

the
PLAIN TRUTH

a magazine of understanding



The Forgotten
American



About Our Cover

Linda McKinley is a young Navajo mother who lives in northern Arizona on the Navajo Indian Reservation. Linda's one-year-old son, Reed, Jr., is strapped to a traditional Navajo cradle-board, believed to impart strength and prowess to the child as he grows up. Unfortunately, many Navajo babies and babies of other American Indian tribes never reach school age. Infant mortality among Navajos is twice the national average and similarly high among other tribes.

Gentry — Plain Truth Photo

IN THIS ISSUE

Personal from the Editor.....	1
1973 — Critical Year for the New Europe.....	2
Is Sex Sin?.....	8
The Great Gamble: Next Year's Food vs. Next Year's Harvest.....	10
A Special Way to Peace and Joy	17
Success Begins by Age One	22
The Neglected Utopia	26
Advance News	30
More for Your Money	31
What You Can Do	35
Face to Face With the Forgotten American.....	36
What Our Readers Say.....	48

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Personal from



Abundant Living

WHY DO some religious people feel that their religious life must be one of giving up all the fun and enjoyment of living — that in order to please God, they must endure a life of morbid gloom?

For that matter why do some NON-religious people feel that to become a Christian would mean a life of living painful penance?

As a boy I was brought up in a respectable Protestant church of traditional Christianity. I never did know very much, as a boy, about what the church believed — but I did know that it regarded *sin* as violating *their* many DON'TS: — don't smoke, don't dance, don't play cards, don't go to the theater, don't drink a drop of wine, don't do this, don't do that!

A world-famous philosopher, editor, and lecturer whom I knew said he had no desire to live a life of Christian repression. "I desire," he said, "to be radiant, cheerful, friendly — to meet people with a smile." He was a highly educated man — but he was a Biblical illiterate!

Where do people get all these distorted ideas about the religion of Jesus Christ? Certainly NOT out of the Bible. Strangely, none of the people in the category I have described KNEW HOW TO LIVE!

As my son Garner Ted Armstrong has been asking on the air recently, "WHICH Jesus?" They know nothing of the Jesus of the Bible, who said, "I am come that they might have LIFE, and that they might have it more abundantly."

Somehow a lot of people have received a lot of weird and false ideas about Jesus Christ — I mean the Jesus of YOUR BIBLE. Actually, I think almost NO ONE knows what the Bible says about Him.

It seems most people think SIN is the thing that is BEST for us, but which a stern, wrathful God denies us. Some years ago a little book was selling big on Hollywood newsstands. It was titled: *How to Sin in Hollywood*.

Why don't people know that God our Creator has never forbidden us a single thing that is GOOD for us — never said "DON'T" about a single

thing except that which is going to HARM us to our own hurt. What God does command us NOT to do are the very things that bring on unhappiness, frustration, pain, suffering, and a life of morbid gloom.

Some people endure a solemn, stiff, formal church service. And some of the emotionally inclined go to the kind of church meeting where there is much shouting, and high emotional response by the congregation — merely to have what they call "a good time" during the meeting. Then the rest of the week, religion doesn't seem to have any part in their lives.

Others feel that if they are to become, as they call it, "saved," they must live a gloomy and depressing life of giving up everything that might be enjoyed. Apparently they believe their gloomy, unhappy lives will please God. But they don't KNOW God. That kind of religion is a SUPERSTITION!

Let's get this matter straight. The REAL Jesus Christ said He came to bring us HAPPINESS and JOY! Jesus
(Continued on page 47)



1973

Critical Year for the New Europe

Now there are nine nations in the Common Market. Important steps are under way to advance the world's largest trading bloc toward ultimate political unity.

by Gene H. Hogberg

ON JANUARY 1 of this year, the European Common Market took another big step forward. The fifteen-year-old, six-nation trade group expanded to nine, with the addition of Great Britain, Ireland and Denmark.

The new union, of course, is still far from complete. But another milestone along the arduous road to unity among the nations of free Europe has been reached. Historian Arnold Toynbee describes it in colorful historical tones: "Western Europe has at last been united on a Napoleonic scale, not through conquest this time, but voluntarily."

NINE FLAGS of the European Community fly in Paris during last autumn's summit conference.

Hennig — Plain Truth Photo

Norway's Jolt

The new European Community — as it is now properly called — was not achieved without a severe trauma. In late September 1972, Norway, which was scheduled to join the other three applicants for membership, opted out. In a nationwide referendum, opponents of Norway's link with the EC were able to muster enough "no" votes to upset the earlier affirmative decision to join on the part of the Oslo government.

The Norwegian decision had a profound impact upon the leaders of the remaining nine, as well as upon the Community Commission directorate in Brussels. Suddenly, it dawned upon all alike that the fires of the "United Europe" ideal had

all but burned out. Young people especially, not only in Norway, but also in other Western European countries, were no longer enamored of the concept. Instead, imperceptible to their elders, they had begun to view the Common Market, forerunner of a hoped-for United Europe, as nothing but a huge mercantile monster, serving only the purpose of big business with its growth-for-growth's-sake philosophy. In their view, the Common Market was ecologically irresponsible, unconcerned with developing third world nations and unaccountable to any real democratic controls.

One British journalist, summing up the meaning of Norway's "no," said that it "demonstrated that the Community, in the 14 years of its

The Common Market's Timetable for Action

At the October Common Market Summit Conference in Paris, the heads of government of the nine nations of the European Community agreed on a far-ranging program. It was accompanied by fixed timetables aimed at translating the guidelines they set for the Community's development into concrete policies. Here, in chronological order, are the important datelines set out in the Summit communiqué:

APRIL 1, 1973: Establishment of a European monetary cooperation fund, the first step toward an eventual single currency for the Community.

JUNE 30: A report by European Community Foreign Ministers on methods of improving foreign policy coordination.

JULY 1: Agreement on a common EC position for the international trade negotiations that are expected to get under way later in the year.

JULY 31: The establishment of a program of action, accompanied by a precise timetable, for a Community-wide environmental policy.

SEPTEMBER 30: Proposals for strengthening the machinery for short-run monetary support.

END OF 1973: Proposals for the progressive pooling of the EC countries' monetary reserves.

END OF 1973: Creation of a regional development fund, aimed at the "correction of regional imbalances."

END OF 1973: A program of action, accompanied by precise timetables, for a common policy in the field of science and technology. With this should come a definition of a common industrial policy aimed at establishing a single industrial base for the Community.

END OF 1973: A program to involve labor and management in the economic and social decisions of the Community.

JANUARY 1, 1974: Transition to the second stage of economic and monetary union should occur, following the necessary decisions taken during 1973 to provide for its implementation.

END OF 1975: Proposals to be brought forth on how to transform the European Community into its goal of a European Union. This report will form the basis of a 1975 or 1976 summit conference.

1980: Establishment of a "European Union," including full economic and monetary integration.

existence, had failed to attract the man in the street."

Progress Inch by Inch

The sting of the Norwegian veto was still on the minds of the heads of state of "the Nine" when they convened in Paris for their historic Summit Conference on October 19 and 20.

At first, little was expected from

the two-day talks which were intended to lay the groundwork for the development of the expanded Common Market for the decade of the 70's. Earlier, the conference had, in fact, almost been scuttled by host President Georges Pompidou, who had been disappointed by the failure of his Market partners to agree to one of his favorite projects — the establishment of a Community

"political secretariat" in Paris.

Thus, the Summit had "two strikes against it" when it opened — the Norwegian jolt and Pompidou's reaction. It looked for a while that the only purpose of the Summit would be to host a "champagne and caviar" reception for the three new members-to-be.

But the very fact that the nine heads of state, together with their retinues of foreign and finance ministers, were determined to go through with the highly publicized meeting seemed to predetermine a certain measure of success. To have left Paris empty-handed, in a quarrelsome spirit of disunity, would have set their common cause back several years.

Ambitious Timetable Set

Looking back on it now, there is no doubt that the Paris Summit of 1972 will match the six-nation Hague Summit of 1969 in importance. At that conference, the door was finally opened for British membership in the Community.

This time, the nine pledged themselves to achieve a "European Union" by 1980, and to this end, set out a series of ambitious deadline dates for the remainder of the decade. (See box.)

Even if some of the target dates are missed, *The New York Times* glowingly editorialized, "The myriad projects launched by the recent summit conference will make it extremely difficult for any member to stop the clock in European integration."

As former Common Market Commission President Walter Hallstein once remarked, "Integration is like a bicycle. You either move on or you fall off." And the Market is still moving — although not nearly as rapidly as its most ardent advocates would wish.

In the spirit of compromise, there was a little something for everybody by the time the conference adjourned. France got the commitment it sought for, launching, in

April 1973, a Community monetary cooperation fund, aimed at maintaining currency exchange rates within narrow limits. This should enable the Common Market, as a whole, to stand up stronger against the dollar.

In return, Britain and Italy, both saddled with pockets of hardcore unemployment, won a firm commitment for the creation of a Community fund for developing depressed regions of member countries.

In answer to the charge that the Community was "not humanitarian enough," it was agreed to develop a new series of programs to assist developing countries. In the same attempt to win back the affection of the continent's young voters, machinery was put in motion to develop common policies on energy, the environment and social progress.

"... And Now for the Bad News"

Yet, hidden beneath the veneer of decisions — or what one observer pessimistically labeled "decisions to take decisions" — a whole range of programs were quietly dropped or pigeonholed for future discussion.

It was quite clear that Market members are still poles apart on several key issues.

In the biggest defeat of all, France was able to detour a determined move on the part of the Netherlands for implementing direct election to the European Parliament in Strasbourg. Such direct popular election is explicitly called for in the Treaty of Rome — the Common Market's founding document. The Parliament presently consists of members appointed by the parliaments of the member nations. It has no political power, acting only in an advisory capacity.

In an attempt to appear conciliatory, the French agreed that the Parliament issue could be brought up again in the "near future." But



Sven Simon Photo

HEADS OF STATE at the European Community's summit conference in Paris in October 1972. Beginning third from left, they are Giulio Andreotti, Italy; Pierre Werner, Luxembourg; Jack Lynch, Republic of Ireland; Barend Biesheuvel, the Netherlands; Georges Pompidou, France; Willy Brandt, Federal Republic of Germany; Anker Joergensen, Denmark; Gaston Eyskens, Belgium; and, far right, Edward Heath, Great Britain.

Mr. Pompidou made the present French position perfectly clear in his opening address of the Summit when he stated in no uncertain terms that "political control must remain in the hands of national parliaments."

In other matters too, the Nine showed their internal divisions and stubborn adherence to partisan nationalistic viewpoints. For example, they could not agree on what Europe's relationship to the United States should be. A West German idea, supported by several of the smaller countries, to "institutionalize" trans-Atlantic relations was dropped, and the communiqué spoke only of a "constructive dialogue."

A reference to a "common position" on the up-coming GATT (General Agreement on Tariffs and Trade) negotiations was also dropped from the final version of the communiqué — this, despite the cry from many EC quarters that "Europe must speak with one voice."

Several other smaller projects were abandoned during the many hours of head-to-head negotiations.

They too showed that the spirit of nationalism still remains supreme with the Community.

A Belgian idea, for example, for encouraging travel by young persons through universal recognition of diplomas was shelved.

An even more ambitious Italian proposal was squelched, but then, no one thought it had much of a chance in the first place. The Italians, who have hundreds of thousands of their countrymen working in West Germany and other nations, proposed that foreign workers be allowed citizenship and voting privileges in whatever country and community they happen to be working.

But as one political pundit remarked, "The Germans are not about to see an Italian become the mayor of Kützenbühl, or whatever."

Thus, on both big and small issues, the divergent opinions of the Nine were aptly displayed. Nationalism still reigns supreme. Only begrudgingly have the independent member states allowed minute portions of their jealously guarded sovereignty to gravitate into the hands of the Commission in Brussels. As

the top *New York Times* international writer, C. L. Sulzberger, put it: "... no supranational spirit dominates the slowly burgeoning Europe... there is nothing even approaching a supergovernment yet, something that could bind the nine members to its decisions. The habit of nationalism still runs strong below the surface appearance of internationalism."

Postponing the Controversial

Although the various national leaders professed in their final communiqué that their goal of a "European Union" by the year 1980 was "irreversible," they made no attempt to define what the Europe of the 1980's should look like. A report, to be delivered in time for their next summit in 1975 (or possibly 1976) is intended to shed more light on Europe's future structure.

In other words, for more details, come to the Summit of '75!

There are many knowledgeable Europeans who are beginning to doubt the whole rationale behind the Common Market growth process — this being that an ultimate political union (without much of a central political authority) can somehow, almost magically, evolve from the gradual merging of nine separate economies. They believe that ultimate union by 1980, or whatever date, cannot be achieved without squarely facing up to the need for creating a central authority strong enough to run the whole system. They feel that the leaders of the nine member states can no longer afford to duck this crux issue, endlessly shoving it off to future committee reports.

Before the Paris Conference, I talked to the former top banker of Switzerland, Dr. Max Ikle. He is the past president of the Swiss National Bank. I asked Dr. Ikle, "What is keeping the Common Market from achieving a complete economic and political union?"

"It takes time," replied Dr. Ikle.

"You cannot just integrate and harmonize the whole [separate] economies if you have no integration in the political field."

"Does political union, then, need to come first?" I asked further.

"I would say this. You can integrate the economies even further than now. But then we come to the point of a currency union, a monetary union in Europe. In my opinion, we will not have a real monetary union without a common government. You cannot run a money with nine central banks and nine governments. You can run them only with one central bank and one government. To make a monetary union, you have to make a political union. It is not possible with different governments and different economies, different inflation rates, different financial policies, and so on, to run one currency.

"It is just an illusion to think that you can have a monetary union without a political union. It is just not possible."

What It Will Take

Dr. Ikle, whose neutral Swiss nation is not a member of the Common Market, is not the only one who believes the economic cart cannot pull the political horse.

Karl Klasen, president of the West German Bundesbank, (Federal Bank) has expressed the opinion that as things are going now, it will take the rest of the century, rather than the decade, to achieve a full monetary union, let alone a political one. In his view, the EC countries are not yet prepared to yield sufficient monetary control to a central body.

Despite verbal professions of lofty goals of (undefined) unity, Europe's national political machinery is incapable of gradually creating a supranational government higher than itself.

Needed: A Crisis

It appears now, more than ever, that final union in Western Europe

will only come about because of dangers from the outside, threats to Europe's unprecedented prosperity. As the very "founding father" of the Common Market, Jean Monnet, once remarked, *necessity is the real federator*.

The necessity of forever preventing another war between France and Germany and the necessity of protecting Western freedom from Soviet pressures after World War II provided the impetus for postwar Western European cooperation and integration — first via the European Coal and Steel Community in 1951 and eventually the Common Market in 1958.

But the decade of the sixties witnessed a decline in unity fervor as the Common Market, resting comfortably under the nuclear shield of the United States, quietly and steadily went about the business of making money. Today, the Community is by far the single largest trading entity in the world.

What will it take to propel the Community off dead center and toward the road to total unity? The British weekly, *The Economist*, in its January 22, 1972 issue, provides a clue:

"Only something truly shattering, it seems, might quickly produce the united Europe which in the late 1940's and early 1950's appeared such a possible dream. Europe's nations like being themselves too much, and feel little compulsion to be anything else..."

Trends to Watch

There are any one of a number of trends developing in our rapidly moving world which could force the nations of Western Europe to forego their petty nationalism and pull together in a common cause.

First of all is the international monetary situation, and specifically, the economic relationship between the United States and Europe.

At the moment, there is a lull on the international monetary front.

Today, it is Western Europe that is battling inflation, while the United States has been able to pull its inflation rate back to less than half that of Europe's.

But future blowups over the dollar are virtually inevitable. Despite tighter internal controls, the United States is still running a huge deficit in its balance of payments. Worse yet, this deficit has now been joined by a pure trade deficit — more imports to the United States than exports from the United States.

Excess, unwanted dollars, therefore, are continuing to pile up overseas. And worst of all, the United States may never again get into a favorable trade position due to expected heavy demands for foreign energy sources — oil and natural gas.

Will Western Europe, as an entity, someday have to close its "window" to the dollar? This would hasten its own monetary union and creation of its own common currency — and the political machinery to run it.

Possibility number two: This also involves the United States. All indications are that President Nixon, now secure in another four-year term, will, within a year or two, yield to domestic pressure and announce a significant — not just a token — cutback of American military forces in Europe.

This could hasten Community cooperation in the political and military fields, not just in the economic and monetary areas. Alastair Buchan, professor of International Relations at Oxford University, goes so far as to predict that the military situation between the United States and Europe "will be the core subject of the next European summit."

Middle East

Possibility number three: Events in and arising out of the always volatile Middle East could also be a springboard for much more coordinated West European activity.

Here, oil from the Middle East and the Mediterranean countries, without which West European industry could not survive, assumes utmost importance.

Common Market industrialists are already very concerned about pressures from oil-producing Arab nations to obtain a controlling interest in previously Western-owned oil refining facilities in their countries.

The final communiqué issued at the end of the Paris conference contained an interesting paragraph: "The Heads of State and Heads of Government deem it necessary to invite the Community Institutions to formulate as soon as possible an energy policy guaranteeing certain and lasting supplies under satisfactory economic conditions."

“Only something truly shattering, it seems, might quickly produce the united Europe. . . . Europe's nations like being themselves too much, and feel little compulsion to be anything else.”

*The Economist
January 22, 1972*

Possibility number four, which is conditional upon one of the above factors (or any other factor) is the influence of religion. It has not gone unnoticed by some observers that the European Community, since the exclusion of Norway, is developing into a largely continental, Roman Catholic entity. A map in the October 23, 1972, issue of West Germany's news magazine, *der Spiegel*, labeled the Common Market as "an heir to the Roman Empire." (Even Britain was once part of the old Roman Empire.)

Adding to the religious equation would be the eventual membership of Spain. France's Pompidou has

been championing the Spanish case, but has been rebuffed by the Low Countries. Spanish membership to fill out "the Ten" will obviously have to await the passing from the scene of General Franco, and at least a partial redemocratization of authority in Madrid.

Religion could be important as a rallying point for a Europe threatened by other outside events.

Foretold Long Ago

Is it merely a coincidence that the most neglected of all guides for human events, the Bible, predicted that there would ultimately be, in our time, a resurrection of the Roman Empire, consisting of ten kingdoms or governments?

Under great pressure, these "ten" are predicted to give over their individual sovereign power to some central authority labeled, curiously, "the Beast" in old King James terminology (Revelation 17:12-13).

An Old Testament prophecy referring to the same system describes it as consisting of "part of iron, and part of clay, so the kingdom shall be partly strong and partly broken . . . but they shall not cleave one to another, even as iron is not mixed with clay" (Daniel 2:42-43). In other words, Daniel describes a multinational mix of both strong and weak states, each with different viewpoints, not normally capable of thoroughly combining their efforts.

What specific events will cause the final, desperate fusion of Western Europe? Watch world events and keep the above four possibilities in mind. And write for our free booklets entitled *The Key to the Book of Revelation* and *The Book of Revelation Unveiled at Last*.

Former American Ambassador to the Community, J. Robert Schaetzel, recently remarked that he perceives "an inertial force which moves Europe on." As to how fast Europe moves on — and in what direction — we'll have to wait and see. □

IS SEX *Sim?*

Did God make a mistake when he created us male and female? Is God a prude? What is God's purpose for sex?

YOUR CHILDREN are being bombarded on every side by sex in a subtle manner that they — or you — may be unaware of. In one form or another, sex is being constantly hurled at them by improper and uninformed sources — on television, in movies, in advertising, in magazines and books they read and from their peers.

It is impossible to estimate the damage that results. This new booklet helps parents cope with this modern danger. It explains the pitfalls and dangers subtly involved in changing modern attitudes, in permissiveness, in the influences brought to bear on every side. And more important, it gives you answers to the seemingly unanswerable questions of a sex-sick society.

IS THIS JUST ANOTHER BOOKLET ON SEX? No. This booklet asks and answers questions other books on the subject don't dare bring up!

THIS BOOKLET IS NOT "X"-RATED. It is especially designed for families to read together. Any reader will find areas which apply directly

to his or her own questions and problems. This booklet is for the whole family. Request your copy today, and answer these long-ignored questions about the little-understood subject of sex!

Contents :

- GOD CREATED SEX — A discussion of the many frank scriptures on sex and marriage from the very beginning (Genesis) of the Bible. You'll find this uniquely surprising!
- THE HISTORY OF SEX — The "new" morality is actually the oldest morality of man! Egypt, Greece, Rome, Medieval Europe and even the Victorian age were replete with every sexual standard and aberration known today — and then some! The twentieth century swing of the moral pendulum from prudery to prurience due to two world wars is examined in detail.

● **SEXUAL LAWS, PAST AND PRESENT** — Does God's Law spell out exactly what kind of sex is sin and what kind is right for human beings to engage in? Are man's laws too restrictive, too lenient? Why are sex crimes commonplace and divorce due to sexual incompatibility so rampant?

● **SICK SEX OR MODERN SODOM** — "As in the days of Sodom. . ." Does this apply to our Western world today? Should homosexuality be accepted and understood differently today than in Old Testament times? Does God still label sodomy a sin?

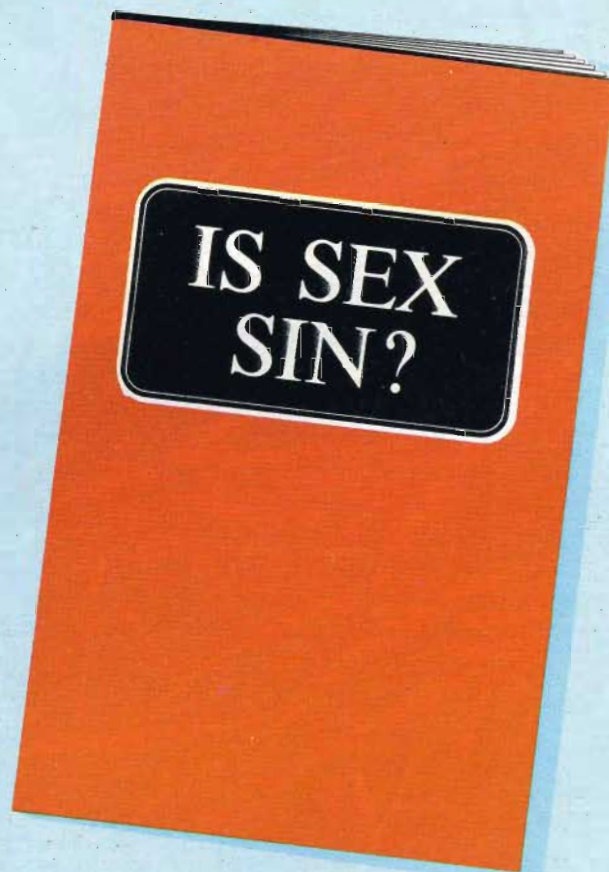
● **WHY DIDN'T JESUS MARRY?** — Is celibacy the "purest existence" of a Christian man or woman? Why wasn't Paul married? Was the New Testament Church prudish? How did sex guilt enter "Christianity"? The record shows the opposite of what you might think.

● **THE FUTURE OF THE FAMILY** — Will marriage and the family soon be obsolete? How about group families, "homosexual families," polygamy, consecutive monogamy, continuous divorce and remarriage? Is the Bible revelation about sex much more modern than most think?

● **OBSCENITY AND PORNOGRAPHY** — WHY — AND WHY WRONG? Is pornography a cause of sex crime, an effect of sexual freedom, or neither, or both? In all the clamor over causes and effects, the major reason why pornography is wrong has been ignored.

● **SEX AND YOUR CHILDREN** — What you can do to insure that your child receives a clean education about sex, how to protect your child from miseducation — and most importantly — the right example you must set. How sex deviates are manufactured at home by abusive or neglectful parents. The right environment can insure your child a balanced sexual future.

● **JUST WHAT IS SIN ANYWAY?** — This short, three-letter word is often confused with another three-letter word: *fun*. But sin is not "fun" in the long run. God's plan for sex is supremely more wonderful than temporary "kicks." This final chapter explains how you can change that wrong way of life and enjoy sex the way God intended!



Just send your request for
Is Sex Sin? to:

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THE GREAT GAMBLE

Next Year's Food vs. Next Year's Harvest

Russia gambled on her grain harvest in 1972 — and lost! Now the United States is taking the same gamble. Can it win?

by Dennis Neill

IF THE U.S.S.R. had not purchased 400 million bushels of wheat from the United States, hunger would be stalking Soviet streets right now.

A combination of several kinds of bad weather ruined the 1972 Russian wheat crop. At the same time, U.S. and Canadian harvests were running significantly above average. Farmers were facing low prices and a bad market. While all this was happening, President Nixon made historic visits to Peking and Moscow.

This strange set of circumstances brought about an incredible paradox. The United States of America sold over one third of its grain reserves to its former Cold-War arch-enemy — the Union of Soviet Socialist Republics!

Rescuing Communism

The United States agreed to sell the Soviet Union all the wheat it

needed and made agreements to sell more over the next three years — up to \$750 million worth. The implications of these unprecedented events are major, both for good and for bad.

The immediate benefits to the U.S.S.R. are obvious. The Soviet people have bread on their tables this winter, and if there is another crop failure, they will have bread next winter.

The immediate benefits to the United States are obvious, too. The grain sale added one billion dollars to the favorable side of the balance-of-payments ledger. It boosted farm incomes, thus adding vitality to suffering rural economies. It created 25,000 to 30,000 jobs for shippers, dockworkers and elevator operators. And according to U.S. Secretary of Agriculture Earl Butz, it saved the U.S. taxpayer \$200 million which would have been paid out under various governmental agriculture



Mike Hendrickson — Plain Truth Photos

programs. But it has added to the domestic cost of grain.

A Costly Lesson

We need to take a closer look at exactly what happened in Russia. What occurred there reveals what could very well happen to the United States, Canada and other grain-producing states.

First, the 1972 winter wheat crop (planted in the fall of 1971) failed because of insufficient snow. Ordinarily, winter snows cover the wheat fields. The snow blanket moderates ground heat loss during periods of extreme cold and allows the dormant seedlings to survive the winter. The Soviet winter of '71-'72 was both cold and dry and had followed a dry summer. Altogether, 27.5 million acres of the winter wheat crop were virtually destroyed.

Desperately, the Russians reseeded their fields for lower-yielding *spring* wheat. But "the worst was yet to come," in the words of Vladimir

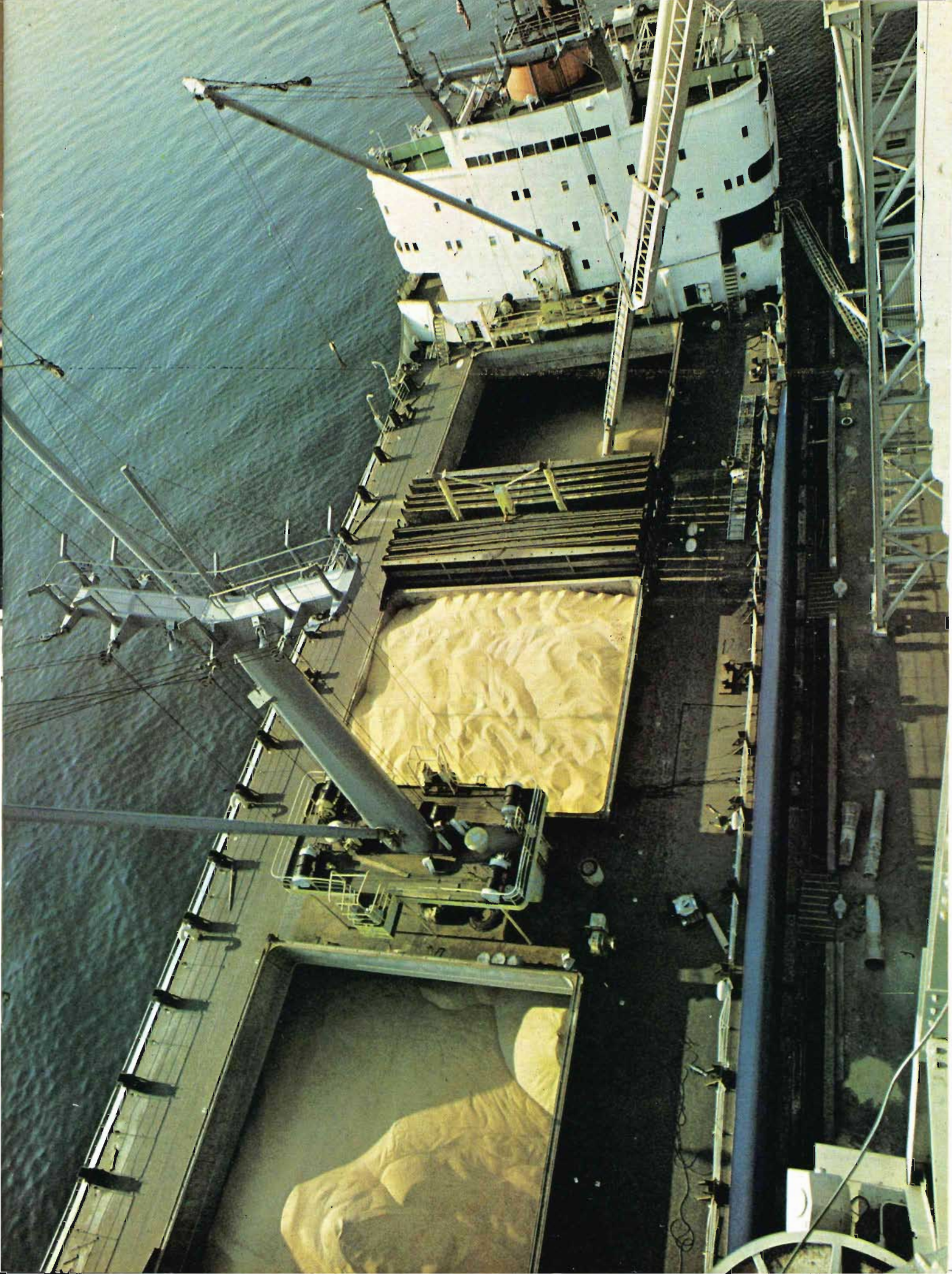
V. Maskevitch, Soviet Minister of Agriculture. The summer that followed was the hottest and driest in a century. When the rains finally came, and they came in torrents, it was the harvest season, and the crops which did exist in areas such as the Ukraine, the middle and lower Volga, some scattered areas of the northern Caucasus and Central Russia were wiped out. Some hitherto unproductive areas produced substantial yields, but overall, the wheat crop was reduced by about 25 percent.

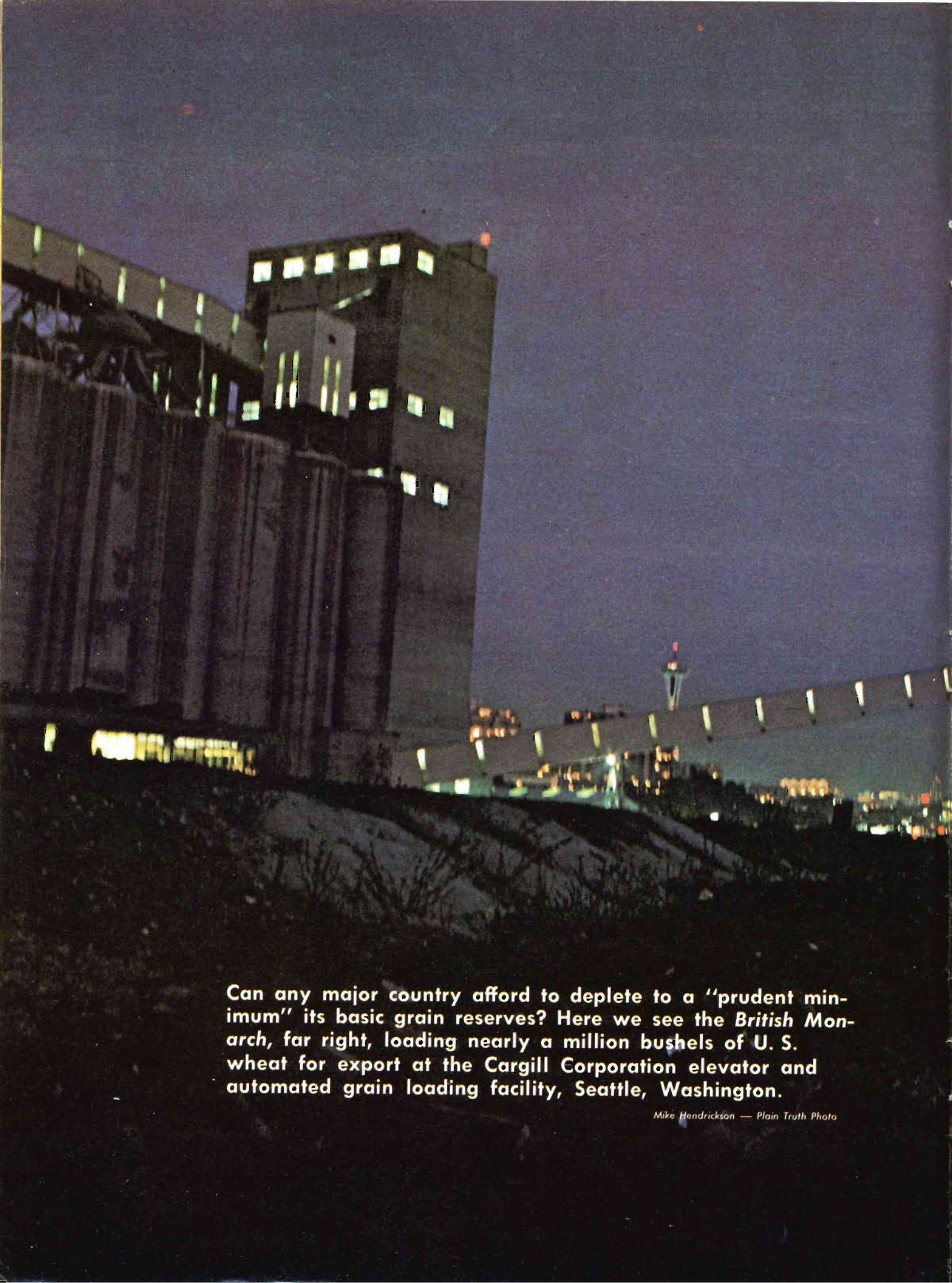
This forced the Soviets to begin importing 400 million bushels of American wheat, plus 150 million bushels from Canada, Australia and France. The total wheat bill for the Russians came to over one billion dollars.

But the problem extends much deeper than just a billion dollars in hard currency spent on a commodity that will fill hungry stomachs but return little to the economy. The

TONS OF U. S. WHEAT are dumped into the hold of a ship by automated augur. Entire operation is controlled from electronic panel at worker's right (above). Holds in ship at right are filled with wheat from different areas of the U.S.A., hence the variation in grain color.

troubles will cause Soviet budgetary revisions in the neighborhood of \$24 billion dollars over the next few years. Part of this expense will result from the need to continue importing food for the next few years. Part will be caused by higher food prices; part by replacing pigs, chickens, and beef and dairy cattle slaughtered this year for lack of feed. And part will result from the necessity of restructuring the Soviet harvesting system, which completely broke down and contributed, especially when the rains began, to no small part of the disastrous 1972 losses. During the harvest, tractors, trucks, combines, railroad cars and workers were frequently in the wrong places





Can any major country afford to deplete to a "prudent minimum" its basic grain reserves? Here we see the *British Monarch*, far right, loading nearly a million bushels of U. S. wheat for export at the Cargill Corporation elevator and automated grain loading facility, Seattle, Washington.

Mike Hendrickson — Plain Truth Photo



(Continued from page 12)

or were not functioning at all.

The Russians also lost millions of dollars worth of grain exports. Ordinarily, the U.S.S.R. exports sizable quantities of wheat to other countries, mostly eastern European nations and others such as Chile, with which the U.S.S.R. has strong bonds. But in 1972, Russia was unable to export any grain from her own harvest. As a result, it had to import grain from the United States and other countries, then give or sell this same wheat to fulfill prior commitments to allies.

Gambling Big

In four of the five years leading up to the 1972 debacle, the U.S.S.R. allowed its grain reserves to dwindle, instead of maintaining a prudent surplus. The total stored surplus dropped by 860 million bushels — over twice what the U.S.S.R. was forced to import from the U.S.A.

The Soviets didn't run into trouble with this gamble earlier because the bumper harvests of 1968, 1970 and 1971 made up for the deficit. Suddenly, in 1972, the weather drew an ace, and Russia lost a big chunk of her harvest. Just as all gamblers eventually lose, so did the U.S.S.R.

The U.S. Gambles

The Russians aren't the only ones who are rolling dice against nature. The United States pulled in a big pot of cash this year by betting about a third of its wheat stocks against next year's harvest. As Assistant Agriculture Secretary Carroll G. Brunthaver put it, the United States is now down to a "prudent minimum reserve," and the Soviet purchases have created "a potential shortage" of wheat in the United States. Under ordinary circumstances, this will create no major problem. The United States has had bumper wheat crops for several years running. It would now be ironic if the United States — in de-

pleting her grain reserves — would face a similar disaster to that which sent the Soviet Union crying for help. No nation is immune to droughts and crop failures. And in light of the warnings by meteorologists and plant pathologists, the United States, as any other nation, should wisely consider its capacity to weather a severe drought.

Dr. Irving P. Krick, noted meteorologist and weather engineer, has warned the United States that its southern plains area is in for a major drought in the 1970's. Though the U.S. Weather Service is not so willing as Dr. Krick to make such a prediction, Krick's record over the years is impressive.

In 1969, he predicted a major drought in the early 1970's for Oklahoma, the Texas Panhandle and other nearby areas. True to his predictions, this region suffered sharp drops in precipitation in 1970. Much of the wheat crop in these areas was lost in the spring of 1971 as the drought spread as far west as California and as far east as Florida. Krick expects the drought to persist and spread north through major U.S. and Canadian wheat lands, peaking sometime between 1975 and 1978.

The Threat of Crop Disease

Drought, though devastating, is not the only potential problem facing American grain growers. The National Academy of Sciences recently published an unusually significant book entitled *Genetic Vulnerability of Major Crops*. This book, put together by a blue-ribbon panel of agronomists after the corn-blight disaster of 1970, cites the vulnerability of major food crops to disease. It warns:

"Monoculture of wheat over a wide area probably represents the chief potential vulnerability. Theoretically, a microorganism, insect, or condition capable of injuring one plant could similarly affect all other plants of the variety."

Perhaps the Russians had no immediate warnings of possible crop failures. But the United States and other great agricultural nations have been warned many times over the past years by reputable scientists and by the pages of *The PLAIN TRUTH* that droughts are recurrent and that disease epidemics and insect plagues are not only possible, but inevitable — unless our entire way of life is changed. Greed and selfishness must give way to concern for the soil and concern for others' needs. (For more information on this aspect, write for our free booklet, *World Crisis in Agriculture*.)

The Patriarch Joseph, of Biblical fame, put away seven years of food reserves when he was warned of drought. When the drought came, ancient Egypt was prepared and could help other nations, too. Compare this to the Russians, who depleted their stocks for four years out of five. When their drought came, they were in big trouble and had to turn to the West to supply the bread for their tables. Now, American grain stocks are also depleted.

The sale of grain reserves by any nation must take into consideration fickle weather patterns. Of course, any nation should be willing to help another in need. But to sell vast grain reserves purely from a profit motive is to court potential disaster.

The United States is in a position now where this year's harvest *must* come in for there to be sufficient food supplies at bearable prices. To put it simply, the United States uses nearly 800 million bushels of wheat each year, but only has 540 million bushels in reserve to meet emergencies. And it is still selling that.

Perhaps, sooner than the world expects, this ancient saying will come to pass, "The harvest is past, the summer is ended, and we are not saved." If it does, will the world be as kind to the United States and Canada as these countries have been to the world? □

A SPECIAL WAY TO PEACE AND JOY

*There is a way to personal success and happiness.
It is not mystical. It is not complicated. And it
really works!*

by Roderick C. Meredith

AS A TEEN-AGER who usually tried to act tough and unemotional, I was brought to tears one night in an unusual way. I shall never forget it.

It was a gorgeous summer evening in the American mid-West. I walked thoughtfully through the warm darkness, hearing the crickets chirp, looking at an almost full moon which illuminated the open spaces between the trees with its gentle light.

Harry's folks were gone, so I just came on around to the sliding glass door which opened out onto the patio. Suddenly, my musings were halted as I realized that the beautiful music I had been hearing so faintly before was coming from the piano just inside the sliding door, which was open.

There, his upturned face partially bathed by the moonlight which filtered through the trees and into the room, sat Harry at the piano bench. He was playing beautifully and

most fittingly in that quiet, luminous scene, Beethoven's "Moonlight Sonata." It was the most memorable rendition of that piece that I had ever heard. For Harry was completely blind.

Mistakes Exact Penalties

I watched for a moment and my eyes welled up with tears as Harry's unseeing eyes stared at the very moon to whose beauty this piece has been dedicated. And I was forced to realize that blind Harry — the fellow we helped here and there around school since he learned to read braille, the boy whose alert and inquiring mind literally hungered for the chance I had to read, to see, to learn — was born blind for a reason. And common knowledge in the town had it that the reason was a "mistake" one of his parents made before his conception.

Whether we realize it or not, most such mistakes involve taking "liberties" with some kind of law. And so

Harry was born blind. He was paying a penalty because someone else thought he was "free" to break a law — or, more likely, probably denied that such a law even existed.

But that law existed all right, and still does.

And the hundreds of times that Harry was "down" emotionally, the countless hours he brooded and suffered, the times he poured out his heart to me and others, the many, many times he got drunk to "forget" — all these bear ample testimony to those who are willing to understand that a law was broken and a terrible penalty was incurred.

Harry knows. He paid much of that penalty — along with millions of others of whom we shall later learn.

The Whole World Suffers

Not only are the individual sufferings of those like Harry increasing, but intelligent men everywhere know that they are living under the

giant shadow of the H-bomb. Destruction could come any day, any time, any hour. And you and I would be no more.

Yes, we have more education and knowledge today. But that merely increases our capacity to kill and destroy one another.

Noted American columnist Sidney J. Harris summed it up in these words: "The problem is this: that intellectual knowledge is additive, while moral knowledge is not. What this means is that each generation knows more than the last, *but acts no better.* . . ."

"Moral knowledge does not seem to increase from generation to generation. All we learn from the past is to commit the same mistakes in greater volume and with more consequences."

With the advent of the hydrogen bomb and guided missiles, this scandalous lack of moral and spiritual values in modern knowledge assumes truly frightening proportions. At this point in human history, we cannot afford to keep making the same mistakes over and over. The result — as world leaders admit — may well be world suicide!

Yet, in spite of having to live with the ever-growing reality of cosmocide for almost 20 years, modern education, science, and philosophy have come up with virtually nothing to alleviate this dangerous situation. That is truly catastrophic.

Find the Cause

Is there a way that can bring an end to all war, an end to mounting crime, violence, broken homes, teenage pregnancies, babies born blind because of venereal diseases, mounting drug abuse and deep personal frustrations nearly everywhere?

It sounds like quite an order. But the genuine solution to these problems is as absolute as it is practical.

Many international, national, civic and private "do-good" organizations are busily trying to find solu-

tions to the above problems. They are composed of sincere men and women. Often, they do a certain amount of good — in a very limited way and for a limited time — within an overall framework which never changes. For they are only treating a few of the symptoms of war, crime, violence, broken homes, etc. They are not getting at the real cause of these tragic ills.

There is a cause for every effect. So to truly solve the above problems, we need to find their cause.

Far beneath the immediate provocations, there is a single, basic cause or underlying reason for mankind's basic ills, as listed above. One way of putting it would be to say that human nature is the culprit. And that is true. But let's get specific. In what way does human nature cause war, crime and other problems? And is there an opposite way that would genuinely insure peace and happiness?

A "Law of Liberty"?

To most people, certainly including many in the field of religion, "law" has a foreboding, depressing connotation. Most businesses and organizations publish guidelines or some type of suggested behavioral code. And the government only uses the term "law" when a serious rule involving a penalty for disobedience is involved.

So, as a society, we tend to have this negative feeling about law. It should not be so. For the great Creator, the God of your Bible, has revealed a way of life based on law. It is a way that most professing Christians have heard practically nothing about.

Yet it is, in fact, the way that is going to solve the world's major problems within the normal life-span of most of you reading this article!

The Son of God, Jesus Christ, was asked, "Master, which is the great commandment in the law?"

He answered, "Thou shalt love

the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matthew 22:36-40).

Notice! All other laws of God hang on or are outgrowths and magnifications of these two great spiritual principles. There are ten commandments in God's great spiritual law. The first four tell us how to love and honor God; the last six tell us how to love our neighbor.

Man needs these laws today more than ever before. Mankind is literally sick from its ignorance and neglect and consequent disobedience of these rules from our Creator.

Again, Jesus was asked: "Good Master, what good thing shall I do, that I may have eternal life?"

He answered, "Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself" (Matthew 19:16-19).

Notice that Jesus, in answering, named some of the Ten Commandments — particularly, in this case, those telling man how to love his neighbor. For the religious leaders of that day had become overly strict with respect to the first four commandments. But they were weak and lax in regard to the last six.

Whenever Jesus spoke of the law of God — or "the commandments" — he was always referring to that great spiritual law, the Decalogue, or Ten Commandments, which were set forth at Mount Sinai. He came to "magnify" and expound this law to its full spiritual intent and glory (Isaiah 42:21).

The living Christ inspired James to write: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2:10-12). There are points to the Ten Commandments. If you break even one, you have broken the whole law.

Note also that it is called the *law of liberty*. How can a law bring liberty? Let's understand.

How It Actually Works

For simplicity's sake, let's examine a few of the last six of the Ten Commandments. These tell us how to love our neighbor.

How could they bring liberty? We shall see.

Open your own Bible to Exodus 20, verse 12. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Magnifying this commandment, Jesus Christ inspired the apostle Paul to write: "Children, obey your

parents in the Lord: for this is right" (Ephesians 6:1).

"Wow!" some parents might exclaim. "If our children really honored and obeyed us, what a more relaxed, peaceful, safe and happy life we could have as a family! Why, we could take them places without fighting and frustration; we could have pleasant family gatherings and meals at home. The kids would gladly help with the dishes, housework and chores. And, so very importantly, they would respect us and respond to our wishes concerning the kind of friends they run around with, the places they go, the things they do — even the way they dress, fix their hair and so on. Think of all the hours of worry and frustration we would be spared if our kids really honored and obeyed us."

Parents, does it sound too good to be true?

Don't kid yourself! Don't say it is "impossible" or "out of date." To some extent that commandment was obeyed in millions of homes in past generations all over the world. Even today, though they may break many other spiritual principles, millions still follow that principle to a great extent in homes in the Orient,

Western Europe and other parts of the world. Not in all homes. Not perfectly either, of course.

But to the extent that this law is obeyed, parents have "rest," confidence and a fair amount of joy in their home and family, even though their standard of living may be low. And this in spite of the fact that most of those same parents have not taught and trained their children in the knowledge of God's law to anywhere near the extent they could and should have! Many of them, in fact, are simply following this principle of God's Word without fully realizing where it came from.

But just like the law of gravity, this law works. You can't "reason" around it, act like it does not exist or avoid it.

"Liberation" for Both Parents and Children

Obviously, if parents everywhere would teach their children to respect these principles, there would truly be a "Parents' Liberation" movement of unparalleled proportions!

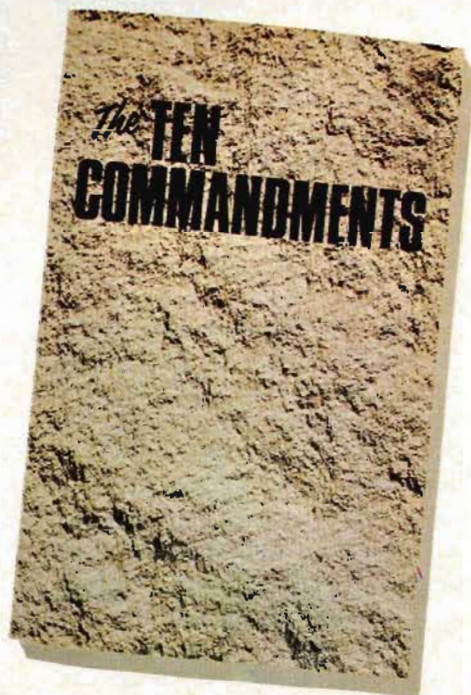
Parents could then concentrate on teaching, training, loving and having delightful family activities with their children. They could quit wor-

Are the Ten Commandments Obsolete?

Some, by human arguments, have tried to do away with them. A small few have experienced the blessings they can bring.

Here is a book explaining plainly this inexorable living law — soon to become the basic law of the peaceful, prosperous, joyful world tomorrow. Write for your copy — free of charge.

See inside front cover for address of PLAIN TRUTH office nearest you.



rying about teen-age delinquency, juvenile dropouts, dope addiction, drunkenness, premarital sex and pregnancy and a veritable host of other youthful maladies. Millions of heartaches and billions of tears would be spared mothers and fathers everywhere.

But what about the young people? How would this law work for them? Would they feel oppressed and thwarted? Would their darling little personalities fail to blossom if not given complete and unlimited expression?

Absolutely not!

In the United States, for instance, men like Abraham Lincoln and Dwight Eisenhower are merely two among the hundreds of great state and national leaders who would have undoubtedly lacked the discipline and selflessness to achieve what they did without family chores, responsibilities and discipline as they grew up.

Remember the promise: "that thy days may be long upon the land." How many millions of young people today are dying before their time either figuratively or literally because they have not been taught to honor their parents?

How many are taking drugs and are damaging or wrecking the highest physical creation here on earth, the human mind? How many are "serving" their lusts — whether in illicit sex, gambling, crime or a host of other related activities which, for the vast majority, will lead to unnecessary suffering and premature death?

Within a well-regulated, loving but disciplined family, these young people, too, could have the true "freedom" they yearn for and talk about, but which somehow always eludes their grasp. By honoring and obeying their parents, they need not end up as dope addicts, penitentiary inmates or young people with broken marriages, broken hearts and broken dreams.

The "law of liberty" alone can

guarantee all the blessings mankind yearns for!

An End to War?

In Exodus 20:13, the Creator who gives us life commands: "Thou shalt not kill." This is the second command which shows us how to love our neighbor.

Again, Jesus Christ magnified the law and revealed its spiritual intent. He said, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:43-44).

First, then, the New Testament magnification of this command shows that we are not to kill anybody, any time, for any purpose. God gives life, and it is sacred.

God will fight our battles when we learn to believe in Him, obey Him and trust Him to be our shield and protector. But as humans, we are not to take human life under any circumstances.

Can you begin to imagine the liberty this suffering world would have if — suddenly and unexpectedly — everyone started obeying this law and you could count on it?

The November PLAIN TRUTH pointed out in dramatic detail the horrifying cost of war in monetary terms alone. Key fact: The world currently spends \$300 billion annually on war and related war expenditures!

All of this — yes — all could be spent to protect and build the quality of human life and happiness if this command were obeyed! Then consider the fantastic liberty and blessings which would be automatically enjoyed by millions of young men — and all peoples — in every generation if there were no war. They would not have to interrupt their education and family life to go off and be taught to hate, fight and

kill. Hundreds of thousands of them would live — instead of die — and be able to have normal families and children. Additional millions would not have to be deformed and crippled for the rest of their natural lives as a result of war-related injuries.

Also, these young men, their wives and sweethearts, and in many cases their future children, would not be deeply hurt by the ugly stain of war, which separates man from wife, child from father — sometimes for years at a time, sometimes permanently. And there are a host of other direct and indirect sufferings which have brought untold anguish to war-torn families from the beginning of time.

Now, thinking men deeply and fervently realize the whole war syndrome is almost like a civilized form of insanity. Yet all the reasonings, all the philosophies, all the leagues of nations and treaties of men have been unable to stop war. Only when mankind comes to know and deeply fear — reverently respect — the God of the Bible and His command against war, will this continuing tragedy come to a final end.

Liberty?

If the world could merely be "liberated" from this one tragedy — war — what an outflowing of blessings and what peace of mind there would be!

The Positive Side

Remember that Jesus' statement did not merely tell us to quit killing one another. He said, "Love your enemies . . . do good to them that hate you . . ." Often, we forget to emphasize this aspect of God's perfect "law of liberty." Instead of merely thinking "Don't kill," let's begin to think "How can I help my neighbor live?" — that is, live a truly full, abundant and meaningful life.

What about your neighbor whose lawn mower won't work properly? If you have the ability to repair it, why not volunteer your services instead

of smiling to yourself as you watch him fussing and fuming in despair?

What about the grumpy waitress who won't bring your water because she is frustrated and over-worked? Could you be understanding and perhaps try to cheer her up? Do you realize that in our mixed up society, she may very well be a woman who has been deserted by her husband, is having to support two or three little children and is now half-way through her second job during a 16-hour work day in order to keep her fragmented family together?

My wife and I met such a young woman recently. And my wife's understanding of her tiredness, and the warmth and encouragement that she gave this waitress seemed to "heal" this woman's broken spirit! In fact, she came back over to visit with my wife and myself on succeeding evenings, even though not assigned as our waitress.

Jesus said, "It is more blessed to give than to receive" (Acts 20:35). In following the positive expression of the sixth command, do you try to give life, love and happiness as you go along? If all of us did, think of the peace, the joys, the deep and lasting friendships and the fantastic liberty of freedom from frustration, fear, loneliness and apathy that we would all enjoy.

This is the ultimate liberty of which God speaks!

World Government Based on True Liberty

If you are willing to recognize the Ten Commandments for what they are — a fantastic expression of love and concern from the Creator of your mind and human emotions — you will achieve many of the liberties of which we write by simply obeying God's law. You will, of course, have to surrender your life to the true Jesus Christ of the Bible, who magnified these laws so wonderfully. You will be able to obey the intent and purpose of God's law only if Jesus Christ, through His

Spirit, is living within you (John 15:5).

But in any case, it will not be too many years before a government will be established on this earth based upon these very laws. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem" (Micah 4:1-2).

Yes, this "law of liberty" will be the foundation for the rule of Jesus Christ in the soon-coming World Tomorrow. Men will learn to serve, to help, and to give to one another as God's law instructs.

What a day it will be!

Among other things, men shall not "learn war any more" (Micah 4:3). The Creator will even remove the wild and vicious nature from all creatures at that time (Isaiah 11:6-9).

One striking prophecy of this soon-coming time is found in Isaiah 32:1-2: "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Jesus Christ the Messiah will rule all nations in righteousness and equity — and soon there will be world peace!

How Man Should Live With His Neighbors

Again notice verse 2: "And a man shall be as a hiding place from the wind, and a covert from the tempest..." This expresses very poetically — if we make allowances for the English translation of 1611 —

the love, the protectiveness and the kindness we can expect from fellow human beings in the World Tomorrow.

In a big city, when my wife or daughters walk down the street alone and hear footsteps behind them, they are often afraid. If they aren't, in many cases they should be. And so are millions of others in many of the cities of this world.

In the coming World Tomorrow — guided by the "law of liberty" — when my little five-year-old daughter meets a man on a lonely street or out in the woods, he will be to her as a "hiding place" or a "covert" from the tempest. If she has fallen down or is lost, he will help her and, if need be, bring her home again.

In that day, our wives and daughters — and we ourselves — will have a feeling of safety, security and outgoing warmth toward our fellow man, a feeling that is rare indeed in the society in which we live today. The leading nation in the world will be a "land of unwalled villages... having neither bars nor gates" (Ezekiel 38:11). Just think, no more robbery, no more rape and, consequently, no more locks, bars, gates, security guards, policemen or defense establishments. Neighbors, as in Isaiah 32, will be willing to help and serve and protect others from accidents. What a different world that will be!

Then, and only then, will the whole world be truly liberated. It will be liberated, not by screaming fanatics, but when all nations and all men learn there is a living God and start fashioning their lives according to the law of liberty revealed in His Word.

Meanwhile, you have your chance to do it now and become — through Christ in you — a leader in that soon-coming world.

Write for your free copy of our vital booklet, *The Ten Commandments*. Learn more about how to live the way all the world will be living soon. □

Success Begins by Age

Why do some parents rear competent children and others fail? What makes an excellent parent? Here is new understanding that all parents vitally need.

by Clifford C. Marcussen

MODERN PARENTS have been inundated with theories of child psychology. They have been warned about everything from potty training to supposedly inevitable stages of increasing delinquency. But too often, parents have not been told what positive actions they can take to help their children develop to the fullest.

Why this lack of knowledge?

Surprisingly, it's because psychologists haven't really known what an excellent parent does. Most child psychology theories remain unproved — and a great many of these try to explain abnormal development, rather than to identify what goes into optimal child rearing.

"Little is actually known," claims Harvard's Burton White, "about the age range, six days to two-and-a-half years" — a rather upsetting statement in the midst of an explosion of writing on early child development.

Isn't it time we began to have answers to parents' unanswered questions?

What the Harvard Pre-School Project Found

Dr. White, happily, is one of the few psychologists turning out some hard evidence about just what an outstanding parent does and does not do. For over seven years, Dr.

White and his team of researchers have been working toward a goal "maddeningly simple to express" — to learn how to structure the experience of the first six years of life to encourage maximum development of human competence.

Dr. White and his staff started with a careful study of some 400 three-, four-, and five-year-old children. They wanted to determine which abilities allow some children to cope in a superior fashion with any situation, day in and day out. The researchers found that most of the qualities which distinguish an outstanding six-year-old began to appear around age one. By age three, they were strikingly evident, revealing that during the 10- to 36-month period, children develop many of the attributes that will bless them or curse them throughout life.

Since then, Dr. White has been studying the differences between homes where one- to three-year-old children are developing superior abilities and homes where otherwise normal children are developing very poorly.

The children developing superior abilities were labeled "A" children, the others, "C" children. In order to discover the essential differences between the two sets of families, observers regularly visited each home, recording the child's activities in de-

tail. The children were also tested at regular intervals to keep close check on their developing abilities.

Differences were striking. The two sets of mothers had created markedly different environments for their children.

In addition, the span from 10 months to 18 months proved to be particularly crucial. "At this time of life, for most children," White says, "several extremely important developments seem to coalesce and force a test of each family's capacity to rear children."

The quality of the parents' child rearing largely rests on how they meet this crisis at age one.

The Importance of Language

The first critical trend to emerge in the young child, beginning about 8 or 9 months after birth, is the understanding of language.

Sometime late in the first year, the excellent mothers became aware of their child's increasing language capacity and began to feed his growing interest in language. They went out of their way to talk a great deal to their children. Often, they carefully selected words and phrases which centered on the child's interest at the moment.

This generous diet of language not only fueled the infant's mental development, but also revealed

One

those mothers who would continue to talk frequently to their children. Significantly, most of the speech heard by both one- and two-year-old "A" children came from their mothers and others around them. And frequently, it was directed to them personally.

(Another study stressed that competent mothers not only talk to their children during such necessary activities as dressing, but also will often take a few seconds for a quick face-to-face chat.)

Now look at the contrast. The television set provided "C" children with most of their language experience.

Developing Curiosity

The two groups of mothers also established different policies when their children began to crawl. As a result, curiosity in the child was either encouraged or thwarted.

As Dr. White put it, "Locomobility plus intense curiosity, plus poor control of the body, plus ignorance of common dangers, plus ignorance of the value of things, plus ignorance concerning the rights of others spells trouble." Yet the excellent mother resolved the troubles and still permitted her child maximum mobility in the home. She allowed for a tolerable level of infant-induced clutter and a few mishaps,



(an attitude which needs the father's support and understanding.) She encouraged her child's explorations by having a variety of toys and materials available for him to inspect and explore. Rarely did she confine her child to a playpen for more than very brief periods.

An "A" mother was also more inclined to allow her child activities which might involve slight safety risks, rather than overprotect and interfere with his development. Carefully arranging the home to keep valuables and dangers out of reach undoubtedly did much to make this policy practical.

In contrast, keeping the kids "out of my hair" was a very common attitude among the "C" mothers. Many of their children spent large blocks of time in playpens, confined by gates or in front of the television. These tactics seemed to discourage the child's curiosity and enthusiasm for learning, and to effectively close out a great deal of contact between the child and his mother.

"C" mothers who didn't confine their children often hovered over them, placing everything interesting "off limits," drowning them in a chorus of "no's."

The "C" children also had more between-meal snacks than the "A" children. Often, these snacks seemed to be a means of expressing love, but they lacked the mental stimulation of the games and talk preferred by excellent mothers. At other times, snacks were used to pacify the child without taking the time to discover his real interests or needs.

Acquiring Basic Social Style

A third challenge also occurred shortly after age one. It was about this time that the babies began to reveal a growing sense of individuality and a blossoming of personality. The most distressing aspect usually appeared around the 15th month and lasted for about six

months. It was the tendency toward negativism.

Much of the time, the children seemed to be testing their bounds — discovering what behavior was acceptable and what was not. "No" took on the dimensions of a fad for many of the toddlers. A refusal to cooperate was, in some cases, more common than agreement.

While "A" children were not immune from some negativism, their mothers seemed to possess skills which helped the children overcome the "no's" and develop a basically positive, cooperative attitude. For one thing, the competent mother did not impose her interests on her children. She demonstrated things to them, or made suggestions in keeping with the child's current interest, but the child instigated most of these exchanges. This approach seemed to avoid unnecessary resistance.

Second, though she usually encouraged her child's explorations, the competent mother also prohibited some activities, and did so consistently and firmly. On the other hand, one of the most common mistakes made by the ineffective mothers was the failure to set limits for their children.

Other psychologists have pointed out that although children at this age test their parents, they are quick to accept decisions if the parent is firm. When the rules are sure and enforced, they easily learn to obey and cooperate.

But if parents are not definite and consistent, the child will push further and further, and learn that belligerence seems ultimately to pay off.

Failure to help the child overcome negativism and uncooperativeness at this age leads to quarrelsome and frustrating situations which are hard on both parent and child. It hampers not only the child's social growth, but also his skills.

Dr. White and his observers

found that, along with this growing sense of individuality, "The child during the second year of life seems to be learning a great deal about his mother and her reactions. He studies her and approaches her often during this period and seems to develop a very strong attachment to her."

As a result, the mother's reactions to both negativism and the child's approaches to her largely appear to shape the infant's view of himself and his "basic orientation toward people in general." "He seems to be acquiring his basic style as a social [person]. . . ."

The Evident Results

Virtually all of the successful mothers seemed to derive a great deal of pleasure from their children at this age. They were highly interested in their children, including the children's activities and interests. The effective mothers were happy to have their children play near them, despite the interruptions this led to. They did not resent stopping to help their children, responding to their requests or expressing approval and enthusiasm in their accomplishments.

When the child's request came at a truly inconvenient moment, these mothers would tell the child to wait — that she, too, had her rights and was busy just then. Even in this, the children seemed to be learning self-control and patience.

For example, the observers recorded this about the busy and energetic mother of one "A" child: "She is easily available to him and is often heard answering his questions or explaining something to him."

Of her son they wrote: "The most striking features of his behavior are his social maturity, his remarkable poise for a two-year-old, and his outstanding use of expressive language, including clear articulation and easy handling of compound and complex sentences." They de-

scribed him as a cooperative child who "wants to grow up and enjoy the added success that comes with mastery of his social interactions."

The gratifying results of competent mothering were further illustrated by the description of an "A" girl. The home was "firmly run by a talented mother, who expects her children to act with maturity." The atmosphere was warm and loving but not particularly child-centered. In this case, the father was absent.

"She is remarkably calm and dignified for a two-year-old child, but has the capacity for enthusiastic responsiveness as well. . . .

"She is best described as a child who really desires to perform well and tries to model her behavior on adult models, despite the fact that she appears not to be unduly pampered or catered to by her mother."

She was very cooperative, yet spirited in her relations with adults.

The mention of her mother's expectations may be a major factor in this child's maturity. Studies of elementary school pupils have shown that children are astute at discerning what adults expect of them, and often live up to those expectations — either good or bad — simply because it is expected.

To these happy results, however, the following description of a two-year-old "C" child presents a sad contrast:

"He is the youngest of six children in a family that seems generally overwhelmed by the daily problems of living. . . .

"He is rarely encouraged to do anything and is often severely threatened for something he has done. Most of his mother's interactions with him are disciplinary in nature, although there is little consistency or follow-through in

her approach. Even friendly exchanges are worded aggressively (for example, 'Hey, bad boy, get over here,' said with a smile). . . .

"His approach to the testing situation is marked by general unresponsiveness and lack of enthusiasm. He . . . ignores all directions addressed to him. He has a remarkable ability to 'tune out' requests. . . .

"He uses one-word requests when he wants something. . . .

"His mother has a lot to do, has many children, and is not a very contented woman. She tended to be harsh with this child when he was nearby and she tried to keep him away from her as much as possible."

The observer ended the description by reporting, "Watching this child was a fairly depressing experience."

Mothers Must Outgrow Selfishness

Obviously, the skills and attitudes of parents studied by Dr. White do not exist in isolation from the rest of life.

A woman who is seriously depressed or very angry or unhappy about life probably could not do a good job of child rearing. If a mother cannot find pleasure in other areas of her life, she is far less likely to find pleasure with her children.

Likewise, an egocentric, self-centered woman, overly concerned with her own needs and desires, cannot be an effective parent.

The project's competent mothers had the capacity and the willingness to take their children's perspective, to listen to them and therefore understand their concerns.

Encouragingly, Dr. White believes that most women are capable of doing a fine job with their one- to three-year-old children. He is convinced that a mother does not neces-

sarily need a high school diploma, let alone a college degree to be a competent mother. Nor must she be affluent. Even without a father in the home, some mothers in the study were doing a superior job of child rearing.

"We have families subsisting at a welfare level of income," Dr. White relates, "with as many as eight closely spaced children, that are doing every bit as good a job in child rearing during the early years as the most advantaged homes." He suggests that a "Russian-type 'Hero of the People' award ought to go to such remarkable women."

The next step for the Harvard Pre-School researchers is obvious. Having learned something about what practices make for competent parenting, they will start, on an experimental basis, to help average parents become excellent parents.

For your children it is up to you. Their early years are critically important. □

Further Reading

The Plain Truth About Child Rearing, published by Ambassador College, offers valuable instruction on guiding your child's personal, emotional, social, and spiritual development.

You can receive this booklet without charge by writing to the address nearest you as listed on the inside front cover.

If you want to do more reading, *How to Raise a Brighter Child* (Trident Press) by Joan Beck is one of the best books on helping your child's intellectual growth. *How to Parent* (hardback, Nash Publishing; paperback, New American Library) by Fitzhugh Dodson is an outstanding manual on handling practical day-to-day problems and guiding your child's social and emotional growth. Muriel Beadle's *A Child's Mind* (Doubleday & Co.) provides a more detailed and scientific look at the studies of a number of psychologists. These books are available through most local bookstores.

THE NEGLECTED UTOPIA

Many philosophers have constructed and written out their ideas for a utopian society. Some of these works have become great literature. But the one utopian system that could succeed has generally been left out of the mainstream of discussion and analysis. It has come to be the "neglected utopia."

by Paul William Kroll

THE VERY word utopia implies some idealistic but impossible idea of civilization.

The dictionary definition calls any idea of utopia "an impractical scheme of social regeneration." Anyone who believes in or writes about any kind of utopia, millennium or perfect society is looked upon as an idealistic but naïve individual. But why? The answer is found in the way our world is set up.

What Utopia Would Be Like

To make the contrast plain, imagine that some form of idealistic or "perfect" society had spread throughout the earth. Here are some of the changes we would see in our social fabric:

- There are no mental institutions or suicide prevention centers.
- All war departments have been abolished the world over. The arma-

ments industry has disappeared, and there are no more armed forces. There are no more international conflicts or disputes that flare out of control.

- Police, if there are any, do not wear pistols or carry clubs because there are no criminals trying to hide from the law. Imprisonment, as a form of punishment, is unheard of.

- There are almost no broken homes. Stable family units are the basis of society. Orphanages have been phased out.

- All conflicting economic, religious and political ideologies have disappeared. All people *voluntarily* subscribe to a new and singular standard to guide their lives, and this standard promotes peace and tranquility.

- There is no pollution problem. World citizens have clear air to breathe, sparkling water to drink

and a beautiful landscape to enjoy.

- Ghettos and decaying rural towns no longer exist. Grinding poverty has disappeared. Cities and rural areas thrive with financial health and personal vitality.

- Starvation and hunger have been terminated. Bountiful crops are enjoyed by all peoples.

- There is no cancer, no heart disease, no arthritis, no blindness, no deafness and no crippling disease. All medical centers and hospitals that care for these tragedies have disappeared.

In a perfect world, the institutions and problems we take for granted would disappear one after another. Utopia would be so utterly different from the world we now know that hardly any of the familiar, major institutions we can name would exist.

For example, suppose crime were nonexistent. Most security-device

manufacturers would go out of business. The lock and key industry would be hard hit. Tens of thousands of security guards would lose their jobs. Police departments would shrink dramatically.

This is a superficial analysis of only one aspect of such an altered society. Add up all the drastic renovations that would occur, and you have a *new world!*

Such a utopian world would require a total reevaluation of the structure of our society, our macro- and micro-economic theories, our political systems and the very social fabric of our world.

It is no wonder that simply thinking about the possibility of a perfect, utopian society seems like idle and foolish speculation. Could we think any differently?

Thinking About the Unthinkable

Still, from time immemorial, philosophers and writers have been constructing utopias. The ancient Greeks were fond of this exercise.

Aristophanes, in his play, *The Birds*, outlined a utopian city in the sky. This play was a political satire directed against corrupt Athens. Plato rigorously described his idea of a scientifically constructed cooperative community. In *The Republic*, he assumed that the perfect state would be composed of three kinds of people: wise philosophers to rule, warriors to keep order and huge masses of workers to produce.

Just at the end of the Middle Ages in 1516, Thomas More wrote his *Utopia*, the name of which has come to label any work attempting to depict an ideal society. His utopia, existing on an island, contained fifty-four planned cities. Population was kept constant; agriculture was regulated. The products of the state

were given directly to the public in community markets.

Religious allegories were also popular. Augustine wrote his *City of God*, Bunyan his *Pilgrim's Progress*, and Tommaso Campanella his *City of the Sun*. Campanella's book advocated rule by a priest-king. The theme of the Middle Ages was to find salvation, either individual or collective, as the way to a happy society.

Then the Renaissance came. In Francis Bacon's *New Atlantis* (1627), nature had been brought under the control of man's bidding. In the early 1800's, utopian literature took a more practical turn. Men like Robert Owen and Charles Fourier actually established model utopian communities. Owen's New Harmony, Indiana, experiment is well-known.

In 1872, Samuel Butler's *Erewhon* appeared. (Spelled backward, Erewhon resembles "nowhere.") The book was a satire designed to contrast and contradict Victorian English standards.

Many other even more recent utopian works, some taking a chimerical and foreboding look at society, were produced. They include:

Looking Backward by Edward Bellamy (1888). The hero is transplanted to the Boston, Massachusetts, of A. D. 2000.

The Time Machine by H. G. Wells (1895). The earth is divided between master race and resentful serfs.

Brave New World by Aldous Huxley (1932). Social stability is maintained by rigid population control. Marriage is not allowed. There are five possible castes in society.

Lost Horizon by James Hilton (1933). A valley is miraculously cut off from severe Himalayan winters. Society is based on benevolence.

Nineteen Eighty-four by George

Orwell (1949). Life is lived under an all-seeing despot called Big Brother.

Walden Two by B. F. Skinner (1948). A utopian community is described which improves itself by application of biological engineering.

There has been a literal flood of utopian writing in the 20th century. But in all this literary and philosophical outpouring, one utopian system has generally been neglected by scholars. That is the Messianic utopian system discussed by the Old Testament prophets.

The Neglected Utopia

It is tragic that the Old Testament system has been neglected — for the mechanics of the system deal most realistically with the problems humanity faces today. In essence, the system presented by the prophets describes a unique idea! Earth's population is seen in possession of a new and higher sense of values. The system of divine law employed is simple; but through a new method of judicial interpretation and application, it reaches into all aspects of human life.

In this Messianic utopia, peoples are free from the fears of crime, disease, and starvation. War has been abolished. Family life is strong. The rulers of this utopian system have control over nature so that agricultural output is abundant worldwide. Because of a just and equitable distribution system, there is no reason for poverty. Racial bias no longer exists, and there is no class structure as it is known today. There is no system of taxation as such. The population is assessed *only* 10 percent of its income for all the normal administrative, governmental and educational needs.

Perhaps the most graphic way to describe the workings of this neglected system would be to take our

“hero,” as in Bellamy’s *Looking Backward*, and transport him into, say A. D. 2000. At this time, let’s imagine the Old Testament Messianic utopia as having come to pass and occupying the known world.

(Appropriate Old Testament scriptures are placed in boldface type at key points in the following conversation.)

Describing the Messianic Utopia

To become completely involved in the plot of the story, imagine *yourself* as the traveler to this different society. Your name is Franklin Jones. As you are walking down the concrete pavement of today’s city, the helter-skelter of careening automobiles assaults your ears. The familiar smell of industrial man, coupled with dirty air, clogs your nostrils. You’re hot, you’re tired, and the irritating city-scape shocks your nervous system.

Then suddenly, it happens. By some strange quirk, you are in tomorrow’s world of the 21st century. You’re walking down a peaceful country road. The clean smell of the forest, the bright blue sky and the peaceful chirping of birds give you a positive uplift. Farther down the road, you see corn or maize, literally as high as an elephant’s eye.

Rounding the bend, you come face to face with a surprising township. The buildings are neat and modern. Smiling, energetic people fill the streets of this village. You’re obviously curious about this new world. What are its people like? Its customs?

Working your way down the road and into the town itself, you come to what looks like your world’s counterpart to the sidewalk cafe. You decide to sit next to a pleasant-looking stranger. As you sit down, you are about to ask him a question when he says, “Hi, you must be new around here. My name is Dan James. I’m a teacher at our town’s small college. What’s your name?”

“Uh, ah . . . Franklin Jones. And I am new here. Can I ask some questions about your town? This seems like a real nice place.”

“Sure, Frank, what would you like to know?”

“Don’t be offended, Dan, but uh, what’s the crime rate like? I mean, is this a safe place to live?”

“Crime rate . . .?”

“Yeah, you know. Do you have to worry about people stealing things? How many murders — killings are there? How many robberies?”

“Why, none. No killing. No stealing. Don’t you know that it is against the law to kill or steal?”

“Thou shalt not kill . . . Thou shalt not steal” (Exodus 20:13, 15)

Say, where are you from anyway?”

“Let’s just say I don’t live in your part of the world, Dan.”

“Oh, are you from a part we haven’t reached yet?”

“Uh, yeah, right Dan, you say it’s against the law to kill or steal. I know it’s against the law. It’s also against the law in my world. But do people here really obey the law?”

“Of course, they do. It’s all in the mind you know.”

“After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts” (Jeremiah 31:33)

“No, Dan, I’m not sure I understand. But let me ask you another question.”

“Sure, go ahead.”

“What’s the latest hot spot on the globe?”

“Hot spot?”

“Yeah, you know, war — like Vietnam, the Middle East.”

“Stranger, those happened a long time ago in another world. There’s no war here. The world’s at peace. Ever since He returned, we’ve had peace. . . .”

“And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Isaiah 2:4)

“May I ask a stupid question, Dan? Who’s ‘He’?”

“Are you joking?”

“No.”

“Oh, I forgot. You’re not living under our system. But how did you get here?”

“It doesn’t matter for now. Please tell me who ‘He’ is.”

“‘He’ is the Messiah. Haven’t you heard of Him?”

“Messiah? Oh yeah, sure I have.”

“He rules with a firm but loving hand. People who want to live in peace, He loves. But nations that wanted war paid the consequences. They were *squashed*, and I mean squashed. No one wants to fight now. . . .”

“He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked” (Isaiah 11:3, 4)

“Wow, Dan, that could be dangerous. I mean, that’s a lot of power. You know they talk about . . . *talked* about world government and increasing the power of this thing called the United Nations back in the 1970’s. But you know, no one really meant it.”

“I know what you mean — Hitler, Stalin. But the Messiah is different. He’s just and merciful. Wait, let me read it from our Book, since you’re obviously unfamiliar with it.”

You watch as Dan pulls out a

Bible from behind the counter. "Hey, we have those things in our world," you think to yourself. "But we don't really believe that stuff. I mean, who reads the Bible for information? It's great literature, but wow . . . this guy is really serious."

"Okay, Frank, let me go through some of the words of the prophets. I'll explain what I need to, but most of it is self-explanatory. So here, let me give you a picture of our beautiful world as it was foreseen millennia ago by the prophets of God:

A WORLD OF HAPPINESS

"Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets . . . the streets of the city shall be full of boys and girls playing in the streets thereof" (Zechariah 8:4, 5).

A WORLD OF TOTAL PEACE

"They shall sit every man under his vine and under his fig tree; and none shall make them afraid" (Micah 4:4).

A WORLD FREE FROM OPPRESSION

"My princes shall no more oppress my people" (Ezekiel 45:8).

A WORLD OF PLENTY

"They shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together" (Jeremiah 31:12-13).

A WORLD FREE FROM SICKNESS AND DISEASE

"He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isaiah 35:4, 5).

" . . . Those are some of the characteristics of our new world, Franklin."

"Dan, this really *is* utopia. Why, you have everything people have ever hoped for, that philosophers have dreamed about. How does one become a . . . uh, member of this world of yours?"

"Well, Frank, that will shock you too. You don't become a member by being here physically. You become one by having a new mind to complement a new world. . . ."

"I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh" (Ezekiel 11:19)

"A new mind? I don't get it? What are you driving at?"

"Well, let's see if I can get it across. There is a nonphysical component in the human mind. It's added to the physical brain. Animals don't have it. This is called the 'human spirit.' There is another spirit, also nonphysical. It's called the 'Spirit of God.' The Messiah puts that spirit into a person's mind. And since the Messiah obeyed His Father when He first came to earth in the days of Herod, and since He still obeys the basic law governing human conduct, this basic law — the Ten Commandments — will be kept by the individuals who have His Spirit. It's as simple as that."

You are, of course, tremendously impressed by these unusual concepts — and this beautiful world. But you feel the urge to move on. So you thank your friend and leave the town.

As you round the bend, the world tomorrow evaporates before your eyes, as though a movie editor had used a scene dissolver. Suddenly, you're smelling polluted air and being audibly assaulted by the clamor and confusion. You try to cough away the dirty air. Walking

down the street, you pass a newsstand. The local paper catches your eye. The headlines are filled with news of killing, strife, robbery and disease.

The Cry of Humanity

Then your eyes fill with tears; your mind sees the panorama of millions of humans behind these headlines of horror. You hear the collective voices of humanity, as it were, young and old, black, yellow and white, male and female, crying through those headlines of war, sickness and death:

"Our yoke is hard and our burden is heavy. We have wandered the world in search of someone to ease our pain. But always disappointment has been our close companion.

"One told us there would be peace in our time; but tens of thousands of us were killed in a war that did not end all wars. Others of us believed we would get peace, bread and land. But our rulers starved us, our enemies killed us and the state stole our land.

"We worked hard in a nation dominated by other tribes. Our reward was to have our wives raped, our children torn in half and our tribe nearly exterminated.

"We are the untold millions of Hitler's concentration camps, of Stalin's U.S.S.R., of the southern Sudan, of Vietnam, of all the wars of all times. We are the Americans killed in Guadalcanal and the Japanese who burned in Hiroshima. We are the British whose blood seeped into the sand at Dunkirk and the Germans whose flesh fused with the stone of fire-bombed Hamburg.

"Please, please find a way to stop war and suffering forever."

Then suddenly, a blaring auto horn wrenches your thoughts from the within to the around. For an atom of time you think, "Wouldn't it be wonderful if today's world could be transformed and traded in, as it were, for that better deal the Messiah offers?" □

advance news

in the wake of today's WORLD EVENTS

• Inflation Worries Mount

The greatest concern throughout Western Europe today is the serious problem of inflation. While the U. S. rate of inflation has shrunk to a rather manageable 3 or 3½%, Europe sees no fast relief in sight for itself.

West Germany, at latest reports, is proceeding at a 6.4% rate, and Switzerland has passed 7%. Other countries range between a 5% to 6% rate — except for Britain which, until the recent wage and price freeze, was running almost double this figure.

Of course, the United States has been blamed for the inflationary spiral for quite some time. Nobody

doubts that the United States has contributed to worldwide monetary instability due to the enormously costly Vietnam War, endless balance-of-payments deficits, and heavy overseas business investments.

While it's popular for politicians to continue to lay blame on the United States, privately Europe's leading bankers concede that Europe's galloping inflation is now largely internally generated.

Switzerland is a beautiful case in point. The tiny nation has a super-overheated economy. Every third worker in the country is a foreigner. There are around 600,000 *Fremdarbeiter* or foreign workers (largely Italian) in the nation, along with perhaps 200,000 of their dependents. And there are only 6 million Swiss to begin with. Only 56 people in the whole country are listed as being unemployed. In West Germany, with a much bigger economy, there are over 2¼ million foreign workers.

This crush of foreign labor is placing great demands on strained social services — housing, transportation, utilities. Of course, government spending has to increase, and with it comes inflation.

European money-men are generally encouraged by the official U. S. determination to hold the lid on inflation. But one thing still bothers them. That's the continual bad showing of America's balance-of-payments picture — which has now been joined by a deficit in balance-of-trade as well (imports over exports).

It is going to be extremely difficult for the United States to make the reversal really needed in its trade posture. First of all, efforts to increase exports from the U. S. often come into conflict with production plans of U. S.-owned subsidiaries abroad.

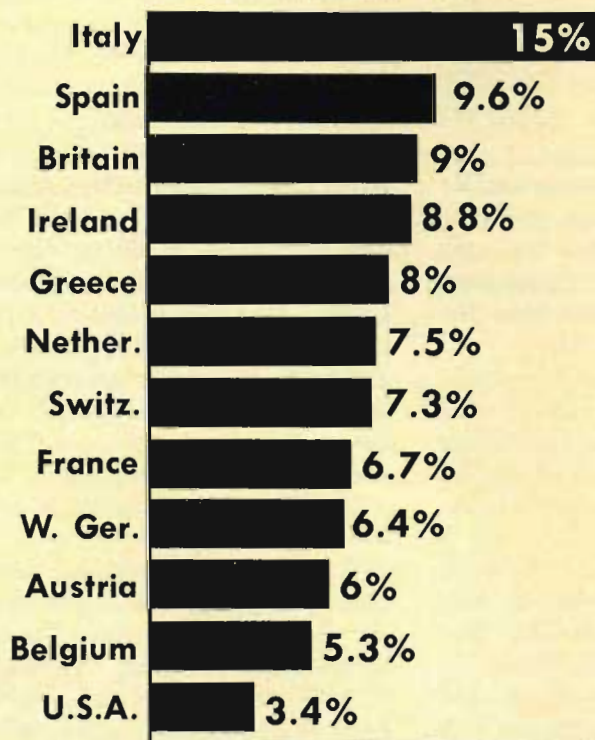
Also, the tremendous U. S. need for oil and natural gas imports for the rest of this decade alone will wipe out any trade advantage gained through more normal channels. Secretary of Interior Rogers Morton recently warned that future reliance on foreign energy sources would result in a negative balance-of-payments "of tremendous proportions."

While there may be a momentary lull in international monetary matters, the seeds of far-worse dollar blowups in the future have already been planted.

— Gene H. Hogberg

INFLATION IN EUROPE

compared with United States



annual rates in the final quarter of 1972

MORE FOR YOUR MONEY

*'Tis the season to be paying bills! Here's a plan for
paying fewer of them in 1973.*

by Gary Alexander
and Gene Hughes

WHAT a world we live in! In the affluent nations — and that includes not only the United States, but also Britain, France, Belgium, West Germany, Australia, New Zealand and others as well — people are complaining more vociferously and divorcing more rapidly over family finances than are the underprivileged peoples of the earth.

Although most of these affluent families can afford to satisfy the majority of their needs and simple wants, they are also feeding an inner monster called "desire."

What Do You Need?

By contrast, most of the world's underprivileged citizens live on a total income of \$100 a year, but despite their meager earnings, they do eke out a living. Their "needs" are met. An Australian or British adult could conceivably "live" on \$100 (or £40) a year. This pittance would be spent, according to one study, on plain yet nourishing basic foods

such as cabbage, a bit of meat, buckwheat flour and very little else! One old set of clothes and a leaky lean-to would complete the list of "necessities." And this one adult — without his family — would be barely able to stay alive.

A "need," simply defined, is that something you must have to stay alive.

What most people in the developed nations would call necessities, then, are actually "wants." What people want in order to insure minimum human decency is more than the bare necessities required to satisfy their needs. And these "wants" are usually legitimate. They may include a five- to ten-room house, a car for transportation and pleasure, appliances, heating, multiple changes of comfortable clothing, medical aid, furniture, recreation and music. Most families in the "have" nations are either supplied with these basic wants or have firm plans to raise their living levels just as soon as they can afford to, or else

they undertake one of the many credit purchase schemes so readily available.

But beyond real necessities and basic wants are the desires or cravings that human beings are eager to satisfy. These are the artificial pleasures that account for consumer credit, bankruptcies, over-pricing, repossessions and so many of the other negative kickbacks that turn the craved goods into very undesirable liabilities.

Satisfying some of these cravings — or strong desires — is not altogether wrong, of course, if you can afford them. But if you're spending "tomorrow's money" in a vain attempt to buy happiness today, then these cravings are wrong, negative and destructive.

Happiness Is . . .

Happiness is beautiful. But happiness is (and always will be) a *state of mind*. True happiness is not determined merely by the fulfillment of desires or cravings, for a man's life

does not consist in the abundance of the things he possesses. A truly happy person has learned to be contented in whatever state he finds himself.

The apostle Paul in the New Testament said, "I have learned to be content, whatever the circumstances may be. I know now how to live when things are difficult and I know how to live when things are prosperous. . . . I have learned the secret of facing either plenty or poverty" (Philippians 4:11-12, J. B. Phillips). But most still have to learn such mental control. And so, whether rich or poor, in debt or out, material possessions do not make one happy. Once a person has reached a mentally, emotionally and spiritually satisfying way of life, he knows better than to equate happiness with the acquisition of more possessions.

If you and your family are willing to give real happiness a try, chances are that you can save from ten to thirty percent of your income, now being misspent, and actually make your life more fulfilling and satisfying.

Take It Easy!

Let's look at how this can be done.

The world's smokers spend 10 to 20 billion dollars a year on tobacco. This may not involve you personally, but many families spend 5 percent or more of their yearly income on cigarettes. Any use of tobacco is not only detrimental to health, but it can also be dangerous and expensive in many other ways, not the least of which are burned holes in clothing and house fires. If tobacco were eliminated entirely, an average smoker could save several thousands of dollars in a lifetime.

Personal expenditures on liquor are even greater than for tobacco. Most of the money goes into the distilled spirits: whiskeys, rum, gin, vodka, etc. While wine (especially natural wine) is a valuable food in moderation, and beer and stout do

have limited food value, you should for your own good never consume any form of liquor in large amounts, especially because of its effect on the liver. And certainly nobody should be dependent on it as a source of "happiness."

If you must escape life every night in "happy hour" cocktail parties or long beer stops at the pub on your way home from work, then something is wrong. These are expensive roads to a false happiness and should be cut out of any new "true happiness budget" to the advantage of both health and savings.

Needless to say, expenditures on gambling and other such habits can't bring happiness. Many — too many — Australians, Britons and Americans are gambling addicts. And a majority of Australians and Britons spend quite a bit of their weekly pocket change on office pools, football pools, lotteries, gambling machines, T.A.B., etc.

The problem is especially severe in Britain, where 86 percent of all British males annually waste two thousand million pounds in over 15,000 betting offices and countless private betting pools. In Las Vegas, Nevada, you can watch mothers feeding the week's food money into the slot machines instead of buying food for their children's hungry stomachs.

If gambling is your weakness, realize that it is only a psychological crutch that will never bring you real happiness or wealth. When you learn to be truly happy, you'll remove gambling from your budget.

These savings in tobacco, alcohol and gambling won't affect everybody. But if the affluent Western nations as a whole applied these simple methods of saving, a tidy 5 percent or more of the disposable national income could be freed for better uses.

Trimming Three Basic Needs

Clothing: If you plan your wardrobe around classic, timeless styles

rather than current fads and fashions, you may be able to save a significant percentage of your clothing budget. If you use fashion as a social crutch, this may be another attempt to buy happiness.

Of course, it is possible to buy clothes "in style" that will be in fashion for a long time and have a quality which will guarantee that they will last.

A good way to save money on children's clothing is to watch the advertisements for rummage sales and to check local opportunity shops and used clothing stores. Often very fine quality clothing can be purchased at a fraction of its original cost and still be in good condition. Since children outgrow clothes so rapidly, your savings can quickly add up.

Even if you have the money, avoid avant-garde fashions, which are often "here today, gone tomorrow." Anything that looks foolish a year later is really foolish to begin with! Keeping these principles in mind, you may be able to save two percent or more of your yearly budget on clothing.

Automobiles: In transportation, most families can save substantial sums if they try. Some could save by keeping an older car if it is in good operating condition, rather than succumbing to the temptation to buy a new one. The new one may have more "prestige" value, but its monthly payments will drain away available cash.

Those who must have a newer car can even save hundreds of dollars by careful shopping — and careful driving.

Or perhaps you could sell your car and take the bus or even ride a bicycle. That "radical" move could save many a city-dwelling family 10 percent of its yearly budget. Some people, of course, must keep their cars for distance driving.

You can save money in the area of car insurance. Its cost is determined in part by your age and acci-

dent record. Your cost of operation is often proportional to how well your driving habits are. Fast starts, excessive speed and quick stopping ring the cash registers of many auto parts suppliers. And if you hit someone else's car, your insurance cost can be higher for years.

Don't pay for planned obsolescence. If your transportation money is limited, perhaps you should buy a used car. A new sedan can cost over \$4,000 and will depreciate \$1,000 in value the first year, even if it isn't driven a mile! So you can often save substantially by purchasing a year-old model which is still "new" (hasn't been driven much), rather than buying the very latest.

Rent: Housing is usually an untouchable budget item, but perhaps you should consider moving to another area if your rent (or total mortgage costs) amounts to more than one fourth of your gross pay. Most young couples make the mistake of buying "too much home" too early for the sake of prestige and comfort. But such blessings are sweeter when waited for, especially if the rent or property payments cost more than one fourth of your monthly income.

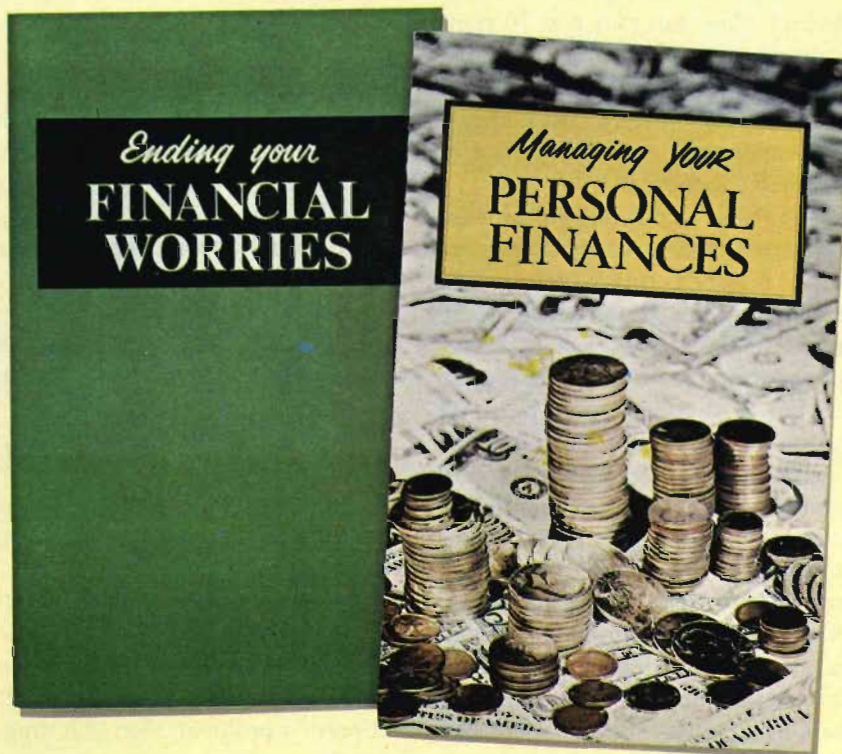
Trimming the Food Fat

Food is a primary budget need. Some people choose their food in an attempt to buy happiness or false security. They habitually choose prepackaged meals, tasty dainties and an early grave.

Does this mean you should do your food shopping only at local health stores? By no means. So-called "health foods" are often far more expensive than convenience foods. You will have to determine if the food value justifies the cost. The healthiest, cheapest and actually tastiest route is that of the commonly known natural foods — vegetables, fruits, meats, milk and grains — just as God made them!

Look at the savings a natural diet brings. Potatoes, for example, sell

How to Stay Out of Debt



WHAT a paradox! Everywhere in the Free World people earn more and can buy more than ever before. Yet they have financial headaches.

But why? What is wrong? Why such worry over "making ends meet"?

These booklets make the answers plain. They pinpoint mistakes made in handling money and show how you can enjoy prosperity without money worries. Write for them today. They're free.

See inside front cover for address of PLAIN TRUTH office nearest you.

for an average of 10 cents a pound in their natural state, yet they may sell for \$1.00 to \$2.50 a pound when rendered into potato chips or crisps (any remote resemblance to a potato is purely coincidental). Cooked natural grains cost 15 cents a pound, but when they're rendered into boxed cereals, their cost triples to 60 cents or more per pound. (Our readers around the world can translate these costs into their own currencies.) Fresh corn sells at 15 cents an ear or less, but may cost 70 cents a pound as corn flakes and \$2.00 per pound as popcorn (and even more in the movie theater). Block cheese is cheaper than either processed or creamed cheese, etc.

The basic food bill in affluent Western nations is about 20 percent of a family's total income (in England it can be as much as 50 percent). It becomes less as salary goes up. One tenth (2 percent) or so of your food budget could be saved by buying natural foods. But the biggest food savings by far can come through home cooking. The average urban family spends hundreds of dollars annually, just by eating out! Since food prices more than double in restaurants (even in bargain family chains), a wise family can save at least half of that by cooking at home. (If you would like to know more about what you should eat and about how to cook foods properly, write for our free article "Eat Right to Be Healthy.")

Therefore, wise use of the food dollar can save a family about 5 percent of its annual income. This is not mere theory. Thousands of families are doing this, and they are much happier and healthier for the effort. Also worth mentioning are dollars that can be saved each year on indigestion remedies!

Personal Care

It may seem obvious, but the avoidance of any type of accident saves money. Serious accidents are severely curtailed by careful and

courteous driving, coupled with a proper home safety program. Proper diet, as prescribed by common sense and Biblical laws, vastly reduces many costly diseases (cancer, heart and vascular diseases). Deficiency diseases are also rare among those who follow the laws of health as prescribed in Biblical laws. (For information regarding these laws, write for our free article, "The Seven Laws of Radiant Health.")

The only basic medical expenses for such healthy families, then, are for optometry, childbirth and dentistry plus a regular medical checkup as an early-warning health barometer. And even these bills are greatly reduced when Biblical health principles are obeyed! If problems do appear when one has a health checkup, there is usually a medically recognized *natural* method to avoid a worsening condition, rather than a costly medical prescription and treatment.

Most families spend 8 to 10 percent of their annual income on health care. The family following natural health laws can easily cut this amount in half.

Drugs — Soft and Hard

If any drug (from aspirin to heroin) is habitually used to cure the effect of a problem, then that drug is another culprit in the attempt to "buy happiness." Drugs are tremendously high-priced because of the public's overwhelming demand to "feel good." What we're actually paying for is the pharmacist's college education, the doctor's M. D. or the advertising campaign of the company that produces the drug in question.

Wouldn't it be a lot simpler to change your diet and eat natural foods, which in a properly balanced diet could well include the very elements you may now be taking pills to get? Treat your "down in the dumps" feeling by getting more sleep, sunshine, fresh air, recreation and wholesome exercise.

You can save money on cosmetics if you really want to. Cosmetics dealers have no illusions of public service when they convert five cents worth of raw materials into a two dollar retail lipstick. They say, "We do it to make people feel better." Exactly! But why powder over the problem? Why not be what you are and make what you are better by proper diet, clothing, poise and *real* personal care? This can make for real savings.

Cosmetics dealers know people will spend almost anything to improve their faces! As the founder of Revlon said, "Where vanity is, there shall be cosmetics." The "does she or doesn't she?" mystique for women, and the search for the ultimate aphrodisiac in men's colognes are the current Holy Grails in cosmetics. But the "does she . . .?" mystique quickly evaporates when her false eyelashes fall into her salad!

Total Savings: 20 Percent

If you are an average Australian, Briton or American, you can save at least 15 to 20 percent of your income — or at least you can redirect that money to eliminate wasteful spending on the things you crave. You will be able to pay more attention to basic necessities and have many more of the little luxuries that you want, but thought you couldn't afford. If you like music, for example, think of how many records your cigarette money would buy! If you girls suddenly decided to stop painting your faces, think of how much better you'd look in a really fine quality coat next winter instead of the cheap one you have been wearing.

Get control of your money before it takes over your life and decides for you how you're going to live. (If you'd like help in managing your money, write for our free booklet *Managing Your Personal Finances*.) Use your money, don't abuse it, and you'll find that your budget will really pay off. □

what you can do...

TIMELY Tips and Helpful Suggestions for YOU and YOUR FAMILY

• Talk Back to Your Television Set

Television is now of "age"! Full frontal nudity, ultraviolence, and such once-taboo subjects as male and female homosexuality, adultery, unmarried couples in bed together, wife-swapping, and abortion have already made their debut on television. What's next?

If you disapprove of these recent trends in television programming, there is something more you can do than just turning off your television set or switch stations. Nicholas Johnson, a member of the United States Federal Communications Commission, says, "Express your views. Write the stations, the networks, advertisers, the FCC [Federal Communications Commission]. Develop specific suggestions about programs you would like to see — or have taken off the air — or other specific suggestions for station management." All nations have similar government regulatory bodies.

As an individual or parent, what you allow to come into your living room is your responsibility.

• Take the Drinker's Test

Most people picture alcoholics as skid row derelicts. But in actual fact, skid row derelicts comprise only a scant three to five percent of the alcoholic population.

Alcoholics are not necessarily obvious in appearance, not even to themselves. The bulk of alcoholics are nearly indistinguishable from typical Mr. and Mrs. Middle Class — mid-thirtyish, married, with a good job and a family, who drink socially, occasionally drinking one too many.

How then can one know if he may have a drinking problem?

The following yes or no test can be a good indicator. It was devised by Dr. Robert V. Seliger for use by Johns Hopkins University Hospital in deciding whether or not a patient is an alcoholic:

1. Do you lose time from work due to drinking?
2. Is drinking making your home life unhappy?
3. Do you drink because you are shy with other people?

4. Is drinking affecting your reputation?
5. Have you ever felt remorse after drinking?
6. Have you gotten into financial difficulties as a result of drinking?
7. Do you turn to lower companions and an inferior environment when drinking?
8. Does your drinking make you careless of your family's welfare?
9. Has your ambition decreased since drinking?
10. Do you crave a drink at a definite time daily?
11. Do you want a drink the next morning?
12. Does drinking cause you to have difficulty in sleeping?
13. Has your efficiency decreased since drinking?
14. Is drinking jeopardizing your job or business?
15. Do you drink to escape from worries or trouble?
16. Do you drink alone?
17. Have you ever had a complete loss of memory as a result of drinking?
18. Has your physician ever treated you for drinking?
19. Do you drink to build up self-confidence?
20. Have you ever been to a hospital or institution on account of drinking?

A YES answer to any two questions should be taken as a serious warning that you may have a significant drinking problem. You are definitely an alcoholic if you answer YES to three or more questions.

The principle for being the master and not the mastered (in this case the alcoholic), is to be "temperate in all things," as the Biblical injunction admonishes in I Corinthians 9:25. Following this principle is the only way to play it safe when it comes to drinking alcoholic beverages.

— Patrick A. Parnell

Face to Face with
THE FORGOTTEN



AMERICAN



No people have ever suffered more from the impact of Culture Shock.

Text and Photography by Jerry Gentry

TALES OF the American Wild West have been exported around the world. Six-gun slinging cowboys and feathered Indians waving tomahawks or brandishing bows and arrows — bloody conflicts between white settlers and native Indians — these are all history now.

But another part of the story still haunts both Indian and Anglo-Saxon: memories of broken treaties, lies, hypocrisy, robbery, inhumanity and bloodshed. Both whites and Indians wrote this part of American history, not in textbooks, but in human suffering, heartache, fear, blood and death.

Several million Indians once roamed the length and breadth of the North American continent. Today, their descendants eke out an existence, often huddled together on reservations which have been called places for the storage of undesirable human flesh. Life, today, for many of these First Americans is one of poverty and squalor. Their attitudes reflect the gamut of human emotions — joys, hopes, dreams, usually mixed with futility, frustration, re-

THE AMERICAN INDIAN — Navajo mother Julia Yazzie and her daughter Carmen drive their small flock of sheep and goats toward home. They live in the scenic but arid Monument Valley.

sentment, bitterness and even despair, in the face of seemingly insurmountable problems.

Few Americans traveling abroad and personally witnessing the teeming masses of poor existing in cities such as Calcutta, Rio de Janeiro, or Bangkok — cities of the Third World — ever stop to think there is also a Third World at home in their own affluent U.S.A. This sub-economic world is not the widely known Harlem or Watts or even Newark, New Jersey. This “depressed area” is the modern Indian reservation.

The World of Stan Hatch

To understand what life here is like, put yourself in the place of a breadwinner of an “average” family on the Navajo Indian Reservation of the American Southwest. We will call him Stan Hatch (not his real name) to protect his anonymity. He is a Navajo, living in a small Indian village of 800 inhabitants in northern Arizona. Stan lives with his wife Martha, and their two children, ages three and one.

They are neither an exceptionally poor nor an exceptionally rich family. Their standard of living is average for present-day Navajos. Their small, two-room house has a cement floor, a wood cook stove and a few odd pieces of furniture, including a



metal-frame bed, a couch, an overstuffed chair and an end table piled high with old magazines. A transistor radio and a battery-powered cassette player sit in one corner of the bedroom-living room.

A small window in the kitchen is broken. Stan fixed it with a cardboard, temporarily. Maybe he can afford a new windowpane sometime later, but he will have to wait. Money is scarce now, as income from his part-time job of fighting forest fires is unpredictable. Even so, Stan is lucky. Most — 65 percent — of the Navajo labor force is unemployed.

Stan's two-room house has no electricity, no running water, no flush toilet, no gas heat. Yet Stan's family is, again, considered lucky by his neighbors. Many families within this underdeveloped Indian world live in one-room dwellings with dirt floors. Only in recent years have

most acquired beds to sleep on. Formerly, nearly everyone slept on sheepskins laid around the perimeter of the six-sided log and mud huts called "hogans."

Seeing Through American Indian Eyes

I met Stan and his family one day in July while visiting Window Rock, Arizona, the Navajo capital city. Stan and his family were there for shopping.

I was there to interview tribal officials and lay people to find out as much as I could about life on a modern Indian reservation. I wanted to see and understand the problems facing Indians from *their* perspective. During my visit, I talked with tribal officials and educators, sheepherders and lumber mill workers, trading post operators and farmers, young and old. I traveled over most of the passable roads

JULIA YAZZIE lives with her three daughters Carmen, Mae and Bonita in this traditional Navajo hogan. Inside the hogan (right) a teen-age friend visits Carmen while mother entertains Bonita. This primitive dwelling is surprisingly cool inside, even in summer.

and spent time with dozens of Navajos.

I sat Navajo style, watching grandfathers admire grandchildren at play. I observed women weaving rugs made from wool sheared, carded and spun by their own hands.

I breathed the dry Arizona air while sunsets painted puffy white clouds brilliant hues of red and orange. On other days, my teeth gritted together and my eyes burned as I trudged through stinging sandstorms in this land of continual drought. I walked through irrigated cornfields and relaxed with friendly Navajos in their hogans.

Photographing freely, I endeavor





ored to look inside the lives of these first Americans, little understood by the United States and the rest of the world.

Money is a luxury here. In the words of a white trading post operator: "It's the kids I feel sorry for. No shoes, seats of their pants worn out. They come in with a five-dollar bill just to buy candy. Money is a luxury to the Navajo, which he has not learned to manage efficiently."

I found friendliness, openness, kindness in many. I encountered suspicion, resentment, hostility and scorn by others.

As I pondered, I began to realize that life on an Indian reservation is similar to life among many other peoples of the world.

World Man

Anyone driving through a modern American Indian reservation will immediately be struck by the substandard living conditions. But few of these same observers understand what they see.

The life-style appears very foreign to affluent suburbanites out for a three-week vacation in their convenient, modern campers. Since their time is limited, they hurriedly rush through, viewing the quaint people with strange-looking costumes and odd habits. These vacationers get a glimpse which piques their curiosity, but little else. Few of these affluent travelers stop to consider that these "foreign" appearing people are more nearly representative of "world man" than affluent white suburbanites. In fact, one need only consider a few comparisons to realize that the American Indian living on a reservation (some two hundred thousand Indians live in major cities

NAVAJO HORSE SALE — Horses run wild, overpopulate the land base and compete with valuable sheep and cattle for scanty forage on the Navajo Indian reservation. Here the Floyd Clark Company of Humble, Arizona, buys excess horses from the Indians and resells them in markets off the reservation.

as well) more nearly represents the "average" world citizen than does any affluent suburbanite — whatever his ethnic origins.

Look at a few sobering comparisons. This Navajo Indian reservation is the largest and most populous of the 300 Indian reservations in the United States. (Canada has some 50 reservations, as well.) Yearly income per person here is under \$900, while the national income average per person in the United States is \$3,900, an obvious disparity of over four to one. Unemployment is 65 percent on the Navajo reservation and as high as 90 percent on others. Overall, Indian unemployment is ten times the national average. The Navajo averages only 5 years of formal education, whereas the U. S. average is 12 years.

Only 8.4 percent of all Navajo homes have inside plumbing, compared with an 81.8 percent national average. Indians comprise the only ethnic group in America which subsists in a predominately rural society. Theirs is all too often little more than a rural ghetto.

Shepherding and cattle raising are two of the Navajos' main means of support. The average yearly Navajo farm output is \$2,360.

What emerges from these statistics is a picture similar to subsistence societies throughout the world. Though the specific crops or building materials or languages may differ (American Indians themselves speak some 300 different languages), the standard of living is more nearly that of a Chinese peasant or an African Bushman or an Australian Aborigine, than an affluent Anglo-American or white European.

Navajo attitudes also reflect something of "world man." They view themselves no differently than do other primitive societies. They call themselves in the Navajo tongue *Dinéh*, which means "the People." Other societies also have

names which picture their tribe as the "center" of the world and all others as "strangers" and "foreigners."

Caught Between Two Worlds

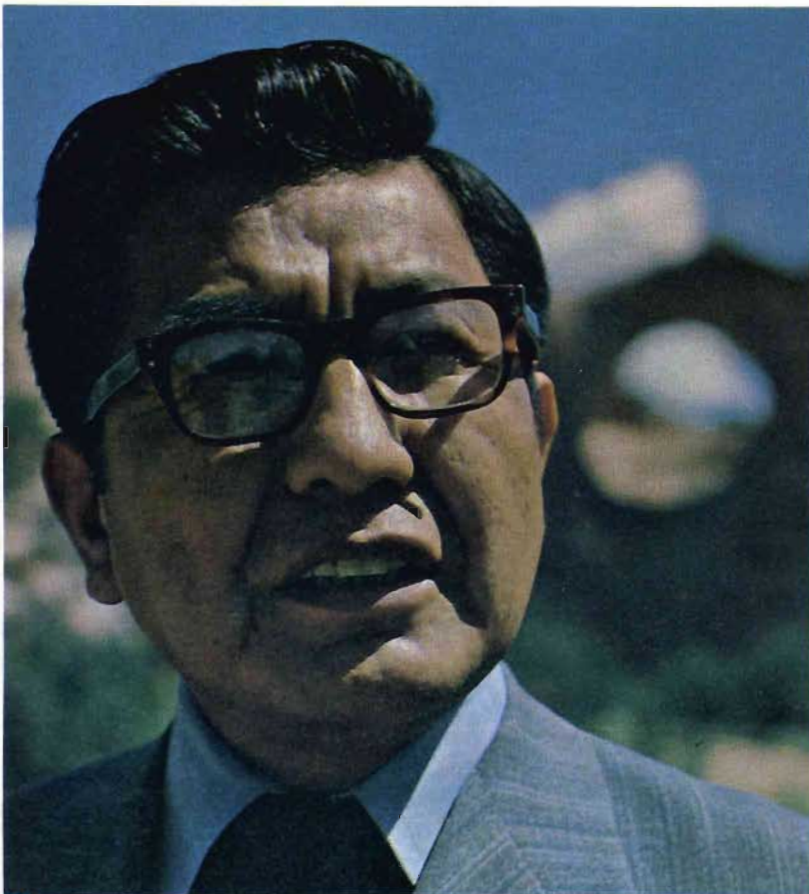
One huge difference remains between American Indians and most non-Westernized societies. The Indian is caught between two worlds. He lives in a land of poverty, amidst plenty. He lives as a "nation within a nation" where, just across the street, he sees a rich, glittering world outside his grasp.

He is a victim of "culture shock" over which he has little control. On the one hand, he clings to his ancient tribal customs and sometimes to his ancestral religion. On the other hand, he must learn the white man's ways in order to compete. But lacking the skills and education of the whites, he finds himself far behind. A shock wave of listless, apathetic and doubtful feelings comes on. He wonders, "Who am I? Where am I going? Is there a purpose to life, after all? Is there any hope?"

Psychological disorientation leaves him groping for escape mechanisms. Resentment and futility set in. He begins to drift further and further away from the norms of behavior. For many, psychological disorientation is simply too much. Thousands turn to alcohol, drugs, illicit sex and even suicide.

On one western reservation, 44 percent of the males and 21 percent of the females were arrested during one recent year for drunkenness. Suicide for Indians is above the national average. Promiscuity is increasing, evidenced in a gonorrhea occurrence five times the national average. The overall birth rate among American Indians is almost twice the national average.

Thus poverty, futility and lack of education and goals breed more of the same. Even so, these social problems are only the symptoms of
(Text continued on page 43)



"Indians have become somewhat confused as to where we really are, what we really are, and where we are really going."

**— Chairman
Peter MacDonald,
the Navajo Tribe**

QUESTION: Chairman MacDonald, do you believe that most people understand the American Indians?

ANSWER: Definitely not! If more people take the time to study and evaluate the American Indian, I think there is a very good chance for understanding. But heretofore, and still today, people think Indian people live on a small one-acre place with a fence around it, a teepee and wear feathers, and the government pays them checks every month. This is the concept among the majority.

Q. Is this concept true, that Indians live off welfare?

A. On the Navajo reservation, about 20% of the population receives welfare checks of 60 to 160 dollars a month. But probably 50% of the population lives off that 20% who receive welfare. Out of a \$160

check, there may be as many as three families living off that check received by one grandmother because the rest of them don't have jobs.

Q. Why are the social problems on the reservation — alcoholism, suicide and many others — higher here than elsewhere?

A. I think much of it can be attributed to the economic condition on the reservation and secondly, to the changing nature of the culture. When an alien nation with its culture and language enters, it necessitates a transition period. During this period, Indians have become somewhat confused as to what we really are and where we are really going.

Q. How does the boarding school concept affect the younger children when they are taken away from their families?

A. Between three and five thousand of our children are off the reservation going to school. I'm sure this affects them, but the fact remains that classroom space here on the reservation is inadequate to take care of all the Navajos. Therefore, we have many of them going to school in Utah, California, Oklahoma and many other areas.

Q. As far as jobs go, do you envision that livestock and farming will continue to be a major part of the economy?

A. Yes. It will probably remain for a long time.

Q. Looking into the future, what would you say is the destiny of the Navajo tribe and the American Indian in general?

A. I see that in the future Indians will take their rightful place in American society, if given the kind

of assistance and help they need to achieve their goals. I think within the very near future, American Indians are going to improve on the sad statistics that exist today.

Q. Are the Indians resentful against white Americans today?

A. I don't think there's any resentment. There is a feeling that a lot of wrong has been done. We don't have the intense animosity that you call resentment. It's just a feeling of sadness for what has happened. We are optimistic that with those things behind us, we can do a better job from here on out.

The Navajo plan is to develop the reservation so that it will begin to support itself, its people.

Q. Some people have gone so far as to say that the Indians are the "forgotten Americans." Would you agree with that?

A. Yes, to the extent that we have not been able, and the federal government and Congress have not been able, to direct a comprehensive approach to really attacking the needs of the American Indians. I think that in this respect we are forgotten. But we are not totally forgotten because we still get federal appropriations, and presidents and Congress still talk about the Indians. But we are forgotten from the standpoint of not getting the help we need.

Q. If you were to sum up the situation here on the reservation, what would you say is the greatest single need today among American Indians?

A. Today's greatest single need among Indians is to down the high unemployment rate. I don't mean give every Indian welfare checks. I mean give them the same kinds of employment opportunities and

status that you see across the country. If this is done, then much of the need has been overcome. Of course, this takes into account development and acquisition of the necessary mandates, water rights, and recognition of the American Indian as a separate entity that should be allowed to build up to the same level as what is on the outside.

Q. Actually, this is really a nation within a nation?

A. Yes, we want to leave it that way because that is the only way the American Indians are going to survive. With anything else, there is the possibility that we are going to be subject to melting in the same pot that is on the outside.

It should be understood by the outside world, Congress and the people of America, that when we talk about Indians doing things for themselves, we really mean it. By this I mean that there are unique situations. Some of the historical, cultural and traditional significance of Indian tribes goes way back thousands of years. So the way we think and the way we do things is not something we've acquired since Columbus came across the ocean. It's something that has been with us, and it's something that still runs in our bloodstream. Too often, Congress, the people of America and state governments try to do things unilaterally. As they conceive in their own minds, they think this should be good for Indians. No one should ever argue against this, they reason, because this should be perfect for the Indians. When they do this, they are making a serious mistake. . . . Believe me, this approach is not going to solve problems on Indian reservations, if the Indians themselves do not have a hand in it. □

THE FORGOTTEN AMERICAN

(Continued from page 41)

deeper causes, which have been aggravated since the white man's arrival on this continent.

White Man Speak with Forked Tongue

When white Europeans first set foot on North American soil, the Indian tribes had never heard of the Bible or Christianity. Thinking that the Indians needed "conversion," white missionaries began their "crusade for Christ."

Missionaries brought education and literacy to the Indians and made possible a knowledge of the world formerly unknown to the Indians.

But Christianity itself wasn't made relevant to the Indians because its bearers themselves failed to understand and adhere to Biblical laws. Witness the multitude of broken treaties, outright lies and atrocious massacres the Indians suffered under the white man's hand.

All this created a hollow Christianity in all too many cases. Somewhere, Christ's plain message of repentance, forgiveness and obedience to God's laws was not made plain to the American Indians, since many white settlers themselves failed to understand fully Christ's message and to follow His teachings.

How supposedly "Christian" white men treated the American Indians is a tragic example of failure and hypocrisy, of speaking one thing with their mouths but doing another in their actions. They were no different from the Indian tribes that all too commonly warred and betrayed and massacred each other.

The simplicity of Christ's message

to love God and neighbor (which means to obey God and treat your neighbor as you would have him treat you) had obviously been lost.

The Indians reluctantly exchanged the Great Spirit for Santa Claus, but could not see what this had to do with Christ. They became confused about just what the Gospel was really supposed to be. One Indian chief remarked:

“Brother, you say there is but one way to worship and serve the Great Spirit. If there be but one religion, why do you white people differ so much about it? Why not all agree, as you can read the book?”

Did White Men Have a Manifest Destiny?

The white men, while grossly disobeying the teachings of the Bible, still somehow felt they were a “chosen people” fulfilling a special purpose. The doctrine of Manifest Destiny explained and justified their attitude. It was summed up in a statement made by the Big Horn Association, a group of mining magnates and gold seekers of Cheyenne, Wyoming, on March 3, 1870:

“The rich and beautiful valleys of Wyoming are destined for the occupancy and sustenance of the Anglo-Saxon race. The wealth that for untold ages has lain hidden beneath the snow-capped summits of our mountains has been placed there by Providence to reward the brave spirits whose lot it is to compose the advance-guard of civilization. . . .

“The same inscrutable Arbiter that decreed the downfall of Rome has pronounced the doom of extinction upon the red men of America.”

The arrogance and hypocrisy of such an attitude is obvious. But the falsehood is not quite so clear.

Stop to consider this proclamation for a moment. Did God really give this land to Anglo-Saxons “to reward their brave spirits”? To an-

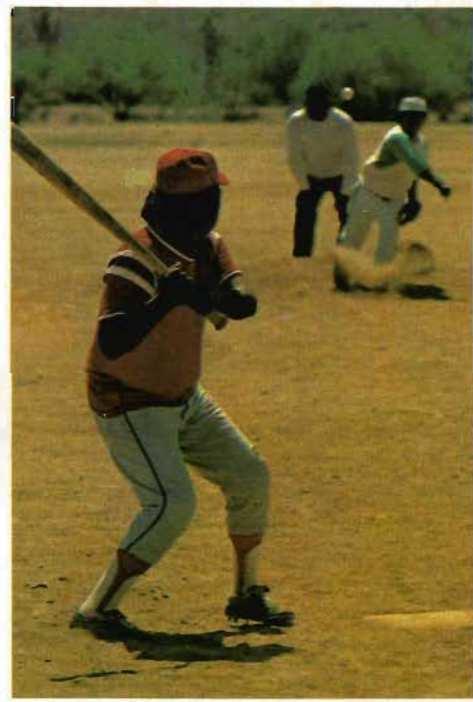
swer this question, we must look into a historical section of the book of the white man’s religion, the Bible.

Anciently, the God of the Bible spoke to a powerful and wealthy patriarch named Abraham. This story is recounted in Genesis, beginning in chapter 12. God promised to give material and spiritual blessings to Abraham and to many generations of his descendants because of Abraham’s loyalty and faithfulness. God also promised Abraham that he would be the father of many nations. The covenant relationship between Abraham and God was to have great effect on the world, even in modern times.

The covenant did not end with Abraham’s death, but was transmitted through his son Isaac and his grandson Jacob, who was renamed Israel. From Jacob was to come “a nation and a company of nations” (Genesis 35:11).

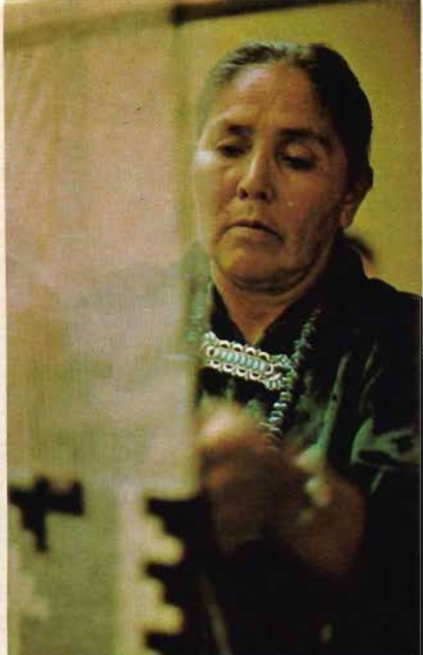
As time progressed, the newly formed nation, composed of descendants of Jacob’s twelve sons, forgot their covenant relationship with God. They repudiated His laws and customs. They took on the ways of the peoples around them. The historical record in the Bible explains how they went through a series of invasions and finally national captivity as punishment for their individual and national sins. Ten of the twelve tribes disappeared from their homeland in the Middle East long before the Roman Empire emerged as the dominating force on the world scene. Millennia later, they emerged again from obscurity to continue receiving the very promises given to Abraham.

Though white Americans today know little of their origins, no one can deny the coincidence that the peoples of the United States and the British Commonwealth have, in fact, inherited the wealth and power promised in the birthright to Abra-



ham and his descendants. No other nationalities have become the single greatest “nation” and the most expansive “company of nations” respectively, in all of earth’s history. These are facts of history. (For more information about white Anglo-Saxon origins and their “manifest destiny,” write for our free booklet, *The United States and British Commonwealth in Prophecy*.)

Anciently, God warned Abraham’s descendants against feelings of arrogance, superiority and self-righteousness, such as is displayed



Vignettes of American Indian life reveal a Papago versus Pima baseball game in southern Arizona and Navajos modernizing life on their reservation in northern Arizona.

Coping with Culture Shock



in the doctrine of Manifest Destiny. God warned: "Know therefore, that the Lord your God is not giving you this good land to possess because of *your* righteousness; for you are a stubborn people" (Deuteronomy 9:6, RSV). God expected the people whom He chose to be an example and a help to other nations. He expected them to obey His laws.

"Hollow" Christianity

Ironically, many white Europeans fled their homelands because they detested religious suppression. Sup-

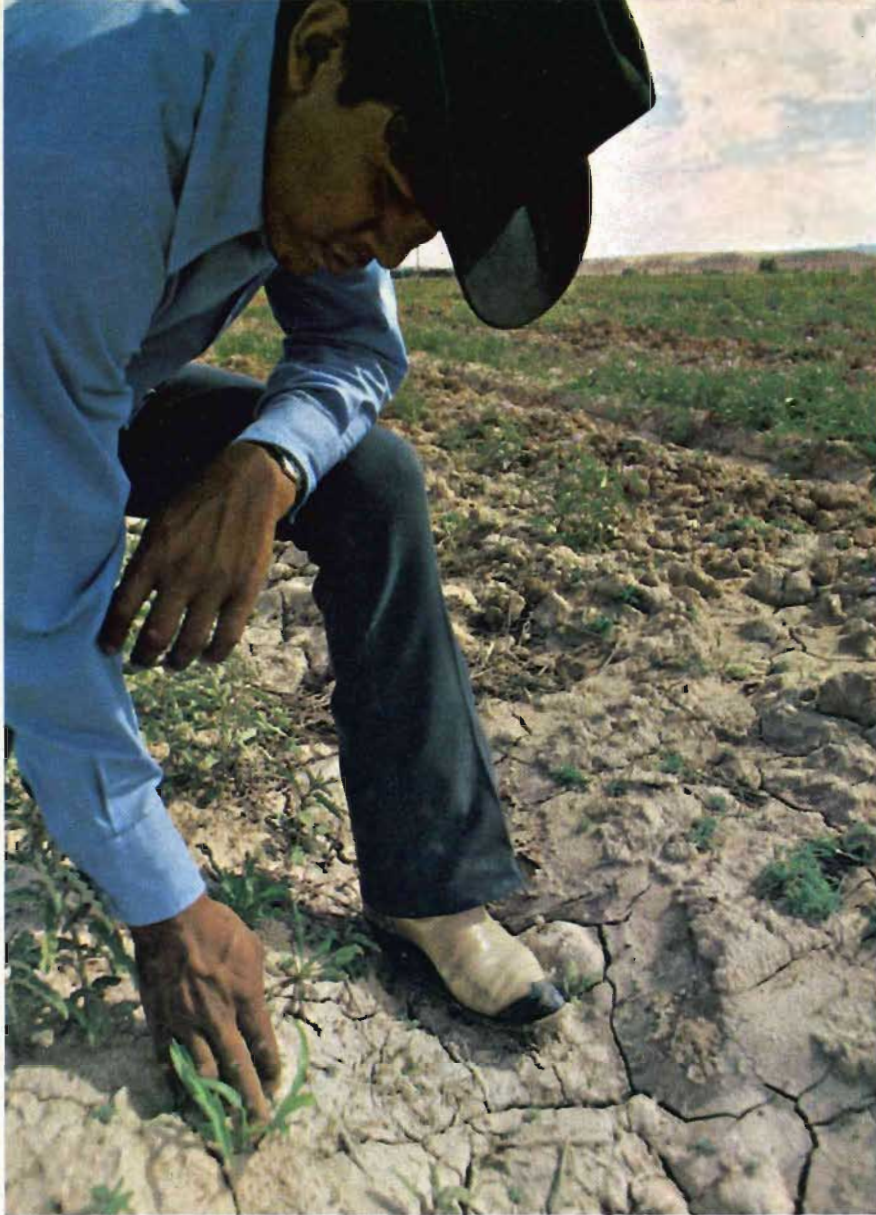
posedly, they could not worship God according to the Biblical formula. Yet upon arriving in the New World, they relentlessly determined to proselyte the natives, even at gun point.

The New World was looked upon as "the land of the free," but white settlers and their descendants methodically broke almost every treaty made and systematically destroyed the homes of the Indian braves. Indians broke many treaties, too, which marked them as no more righteous than the whites.

Today, it is popular to praise the virtues of minorities and equally unpopular to point up their misdeeds. Yet it is wholly unfair to extoll or condemn minorities or majorities on the basis of numbers alone.

A fairer method of evaluating individuals and even societies is found in the wise saying of Jesus: "By their fruits you shall know them."

The point being made is that both whites and Indians are guilty of a whole series of mistakes, for which both groups have suffered in various ways. And in the area of religion



PARCHED CORNFIELD — Donald Shirley looks over his grandfather's nine-acre plot near Many Farms, Arizona, on the Navajo Indian reservation. The field receives irrigation water, when available, from a nearby storage reservoir.

and morality, it is never too late to make corrections.

Certainly the Indians needed the singular unifying force of true Christianity. But the hollow Christianity they were shown, muddled with hypocrisy and lies, did little good. Even today, modern Christianity is still largely unfruitful among the Indians, because the simplicity and purity of the teaching of the Bible have been lost.

Vine Deloria, a noted Indian scholar, writes: "Religion today, or at least Christianity, does not provide the understanding with which society makers sense. . . . Christianity fights unreal crises which it cre-

ates by its fascination with its own abstractions" (*Custer Died For Your Sins*, MacMillan, 1969, p. 119).

Something of the irrelevance and hypocrisy of what is falsely labeled Christianity is seen in this dialogue between a white commissioner and an Indian named Joseph, who asserted that he did not want schools.

"Why do you not want schools?" the commissioner asked.

"They will teach us to have churches," Joseph answered.

"Do you not want churches?"

"No, we do not want churches."

"Why do you not want churches?"

"They will teach us to quarrel

about God," Joseph said. "We do not want to learn that. We may quarrel with men sometimes about things on this earth, but we never quarrel about God. We do not want to learn that."

This dialogue illustrates the hypocrisy of modern Christianity, as it was presented to the native Americans, and the historic failure of the white man's crusade for Christ.

A simpler, much more direct approach toward Christianizing the natives should have been for the white man to say to himself: "Let's obey God's laws. They are good for us. We will be blessed for keeping them. Then the Indians will ask us, 'How can we be blessed as you are?'"

Of course, the immense material riches of the North American continent were received by white settlers anyway. But instead of additional spiritual and personal blessings being showered on the newcomers, much human suffering, heartache and sometimes premature death befell them. If only the white settlers had trusted explicitly in the God whom they professed as their protector!

A living example by whites of obedience to God's laws and consequent mental freedom, personal blessings and protection from God would have never created the resentment, futility and lack of purpose which commonly besets American Indians today.

The simple message of one God and His universal code of ethics holds the key to unlocking personal physical blessings now and hope for the future. It is not a message of favoritism toward any race or ethnic group. This message contains the purpose of all human life. Once any individual takes the step of obeying the laws of God, the plethora of social ills he suffers will begin to fall away. That needed first step is up to the individual, however. God is not forcing his laws nor his blessings upon anyone. □

Personal from



(Continued from page 1)

said, "I am come that they might have *life*, and that they might have it more *abundantly!*" And He came that we might enjoy full, ABUNDANT life ETERNALLY. God Almighty intended the *real* Christian life to be HAPPY. Jesus said, "My *joy* I leave with you!"

There is a WAY of life that *causes* peace, happiness, and joy. God the great Creator set THAT WAY as an inexorable LAW — an invisible spiritual law — to PRODUCE peace, happiness, joy, abundance! There is a *cause* for every effect. In this unhappy confused world we have discontentment, unhappiness, wretchedness, suffering. The world is full of that. It SHOULD be full of peace, happiness, and joy. There's a CAUSE. People don't like that Law. That Law is the CAUSE of peace and everything desirable and good. People *want* everything that is good and desirable. They just don't want to OBEY that which would cause it! They want to BE right, but they don't want to DO right.

Christ came to call people to REPENT. Repent of WHAT? Repent of causing unhappiness, strife, war, pain, and suffering.

But what really is a Christian? What's the Bible definition of a Christian? You'll find it in your Bible in Romans 8:9. Paul said, "If any man have not the Spirit of Christ, he is none of his."

And how does one receive the Holy Spirit? Right after Christ's crucifixion, death, resurrection, and ascension to God's throne in heaven, people asked the inspired apostle Peter that question: "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in

the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:37-38).

No one can live a real Christian life unless the Holy Spirit of God is actually IN him — unless he is being LED BY that Spirit of God. And if he is, then "as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption [sonship], whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:14-16).

And then what about LIFE after DEATH? Verse 11 of this same chapter gives the answer: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

And that's a guarantee of HAPPY, JOYFUL, ABUNDANT life — FOREVER! But what about this life, here and now? IF you have the Spirit of God dwelling in you, IF you are being LED by God's Spirit, it's going to bring about something new and DIFFERENT in your life. It's going to CHANGE you. It's going to produce *results* — the Bible calls it producing FRUITS. What kind of results will the Spirit of God produce in you?

I'll tell you, first, what it WON'T produce. It won't produce the morbid, unhappy, painful, gloomy life that many think is the Christian life. Let the Bible tell you what "fruit" it will produce in you. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Galatians 5:22-23).

Look at that more closely: "the fruit of the spirit" — this is the Spirit of GOD. This is the Holy Spirit that God imparts *only* to those who have *repented* — that is, turned FROM that which has *caused* unhappiness, morbid gloom, discouragement, frustra-

tion, emptiness. On the contrary, that fruit of the Spirit is first of all, *love*. And the second fruit is *joy!* Joy is happiness brimful and running over. That doesn't sound like an unhappy, empty, gloomy life, does it? And God's Spirit is not static — it FLOWS. It flows, spontaneously from God into and through YOU, and out from you making still OTHERS happy and joyful.

The very first result produced in your life by God's Spirit is *love*. Love is a righteous love of and for OTHERS. It will mean your face is beaming. It's an *outgoing* concern for the good and welfare of OTHERS. It will mean that you are really GIVING OUT — that you are radiant and HAPPY. And love *results in joy* — that's the second of these fruits. The third is *peace*. Instead of an attitude of hostility, instead of going around quarreling, being resentful and bitter, angry, and arguing, you'll be in an attitude of PEACE — peace in your mind and with your neighbor and with your GOD.

Next comes "*longsuffering*" — that means *patience*. How much has impatience made you unhappy? Probably impatience makes more people unhappy than almost anything else! If you can really come to have patience, you'll be acquiring one of the things that will allow you to be happy and make life worth living.

Then next is *gentleness* — that makes others happy and automatically adds to your happiness. And then *goodness* and *faith!* Faith is *confidence* — not SELF-confidence, but RELIANCE on the SUPREME POWER. It means that the SUPREME power of God is working for YOU. It means reassurance. It means assured HOPE instead of doubt, fear, discouragement.

If you could evaluate in dollars what all these tremendous benefits mean in your life, you'd have to put on them a value of millions and millions of dollars. But these are benefits you CAN'T BUY. God simply

wants to GIVE them to you. What they COST you is REPENTING of that which has been producing unhappiness, pain and suffering, discouragement and frustration. It's a tremendous BARGAIN! That is the fruit of God's Spirit that will spontaneously spring forth from you, RADIATE from you and cause you to be a JOY to others, as well as to yourself.

Now this is not to say that there are never troubles in the Christian life. Far from it. There will be PERSECUTIONS. Jesus Christ was persecuted. He said, "If they have persecuted me, they will persecute you." That comes from WITHOUT. But UNHAPPINESS is something that springs from WITHIN. Happiness is a STATE OF MIND — happiness is WITHIN. And the person who does have this inward peace — this joy, this patience and love, and absence of resentment and bitterness — isn't going to be anywhere near as disturbed and unhappy as when he didn't have them. You'll always face problems — but you'll have FAITH, and God's help in solving them. But problems and tests of faith are good for us — the very building blocks of perfect spiritual character.

I know that the Bible says: "Many are the afflictions of the righteous," but the same scripture adds, "but the Eternal delivereth him out of them all" (Psalm 34:19).

It's true Jesus was "a man of sorrows, and acquainted with grief." It's true He SUFFERED — He knew what suffering is. But His suffering and grief was not caused by pain others inflicted on Him — not from resentment, or being hurt by others — but by His love for others. He suffered because they were bringing so much suffering on themselves. But he also was a man of boundless JOY, and He said, "My JOY I leave with you."

Yes, He said, "I am come that they might have LIFE, and that they might have it more ABUNDANTLY" (John 10:10). □

What Our Readers Say

Way of Life

The PLAIN TRUTH has changed my whole life. I have found the happiness and contentment most people spend all of their lives looking for and can't find. You offer a real fountain of knowledge that I am enthused to delve into. Your efforts certainly are a turn in the opposite direction from the downward trends of mankind and the world.

A.S.B.,
Eddonchatram, India

Your literature is indeed the Bible of the 20th century, A.D. This intricate, delicate planet which we are so fortunate to be a part of, is gradually dying of poison. When will mankind adopt the antidote prescribed by you? Tragically, at this very moment, much of humanity is thoroughly convinced that this antidote must be bottled or packaged in purple plastic — obtained in exchange for metal discs. For me, it lies in the design of a grass blade and in the pounding of the salty surf. It lies in the design of limb and eye, which, hopefully, I will never cease to perceive with childlike wonder whilst I am part of it all.

Glenda V.,
South Africa

Aspirin

In the July issue of *The PLAIN TRUTH* appeared an article, very frightening, about the uncommon knowledge about the common aspirin. I am writing this to ease the minds of those troubled. I am 81 years of age, in good health, and very active. I have taken two aspirin tablets, four times a day for the past eleven years. I take two tablets (ten grains) after each meal, and at bed time. I always take a snack at bed time, before taking the aspirin. Never take aspirin on an empty stomach, and no one will have the symptoms described in the article printed in your magazine.

Cecilia M. W., R.N.,
Phoenix, Arizona

● *Correct. Food helps protect the stomach lining. But aspirin is not a harmless drug. Leading medical authorities such as Drs. Rene Menguy, Professor of Surgery at the University of Chicago, and Vernon M. Smith, Professor of Medicine at the University of Maryland, think aspirin should only be given by prescription.*

Aspirin has a corrosive effect on the mucous membranes of the stomach. Gastrointestinal hemorrhaging (bleeding of the stomach and intestine) is an unfortunately common occurrence with the use of aspirin. Research reveals that occult (hidden from sight) blood loss occurs in 70% of people who regularly ingest 1.5 to 3.0 grams of aspirin (approximately 5 to 10 aspirin tablets) per day. (The Pharmacological Basis of Therapeutics, edited by Goodman and Gilman, Fourth Edition, p. 320; and Hazards of Medication A Manual on Drug Inter-

actions, Incompatibilities, Contraindications, and Adverse Effects, Eric W. Martin Ph.D., 1971, p. 349.)

Aspirin can enhance the ulceration and bleeding in peptic ulcer patients. Its use can be dangerous in late pregnancy. Aspirin may interfere with the clotting of blood, lengthening bleeding time after a cut or other accident and can even cause asthma attacks in asthma patients. It is by far the leading cause of accidental poisoning cases of young children in the home (Consumer Bulletin Annual, 1972, pp. 175-176).

A number of medical authorities advise that harmful side effects from excessive aspirin ingestion occur whether or not a person's stomach is empty. How much aspirin an individual can ingest before that amount can be termed excessive depends on the individual. Some few persons are highly sensitive to aspirin. One or two tablets may be too much for them.

Four Horsemen of Apocalypse

Your article on "The Four Horsemen of the Apocalypse" by Paul Kroll in the January issue was intriguing. But may I call attention to an obvious oversight? An angel did not tear off the seals from the scroll mentioned in the book of Revelation. Christ did.

Jim L.,
El Dorado, Arkansas

● *You're right. Christ opened the seals that covered the scroll. The wording was corrected during printing for many of our readers.*

What You Can Do

Your article about shellfish interested me greatly as for many months I had decided never to eat them again and had refused them. I would love to know where in the Bible I could find the statements about the fish we should and should not eat, also it has frequently been a question in my mind whether we should not be vegetarians. Some people for religious reasons do not eat meat. I hope to find the references to these questions.

Lucille D.,
Long Beach, California

● *For those who want to know the answers to these questions, just write and ask for our free reprint article titled "Is All Animal Flesh Good Food?"*

Your articles on growing a garden tempted us just enough to try it. We have a very small area, but the yield has been fantastic. We have had fresh radishes, corn, beans, peas, onions, turnips and greens. But what you have done that no food store could do is make our children enjoy vegetables! Up until they helped plant these things, they never really cared for anything

that grew from the ground, maybe with the exception of watermelons and cantaloupes. But now, you ought to see them. The table has become a place of excitement, as well as nourishment. They can't wait until the food which they have grown is prepared and ready to eat.

James J.,
Sylacauga, Alabama

Smoking

Referring to the article on smoking in your September-October issue, I note the statement, "Something in cigarettes — probably nicotine — is HABIT FORMING." I once had a patient whose nephew worked in the lab of a major tobacco company. She lit a cigarette in his presence, and he immediately took it from her and threw it, along with the ash tray, out the door! He then told her, "Auntie, if you have to cut off your head to quit smoking, do it; you will suffer less in the long run!" People who smoke think they are hooked on nicotine, but it isn't that simple. We are permitted to put 2% of habit-forming NARCOTICS in the chemicals we use to treat the tobacco that goes into our cigarettes.

Harry S.,
Irving, Texas

Human Machines

Thank you for putting my name on your mailing list. I have already received two copies of your excellent magazine and read them both with great interest. I am deeply concerned with your article "Human Machines." In my work which brings me daily into contact with shop and office workers, I have learned that by showing personal interest in each person's work and by giving each the opportunity to voice his or her opinion and listen to suggestions and offer praise, helps greatly for good performance and little or no absenteeism. There are very few people who do not take pride in accomplishments.

W. H. S.,
Whittier, California

When Was Christ Born?

I just had to write and tell you how much I enjoy *The PLAIN TRUTH* magazine. I found the article "When Was Jesus Born?" most interesting. I did know that Christmas was of pagan origin, but the rest of the information was new to me.

Lucy M.,
El Paso, Texas

I was doubting if the Correspondence Course would do me very much good, as I am 72 years old. But the more I studied it, the more I knew I had done the right thing by taking it. Us older ones need it, as we are the ones that have time to sit down quietly and absorb its meaning and talk it over in

our household. Come on you 70-year-olds, try it, you'll like it!

M. J.,
Manchester, Tennessee

Blood Money

Your article "Blood Money the High Cost of War" clearly illustrates the evils of war. Throughout the annals of history, nations have resorted to wars to settle their differences without caring for the sufferings of the victims. Up to this day, wars have not achieved peace, but have instead brought untold hardships to the people. It is high time responsible leaders shed their differences, national and personal ambitions and concentrate their energies in solving the innumerable problems facing the people. . . .

K. Kim,
San Francisco, California

Who Will Bring Peace

I have just read with avid interest your article "Who Will Bring Peace to a Troubled World?" I am fascinated by your work for world peace. Please send me your booklet *The Wonderful World Tomorrow — What It Will Be Like* and any other information you might have on the coming world government.

D. Leisenring,
Simi Valley, California

Meeting Suharto

Thank you for your warm, sincere article on "Meeting with President Suharto of Indonesia — Vietnam and Far East Peril." It's a very good element in today's world to have a man like you working and talking to heads of governments about problems and God! Please keep up the fine job!

Bill C.,
Los Angeles, California

Capital Punishment

I teach police science at Tulsa Junior College. A student brought me the November issue of *The PLAIN TRUTH* with the article on "An Alternative to Capital Punishment" by Mr. William F. Dankenbring. I lecture on the subject, and I was really impressed by the excellent article and the Biblical references. My congratulations to Mr. Dankenbring.

Clinton R.,
Tulsa, Oklahoma

At present, I'm serving a 3-year prison term for attempting to shoot a detective for taking out my ex-fiancée. By reading the few magazines given to me, I find there is a lot one can learn from them. So I ask, if possible, could I please receive your monthly magazine called *The PLAIN TRUTH*? They have a lot to offer one in a place such as this. It has only been through reading your magazines that I have realized what I did was a most stupid act, and I can

only thank God the shotgun was useless and wouldn't fire in a million years.

D. S. J. T.,
Christchurch, New Zealand

Illegitimacy

About illegitimate children: it seems to me that just about each first pregnancy is out of wedlock in our parish. The reasons are, to a certain extent, as your magazine explains; but here are men who refuse to live a responsible life, fathering children with girls who have been born out of wedlock themselves, and know no father figure, quite a problem. Perhaps you could make this also the subject of a study? Surely in other parts of the world one would find the same lack of responsibility among the underprivileged.

J. B. K., Rector,
Hopefield, Cape Province,
South Africa

Pregnant

The article written by Paul Kroll entitled "What Will We Do? I'm Pregnant" is what finally prompted me to write this letter, as it angered me greatly. The reason this article managed to anger me so much is because I am myself a member of your "unwed mother syndrome." The decision to have sex with my boyfriend was made with him, not as you suggest, because of him. There was no male aggressor playing on my weak points. It was a responsible decision. We were well aware of the possibility of pregnancy. The reason I am pregnant is because of faulty contraceptive methods, not because "biological impulse could triumph over reason and responsibility." So could you please discontinue sending me your magazine.

G. M.,
Auckland, New Zealand

Recently a friend gave me a copy of your magazine which we have found outstanding in every way. So much so that we would like to subscribe. However, in the magazine we read that there is no subscription rate. Please accept this small contribution to your good work. From time to time we would like to further contribute.

Marian G.,
San Mateo, California

● *We sincerely thank you.*

Science

The PLAIN TRUTH for November 1972 features an article which asks, "Why the Growing Disenchantment with Science?" The disenchantment is not with science *per se*, but with those whom I call "technoramuses," practitioners who have made an infallible religion of science, who devise processes, substances and machines with no thought of controlling them to the well-being of nature and the race.

John T.,
Petersburg, Virginia

In This Issue

★ **1973 — CRITICAL YEAR FOR THE
NEW EUROPE**

See page 2.

★ **IS SEX SIN?**

See page 8.

★ **THE GREAT GAMBLE: NEXT YEAR'S
FOOD vs. NEXT YEAR'S HARVEST**

Russia gambled on her grain harvest in 1972 — and lost! Now the United States is taking the same gamble. Can it win? See page 10.

★ **A SPECIAL WAY
TO PEACE AND JOY!**

There is a way to personal and national success and happiness. It is not mystical. It is not complicated. And it really works! See page 17.

★ **SUCCESS BEGINS BY AGE ONE**

Why do some parents rear competent children and others fail? What makes an excellent parent? Here is new understanding that all parents vitally need. See page 22.

★ **THE NEGLECTED UTOPIA**

See page 26.

★ **MORE FOR YOUR MONEY**

'Tis the season to be paying bills! Here's a plan for paying fewer of them in 1973. See page 31.

★ **FACE TO FACE WITH THE
FORGOTTEN AMERICAN**

No people have ever suffered more from the impact of Culture Shock. See page 36.

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