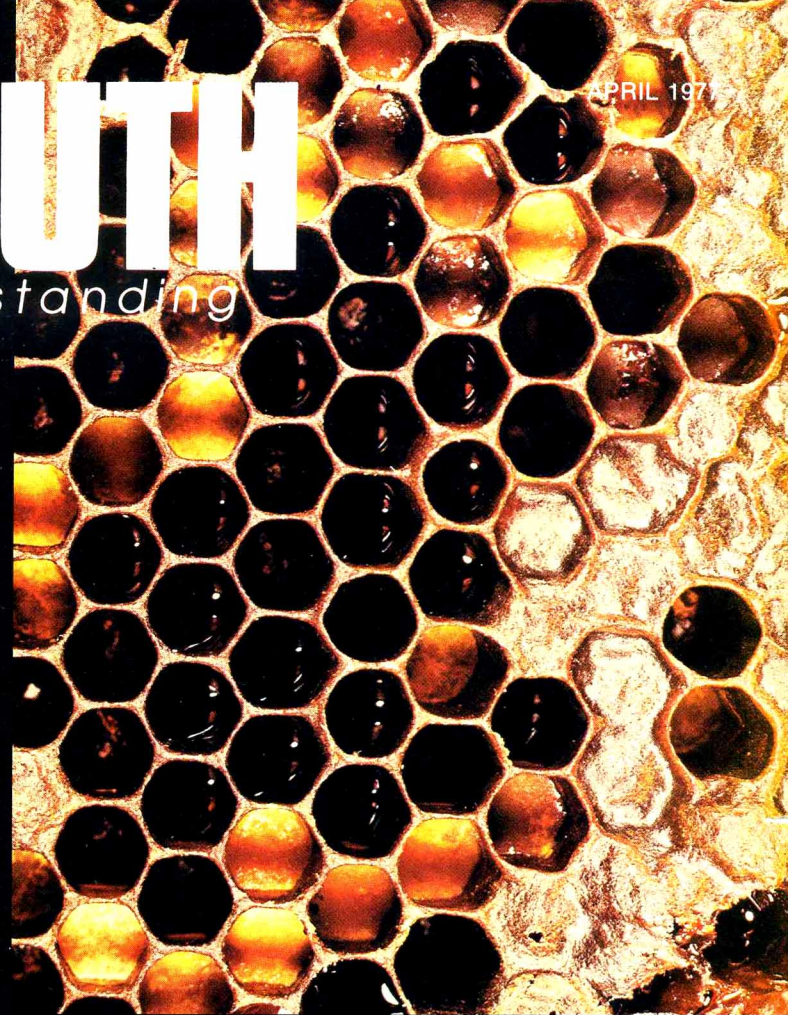


the
PLAIN TRUTH

a magazine of understanding

APRIL 1977



THE WONDERS
OF
CREATION
**CHANCE
OR
DESIGN
?**

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Vol. XLII, No. 4

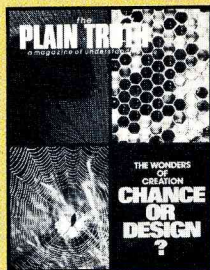
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ABOUT OUR COVER

Wonders of design (clockwise from bottom left): artistry of a spider's web; kaleidoscopic color and minute detail of a bird's feather; hexagonal symmetry of honeycomb cells. Could these and other marvels of nature possibly be the result of blind chance? The article beginning on page 22 proves the deck is stacked against it.

D. Cavagnaro; Eisenbeiss-Photo Researchers; Boyd Wells —
The Plain Truth.

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From Seattle, Washington, comes this question from a reader of *The Good News*, after reading my "Personal" on "What we should learn from the spectacular Israeli strike to free scores of hostages from skyjack terrorism. The amazing parallel!"

His question:

"Dear Mr. Armstrong, I read with interest your article in the December *Good News*. I am enclosing part of it with underlinings that I would like more information on.

"I would appreciate receiving a short and concise statement of the basis of your call from God. Did He visit you personally? How was this Bible commission announced to shake someone like me to be able to know that you are the 'APPOINTED'? Will there be any need for a successor to you? And how is it provided?"

"I enjoy your magazine. Best to you."

The letter was not anonymous, else I would not give it an answer.

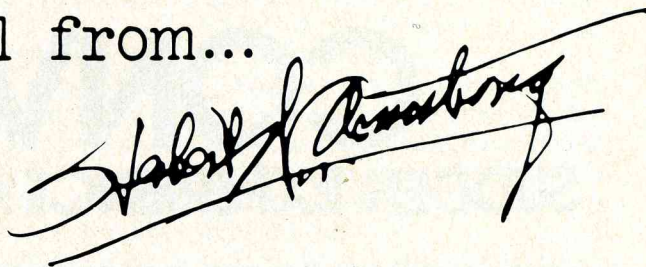
But I feel many readers might be interested in the answer. God did appear personally to Adam, to Noah, to Abraham, Isaac and Jacob. Christ did appear personally in calling His twelve apostles. There is every reason to believe that He appeared in person to the apostle Paul, in calling and instructing him.

I have often compared my call and teaching from Christ to Paul's account in Galatians 1:10-17.

First, he gave one of the evidences of the authenticity of his apostleship in verse 10: "For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ."

Then comes his teaching and commission: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. . . . But when it pleased God, who . . . called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood [humans]; neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus."

Personal from...



A Frank Answer to a Reader's Sincere Question

There is every reason to believe that Jesus Christ appeared in person to Paul in Arabia, and for some three years taught him just as He previously had taught the original twelve for some three years.

Jesus Christ is the *personal* living Word of God. The Bible is the *written* Word of God. The Bible was not in print in Paul's day. Paul, when called, did not go to men, or those recognized by men as God's teachers, but he was taught directly by Christ the *personal* Word of God. In like manner, when God called me, by circumstances I believe He maneuvered, in the autumn of 1927—after preparing me in many ways while I was unconverted and traveling the wrong road of life (see volume I of my autobiography)—I did not go to any school of religion, to any denominational teachers, or to any humanly taught theological seminary. I went directly to the living CHRIST for teaching THROUGH HIS WRITTEN WORD!

I was immediately shocked to see with my own eyes that in Protestant Sunday school, from a child, I had been taught precisely the OPPOSITE of what God PLAINLY SAYS in His written WORD!

How do I know HE guided me? Two reasons: 1) My eyes saw exactly the SAME WORDS my human

teachers of Sunday-school days had seen—the difference being that they "believed" in the BIBLE—but did NOT believe WHAT IT SAID—and I did believe WHAT IT PLAINLY SAID. 2) I had been brought to a full and complete REPENTANCE and UNCONDITIONAL SURRENDER to GOD, according to WHAT HE SAID (which I believed). I had given my life without any reservations to HIM. I had forsaken THIS WORLD, the glamorous future it appeared to promise me—everything—to believe and follow HIM, AND HAD ACCORDING TO HIS PROMISE RECEIVED HIS HOLY SPIRIT TO OPEN MY MIND TO HIS SPIRITUAL TRUTH! I knew it was TRUE, because it made sense and nothing else did!

Little by little, in almost day-and-night study of HIS WORD, much of it on my knees, God opened more and more TRUTH to my understanding. Always I had craved UNDERSTANDING. And God was giving it to me.

After the first six months of this intensive biblical study, God brought me to this complete surrender, and gave me the gift of His Spirit in the spring of 1927. I feel He gave me also the special gift of UNDERSTANDING.

I DID NOT CHOOSE THE MINISTRY as a life vocation. I had long before
(Continued on page 42)

CONVERSION

SUDDEN EXPERIENCE OR LIFELONG PROCESS?

Almost everybody, it seems, is all mixed up on this matter of spiritual conversion. It's part of the missing dimension in knowledge. Let's make it clear and plain as God Himself reveals it.

by Herbert W. Armstrong

Yesterday I was speaking before a packed house in the Ambassador Auditorium here at Pasadena headquarters. I had occasion, so I felt at the time, to sort of "bare my soul," so to speak, and relate the circumstances of my own conversion fifty years ago—not that it is typical of the manner and circumstances in which all people must come to conversion. Different ones will come to it in a large variety of circumstances.

Yet there is, after all, **ONE WAY** to real conversion, regardless of individual circumstances.

But is it a single sudden experience one undergoes once in a lifetime—and then he is "saved," as it is often expressed, once and for all—or is it a gradual experience of **CHANGE** continuing throughout a lifetime?

Life's Journey?

At times I have expressed the idea I think many millions have come to believe and on which they are staking their eternity. It is this: You are on a journey on a railway train. It is your life's journey, whether long or short. At the end of the line, because of Adam's sin, the switch is automatically thrown to send you directly down to hell, where you will be burned alive—constantly burning, yet never burning up because you are an immortal soul that can't die. Or, as millions also believe, it will shoot you directly to "purgatory."

But, if at any point in your life during the journey you "accept Christ as your Savior," then at the instant of that sudden experience, in whatever manner such experience takes place, the switch at the end of

the line is suddenly thrown to shoot you immediately up to heaven. And there you shall live **FOREVER** in idleness and ease, in glorious surroundings of splendor, with nothing to do—no responsibilities anymore—nothing but to be enraptured with the delight of gazing continually on the face of Christ your Savior.

About thirty years ago a man said to me: "Let me see if I can define *your* belief as contrasted to what you claim many millions of others believe." Then he explained the belief of the many approximately as I have stated it just above.

"But **YOU** believe," he continued, "that after one is initially converted, accepting Christ, he must then live a life of obedience to God's way, struggling against himself to overcome all wrong ways and **GROWING** spiritually in Christ's knowledge and in grace—thus training himself and qualifying to carry an important **RESPONSIBILITY** in the next life. You believe that when he dies, he is **DEAD**, will not go to heaven or hell, but will come to life again by a resurrection from the dead, and he will be here on earth. Then he will have immortality, and he will be **REWARDED** according to what his works were in this life—the **BIGGEST** reward being to have conferred on him the **HEAVIEST** and most important **RESPONSIBILITY**. Is that what you believe?"

"Well, not exactly," I replied, "but you are not too far off."

"Well," he said, "I want the first way with the other millions. I **DON'T WANT TO HAVE TO CARRY ANY RESPONSIBILITIES**—if indeed there is any life after death. I'd rather go to heaven and be **FREE** from work and

responsibility. I prefer the idleness and ease forever."

"Reward" of Idleness and Ease

Well, today, thirty years later, now in his 70s, this man has been given his wish—so far as the idleness and ease is concerned. He long ago retired. He has nothing to do but just **SIT, SIT, SIT** all day long in his small and modest living room, morbid with gloom, frustrated with inactivity, wishing to die, but unable to die. He was sent to the hospital with cancer; the doctors did not give much hope he would survive the operation. But he did, and they sent him home to die. But he didn't die. A couple years later he was rushed to the hospital with an acute gall-bladder infection. Peritonitis began to set in; the doctors gave him almost no chance to survive the operation—yet it was sure death in less than 24 hours unless they operated. But again his sturdy constitution survived, and he was sent home and recovered.

At a funeral of a relative which we both attended some two years ago, he said to me, "I'd give anything to have a responsibility such as you have that keeps you busy traveling all over the earth." He had discovered that idleness and ease for eternity would be indeed a poor "reward" of conversion.

When Is One Saved?

Just what is this thing we call "conversion"? What do we **MEAN**—"SALVATION"? Peter said, "Repent, and be baptized... and ye shall..."—**WHAT?** Be saved? No. "...Receive the gift of the Holy Spirit."

When I was holding the six

weeks' series of nightly meetings in 1933 in the country schoolhouse west of Eugene, Oregon, a local Bible "scholar" sought to catch me off guard and expose what he supposed was my ignorance of the Bible by heckling. He said, "Mr. Armstrong, may I ask you a question? Have you been saved yet?"

I replied, "If you know your Bible, you know that Jesus said, 'He that shall endure unto the END, the same *shall be saved*'" (Matt. 24:13).

So again I ask: Is CONVERSION a sudden experience, or a lifelong PROCESS?

I had to ask myself, if we humans are destined to live an ETERNAL LIFE in HELLFIRE because of what ADAM did UNLESS we "accept Christ" at some time during this life's journey, then why—yes, WHY—were we ever put on earth in the first place? If we then get the "reward" of idleness and ease and NOTHING TO DO for all eternity in heaven, then WHY did God put us here?

That belief made no sense at all to me.

But I read in the eighth Psalm the question: "WHAT IS MAN, that thou art mindful of him?" (Verse 4.)

Yes, what is a mere man? Why should God even CONSIDER us; have His mind on us? Of what importance are we? WHY did He put us humans on earth? Was there any reason—any PURPOSE?

This same question is asked in the book of Hebrews, where it is more fully answered.

Begin with verse 5, chapter 2, where we find the subject matter of the chapter: "For unto the angels hath he not put in subjection THE WORLD TO COME, whereof we speak." The context here is speaking about the WORLD TO COME. The implication is that there was a time when the world *was* in subjection to the angels. But the world to come will NOT be in subjection to angels. WHY? Continue on: "But one in a certain place [here referring to what I quoted above from the eighth Psalm] testified, saying, What is man, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little lower than the angels [elsewhere trans-

lated 'for a little while lower than the angels']."

Yes, man, lower than angels. WHY should God be concerned about us? Even though man possesses the capacity to invent intricate machines and fly to the moon, he is really not much now. Puny man is filled with evil, always fighting, struggling, doing evil, bringing suffering on himself.

The Incredible Human Potential

BUT, now notice the incredible, fantastic, unbelievable future HUMAN POTENTIAL we can fulfill—if we are willing. "...Thou crownedst him with GLORY and HONOR, and didst set him over the work of thy hands" (verse 7).

What does "the work of God's hands" include? THE WHOLE VAST UNIVERSE—the PHYSICAL universe and the SPIRITUAL universe!

Unbelievable? Read on!

"Thou hast put ALL THINGS in subjection under his feet. [In chapter 1, 'all things' is translated by Moffatt as 'the UNIVERSE.'] For in that he [God] put ALL in subjection under him [man], he left NOTHING that is not put under him."

INCREDIBLE? But notice the next words: "But now we see NOT YET all things put under him."

Verse 9 goes on to explain that NOW what we see is JESUS already crowned with GLORY and HONOR, and, as in chapter 1, UPHOLDING AND SUSTAINING THE ENTIRE UNIVERSE by the word of His POWER.

Yes, Jesus, as chapter 2 continues to show, is the pioneer who has gone on before, the captain of our salvation, the first to be BORN of GOD of MANY BRETHREN! (Rom. 8:29.)

Now the above passage from Hebrews 2 was speaking about the world to come, NOT today's world. Angels will not be in power over it. But angels WERE on this earth—the earth *was* in subjection to them—before the creation of Adam (II Pet. 2:4; Jude 6; Isa. 14:12-15; Ezek. 28:12-17).

The angels sinned and became demons. Lucifer, then king over the earth, the supergreat archangel, became Satan. And NOW, God has placed MAN on earth and given to

him the potential that was THE ANGELS—if we "make the grade" where they failed.

The angels turned from, rebelled against, and rejected the GOVERNMENT OF GOD which then ruled the earth and the angels that inhabited it.

What about MAN? Man has also rebelled—SINNED!

But through Jesus Christ, who paid man's PENALTY of death in his stead, man MAY, if he will, REPENT—turn FROM Satan's way of "GET," of SELF-CENTEREDNESS and rebellion—and through Christ's sacrifice be reconciled to GOD.

Upon real repentance, turning to God's law of LOVE and FAITH in Jesus Christ, being baptized in His name, we may be reconciled to God, from whom our sins have cut us off, and we may then receive the GIFT of His HOLY SPIRIT.

That may rightly be called the experience of CONVERSION. I could write a whole book on that experience—what it means to receive the HOLY SPIRIT of GOD; what the HOLY SPIRIT really is, and MEANS.

It BEGETS us with the very life of God—for the Holy Spirit is His life, coming into us from His very Person. It begets us with GOD-life. We become HEIRS of God and joint-heirs with Christ, who has already had put under Him the WHOLE VAST UNIVERSE.

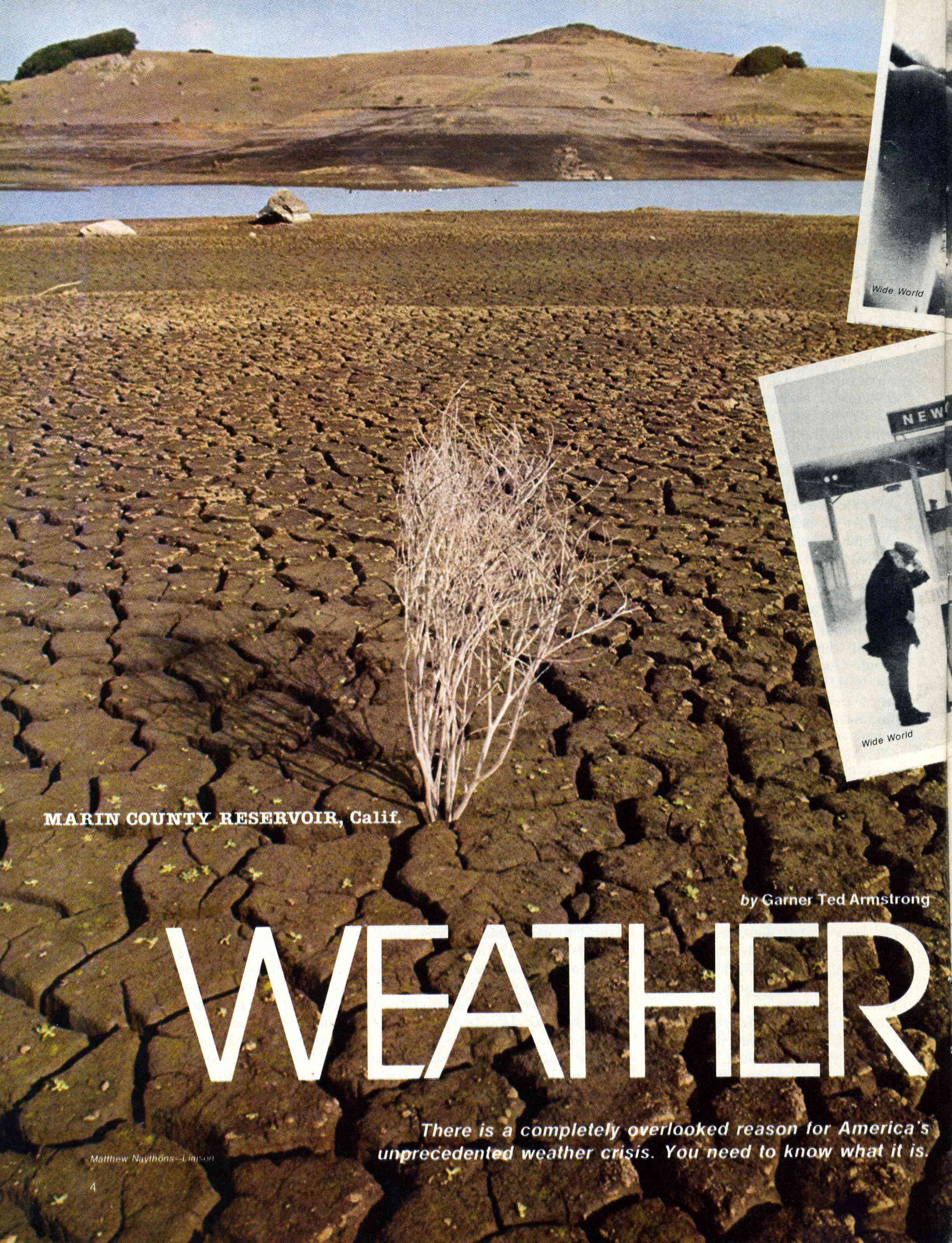
Not Yet Born of God

The Holy Spirit is the Spirit of UNDERSTANDING—the very MIND of God which, with our spirit, opens our minds to UNDERSTAND God's KNOWLEDGE as He *reveals it* (revealed knowledge) through the Bible.

But we are NOT YET BORN of God—not yet POSSESSORS—only HEIRS; not yet BORN—only BEGOTTEN, as we once were begotten in our mother's womb before we were BORN. And just as we were first an embryo and a growing fetus in our mother's womb, so now we must GROW in the knowledge of Christ and in grace (II Pet. 3:18).

We start out the Christian life like newborn babies.

WHY were we put here on earth?
(Continued on page 44)



Wide World

NEW

Wide World

MARIN COUNTY RESERVOIR, Calif.

by Garner Ted Armstrong

WEATHER

There is a completely overlooked reason for America's unprecedented weather crisis. You need to know what it is.

Matthew Naythons—Liaison



IN CHAOS

What it Means

Never in the memory of most Americans has there been a winter like this past one. For weeks on end, the Big Freeze of '77 clamped the industrial heartland of America in an icy vise. Day after day of record-breaking subfreezing temperatures sent the economies of state after state in the eastern half of the nation careening into a tailspin. Millions of people were driven out of work, their factories, offices and businesses closed due to severe fuel shortages. Whole cities lay lifeless, buried under suffocating mountains of snow. Some people died trapped in their snowbound automobiles, or frozen to death in their own homes.

Snow also fell deep into the Southeastern states, in some places where it had never before been seen. Virtually a whole season's crop of vegetables froze in the fields of southern Florida. Meanwhile, in Alaska, people basked in temperatures in the 40s and 50s. And where the snow was really needed it came in insufficient amounts or merely rested useless atop already frozen bone-dry topsoil. Twelve states in a wide belt across the U.S., mostly in the West and Midwest, were operating under emergency relief conditions because of severe drought. In California, municipal (Continued on page 39)

South African officials were surprised and angered three months ago when the Soviet Union announced that President Nikolai Podgorny would soon make an unprecedented trip to Africa to visit three nations deeply involved in the Rhodesian fracas—Tanzania, Zambia and Mozambique.

The Soviet Union, of course, backs the guerrilla forces fighting in Rhodesia. And Soviet arms, in the hands of Cuban proxy-warriors, secured a Marxist victory in Angola.

Podgorny's "showing of the flag" in Southern Africa merely confirmed to Pretoria what South Africans had been warning of for some time—that the Soviet Union sees the chance for big political gains for itself in aiding "liberation movements" in that part of the world.

Warning to East and West

In a somber New Year's Eve message to the South African people, Prime Minister John Vorster, in almost World War II Churchillian prose, told his countrymen that South Africa could face a "Communist onslaught" and warned that they must be prepared to stand alone.

Vorster characterized the West as floundering, weak-willed and militarily inferior to the Communists, adding that "the West has not only lost the initiative, is not only on the defensive everywhere, but what is saddest of all, it has lost the will to take a firm stand against the ever-increasing menace."

The prime minister alluded to several recent United Nations resolutions con-

demning South Africa and even calling for world support of liberation movements to rise up from within the country to seize power. He said that if one day South Africa's head were demanded on a dish, the U.N. "will provide the dish." But he warned his adversaries that "we, however, are certainly not prepared to provide the head."

Then, in clarion tones, he declared: "Let the world know we are not to be had for free, that we desire nothing that belongs to others but that *we will protect and defend our rights, our property and country with all the means at our disposal.*"

No Simple Solution

Very clearly, neither the East nor the West is going to leave South Africa alone in its own efforts to achieve rational, just solutions to its enormous social dilemma—that of guaranteeing the rights and freedoms for its 4¼ million White citizens, 2½ million mixed-blood Coloureds, 750,000 Indians and 18 million Blacks—the latter composed of nine major tribal nations, each with its own culture, language, and

feelings of inferiority or dangerous superiority toward the others.

The Communists think they have the answer, of course. Young militants attuned to their blandishments say: "Raze the whole imperialist, racist structure to the ground and construct a new socialist order on the ashes of the old and the millions of bodies of the capitalist class."

Those in the West, on the other hand, ignorant of South Africa's history and unique human mold, naively push for "majority rule" in the context of a single-state system. This simplistic formula, which sounds so plausible to those not understanding the situation, would, in the eyes of many South African officials of all races, lead to *equally calamitous results*. South Africa has never been the testing ground for simple solutions.

Unique People

To understand the complex South African situation of today, one must first understand the history of a unique and often scorned people—the Afrikaners. Roughly sixty percent of South Africa's

White stock, they are a literal creation of African soil. They have been called "Africa's White Tribe."

It is critically important to comprehend the Afrikaner's conception of himself and the role of his *volk*, or nation, in that part of Africa in which he finds himself.

Afrikaner history goes back to 1652 when a tiny band of Dutchmen first landed at the southern tip of Africa. A small settlement grew

CAN AFRICA'S ARMAGEDDON BE AVERTED?

During 1976, South Africa erupted on the world scene as a major tension area, rivaling the Middle East. Few realize the real issues involved in this vital but potentially explosive region.

by Gene H. Hogberg

out of what was originally intended to be a provisioning stop for the ships bound around Africa to India and the Far East.

Thus people of European stock have been in Africa almost as long as Whites have been in America.

To the pioneering Dutch were later added Germans and immigrants of French Huguenot stock who fled Catholicism in France. The bloodstream of the "average" Afrikaner today would yield 37% Dutch cells, 35% German and 14% French. Over the years there has been some intermarriage with the English who first arrived as permanent settlers in 1820—168 years after Jan van Riebeeck's party landed. (Most of the English, however, along with later additions, have remained a distinct cultural group of their own.)

Within a short while these people were calling themselves "Afrikaners"—meaning "Africans" in their own language—which language itself was subtly undergoing a linguistic metamorphosis from 17th-century Dutch to today's *Afrikaans*.

The Afrikaners in their early days showed a fierce desire for freedom and independence. After the English took control of the Cape in 1806 and over the next three decades firmly established themselves in authority, some of the Afrikaner families, also known as "Boers"—Dutch for "farmers"—set out on their "Great Trek" into South Africa's *unpopulated* rugged high interior—in much the same fashion as America's pioneers headed west. Along the way they encour-

tered Black Bantu tribes moving south in migrating waves out of central Africa (see map on next page).

Afrikaner Psyche

The tales of these *Voortrekker* pioneers, their covered wagons, their clashes with the warring Bantus, comprise some of the most interesting history of the 19th century. Deeply imprinted on the Afrikaner psyche today is the victory over Zulu warriors at Blood River in 1838. Before the battle began the Voortrekkers promised God they would always celebrate that day in His honor if He gave them victory. The "Day of the Covenant," as it is called, remains South Africa's most important holiday.

The following 64 years are rich in South Africa's history as well: the establishment of two Boer republics (the Transvaal, or South African Republic, and the Orange Free State); the inrush of the English in quest of newly discovered diamonds and gold in the interior; a series of wars with the British culminating in the epic Anglo-Boer War (1899-1902) in which no more than 30,000

Boer commandos at any given time withstood the might of the British army, which had 500,000 men in the field.

Forced to capitulate under the superior weight of men and arms, the Afrikaners, in a sense, still came out on top. The two Boer republics were joined to the British-controlled Cape Colony and Natal to form the Union of South Africa in 1910. As an independent member of the British Commonwealth, it was tied to London until 1961 when a republic was declared.

The more numerous Afrikaners have nearly always dominated the political scene, while the English-speaking population, with its experience in commerce and industry, has dominated the economic life of the country. This division has roughly persisted to this day, though in the past two decades Afrikaans-speaking Whites have shown great strides in the business world as well.

First Anticolonialists

Afrikaners today stress to outsiders that they were the first people in Africa to throw off the yoke of colonialism. In fact, Afrikaner nationalism was the first coherent nationalist movement on the continent. As former British Prime Minister Harold Macmillan told the South African Parliament in February 1960: "You are sprung from Europe... and here in Africa you have yourselves created a free nation, a new nation. Indeed, in the history of our times, yours will be recorded as the first of the African nationalisms."

The dilemma which



A NATION IS BORN — PEACEFULLY. South African Prime Minister John Vorster, seated left, and prime minister of the Transkei, Chief Kaiser Matanzima, sign papers granting independence to former homeland area.

the White South African, and the Afrikaner in particular, has faced in recent decades is this: how best to preserve his own identity and culture and yet provide for the aspirations of the various and highly divergent Black peoples in his midst, whose ultimate political future was never determined when the old British-formed Union was designed back in 1910.

A recent editorial in *Die Burger*, the prominent Cape Town Afrikaans-language newspaper, describes this dilemma best:

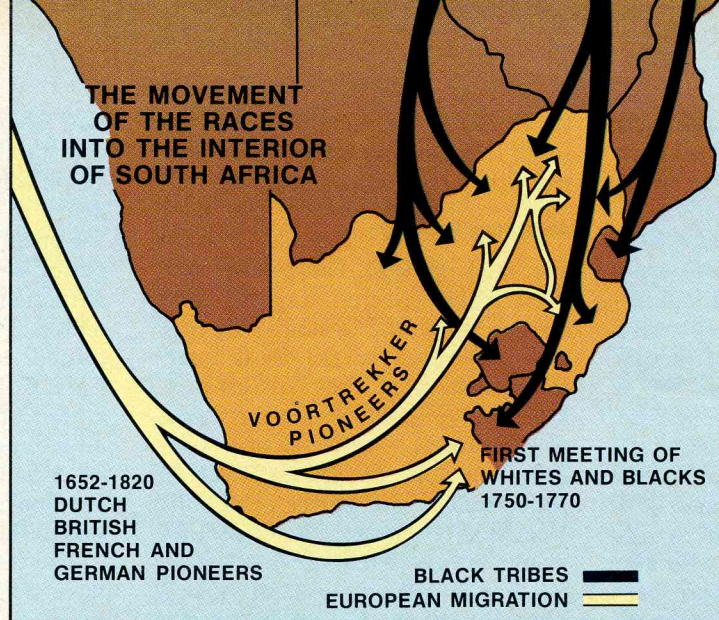
"South Africa's survival crisis is also in its deepest sense a crisis in the heart of the Afrikaner Nationalist.

"The main theme of our history, as we ourselves have chosen it, is national freedom. Our most glorious hour was the Boer Republics' lost battle against British imperialism because morally the vanquished were the victors.

"After the victory of 1948 [when the current ruling Nationalist Party came to power] the Afrikaner conscience, as embodied in Afrikaner Nationalist intelligentsia and clergy, was confronted with the problem of Black freedom.

"How would the White man in South Africa retain his freedom if the Black man must also be freed? The answer was territorial separation, or separate freedoms—territorial demarcation. . . . The intelligentsia and clergy posed the inescapable moral alternative: 'We either lead the Black nations along

THE MOVEMENT OF THE RACES INTO THE INTERIOR OF SOUTH AFRICA



In South Africa, neither the Whites nor any of the Black tribal nations has a prior claim to all of the land. Historically, the various Black peoples settled in different regions where they established their own social and cultural systems and tribal organizations. It was not until 120 years after the first Whites came to South Africa that there was any appreciable contact between Whites and migratory Blacks.

the road of their own freedom, or they gain freedom in the long run within the united political community enforced by Britain on South Africa'!

"We chose the first because the second would mean the downfall of the White man and with it chaos and Black tribal tyranny will follow!"

Separate Development

This policy of separate development, which was thus implemented, is based on several fundamental considerations. The first of these is the fact that throughout their history of three centuries the peoples living in South Africa have never comprised a single homogeneous nation. The roughly 4,250,000 people of European stock—though divided into the Afrikaans- and English-speaking cultures—are held to be a nation in their own right. The 18,000,000 Bantu people (Blacks), however,

comprise several distinctive peoples, each with its own language, culture and customs. A Venda, for example, is as distinct from a Zulu as a Swede is from an Italian. The most important of these tribal nations are the Xhosa and the Zulus—both nearly 5,000,000 in population.

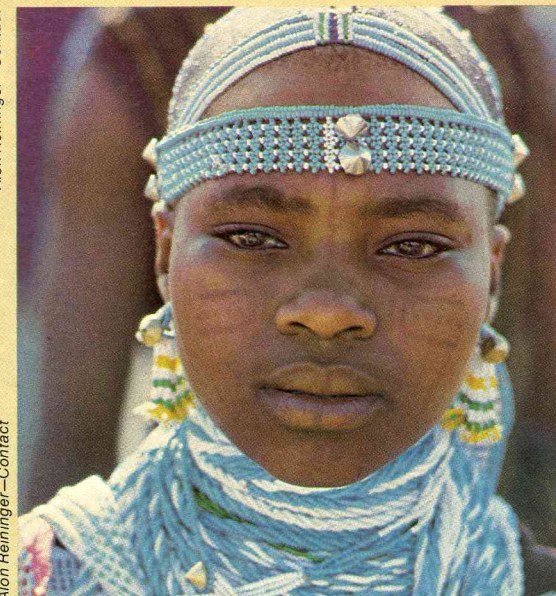
Americans and others outside South Africa find it hard to understand that not all Black people are alike, just as not all White people are alike. Blacks in America, having been removed from their original tribal or national roots—and a tribe is a nation for all practical purposes—have become essentially one classification of people. This is not true anywhere in Africa.

The government of South Africa holds that history has shown all nationalisms to be exclusive: that one is not readily or peaceably blended with another. South Africa's various Black African peoples have so far refused to become pseudo-Europeans—as any trip into one of the homeland areas quickly confirms. The government points out that Black and White elements have nowhere in Africa been combined to form a new "Afro-European" community.

Advocates of separate development (originally referred to as *apartheid*, an Afrikaans word roughly equivalent to "separateness") believe that if all South Africa's diverse peoples were to share one political system, domination of one or more groups over all the

"Most of the people abroad who push advice at South Africa would not have to live with some of the probable consequences of what they propose."

Jerome Caminada,
South Africa International, October 1976



RICH HISTORIES AND VARIED CULTURES (clockwise from top left): At Voortrekker Monument near Pretoria, statue of a Boer mother and her children testify to the trials of the Great Trek migration during the 1830s. In similar fashion to America's pioneers, Voortrekkers pulled their wagons into a tight circle, or laager, when attacked by warring Bantus. At a kraal in the Transkei, with young Xhosas being prepared for the initiation rite. A Xhosa maiden in traditional dress. Inside a science lab at a college in the Transkei which trains the sons of chiefs and headmen.

others would be the inevitable result. This is not just the view of the Whites. Many of the leaders of the African population are opposed to the idea of integration at this time because of the danger that the minor tribes would be oppressed by the larger ones, some of whom also happen to be, by nature or tradition, of the warrior type.

South Africa's 750,000 Indians, whose ancestors came to the country in the 1860s to work on the sugar plantations of Natal, also are generally opposed to a "one-man, one-vote" system. They are well aware that South Africa's worst race riot on record was not between Blacks and Whites but between Indians and Zulus in Durban in 1948. Many Indians believe their rights are better preserved in a self-governing "Indian Council" which is gradually gaining more authority.

Thus, governmental policy insists that all South Africa's peoples must be permitted to rule themselves. The concept of "plural democracies," it asserts, safeguards the long-established nationhood of the White people in that part of South Africa which has historically been theirs and which was virtually uninhabited at the time of its first settlement.

At the same time, separate development envisages the progress of all the Bantu peoples to individual self-government in those parts of the country in which they originally settled and which are still theirs today.

The end result of separate development is hoped to be a sort of "South African commonwealth," a cooperative association between the White nation and the self-governing Bantu states, coupled with elevated home-rule status for the Coloured and Indian peoples.

Separate development is an extremely complex arrangement—but then South Africa is, by its very nature, complex.

Transkei's "Stillbirth"

Throughout the 1960s and 70s the government poured vast sums into the economic development of the various Black national homelands in a costly attempt to make them as economically viable as possible in readiness of independence. The French author Paul Giniewski has referred to the development of South Africa's homelands as the most ambitious socioeconomic program that has ever been designed for the uplifting of a developing people.

Nevertheless, South Africa's own rapid industrialization continued to draw off millions of unemployed Blacks from their tribal areas into the townships around the major cities of White-inhabited South Africa.

The separate development process finally reached its first plateau on October 26, 1976, with the independence of the Transkei, homeland for most of the nearly five million Xhosa people.

The news media of the world, as expected, greeted the Transkei's birth with a verbal cradle-killing, calling it "artificial" and a "step-child of apartheid."

It would seem that in the world today, independence is supposed to come only via revolution, insurrection, guerrilla movements, civil war, and the massive infusion of Soviet-made weaponry.

By contrast, the Transkei was carefully prepared for independence over a 13-year period—far longer than the English, French or Belgians ever prepared their ex-African colonies for self-rule. Yet no nation, other than her former parent South Africa, has chosen to recognize this fertile Denmark-sized new state carved out of South Africa's Cape Province. And, of course, the U.N. has looked the other way.

The Transkei's eloquent Prime Minister Kaiser Matanzima laid bare the folly of the revolutionary approach to independence in his opening address to his new nation: "Revolution is a concept relatively easy to sell to those who have nothing to lose. Because of this it has proved appealing to an alarming extent in the Third World. The vast disparity between the material welfare of the Whites and Blacks in Africa has afforded the Marxists all the evidence they needed to convince backward people that they have but to take up arms, kill the White man or chase him away, take over his prosperous farms, industries and way of life and their troubles will be over. *We Transkeians are not an ignorant people and have never fallen for this nonsense.*"

Matanzima has repeatedly told an apparently deaf world that the Xhosas themselves—a proud people with a rich history—had many times requested progress toward self-government and independence over a period of 40 years.

The leaders of four other homelands—Bophuthatswana, Ciskei, Lebowa and Venda—have announced their intentions to pursue independence from South Africa for their respective peoples. The other Bantustan leaders are either vacillating on the issue of independence, or as is the case with KwaZulu's Chief Gatsha Buthelezi, openly opposed to it.

Problems With the Master Plan

The government remains committed to separate development as the "only possible solution" that will work for South Africa's disparate population groups. Nevertheless, making the homelands economically viable is a difficult process.

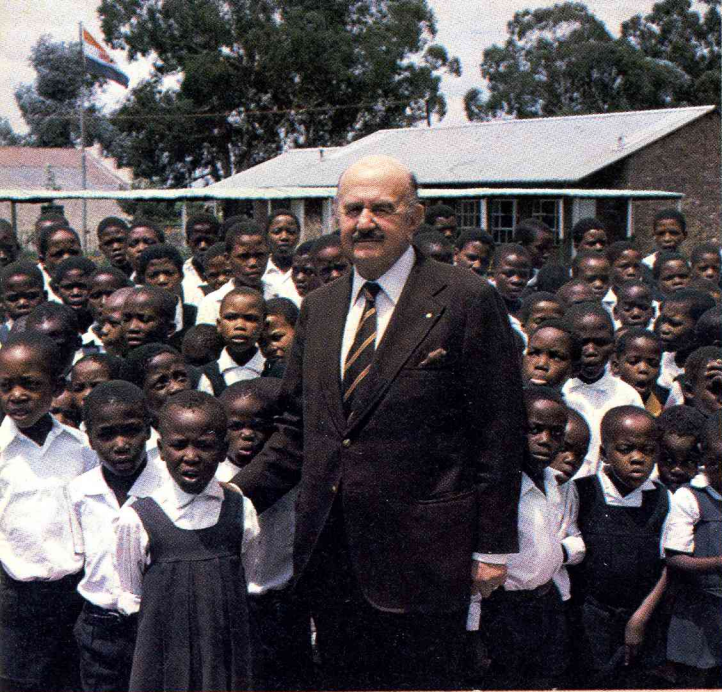
For example, the population explosion among the various Black na-

(Continued on page 34)

"There is no other international trouble spot where it is absolutely realistic to talk in terms of the apocalypse."

London Sunday Telegraph

December 5, 1976



Alon Reininger—Contact



Alon Reininger—Contact



Alon Reininger—Contact



Michael Evans—Contact



Alon Reininger—Contact

SOUTH AFRICAN VIGNETTES (clockwise from top left): At Sigabengawa Bantu School northeast of Johannesburg, school founder Theo Eliastam poses before his students. Women undergo rifle-training exercises at Heidelberg Army Base. An Afrikaans language class at Franklin D. Roosevelt High School in Johannesburg. A rugby game in progress (South Africa regularly fields top world-class rugby and cricket teams). A pert young Afrikaner miss, in the traditional garb of the "Blou Rokies" (blue skirts)—the women who attend a small fundamental church group.

In London, a Regent Street shopkeeper is attacked and robbed by a gang of juveniles while waiting for an underground train.

In Sydney, Australia, a teenage girl is raped while her boyfriend is forced to look on helplessly.

In Montreal, a secretary taking a walk in the park during her lunch break is suddenly grabbed from behind, dragged into the bushes, raped and beaten.

In Miami Beach, a 70-year-old woman who had recently moved south to escape crime in New York City is tied up, beaten, and choked to death by two armed robbers.

In Hamburg, West Germany, an American tourist is knifed and robbed on the waterfront.

In Paris, an elderly man gets off the bus to walk the short distance to his home. Within minutes he is lying dead on the sidewalk, his body full of knife wounds and his wallet and watch missing.

Crime and violence are becoming a way of life in much of the world today. Shocking crimes which a decade or two ago would have made front-page headlines are now so numerous that, in many cases, they are no longer news. Offenses of murder, armed robbery, aggravated assault, rape, kidnapping, burglary, arson, vandalism and the like continue on the upswing around the globe, despite ever-increasing expenditures for law enforcement. Developed and developing nations—democratic and communist—all are reporting rising levels of crime.

Crime statistics, however, do not begin to tell the whole story. Studies reveal that up to *two-thirds* of all crimes are never reported! Many victims are either fearful or too embarrassed to come forward, or believe that nothing can or will be done even if they do.

Crime on the Rampage

The United States continues to be the trend-setter, with the highest crime rate of any Western industrialized nation. In a nation which spends nearly \$20 billion a year to fight crime, someone is murdered every 26 minutes—over 20,000 people in 1976. Figures continue to surge upward in virtually all other crime categories as well.

In Britain, law enforcement officials are concerned over the dramatic increase in crimes of violence and vandalism, and police warn that Britain could face violent crime “on an American scale” within a few years’ time. The rate of murder and manslaughter has doubled over the past 15 years. And the rise in “petty” crime, such as shoplifting, is termed “shocking.”

In France—where serious crime has tripled in the past 14 years—the situation is becoming so serious that the government has set up a special commission to search for solutions to the problem.

Italy is experiencing a crime wave of unprecedented proportions, and police officials are deeply concerned. Among other crimes, kidnappings for ransom have skyrocketed. And Rome now has the distinction of being “the most thief-ridden city in Europe.”

In West Germany, crime figures are up in most major cities. Authorities are especially worried by a marked rise in political terrorism.

In Canada and Australia, the rising level of crime and violence is also triggering public concern.

In Mexico, crime is growing at an alarming pace, with recent statistics showing Mexico’s crime rate to be three times that of the United States and five times that of France.

Crime statistics are rarely available for the Soviet Union, but reports from foreign newspapermen there indicate a rise in city crime—notably car theft—as well as hooliganism or petty crime.

The People’s Republic of China, currently experiencing a period of political and social tension, is in the midst of a widespread crime wave, including an upsurge in bank robberies, looting, rape and murder.

And so the story goes in nation after nation today.

The Causes

Why is crime skyrocketing around the world? What are the *causes* of crime? Many diverse theories have been put forward in an attempt to explain crime, including poverty, illiteracy, unemployment, racial discrimination, the easy availability of guns, inadequate police protection, unequal and delayed justice, alcohol

and drugs, urbanization, financial strains due to inflation, the impact of television and motion picture violence, genetics, and so on.

These factors unquestionably contribute to and aggravate the problem of crime, but are not, in and of themselves, *root causes* of it. What are often termed “causes” of crime are more often just *excuses* or justifications for it, or at best secondary or tertiary causes.

Many people live in poverty, for example, but do not commit crime. In fact, the poor are the greatest *victims* of crime. Surprisingly, robbery and burglary actually *declined* in the United States during the Depression years of the 1930s, and later began to increase once again as prosperity returned!

Many are unemployed or are under financial pressures of one sort or another, but do not resort to crime. Most citizens of racial minorities, though possible victims of discrimination, have not become criminals because of it. Most gun owners—handgun owners included—do not use them for criminal purposes. Most city dwellers do not turn to crime because of the pressures of city life.

What, then, are the real underlying *root causes* of crime? Before viable solutions can be sought, the *real causes* must be pinpointed.

Breakdown of the Home

Criminologists have often observed that we are bringing crime and violence upon ourselves by the kind of society we have. And, not surprisingly, it’s back to *the home*—the basic building block of society—that most crime can ultimately be traced.

The breakdown of family life and the home is a major social trend in nation after nation today. Consequently, the home—which should stand as a strong bastion of resistance against the permissive and lawless influences of society—is no longer playing its proper role.

One does not have to be a psychologist to uncover the real causes of crime. Interviews with criminals themselves quickly reveal a common denominator—problems in the home.

From petty thieves to mass murder
(Continued on page 14)



THE REAL REASON BEHIND THE WORLDWIDE WAVE OF CRIME AND VIOLENCE

*Lawlessness is on the upswing worldwide.
Yet sociologists and criminologists are for the most part
ignoring the root causes of crime.*

by Garner Ted Armstrong and Keith Stump

derers, the same stories are heard over and over again: stories of parental neglect, or overindulgence; stories of harsh and severe discipline, or of none at all; stories of a weak or absent father figure, or of a domineering mother; stories of incest and other horrible sexual perversion within the home; stories of parental hypocrisy and double standards; stories of an absence of genuine love, understanding and affection in the family; stories of a lack of spiritual and moral training; stories of mothers leaving the home for a job of their own, abandoning children to sitters, day-care centers, or the streets; stories of broken homes and divorce; stories of parents "doing their own thing" and letting children fend for themselves.

Parents, in short, have abdicated their responsibility of molding right character and instilling moral values into their children. In far too many cases, there is little or no teaching of respect for authority and the rights of others, of honesty, decency, reliability and cooperation. And in far too many cases, there is no strong parental example to reinforce such teaching when it is present.

And, of course, today's morally emasculated schools do little to fill the gaps left by the parents. Neither do the world's churches, which have failed to powerfully and effectually set forth concrete moral and spiritual guidelines for everyday life.

The result?

Unprincipled, emotionally unstable, misguided and confused children—future criminals in the making. And even if some do not turn to crime, they nevertheless remain psychologically scarred for life.

"Train up a child in the way he should go," counseled Solomon in Proverbs 22:6, "and when he is old, he will not depart from it." Yet how many are following this sage advice today?

An American newsmagazine recently reported the following in this regard: "Japan is an almost crime-clean nation by Western standards. . . . Japan's record for law and order is the envy of police in the industrialized West. Japan is safe and getting safer."

Why?

"Make a chain: for the land is full of bloody crimes, and the city is full of violence. . . . All the land is full of murder and injustice."

Ezekiel 7:23; 9:9

Experts, the report explains, give most of the credit to Japan's social cohesion, the close-knit Japanese family, and respect for authority and tradition instilled in children by the parents.

The breakdown of the home and neglect of parental responsibilities is without doubt a major *root* cause of today's worldwide crime epidemic. *Crime prevention starts in the home.* Yet all too many "experts" continue to pursue solutions based on secondary or tertiary causes of crime. Until they begin to emphasize the need for a revitalization of the family, crime will continue to surge upward.

Strong Deterrent Needed

To deal with those who have not had instilled within them a foundation of respect for law and who have chosen a life of crime, another element is required if crime is to be stopped.

Former U. S. Attorney General Edward H. Levi has asserted: "We must understand that an effective criminal justice system has to emphasize deterrence. There are many causes of crime, but among them is the failure of our system to move quickly and effectively to detect and punish offenders."

The second major cause of crime is the lack of a firm punitive deterrent against crime in the form of stiff penalties for those who commit it, penalties which fit the crime. In many of the Western industrialized nations, criminals are often arrested one day and back on the street the next, free to commit new crimes. Many who are arrested are never brought to trial. Of those tried, relatively few go to prison. Of those imprisoned, many are out long before their full sentences have been served.

The United States, again, is the trend-setter in this regard, where criminologists estimate that of all serious crimes, only 12 percent lead

to arrests, only six percent to convictions, and only one percent to prison.

That is not the sort of treatment which is going to deter criminals from committing crime. In fact, criminals today are convinced they can literally get away with murder; that crime pays! They can commit the most violent and vicious crimes and find themselves back on the streets a short time later.

Over half of the persons arrested on felony charges in the United States have prior criminal records—some having been arrested ten times or more previously. A man commits armed robbery of a liquor store and is released on bail to await trial. A few days later he is arrested again, this time for burglary. Again he is released on bond. When he fails to appear in court, a warrant is issued for his arrest. Arrested, he spends a few days in jail. The burglary charge is dropped on a "technicality." Found guilty of armed robbery, he is placed on five years' probation. While out on probation, he is arrested for rape while armed with a knife.

"Revolving-door justice" it's being called. Criminals move in and out of the criminal justice system as though it had a revolving door.

When will it be realized that *laws do not deter crime*? It's the swift, certain, consistent and impartial *enforcement* of those laws that is the deterrent! "Because sentence against an evil work is not executed speedily," the Bible observes, "therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11).

Prisons are rarely able to rehabilitate offenders, and often actually become "graduate schools" of crime. Rooting out ingrained character defects formed over many years is a nearly impossible task. Prisons are not a solution to crime, but prison terms that are meaningful and fit the crime *can* serve as punishment and as a means of isolating criminals for the safety of the rest of society. Since the majority of serious crime is committed by repeaters, incarceration for longer stretches will *automatically* result in a marked reduction in crime. And if criminals know that a "ten-year sen-

tence" means a ten-year sentence, they'll probably think twice before committing crime.

Ultimate Responsibility

In summary, effective teaching in the home during the formative years coupled with a strong deterrent to crime in the form of meaningful punishment by the criminal justice system would go far in eradicating crime. The institution of speedy and firm punishment for criminals would have the most immediate effect in slowing crime. Correcting the home situation would involve a major, long-range reeducation effort over many years, but in the end would pay the biggest dividends.

To both efforts there would undoubtedly be much resistance on the part of so-called "progressive" thinkers who would view the debasement of traditional parental roles as a good thing, and would see stern punishment as "cruel" or "vindictive."

There remains, however, the ultimate consideration of inner motivation—why man, left to himself, inclines to crime in the first place.

The Bible reveals the *ultimate* cause of crime: "The heart is deceitful above all things, and desperately wicked . . ." (Jer. 17:9). Why? Because Satan the devil—the very personification of evil and lawlessness—is the "god of this world" (II Cor. 4:4). He has deceived *all nations* (Rev. 12:9) and peoples into pursuing a self-centered way of life which leads to unhappiness and strife: He is revealed as "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2).

Six thousand years of recorded human experience have demonstrated that mankind as a whole has utterly failed to resist Satan's way of vanity, jealousy, lust and greed—of which crime and violence are the natural consequences.

At one point in history, the situation became so critical that God was forced to start all over again. "The earth [in the days of Noah] also was corrupt before God, and the earth was filled with violence" (Gen. 6:11). Man's thoughts were "only evil continually" (verse 5). So the antediluvian world was wiped

"Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter."

Isaiah 59:14

out by a great Flood, and all but Noah and his family perished.

But Satan was still around, and mankind, after the Flood, quickly reverted to its old ways once again. Significantly, Jesus Christ prophesied of these "latter days": "As the days of Noah were, so shall also the coming of the Son of man be" (Matt. 24:37). Today's ever-rising level of crime and violence is fulfilling those very words!

The Ultimate Solution

The Bible also speaks of a time—not far distant—when Satan will be bound and cast into an abyss "that he should deceive the nations no more" (Rev. 20:2-3). Of that time the prophet Isaiah says: "Nothing will hurt or destroy in all my holy mountain, for as the waters fill the sea, so shall the earth be full of the knowledge of the Lord" (Isa. 11:9, *The Living Bible*).

In the final analysis, crime is a *spiritual* problem. Human nature, the Bible reveals, is a "criminal" nature, since it is "not subject to the law of God, neither indeed can be" (Rom. 8:7). The solution to crime lies in the *conversion* of a carnal, lustful, resentful, spiteful, hateful human heart—*changing* the nature of selfishness, lust and hatred into one of giving, loving, sharing and serving!

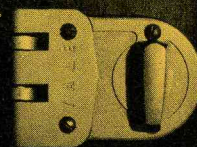
Today, God is keeping *hands off* this world. He is not yet ENFORCING His laws on anyone, but allowing each individual to go his own way—to exercise his own free moral agency. The failure of governments, churches, education and the family to understand and to practice the *laws of God* is at the root of the worldwide crime problem! But the time is coming, and you are hearing the *announcement* of it in the pages of this publication, when God's millennial rule over this earth will completely abolish crime! Whether

legislators like to admit it or not, God's powerful method of deterrent for crime is capital punishment! ("The wages of sin is death"—Romans 6:23.)

God says: "I will put my law in their inward parts, and write it in their hearts" (Jer. 31:33). No human being, concentrating on the wonderful things of God's Holy Spirit—of goodness, gentleness, meekness, kindness, mercy and love—could ever brutalize another human being! *God's Kingdom* is the final solution!

But what about now?

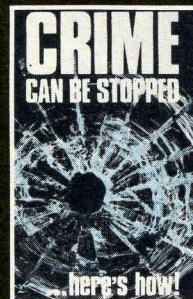
Believe it or not, the *ONLY* interim solution is the realization of government and crime-fighting agencies that swift, sure, consistent *punishment*, measured *exactly* to suit the crime, will bring crime into reasonably controllable proportions. Lacking such absolutely guaranteed punishment—swift detection; swift, sure prosecution; sure convictions based on solid evidence; and just, consistent sentencing—we will only continue to see our international crime wave grow worse. □



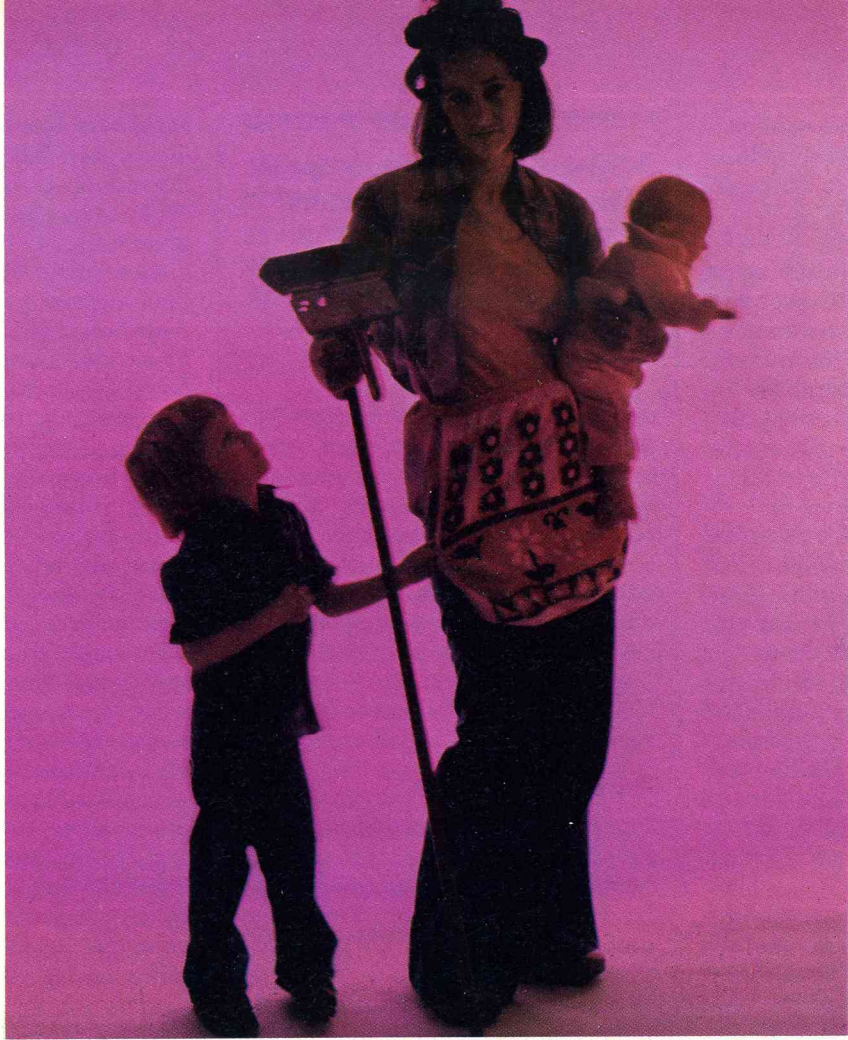
PROTECT YOURSELF

An avalanche of crime threatens to turn our country into an armed camp. No one is immune to the danger of crime, but there are some things you can do to protect yourself. Our free booklet *Crime Can Be Stopped* offers practical advice on how to protect your family, your home and your-

self. Simply use the coupon on the back cover to request your copy.



Warren Watson—The Plain Truth



WHEN MOTHERS BURN OUT

Mothering is generally a well-respected and rewarding job, but few realize just how much it has in common with the other helping professions.

by Carole Ritter

Motherhood is a demanding, rewarding profession. Nobody—teacher, preacher, psychologist—gets the same chance to mold human minds and nurture human bodies and emotions like a mother. It can be a tremendously satisfying job, and the results of truly competent mothering can reverberate down through the generations.

But mothers, like other professionals, are prone to certain occupational hazards. Not just dishpan hands, either, but the same kind of difficulties that plague other workers such as doctors, lawyers and psychiatrists.

One such hazard that has come to light lately is a phenomenon known as "professional burnout." Social workers, psychologists, ministers—those who deal with people intimately and intensely day after day—may after a period of months or years experience a common syndrome. The people and their problems finally "get to them," and cause them to go into a negative pattern of behavior known as "burnout."

Symptoms may include a widening emotional detachment from their patients or clients, a loss of love and concern for them as total human beings, unwarranted anger or emotional outbursts, and various stress-related physical and mental difficulties.

But this phenomenon is not strictly limited to the "helping" professions. It can affect *anybody* who has to deal with people day after day without a break. And while motherhood does not normally include working with a case load of 300 clients or a group of patients who habitually call for advice at 3 a.m., it does at times mean a superintense relationship with one or more small human beings who may call for service twenty-four hours a day. And it's amazing how many mothers exhibit exactly the same behavior other professionals do when confronted with too many "people" demands.

Smoke Signals

For instance, tired professionals may distance themselves emotionally by various methods from those

they serve. Doctors, for example, may refer to patients as "appendectomies" or "coronaries" instead of thinking of them as total human beings. Social workers may avoid involvement by withholding eye contact. They may minimize physical contact by using various body-language barriers like desks or counters. They may stand beside doors with their hand on the knob, ready to escape if things become too intense. Those who work with low-income families may begin to think of their clients in demeaning terms, blaming clients for their plights, instead of empathizing as they did when they first went to work in the field. Pros on the verge of a burnout may find themselves lecturing or shouting at clients for no logical reason—and perhaps they are normally kind people who would never think of behaving this way.

Motherly Parallels

A burnt-out mother may exhibit many of the same symptoms. Instead of dealing with each of her children as an individual, she may refuse eye contact. She may answer questions with a mumble or a grunt, busying herself with household tasks that emotionally exclude her offspring. She may avoid touching, hugging, or other forms of body contact for lengthy periods of time. And she may mention "the kids" in the same tone of voice another pro would refer to a "case load" or "docket."

When she had her first child, she probably was intensely aware of him or her as a unique, precious individual. But time and routine may have taken a toll. The emotional stress of constantly dealing with a tiny human being who makes noise, messes, and is continually underfoot may have caused a gradual change to take place. Perhaps the arrival of one or two brothers or sisters took away the novelty and added to the load.

Like a lawyer described by Dr. Christina Maslach, she may one day find herself screaming at her young "clients" for no good reason except she has reached the end of her emotional rope ("Burned-Out," *Human Behavior*, September 1976, p. 16). Or she may hold in her frustration

until it begins to exhibit itself as the "housewife syndrome." Described by sociologist Dr. Jesse Barnard, symptoms can include nervousness, inertia, insomnia, trembling hands, nightmares, perspiring, fainting, headaches, dizziness and heart palpitation—all with no physical or pathological explanation. Burnt-out professionals like policemen, psychiatrists, and prison guards experience the same deterioration in their health, and the list of symptoms is remarkably similar: insomnia, ulcers, migraine, perspiration, nervousness, and painful muscular tension.

Mothers of small children have been known to say things like, "It's not that I can't do what I want—I *can* read a book, I *can* listen to a record. It's just that I can never do it when I want to" (Shirley L. Radl, *Mother's Day Is Over*, p. 190). Psychiatrists who have gone from hospital to private practice report experiencing the same feelings. They have difficulty finding time for a little peace and quiet alone, because there's nobody else to go on duty for them when the shift is over. One minister complained of the same imposition on his "down time" at home: "I hate to hear the phone ring—I'm afraid of who it's going to be and what they'll want."

Dr. Maslach noted that for social workers the biggest sign of burnout was that a creative person with original thoughts and a fresh approach to the job found himself transformed into a "mechanical bureaucrat." This is also a signal of motherly burnout. One woman reported listening to her neighbor in an adjacent apartment scream "No!" to her active toddler over and over again in the course of a morning. Apparently all imagination (give the child some unbreakable goodies to play with; take him for a walk; read him a story) had vanished before the need to be a good bureaucrat (get the housework done immediately at any cost).

Burnt-out psychologists may resort to cutting down the time of therapy sessions with clients. Burnt-out mothers send the kids outside for lengthening periods of time.

The parallels are endless.

What Causes Burnout?

Our society has yet to take a straight, honest, collective look at motherhood and see it for what it is — a tremendously rewarding, but also tremendously demanding job that can provide immense satisfactions but sometimes exacts a terrific toll.

Marriage is a fantastic opportunity for growth, and children give parents an even greater opportunity to grow and develop. But growth is sometimes, perhaps more often than not, a painful process. A young woman should be thoroughly prepared for the sacrifice, the self-denial, the total giving that's required of a mother before she ever says "I do." She needs to be a thoroughly mature person who "has her head on straight," so to speak. She should have lived, experienced, studied, worked, traveled enough to know what it means to give these things up for a certain number of years to become the willing servant of one or more small, emotionally and physically demanding human beings.

Young women may delude themselves into thinking they're prepared for this giant step when they definitely are not. They may have bought the fairy tale of Prince Charming as the answer to all their frustrations, when in actuality this "happy ending" will only aggravate their problems. Marriage is not for immature people—and neither is parenthood.

Women who have married with this dream firmly in mind may be unable to give it up long after the honeymoon is over. Not ever having been presented with an honest alternative to this world's false concept of marriage and family life, they compare their reality with the media mirage and feel a vague or not-so-vague dissatisfaction, but can't really put their finger on the cause. Perhaps they blame themselves, their husbands, their income, their mother-in-law, or some other factor for their unhappy situation.

But the real problem may be that they are unable to level with themselves as to the real nature of their jobs. When they find out motherhood isn't all fluffy pink dresses, talcum powder and pleasant moments in a rocking chair, they may not

know how to handle it—and they may become prime candidates for burnout.

Guilt Feelings

There is nobody who feels guiltier than a mother who paddles her child for a minor infraction that would have been ignored earlier in the day, but which at that moment was just too much on top of the noisy television, the ringing phone, the overflowing garbage disposal, and the newspaper-reading husband wondering when dinner was going to be ready. This can happen to the same woman who, a few years before, childless, vowed never to act like those other mothers she saw who flew off the handle "for no good reason" and seemed to be constantly harried by a plethora of details. She wasn't prepared for the possibility of her own burnout.

A wife who works outside the home knows that the janitorial aspects of housewifery are not all that overwhelming. In an urban environment, a couple of hours a day or less of efficient effort usually suffice. But add children, and you instantly have a never-ending battle against grime, clutter and inadvertent destruction. On top of this add demands for emotional support, solace, geometry lessons, and advice to the puppy-lovelorn, and you have a recipe for imminent mental breakdown in many cases.

Having compared these stresses of motherhood to the stresses of the helping professions, the parallel is obvious.

Hope Amidst the Ashes

But if professional burnout has been diagnosed and labeled, what can be done about it? Can it be minimized or cured? Dr. Maslach and her associates found several effective ways of dealing with the problem. First, burnout rates were lower among professionals who expressed and shared their feelings with fellow workers or colleagues. Second, guilt-free time away from the people they served was of great help. And third, education in dealing with themselves and other people—preparation for the professional-client or doctor-patient relationship—proved immensely beneficial.

If you're a prospective mother (or even if you've already had several children), what can you personally do to avoid the specter of burnout? If professionals can be helped by becoming more educated in interpersonal skills, then such studies should help mothers too. Perhaps no college or university offers the exact classes needed to prepare for motherhood, but taking a few courses in child growth and development can help. Reading a good number of books in this area may also be extremely beneficial. And it might be good to stay well informed on the advances made in recent years in the study of human behavior. Workers in this field have come up with some remarkable practical understanding of human nature and ways to work with it. At times their suggestions loudly echo biblical principles.

But formal education isn't the total answer. Perhaps some "field experience" (say, taking over for a friend with several small children while she and her husband go on vacation) would be in order. But even this won't give you a total feel for what the job entails, since you'll be able to pack up and leave at the end of two or three weeks. Nonetheless, it can give you a general idea of what you'll be in for. And if you find you're just not cut out for such strenuous work, you've discovered this before it is too late, while alternatives are still available. Or you may find that this is exactly what you want to be deeply committed to for a large portion of your life.

Peer Support

Resident psychiatrists and doctors working in hospitals sometimes get together in informal professional groups to give each other advice and support. But once they leave the hospital and go into practice on their own, they sometimes find they desperately miss such contact.

Mothers need the same kind of professional contact and support. Some women today find themselves totally isolated from what in former times would have been an intricate network of female family and friends (mothers, aunts, older sisters) who would have served this purpose. Now a woman may need

to develop such a network of surrogate family from those in the local neighborhood, since real family may be scattered all across the country. The morning *kaffeklatsch*, rather than being a mere gossip session, is many times an informal attempt to provide this type of professional support. Adult education parent-participation nursery schools can serve the same function.

Time Off

Dr. Maslach's research has shown that the one biggest help in preventing burnout is time off, time to escape without feeling a burden of guilt. "Time-offs" are possible in well-staffed hospitals and welfare agencies. But how does a mother take a time-off? She can't just call in sick.

Of course it is a wife's and

mother's job to deal with her children, and make her home a peaceful haven for her family. But she needs peace too. She deeply needs an occasional respite from her work, just the same as her husband does—and perhaps even more desperately.

Dr. James Dobson, well-known Christian psychologist and author of books on child and family problems, agrees with this premise and recommends two things: first of all, that domestic help for mothers of small children should be available if at all possible (he suggests hiring competent high school students if one cannot afford adult helpers); and secondly, that a wife "should get out of the house completely for one day a week, doing something for sheer enjoyment. This seems more important to the happiness of the home than buying new drapes or a power

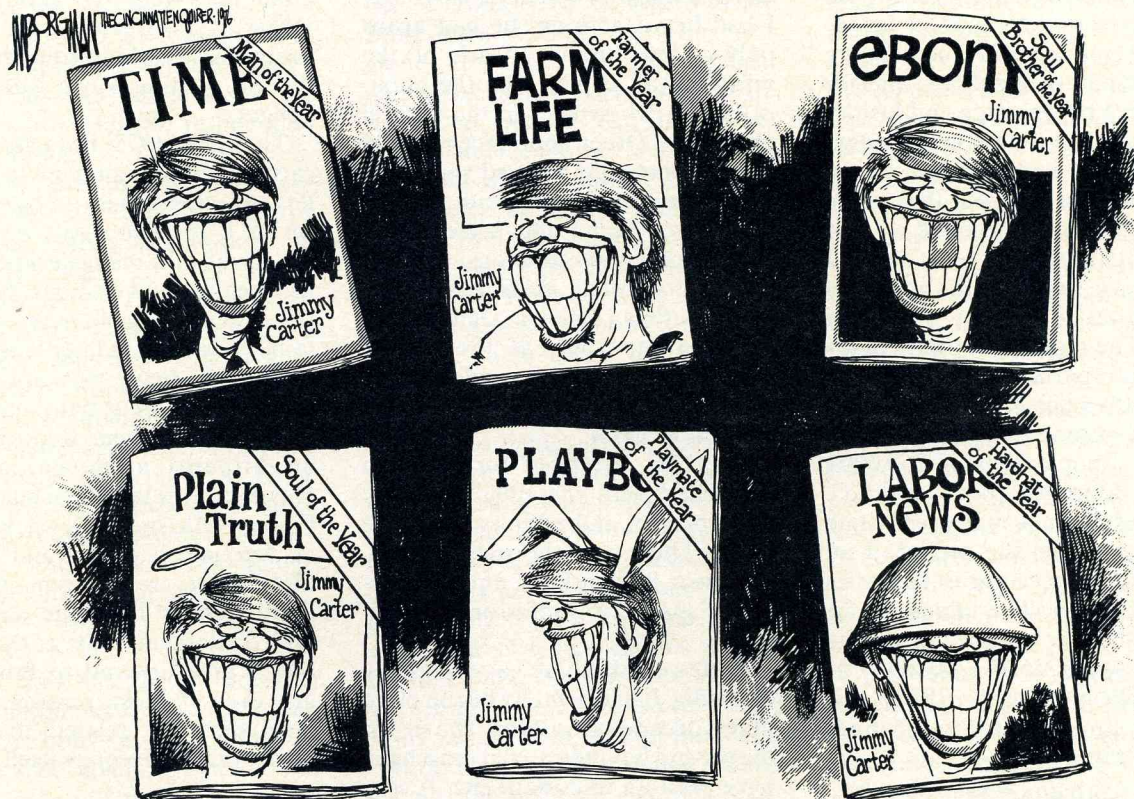
saw for Dad" (*What Wives Wish Their Husbands Knew About Women*, p. 53).

Another helpful alternative is for the father to take a more active role in parenting at critical junctures during the day. A recent study showed that the average time spent by middle-class fathers with their small children was *thirty-seven seconds per day!* Fathers directly interacted with their children an average of 2.7 times daily, each encounter lasting only ten to fifteen seconds! This shocking, tragic situation could be avoided if more fathers were aware of their wives' (and children's) needs and took over parenting for a while each day as a break for their battle-weary spouses. Studies have also shown that more home accidents occur around 5 p.m.—the

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From the Editor

We thought our readers would enjoy this cartoon run recently in the Cincinnati Enquirer.



NEW ARCHAEOLOGICAL DISCOVERY ILLUMINATES THE PAST

by Lester L. Grabbe

The normally se-date world of ancient Near Eastern archaeology is buzzing with the excitement of a new discovery—a discovery which some think will rival that of the Dead Sea Scrolls. Others are throwing caution to the winds and calling it the “find of the century.”

Finds up to the present include approximately 17,000 clay tablets written in a language related to the Hebrew of the Old Testament. Furthermore, these tablets describe a city and culture some centuries older than the patriarch Abraham but in his same general area. The finds are too recent to do more than whet one's appetite for the moment. Only careful and lengthy study will show their precise value for the research of language and history of the Bible. Yet the tantalizing data already found and released to the scholarly world suggest that some excitement is not unfounded.

The archaeological site is Tell Mardikh, a mound in northern Syria about 45 miles south of Aleppo. The mound (or “tell” in archaeological parlance) marks the remains of the once flourishing city of Ebla. (According to one text, the city had a population of 260,000.) Ebla was destroyed about 1600 B.C. Yet it had been a major city-state and perhaps even the capital of an empire for many centuries before its final destruction. The tablets so far discovered cover approximately the period between 2500-2200 B.C., as dated paleographically (from the writing) and from the archaeological strata.

Synopsis of the Excavation

I first learned of the new finds in the autumn of 1975. I was visiting at



Wide World

Cambridge with J. A. Emerton, professor of Hebrew. He asked whether I had heard of new cuneiform tablets in a northwest Semitic language. I had heard nothing; he had heard only a few rumors. Much of the mystery was dispelled by the publication of two articles in the journal *Orientalia*. Other announcements in the popular press relayed some further information along with a lot of unverified claims and some rather wild-sounding speculations.

The first really clear account of the situation came on October 29, 1976, in St. Louis at the annual meeting of the Society of Biblical Literature together with some other learned societies.

The SBL arranged for the men associated with the Ebla discovery to be present and address the entire group. These were the archaeologist, Professor P. Matthiae, and the language specialist, Professor G. Pettinato.

Professor Matthiae gave a history of the dig. It had actually begun more than a decade ago in 1964. The size of the mound has indicated it must have once been an important site. It covered about 140 acres, far larger than many important tells excavated in Israel. A statuette unearthed in 1968

gave the first definite clue to the identity of the ancient city. It mentioned the word *Ebla* twice. Ebla was already known from other records to have been an important city in the second and third millennia B.C. However, that identification was disputed by some scholars.

The year 1974 brought the long-awaited written artifacts. These were 42 clay tablets in the cuneiform script (see photo) commonly used to write the

Babylonian, Assyrian and Sumerian languages. Like most such tablets, they were extremely small. Even the larger ones were only about 3 by 3½ inches. Nevertheless, the ancient scribes were able to squeeze quite a bit of writing onto such small “pages.”

The year 1975 brought the real cache of approximately 16,000 tablets. Another thousand or so turned up in 1976. The result is a library which will take many decades to publish, analyze and evaluate. Naturally, this says nothing of anything still left to be excavated in later seasons!

The big news was not just the number of tablets, but the discovery that many of them were written in an hitherto unknown language. However, this language has close affinities with such known languages as Aramaic, Ugaritic and Hebrew. Since there are few remains of the early Hebrew language outside the Old Testament, any early records are of great interest to Bible scholars, even if those records are in a language only related to Hebrew rather than in Hebrew itself.

A New Language

The Hebrew language is called “Canaanite” in the Old Testament. It

and Phoenician make up the Canaanite dialects. Professor Pettinato has labeled the new language of Ebla "Old Canaanite," as if it were the ancestor of Hebrew. He may be correct in this.

However, his identification is not likely to go unchallenged. Other languages such as Ugaritic (discovered in 1929) have been included in Canaanite by some scholars whereas others disagree. If the new Eblaite language is indeed the father or

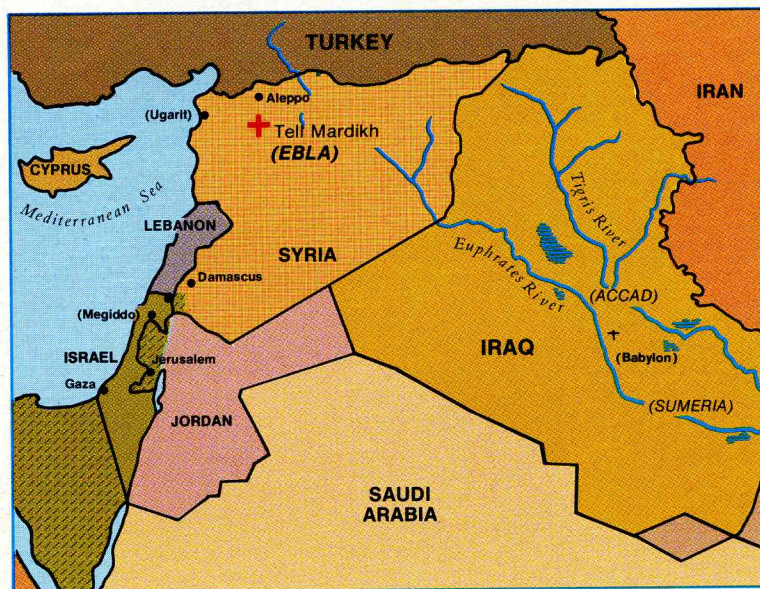
grandfather of Hebrew, it is likely to be of more significance for Old Testament studies than if it is more distantly related.

The question is not one that will be answered easily. But it may very well turn out that Eblaite is only the grand-uncle of Hebrew rather than the grandfather!

Perhaps one of the more intriguing types of literary material among the tablets is a number of dictionaries. They give the Sumerian equivalents of Eblaite words and vice versa. Their importance is enhanced in that they help advance knowledge of Sumerian as well as give valuable help in deciphering the new language. Their arrangement is surprisingly modern. These dictionaries were necessary since Sumerian was a common literary language of the time even though the people of Ebla did not speak it.

New Data

The new texts have been studied in only a preliminary way so that no more than hints of good things to come can be given. However, the fact that only preliminary work has been done is itself reason to be cautious with any really or apparently new facts. (Some initial reports have



not met the proper qualifications of careful scholarship.)

It has been reported that a number of names well known from the Bible have turned up. One text alone contains 250 geographical names. Jerusalem (Ursalima) is supposed to occur. The names of Sodom and Gomorrah were also announced, though exactly how they are written in the cuneiform script has not been shown. This is of great interest since the names had been known only from the Bible. Scholars had not generally doubted the existence of these cities, but they are now definitely confirmed as historical.

Personal names in the texts often remind one of names of biblical characters and may indeed be forms of these names. These include Israel (*ish-ra-il*), Abram (*ab-ra-mu*), and Saul (*sa-u-lum*). The name David (*da-u-dum*) is also reported. However, one hesitates at this identification since the name David was also long believed to occur in the Mari texts (from about the eighteenth century B.C.). Later studies showed this to be an incorrect reading. Likewise, the name Benjamin, which had originally been identified in the Mari texts, turned out

to be a misreading.

The account of a great flood in Genesis 6 through 8 is not unique to the Bible. It is found in several ancient Near Eastern literatures; the Babylonian account is well preserved and has been known since the late nineteenth century. A flood story is also reported for the Ebla tablets.

A number of the geographical names are not actually identified as to location. It is only by inference that they are taken to

be the same as names in the Bible or other ancient literatures. However, one tablet mentions an "Ur" in the area of Haran. This is of considerable interest since Genesis 11 shows that Abraham migrated from "Ur of the Chaldees" to Haran before going on to Canaan. Since the discovery of a Sumerian Ur near the Persian Gulf, most scholars have assumed this was the Ur of the Bible. Yet several have argued that "Ur of the Chaldees" was actually a city in northern Mesopotamia much nearer to Haran. The Ebla listing now lends further credence to this latter theory.

The Italian scholars have announced most of their preliminary findings with proper scientific caution. One example will illustrate this. The name *Yahweh* for the God of Israel seems unique. The wording of Exodus 6:3 suggests that the name *Yahweh* was unknown before the time of Moses.

Yet some of the early reports stated that the name *Yahweh* had appeared in the Ebla tablets. After Pettinato's lecture, he was asked about this. He pointed out that "Michael" (*mi-ka-il*) occurs in a number of texts. (It probably meant "Who is

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THE WONDERS OF CREATION

CHANCE OR DESIGN?

by Robert A. Ginskey



THE BEAUTIFUL ADULT CABBAGE BUTTERFLY completes the awesome metamorphosis that begins with a tiny egg (see below).



Ribbed butterfly eggs await their transformation.



From an egg emerges a caterpillar which eats ravenously.

If any one word describes the awesome universe in which we live, it is probably "design." Since the dawn of history, man has marveled at the beauty, the order, and the systematic planning that seem to permeate all creation—from the smallest atom to the greatest galaxy. The specialized abilities and characteristics of living things are especially dumbfounding. From the marvelous metamorphosis of a butterfly to the uncanny clock of the 17-year locust, our earth is literally teeming with countless millions of remarkable creatures—each with its own unique and intricately designed forms of behavior. Actually, the more science discovers, the more utterly amazing life becomes.

So wondrous are the works of nature that the evidence for a Master Designer seems overwhelming. Indeed, of all the proofs of God's existence, the "argument from design" is perhaps the most cogent.

The "design proof" of God simply states that there must be a Great Creator because the likelihood of chance and randomness producing the apparent order and design of the universe is infinitesimally small. The argument from design does not gain its cogency from the fact that the particular arrangement of the universe is unlikely per se, but rather from the fact that it is unlikely that it would *appear* planned and designed if it were solely the result of chance.

Think of a deck of cards. If you examined a well-shuffled deck, you would expect the order of the cards to be quite random. You would *not* expect to find the cards in an order that would indicate an intelligent being had arranged them according

to a special design or for a unique purpose. The likelihood that you would ever see that particular arrangement again might be extremely remote; yet if you found the deck totally randomized, it would be obvious that the cards were not specially arranged by an intelligent being.

[illegible]

This is exactly the same odds that any other arrangement would have assuming it happened by chance. But there's a big difference! This "special" arrangement shows every indication of intelligent design!

Could you ever be convinced that chance alone had produced this in-

credibly ordered and regular sequence of cards? Would you believe it if you were told that a thorough shuffling of the deck had allowed the cards to "evolve" into what only *appeared* to be a specially arranged deck? If so, you could probably believe that the universe, the earth, the myriad forms of life, and man himself also "just happened." "Yes," you could argue, "the odds are so small I can't even begin to imagine the infinitely remote probability, but it could happen, couldn't it?"

The fact is that there are uncounted trillions upon trillions of possibilities for random arrangements in a deck of cards, but there are only a relatively small number of sequences that would indicate intelligent planning throughout the whole arrangement.

And so it is with all creation. Of the imagination-defying possibilities that total randomness could produce, only a select few would ever suggest the creative genius that we see throughout the universe.

"In the world around us we can behold the obvious manifestations of the divine plan of the Creator," observes famed space scientist Wernher von Braun. "We are humbled by the powerful forces that move the stars, and the purposeful orderliness of nature that endows a tiny and ungainly seed with the ability to develop into a beautiful flower. The better we understand the intricacies of the universe and all that it harbors, the more reason we have found to marvel at God's creation."

Evolution? The deck is stacked against it.

Creation and design demand a Creator and a Designer. ☐



Caterpillar spins a round silk house or chrysalis.



Metamorphosis: butterfly emerges from chrysalis.

Things didn't go well from the beginning of Moses' great commission. Before Moses even got to Egypt, God nearly killed him because he had neglected to circumcise his son—after all, God couldn't afford to have the leader of Israel have a son who was not bound to the covenant He had made with Abraham! (Exodus 4:24-26.) This situation upset his wife Zipporah greatly; she called him a "bloody husband" because of circumcision, not realizing it was God who required it, not Moses, her husband. So upset was she that she turned right around and took her children with her, returning to her father's house, leaving Moses alone to go to Egypt.

First Crisis

Now Moses had been forewarned by God that the Pharaoh would not take too kindly to the idea of releasing all his Israelite slaves, but he was still not prepared for the first crisis. When Moses gave his now famous "Let-my-people-go" speech to Pharaoh, all the king did was laugh at him and punish the Israelites with heavier demands! To say the least, Moses' popularity, gained with the Israelites through miracles and promises, suffered a great setback at this point: "All you've done is to make us stink in Pharaoh's nose, and given him a good excuse to work us all to death!" they complained.

Moses had nowhere to turn except to the God who had sent him. He knew *YHVH* was merciful and he knew God's truth—and knowing these things, he went **BOLDLY** again to God's throne: "Lord," he *protested*, "how can you mistreat your own people like this? Why did you ever send me, if you were going to do this to them? [This is as close as anyone can dare come to saying "I told you so" to God!] Ever since I gave Pharaoh *your* message, he has only been more and more brutal to them, and *you* have not delivered them at all!" (Ex. 5:22-23, *The Living Bible*.)

I am not mature enough spiritually, and I am sure you feel the same way, to talk to God like that! So, it seems we, as Christians of today, must admit that Moses un-

Moses, the reluctant prophet, patiently blessed and prepared by God for a special job, tried every way he could think of to convince God that He was wrong in choosing Moses. "I'm not the man for the job." "I don't even know what name to use for you when the people ask me which God sent me!" "They won't believe me!" "I'm not a good speaker." And finally, "Please send someone else!" But God ignored all of Moses' excuses. However much Moses wanted to avoid being the chief executive in the "administration of death," God was more determined to use him in that job. God intended to free and create the nation of Israel, to give that nation His law—and He had hand-picked Moses for the job, to be the human instrument through whom the law would come! Moses did the job. But he didn't give up reasoning with his Maker. Moses pleaded, argued, begged—was more bold before the throne of grace than any other man recorded in the Bible.

A TALE OF TWO PROPHETS

by Jon Hill

derstood more about "grace" than most would give him credit for—and used that knowledge to the fullest extent!

Well, God's answer to Moses was to give him more promises, tell him to be patient. But when Moses passed on *YHVH*'s words to the Israelites, they didn't see it the same way he did: "... They wouldn't listen any more because they were too dispirited after the tragic consequence of what he had said before" (Ex. 6:9).

Moses had tremendous reservoirs of strength, to be sure, but he was also human, just like you and I, and so he also had doubts, an inferiority complex, discouragement—and in addition to that, remember, he was carrying on a running *argument* with God about having to do this job in the first place!

"Now the Lord spoke to Moses again and told him, 'Go back *again* to Pharaoh and tell him that he **MUST** let the people of Israel go'" (verses 10-11).

Summing up his main arguments he had used at the burning bush, Moses *retorted*: "But look, my own people won't even listen to me any more; how can I expect Pharaoh to? I'm no orator!"

God ignored these repeated arguments and simply **COMMANDED** Moses to get the job done!

Back to Square One

Bolstered by promises and miracles from God, Moses and Aaron, both octogenarians, went before Pharaoh again. Sure enough he was stubborn, just as God had predicted and Moses had known he would be. Moses and Aaron pulled the trick with the stick and turned it into a snake—but Pharaoh was not impressed, as the Israelites had been, because his own magicians did the same trick with their sticks!

Moses, frustrated and dejected, was back to square one! But God had not yet begun to fight!

God, in His patience and determination to make a name for Himself in the events of the Exodus, had ten plagues already planned to use against Egypt—and do remember that this was the *same* One who became the "little Lord Jesus," born in Bethlehem so many centuries later!

Now the real battle of Egypt began in earnest! Egypt is called "the gift of the Nile." And for good reason. That longest of the world's rivers makes Egypt habitable. Without the Nile, there would be no Egypt! Naturally the Nile became an object of worship to the Egyptians. It supplied life, renewed each year as it overflowed its banks, deposited the fertilizer and provided the water for the crops. So the river Nile was the greatest god in the entire Egyptian pantheon.

By a miracle of vast proportions, God, *through* Moses and Aaron, turned the entire Nile River—and all other supplies of water—into BLOOD! *Blood*. Don't pay any attention to well-meaning commentaries that tell you there was a coincidental red mud slide that just happened to spill into the river upstream when Aaron touched the water with his rod. This was a *miracle*, not a mishap! God says blood—God means blood. After all, who made blood in the first place? Could not God have a "blood bank" available with which to fill the Nile? Or maybe, as He did much later in changing water into wine (a much nicer miracle), He just *changed* the water into blood. No small miracle, granted—but real nonetheless.

The fish died, the river stank and was not potable. The most revered god of Egypt had been made to stink and become evil to its worshipers.

Impressive!

Devastating National Disasters

This was not just a jug of H₂O, but the entire water supply! One god down, many yet to go. But Pharaoh was predictably hardhearted. His sorcerers turned a pint of water into blood also, and that was enough for Pharaoh. "... He wouldn't listen to Moses and Aaron, just as the Lord had predicted, and he returned to his palace, *unimpressed*!" (Ex. 7:22-23.) Now it has always seemed to me that it would have been much more practical and impressive if Pharaoh's boys had turned the blood back to water to prove its impotence instead of adding to the plague. But that's not the way Egyptians thought in those days.

The power of that awesome first plague had a good effect on Moses

and he began to pursue his job more willingly, began to become the Moses we all remember. Over a period of about a year, God, *through* Moses and Aaron, punished that great nation Egypt with such devastating miracles that it looked worse than Germany after World War II. In fact, it ceased to function as a nation for more than a generation!

All the gods Egypt worshiped were turned into deadly enemies, fearsome plagues. Frogs, flies, beetles, bugs and lice—a great list of gods!—became in their turn hideous national disasters. Most of the cattle they worshiped died of a mysterious disease while the livestock of the Israelites remained healthy. An unprecedented lightning storm complete with hundred-pound hailstones destroyed trees, crops, buildings and killed many inhabitants. What the hail left was destroyed by a later plague of locusts. No crops in Egypt at all that year! For three days God turned out all the lights of heaven with a darkness so thick no one could move. The sun, the moon, the stars, all so avidly worshiped by the Egyptians, were all turned off like you might turn off a light switch.

The gods Egypt trusted in were not only no help to them, but they became frightening tormentors

causing pain, death and destruction. The great God *YHWH* showed who was the real God by turning the things they worshiped into tools of evil and death.

All of Pharaoh's priests and sorcerers admitted defeat and begged Pharaoh to let Moses have his way. The whole populace in panic-stricken terror besought their king to let Israel go. All the treasures of Egypt were pressed on the Israelites in eager desire to have them gone. Egypt lay in shambles. But Pharaoh stubbornly resisted his advisers, his people, Moses, Aaron and GOD until his own son died with all the rest of the firstborn of Egypt. That was the straw that broke the Pharaoh's back!

The sordid slaves of Egypt led by a jubilant Moses left shattered Egypt in triumph. "Exodus" entered the languages of the world with all its meaning, and remains with us to this day. ("Exodus" is a later Greek word meaning "exit" or "leaving.")

In that epic miracle of the crossing of the Red Sea, God crushed the last remaining vestige of Egyptian power: her Pharaoh and all his armies drowned. Egypt was nothing: no crops, few houses, sick people, gold, silver and all treasures gone with the Israelites, no Pharaoh, no army, no government—no Egypt!

Moses' Troubles With the People in Sinai

Yet in the face of this overwhelming evidence of power from heaven executed through Moses for the benefit of Israel, grumbling, griping, complaining and rebellion were the milestones of the trek through Sinai—and Moses took the brunt of it all. Moses they could *see*. It was *through* Moses that God had done all these miracles. And when there were any problems it was Moses who faced the public rage; Moses who got the blame.

"Moses brought us out of Egypt," they complained, "to die in the desert!" They couldn't see God, only Moses. "Moses' plagues," "Moses' exodus," and when God Himself spoke *His* law to the whole nation with His own voice they called it "the law of Moses"—and people make that same mistake to this very day! (We'll get to the de-



tails of that in the next installment.)

God tests and tries us all in different ways, but be thankful you don't have to go through what Moses did! Moses knew whose idea this whole plan was: God's. God's plan, God's people, God's plagues, God's Exodus (and, of course, God's law). But the people only saw Moses, the man to blame. When Moses was up on Mount Sinai to receive the Ten Commandments, he was staggered by what his Maker had to say: "Quick! Go on down, for *your* people that *you* brought from Egypt have defiled themselves" (Ex. 32:7).

Remember, Moses had not wanted the job in the first place, tried in every way to avoid the calling God had given him—now God Himself was seeming to sound just like the people and blaming it all on Moses! But God had more to say.

"I have seen what a stubborn, rebellious lot these people are. Now let me alone and *my anger* shall blaze out against them and *destroy them all*; and I will make you, Moses, into a great nation instead of them" (verses 9-10). This was the same God of love who later became Jesus Christ; the same God who gave His own life for you and me, and yes, all those Israelites whom He was now threatening to destroy—and even those Egyptians He *had* destroyed; the same God of whom John spoke in the New Testament when he said: "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17, KJV). But in this situation it was *God* (who became Jesus Christ, the Spokesman, the *Logos*) who had just given the law in His own voice to Israel, and written with His own finger in stone to Moses—and it was *Moses* who was asking for *grace*!

Bold Intercession

"But Moses begged God not to do it. 'Lord,' he pleaded, 'why is *your* anger so hot against *your* own people whom *you* brought from the land of Egypt with such great power and mighty miracles?' " (Ex. 32:11.) People have misunderstood John's statement cited above, probably because they *have not read the whole book*!

At this particular moment the life of an entire nation—millions of

people, with all their potential billions of descendants (and maybe *you* are one of them!)—hung on the words of one man: Moses. Most people's opinion of Moses' supposedly harsh character would surely demand that Moses would have been the first one to take God up on His offer! Let God kill all the Israelites; they were just a pain in the neck to Moses anyway! And what a promise to Moses himself: to make a whole nation from the one man, Moses, just as He had made the whole nation of Israel from one man, Abraham! After all, Abraham was 100 years old when his son of promise, Isaac, was born—and Moses was only 80!

Moses, who governed with an iron hand. Moses, who administered corporal and capital punishment for crimes against God's laws—and stoning has got to be one of the hardest of all capital punishments! Moses, granite-faced, stern and unbending. Moses, man of law, prime minister of the administration of death!

There are not many Christians who would depend on Moses for mercy!

But here's the story of what really happened—believe it or not—written in the eternal words of God's own truth!

Moses interceded for Israel in-

At this particular moment the life of an entire nation—millions of people, with all their potential billions of descendants—hung on the words of one man: Moses. Most people's opinion of Moses' supposedly harsh character would surely demand that Moses would have been the first one to take God up on His offer!

stead of for himself. Moses screwed up his spiritual courage and spoke to God Himself as no other man has. Moses went *boldly* to the throne of grace.

Addressing God Almighty, Moses said: "Do you want the Egyptians to say, 'God tricked them into coming to the mountains so that he could slay them, destroying them from off the face of the earth?'" (Verse 12.) A strong argument, but I would think a dangerous one to use on God Himself. But Moses, seeking mercy for *others*, went far beyond that!

Moses the Merciful

"Turn back from your fierce wrath," Moses boldly said. "REPENT!" Moses said—TO GOD! "Repent of this evil against thy people." Has any other man dared to speak to God like this—and lived? Moses did! Yet somehow it doesn't seem to fit with what we've always heard about Moses, does it?

Moses continued: "Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever" (verse 13, KJV).

What boldness! What absolute trust in the mercy and grace of God! What spiritual *guts*! What a merciful Moses!

And beyond that, it was effective; it worked! "And the LORD REPENTED of the evil which he thought to do unto his people"! (Verse 14, KJV.)

WHY?

How can this be? God angry?! Moses merciful?! It doesn't make sense with what you've heard before, does it? An enigma, a puzzle, a paradox!

But what about all those people the great God of love destroyed and all those people that harsh man Moses "saved" that day? And, in a larger sense, if God is all powerful and all loving, why does He allow so much human suffering today?

Moses learned the answers to these puzzles in a gripping tale worth the telling—read it next issue. □

(To Be Continued)

WHY NOT THE SABBATH



**Editorial proposal provokes
increasing examination
of the validity
of Sunday observance**

Dr. Harold Lindsell, the editor of the well-known evangelical magazine *Christianity Today*, published in Washington, D.C., recently proposed "that Saturday be set aside as the day of rest" for all Americans. "Even though the world has vast underdeveloped sources of energy," he said, "there is a shortage of the kind of fuel that keeps buildings warm, provides electric power, and makes possible the operation

of industry. To close down virtually all energy-consuming business operations one day a week would be a useful step" (*Christianity Today*, November 5, 1976, p. 42).

Several months previously Editor Lindsell had argued in a similar vein for prompt action to conserve our dwindling natural resources, then citing Sunday as the logical day. This, however, raised a storm of protest from Sabbatarians, both Christians and Jews. It was discriminatory and an infringement of the First Amendment to the Constitution, they declared. In addition, many see compulsory religious observance of Sunday as the mark of the beast prophesied to prevail in the closing days of this era of man, just before the return to earth of Jesus Christ.

Lindsell's suggestion was based on "natural law and the common good of humanity"—mankind's built-in need for a periodic rest at weekly intervals—not on the idea that government should decree anything regarding religious activity. His current proposal for Saturday rest likewise intends no religious coercion. Those who wished could observe the day to God; others could spend it as they pleased.

"It should prove no theological hardship: apart from the fact that our Lord rose from the dead on the first day of the week," Lindsell wrote, "there is nothing in Scripture that requires us to keep Sunday rather than Saturday as a holy day. In the interest of the nation, Protestant and Catholic churches could change their worship services from Sunday to Saturday. Or we could keep Sunday as our sabbath; whatever inconvenience we suffered would be a token of our good will toward a minority whose sensitivities we respect."

He concludes: "Saturday closing could not possibly be construed as a religious ploy. It would provide no church-state problem.

It would serve the larger interests of humanity. Responsible leaders should discuss the possibility."

Dare we see in his editorial another sign of a trend of our times? Considerable attention is being paid in many quarters to the question of the biblical Sabbath. Many are seriously wondering by what right and authority Christians ever turned from the day God ordained to another day which was hallowed chiefly, if not solely, by its dedication to the sun-god by the pagans.

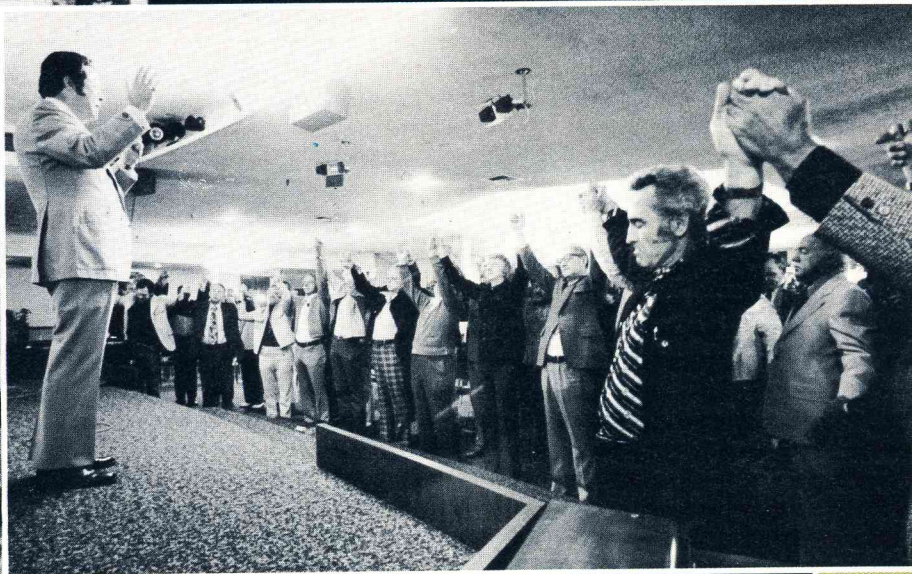
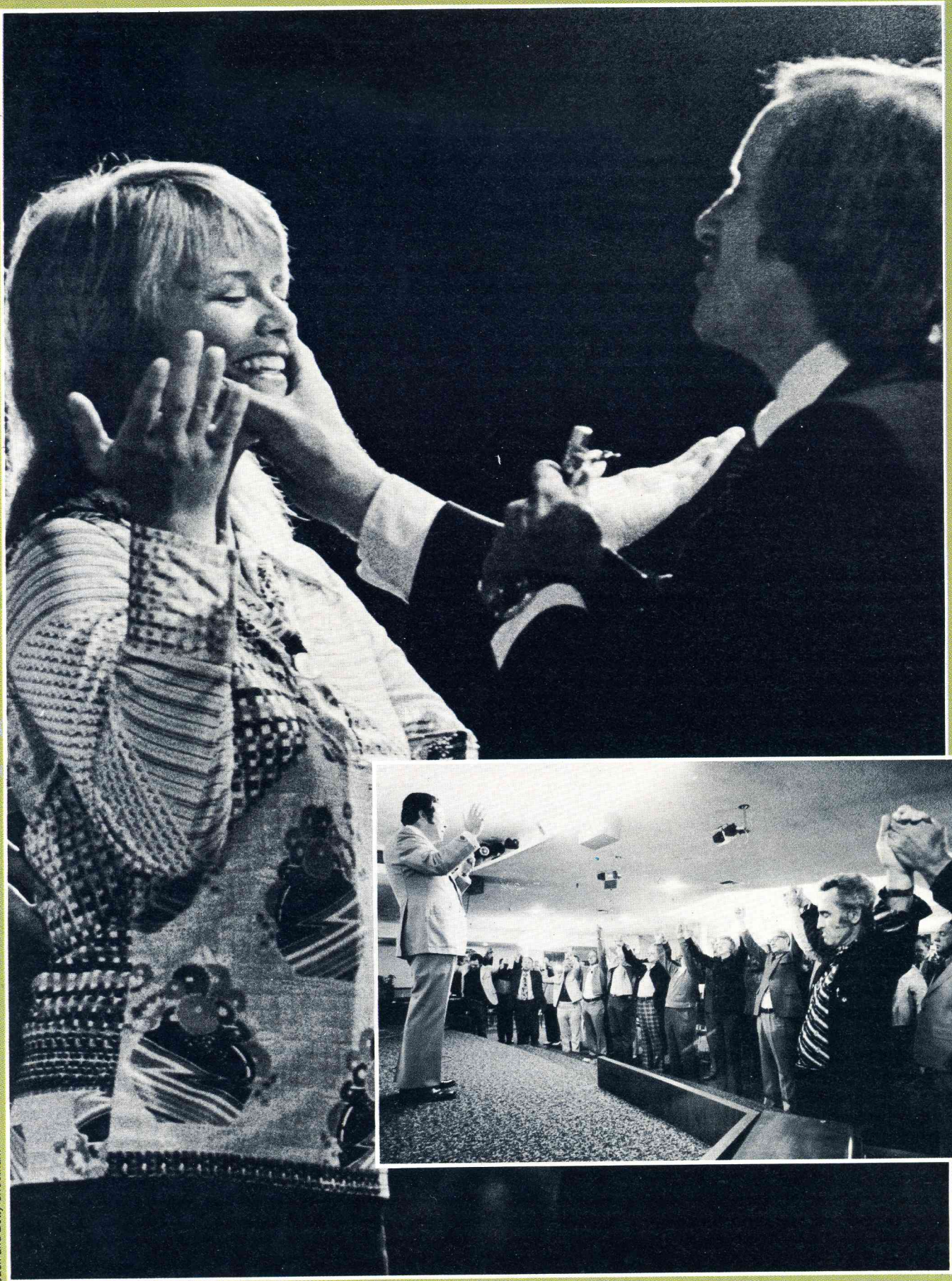
During a time when, in Lindsell's words, "Sunday observance is rapidly losing, not gaining, ground," several small denominations, evangelistic organizations and other religious enterprises have recently reestablished the Sabbath, and actively emphasize it.

Contrary to the misleading usage of some of the older denominations, Sunday was never "Sabbath." God's Sabbath was never changed to Sunday. Honest scholars all admit the two were, and always have been, two separate and distinct institutions. Sabbath is Saturday.

Today a small, but discernible ground swell of thinking people are raising and facing the implications of the uncertain foundations of the traditional Sunday observance. Were social, political and pagan reasons ever a sufficient basis for leaving the Sabbath of the fourth commandment? Indeed, should we not all return to the practice of Sabbath observance of Jesus and the apostles?

If you would like to start your own unbiased investigation, unfettered by the firmly believed but often erroneous personal opinions usually taught in the name of Christ, write for our free booklet *Which Day Is the Christian Sabbath?* And watch for future articles in this magazine further explaining and clarifying this and other important issues.

Lawson C. Briggs



Jack and Betty Cheatham

President Jimmy Carter unabashedly confesses that he is one. So do Senator Mark O. Hatfield of Oregon and Congressman John B. Anderson of Illinois. Charles Colson, former aide to Richard Nixon, has written a best-selling autobiography recounting how he became one. Eldridge Cleaver, onetime Black Panther leader, returned to the United States to face trial on assault charges as the result of an experience that made him one.

What these individuals—and perhaps 40 million more Americans and additional millions worldwide—profess to be are “born-again” or evangelical Christians. The terms “born again” and “evangelical” are used interchangeably to describe these Christians because of the two salient aspects of their faith. They share in common a highly subjective “born-again” experience, a turning point in their lives when they committed themselves to Christ. And they believe in evangelism, the proclaiming of the redemptive message of Jesus’ life, teaching and atoning death—the “good news” (called *euangelion* in the Greek New Testament and later dubbed *godspel* by the Anglo-Saxons).

Previous to the 1976 presidential election, evangelical Christianity had been growing quietly but impressively for over a decade—often at the expense of played out, mainline churches.

Indeed, some Evangelicals had been contending for several years that they represented the silent and overlooked majority of Protestants. But not until the presidential campaign of Jimmy Carter did a “great awakening” occur among the media as they focused on Evangelicals and discovered their numbers and influence.

A Gallup survey released five weeks before the November election revealed that 34 percent of 1,553 Americans interviewed claimed to have been “born again.” Among Protestants alone, nearly half (48 percent) said they were “born-again” Christians, which projected to a nationwide total of 43 million adults. Gallup also found that 58 percent of Protestants (compared to 38 percent of Catholics) have tried to convert others to Christ through “witnessing” in one form or another. Even more surprising, some 46 percent of Protestants—and 31 percent of Catholics—polled believe that “the Bible is the actual word of God and is to be taken literally, word for word.”

Gallup concluded: “All of our studies would seem to indicate that God is alive and well in America.” He observed that the evangelical view is “currently the ‘hot’ movement in the church 1976 can be considered the ‘Year of the Evangelical.’ ”

The historical and spiritual roots of

THE REBIRTH OF THE “BORN AGAIN” MOVEMENT

by D. Paul Graunke

The election of a “born-again” Christian president has focused attention on the most significant movement among American Protestants. It has also tempted Evangelicals to become involved with the election of candidates as well as the election to grace.

evangelical Christianity extend back to the Pietism movement, founded by the German Lutheran P. J. Spener (1635-1705), that swept Europe in the 17th century. The Pietists sought a religion that was more personal, individual and meaningful than the systematic but stale and remote orthodoxy propounded by the scholarly successors of Luther and Calvin. They stressed the need for conversion, high moral standards, and were deeply concerned with the winning of more souls for Christ. They de-emphasized doctrine and dogma, which enabled the movement to spread among a wide variety of religions just as Evangelicalism today cuts across religious, racial and regional lines. In brief, the Pietists promulgated a subjective "heart religion" to act as a counterweight to the scholastic "head religion" of the day.

Heart Religion

Nicholas Zinzendorf (1700-1760), a successor to Spener in the Pietism movement, gave the "heart religion" an added twist. Rejecting the idea of many Pietists that conversion should be marked by an outward act of penitential remorse, Zinzendorf coined the slogan that has come to play such a great role in the history of revivals: "Come as you are. It is only necessary to believe in the atonement of Christ."

Closely parallel to the Pietist movement in Germany was the Evangelical or Methodist (named after the methodical manner of study and devotion) movement in England led by John Wesley (1703-1791). In 1738, after a frustrating period of missionary work in the colony of Georgia, Wesley returned to England where he came into contact with a group of Moravian Pietists who had originally been organized by Zinzendorf. On May 24, during a meeting of Moravians, Wesley's intellectual conviction of God was transformed into a personal experience while hearing a reading of Luther's preface to his commentary on Paul's epistle to the Romans. In his *Journal*, Wesley

wrote that "while he [the speaker] was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away *my* sins, even *mine*, and saved *me*" From then on, Wesley, like the Pietists, laid much emphasis on the necessity of conversion. He devoted the remainder of his life to evangelistic preaching in England.

Meanwhile, across the Atlantic, the British colonies in America were experiencing the "Great Awakening" sparked by the preaching of Jonathan Edwards in Massachusetts. For several decades revivals and conversions spread like waves through the colonies. As with Wesley in England and Zinzendorf in Germany, many colonial revivalists had to conduct their campaigns outside the established churches. Emotional demonstrations and disorders were not welcomed by conservative churchmen who cared for more subdued, decorous conduct in the Lord's house.

Private Versus Public Religion

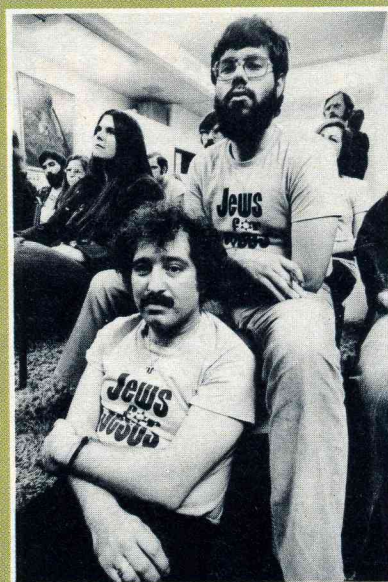
From the time of the "Great Awakening" to the Civil War, U.S. Protestantism was generally evangelical. Although church and state were separate, religion and culture were not. Evangelicals believed that God had given them North America—and the U.S. Constitution—as basis for building an evangelistic nation. Revivalism was considered God's way of winning souls.

But this vision of religion was shattered by the Civil War and Reconstruction. In the North, Protestantism came under the influence of liberal scholars who began to question such fundamental doctrines as the deity of Christ and His resurrection. Further, the wave of Roman Catholic and other nonevangelical immigrants and the onset of industrialism with its squalor and evils withered the dreams of an evangelical Eden.

In the South, Protestants clung to
(Text continues on page 32)

"Witnessing for Christ"

A fundamental characteristic of Evangelicals is their public witnessing for Christ—particular to unwon souls who have not yet heard the gospel or accepted Christ as their Savior and Lord. This they do in an unabashedly aggressive and varied fashion. They may publicly witness to others of their faith by bands and ballads—or by bumper stickers. They can be seen and heard sharing their faith in group discussions and prayer meetings. Some devote themselves to a special ministry, such as witnessing to a particular ethnic group. Whatever tactic is used, their campaign for Christ is an individual as well as group responsibility—lay members are encouraged to witness to others in one way or another.



Both lower photos by Jack and Betty Cheatham



Jack and Betty Creetham



Allen Green



a strong evangelical faith that promised a "blessed assurance" of eternal life hereafter to compensate for the defeat, suffering and poverty that resulted from the war. Their sense of otherworldliness and doctrinal purity led to a spiritual onupmanship toward the "worldliness" and liberalism of Northern Protestants—an attitude that persists today.

On the other hand, Northern Protestants have been critical of their Southern counterparts for neglecting the social problems of the day. In part, this neglect has been the consequence of the otherworldliness of Southern Evangelicalism that led to the development of what Martin Marty, one of the foremost interpreters of modern American religion, calls "private Protestantism." Private Protestantism holds the pessimistic view that the world is a hopelessly evil place. Souls must be rescued from it one by one, but it will take the return of Christ to fully right all the wrongs. Christians should adopt as a policy Christ's prayer to His Father that "thou shouldest [not] take them *out of the world*, but that thou shouldest keep them from the evil. They are *not of the world*, even as I am not of the world" (John 17:15-16).

In contrast, the "worldliness" of the Northern Protestants has led to a more optimistic view Marty calls "public Protestantism." They believe that Christians can and should change society through social reform, ecumenism and moral influence in education and politics. In this way they can be "good Samaritans," fulfilling Christ's instruction: "Thou shalt love thy neighbor as thyself" (Matt. 22:39).

Revivalists since the Civil War have traditionally preached a private Protestantism that has ignored or deprecated the need for social reform. But recently groups of "New Evangelicals" have sprung up to crusade with typical evangelical fervor for a "social gospel" relevant to the world here and now.

Still, most evangelical leaders continue to proclaim the gospel of a born-again experience now and a

better world in the indefinite hereafter.

Thus, the International Congress on World Evangelization, meeting July 1974, in Lausanne, Switzerland, rejected a call for more social action on the part of Evangelicals. While consideration was given to the "liberation of the whole man" and the social implications of the gospel, a majority of the 2,500 delegates opposed the trend toward "secular salvation" that viewed human liberation in a political and social frame of reference.

Can Evangelicals realistically continue to confine their role to just witnessing and soul winning now that they have come off the sidelines and gotten involved in "worldly" affairs?

The congress voted to hold fast to the narrow, traditional concept of evangelism, i.e., preaching Christ to win souls now in advance of His return. Article 5 of the covenant drawn up at Lausanne stated that "social action is not evangelism, nor is political liberation salvation."

Of the World

The Evangelicals at Lausanne in 1974 could afford to avoid choking evangelism with the cares and causes of this world. After all, Evangelicals have always been a religious minority. They rarely exercised political clout—except on a regional basis—as a consequence of their relative indifference to worldly affairs. Very few Evangelicals then held positions of national or international leadership. Evangelicals more or less condemned and moralized from the sidelines as spectators. But now in 1977 they have to a degree become players. A self-confessed "born-again" Christian occupies the White House. The candidacy of Jimmy Carter made evangelical Protestantism a political issue because of Carter's born-

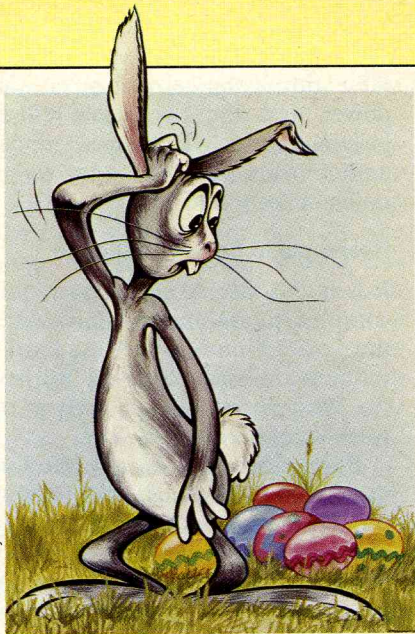
again faith and his campaign pledge to bring morality and trust back to government.

Carter's candidacy also tempted several evangelical groups—totally disconnected with the Carter presidential campaign—to get involved in politics. As if the election to grace was not a sufficient preoccupation, they took an interest in the election of candidates by endorsing certified "born-again" Christians. Evangelicals were encouraged to participate in the political process—an activity that until the past several years has been largely foreign to the bulk of the evangelical community. Reckoning that "born-again" Christians account for one-third of the American electorate, politically minded Evangelicals hoped to score significant gains at the ballot box for God and a more Christian country in the post-Watergate era.

But their impact on the election—with the possible exception of Carter's candidacy—doesn't appear to have been great. Federal and state governments were not born again on November 2. But the election did serve to exacerbate the debate among Evangelicals over their proper role in worldly affairs.

Faith without works is dead, wrote the apostle James. But just what works should Evangelicals occupy themselves with till the Kingdom comes? Can they realistically confine their role to just witnessing and winning souls now that they have come off the sidelines and become active participants in national affairs? Can they develop an ethic and program to deal with the serious problems facing the country and the world: hunger, poverty, pollution, injustice? Just as the nation is at last taking notice of their strength, Evangelicals find their house divided on these vital issues.

If 1976 was the year of the great awakening of the Evangelicals' latent strength and influence, 1977 and succeeding years may be a period of the great disillusionment as Evangelicals discover the frustrations of going public—being *of* the world and not just *in* it. □



EASTER FUNNIES

Eggs, rabbits and hot cross buns are Easter symbols familiar to us all. Yet many of us might be shocked or surprised at the real origin and meaning of many of our allegedly "Christian" Easter customs.

Nearly all of the symbols and customs involved in the modern "Christian" observance of Easter are actually not Christian at all, but derive from ancient pagan European mythology and superstition. The ancient pagan symbols have simply been taken over into mainstream Christianity and given a pseudo-Christian veneer.

The modern word "Easter" itself is evidently derived from the name *Eostre* or *Eostur*, an ancient Teutonic goddess of the spring months, with whom were doubtless associated spring fertility rites (Bede, *De Temp. Ratione*, 15). The biblical term associated with the observance of Jesus' death is called the *Pascha*, a Greek term used to translate the Hebrew word "Pass-over." Unfortunately, we know little more about the goddess *Eostre* than her name.

Actually, the name "Easter" has a remarkable similarity to the name of that ancient Assyrian and Babylonian goddess *Ishtar*! The

Phoenicians called her *Astarte* and the Teutons addressed their goddess as *Eostre*. Could all of these "mother-of-god" figures be one and the same?

The egg, of course, has long been a symbol of reproduction and fertility representing the earth, life, or the seat of the soul. In ancient Egypt the egg had magical and religious significance for the after-life; in ancient Rome eggs were used to cast magical spells (*Funk and Wagnalls Standard Dictionary of Folklore, Mythology and Legend*, p. 341).

The modern use of eggs at Easter time probably originated in early medieval fertility rites. In France during the 17th century, a bride had to break an egg upon entering her new house in order to ensure she had children. In Germany, a mixture of eggs, bread and flour was smeared on a plow on the Thursday before Easter so that the coming harvest would be plentiful (*ibid.*). In some areas of Europe, if eggs were not exchanged at Whitsuntide the hens would supposedly stop laying. Thus our modern Easter egg is little more than an ancient European fertility symbol.

The European rabbit or "Easter bunny" was also long revered as a fertility symbol of the love goddess Venus (or her Germanic equivalent). In early pagan Europe, rabbits were actually sacrificed to the goddess Venus (*Handwörterbuch des Deutschen Aberglaubens*, vol. 4, col. 961). Throughout much of Europe, the rabbit has traditionally been viewed as a creature of magical power and influence (*ibid.*). When modern parents assure their children that the Easter bunny laid those brightly colored eggs, they are actually following practices known long ago in pagan Europe.

Hot cross buns are another symbol associated with Easter, and along with other Easter pastries they make it a high-calorie holiday. Hot cross buns also go back to pagan offerings on ancient holy days, the cross probably replacing pagan symbols or images. "As in so many other instances where pagan ritual

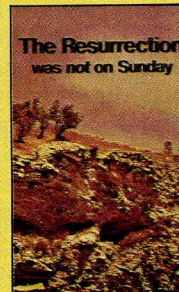
was Christianized, nothing is more likely than that the cakes used at pagan festivals became, by an easy transition, cakes associated with Christian festivals. Among cakes which may have had this history may be mentioned Yule cakes . . . hot cross buns on Good Friday, Easter cakes . . ." (*Hastings Encyclopedia of Religion and Ethics*, vol. II, pp. 60-61). Like so many other "Christian" symbols, hot cross buns have a long pagan history.

Many modern Christians doubtless feel that these pagan customs have little or nothing to do with their actual Christian faith in Jesus Christ as their resurrected Savior. Yet do not these customs and symbols obscure, especially for children, the real meaning of the death of Christ and the true symbolism associated with it—bread and wine (Matt. 26:26-28)? If you paint your eggs this year and roll them across the lawn, you might want to think about it.

Scott G. Rockhold

Was Christ an impostor?

Jesus Christ clearly stated (Matthew 12:40) that the *only sign* He would give to prove He was the Messiah was that He would spend three days and three nights in His grave. Yet tradition has it that Christ was in the grave from Friday sunset to Easter Sunday sunrise—only a day and a half! Who is right? Was Christ an impostor? Or is traditional Christianity mistaken? Read the surprising answers in our free booklet *The Resurrection Was Not on Sunday*. (To request your copy, please use the coupon order form on back cover.)



AFRICA'S ARMAGEDDON

(Continued from page 10)

tions in South Africa is threatening to overwhelm the plans of the economists. The Black population in today's South Africa could treble by the year 2000. So, no matter how many new jobs are created in the homeland areas, millions of Blacks are still expected to make their way to South Africa's traditional industrial sites in search of work.

Thus, it is understandable that many leaders in South African industrial and political life believe that while the homelands policy is "irreversible," there will remain forever a very large population of what one expert calls "irreducible" urban Blacks, many of whom already are second or third generation city-dwellers who have no firsthand knowledge of their ancestral homelands. These people, claim the industrialists, must be presented with a clearer vision of their own future.

It is in the urban areas, of course, where the current youth-dominated "Black Power" movement has taken root. But Black Power advocates—tied into such imported philosophy—overlook the far deeper historical and philosophical roots of tribal Africa. "Majority rule" in South Africa would quickly break down into the worst internal strife and oppression the country has ever known—far surpassing any inequities in the present system.

"Petty Apartheid" Passing

In the urban areas, that aspect of separate development which others in the Western world find so offensive—so-called "petty apartheid"—is fading steadily. South Africa's ambassador to the U.N., Roelof Botha, has publicly told the U.N. Security Council that his government does not condone discrimination purely on grounds of race or color, and that everything would be done to move away from such discrimination.

Desegregation has been implemented in leading hotels, restaurants, parks, libraries and some theaters. Desegregation of sport is proceeding; 30-year leaseholds of land by Blacks in the urban

townships have been granted.

To improve the lot of the urban Blacks is a very expensive process, and up until now the tax burden has fallen almost exclusively on White shoulders. South Africa's current economic recession has not helped matters either.

In an effort to lift some of the burden off of the government's back, an association representing private industry recently came for-



Alon Reininger—Contact

AT A SOUTH AFRICAN Air Force base near Pretoria, pilot prepares to disembark from cockpit of a Mirage 3C jet.

ward with a massive privately financed scheme to improve housing, transportation and other amenities for urban Blacks.

Nevertheless, as Prime Minister Vorster said recently, South Africa's "accomplishments are never mentioned or praised. No matter what we do, it makes no difference to our liberal detractors. It 'cuts no ice' that the South African Blacks are the best paid Blacks in Africa. They are also the best educated and they enjoy the highest standard of living of any Blacks on the continent. . . . Every year the gap narrows between Black and White pay scales. . . . we are making steady improvements, but receive no recognition whatsoever."

Of course, he might have added, the extremists have no real interest in "equal pay" or "majority rule":

their aim is the seizure of political power and the overthrow of the existing order. This goal, apparently, meets with the approval of much of the world.

Response to Soviet Challenge

It is into South Africa's enormously complex racial/cultural milieu that the Soviet Union is working hard to influence events, knowing full well the Western world is unlikely at this time to counter its activities.

But neither Moscow, the West nor the United Nations comprehends the depths to which the South African people—especially, but not exclusively, the Afrikaners—are willing to go to defend their country. It would be, to be blunt, a bitter fight to the end by whatever means, *not excluding nuclear weapons*, if that be necessary.

South Africa is far and away the foremost conventional military power in Africa. This was amply demonstrated in Pretoria's ill-fated Angola campaign of 1975, during that country's civil war. In an amazing official report recently issued, it was revealed that a mere 2,000 South African troops were within hours of effectively conquering nearly all of Angola—neutralizing 15,000 "invincible" Cuban troops in the process—before they were withdrawn because of "political considerations" resulting from the sudden U.S. reneging on a joint Western power anti-Marxist campaign.

Added London's *Daily Telegraph*: "South Africa was on the brink of a military victory when America's political nerve failed." Little wonder Prime Minister Vorster has contempt for Western will in general and totally discounts any foreign help in the future.

That future, moreover, could be a nuclear one. South Africa certainly has the capacity to develop nuclear weapons—if she doesn't already have them.

In 1975, after years of help from West German technicians, the South Africans completed a pilot uranium-enrichment plant utilizing the revolutionary jet-nozzle system of uranium reprocessing developed by the West German scientist E. W. Becker. South Africa's close technical ties with Israel—another sus-

pected nuclear minipower—are also well known.

The similarity of South Africa's dilemma to that of Israel—another “pariah” state to much of the world—is striking. But there is one major difference. Israel, at least, has one superpower friend in the world that virtually guarantees her future existence. Her close ties with the United States, provided they are maintained, preclude her from ever having to use the bomb most experts feel she already possesses.

But in South Africa's case no such guarantee is known to exist. It would be a most dangerous thing, then, for a threatened nuclear-armed lion, as it were, to be backed into a corner.

So problematical and involved are the politics of this world that the possible consequences of certain courses of action are sometimes completely overlooked. The international affairs expert for the London *Sunday Telegraph*, Peregrine Worsthorne, was aware of this fact when he asked the question about South Africa: “So what should be done?”

He answered: “The first thing is for the world to be made to see the danger with the same clarity as it has come to see the danger of Arab-Israel conflict in the Middle East. If the whole international community were egging on the Arabs, and assuring them of the rightness of their cause, and warning Israel against expecting any outside protection, no one would be so blind as not to see that this would provoke the Israelis into falling back on the atom bomb, which they would undoubtedly use. But this is precisely what the whole world is doing to the South Africans, with results that can be predicted with equal certainty.”

As Prime Minister Vorster said three years ago, the alternative to peace in the subcontinent of Africa is “too ghastly to contemplate.”

The world is living in extremely dangerous days, a time just before the close of *this age*, when unless a Supreme Power intervenes, “no flesh would be saved alive.” □

The conclusion of a series of articles based upon the author's recent trip to southern Africa.

BURN OUT

(Continued from page 19)

time mother is cooking dinner, the kids are hungry and cranky, and dad has just returned from his day's trials. This is also the time when symptoms of burnout—the traditional shouting, screaming pre-dinner freakout—usually occur. But a husband who really loves his wife as he loves himself won't have too much trouble empathizing with her situation. He will realize that if he can take only five minutes (or less) of his offspring before they begin to “get on his nerves,” then he will know how she feels, having been with them all day long with no break.

There Is Hope

But what if you're already a burned-out mother? Is the situation hopeless? Not at all. Burned-out mothers, like burned-out doctors and social workers, can be rehabilitated. It takes time and caring, though, and a conscious effort on the mother's part to face reality, accept her condition, and do something about it.

Awareness is half the battle. If you know you are going to be worn out at a particular time, reschedule the day if possible or warn your family of your delicate condition. They can't cooperate and avoid pushing you to the brink unless they know how you feel. They'll probably make noise, for example, unless they realize quiet is needed. In his book *Parent Effectiveness Training*, Dr. Thomas Gordon mentions that one father made his small daughter aware of his need for “quiet time” when he first got home, promising to spend time with her once he had “recharged his batteries.” She became so solicitous that she, who formerly bugged him to death, now kept others away, explaining his need for temporary rest. Perhaps mothers could put the same strategy into action.

Studies have also shown that regular daily exercise can be of great value in working off tensions that can lead to symptoms of burnout. Although some of this exercise can be had on family outings, it's probably best to have a program

that can be worked on alone. Exercises like running, jumping rope, or working with weights (which can be very beneficial to women as well as men) can be done privately with no need for car-pooling or finding a babysitter. Or a mother may want to schedule a trip to the local health club as part of her weekly “time-out.” And one can always do calisthenics along with a TV exercise show.

Time alone is therapeutic. Room for privacy is also important. While it may be nearly impossible for parents to afford a house where each child has his or her own room and both parents have some sort of den, sewing room, or whatever, a mother needs a nook or cranny she can call her own—a place where she can at least temporarily have undisturbed privacy. Sometimes even long walks alone can be helpful in this respect.

A Priceless Opportunity

It cannot be emphasized enough that marriage and motherhood can be a tremendous opportunity for growth and character development—and this, after all, is our purpose for being here. Without daily problems and challenges to face openly and honestly, life would indeed be boring and purposeless.

Each individual family and each mother will have to come up with their own particular strategy for coping with the possibility or the reality of burnout in their lives. Not all of the above suggestions will work for everybody; nobody's situation is exactly the same. But given enough creative thought, love and support, the problem of the burned-out mother can be resolved. □

RECOMMENDED READING

Parent Effectiveness Training, Dr. Thomas Gordon (New York: Peter H. Wyden)
What Wives Wish Their Husbands Knew About Women, Dr. James Dobson (Wheaton, Illinois: Tyndale House Publishers, Inc.)
Reality Therapy, Dr. William Glasser (New York: Harper and Row)
The Plain Truth About Child Rearing (booklet free upon request—see addresses on inside front cover for our office nearest you)

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BANGOR — Channel 5, WABI-TV, 11:00 a.m. Sun.
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BIRMINGHAM — Channel 6, WBRC-TV, 9:30 a.m. Sun.
CHARLESTON — Channel 2, WCBT-TV, 12:30 p.m. Sun.
CINCINNATI — Channel 5, WLWT-TV, 11:30 a.m. Sun.
COLUMBIA — Channel 19, WNOK-TV, 10:00 a.m. Sun.
COLUMBUS — Channel 4, WCMH-TV, 10:30 a.m. Sun.
DAYTON — Channel 2, WDTN-TV, 10:30 a.m. Sun.
FLINT — Channel 12, WJRT-TV, 10:30 a.m. Sun.
GREENVILLE, N.C. — Channel 9, WNCT-TV, 10:30 p.m. Sun.
*GREENVILLE, S.C. — Channel 4, WFBC-TV, 9:30 a.m. Sun.
HUNTINGTON, W.V. — Channel 13, WOWK-TV, 10:30 a.m. Sun.
INDIANAPOLIS — Channel 4, WTTV-TV, 11:30 a.m. Sat.
JACKSONVILLE — Channel 12, WTLV-TV, 12:30 p.m. Sat.
JOHNSON CITY — Channel 11, WJHL-TV, 10:30 a.m. Sun.
*LANSING — Channel 10, WILX-TV, 10:00 p.m. Sun.
LOUISVILLE — Channel 41, WDRB-TV, 1:00 p.m. Sat.
NEW YORK — Channel 9, WOR-TV, Rotating Schedule
PHILADELPHIA — Channel 17, WPHL-TV, 11:00 p.m. Sun.
PORTLAND — Channel 8, WMTW-TV, 11:30 a.m. Sun.
PORTSMOUTH — Channel 10, WAVY-TV, 11:00 a.m. Sun.
PROVIDENCE — Channel 12, WPRI-TV, 1:00 p.m. Sat.
SALISBURY — Channel 16, WBOC-TV, 11:00 a.m. Sun.
SOUTH BEND — Channel 22, WSBT-TV, 12:00 noon Sun.
SPRINGFIELD — Channel 40, WHYN-TV, 1:00 p.m. Sat.
STEUBENVILLE — Channel 9, WSTV-TV, 12:00 noon Sun.
WASHINGTON, D.C. — Channel 7, WMAL-TV, 10:00 a.m. Sun.
WILMINGTON — Channel 6, WECT-TV, 11:30 a.m. Sun.

Central Time

ABILENE — Channel 12, KTXS-TV, 5:30 p.m. Sun.
ALEXANDRIA — Channel 5, KALB-TV, 10:00 a.m. Sun.
AMARILLO — Channel 10, KFDA-TV, 11:30 a.m. Sun.
BEAUMONT — Channel 12, KBMT-TV, 12:00 noon Sun.
BISMARCK — Channel 5, KFYT-TV, 12:00 noon Sat.
CHICAGO — Channel 44, WSNS-TV, 9:30 p.m. Sun.
CORPUS CHRISTI — Channel 3, KIII-TV, 10:00 a.m. Sun.
DOTHAN — Channel 18, WDHN-TV, 8:30 a.m. Sun.
FARGO — Channel 11, KTHI-TV, 12 noon Sun.
*FT. SMITH — Channel 5, KFSM-TV, 12:00 p.m. Sat.
FT. WORTH — Channel 11, KTVT-TV, 1:30 p.m. Sun.
*GARDEN CITY — Channel 11, KGLD-TV, 1:30 p.m. Sun.
GREAT BEND — Channel 2, KCKT-TV, 1:30 p.m. Sun.
HATTIESBURG — Channel 7, WDAM-TV, 3:00 p.m. Sun.
HOUSTON — Channel 39, KHTV-TV, 9:30 a.m. Sat.
HUNTSVILLE — Channel 48, WYUR-TV, 5:30 p.m. Sun.
KANSAS CITY — Channel 4, WDAF-TV, 12:30 p.m. Sun.
KEARNEY — Channel 13, KHGI-TV, 12:30 p.m. Sun.
*LUBBOCK — Channel 11, KCED-TV, 12:00 noon Sun.
LUFKIN — Channel 9, KTRE-TV, 2:00 p.m. Sun.
MCCOOK — Channel 8, KOMC-TV, 1:30 p.m. Sun.
MERIDIAN — Channel 11, WTOK-TV, 10:00 a.m. Sun.
MIDLAND — Channel 2, KMID-TV, 12:00 noon Sat.
*MOBILE — Channel 5, WKRG-TV, 11:30 a.m. Sun.
MONROE — Channel 10, KTVE-TV, 9:30 a.m. Sun.
MONTGOMERY — Channel 32, WKAB-TV, 3:30 p.m. Sun.
NEW ORLEANS — Channel 4, WWL-TV, 11:00 a.m. Sun.
NORTH PLATTE — Channel 2, KNOP-TV, 6:30 p.m. Mon.
OKLAHOMA CITY — Channel 5, KOCO-TV, 11:30 a.m. Sun.
OMAHA — Channel 6, WOWT-TV, 3:00 p.m. Sat.
*PEORIA — Channel 19, WRAU-TV, 10:30 a.m. Sun.
ROCKFORD — Channel 13, WREX-TV, 9:00 a.m. Sun.
SHREVEPORT — Channel 6, KTAL-TV, 12:00 noon Sat.
SIOUX CITY — Channel 14, KMEG-TV, 11:30 a.m. Sun.
SPRINGFIELD MO. — Channel 27, KMTC-TV, 9:30 a.m. Sun.
SPRINGFIELD — Channel 20, WICS-TV, 12:30 p.m. Sat.
TEMPLE — Channel 6, KCEN-TV, 1:00 p.m. Sun.
TOPEKA — Channel 27, KTSB-TV, 12:00 noon Sat.
TUPELO — Channel 9, WTVV-TV, 5:00 p.m. Sat.
TYLER — Channel 7, KLTU-TV, 10:30 p.m. Sun.
WICHITA — Channel 3, KARD-TV, 4:30 p.m. Sun.
WICHITA FALLS — Channel 6, KAUZ-TV, 2:30 p.m. Sat.

Mountain Time

BOISE — Channel 6, KIVI-TV, 11:00 a.m. Sun.
GRAND JUNCTION — Channel 5, KREX-TV, 4:30 p.m. Mon.

GREAT FALLS — Channel 5, KFBB-TV, 9:30 a.m. Sun.
MILES CITY — Channel 3, KYUS-TV, 10:30 a.m. Sun.
MITCHELL, S.D. — Channel 5, KXON-TV, 8:00 p.m. Sun.
PUEBLO — Channel 5, KOAA-TV, 9:30 a.m. Sun.
ROSWELL — Channel 40, KBIM-TV, 12:00 noon Sun.
SALT LAKE CITY — Channel 5, KSL-TV, 12:30 p.m. Sat.
TUCSON — Channel 9, KGUN-TV, 11:30 a.m. Sun.

Pacific Time

ANCHORAGE — Channel 13, KIMO-TV, 6:30 p.m. Wed.
CHICO — Channel 12, KHSL-TV, 10:30 a.m. Sun.
FAIRBANKS — Channel 11, KTVF-TV, 5:00 p.m. Sat.
HONOLULU — Channel 2, KHON-TV, 10:00 a.m. Sun.
LOS ANGELES — Channel 9, KHJ-TV, 10:00 p.m. Sun.
PORTLAND — Channel 12, KPTV-TV, 11:00 a.m. Sat.
RENO — Channel 2, KTVN-TV, 3:00 p.m. Sat.
SACRAMENTO — Channel 13, KOVR-TV, 11:00 a.m. Sun.
SALINAS — Channel 8, KSBW-TV, 9:30 a.m. Sun.
TACOMA — Channel 11, KSTW-TV, 11:30 a.m. Sat.

CANADIAN STATIONS

Newfoundland Time

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

Atlantic Time

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

Eastern Time

BARRIE — Channel 3, CKVR-TV, 12:00 p.m. Sun.
KINGSTON — Channel 11, CKWS-TV, 12:00 noon Sat.
MONTREAL — Channel 12, CFCF-TV, 5:30 p.m. Sun.
NORTH BAY — Channel 4, CHNB-TV, 1 p.m. Sun.
PETERBOROUGH — Channel 12, CHEX-TV, 12:30 p.m. Sat.
QUEBEC CITY — Channel 5, CKMI-TV, 12:00 noon Sun.
SAULT STE. MARIE — Channel 2, CJIC-TV, 9:30 a.m. Sat.
SUDBURY — Channel 9, CKNC-TV, 1:00 p.m. Sun.
THUNDER BAY — Channel 4, CHFD-TV, 1:30 p.m. Sun.
TIMMINS — Channel 6, CFCL-TV, 1:00 p.m. Sun.

Central Time

BRANDON — Channel 5, CKX-TV, 12:30 p.m. Sun.
REGINA — Channel 2, CKCK-TV, 12 noon Sun.
SASKATOON — Channel 8, CFQC-TV, 12 noon Sun.

SWIFT CURRENT — Channel 5, CJFB-TV, 11:15 p.m. Sun.
WINNIPEG — Channel 7, CKY-TV, 12 noon Sun.
YORKTON — Channel 3, CKOS-TV, 12 noon Sun.

Mountain Time

CALGARY — Channel 4, CFCN-TV, 4:00 p.m. Sun.
EDMONTON — Channel 3, CFRN-TV, 11:00 a.m. Sun.
LLOYDMINSTER — Channel 2, CKSA-TV, 9:30 a.m. Sun.

Pacific Time

DAWSON CREEK — Channel 5, CJDC-TV, 5:30 p.m. Sun.
VANCOUVER — Channel 8, CHAN-TV, 11:30 a.m. Sun.
VICTORIA — Channel 6, CHEK-TV, 11:30 a.m. Sun.
WHITEHORSE — Channels 2, 4, 5, 7, 9, 13, WHTV-TV, 7:00 p.m. Sun.

RADIO LOG

U.S. STATIONS

Eastern Time

AKRON — WSLR, 1350 kc., 5:00 a.m. Mon.-Fri. & Sun., 8:30 p.m. Sun., 10:30 p.m. Mon.-Fri. & Sun.
ALLENTOWN — WSAN, 1470 kc., 6:30 a.m. Mon.-Fri.
ASHEVILLE — WWNC, 570 kc., 11:00 p.m. Mon.-Fri. & Sun.
ATHENS — WDOL, 1470 kc., 12:30 p.m. Mon.-Fri.
BALTIMORE — WTOW, 1570 kc., 3:00 p.m. Mon.-Fri.
BINGHAMTON — WKOP, 1360 kc., 8:00 a.m. Sun.
BLUEFIELD — WKOY, 1240 kc., 12:00 noon Mon.-Sat., 1:30 p.m. Sun.
BROCKTON — WBET AM & FM 1460 kc., 97.7 mc., 6:30 p.m. Mon.-Fri.
CAYCE — WCAY, 620 kc., 12:00 noon Mon.-Fri.
***CHARLESTON** — WCHS, 580 kc., 10:00 p.m. Mon.-Fri.
CHATTANOOGA — WDEF AM & FM, 1370 kc., 92.3 mc., 7:00 p.m. Mon.-Fri., 6:30 p.m. Sun.
CHESAPEAKE — WCPK, 1600 kc., 12:30 p.m. Mon.-Fri.
CINCINNATI — WLW, 700 kc., 11:00 p.m. Sun.
CINCINNATI — WZIP, 1050 kc., 12:30 p.m. Mon.-Fri.
***CLEVELAND** — WERE, 1300 kc., 8:00 p.m. Mon.-Fri. & Sun.
COLUMBUS — WWWY-FM, 104.9 mc., 6:00 p.m. Mon.-Fri.
***DAYTON** — WONE, 980 kc., 8:30 p.m. Mon.-Fri., 9:00 p.m. Sun.
DECATUR — WQAK, 1310 kc., 10:05 a.m. Sun.
DETROIT — WLDN-FM, 95.5 mc., 7:15 a.m. Mon.-Fri., 9:00 a.m. Sun.
FAIRFIELD — WCNW, 1560 kc., 12:30 p.m. Mon.-Fri.
FINDLAY, OH. — WFIN, 1330 kc., 10:30 a.m. Sun.
FLINT — WKMF, 1470 kc., 10:00 p.m. Mon.-Fri.
FORT WAYNE — WGL, 1250 kc., 6:30 p.m. Mon.-Fri.
FRANKLIN — WFTN, 1240 kc., 12:00 noon Mon.-Fri.
GAINESVILLE — WAKA, 1390 kc., 7:00 a.m. Mon.-Fri.
GAYLORD — WATC, 900 kc., 12:30 p.m. Mon.-Fri.

GLOVERSVILLE — WENT 1340 kc., 7:00 p.m. Mon.-Fri.
GREENVILLE — WNCT AM & FM 1070 kc. & 107.7 mc., 6:30 p.m. Mon.-Fri.
HAMMONTON — WRDI, 1580 kc., 6:30 p.m. Mon.-Fri.
HAMMONTON, N.J. — WRDR-FM, 104.9 mc., 6:30 p.m. Mon.-Fri.
HARRISONBURG — WHP, 580 kc., 7:30 p.m. Mon.-Fri. & Sun.
***HORSEHEAD, N.Y.** — WENY, 1230 kc., 9:30 a.m. Sun.
INDIANAPOLIS — WBRI, 1500 kc., 2:00 p.m. Mon.-Fri.
JACKSONVILLE — WBIX, 1010 kc., 10:30 a.m. Mon.-Fri.
JACKSONVILLE, FL. — WCMG, 1090 kc., 12 noon daily.
JOHNSTOWN — WJAC, 850 kc., 7:00 p.m. Mon.-Fri.
KINGSFORT — WKPT, 1400 kc., 12:30 p.m. Mon.-Fri.
KISSIMMEE — WFIV, 1080 kc., 12:30 p.m. Mon.-Fri.
KNOXVILLE — WSKT, 1580 kc., 8:00 a.m. Mon.-Fri.
LANCASTER — WXRL, 1300 kc., 6:30 a.m. Mon.-Fri.
LAURINBURG — WSTS-FM, 96.5 mc., 12:30 p.m. Mon.-Fri.
LENOIR — WJRI, 1340 kc., 6:30 p.m. Mon.-Fri.
LONDON — WFTG, 1400 kc., 12:30 p.m. Mon.-Fri.
LOUISVILLE — WFIA AM & FM, 900 kc., 103.9 mc., 11:30 a.m. Mon.-Fri. AM; 7:00 a.m. Mon.-Fri. FM
LOUISVILLE — WHAS, 840 kc., 11:30 p.m. Mon.-Fri., 8:00 p.m. Sun.
MIAMI — WIOD, 610 kc., 11:30 p.m. Mon.-Fri. & Sun.
***MIDDLETOWN** — WCNX, 1150 kc., 12:30 p.m. Mon.-Fri.
***MIDLAND** — WMPX, 1490 kc., 10:15 a.m. Sun.
***MONTGOMERY** — WMGY, 800 kc., 10:00 a.m. Sun.
MONTPELIER — WSKI, 1240 kc., 6:00 p.m. Mon.-Fri.
NEW HAVEN — WELI, 960 kc., 10:30 p.m. Mon.-Fri., 9:30 p.m. Sun.
NEW ROCHELLE — WVOX, 1460 kc., 12:30 p.m. Mon.-Fri., 10:00 a.m. Sun.
NEW YORK — WOR, 710 kc., 6:30 a.m. & 11:30 p.m. Sun., 10:30 p.m. Mon.-Fri.

Central Time

APPLETON — WAPL AM & FM, 1570 kc., 105.7 mc., 6:00 p.m. Mon.-Fri.
***ATOKA** — KEOR-AM, 1110 kc., 4:25 p.m. Mon.-Fri.
ATOKA — KTEN-FM, 93.3 mc., 6:30 a.m. Mon.-Fri.
AUSTIN — KLBK, 590 kc., 6:30 p.m. Mon.-Fri., 9:30 a.m. Sun.
BIRMINGHAM — WYDE, 850 kc., 7:00 p.m. Mon.-Fri., 6:30 a.m. & 6:30 p.m. Sun.
BOWLING GREEN — WLBK, 1410 kc., 5:30 p.m. Mon.-Fri.
CHICAGO — WMAQ, 670 kc., 5:05 a.m. Mon.-Fri.
COFFEYVILLE — KGGF, 960 kc., 5:00 a.m. Mon.-Fri., 6:00 p.m. Mon.-Fri.
***DALLAS** — KLIF, 1190 kc., 7:30 a.m. Sun.
***DALLAS** — KRDL, 1080 kc., 11:30 p.m. Mon.-Fri. & Sun.
DE FUNIAK SPRINGS, FL. — WGTN, 1280 kc., WQUH-FM, 103.1, 12:15 p.m. Mon.-Fri.
DES MOINES — KWKY, 1150 kc., 12:30 p.m. & 9:30 p.m. Mon.-Fri., & Sun.
DULUTH — WDSM, 710 kc., 6:00 p.m. Mon.-Fri.
EAST GRAND FORKS, N.D. — KRAD AM & FM, 1590 kc., 103.9 mc., 12:30 p.m. Mon.-Fri.
EDEN PRAIRIE, MN. — KRSI, 8:00 p.m. Mon.-Fri.
EVANSVILLE — WJPS, 1330 kc., 10:00 p.m. Mon.-Fri.
EVANSVILLE — WVHI-FM, 105.3 mc., 4:30 p.m. Mon.-Fri.

FAYETTEVILLE — KFAY, 1250 kc., 12:30 p.m. Mon.-Fri.
GADSDEN — WAAX 570 kc., 12:30 p.m. Mon.-Fri., 12 noon, Sun.
GLADEWATER — KEES, 1430 kc., 12 noon Mon.-Fri. & Sun.
GRAND FORKS — KRAD AM & FM, 1590 kc., 103.9 mc., 12:30 p.m. Mon.-Fri.
GREEN BAY — WGEE, 1360 kc., 6:30 p.m. Mon.-Fri.
HOUSTON, MS. — WCPC, 940 kc., 4:30 p.m. Sun.
HOUSTON, TX. — KPRC, 950 kc., 10:30 p.m. Mon.-Fri. & Sun.
IOWA CITY — KXIC, 800 kc., 6:05 a.m. Mon.-Fri.
JACKSON — WTJS, 1390 kc., 7:00 p.m. Sun.
***JONESBORO** — KNEA, 970 kc., 11:30 a.m. Mon.-Fri.
KANSAS CITY — KMBZ, 980 kc., 10:30 p.m. Mon.-Fri. & Sun.

Mountain Time

ALBUQUERQUE — KOB, 770 kc., 11:00 p.m. Mon.-Fri. & Sun.
ARVADA — KQXI, 1550 kc., 1:30 p.m. Mon.-Fri.
BLACKFOOT — KBLI, 690 kc., 6:30 p.m. Mon.-Fri.
BOISE — KAIN, 1340 kc., 6:55 a.m. Mon.-Fri.
CASPER — KTWO, 1030 kc., 6:05 p.m. Mon.-Fri. & Sun.
DENVER — KOA, 850 kc., 10:30 p.m. Mon.-Fri., 7:00 p.m. Sun.
DURANGO — KIUP, 930 kc., 6:00 a.m. Mon.-Fri.
FARMINGTON — KRZE, 1280 kc., 6:00 a.m. Mon.-Fri.
KALISPELL — KOFI, 1180 kc., 6:30 p.m. Mon.-Fri. & Sun.
***LAS CRUCES** — KGRT, 570 kc., 10:00 a.m. Sun.
MISSOULA — KGVO, 1290 kc., 7:00 p.m. Mon.-Fri.
ONTARIO, OR. — KSRV, 1380 kc., 7:00 p.m. Mon.-Fri.
PRESCOTT — KYCA, 1490 kc., 7:00 p.m. Mon.-Fri.
SALT LAKE CITY — KSL, 1160 kc., 5:06 a.m. & 11:06 p.m. Mon.-Fri., 5:30 a.m. & 11:25 p.m. Sun.

Pacific Time

AUBURN, WA. — KGRG, 89.9 mc., 12:00 noon Sun.
CHICO, CA. — KHSL, 1290 kc., 7:30 p.m. Mon.-Fri.
COVINA — KGRB, 900 kc., KOB-FM, 98.3 mc., 12 noon Mon.-Fri., 9:00 a.m. Sun.
EUGENE — KATR, 1320 kc., 7:30 a.m. Mon.-Fri.
FRESNO — KBIF, 900 kc., 1:00 p.m. Mon.-Fri.
KEALUKEUA, HI. — KKON, 790 kc., 6:00 p.m. Mon.-Fri.
LAS VEGAS — KTBI-FM, 92.3 mc., 6:30 a.m. Mon.-Fri. & Sun.
LOS ANGELES — KLAC, 570 kc., 10:30 p.m. Mon.-Fri., 8:30 a.m. Sun.
MEDFORD — KAGN-FM, 98.5 mc., 8:00 a.m. Mon.-Fri.
MEDFORD — KSHA, 860 kc., 7:00 a.m. Mon.-Fri.
OLYMPIA — KITN, 920 kc., 6:00 a.m. Mon.-Fri.
***PASCO** — KOTY, 1340 kc., 1:00 p.m. Mon.-Fri., 12:00 p.m. Sun.

PLEASE NOTE

This is only a partial listing. For a Worldwide Radio/TV Log please check inside cover and write to the office nearest you. Some time periods subject to occasional pre-emption. Please check your local listing for possible time or day changes.
 * denotes new stations or changes.

Can We Afford to Write Off the Human Race?

As cities went it was a fairly large one. To date it had enjoyed a fairly influential existence in its particular geographic region. And for the most part the city fathers had no reason to suspect anything but continued prosperity for the future.

But then it happened. It was just one man who came crying in their streets with a chilling message that their great metropolis would be overthrown in 40 days. They could have laughed, scoffed and written him off as a visionary crackpot. But a funny thing happened. They took him seriously.

The king responded by dressing in sackcloth, calling a city-wide fast, and ordering everyone to clean up their individual lives.

By now you've probably surmised that the city was ancient Nineveh and the bearer of the bad tidings was Jonah. The most significant part of this story isn't Jonah's three-day stay inside a specially prepared fish, but the fact that the people of Nineveh, from the king right on down, actually took his message to heart and embarked on a program to clean up the crime-laden streets of their city (Jonah 3:7-8). And God honored their righteous action by sparing Nineveh from impending calamity. But as far as Jonah was concerned this was *bad news*! Being a good Israelite with rather strong nationalistic and perhaps even racist feelings, he had wanted to see the Ninevites "get theirs." In fact that was the reason he tried to avoid going there in the first place (Jonah 4:1-2).

The "Write-Off" Syndrome

Most of us might say that the action the Ninevites took was a giant historical fluke—especially in view

of the overall track record of the human race. Subjectively we might feel that most men in the world are on the whole unrepentant, hard-hearted sinners who are going to deserve everything they get. With this approach we could easily *assume* that collective repentance as it occurred in Nineveh "can't happen here."

Like Jonah we might reason, "Why bother? We've got ours now; you'll get yours later. In the meantime enjoy the Great Tribulation."

Fortunately, Jesus Christ took an entirely different approach to this problem during His brief ministry on this earth some 1900 years ago. Unlike Jonah, He was not about to write off His contemporaries. He and His disciples actively went out preaching the gospel of the Kingdom. And not just for reasons of form. Christ was concerned about the present welfare of those people. On one occasion He even used the repentance of Nineveh as an example of what some of the more recalcitrant "religious" types of His day *should have been doing* (Luke 11:32).

But no matter what approach was used these Israelites weren't about to change. And it wasn't until after He sensed that His message was going to be rejected that Christ began speaking in parables. By that time the need to do so had become readily apparent. As He explained to His disciples: "This is why I speak to them in parables . . . for this people's heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed" (Matt. 13:13-15).

It would have been somewhat presumptuous of Christ to have made these statements *before* that

particular generation had been liberally exposed to His gospel. Their rejection of it meant that He would henceforth center His particular efforts during His earthly ministry on the *Church*, not the nation of Israel. Hence the parables. As He explained it to some of the scribes and Pharisees: "'The very stone which the builders *rejected* has become the head of the corner' Therefore I tell you, the kingdom of God will be *taken away from you and given to a nation producing the fruits of it*" (Matt. 21:42-43).

Fulfilling A Basic Humanitarian Need

The apostle Paul showed the same burning desire in his own time for the welfare of his countrymen. In the 10th chapter of Romans, he wrote: "Brethren, my heart's desire and *prayer to God* for them [Israel] is *that they may be saved*." And Paul was thinking about the *here* and *now*. That's why he could be "all things to all men, *that [he] might by all means save some*" (I Cor. 9:22).

If God was willing to spare Sodom for the sake of only *ten righteous men*, who's to say He wouldn't do the same again?

Now maybe you figure that none of this matters because the world has been automatically pre-programmed to follow the worst possible course of prophetic events. But isn't it just possible that much of humanity might not have to experience every last grisly plague written in the book of Revelation before it comes to its senses? If prophecy can fail as it did with Jonah's dire prediction for Nineveh, who's to say it can't happen again?

Maybe, just maybe, there are a few Ninevehs out there waiting to hear from some modern-day Jonahs. And even if it turns out there aren't, for humanity's sake, can we afford to assume otherwise?

George Ritter

WEATHER

(Continued from page 5)

water districts in Marin County north of San Francisco were rationing water to both commercial and residential users.

Meteorologists are not hopeful for the next few months at all. Many fear quick springtime thaws which would release all those billions of gallons of stored water, sending icy torrents cascading down streams and rivers, taking out docks and bridges, swelling over millions of acres of land, causing billions of dollars of damage to both cities and farmland alike.

Worsening Drought

But it's the summer most weathermen are concerned about. From all indications, a sweltering summer will be following on the heels of the frigid winter. And not only hot, *but dry*.

The drought which has been gradually spreading over the past several years from the Southwest into the northern Plains states seems certain to intensify.

Minnesota, parts of which have been in the grip of a drought for three consecutive years, is perhaps the hardest hit. But it is also extremely dry in the Dakotas, Wisconsin and Iowa. Iowa's drought is the worst in 104 years, ever since records have been kept in that state. Serious moisture shortages affect Illinois, Indiana, Missouri, Kansas and Nebraska as well. Throughout much of this breadbasket area there is virtually no moisture reserve in the soil. Because the dry winter soil is frozen, the snow—where it has fallen—may not add significantly to soil moisture even when it thaws. Without a gentle thaw followed by persistent spring rains, there simply won't be enough moisture in the soil to nourish spring crops properly. Some climatologists fear there could be massive topsoil blow-offs—a reminder of the bleak Dust Bowl days of the 1930s.

In California, the second dry winter in a row has left precious little snowpack in the Sierras. This summer's runoff for irrigation will be so sparse that farmers in the state's

mammoth Central Valley may suffer water delivery cutbacks up to 75 percent. Crop cutbacks of this size will deal a severe blow to the state, where agriculture is the biggest industry, bringing in over \$8 billion annually.

"Never Run Out of Food"?

The winter of '77 has already added a multibillion-dollar "tax" on the American economy in sharply escalated fuel costs, crippling President Carter's economic stimulus program. And if the months ahead turn out to be as bad as some meteorologists predict, the nation's food bill could rise dramatically.

The destruction of winter vegetable crops in Florida and elsewhere has already cut supplies and shot up prices. Continued dry conditions also mean a thinning out of cattle herds, leading to lower meat prices now, but higher prices in the months ahead.

The size of the winter wheat crop is declining with every Agriculture Department crop estimate. Only the huge carry-overs of wheat from the record 1976 production will stabilize wheat prices and supplies this year.

Many Americans—so used to living in continual good times—seem incapable of grasping that conditions *could get much worse*; that weather chaos could produce not only short-term food supply problems or temporary price increases—but actually result in drastic food shortages.

During the mid-1960s one *Plain Truth* reporter toured areas of Kansas that were then stricken by drought and found many wheat elevators empty. One prominent Kansas politician nevertheless summed up the attitude of a lot of people then—an attitude that still lingers today. "I don't think we will ever get into a situation where we will not have enough for our own needs. We have grown wheat over such a wide area and under such widely varying conditions that we just could never get enough bad weather or enough worms, or enough freezes or anything else, to reduce the supply that much."

How smugly confident people can be! Men always seem to speak in terms of "hard luck" or parrot the

words of scientists who talk about "cycles." Or perhaps when weather interferes with their pleasures, they may do as some of those at a ski resort in Colorado did recently when they didn't have enough snow for skiing: they asked a nearby Indian tribe to come over and put on a "snow dance" for them!

Why Bad Weather?

Everyone is wondering right now what's gone wrong with the weather.

Meteorologists point out that there has been a shift in the direction of the high-level westerly winds—especially the jet stream—which course through the upper atmosphere high above Canada and the United States. During this past winter season, these winds have cut across the Rockies much farther to the north, picking up frigid arctic air, and then, as they streamed toward the south and east, dipped much farther south than usual.

But what caused a change in these wind patterns? Scientists can only speculate on that. As a UPI press release reported on January 29, 1977: "Weather scientists know a shift in high-altitude wind patterns is responsible for the unusually persistent cold weather in the eastern half of the United States, *but they are at a loss to explain what caused the wind changes.*"

Other weather officials have also been puzzled over the spotty nature of the long dry spells which, especially last summer, struck many areas of our important food-grain states. Many commented that the droughts seemed to be almost county by county, and acre by acre!

One farmer would report that rainfall was normal or near normal in his area, and he was having good crops, while another nearby neighbor perhaps *even in the same county* would report devastating drought! This is dramatic fulfillment of a passage in the book of Amos in the Bible: "And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to

drink water; but they were not satisfied: yet *have ye not returned unto me*, saith the Eternal" (Amos 4:7-8).

Power That Controls the Weather

Does the real answer, then, lie outside of science? Is there a force, a power, which ultimately controls the weather, and for reasons which men and nations have not yet seen?

Scripture after scripture in your Bible shows that God controls the weather—and that He exercises the awesome power of earthly forces at certain times and in certain places to give blessings for righteousness—or cursings to nations according to their national sins.

Look at what the Bible reveals:

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: *the Lord hath his way in the whirlwind and in the storm*, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and *drieth up all the rivers*: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth" (Nahum 1:3-4).

"From the south comes the rain; from the north, the cold. God blows upon the rivers, and even the widest torrents freeze. He loads the clouds with moisture and they send forth his lightning. The lightning bolts are directed by his hand, and do whatever he commands throughout the earth. *He sends the storms as punishment, or, in his lovingkindness, to encourage*" (Job 37:9-13, *The Living Bible*).

On one hand God promises: "If ye walk in my statutes, and keep my commandments, and do them: then *I will give you rain in due season*, and the land shall yield her increase, and the trees of the field shall yield their fruit" (Lev. 26:3-4).

On the other hand: "And I will break the pride of your power; and *I will make your heaven as iron, and your earth as brass*: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits" (verses 19-20).

"And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall

it come down upon thee, until thou be destroyed" (Deut. 28:23-24).

Warnings Sure

But why would God be cursing us at this time? Aren't we a "Christian nation"?

If we are then something is drastically wrong! America is disgraced with the worst crime record of any "civilized" people anywhere in the world. Our basic institutions—the home, the school and the church—reel under the staggering blows of disintegrating morals, skyrocketing crime and materialistic, self-centered values.

Longtime readers of *The Plain Truth* know that this Work has been faithfully prophesying that such upside-down weather disasters would strike; that serious *drought* would plague our people in the mid-70s, and we were saying so clear back in the 60s and even before!

But *until now*, God has not chosen to intervene on a wide scale to teach us a lesson. Instead, God has allowed our people to enjoy fully 200 years of peace and unprecedented national prosperity.

But our Bicentennial is now past.

Now as never before it is time for our people to *repent* and to see that there is a direct connection between the way we live and the weather we have begun to experience.

Centuries ago, Solomon prayed at the consecration of the Temple: "When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and *turn from their sin, when thou dost afflict them*; then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and *send rain upon thy land*, which thou hast given unto thy people for an inheritance" (II Chron. 6:26-27).

Divine Intervention

God's Word shows, again and again, that He is able to *intervene in the weather* for good as well as for punishment. It shows that He has *withheld* rain as well as sent floods, hurricanes, typhoons (torrential rains), crop disease, insect infesta-

tion, and other so-called "natural disasters" when God's people have forgotten Him and abandoned themselves to an orgy of lawlessness and materialistic goals!

Solomon went on to pray: "If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be: then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: then hear thou from heaven thy dwelling place, and forgive, and render unto every man according to all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:) that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers" (verses 28-31).

God does not change (Mal. 3:6; Heb. 13:8). His ear is still open to such a prayer. One would think then, as one views the whole scene of the terrible record-breaking drought that gripped North America, England, Europe, and other parts of the world during the summer of 1976, to be followed by one of the most incredible and record-breaking winters in all of history in early 1977, that people would begin to get the message and *get down on their knees!*

But no, true to the prophecies of Amos, even though Almighty God is allowing the terrible consequences of our own sins to come upon us, we still as a nation are not returning to God!

Write for our free booklet *The United States and British Commonwealth in Prophecy*. It tells in graphic terms who we are as a people, for we have not known our heritage, our "roots." As Black Americans are discovering their roots, the rest of Americans need to know who they really are, and how they came to possess the fabulous birthright they have taken so much for granted. This booklet also warns what will happen to our people *unless we change*. □

IN BRIEF

AICF LAUNCHES NEW CHAPTER

by Stanley R. Rader

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

PASADENA, February 10, 1977:

Mr. Armstrong and I returned yesterday from the cold-bound Midwest, where the debut of the Milwaukee Chapter of the Ambassador International Cultural Foundation (AICF) was warmed by the memorable performance in recital there of Cellist Mstislav Rostropovich. We were accorded an enthusiastic reception by the local cultural, intellectual and business communities, as well as by members of the Worldwide Church of God who gathered for combined services addressed by Mr. Armstrong on the preceding Sabbath.

Of the inaugural AICF concert there, the Milwaukee *Journal* music critic wrote: "Total artistry, simple and direct, is the essence of Rostropovich. . . ." Rostropovich himself was quoted in a front-page article of the same issue: "Music, you know, is a language from the heart that surmounts every barrier." Surmounting barriers, building bridges: different ways of saying what AICF is all about, and what Mr. Armstrong's world-girdling work is all about.

Yet another way of making this point—and making it with tremendous impact—was the inaugural issue of QUEST/77, which excited favorable comment and enthusiasm not only at AICF headquarters in Pasadena, but throughout the publishing and media indus-

tries here and abroad. Mr. Armstrong describes the *raison d'être* for QUEST/77: "QUEST/77 is a unique magazine. It arrives on the world scene at the most critical time in human history, in a most interesting, exciting, dynamic, crucial, and yet dangerous and imperiled time.

"QUEST/77's unique purpose? To take its readers, issue by issue, on a thrilling, responsible, unprecedented quest for an appreciation and understanding of the important and beautiful aspects of human existence. . . .

"Never did any generation live in a world such as you and I are privileged to live in today. Gigantic leaps ahead just in our time in important sciences and technology. The literal explosion in

Surmounting barriers, building bridges: different ways of saying what AICF is all about, and what Mr. Armstrong's work is all about.

knowledge production. Unbelievable leaps ahead in the means of travel, jet and supersonic. We have mass communication worldwide by radio and television. You can dial instantly any telephone in the United States from such world capitals as Paris, London, Rome. Men cavorting about on the moon and landing safely back on earth. Close-up pictures from Mars by Vikings I and II. The magic of the printing press, the computer, every laborsaving device, shorter workdays and workweeks, mass travel. It would seem we have everything. Man has achieved the

absolutely incredible—mostly in the very last century.

"But at the same time we live in a world where it is unsafe to walk on the sidewalks here on earth. Crime is rampant even in residential neighborhoods. Racial violence threatens law and order. Governments of nations are toppling at the rate of one a month. Nations are armed to the teeth, so that even a small nation could, by error, set off a nuclear war that could blast all humanity from this earth, eliminating all our magical, fantastic advances, our increased leisure time and pleasures, our tremendous advances in medicine, our lengthened, more pleasurable lives.

"The human potential is truly incredible. Yet mankind's number one problem today is that of human survival. Why? Why this tragic paradox?

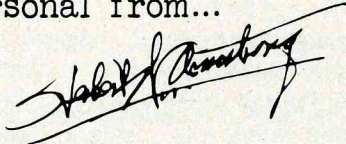
"Issue by issue, QUEST/77 will become the magazine of our time. Not in a 'religious' sense. But in a way that will make sense to a new international audience we have never reached before. The actual potential of man is so absolutely incredible it is almost brain shattering. Too good to be true? Not at all. Our quest will be intriguing, entertaining, exciting; it will be thorough, scholarly, thought provoking. And it will give enlightened and true understanding.

"Some have said to us, 'We've heard the voices of doom, all the bad news; give us the good news for a change.'

"We shall."

My next column will probably be written from the troubled continent of Africa, where Mr. Armstrong and I are due to arrive in a very few days. Since our departure in November, the Geneva Conference has unfortunately come to a dead end, and bloodshed and violence have increased. Hopefully, we will be able to contribute something in the way of a bridge between peoples in that part of the world.

Personal from...



(Continued from page 1)

chosen advertising and journalism as a life profession.

My first employer, when I was 16 and in a job away from home, filled me with a vigorous, energetic AMBITION—a burning DESIRE to become successful—plus the willingness to pay the price in STUDY, HARD WORK, PERSEVERANCE and DRIVE. I had not yet chosen my life goal, but by 18 I had. And I WORKED at it. I worked hard by day, studied hard by night. I put myself where I would be in constant contact with so-called big and successful men. My dealings were with presidents and board chairmen of America's great industrial, banking and commercial corporations. I was filled with AMBITION, SELF-CONFIDENCE, DESIRE TO DRIVE MYSELF TO THE TOP.

Are not these all GOOD qualities? Yes?

No! Satan has deceived this world into thinking they are. But they are all based on Satan's "GET" principle of life. In my conversion I learned that God's principle of life is the OPPOSITE—GIVE instead of GET—LOVE instead of competition, strife, resentment, rebellion.

Conversion meant getting RID of egotistic SELF-confidence, and replacing it with the confidence that is FAITH—confidence in CHRIST. No longer were things to be accomplished through my own vaunted and vain SELF-power, but through the POWER OF THE LIVING CHRIST! It meant complete reliance on HIM.

I had to get rid of VANITY and a feeling of superiority to other humans, and replace vanity with humility, exalting CHRIST instead of myself. I could be His INSTRUMENT, if I placed myself fully in His hands in faith and obedience—but when anything was accomplished, it was HE, not I, who did it. At first, as is human, I went overboard—to the opposite extreme—and took MEEKNESS to mean WEAKNESS. I let others run all over me. Finally, however, Christ guided me into achieving BALANCE.

No, Christ didn't visit me IN PERSON, but He did IN SPIRIT. I did not WANT to be a minister. I wanted to be an advertising man. But I did become so wrapped up in the THRILLING and EXCITING discovery of new gold nuggets of TRUTH that, as a writer, I began to write articles about the wonders of TRUTH being revealed to me. A few people I knew personally began urging me to speak out publicly. I resisted for a few years. Finally God opened my eyes to a truth I knew a certain

Conversion meant getting rid of egotistic self-confidence, and replacing it with the confidence that is faith—confidence in Christ. No longer were things to be accomplished through my own vaunted and vain self-power, but through the power of the living Christ! It meant complete reliance on Him.

humble group of BELIEVERS in a rural area had never seen nor discovered, and God gave me such an urge to SHARE this knowledge with them that I agreed to talk before them. My wife said she would hardly have called that first preaching a sermon. But the hearers were enthralled—excited—and wanted me to come and preach again.

In preaching, I did not choose God, HE CHOSE ME—just as He chose His original apostles. The Church of God had existed since Christ founded it in A.D. 31. But by A.D. 70 Christ's gospel—which was announcing the KINGDOM OF GOD—had been SUPPRESSED and replaced with ANOTHER GOSPEL. The true Church of God was forced to go underground as a great false church rose to power. Thousands—millions—were tortured, martyred. The true gospel was no longer preached to the WORLD—but secretly to the very few, UNDERGROUND.

Christ's GOSPEL was the announcement of the coming KINGDOM OF GOD—including the

restoration of THE GOVERNMENT OF GOD to govern all the earth. By the time God committed to me His great commission, we had reached the beginning of the END TIME—the END of THIS AGE—and had reached the generation in which THE KINGDOM OF GOD was to be established to rule ALL NATIONS and usher in WORLD PEACE.

My first broadcast was in October 1933, on a small 100-watt radio station. It proclaimed TRUTH listeners had never heard before. It was the TRUE GOSPEL. Listeners were SURPRISED—shocked. Yet they saw with their own eyes in their own Bibles what I proclaimed. Letters rolled in. The radio station manager was surprised at the mail response. He invited me to put together a regular radio program.

The first issue of *The Plain Truth* appeared February 1, 1934. The regular broadcast, then weekly, started the first Sunday in 1934.

Actually, God committed to me the GREAT COMMISSION—to carry His true gospel of the KINGDOM OF GOD to ALL THE WORLD—after much trial and test and proving.

No, Christ did not visit me in person. He has not been doing it that way since He visited the apostle Paul in Arabia.

Then HOW DO I KNOW?

How may YOU know?

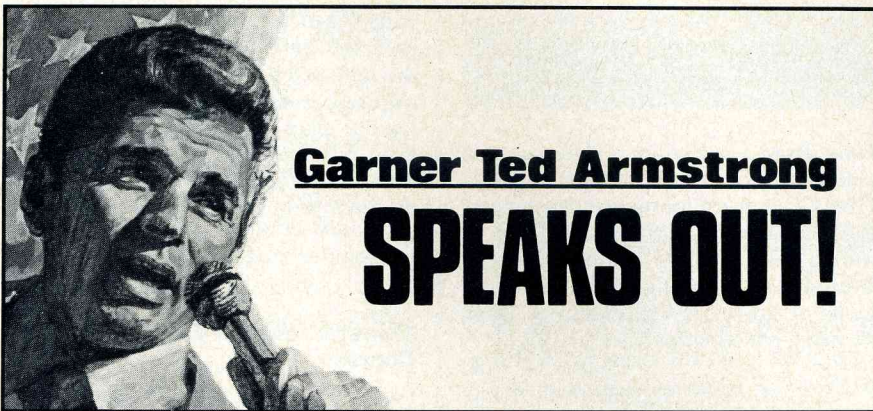
Christ Himself gave one answer: "BY THEIR FRUITS YOU SHALL KNOW."

The disciples of John, after he was in prison, came to Jesus to ask a similar question: "How may we KNOW you are God's ANOINTED ONE—the Messiah—the Christ?"

Jesus answered, "Go tell John what you see being DONE—being ACCOMPLISHED." So I say: LOOK INTO YOUR OWN BIBLE. You will find where Christ Himself said what would be DONE in THE GREAT COMMISSION in our time: "And this GOSPEL OF THE KINGDOM shall be preached in all the world for a witness unto all nations; and then shall the END [of this age] come" (Matt. 24:14). That's what it says!

But although millions claim they believe in the Bible, FEW believe WHAT IT SAYS.

Do you? □



Garner Ted Armstrong SPEAKS OUT!

Poverty Doesn't Cause Crime— People Do!

Despite tons of evidence to the contrary, a member of the United States Congress, who also happens to sit on a congressional subcommittee on crime, believes crime is caused by "desperation brought on by joblessness, poverty and community disintegration." Representative John Conyers of Michigan recently claimed that crime multiplies when "individuals feel that stealing, mugging or selling dope is an acceptable means of survival."

So, according to Conyers, *society* is to blame. An affluent society. A cruel, exploitative, upper-class society which possesses only indifference to its "marginal and disadvantaged people" is to blame.

How utterly strange, and how totally contradictory to the known facts.

When I interviewed President Anwar El Sadat of Egypt in Cairo in the spring of 1976, and talked to the editors of major newspapers, to government ministers, business leaders, and other officials as well, I asked about crime. Egypt is a very poor nation. Millions of poverty-stricken, jobless, hopeless people jammed together in squalid slums, existing amid human and animal excrement, without sanitary facilities of any kind, present such a pitiful sight to a visitor from the affluent United States that it is almost impossible to believe.

Strangely, though stricken with

huge economic problems, Egypt has a very low crime rate. It is much safer to walk on the streets of Cairo wearing your watch and carrying your wallet than on the streets of most major U.S. cities, including the nation's capital.

I interviewed Mayor Teddy Kollek of Jerusalem. Despite the widely known terrorist activities in the area—the bombs exploding in Zion Square, the West Bank protests, the Arab strikes and demonstrations—Jerusalem (including the Old City inhabited mostly by Arabs) is a safe city at night. One may stroll freely through all parts of the city with a feeling of security, unlike citizens living in Houston, Detroit, or New York.

Conversely, study the crime patterns of some of the totally socialized nations of Scandinavia, where living standards and personal affluence have soared. So has the crime rate!

Studies into the personal lives of those convicted of serious crimes simply do not bear out the conclusions of Representative Conyers, whether he serves on a congressional subcommittee on crime or not. Only *11 percent* of convicted criminals behind bars come from a poverty-level background. Repeatedly, police are amazed to see vicious crimes being committed by the so-called "good guys" in society—the "quiet kid next door" who comes from a

middle-class or upper-class home.

Drug-related crimes are said to amount to approximately 40% of crimes involving profit (burglary, bunco, etc.), and a very significant percentage of drug users come from a social background well above the poverty level.

Crime in the United States has risen almost exactly proportionate to affluence! During the poverty-stricken years of the Great Depression—when the unemployment rate hovered at the 25% level—the American crime rate *declined steadily* in spite of adverse economic conditions. There was crime, yes, but more on the order of the sensationalized gangland crimes of Capone, "Pretty Boy" Floyd, "Machine Gun Kelly" and others.

Being "poor" is not synonymous with being "crooked."

Just as poor people can keep clean, so the "disadvantaged" classes can remain morally responsible. Crime is not a disease; it is not an anonymous, faceless "consequence of a system." It is the result of a nation turning its collective and individual back on the most basic of all laws, the Ten Commandments—laws that say, among other things, "Thou shalt not steal," and "Thou shalt not kill!"

Criminals are made, not born.

Any child taught to respect the laws of God will have little difficulty respecting the laws of man. But the destruction of the home throughout much of the Western world and the abrogation of high moral standards in the church, the home and the school have given rise to morally substandard, often cruel and unfeeling young people who do not know the simple difference between right and wrong.

Until parents recognize the awesome responsibility of properly instilling in their children a sense of discipline, respect for the rights and property of others, love and sense of duty toward God, country and fellowman, our present crime wave will only grow worse. □

Read also the article beginning on page 12 of this issue.

what our readers say

Alcoholism Article Helped

Freddy C., who contributed to your article on alcoholism, has for some time been connected with this organization. He sent us a copy of your current edition, and we are so impressed by all that has been written on the subject that we feel we would like to distribute it a little more widely to our workers and our clients. If, therefore, you would be able to let us have a number of copies, we would be most grateful.

We would like to congratulate you on having brought this subject so effectively to the attention of the public and believe it can only do an immense amount of good. We only wish that facilities for treating and rehabilitating alcoholics were more plentiful.

Mrs. M. S. Gibb,
Chief Executive,
Helping Hand Organization
London, England

The Aerosol Hazard

I was shocked when I read your article "Aerosols Are Destroying Our Atmosphere" (December *Plain Truth*). If your readers accepted the article as "truth," thousands of workers in our country could be laid off due to the gross misunderstanding and unwarranted fear generated by your poorly researched article. You have certainly done a disservice to most of us in the aerosol industry who do not use the propellant systems that your article mentioned. I believe that you will find that the majority of the two billion aerosols produced in this country in the past 12 months do not contain chlorofluorocarbons. Based upon recent DFA and CPSC actions, you can feel assured that the propellants referred to in your article will soon be phased out of existence. But please do not damage an industry by only telling half the story.

Seth R. Schnebel,
New Haven, Connecticut

Plain Truth Faces Issues

I can't say that I always agree with your feature writers and their views on where we are all heading. Putting it in broader perspective, even the old standards of good and bad no longer apply. Many of the issues at stake would tax the ingenuity of the world's most brilliant sociologists. It is discouraging to note that the churches everywhere prefer to remain silent on these very issues, almost being afraid to speak out against what passes for the establishment. But *The*

Plain Truth is refreshingly different and a departure from the commercial press. Tired of so much journalistic mishmash and all those tired old clichés, I turn to your newest monthly edition with real interest. The reporting of vital issues in terms of universal Christianity is what we need, not sectarian coverage.

Charles D. Stiff,
Connel, Argyllshire, Scotland

Earthquake Survival

The September *Plain Truth* carried the best summarization of what to do before, during and after an earthquake that I have come across. Since we in the Southern California area especially need to be prepared to respond to this type of problem, this information is very down to earth and useful to us as a company and as individuals. I request your permission to use the information in our local plant safety program.

Roger J. Mazer,
Plant Safety Coordinator,
Borden Chemical Co.,
Compton, California

Life on Mars?

I was disappointed with your recent editorial "Life on Mars?—No Way!" You may be entirely right in your conviction that there is no life on Mars. But you seem to feel that in the entire universe this is the only planet that harbors life because God in some capricious moment willed it that way. To me this is a cop-out. I cannot imagine that of the trillions of stars and quadrillions of planets that this solitary planet we call Earth is the only place where life abounds. It is contrary to elemental reasoning, regardless of whether the Bible says so or not, or whether you infer as much from Scripture. It may be fine to have such sterling faith, but one should not lose all shreds of intelligence in arriving at conclusions. This may be the only planet in our solar system to harbor life, but there are myriads of solar systems in the cosmos. The chances are there must be trillions of planets with life forms aboard. And this is the opinion of most scientists.

Wade S. Rizk, M.D.,
Jacksonville, Florida

Policeman Finally Writes

Please excuse my writing, as I am cramped behind the wheel of a patrol car in Atlanta, Georgia. I suppose, like so many others, I have put off writing for your information for one excuse or another. Recently I heard a number of

your broadcasts dealing with crime and juvenile delinquency. I have always thought people were too busy in their own race to destruction to notice what is taking place in today's society. I am very relieved that I am not the only person in the world who believes in criminal prosecution. Keep up the good work.

Charles Rhodes,
Woodstock, Georgia

Minister Wants Correspondence Course

I am an ordained minister. One massive problem exists yet in my life, however. Simply stated, I do not believe in much of the teachings I have worked so hard to learn. Too many are backed by 'church tradition' rather than the Bible. I hope you don't mind having a minister as a student of your Bible course. It is my ambition to learn the truth as long as God is willing to let me do so.

R. H.,
Spokane, Washington

• *The Ambassador College Bible Correspondence Course is sent free to those who request it, regardless of religious affiliation.*

CONVERSION

(Continued from page 3)

To learn to OVERCOME and completely turn from the WAY the sinning angels (II Pet. 2:4) went, and to let Christ develop IN US His holy, righteous, spiritual CHARACTER—God's WAY OF LOVE! This we must do SO THAT WE MAY QUALIFY TO MAKE OVER—RE-CREATE, so to speak—the ENTIRE UNIVERSE.

Insignificant as it may seem, HUMAN LIFE is endowed with the most fantastic, awesome potential possible even as GOD views it!

Next month I want to write for you about my own conversion and much more about what conversion REALLY IS. □

RECOMMENDED READING

Booklets by Mr. Armstrong on related subjects include: *What Do You Mean . . . Salvation?*, *What Will You Be Doing in the Next Life?*, and *Just What Do You Mean—"the Unpardonable Sin"?* These booklets are provided free of charge by the Worldwide Church of God as a service in the public interest. Worldwide mailing addresses are on the inside front cover.

ARCHAEOLOGY

(Continued from page 21)

like El?" as does the Hebrew *Mika'el*.) Yet alongside this is the name Micah (*mi-ka-ya*, perhaps meaning "Who is like Yahweh?"). Pettinato simply stated that the two names occurred but refused to draw premature conclusions from them. This is proper scholarship.

The Future

Whether the material from Ebla will really turn out to be "one of the greatest discoveries of our time or any other" remains to be seen. Trying to compare the value of scholarly findings can easily descend into childishness, since all finds have their value. All—whether big or small—take their place as resources from which to draw for research about the ancient world. Without using hyperbole, however, one can certainly state that the discoveries at Ebla are of great significance.

Proper analysis of the texts will take considerable time. Only preliminary conclusions can be drawn for the next indefinite number of years. Many hypotheses will be advanced; many will have to be rejected or modified after further study. But some will stand the test and become part of a basis on which to build further work.

It is not likely that the study of the Bible will be revolutionized. The significance of the Bible is in its religious, ethical and moral teachings. But new discoveries can help us to understand better the matrix in which the Bible grew. □

Dr. Lester L. Grabbe is on the faculty of Ambassador College, where he teaches as assistant professor of theology. Specializing in languages and literatures relating to the Bible, he holds a Ph.D. from Claremont Graduate School. Reprints are available of previous articles Dr. Grabbe has written. Please request them by title: "How We Got the Bible" and "Which Translations Should You Use?"

WHY NOT?

by Jon Hill

Why Were You Born?

Murray was a nice enough fellow. He was president of a company that sold printing supplies, and I was in the printing business. We were at a printers' convention in Los Angeles.

Printers are a strange lot: half their blood is ink and the other half alcohol. They've seen the world, know all about it—if you don't think so just ask one—and they don't like any of it. They are hard-bitten, but generally friendly and most have a sense of humor. It's from them I learned the phrase: "For the man who thinks, the world is comic; for the man who feels, it is tragic." Since most of them thought they were thinkers, but many were secretly concerned, it was an interesting tragicomic time.

Murray asked, "What is it you guys print?" I had a copy of one of our booklets with me, so I handed it to him as a sample. The title was *Why Were You Born?* He glanced at the paper stock, size, printing quality, was pleasantly surprised that this was only one among dozens of booklets we print hundreds of thousands of—and then the title caught his eye. "May I have this?" he asked. "Of course," I said. "We give all our literature away free—it's a public service."

"Thanks!" he said with a grin. "I've just got to have this. I've always wondered why I was born. I'm sure most people have the same question, but I never heard anybody ask anybody else. I'm going to ask everybody here!" And with that he disappeared to confront the world of printer's devils.

Murray did ask nearly everyone there, "Why were you born?" Some gave a short laugh, turned to another customer, and dismissed good old Murray as having had one too many. Others paused to really consider: "I was born to make money!" Practical, cosmopolitan. "I was born to make a living, get married, have children and die." Pedestrian. "I was born to eat, drink and make merry, for tomorrow . . ." Evading the question. "Nobody knows why he was born, stupid. We're just here!" Belligerent, superior. "I was born to learn some lessons before I die, and maybe develop a little character." Getting warm, but too serious for a printer. "I was born to help make the world a better place to live in—and failed so far": bitter, somewhat cynical, sarcastic. "Ask a priest!": passing the buck. "Why, you unprintable, no good son of an expletive, if you don't know why the blank you were born why ask me?" Better move on, fight coming up!

Well, Murray had a ball that day, and like to have broken up the convention. Three months later I asked him if he ever had read that booklet. "No, not yet," he admitted, "but I still ask everyone the question when I get a chance—their answers kill me!"

I don't know if Murray has ever read the booklet yet, but why don't you? There is a very good answer—one you probably never heard before: fantastic, interesting and real.

And it's free—write for your copy today.

Why not?

Going to college?

Robin came to Ambassador College from Santa Cruz, California. With her major in business administration, she plans to pursue a teaching career upon completing her formal education. While her professional training is important to her, Robin expects something more from her college experience. She also wants to become

Meet Robin Gutierrez.

educated in the business of successful living. And Ambassador College is a place that is dedicated to helping its students discover the real meaning of life and discern their individual places in it. So like most of the people around her, Robin Gutierrez is looking beyond just acquiring pro-

fessional skills. She's working to discover and develop the best that is within her today, so that she can have a meaningful part in shaping the society of tomorrow. . . . That's why she came to Ambassador College.



For information about admissions, call toll-free (800) 423-4444 [except in California, Alaska and Hawaii, call (213) 577-5000], or write:

Ambassador College

Admissions Office
300 W. Green St.
Pasadena, Ca. 91123
or
Big Sandy, Tx. 75755

Ambassador College admits students of any race, color, national, and ethnic origin.

In accordance with Title IX of the Higher Educational Amendments of 1972, as applicable and not therefrom exempted. Ambassador College does not discriminate on the basis of sex in educational programs, activities, or employment.

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