the supposed time of the birth of Christ has led to countless difficulties.

For instance, astronomers, counting either backward or forward, insert a year "0" between A.D. 1 and 1 B.C. Chronologers and historians do not. Isn't it a little confusing to use two totally different systems, the one the exact opposite of the other, when reckoning time?

Not only do historians and chro-

nologers resort to a double manner of reckoning, but they must also remember that the cycles of the leap years are totally different in the years "B.C."

Dionysius was supposedly a learned man. He was a highly skilled theologian according to the *Encyclopaedia Britannica*. But learned in what? Why, in the *traditions* he had always heard, in the practices and customs of those around him, and in the "knowledge" he gleaned from the accepted ideas of other human beings of his day. He was exactly like any other human being, born into a "ready-made" society, simply *taking for granted* the things he had been taught.

What about it? Was Dionysius able to be completely objective? Was he completely honest with himself — driven only by the intellectual and philosophical pursuit of new knowledge and truth? Or was he striving to see how he could devise a method which would blend the pagan customs with the "Christian" ones?

To this Hislop replies: "The instrument in accomplishing this amalgamation [concealing PAGANISM by calling it "Christian"] was the abbot Dionysius the Little, to whom also we owe it, as modern chronologers have demonstrated, that the date of the Christian era, or of the *birth of Christ Himself* was MOVED FOUR YEARS FROM THE TRUE TIME!" (Alexander Hislop, *The Two Babylons*, p. 105, emphasis mine.)

There it is! You live in a man-made society. It is ordered, devised, constructed, planned and built by *human* beings, who have totally *departed* from their God.

These ancient chronologers did not lose four years, as some have feared. They just misplaced Christ's date of birth on the calendar they devised. Later chronologers recognized the error and were forced to assign the birth of Jesus to an earlier date, but they didn't change their calendar. That's why they commonly designate Jesus' birth as being in 4 B.C. □

what **you** can do...

TIMELY Tips and Helpful Suggestions for YOU and YOUR FAMILY

● **Safer Insect Sprays and Repellents**

There are a number of important reasons why it is unwise to resort to strong commercial insecticides if insect pests plague your vegetable garden.

Hard insecticides, such as chlorinated hydrocarbons (DDT, DDD, DDE, dieldrin, and aldrin) or organophosphates (malathion, parathion, chlorthion, and TEPP) are extremely poisonous. They not only kill insect pests, but also kill beneficial insects such as the ladybug (also called ladybird and lady beetle), the praying mantis, and others. Garden allies like insect-eating birds, frogs, and toads are also indiscriminately repelled or killed. On top of this, strong insecticides often leave residues on fruit and vegetables that are harmful to humans.

Rather than use these insecticides, many gardeners and gardening books recommend safer, plant-derived rotenone and pyrethrin-based sprays to discourage insect pests. Ryania powder and water-mixes, as well as dormant oil spray solutions, are also recommended as safer ways to ward off and kill insect pests. But often, these sprays and solutions are combined with other ingredients to increase their insecticidal power, making them harmful to plants and humans.

For those who feel they need some sort of insect spray or repellent, but want something even safer than the commercial, plant-derived sprays, there are a number of less expensive, homemade ways to help ward off insect pests.

Sprinkling dry cayenne pepper on affected plants when they are wet with dew repels caterpillar pests. A homemade spray of garlic, hot peppers, and onions repels aphids, ants, spiders, cabbageworms, tomato worms, and caterpillars. Simply grind up three cloves of garlic, a couple of hot peppers, and two or three onions in a blender or food mill. Add an equal amount of water. Allow the mixture to stand overnight. The next day, strain it and then add enough water to make three gallons of spray mixture. Spray or dribble it on the affected plants. The leftover mash can be buried in the garden.

To help keep away snails and slugs, surround your garden with ashes and lime. Use a shallow pan or jar cap of stale beer to lure and trap or drown those already in your garden.

Certain plants planted throughout a garden also help repel unwanted insects. Garlic and herbs like tansy and rue are good insect repellents. Garlic and tansy are especially discouraging to Japanese beetles. Inedible plants like marigolds (particularly beneficial in repelling nematodes and Mexican bean beetles), chrysanthemums, asters, and related plants of the aster family are also good as insect repellents.

● **Avoiding TV Fires**

A color television set generates a tremendous amount of heat, a fact which not only shortens its life, but also can cause serious home fires. According to the *Final Report of the National Commission on Product Safety*, June 1970, about 10,000 television sets actually caught fire in 1969. "Most of the fires were in color sets," the report said. The ratio for color versus black-and-white was found to be on the order of 40 to 1.

To lengthen the life of your TV set — and prevent possible fires — follow the seven points listed below.

1. Don't drape clothes or other decorative materials over the TV.
2. Avoid installing the set in a wall niche or built-in shelf without providing adequate ventilation. In some cases, a small fan or blower may be advisable.
3. Avoid placing the TV near a radiator or draperies, or allowing it to stay in contact with combustible materials like magazines or papers.
4. Avoid blocking the bottom air openings of a portable or a table model set by placing it on a bed, sofa, or rug.
5. If your set has an instant-on feature, designed to keep the filaments always hot, unplug the set when on vacation or away for a long time.
6. If you ever lose the picture on all channels, immediately turn off the set and unplug it.
7. If your television set ever does catch fire, immediately unplug it — then call the fire department. DON'T USE WATER on the fire. Usually such a fire will go out by itself if the cause is something like a burned-out resistor. If not, use a dry-powder or carbon-dioxide fire extinguisher. If you don't have one, throw baking soda on the fire.

— Patrick A. Parnell

THE COMPUTER LOOKS AT THE BIBLE

A new controversy has arisen! Theologians are sharply divided on the question of whether the computer can resolve the authorship of various books of the Bible. This article examines both sides of the "computer question."

by Lester L. Grabbe

THE ELECTRONIC computer has completely revolutionized the scientific world. It is now entering the arena of theological controversy. "Computer" — a word almost unheard-of two decades ago — has become a part of our common vocabulary, along with sputnik, satellite, and Saturn V.

Strengths of the Computer

The speed and capabilities of the third and fourth generation computers are astounding. For example, in April 1970, the U.S.'s Apollo XIII moon mission began having serious problems while 205,000 miles from the earth, shortly before reaching the moon. The mission was aborted and the decision made to bring the crippled ship immediately back to earth. It took scientists working with computers only 84 minutes — less than 1½ hours — to figure the correct return path.

NASA has figured that the calcu-

lations would have taken one man using just pencil and paper more than a million years to perform! With a desk calculator, he could cut his time to only 60,000 years. NASA stated, "Had all the people in the mission planning and analysis division at the time — a total of 220 — been assigned the task, it could have been manually computed in just under 4,730 years, or by the year 6700!"

This serves only as a brief illustration of the value of computers in modern science and research.

Computers have even found their way into the area of theology and biblical studies. One of the most controversial areas of computer usage is that of determining authorship of certain books of the Bible. What are the results? Are they valid?

Can Computers Determine Authorship?

Perhaps the best known name in this area is that of A. Q. Morton.

This Scottish clergyman claims to have proved that Paul wrote only Galatians, Romans, I and II Corinthians, and Philemon — only 5 of the 14 New Testament books traditionally attributed to him.

Mr. Morton has written numerous articles on the subject and has given a thorough discussion of his methods and premises in the book, *Paul, the Man and the Myth*, published in 1966.

Mr. Morton concluded that most determinations of style were "no more than personal, subjective judgments." What was needed, he felt, was an "objective basis" for judging the authorship of a particular writing. After analyzing various Greek writers, he concluded that writers generally follow an unconscious pattern of usage ("instinctive features") in certain areas. The two tests which, according to A. Q. Morton's reasoning, supposedly proved whether Paul wrote a particular epistle are as follows:

(1) The length of sentences, and

(2) the frequency of use of the Greek words *καί* (*kai*, usually meaning "and") and *δέ* (*de* usually meaning "and" or "but"). Mr. Morton proposed that an author has a consistent pattern of usage in these areas which does not change with subject, age, or purpose. Even if a forger deliberately imitates the writer, he will almost certainly not follow the genuine author's subconscious pattern. Thus, any writing which deviates greatly from the "norm" is considered to be of different authorship. Morton claimed this proposal was borne out by an analysis of several Greek writers.

Mr. Morton's analysis of the Pauline epistles shows four books follow a particular "norm." (Galatians was arbitrarily used as the basis for determining that "norm.") Morton claims that this proves Paul wrote only four or five of the epistles ascribed to him since the other books differ widely from that "norm."

Are the Conclusions Valid?

The findings of Mr. Morton and those working with him have been received with very little agreement or sympathy by other scholars.

The reason is that many serious doubts have been advanced against the criteria used for "disproving" Paul's authorship. In other words, are sentence length and the frequency usage of *καί* and *δέ* sometimes (if not often) completely unreliable?

K. Grayston, when reviewing Morton's book in *The Expository Times*, challenged the entire premise as unproved. He pointed out that there are reasons why sentence length and the occurrence of common words may be "two of the less reliable statistical tests."

Biblical scholar Bonifatius Fischer pointed out that there are serious questions about Morton's definition of a "sentence" in Greek prose. Punctuation was generally lacking in the original manuscripts and was only added by later editors! Declared Dr. Fischer: "Doubts spring up all over the place. How different the modern

conception of a sentence is from the theories of ancient rhetoricians and grammarians! We need only think of how modern editions of the Greek New Testament diverge in their punctuation" (*op. cit.*, p. 301).

Harvey K. McArthur of the Hartford Seminary Foundation did research on Greek writers not investigated by Mr. Morton and his colleagues. He found a number of examples in which Mr. Morton's theory of *καί* frequency just did not fit. Two were the writings of Epictetus and Marcus Aurelius. Dr. McArthur wrote: "... it is widely recognized that Paul had at least some affinities with Epictetus because of his use of diatribe style. Thus what is inapplicable to Epictetus might conceivably be inapplicable to Paul" ("*KAI* Frequency in Greek Letters," *New Testament Studies* 15, 1969, p. 340).

Professor McArthur also did a special study of certain Greek epistles or letters comparable to writings in epistle form. He concluded that Paul's letters reflected a range of variation approximated by other noted writers: "The range of *kai* frequency found in letters bearing Paul's name is abnormal but it is approximated by the variations found in Basil, Ignatius and Synesius" (*ibid.*, p. 348).

Mr. Morton himself has pointed out that certain types of Greek writing, such as dialogues, do not fit into his hypothesis. Paul incorporated a variety of forms of material into his epistles and also frequently quoted from the Old Testament (one tenth of the book of Romans is direct quote). At times, he passed on "traditions" (I Cor. 11:23-25; 15:3-7).

Taking all the doubts, objections, questions, and lack of evidence into account, it is no wonder that Mr. Morton and his colleagues have not acquired too large a following! One critic, in reviewing another of Mr. Morton's coauthored books, wrote: "Having used computers for biblical studies over the last fifteen years, this reviewer refuses to be intimidated by their method, and he seriously ques-

tions its validity. Because a computer does only what the human has programmed for it, its statistics and conclusions are no better than the mind of the programmer" (John W. Ellison, *Journal of Biblical Literature* LXXXIV, 1965, p. 190).

Limitations of the Computer

Notice that computers have limitations. Human beings are able to do the *same work*. It just takes them longer. Computers are able to reduce thousands of man-hours of work to a few seconds. But they cannot do anything that a human being could not also do, given enough time.

No, the computer has not reached the level of the Volkswagen which is, according to the ads, "only human." Computers are not human. They cannot think or reason qualitatively. They can do only what they are programmed to do by *human* programmers. They are able to work only as "instructed" by the human programmer and only with the information "fed" to them.

The computer is simply the instrument — the tool — in the hand of the scholar, just as is the slide rule, the spectroscope, the typewriter, and the lead pencil. Each can help the researcher do his work quicker and easier. But the researcher still has to do his own thinking. If the researcher is working from a wrong premise, the results will be wrong, whether he figures them by pencil and paper or with the help of a computer.

The computer can only arrive at wrong conclusions if the programmer gives it wrong instructions or feeds it wrong information. It is important to realize this fact. Deciding such things as Biblical authorship depends on the judgment and the underlying assumptions of the scholar using the computer, not on the ability of the computer itself. In other words, the conclusions of the computer are only as accurate as the premises of the computer programmer or analyst. If the theoretician is working with

faulty premises, then the computer can only give wrong results.

Isaiah Too

Similar work to Mr. Morton's has been done on the book of Isaiah by Israeli scholar Y. T. Radday.

Scholars have long been puzzled by the fact that the book of Isaiah, written by a prophet of the eighth century B.C., mentioned by name King Cyrus of Persia who did not live until the sixth century B.C.

Some assumed there must have been two different men who wrote the book of Isaiah. One lived in the eighth century, the other in the sixth century B.C. The second author, they assumed, wrote the second portion of the book of Isaiah which contained the reference to Cyrus.

Scholars and Bible critics have gone to vast extremes in their attempt to determine the number of the authors of the book of Isaiah. The authorship of this book is one of the most widely disputed issues in Old Testament studies! Some have claimed there were two Isaiahs, some three. Others have felt portions of chapters 56-66 were the work of several writers. The computer has been called in to consider the text.

Dr. Radday agrees with Morton that style is too subjective and the "only reliable author-specifying characteristics . . . are those which are not governed by free choice, i.e., those of which the author is not aware himself because of subtlety" ("Two Computerized Statistical-Linguistic Tests Concerning the Unity of Isaiah," *Journal of Biblical Literature* LXXXIX, 1970, p. 320).

Dr. Radday uses the same general principles as those of Mr. Morton, which we have already discussed in detail. But one of his tests involves that of mean word length. According to his studies, chapters 40-66 of Isaiah (attributed by many scholars to different authors, a "Second Isaiah" and a "Third Isaiah") show a definite difference in mean word length from chapters 1-39.

However, the results of word length study have been seriously questioned. Even A. Q. Morton dismisses the use of this test as valueless: "Unfortunately the words we use depend on subject matter and so the length of word we use is affected by the subject on which we write. Word length is not to be relied on" (*Paul, the Man and the Myth*, coauthored with J. McLeman, p. 51).

Objectivity in Question

The purpose of the computer tests is "objectivity." But are the tests as objective as some scholars claim? Not according to Maynard C. Nieboer, who says statistics do not give "pure objectivity." Rather, they show differences only within a prescribed area chosen by the scholar and with only a certain probability. Yet as Nieboer points out, "the specific content which is put into these differences,

such as cause, origin, etc., are *interpretations* which are made by people. It is in these interpretations where statistics cease to be objective, and presuppositions enter the picture" ("The Statistical Analysis of A. Q. Morton and the Authenticity of the Pauline Epistles," *Calvin Theological Journal* 5, 1970, p. 73, italics ours).

New Zealand scholar Bryan Drake recently raised similar questions about Radday's work. In the June 1972 *Journal of Biblical Literature*, Drake pointed out that the use of only one or two criteria ("parameters") is not sufficient: one must make "use of a large number of parameters to define simultaneously all characteristics of the object under study" ("Unanswered Questions in Computerized Literary Analysis," p. 242).

Yet even this will not yield objective results. It must first be carefully tested on literature of known author-

SURPRISING AS IT MAY SEEM, the Space Age was predicted centuries ago. The first lesson of the Ambassador College Correspondence Course makes it plain.

The advertisement features a collage of images related to the 'Space Age' and the 'Ambassador College Correspondence Course'. At the top, a headline reads: 'SURPRISING AS IT MAY SEEM, the Space Age was predicted centuries ago. The first lesson of the Ambassador College Correspondence Course makes it plain.' Below this, there are several overlapping images and text elements. On the left, a newspaper clipping titled 'What Is the MEANING of the SPACE AGE?' is visible, featuring a picture of a space station and a man's face. In the center, there is a circular logo for 'Ambassador College' with the text 'CORRESPONDENCE COURSE' and 'An International Course of Biblical Understanding'. To the right, there is a black and white photograph of a person in a space suit standing on a rocky, cratered surface, likely representing the moon. At the bottom, there is a small image of a motorcycle and the text 'The Space Age - What Does It Mean?'. The entire advertisement is set against a blue background.

ship. "Finally, we need to consider whether such results obtained from our present situation are capable of being transposed without modification to a different cultural situation of ancient times [that is, the time of Isaiah]. Only when we have fully met these conditions will we be in a position to go on to examine biblical literature with the objectivity Radday so rightly desires."

Real objectivity is far from being established. Accurate and scientific criteria — carefully tested under laboratory conditions — must first be determined. Until scholars have done their proper homework, they should forget about speculating over authorship.

The results of any present study — especially when it concerns statistics — are open to interpretation. The statistics mean no more when compiled by a computer than when done the slow way with pencil and paper — assuming, of course, that the calculations are mathematically accurate. The interpretation of the results still depends on human beings and is still subject to the same problems, difficulties, and disagreements of human reason.

The Computer Does Not Make the Scholar

As the well-known New Testament scholar Bonifatius Fischer recently wrote, "It is strange in general that the use of a computer is taken in the public mind as a proof of scholarly thoroughness. Why does the same not hold for the use of a fountain-pen or a typewriter, especially an electric one?" ("The Use of Computers in New Testament Studies, with Special Reference to Textual Criticism," *Journal of Theological Studies* XXI, 1970, p. 297). The problem is, in reality, in the *public* mind. The mere use of the computer is no more a proof of scholarly soundness than is the use of a pen or a typewriter.

In such things as literary and linguistic analysis, the type of instrument used — whether computer or

chalk — makes no difference in the results. The entire question concerns the scholar's premise — his hypothesis or basis for research. If a carpenter starts out to build a house with the wrong blue prints, it makes no difference whether he uses hand tools or power tools. He will still come up with the wrong product!

Again quoting Dr. Fischer, "A study and its result gain nothing in value merely because they were achieved with the help of a computer. A worthless piece of work remains worthless even if done by a computer" (*ibid.*, p. 298).

Computers Shown Inconclusive

A conference on computers and the humanities at Yale University in January 1965 was told of some interesting results from applying Mr. Morton's methods to other writings:

It was possible to "prove" that James Joyce's novel *Ulysses* was the work of five different men and that not one of those was the author of Joyce's *Portrait of the Artist as a Young Man*. We are not told whether Mr. Joyce's heirs were informed of this or what their reaction was if so. But we doubt very much that anyone is receiving royalties from the books as a coauthor!

In fact, Dr. John W. Ellison told the same conference that he had subjected Mr. Morton's own writing to the same type of analysis. The results indicated multiple authorship!

The Positive Contribution of Computers

Computers definitely have a place in the field of biblical and theological research. Someday this may even involve helping to determine controversial authorship. But not yet.

Now, though, computers can make a much-needed contribution in the compilation of linguistic data for concordances, grammars, and lexicons. Much of the work which goes into producing such items is often the mechanical arranging of material, the construction of charts and tables,

and the incorporation of new information. Because of this work, many of the standard reference works are years out of date. Computers should be used in updating and revising these works.

For example, it took something like six or seven years to produce the *Englishman's Hebrew and Chaldee Concordance of the Old Testament* in the 1800's, partly because of the elaborate methods of cross-checking used to prevent error. But once the text of the Bible has been programmed into a computer, practically any type of concordance needed can be produced in a matter of hours on a computer printout.

One of the biggest problems in any field of research is that of keeping up with the latest information. Thousands of books and articles flow off the presses each year. For a researcher to keep up with all this is impossible. But exhaustive yet current bibliographies, once impossible to produce, are now made feasible by the use of the computer. Many libraries are using computer printouts to keep users up on the latest acquisitions which have not yet been added to the manual card catalogue.

Textual research requires a great deal of laborious comparing and cross-checking. Computers, once properly programmed, can reduce the work of years to hours or minutes. They can provide a quick reference to the readings of different manuscripts, texts, and versions and compile information on the comparisons on demand.

These are only a few illustrations from a multitude which could be given. The fact that some have prematurely used the computer to ascertain authorship should not cause us to overlook the valuable contributions it can make. □

For those interested in a further discussion of the contents of the Bible, we have the free article, "Do We Have the Complete Bible?"

Can Prisons Succeed When Society Has Failed?

Our jails and prisons are failing. Who is to blame? Some say the prisons. Others, the criminals inside. Isn't it time we examined the real CAUSE? — society itself!

by William R. Whitehart
Photography by Don Lorton

HIS NAME is James C., age 24. He has spent 90 percent of his time behind bars since his family broke up about ten years ago. Today, James C. is more than capable of blowing a safe, carving a spoon into a dagger, smuggling dope into prison, and stealing cars by crossing the ignition wires. He says there is no crime he cannot now commit with considerable finesse, thanks to the in-service training he received from other inmates in prison.

Look at the Record

Most prisons, instead of helping correct criminal behavior, have become breeding grounds of crime and violence. The whole prison system is, in the words of President Nixon, "a convincing case of failure."

What are the reasons for their failure?

Who is at fault — the prisoners, the guards, the prison administrators?

Or, have we been focusing on the effects in prison when we should have discovered the causes in society that produce a criminal in the first place?

Have we asked the prisons to do what society outside has failed to do?

It's time we soberly faced the facts.

Out-of-Sight, Out-of-Mind

For most people, the minority behind bars is out-of-sight, out-of-mind — out-of-mind, that is, until dramatically thrust into the public spotlight by a riot or revolt such as occurred at Attica, New York, where 43 men lost their lives.

Yet, most prisoners eventually return to society where (in some nations) up to two out of three are re-arrested for another crime within five years of release. This vicious cycle speaks for itself. Most of those put behind prison walls are already significantly lacking in self-control and personal responsibility. Most who are

released are still unable or unwilling to discipline their minds, emotions, and behavior.

Actually, prisons are attempting to accomplish a seemingly impossible task: rooting out ingrained character defects formed over years in a faulty environment.

Experiment in Responsibility

In an unprecedented effort to accomplish behind prison walls what society has failed to do on the outside, Washington State Penitentiary decided to take a step forward. Our readers should know about this remarkable experiment in responsibility.

Last year, the state's largest prison, located on the outskirts of Walla Walla, granted its convicts a measure of self-government unparalleled in prison history. To view the innovations firsthand, *The PLAIN TRUTH* sent staff members to visit the institu-





tion. There they observed prisoners being given the chance to develop personal responsibility and decision-making. Hardened criminals were learning how to rule their own attitudes and behavior in a relaxed, flexible prison environment unlike any other in the world.

A constitution, drawn up by inmate "residents" (what the prisoners now call themselves) in conjunction with the administration, allows prisoners to have a personal part in learning principles of government and responsibility. In it are provisions for a resident government composed of officials elected from among the inmates at large. This enables the prisoners to learn leadership and at the same time to take part in the process of self-rule.

Under the new organization, inmates are given the opportunity to initiate certain changes. The major ones imposed thus far have included the elimination of the strip cell, the censorship of mail, and the checking of items coming into the institution. The prisoners know that with these privileges comes the responsibility of handling them with discretion. Misuse could mean a return to the way things were before — something none of them want.

There are other opportunities for inmates to learn responsibility and self-control. Without guards at their shoulders, the prisoners often put their best foot forward to take visitors on regular tours of the institution. Those men not serving fixed-term sentences can be granted furloughs lasting up to 30 days to be spent at home. Under the "Take a Lifer to Dinner" program, lifers (those serving a life sentence) can be taken to dinner by staff members and guards — something which makes these men

"RESIDENT" AT WALLA WALLA sheds his prison uniform in favor of more comfortable civilian street clothes. This is all part of Washington State Prison system's new approach in its treatment of prisoners.

feel that there is even hope and concern for them.

Ingenuity and creativity are encouraged. The men are allowed to decorate their cells according to personal taste. Some of the cells are so lavishly decorated that from the inside it is nearly impossible to tell that the enclosure is a prison cell. In this way, the men learn to be constructive and creative in a positive manner.

When compared to other penal institutions, the experiment thus far works well. It demands the exercise of character, leadership, and decision-making on the part of the prisoners themselves — something most prisons fail to teach. Most observers feel that the innovations constitute a definite step in the right direction.

But if we expect Walla Walla — or any prison — to succeed in really tackling the mounting global problems of crime and violence, we are greatly mistaken! Prisons may be able to take some definite steps in the right direction. But to get at the heart and core of the crime problem involves much more than the prisons are capable of handling.

Prisons are designed to treat the effects of crime by imprisoning men who have already become criminals. They are virtually powerless to control the major CAUSES in society which produce criminals in the first place.

We will now focus our attention on these causes, grouping them into four major categories.

One: Crime's "Kindergarten" — the Broken Home

Today's society, all too often, seems almost geared to the production of criminals. It's as if the prisons stand at the end of a long road leading from one "crime factory" to the next. The story of most criminals is failure: failure at school, failure on the job, failure in practically everything attempted in life, including crime, but most of all, failure in the home.



Tutoring for most would-be criminals begins in the home — society's most basic building block — and proceeds from there. When the family is broken or is significantly unstable, as many are today, the home environment is conducive to antisocial attitudes and behavior. Youngsters, growing up without meaningful and loving parent-child relationships, are immediately deprived of the ingredients necessary for emotional growth: family love, warmth, guidance, unity, and cooperation.

Interviews with inmates bear out this most tragic of human failures. As one Walla Walla inmate told me, "Most of us are from bad seed. About all we've known is bickering, fighting, and turmoil."

The tragedy is compounded in that coming from a broken home often means establishing another one. Most criminals who failed in their own marriages admit that they themselves came from weak or nonexistent homes. The result: generation upon generation of deprived, misguided, emotionally unstable youngsters ushered down the path of crime. Why is society unable to stop this vicious cycle of crime?

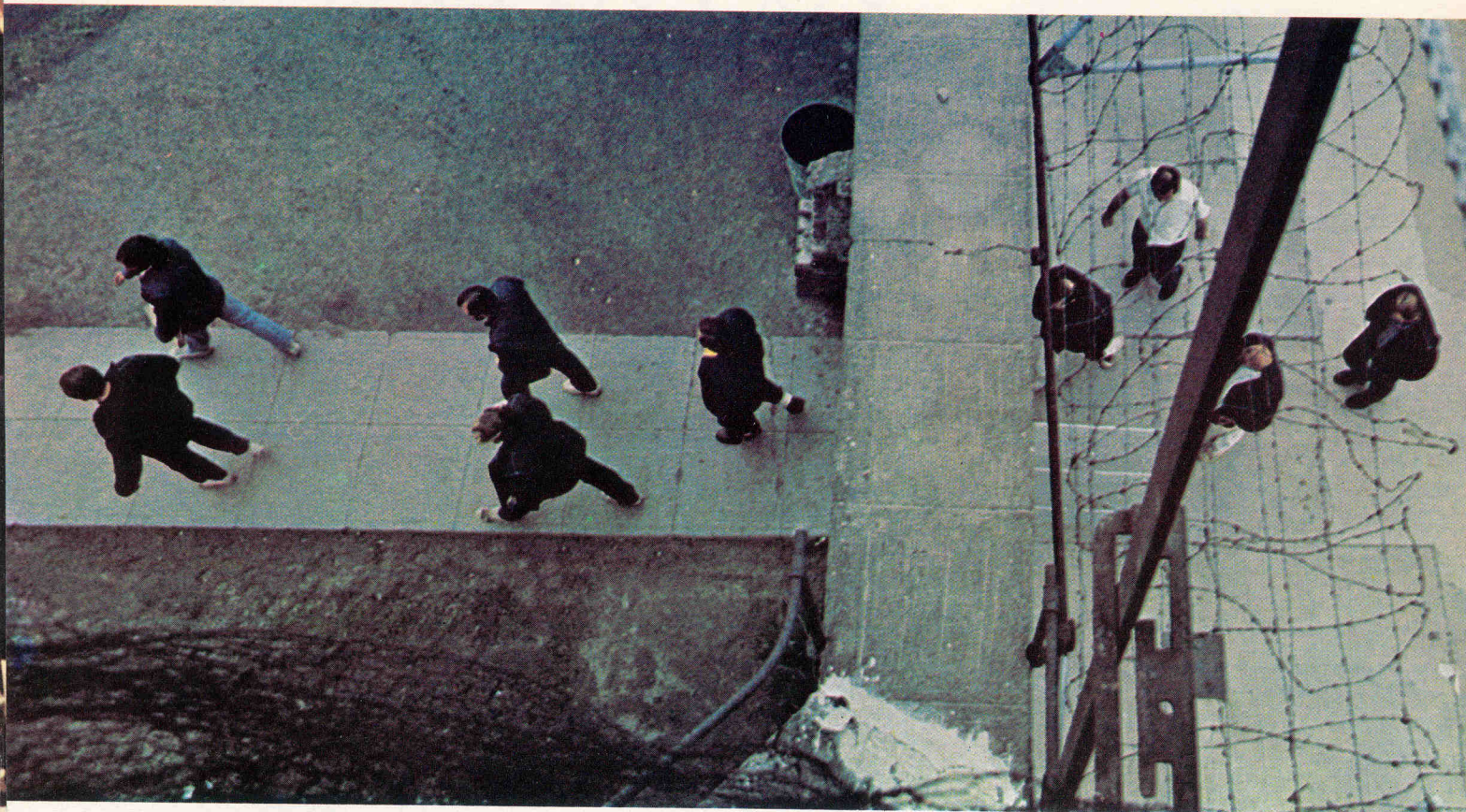
Prisons cannot be asked to patch up the broken homes. They attempt, by definition, to treat the *effects* of the broken homes of a generation ago. They are powerless to do anything about the *causes* which exist in the broken homes of today.

Is it rational to expect prisons to remove this major seedbed of crime that is, in fact, the responsibility of society?

HOME, SWEET HOME — what used to be four gray walls have become unrecognizable as a prison cell. At Walla Walla "residents" have the opportunity to decorate their own cells as they see fit (left).

Prisoner (right) enters "lifers' " club area in Walla Walla. "Lifers With Hope" is an exclusive key club in which all members are serving life sentences. All other prisoners are excluded.





Two: Society's "Crime Factories"

Once a bad foundation has been laid at home, an individual is usually well on his way to a life of crime. But a host of other "crime factories" in society comprise the second major cause of crime which the prisons can little control.

To many youths, *school* is boring and irrelevant. Lacking the knowledge of a real purpose in life and how to tackle and solve life's problems, educational systems find themselves turning off youngsters by the tens of thousands.

Today's teen-agers believe that they are seeking the answers to life like perhaps no other generation has. And yet, the schools find themselves incapable of providing either adequate answers or viable solutions to young people's problems.

Most prison inmates admit they were turned off by school at an early age. Many did not attend long enough even to learn how to read and write. Less than five percent of all

prisoners have a high school diploma.

In view of this, is it logical to think that prisons can solve the many crime-producing problems created by meaningless instruction?

The *ghetto-youth culture* of big cities is another spawning ground of criminality. Urban life-styles are replete with vice. The sprawling urban megalopolises (and increasingly, the suburbs) are producing an ever-greater number of youthful offenders each year.

Many fit the standard pattern: young, hostile, turned-off toward the "establishment." Their character, or lack of it, and subsequent criminal behavior, is reflected by their widespread misuse of drugs, alcohol, and sex.

Prisons cannot cure the crime-spawning environments of our big cities!

Due to *widespread deprivation and poverty*, many individuals turn to crime when no other means of financial support appears available. Unemployment and job discrimination, as well as apathy and general laziness,

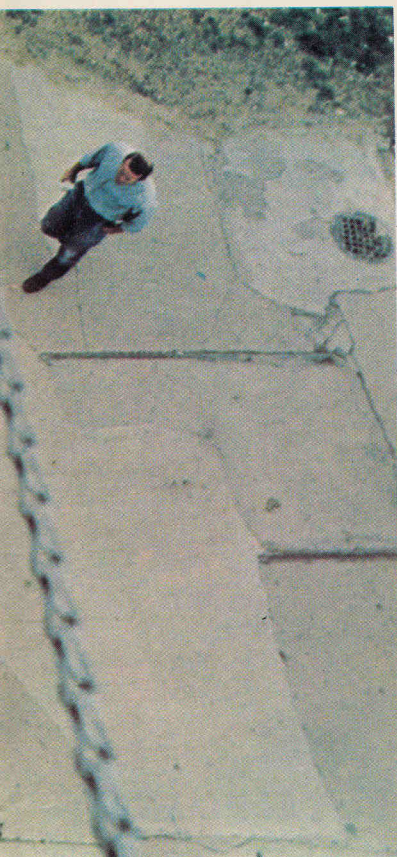
are primary factors causing crimes such as burglary and armed robbery. As one Walla Walla inmate told me, "I had trouble getting a good job in the first place, and once I had a record it was impossible. I had to learn crime to survive."

Are the prisons supposed to shoulder the responsibility of eliminating the economic causes of crime?

Three: The "Game of Crime"

As most criminals view it today, crime is a sort of bizarre social game most everyone plays in one form or another — and with measured success. This underlying philosophy, strongly emphasized on TV, in the movies, and through the mass media, has convinced many that crime is just another part of "normal" life. As the thinking goes, only the unlucky and unfortunate get caught and go to prison.

Consequently, many inmates feel their incarceration is unjustified. Most feel victimized by a society filled with



WALLA WALLA'S SUCCESS STORY. "Residents" have formed "families" in which the members live in the same cell block and work together on the same jobs. At right, a member of the "Bridge family" works in the prison upholstery shop.

Prisoners enter exercise yard above: "Residents" have approximately three hours for exercise every day. The exercise yard is large enough to accommodate baseball, American football, and other sports.



individuals just as corrupt as they are. As one prisoner commented, "Society can't kid us. We know most crimes are never reported or solved. Practically everyone commits fairly serious crimes. Only we were the ones who got caught."

Crime statistics tend to back up such feelings. For instance, in the United States, police officials report that at least half of all crimes go unreported, and of those which are reported, police make an arrest in only one of five.

In addition, two billion dollars worth of merchandise is shoplifted annually, and some one billion dollars is embezzled by employees from their companies each year.

As a result, most inmates see their situation as merely bad luck in a society where "everybody else got away with it."

How can criminals be reformed as long as they remain convinced that crime is acceptable as long as you don't get caught?

Four: The "Graduate Schools of Crime"

The very nature of the prisons themselves is the fourth major cause for producing and hardening criminals. The grouping together of large numbers of criminal offenders behind prison walls actually intensifies the character flaws found in each man individually. For this reason, penal institutions are often referred to as "graduate schools" and "colleges" of crime.

Most inmates, for example, spend the better part of the day working at tasks such as cooking, making license plates and highway signs, and printing. But at night in their cellblocks, they are given ample opportunity to learn from other prisoners the "vocational skills" of armed robbery, kidnapping, stealing automobiles, picking locks, and so on.

By the time a man is ready for release from prison, he is usually more hostile, aggressive, and violent than when he went in. Many parolees leave

on a virtual round-trip ticket. The FBI recently reported that 65 percent of all U. S. prisoners are incarcerated again within five years of release.

The unnatural prison environment containing society's most dangerous men also makes the potential for inmate violence extremely high — and the potential is increasing. Ten years ago, one third of all U. S. prisoners were there for violent crimes against other persons. Today, the figure stands at one in two. Fully half of all inmates in U. S. prisons are there for the rape, robbery, assault, or murder of another human being. Is it any wonder prison riots are on the increase?

Sexual perversion among prisoners — male and female — is also rife. The degrading environment resulting from many individuals being enclosed apart from a normal family life makes the problem of homosexuality and lesbianism particularly acute. Some authorities estimate that homosexuality exists as a common occurrence among 20 to 50 percent of all male prisoners, and lesbianism runs as high as 80 percent among females.

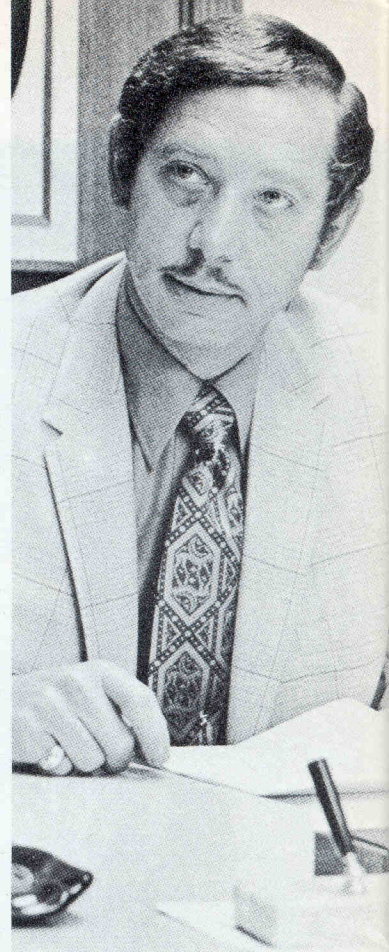
By their very structure, prisons lump together some of society's most incorrigible criminals with recently convicted novices of crime. The resulting contact fosters newly formed criminal attitudes and behavior, therefore making the new offenders worse off.

What Prisons Can Do

For the prisons to succeed where society has failed, they must have the power to eliminate the four causes that go into producing and hardening criminals. In other words, they would have to have *the power to change vast segments of society and the very nature of man* — something no social institution has ever been able to achieve!

And yet, as the Washington State Penitentiary experiment demonstrates, prisons are capable of taking some definite steps in the right direction.

First of all, prison administrators
(Continued on page 46)

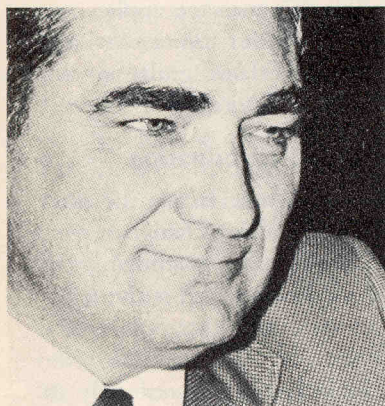


Prison Officials Caught in the Middle

AS INMATE hostility on the inside and public concern on the outside continue to mount, prison officials find themselves caught in the middle. To discuss the growing problem within their institutions, three U. S. West Coast prison officials granted the following exclusive interviews with the PLAIN TRUTH. Though interviewed separately, their answers to the same questions are grouped together.

QUESTION: To what do you attribute the current wave of prisoner unrest?

NELSON: I feel it is because of developments in our society. If we could get the turbulent problems of society smoothed over, I'm sure



Above: Louis S. Nelson —
Warden, San Quentin State Penitentiary

Left: Irving Marks —
Deputy Superintendent, California
Institution for Men

Below: Hoyt C. Cupp —
Superintendent, Oregon State Penitentiary
San Quentin
Watson — Plain Truth
Oregon State Penitentiary

prison problems would diminish. But, until we do, the prisons will continue to have disruptions.

MARKS: The man coming to prison today is the product of our modern age. The racial disorders that have occurred since the Watts riot have had a great impact on him. Outside frustrations like these, coupled with the dehumanized factors and internal frustrations inside, combine to produce explosive situations such as exist in prisons today.

Q. Do you feel that the prison system actually reinforces, rather than lessens, criminal behavior?

NELSON: In a sense, yes. But not in the sense most people mean it today. I say that for this reason. Today, we

get at our doorstep, with few exceptions, people who have been through all the schools of crime long before they came here. Never before, in all my life, have I seen such a bitter, vengeful, sophisticated group of prisoners as are coming to prison today. The "schools for crime" are out there in the streets where these people live, not primarily in the prisons.

CUPP: When we receive a hostile and aggressive young kid in here, there is no doubt that he is going to be exposed to more sophisticated criminal behavior than he has ever known. If his attitude is receptive to this, as it often is, he will definitely pick up criminal teaching of a "higher order."

MARKS: Overall, I'd have to say that our prisons do reinforce criminal behavior. Most prisons are schools for crime — something none of us is proud of. I've talked to literally hundreds of men who told me that if they had not become "hooked" by the system after their first offense for which they were caught, they would not have ended up in prison.

Q. Do many prisoners feel that they were the unlucky ones who got caught while the rest of society "got away with it"?

NELSON: Yes, this has been a major problem ever since prisons were first instituted. Most of them feel that "everybody sins, but we got caught." On the other hand, the inmates we used to get twenty years ago generally felt that what they had done wasn't right. Many, in one sense, were glad that they got caught because it kept them from going on to bigger and more horrendous things. They at least felt a little compunction in wanting to do better. Then came along a new breed of prisoners schooled in the philosophy of the behavioral scientists — "Society is totally to blame, offenders have no guilt whatsoever."

Today, many inmates have fallen prey to this kind of erroneous thinking. Most inmates are receptive to this kind of reasoning because it helps expiate their own guilt.

CUPP: I really think most prisoners feel that their incarceration is unfair. It is true that most people in jail are the unsuccessful criminals. Actually, we receive only a small percentage of those involved in the criminal pattern — the failures who got caught and convicted. This is one of the main reasons why I feel that the prisons will never really make a dent in America's crime problem.

Q. What role does the family play in preventing crime and in establishing a successful rehabilitation program?

NELSON: It should go without saying that crime rates are much lower among those ethnic groups with strong family ties. But one of our biggest problems in rehabilitating these men is attempting to reestablish family ties which were unsatisfactory or nonexistent.

CUPP: As I see it, *the family holds the key* if we are ever going to stop crime in America. Most criminals here come from broken homes — psychologically or literally — with no communication, no warmth. As far as the family's role in rehabilitation, I think it's very important. The first couple of times a guy gets sent to jail, his family will usually stick with him. By the third or fourth time, they will begin to disown him, and pretty soon he is increasingly alienated from those links that would most serve to rehabilitate him — family and friends. The more he becomes involved in criminal behavior, the more he is shunned by his resources of stability and solidarity. If we are ever going to restore these men, we are going to have to reverse this cycle and get these men back into their family units.

(Continued from page 44)

and personnel must recognize that the key to rehabilitation lies *within* each inmate, not through external coercion. No matter how good the prison environment may be, reform is ultimately in the hands of the prisoner himself.

Rehabilitation is largely an individual matter — no one can be changed who doesn't want to be. A criminal who adamantly refuses to change his own attitude and lawless life-style cannot be forced to do so.

As Joe O'Brien, San Quentin's Information Officer, told me, "No prison ever reformed anybody. If a man decides to change, on his own, then you can help him along." In other words, better prison conditions — better facilities, personnel, and training — should be utilized as a means toward the end of helping inmates change, not as an end in itself.

One of the biggest handicaps to effecting reform is the general lack of wisdom among prisoners. Most convicts have never been taught how to think or act responsibly. Behind prison walls, the decision-making power is all but completely taken away from prisoners. One of the chief aims of any rehabilitation program should be teaching men how to be responsible and upright — to learn the difference between right and wrong.

Of course, inmates also need the type of work training and experience that will enable them to become economically self-sufficient on the outside upon release. Most offenders are sent to prison lacking any normal work experience. Many have never known what it means to support a family or themselves through steady employment. About 85 percent of all U. S. prisoners lack any marketable skill. Training parolees for jobs on the outside and getting them into steady employment would add immeasurably to lasting reform.

Finally, prisons can help successfully phase inmates back into their

families. Expanded conjugal visits and increasingly longer periods of stay at home is one way those about to be permanently released could be gradually placed back into stable family life.

What Prisoners Can Do

But we should all realize that the prisons can only do so much. As pointed out before, unless the prisoners themselves are willing to do their part, any attempts at lasting reform are bound to skid to a halt.

Prison inmates need to recognize something about themselves: that both external and internal forces pull them down the paths of crime. The external forces are due to outside circumstances in society such as the broken home, ghetto, poor education, poverty, etc. The internal forces are due to their own human nature that succumbed to these outside influences.

In other words, criminals need to own up to their own part in the crimes they have committed. Only by understanding this truth is real and lasting rehabilitation possible.

Those who desire to be reformed must understand what crime has done to them personally. Criminal attitudes and behavior, developed over a period of time, gnaw away at a man's mind, personality, and character just like cancer. Ultimately, crime ends up destroying a man's very life if he doesn't change (as is usually the case).

Among our several million readers are a few thousand prisoners. If you are one of these prisoners who subscribe to *The PLAIN TRUTH*, you need to realize that *it need not be too late for you*.

There exists a way in which true and permanent reform is possible. It is a process in which your entire mind, character, and conscience can be cleaned up and forever rid of guilt — a way in which peace of mind, satisfaction, accomplishment, and happiness are readily available — *but only if you are willing to completely change*.

Such a change means more than merely feeling sorry for the deeds you have committed. Not that you shouldn't feel sorry for them, but that *and more*. You should also become sick of what crime has done to yourself and others. You should determine to face the future never wanting to commit another crime ever again. You should determine to avoid even attitudes that could eventually lead to crime.

Actually, this message applies not only to prisoners but also *to society* as a whole. For all stand guilty of sin before God until forgiven!

True Rehabilitation

If you have come to see the need for this kind of lasting change in your life, you need to begin studying the pages of the Book which is the foundation of true rehabilitation — the Holy Bible.

The Bible is the key not only to prisoner reform but to a needed total change in everyone. It reveals an all-powerful, loving, merciful God who fully understands your own particular weaknesses. Understand that this God — the true God — stands ready to forgive and forget as soon as you are willing to change your way of thinking and your way of life.

In the Bible, this change is called *repentance*. One repents of sin. What is sin? "Sin is the transgression of the law" — God's law (1 John 3:4). Crime is, by definition, the transgression of man's law. Sin brings a penalty that must be paid. Either you pay that penalty — eternal death (Romans 6:23) — or someone must pay it in your stead. Jesus Christ willingly paid the full penalty for all crimes and all sins you and everyone else have ever committed.

If you would like a detailed explanation of this rehabilitation process — right out of the pages of your Bible — write for our free booklet, *What Is Faith?* and the reprint article entitled "What Is Real Repentance?" For address, see inside front cover. □

Personal from



(Continued from page 1)

whom we had flown, at Prime Minister Sato's request at San Clemente last January, to our Texas campus for two days. The other was Representative Ishii, a Stanford University graduate, who also accompanied Prime Minister Sato to the San Clemente meeting with President Nixon. I met Representative Ishii in Tokyo in March. He is a chief adviser to Mr. Tanaka. Both of these gentlemen had made this early morning visit to accompany me in the meeting with Prime Minister Tanaka.

I presented the new Prime Minister with a customary gift — a beautiful office desk piece of Steuben crystal. Mr. Tanaka seemed delighted with it — opening the red leather case, in which it was presented, three times to look at it. We did not have opportunity at this early morning, preliminary meeting to enter into any discussion since other groups were waiting outside to get in, but agreed to arrange, through Representatives Ishii and Okuda for an extended meeting later in the week.

Mr. Tanaka and I have a number of things in common. As young men, we were both inspired with drive and determination to make a bigger success in life than our fathers. Both of us have been self-educated and have been through the school of "hard knocks."

A meeting with the new Foreign Minister, Ohira, is being arranged for later in the week.

Tonight we are having dinner with Japan's foremost private-citizen couple, Dr. and Mrs. Ohama. Dr. Ohama is Japan's number one educator. They have been our guests at both the Pasadena and Texas campuses of Ambassador College. Dr. Ohama accompanied me on the Okinawa visit, and he and Mrs. Ohama

flew with us last March to Seoul, Korea.

Tomorrow we take the fast, new, streamlined train to Kyoto to place the order for production of the large main curtain for the new auditorium now under construction at the Pasadena campus. These new streamlined trains travel at a speed of more than a hundred miles an hour. It is much handier and just as quick, if not quicker, to take the train than to fly. There is no landing field at Kyoto. We would have to land at Osaka and drive a car for about an hour to reach Kyoto.

I have a number of other appointments coming up — one or two with Japanese press correspondents, and a meeting with Prince Mikasa, brother of Emperor Hirohito, to discuss our joint project of an Institute of Biblical Research in Tokyo, where people of the East may study to learn about the culture of the West and the Middle East. On Saturday night we are having dinner with Prince and Princess Mikasa, and the Israeli Ambassador.

Next, a meeting is planned in Jakarta with President Suharto of Indonesia, and, if there is time, another meeting with the King of Thailand. We are participating with the King in his program for the educating of his mountain people.

Next will be a couple of days at Ceylon. Officially, the name of Ceylon has now been changed to *Sri Lanka*. We are invited there for meetings again with the President, and the Prime Minister, and other top personages.

Then on to Israel, where we have 90 students finishing a summer's work on the huge archaeological project, in which we are in joint participation with Hebrew University. Every year at this time, Hebrew University hosts a banquet in my honor, which is attended by our students, with faculty and staff members who have been there with them. We will be joined in Israel by Dr. and Mrs. Roderick C. Meredith. Dr. Meredith is a member

of the Board of Trustees, a Vice President of Ambassador College, and Deputy Chancellor at the Pasadena campus.

From there, we will spend a few days at the campus in England, and then fly on back to Pasadena.

U. S.-Japanese Ties

Japan's new Prime Minister, Mr. Tanaka, is an advocate of close ties with the United States. He has said, "Japanese-U. S. relations are like those between air and water. Without them we cannot live."

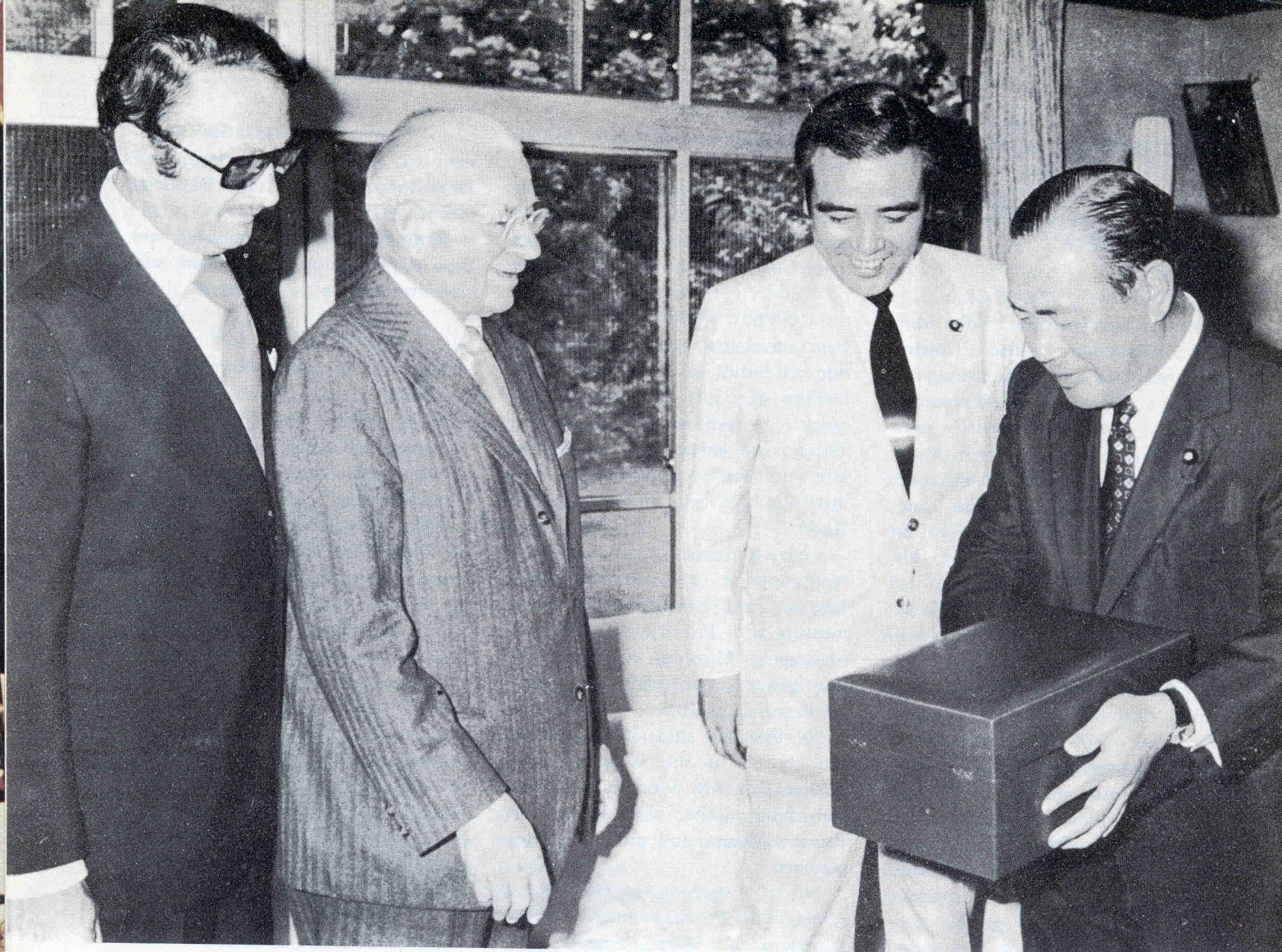
Japanese-American relations have been somewhat strained the past two years. I wrote, in this *Personal*, after my meeting with former Prime Minister Sato, in December, 1970, of his delicate and diplomatic warning of U. S. tariff policies starting a trade war like the one that previously resulted in war. Mr. Tanaka's most immediate task is going to be to try to heal the breach and restore better U. S.-Japanese relations. In fact a preliminary meeting, at a lower level, was held here in Japan yesterday with apparently good results. Mr. Tanaka is to meet President Nixon in a few weeks at Honolulu in a summit meeting. Mr. Tanaka says he is willing to bend, but not too far.

A high-ranking U. S. diplomat has said that the United States and Japan are on a collision course, economically.

Early this morning, seeing all the activity, with the uniformed security guards and police, I simply *had* to think about this problem of world PEACE.

The highest people of Japan, both in the Imperial family, the government, and the universities, have been not only courteous and friendly, but also very *warm* toward me, personally. I'm sure that they want only close and FRIENDLY ties with the United States. I'm equally sure that not only the people of the U. S., but also our government officials, want only close and FRIENDLY relations with Japan.

And right here is the very crux of



PRESENTATION to Prime Minister Tanaka of a gift of Steuben crystal, Representative Ishii looking on.

the problem of WORLD PEACE. No nation can live unto itself alone. Nations are interdependent on one another. Each nation *needs* raw materials or manufactured products from others. But the trouble gets right back to what I have been trying to get this world to see all along. There is a CAUSE for every effect. And there are *the two* WAYS of life, which I state briefly and simply as the "GET" way and the "GIVE" way. All humanity, as a whole, is following the "GET" way. Each individual is looking out for number one. Each nation is trying to protect its own interests, and at times, some have even tried to *take* from others by wars of aggression and invasion.

I've explained before how the U. S. got the jump on other countries in mass production. So far as I know, it was started, in the automobile indus-

try, at least, by Henry Ford. I've explained how, in early January, 1914, I was in Utica, New York as editorial representative of America's largest trade journal. I received a telegram to go immediately to Detroit, to get a firsthand story on the *then* sensational Ford \$5-a-day wage policy. The union scale at that time was \$3.75 a day.

I learned that Ford did it by instituting the assembly-line system of mass production. The U. S. then had a mass market. No other country did. Machine production meant mass production. Mass production by machines meant lower-cost production. This provided lower prices for the consumer, larger profits — and

unions saw to it that it also meant higher wages.

That raised the American standard of living — the U. S. wage became 50 to 100 percent higher than in other countries.

But now, other countries have gone into machine production, but they still produce with LOW-COST LABOR. That means other nations now can produce at lower cost than the United States. To meet this situation, and hold U. S. labor on a higher wage scale than that of other countries, the United States is threatening to raise tariff barriers. Other countries would begin to feel the pinch, and soon we would be in a TRADE WAR, which, in the past, has led to a shooting war.

It was impressed so strongly all over again on my mind this morning how the ONLY solution to the world's problems is that which leading scientists say is the world's only hope — a single, all-powerful, WORLD-RULING GOVERNMENT that will equalize all these problems fairly and righteously for ALL PEOPLES. Of course scientists say such a world-ruling government is impossible. Yet the Biblical revelation says it is NOT impossible — and that it is actually coming — and IN OUR TIME.

It's about time that SOMEONE speaks out, in this world, and tells the world that the very GOSPEL of Jesus Christ was the advance ANNOUNCEMENT of this very world GOVERNMENT — a government, NOT by selfishly motivated man but by the living all-powerful God.

Jesus Christ's message — His Gospel — was the Kingdom of God — the GOVERNMENT of the living God! I've been proclaiming it for 38½ years — and worldwide for 19 years!

Jesus Christ was BORN to be a KING (Luke 1:31-33). When Jesus was on trial for His life, Pilate said to Him: "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world..." (John 18:37). Jesus had just told Pilate: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence [that is, not of this age, but of the world tomorrow]" (John 18:36).

Jesus is coming in supreme POWER and GLORY. Notice this description of the event: "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matthew 24:30).

He is coming to set up the GOVERNMENT OF GOD and to rule all nations with the help of those who

have qualified in this life. In Revelation 3:21 Christ is quoted as saying: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." And again: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Revelation 2:26-27).

Jesus is the Messiah the Jewish people have looked for, for millenniums. Notice Isaiah's prophecy about the Messiah's coming government. "For a child is born unto us, a son is given unto us; and the government is upon his shoulder... that the government may be increased and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness from henceforth even for ever" (Isaiah 9:5-6, Jewish Publication Society).

Micah predicted this time when he wrote: "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:1-3).

When the Messiah returns with all the power of God, we shall have WORLD PEACE, with happiness, joy, prosperity — and a CHANGED WORLD inheriting ETERNAL LIFE. □

What Our Readers Say

(Continued from page 19)

people think that the crown was taken from James and given to a stranger with no claims to it.

All in all, your analysis of the situation is a very fair one, and the solution you offer is the only sensible one put forward so far. But, I am very sorry to say, no one will do anything about it until they are forced to. Human nature again!

Mrs. M. S.,
Ilford, Essex

• James II was the younger brother, not the son of Charles II. Thanks for correction of an editorial slip.

What You Can Do

I note the article in your July issue on the dangers of aspirin. Research shows that it can also cause encephalitis, i.e., inflammation of the brain. Aspirin is a dangerous drug that should not be sold uncontrolled over the counter to an uninformed public.

Orval K.,
Pocatello, Idaho

"Ten Reasons Why I Tithe"

I have been a reader of *The PLAIN TRUTH* for many years and enjoy many of its fine articles. Just now I finished reading the article, "Ten Reasons Why I Tithe." This is very good and should be read by everyone...

Albert U.,
Montezuma, Kansas

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office nearest you.

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- *Canada*: P. O. Box 44, Station A, Vancouver 1, B. C.
- *México*: Institución Ambassador, Apartado Postal 5-595, México 5, D. F.
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The greatest economic power in history is now being welded together by Europe's Common Market. Its impact — enormous and far reaching — will change the face of the whole earth. See page 2.

★ WARNING: SMOKING IS HARMFUL TO MUCH MORE THAN YOUR HEALTH!

You might develop lung cancer — and you might not. There is one smoking hazard, however, that is no gamble. It is more deadly than all the rest — and it affects everyone who smokes. See page 10.

★ WHEN WAS JESUS BORN?

See page 15.

★ "WHAT WILL WE DO? ... I'M PREGNANT"

See page 20.

★ WANTED: CAPABLE MAN FOR A KEY POSITION

There are reasons why some men and women seem to have "job troubles." If it is your problem, do you know how to master it? See page 26.

★ THE COMPUTER LOOKS AT THE BIBLE

See page 33.

★ CAN PRISONS SUCCEED WHEN SOCIETY HAS FAILED?

Our jails and prisons are failing. Who is to blame? Some say the prisons. Others, the criminals inside. Isn't it time we examined the real cause? — society itself! See page 37.