Will North Sea Oil Rescue Britain?

Life After Death?

THE POPE'S DRIVE FOR RECONCILIATION
Many times I have been asked, "What do you say when you meet a priest, a prime minister or high official of a government?" I suppose some would think I should start telling him about Jesus Christ, trying to convert him. But, I am not sent by the living God for any such purpose. I am afraid so much false "religion" has rubbed off on some that they have carelessly assumed an entirely false concept.

Jesus Christ did not come to earth on a "soul-winning crusade." He came, as prophesied in Malachi 3:1, as a messenger with a message for all mankind from God in Heaven. That message was his "gospel." The word "gospel" means "good news." The message God sent was news. It was good news about a tremendous coming worldwide event. Actually, Christ came announcing that coming event. He came giving that glorious message, not to get members for his religion.

The message God sent was Christ's gospel. Christ himself was not the government. He was the messenger God sent to earth to announce the good news. Have you not read in Mark 1:14-15, "The beginning of the gospel of Jesus Christ after that John was put in prison." I am afraid so much false "religion" is concerned with world conditions — that is, relations between governments of nations in the world and internal conditions within those countries. What, then, is the state of affairs in the world today — between nations and within nations? The state of affairs today is one of war and threat of war — not of peace. It is a state of more than half of all the people on earth living in abject poverty, near starvation, illiteracy, unequal conditions, unhappiness, anguish, suffering, hopelessness — and death!

Every government today is fraught with insurmountable problems greater than the heads of government can cope with. Why is the kingdom of God going to be set up? Because only the government of God, with the total power of God based on the real gospel, can cope with the thousands of problems besetting these nations and the whole world — only the kingdom of God can bring about the peace and happiness and universal well-being to the people now ruled over by those high in government, to whom the living Christ is now saying: "Why will the kingdom of God solve all these problems? Because the law of God is the very foundation and way of life of the kingdom of God — is the way that will cause universal well-being. Violation of God's law is the cause of all of the world's problems and evils. Jesus Christ came to show people the way that would lead to peace, happiness and prosperity (as well as the gift of eternal life) and taught and urged people to live that way, as well as to announce the coming kingdom of God, which finally — in our present generation — will take over world rule and bring about peaceful and happy living. So with this knowledge, what do I talk about when I have meetings with heads of state and others high in their governments? I talk about those things human government leaders are dealing with. I talk about world conditions. I talk about world problems and the cause of all their problems, and the way to world peace, general happiness and well-being.

I actually talk about Christ's true gospel message, but I don't use the word "gospel" to them because Satan has deceived the whole world (Rev. 12:9) with the counterfeit false "gospel," and they would think I was bringing that into their country — and I would be silenced! I tell them I am coming with a message of hope and peace — that I am bringing them the cause of all the troubles and evils — and the way to world peace, happiness, joy and universal prosperity. I tell them I am bringing them what science has never discovered — what no religion has given us — what higher education has not taught.

They may not know it, for the whole world has been deceived about the real gospel message Christ brought. But Christ's true gospel message is the good news — and that is precisely what I take to each country. Do I talk to them about "God's Law?" Yes, I certainly do — but not in those words. God's Law is the way of giving, serving and sharing. The way of sin is getting and self-centeredness. So I use the term to give as opposed to the way of "get" which is the way the world is living, and the cause of all humanity's troubles and evils. Expressed in this language, which they understand, they want to hear it! Do I mention God? Of course! I speak of the God who created their nation. And I speak of his authority!

Christ's message, the kingdom of God, is concerned with the way people live. Sin is the transgression of God's way. For salvation people must come to know God's way — the way of love. They must repent of the wrong way and turn to God's way in faith. Then they may receive God's Holy Spirit and become an heir of eternal life in God's kingdom! Yes. I do proclaim the true gospel of Jesus Christ!

That is what I say to heads of government and their people!
THE POPE'S DRIVE FOR RECONCILIATION

by Gerhard O. Marx

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

There are those who see the Pope simply as head of the largest church in Christendom, very much fallible, with no more divine authority backing him than any other religious or civil leader. Many would like to see the Pope divested of much of his powerful influence over the lives of 600 million Catholics.

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

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

Challenges and Achievements

The reign of 77-year-old Paul VI — the 264th bishop of Rome — has not been without its internal conflicts that seemed for a time to threaten a third schism in the church. Challenges to papal authority, rebellion among priests and nuns over the question of celibacy, and strong disagreements with the Pope's decision on birth control have marred an otherwise successful pontificate. The Pope has been without its achievements, most notable of which has been Paul VI's aim to break down the barriers between the Roman See and the non-Catholic world. His encounter with the Ecumenical Patriarch of Constantinople and the Vatican's own version of Ostrogorske, the Communist world, have constituted milestones in this direction.

The theme of reconciliation is highlighted by the proclamation of 1975 as a church "Holy Year" dedicated to "renewal and reconciliation". To emphasize this theme the Vatican went so far as to circulate to its Catholic dioceses worldwide an article written by Rabbi Marc Tanenbaum entitled, "The Holy Year and Its Origins in the Jewish Jubilee Year." "True Dialogue" Sought With Jews

Continuing the reconciliation momentum, Pope Paul has called for a "true dialogue" between Judaism and Christianity. As part of the dialogue procedure, Holy Year seminars are being held over the next few months in both Rome and Jerusalem, attended in each case by Jewish and Catholic representatives. Interfaith dialogues have been conducted for a number of years, culminating in the creation recently of a Commission for Religious Relations with the Jews. However, since the commission falls under the Secretariat for Christian Unity, "it has raised some Jewish circles that the church seeks the eventual evangelization of the Jewish people.

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

WEEK ENDING MARCH 22, 1975

Obituary

YOUNGSTOWN SURVIVORS include years, here, died for his death and his death had hard for several years.
PORTUGAL TAKES GIANT LEAP LEFTWARD

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

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

All political parties associated with the old Caetano regime have been outlawed, along with any and all politics to the political right of the Social Democratic Center (CDS), a party which corresponds to all parties to the political right of the Socialists. The CDS, running the country, has virtually dropped out of the alliance, a defense from NATO by Portugal at the opposite end of the alliance's southern flank could cause irreparable harm.

PORTUGAL'S KERENSKY?

Back when the shape of the post-Caetano government was still uncertain, General Spinola was compared to a Portuguese De Gaulle -- a strong man who would gradually achieve political freedom for his country. Subsequent events have shattered the comparison. There is a better analogy: the work of the man who would gradually achieve political freedom for his country. Subsequent events have shattered the comparison. There is a better analogy: the work of the man who would gradually achieve political freedom for his country.

The country, headed by President Makarios and Vice President Denktash, steered a non-aligned course in the troubled waters of the eastern Mediterranean. Cyprus has managed to maintain growing and profitable relations with both Arabs and Israelis. Her economy was growing. Newsletters and pamphlets published by the Public Information Office paint a rosy future for the goddess of love and beauty, and its beauty is also seen on the surface.

The crisis was settled in the summer of 1974 when first Greeks and then Turks gave way to the idea that there was no way to turn the country into one nation unified in spirit and purpose.

Greek Cypriots, inspired and supported by the military regime then in power in mainland Greece, violently overthrew Makarios, whose armed forces, numbering about 30,000, were able to turn out to be a second stage interim agreement.

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

At issue then is the reconciliation of Egypt's moderate position with that of the baseline position taken by Syria and the PLO. The latter is not in a position to recognize, recently restored his position to a delegation of the U.S. House of Representatives on a visit to Saudi Arabia. He told them that a final peace settlement with the Jews can only come with the elimination of the Zionist state in Palestine and the break of the circle. He also suggested that the fallen heart of the "Israelli intransigence." To the citizens of Israel, the existence of a U.S. military presence there is their holiest place, the Western Wall of the Temple Mount, which is more important than territories and cable agreements. What Armstrong says is that the turkey's nuclear threat is the first direct consequence of the decision by Congress to sever weapons deliveries to Turkey, a nation that commands a key strategic position on the Black Sea outlet, on opposite shores of the Bosporus and close to the flanks of the Middle East.

The embargo is a by-product of Turkey's military intervention on Cyprus last year abruptly ended more than two decades of close trust between Washington and Ankara, whose armies, facing over 450,000 men, had come to depend totally on U.S. supplies and knowhow.

In return for Washington's help, the Turks have ensured that Turkey was well covered by the U.S. nuclear umbrella -- Ankara had agreed to a nuclear proliferation treaty, and added: "If other countries decide this kind of arms, then our national defense forces us to stay in line."
Cypriot

(Continued from page 3)

quarry, plus the island's state's two main coastal areas of Kyrenia and Famagusta, the latter also serving as the nation's main port and industrial center. If a similar Greek Cypriot state were to be formed in the coastal area of the island, stressed Denktaş, then the two states could cooperate as "partners." No word was mentioned, however, about the return of Greek refugees to their homes and properties, and businesses within the confines of the newly proposed Turkish Cypriot state. The time is right for the suspension of compensation for properties lost as a result.

Not surprisingly, the Turkish decision was met by opposition and outrage on the part of the Greeks. Despite American and British condemnation of the Greeks' actions on Cyprus, Greece demonstrated no intention of preventing the division of Cyprus into separate segments. Archbishop Makarios, elected president of Cyprus, announced that Greek Cypriots were determined to prevent the division of Cyprus into separate segments. The Greek government's proclamation came with the approval of mainland Turkey's ruler. Ankara's support seems to be tied to the cost of using Greek territory to which any settlement might be directed eight days earlier. The announcement was preceded by an exchange of proposals, and negotiations in Brussels between Turkish Foreign Minister Mehill Esanbel and U.S. Secretary of State Henry Kissinger. The Kissinger-Owen démarche was hampered by an unsatisfactory Congress, seems not only unable to get the Grecians' support, but also hard-pressed to preserve the southeastern flank of NATO. Both allies (Greece and Turkey) are very sensitive about their security posture in case of an invasion from the West, and their economic ills—was that Congress. They did this, "a senior official seemed to have thrown all the way back to the United States."

Angry Turkey

(Continued from page 3) suicide," an authoritative source said. "In the event of war, they would be prime targets." The aid cut produced a little disguise of betrayal among the Turks, who regarded Washington as a kind of beneficent go-between, anxious to save its g-license to exchange its arms and aviation industries, no matter what Congress decides. With its limited resources, however, Turkey is unlikely to make any sudden progress either toward a domestic war industry or toward nuclear armaments and must, in the meantime, depend on its NATO alliance to help fill the gap left by the United States.

Since the aid cut, weapons dealers— some government approved, others more dubious operators—have flocked to Ankara to peddle weapons ranging from bullets to sophisticated fighter jets.

Feel Betrayed

The Turks are confident that they can support the military damage and keep up credible national defenses, apart from their NATO and U.S. commitments. The psychological damage, they say, has gone even deeper.

SALT (Strategic Arms Limitation Talks) is hardly worth a single grain. And the stalemate, ridiculously labelled East-West "MURFAAMCE" conference (Mutual Reduction of Forces and Armaments and Associated Measures in Central Europe), which I attended in Vienna in the autumn of 1973, could just as well be called "MORE FARCE," for all the good it has accomplished.

When will the nations realize that the way to peace (which they don't know—Isa 59:8) cannot be achieved through furiously arming for war—and talking hypocritically about disarmament once everyone's quivers are full?

Isreali SEEK THE PEACE OF "SALAMA"

by Norman Cousins

JERUSALEM: Israel was the final stop on my trip to the Middle East. It quickly became apparent to me that, despite its unity of national purpose, Israel is one of the most pluralistic societies in the world. The diversity is reflected not just in backgrounds but in ideas and outlooks.

Few governments in the world receive more varied, insistent and original advice from their citizens than does Israel. Yet, under both the political nudging and pushing in their country, there is a manifest sense of danger but no sense of panic. The surrounding pressures register fully on the individual and the collective consciousness, but they produce no confusion or despair.

First nations today impose as much anxiety on their citizens as does Israel. Taxes on gasoline, automobiles, telephones, tobacco, liquor, entertainment, electricity and incomes make the cost of living in the United States seem like small change. I heard a great many complaints about government policy but not a single complaint about taxes or excessive government.

The mood is somber but resolute. World events in recent months have given the Israelis a feeling of grim isolation. There is a sense that a great part of the rest of the world would just as soon hand over the state of Israel to the Arabs in return for oil favors.

Many Israelis feel they have been thrown all the way back to the time when they had to argue the case for their existence. Often during my visit my mind turned to the famous cartoon by David Low in the London Evening Standard shortly after the fall of France in the Second World War. The cartoon showed a single British soldier standing on the cliffs of Dover and shaking a fist at a crowd of enemy planes. The cartoon said simply: "Very well, alone." Of course, Israel is not completely alone. The military aid it has received from the United States has kept it going. Neutral military observers believe that Israel has the best-trained and equipped army in the Middle East and is capable of taking on three or four adversaries simultaneously, so as to keep even the most sophisticated military from dealing with all of them at the same time. This would strike a balance between Ankara's friendships with the United States and the need of the technologically advanced West and the prospect of new economic possibilities offered by the oil-rich, if ideologically opposed, Arabs.

The move toward the Arabs has already been foreshadowed by economic agreements with Libya and the start of work on a Turkish-Iraqi pipeline carrying oil from the wells of Northern Iraq to the Mediterranean.

"If France can remain loyal to the West and still cater to the Arabs, then why not Modern Turkey?" asked a former Israeli government official, acknowledging while the descendents of the Ottoman princes still hold a de facto hold of their former Arab underlings.

The answer I got was that is was prepared to give up all the captured land in return for recognition and adequate assurances of nonaggression.

Aharon Yariv, minister of information, tried to define what was meant by a "genuine peace." He said the Arab language had words for peace: "salam" and "sa-laam." In any event, the end of hostilities or a truce. Salam means an enduring peaceful relationship based on mutual respect. The Israelis reject the peace of "sahlal and seek the peace of "salama."

I asked whether Israel would accept an internationalized peace force to guarantee and patrol the borders. The answer was that patrolled borders can counteract to what the Israelis regard as true peace. They expect open borders for exchange of goods, ideas and people and mutual understanding. They call for border patrols. Salam calls for conditions that make patrols unnecessary.

Here, too, the Israelis prefer salama.

I asked whether there was any possibility that Israel would agree to a separate state for the Palestinians, perhaps on the West Bank. What was the viability of a separate Palestinian state? However, they believe that if an agreement could be worked out between a Palestinian state and Israel, perhaps along the lines of a federalism, the government of a separate state for the Palestinians might work.

At the same time, Israelis regard as true peace. They expect open borders for exchange of goods, ideas and people and mutual understanding. They call for border patrols. Salam calls for conditions that make patrols unnecessary.

The big question being asked by the outside world is: will Israel return the occupied territories? The answer is yes. The Israelis believe that the presence of the Israelis is not only a reasonableness but is necessary in the eyes of the international community.

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Devastating Floods Hit South Africa

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

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

Prime Minister John Vorster was asked to declare the stricken town Vaal, Oliphant, Klip and other rivers as disaster areas. As a result of these floods it has been estimated that the 1975 crop has been reduced by 30 million bags.

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WHY DO MEN 
USE PROFANITY?

by Herbert W. Armstrong

Have you ever been shocked and perhaps deeply hurt to hear for the first time some­
one you knew well — someone you had highly respected and honored — the torrent of profanity out of his mouth like a gushing force? I have.

The first time I experienced such a shock was many years ago. I was visiting one Sun­
day afternoon with a man who I had known for a long time. I knew him well — or I thought I did. I knew him as a man of principles and integrity. When I met him after several years, his whole person and manner of speech changed, and he spewed out a torrent of profanity and filth I had never heard before. I knew him as a man of principles and integrity. When I met him after several years, his whole person and manner of speech changed, and he spewed out a torrent of profanity and filthy lan­
guage. It was like being shocked unexpectedly with a sudden bolt of electricity. All of a sudden he was like a totally different man. Never had he spoken like that in my presence.

Why? What caused the sudden change in person­ality and manner of speech? Immedi­ately I noticed the neighbor was very fluent with his profanity and dirty language. It was immediately apparent that my friend had been accustomed to using such language when in the company of this neighbor. He must have known he was shocking me. But he was ashamed to let me hear such foul language. He professed to be a Christian. How often do people try to impress you with their vocabulary while they are with people they know are not "good" and make no profes­
sion of appearing "good" to those they

It is important to note that this book is written in plain language. The author, Mr. Armstrong, is known for his straightforward and easy-to-understand writing style. He uses simple words and avoids complex jargon, making it accessible for readers of all backgrounds.

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PARADOXICAL PROVERBS

"Look before you leap," but remember, "he who hesitates is lost." Make sure you take the time to think through your actions carefully.

"Absence makes the heart grow fonder," but then, "out of sight, out of mind." Make sure you stay connected and keep the lines of communication open.

"Seeing is believing," but don't forget: "the hand is quicker than the eye." Stay vigilant and be aware of what's going on around you.

"The squeaking wheel gets the grease," but "it's the silent wheel that gets the swill." Be proactive and address issues before they become problems.

"Opposes attract," but "birds of a feather flock together." Surround yourself with positive influences and avoid those who bring you down.

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

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Development of Student Values in Higher Education

by George T. Geis

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

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

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

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

As Peck and Havigston so artfully express this matter:

"It is tempting easy and insidiously to grateful (to college students) to whip them into line by exercising one's superior status and authority as an adult. It is often personally convenient to allow children time to debate alternatives; may be personally frustrating if their choice contradicts one's own preferences. If there is any selfish, sensitive 'pride' at stake, it is very hard for most adults to refrain from controlling children in an autocratic manner. Then, too, like any dictatorship, it looks 'move efficient' — to the dictator, at least. However, the effect on character is to arrest the development of rational judgment and to create such oxymorons as permit the growth of genuinely altruistic impulses. For thousands of years, the long-term effects have been ignored and sacrificed to short-term adult advantages, most of the time. Probably it is no accident that there are relatively few people who are, or ever will become, psychologically and ethically mature (The Psychology of Character Development, p. 10).

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

There is indeed little chance that the college environment will lend support to the value integration of its students if it itself lacks such integration. Any institution of higher learning must have overall foundational values that thoroughly pervade the environment of the campus. Whether we're referring to the values of honor and duty espoused at a military academy or to the values of Christian character at a church-related college, the institution must firmly stand for something, something that it purports to impart to its students. When an institution becomes defensive relative to its institutional values, then its effectiveness in value transmission is greatly hindered. A high level of expectancy in these institutional values to which students struggle to attain must pervade the campus atmosphere.

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

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

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

Thirdly, the college must go about the business of systematically providing for the varied experiences specifically planned to help the student grow in terms of the maturity model. These experiences will involve proper interactions, where, for example, junior and senior resident assistants carefully selected on the basis of maturity will serve as models with whom underclassmen can identify and interact.

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

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

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

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

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

by Peter Butler and David Price

LONDON

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

North Sea oil is the catalyst upon which all optimism that Britain can pull through her present desperate economic straits is based. In Washington in January, Prime Minister Harold Wilson reflected this optimism when he forecast that Britain would reach self-sufficiency in oil by 1980. "A Britain built on coal and surrounded by towering waves..." But is Britain's future really that rosy? Will North Sea oil prove to be the panacea to all the nation's problems?

Living in the Realm of Fantasy

The North Sea is now recognized as one of the world's most prolific oil-bearing regions, and Britain's share of the total reserves comprises at least two thirds of the whole. By the 1980's, 150 million tons of oil — worth $10.5 billion — are scheduled to be brought ashore each year. Yet when compared with total world reserves, the North Sea oil fields are minuscule. Though their importance to Britain and Europe must not be underestimated, they fade into insignificance when compared with the vastly larger reserves of the Middle East.

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

Borrowing from the Future

But for Britain, production difficulties and costs are only the beginning of the problems surrounding North Sea oil. The British government is presently borrowing heavily overseas to finance its massive trade deficits on the strength of the oil reserves. Already since March of last year, $7.3 billion has been borrowed. By 1978 it is expected that this debt will amount to $21 billion — most of it to pay for interim oil imports from the Middle East. It is no wonder that the government is being accused of mortgaging the oil revenues before a drop of crude comes ashore.

Economist Peter Oppenheimer warns that Britain's "oil boom" would create a growth rate of only 1% in 1980, and these figures "cannot possibly justify borrowing abroad on the present scale for a period of years in order to sustain domestic consumer spending." Oppenheimer asked the question "Will North Sea oil will save Britain?" As if to answer that question, Edmund Stillman, Director of the Paris-based Hudson Institute of Europe commented as far back as May 1974: "The notion that North Sea oil will save Britain is perhaps one in a long series of evasions of reality used by this country to avoid confronting the harsh economic problems of competition in the modern world.

Oil and the Nationalists

But if the government in London is living in a realm of fantasy, the Scottish Nationalists are not. To them, North Sea oil, nearly all of which lies off the Scottish coastline, is a political godsend. It has become the kingpin in their drive for secession from the United Kingdom. The Scottish Nationalist Party makes no bones about who it believes to be the rightful owner of the North Sea reserves. According to the SNP, "The London smash and grab of Scotland's oil is causing the maximum of social and environmental damage while bringing the minimum of economic benefit..." to Scotland. The Nationalists have no doubt that the oil would make an independent Scotland a very wealthy nation indeed — a nation quite as significant to Europe as, for example, Norway, the other major North Sea oil beneficiary.

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

WEEK ENDING MARCH 22, 1975
What could London do in such a situation? The scenario stirs up unpleasant memories of the still unresolved Rhodesian problem — but this time right on England's doorstep.

Threat of Pollution

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

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

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

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

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

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

State Ownership and Taxation

The inherent problems ahead for North Sea oil development are considerable. But what of present progress? Is the program on schedule to meet government hopes of self-sufficiency in oil by 1980?

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

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

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

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

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

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

Bonanza or Bust?

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

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

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

If the latter be true, then the North Sea discoveries could turn out to be, in the words of the Sunday Times, "Britain's Botched Bonanza."
Correspondent Price files this report after a recent tour of Scotland's booming oil industry area. There he was privileged to talk with government officials, bankers, industrialists, and North Sea oil and gas engineers.

EDINBURGH

It is stimulating and exciting to visit Scotland these days. There is a buoyancy and confidence in the air that is infectious. The generator of all this is the North Sea oil and gas boom. Even among those Scots who don't vote Scottish Nationalist, there is a pride and a resurgence of feeling for things Scottish. The oil bonanza has brought the country back to life. Few points on the map have suffered from the mistakes of the past for which the nation is still suffering.

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

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

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

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

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

New Life For Old Cities

With the advent of the oil industry it is not only the new towns that are booming. Older ports like Dundee, dating back at least 750 years, are experiencing compulsive growth. Aberdeen is like a Wild West town in the gold rush. In 1970 Aberdeen airport handled 120,000 passengers. The number more than doubled by 1973 and doubled again during 1974. With the oil industry come a vast increase in freight and hardware transport. The airport has now become a major operations base for helicopters serving the offshore oil platforms.

Development costs of the North Sea reserves are staggering. A companion might be in order. The gross domestic product of Scotland for 1972 was around £4½ billion (£10½ billion). The exploitation of one field — the Forties field — will cost £500 million (£1.2 billion) in capital investment. At present there are about fourteen fields being exploited. So in the next few years there could be a capital investment of well in excess of the total production of all Scottish industries.

New petroleum-connected industries are starting in out-of-the-way areas. Gigantic drilling platforms have to be built — massive structures of steel or concrete perhaps twice the height of Big Ben. Concrete platforms require very deep water for production. The very areas where the powerful forces of nature have produced deep water inlets are often those wild, barren places which have the least population. Now high technology industry must be impelled into areas not only without previous inhabitants but often without road or rail. Hundreds of workers must be brought in and housed.

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

The Challenge

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

There is more involved than just the possibility of a new, fabulous rich-to-riches story. Scotland at last has a chance to rewrite the last two centuries of blood, sweat, tears and oppression. The booming industry of the eighteenth and nineteenth centuries that reduced the factories and shipyards of Glasgow left a tremendous scar still present today. The forces that drew people to industrial areas also were strong enough to disintegrate the family bonds and social standards of succeeding generations.

The repopulating of new areas brings the same challenge today as two hundred years ago. Families must be tolerant and quickly housed. And above all there needs to be an involvement of worker and manager together, that unionism that transcends the class barriers. Up to ten new firms starting each month in Aberdeen there is an opportunity to cement firm worker-manager relationships before they can harden into the interminable industrial warfare that has so characterized the British industrial scene of recent economic history.

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

The intrusion of the oil industry into areas of superb natural beauty has caused special anxiety. If any lesson of the past has been learned in this area, there is a need to apply it in planning and building up in each community both the solidity of a future industrial base and preservation — or renovation — of the environment for future generations. One oil company surrounded its oil tank "term" with a grassy embankment planted with trees. The cost was substantial — £½ million (£1.2 million) out of a total development cost of £7½ million, but it hid the unsightly industry from public view.

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

WEEK ENDING MARCH 22, 1975
Is It Christian to Pollute?

by George Ritter

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

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

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

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

God intended that Adam be a steward or administrator of his creation, not a destroyer of it. Genesis 2:15 should help clarify this point: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." (emphasis added)

God's creation was a functional, balanced ecosystem. It was a functioning, integrated, and cooperative community. It was a testing ground for man, a schoolroom for his education, and a field of study for all of humanity. No one can "use it up" or "wear it out".

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

The blame for environmental pollution, then, rests squarely on mankind's shoulders. The church, through all of its social, religious, and creeds have been guilty of this universal transgression. God has never encouraged or condoned such activity.

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

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

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

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

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

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

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

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

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

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

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

And put this to Mr. Armstrong in each of his very well received addresses, it will take a strong hand from somewhere — perhaps indeed a supernatural power — to intervene and save mankind from imminent destruction. But, as Mr. Armstrong has said, that supernatural power will intervene and mankind will be saved. That is mankind's hope and that is mankind's heritage.
WEEK ENDING MARCH 22, 1975

**Canadian Stations**

**Atlantic Time**
- **Halifax** - Channel 11, CCHT-TV, 10:00 p.m. Sun.
- **Kentville** - Channel 6, CKCK-TV, 10:00 p.m. Sun.
- **Montreal** - Channel 12, CKFO-TV, 10:00 p.m. Sun.
- **North Bay** - Channel 4, CCRF-TV, 9:00 a.m. Sun.
- **Saint John** - Channel 2, CKCO-TV, 10:00 p.m. Sun.
- **Sudbury** - Channel 9, WNTF-TV, 11:30 a.m. Sun.
- **Timmins** - Channel 5, CHTF-TV, 11:00 p.m. Sun.
- **Vancouver** - Channel 8, CHKN-TV, 10:00 p.m. Sun.

**Central Time**
- **Brandon** - Channel 9, CKY-TV, 10:00 p.m. Sun.
- **Calgary** - Channel 4, CFMT-TV, 9:00 p.m. Sun.
- **London** - Channel 3, CKNB-TV, 11:00 p.m. Sun.
- **London** - Channel 2, CKWS-TV, 10:00 p.m. Sun.

**Eastern Time**
- **Churchill on God**
  by John R. Schroeder

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

More recently, major magazines have been publishing articles commemorating the hundredth anniversary of his birth in Blenheim Palace (Nov. 30, 1874). Churchill cen- terpieces in many American and British magazines have more than adequately covered the mountaintop experiences in the life of the man generally credited with saving off the Nazi war machine in the critical months and years before the United States entered World War II. What perhaps would be of special interest to our readers is the Churchillian view of Providence. As with most great men with a large overview of life, his theological think- ing went a lot deeper than that of many narrow-minded religious. He wrote, “Certainly nothing could be more repulsive than the spectacle of thousands of millions of universes—for that is what they [astronomers] say that it comes to now—all knocking together for ever without any rational or good purpose behind them” (My Early Life, p. 126).

In the late Prime Minister’s speech before the American Congress he stated: “There is a purpose being worked out here below,” implying the working of a Higher Power in the affairs of mankind.

Much earlier, as a young war correspondent, Mr. Churchill found himself desper- ately trying to avoid recapture by the Boers in South Africa. He recorded his most in- timate thoughts at that critical and dan- gerous juncture in his long life. “I dreaded and detested more than words can express the prospect of being caught and dragged back to Pretoria. I found no comfort in any of the philosophical ideas which some men parade in their hours of ease and strength and safety. They seemed only fair- weather friends. I realized with awful force that no exercise of my own feeble wit and strength could save me from my enemies, and that without the assistance of that High Power which interposes in the eternal sequence of causes and effects more often than we are always prone to admit, I could never succeed. I prayed long and earnestly for help and guidance. My prayer, as it seems to me, was swiftly and wonderfully answered” (My Early Life, p. 260).

Nearly a half century later, Sir Winston was moved to give thanks to Providence at the conclusion of yet another war. With deep emotion he resolved “That this House do move to give thanks to Almighty God for deliverance from German domination. God was given thanks and honor in Parliament for the allied vic- tory near the close of World War II. We would not presume to draw any unwarranted conclusions with regard to Mr. Churchill’s religious beliefs based solely on a few excerpts from books and speeches. He may have uttered other thoughts in private conversations that would considerably color the picture a different hue.

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

**Optimistic Britons Hope to “Smile Away” Nation’s Doldrums**

LEIGHTON BUZZARD, ENGLAND, Jan. 9, 1975, (Reuters): A group of optimis- tic villagers in this small country town have decided to cheer up their fellow Britons by smiling at them. A local insurance executive Norman Garner has heard enough of the doom facing Britain. Now he has founded NORM, the National Optimism Revival Movement, with head- quarters in the garden shed of his cottage and with a slogan of “Looking so miserable these days, Mr. Garner said today. “They need cheering up instead of being told the country is going to collapse. So we members of NORM will walk down the streets and smile at them. They’ll smile back and the gloom will be forgotten.”

Mr. Garner has already planned a smile-in for the town and has been promised help by the National Houseswives Association.

“We’ve heard so much about economic disaster here. But the fact is that we will soon reach rock-bottom and then things will look up,” said Mr. Garner. △

**Americans Polled on Troops**

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

**Britain’s Dwindling Church Attendance**

by Chris Carpenter

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

A recent survey by the Evening Standard showed that Sunday attendance at church, especially in London’s inner boroughs, was at a very low level. “Many of the lofty Anglican churches,” the paper said, "built to accommodate large Victorion families, have become echo chambers for the faithful few." One Chelsea church, for instance, had one hundred people in attendance. It could have held 1200.

One reason for the fall-off in attendance in central London is the shift of population to the outer suburbs. Nonetheless, ministers find the situation discouraging. One said, “When things are right, people don’t go to church, but when things go wrong, they go to God.”

With the deteriorating economic situation, religion will experience a boom.

Walter James had the following comments to make on the decline of Christianity in England: “If the strength of Christianity in a part of the world is gauged by the number of churches — not perhaps the best test, but one made by all the churches — then Christianity is clearly weakening in England. . . But in England we perhaps live in days when the divine grace flows thickly.” △
Freaking Out on Religion

He said his name was Jesus Christ.
I didn't believe him. "Get out of my office, I said. He looked at me in startled amazement.

"Are you Christ?" I asked. "Yes," he replied. "I am escorting you out of my office!"
With that, the man who claimed he was Jesus was shown to the outside door.

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

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

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

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

This world has what I feel to be some very strange religions. Strange customs, beliefs, and costuming have become commonplace paraphernalia associated with various religions. In one instance, it might be shaving the head utterly bald and walking about barefoot, bereft of clothes save only for a sheet, which passes for a "robe."

Elsewhere, it may be nothing but a loincloth while the worshipper stares endlessly at the sun which causes total blindness in only a few moments, believing fervently this useless exercise is somehow "pleasing to God."

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

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

One of the greatest afflictions in today's chaotic world is that of mental disturbance. Every other hospital bed is occupied by a mental patient, and, thinking only of the enormous numbers of people who are distraught, disturbed, addled, unable to cope, schizophrenic, paranoid, or afflicted with "dementia praecox," and a sizeable host of assorted problems (thus the explosive growth of psychology and psychiatry over these past decades) serves to prove an important point.

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

Please don't misunderstand. If a person is truly mentally sick, then they need help and loving care. I do not speak here of the acutely mentally ill — and I am not aware that any of the claimants to the office of Jesus Christ nor any of those who have claimed to be "the two witnesses" (including the three persons who showed up at our administration building and proudly announced that they were the two witnesses) were totally mentally ill.

Perhaps, given enough time, the entire group of "two witnesses" would resolve itself into some semblance of sanity. At least, each "other" of the "witnesses" would have to agree that each of the others were equally sincere, believing their own special calling was unique, and just as dedicated to the idea of being one of the "two witnesses" of Revelation 11 as were all the rest. (The prophecy about the "two witnesses" indicates they will have the power to call down plagues on the earth and to withstand the "beast and the false prophet;" for 3½ years in Jerusalem, before finally being killed as martyrs.)

Jesus warned it would be so. He said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many... and many false prophets shall rise, and shall deceive many" (Matt. 24:4, 5, 11).

When the apostle Paul heard some in the church of that day were being convinced the resurrection was already over and that Christ had already returned to earth, he warned that they "be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us [some would apparently stoop to forgery for proof of their claims to spiritual greatness], as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there comes a falling away first" (II Thes. 2:2-3).

The church was warned there would be pretenders to exalted spiritual calling and was given specific instructions on how to prove the truth of their claims. "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world" (I John 4:1). And, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed" (II John 10).

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

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

If one claims to be one of the "two witnesses" — the two human beings said to be the cause of many gigantic world upheavals in the future — it is not quite so simple a matter to merely compare their claims with scripture and come to a decision.

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

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

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

by Robert L. Kuhn

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

Between 73% and 92% of the people in the United States and about the same number in Europe are sure that they know whether or not there is a life after death. 60% to 70% are unsure. (See the accompanying box.)

If you think about it, these statistics should surprise you. Absolutely no chance for life after death.

What is needed in this instance before advice is understanding. It is too easy just to give advice. But when real understanding takes place, advice is sometimes not even needed. The troubled party may collect his thoughts and work things out for himself, thanks to your understanding. When he knows that you understand, he may ask for your advice. Then your good advice will be good and will be appreciated. But be sure that your other person and his situation, and before you ask, you may have said, for your “good advice” can be bad!

Robert L. Kuhn

Good Advice Can Be Bad

by David Anton

We live in an advice-giving society. In this way, advertising itself is unsolicited advice-giving. Ads say, “Be sure to pick up a box of brand X at the store the next time you shop.” Or, “Treat a new car at your dealers today.” Or, “Try it – you’ll like it.”

But advertising isn’t the only place we get “free” advice. We all love to give advice to our friends. We say, “Don’t worry so much, Joe. It isn’t good for you.” “You ought to get some rest,” or “What you need to do is take a course in speed reading.” And on and on.

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

However, there are times when even the most practical advice is inappropriate, totally blocks communications, or, worse yet, alienates the other party. Let’s take an example. A child comes to his parent and says, “I wish we could move to the country.” How many parents would say, “Why? This is a beautiful neighborhood.”

Your advice is precious, indeed. When he knows that you understand, he may ask for your advice. Then your good advice will be good and will be appreciated. But be sure that your other person and his situation, and before you ask, you may have said, for your “good advice” can be bad!

Belief in Life After Death

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WHERE IS THE ANSWER?

Even the most casual first-time reader of this publication knows where the answer can be found. We do not need to be told to read the scriptures.

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

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

When a human being dies, he is dead — which means that his body, mind and soul are dead. He simply stops being. He be- comes as dead as at the earth itself — utterly without any thoughts or remembrance of previous life (Psalm 65:16; 146:16). He has no consciousness whatsoever (Eccl. 9:5).

We have stopped to ask the obvious question: “Why do you want to move?”

You still might get a cryptic answer. “Oh, I just don’t like it around here.”

Parent: “You don’t like the neighborhood?”

Child: “No, the neighborhood is all right.”

Parent: “What don’t you like?”

Child: “I don’t like the kids.”

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

“Well, you’ve just got to be nice to your friends,” you could reply. Or you might add, “You better not be so selfish,” or “Well, if they don’t want you to play with them, just forget about them and come in and play with your own things.”

Chances are with advice like that you will see a change of expression on the child’s face — a change for futility. For the advice still has not come at the appropriate time and has not been asked for.

WHO IS ASKING? Do YOU HAVE AN IMMORTAL SOUL?

Yet there is, indeed, a life after death. It is discussed throughout the Bible. It is as sure as the rising of tomorrow’s sun. It will occur at the resurrection (Psalm 17:15; Job 14:14, etc.)

According to this biblical revelation, the resurrection is to take place at the Messiah’s coming (1 Thess. 4:14-17; 1 Cor. 15:51-54).

There is still another resurrection a thousand years after the first. This is the resurrection of God to man about life after death. It is sure! (Luckily, God doesn’t consult opinion polls!)

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

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