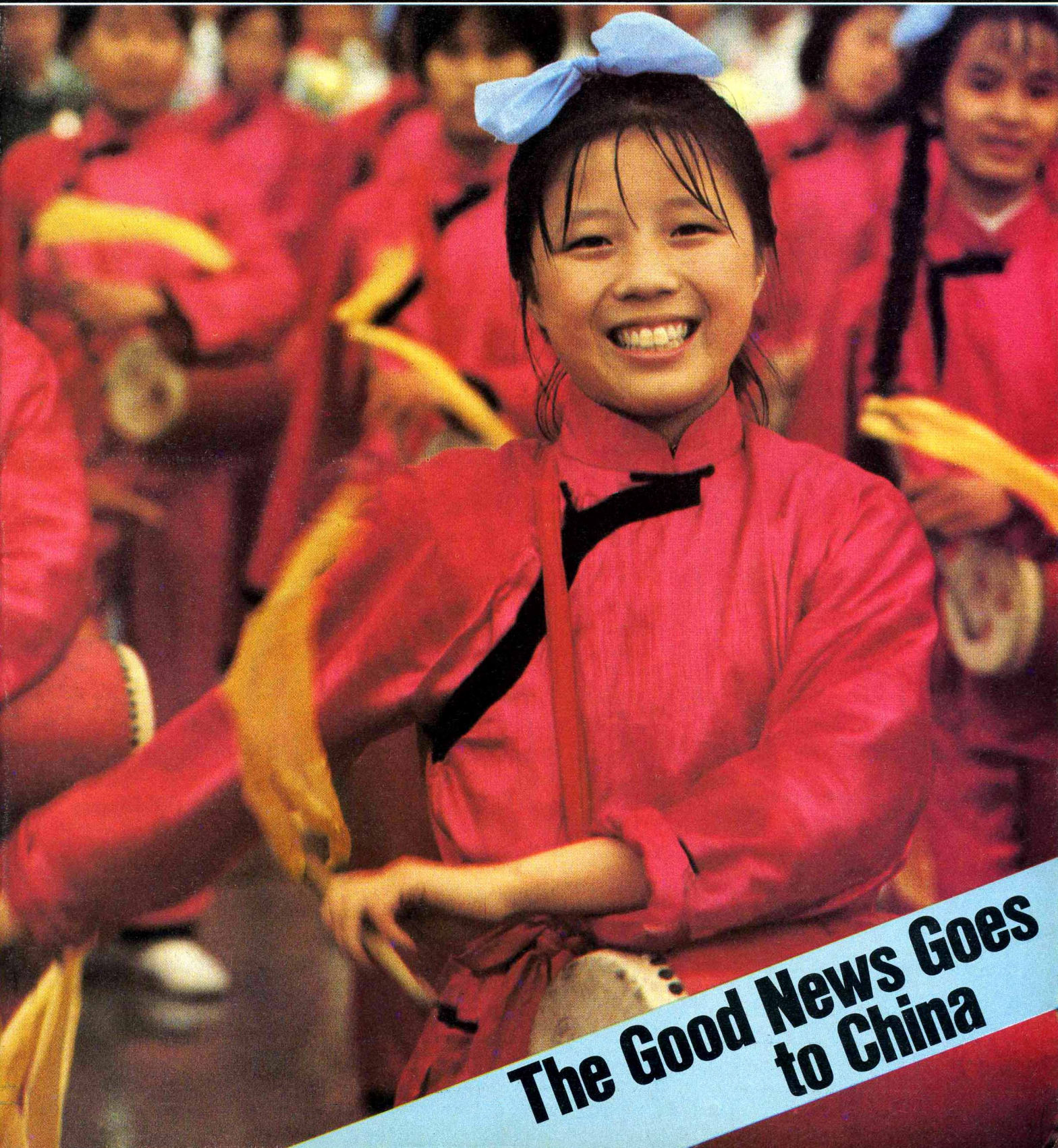


FEBRUARY 1980

THE PLAIN TRUTH

a magazine of understanding



**The Good News Goes
to China**

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Vol. 45, No. 2

ISSN 0032-0420

February 1980

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ABOUT OUR COVER

After more than a decade of turmoil, the educational system in the People's Republic of China is returning to normal. Chinese leadership is putting renewed emphasis on education as a vital ingredient in its program to attain industrial superpower status by the year 2000. This Chinese teenager participating with schoolmates in a Peking (Beijing) parade exemplifies the spirit of enthusiasm and patriotism motivating Chinese students today.

Hugues Vassal—Gamma/Liaison

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PRINTED IN U.S.A.

United States: 300 W. Green, Pasadena, California 91123

Canada: P.O. Box 44, Station A, Vancouver, B.C. V6C 2M2

Mexico: Institución Ambassador, Apartado Postal 5-595, México 5, D.F.

Colombia: Apartado Aéreo 11430, Bogotá 1, D.E.

United Kingdom, Ireland, Europe, and the Middle East: P.O. Box 111, St. Albans, Herts., AL2 2EG England

Rhodesia: P.O. Box U.A.30, Union Ave., Salisbury

South Africa: P.O. Box 1060, Johannesburg, Republic of South Africa

2000

Ghana: P.O. Box 9617, Kotoka Int. Airport, Accra

Kenya and the rest of East and Central Africa: P.O. Box 47135,

Nairobi, Kenya

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Heads, Queensland 4220, Australia

New Zealand and Pacific Isles: P.O. Box 2709, Auckland 1, New

Zealand

The Philippines: P.O. Box 2603, Manila 2801

West Indies: P.O. Box 6063, San Juan, Puerto Rico 00936

Switzerland: Case Postale 10, 91, rue de la Servette, CH-1211,

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Personal from...

*Forty-sixth anniversary message from Peking [Beijing], China,
by the founder and editor in chief.*

I AM WRITING this 46th anniversary "Personal" from our apartment where Mrs. Armstrong and I are being housed by the government in the guest "State House," in Peking [Beijing], China.

It is indeed a gratifying experience to write this "Personal" for the 46th anniversary number at a time when I have been privileged to be the first church leader from the Western world of Christianity to be invited to confer with government leaders, and to speak here as the guest of the government. You will read my personal report of our visit here starting on page 2.

It was approximately 53 years ago that the idea of publishing a monthly magazine to be called *The Plain Truth* was born in my mind. I know now that God inspired it.

At the time I was continuing in study and research for God's TRUTH, following an initial intensive almost night-and-day study to prove whether evolution is the true means by which mankind appeared on the earth — to prove also, whether God actually exists!

I had disproved the evolutionary theory after careful study through the works of Darwin, Haeckel, Huxley and other defenders of the hypothesis. I had PROVED, and been able to prove to professed atheists, the existence and reality of the living GOD. Further, I had proved conclusively the veracity and divine inspiration of the Holy Bible as God's Word and message to mankind.

I had been forced to give up nearly all Christian teachings I had absorbed from attendance at Sunday school and church from infancy until age 18, when I lost interest in religion. Much more, at age 34 my whole life had been changed by this intensive study. My life from that point was given over to Jesus Christ, "If He could use it", for I had learned that He had bought and paid for it with His life's blood. He has used it in changing thousands of lives. I had become excitedly intrigued by the new TRUTHS I was finding revealed in the Bible.

I was experienced in writing both advertising copy and magazine articles. Early in 1927 I began writing in article form some of these truths I was discovering in the Bible. It was only natural that God led me then to

conceive of publishing a new magazine making PLAIN these marvelous TRUTHS revealed in the Bible. I wanted to get across to a biblically illiterate public an UNDERSTANDING of God's Word!

I felt then—and I know now—that God was leading me in this. My reading audience would be the general public—not those who considered themselves Bible students.

But *how* would I publish it? I had no money—in fact my family was actually going hungry—my advertising income had been cut to \$75 per month from one client only. And *how* would I gain subscribers? One thing I settled then and there. Since it would carry God's TRUTH, it could not be sold. God's Word says, "Buy the truth, and sell it not." Yet it must never be given except on request.

Undaunted by apparent impossibilities, I nevertheless took the first step. I employed a professional letter artist to design a front cover, with the name "*The Plain Truth*," and under it, "*a magazine of understanding*." That was as far as I could go. I had to trust God to open the way to carry it on from there.

I am reminded of the experience of the children of Israel migrating out of Egyptian slavery, under Moses. They got as far as the Red Sea, and there they were blocked. Before them was the sea, but no bridge and no boats. Behind them Pharaoh's army was advancing to drive them back. They had to rely on GOD to provide a way of crossing. And God did!

And so God provided the way to start the new magazine, *The Plain Truth*—but He made me wait seven years before He did!

But I knew then, as I do today, that the reading general public is not much interested in the things of God. Perhaps most families have a Bible somewhere in the home, since the Bible is the world's No. 1 seller. But the chances were good that it would be covered with dust. The job of my envisioned new magazine would be to induce them to blow the dust off their Bibles and *read them!*

Most of my years in maga- (Continued on page 38)

Here is Mr. Armstrong's personal report of the first official visit by a church leader from the world of Christianity to the capital of Communist China.

by Herbert W. Armstrong

IN thirty-five minutes I shall leave the government's guest "State House" to address 76 ambassadors, their wives and other government representatives from as many different nations and a number of officials from the People's Republic of China, at the People's Great Hall. Last night I addressed some 400 people at a banquet at the Peking [Beijing] Duck Restaurant. Present were many leading government officials with their wives, and a number of educators from various universities.



HERBERT W. ARMSTRONG discusses world's future with Tan Zhen-lin, vice-chairman of Standing Committee of National People's Congress.

Speaking to leaders here is speaking to the leaders of one fourth of all the people on earth today—*one billion people!* It is an awesome experience. But my address last night was enthusiastically received. It is now 9:30 p.m. and I am back in our apartment in the government's guest State House, where Mrs. Armstrong and I are staying. In fact, all our party, including Mr. and Mrs. Stanley Rader,

our aircraft crew, television and camera men, are also being housed here. Dinners and banquets begin promptly at 6 p.m. here, so we are back early. There is virtually no nightlife here. Almost no traffic on our drive back to our "home" in Peking [Beijing]. The People's Great Hall, where tonight's banquet was held, is a magnificent, large and stately building. Halls and rooms are extremely large by U.S. standards. In fact everything I've seen here so far gives the impression of bigness and spaciousness. Main boulevards are not only wide, but all buildings are set back, I would estimate, about 75 feet, with service streets between the main boulevard and the buildings. The banquet to-night was held in a room about the size of an American football field, with very high ceilings and massive chandeliers.

There were ambassadors from 76 different nations there tonight. It was the usual 10-course dinner (I'm told they served an 8-course dinner for President Richard Nixon). This was the third dinner for me, and all were 10 courses. I was introduced tonight by Mr. Tokuo

THE GOOD NEWS GOES TO CHINA



I do try to explain that I am an ambassador for world peace—that I talk with many heads of governments—that they all have greater problems to face than any man can solve.



TRADITIONAL ART and architecture blend with the modern in Peking's (Beijing's) inner city. A family, previous page, tours the once "forbidden" inner city.

Yamashita, a ranking member of the Japanese Diet. They heard the GOOD NEWS of the coming KINGDOM OF GOD—though in this solidly atheist communist country, I described what's coming, in our time, but not in Bible language.

The National Library

Wednesday, near noon, December 5: This morning we left the State House at 9 a.m. and visited the national library. This was a most interesting visit. The library now is housed in one of the older buildings. They are rapidly building up the volumes of books to a standard that will be a credit to the most populous nation on earth.

We were shown and allowed to examine some of the most ancient volumes, one an ancient scroll, a long roll, all done by hand about the 4th century, A.D., others up to 400 years ago. I was presented a beautiful book in color showing many photographs of China as it is today.

From the library we were driven in the limousine placed at our disposal to the "Forbidden City," a walled smaller city within the city, which was the residence of former emper-

ors. There are many buildings, courts and gardens within this "inner city," all in the ancient Chinese architecture, with much stone carving.

On our arrival at the airport last Sunday, late afternoon, limousines had driven up to our aircraft, and we were driven to the city and to our quarters in the State House.

Immediately I noticed swarms of people everywhere on foot. After three days in Peking [Beijing], it has seemed that millions of people swarm the streets, walking, with multiple thousands of people on bicycles. Very little automobile traffic until we were nearing the city center, and then automobile traffic became more like the United States, mingled with swarms of bicycles, and still crowds afoot on the sidewalks.

The more modern buildings in Peking are large and spacious. One experiences the sense of BIGNESS and SPACIOUSNESS here. Of course Peking is a city of around seven million population, about the size of New York or London in population, but utterly different in atmosphere. This was distinctly CHINA!

All the above was written while in

Peking, haphazardly, a bit at a time. It is somewhat disconnected, but since it was written on the spot while there, I will leave it.

We are now in Tokyo. There will be a large banquet here Saturday night, with members of the Japanese Diet and wives, ambassadors and wives from other nations, and members of the Chinese Embassy present.

I will try now to reconstruct the report of our visit to China in orderly sequence. But let me first say, it probably was the MOST IMPORTANT and most successful trip I have ever taken.

China Visit Begins

We arrived in Tokyo, after a two-day rest stop at Honolulu, Hawaii, on Friday evening, November 30. On Sunday, December 2, we flew to Peking [Beijing]. On arrival there, as stated above, government limousines drove to our aircraft. We were not required to go through the usual immigration and customs in the terminal. Our passports were taken as we entered the limousines and returned to us as we boarded four days later.

We were driven to the government's guest State House. That evening there was a small dinner hosted by the president and vice-president of the Peking [Beijing] University in my honor—and a 10-course dinner. It was my first experience in Chinese dinners. I ate enough for an entire dinner on the first course—not realizing nine other courses were to follow. There were many toasts given to me, to Mr. Rader, to our wives and to others. I was allowed to drink the toasts with water instead of wine.

Monday night, December 3, was the largest dinner, with approximately 400 present. These included government and university officials and their wives, primarily. The speaking was led off by the ambassador from Liberia, who was seated to my left. Then Mr. Rader was called on for a short speech, after

(Continued on page 39)



Wide World

GREEK PATRIARCH WELCOMES ROMAN PONTIFF

CHURCH UNITY DRIVE GATHERS STEAM

The pope has moved boldly to heal the 925-year-old rift with the Orthodox community. Joint commissions between Rome and major Protestant bodies are producing breakthroughs. Overtures have been extended to non-Christians. Where is the ecumenical movement headed?

by Gene H. Hogberg

ABSENT THIS TIME were the tumultuous outpourings of adulation in evidence on his earlier visits to Mexico, Poland and the United States. Extreme security measures virtually hid him from public view.

But by his own admission, this was Pope John Paul II's most important trip to date.

It took him not to a land of the

faithful, but to Turkey—a nation whose population is more than 98 percent Moslem. The pope called his three-day visit there in late November and his religious “summit” with Greek Orthodox Patriarch Demetrios I “my first ecumenical visit” and a “journey of a brother.”

Of all his travels, this particular visit had the most clearly defined purpose. On it the pope showed that

he is determined to do all he can to end what he calls the “intolerable scandal” of the divisions of the Christian-professing world.

The First Major Step

Turkey was chosen as the first major step along the long road to reunification for one special reason.

John Paul II has made reunion with the 15 independent branches of

Orthodoxy the top priority in his quest for unity.

Although fewer than 100,000 Orthodox Christians are left in Turkey, Ecumenical Patriarch Demetrios I is regarded as "first among equals" in the Orthodox hierarchy. His is the ancient see of Constantinople (modern Istanbul), once the capital of Byzantine Christianity and regarded then by Easterners as equal to the see of Rome. Once Rome's reunion with the Orthodox communities is perceived as being within reach, the unity movement already under way with major Protestant bodies will necessarily gather momentum.

The ultimate goal? Not unity for unity's sake, but formation of a united "spiritual front" to present to a world rapidly falling apart.

Dawn of "New Millennium"

The pope's trip to Turkey was well-timed. The final day of the visit—November 30—was the Feast of St. Andrew. The Orthodox faithful especially venerate Andrew, brother of Peter, who, it is said, brought Christianity to the lands surrounding the Black Sea. "It is the feast of St. Andrew, Turkey's patron," the pope said at the beginning of the journey. "I must go for ecumenical reasons. I am in the hands of God."

For the first time since the schism in the 11th century, a pope was present at an Orthodox eucharistic celebration. Demetrios I also was present at a papal mass.

In neither service was there a sharing of the bread and wine. But full communion might not be too long in coming. The pope and the patriarch announced formation of a joint commission to study the remaining outstanding differences between the two bodies.

Thus, the two leaders went considerably beyond the first effort at reconciliation, begun 15 years ago in Jerusalem, with the symbolic embrace of Pope Paul VI and Patriarch Athenagoras. At that time the two leaders lifted the mutual excommunication orders imposed in 1054 by Pope Leo IX and Patriarch Michael Erularius of Constantinople.

The pope said he hoped that reconciliation between the Christian world's two oldest forces could come

about by the end of the century. During the homily (sermon) of his mass in Istanbul the pope said: "During the second millennium [of Christianity] our churches were rigid in their separation. Now the third millennium of Christianity is at the gates. May the dawn of this millennium rise on a church which has full unity again."

"It seems to me," John Paul told Demetrios, "that the question facing us now is not whether we can reestablish full communion but whether we still have the right to remain separated."

Doctrinal differences between Rome and the Orthodox community remain, but none thought insurmountable. The main drawbacks? "Pride and obstinacy," admits an Orthodox bishop in Istanbul, who adds: "We were one and in our creed and worship we have always been one. . . . Now the time has come to be one again."

Undoubtedly the principal obstacle continues to be the role of the pope himself. The Orthodox churches have indicated a willingness to recognize the pope as "first among equals" in the hierarchy of Christian leadership. However, they reject the notion of papal infallibility introduced in 1870, nearly eight centuries after the Roman-Orthodox schism.

The Vatican hopes that such incidents as the recent convening of the church's cardinals from around the world show that the current pope is more approachable, more willing to "share" authority.

Unity With Anglicans, Others Sought

John Paul II clearly indicated that the unity drive, which took him first to Istanbul, will not stop there. His vision of a united spiritual front is much broader than that.

Pope John Paul wants the snail-paced process of Christian church unity—or as he calls it, the "great movement of all Christians"—speeded up. He referred on one occasion in Istanbul to his "impatience for unity." Shortly before his trip he told crowds in the square before St. Peter's Basilica: "This visit is important. It will show concretely the decision of the pope, already often affirmed, to carry ahead the efforts

towards the *unity of all Christians.*"

En route from Rome to Ankara, Turkey, where he began his visit, he told reporters aboard his plane that this was only his first ecumenical trip, adding that he was "ready to go now" to meet the leaders of the Anglican Church in London. For his part, the newly elected archbishop of Canterbury, Robert Runcie, has also expressed desire to meet Pope John Paul II as soon as possible.

Theological studies by a joint commission of Roman Catholics and Anglicans (similar to that agreed upon in Turkey) have proven to be surprisingly fruitful. The final report of the Anglican-Roman Catholic International Commission is due for completion in 1981.

Dialogue With Lutherans

In the joint communiqué issued at the end of his Turkish sojourn, both pope and patriarch outlined their real aims and purposes: "This theological dialogue," the communiqué read, "has as its objective not only to move toward reestablishment of full communion between the sister Catholic and Orthodox churches but also to contribute to multiple dialogues developing in the Christian world in search of its unity."

The other major dialogue that has gone far to date is that between Lutherans and Roman Catholics—especially between the two bodies in the United States.

As long ago as 1974 Catholic and Lutheran theologians in America agreed that "papal primacy need not be a barrier to reconciliation" between the two churches. The theologians said Lutheran officials should ask themselves "if they are able to acknowledge not only the legitimacy of the papal possibility [but] desirability of the papal ministry, renewed under the gospel . . . in a larger communion which would include the Lutheran churches."

The role of the pope has separated the two churches for nearly 500 years since the reformers, despairing of changes in the office, went so far as to brand the papacy "antichrist."

Time heals old wounds, however. In their joint 1974 statement, the theologians said a "special responsi-
(Continued on page 44)

Could YOU Be Guilty of Murder?

Newsstands and bookstalls are full of it—murder is big business. Books, short stories and articles are filled with bloody accounts. The Boston strangler, In Cold Blood by Truman Capote, the Manson murders—the public just can't read enough about murder. Homicide provides a strange fascination for man—so long as it is someone else who is doing the murdering, or someone else who is being murdered. So many wallow vicariously in the crime of murder. But few realize that they are actually, in a very real sense, guilty of it themselves! Here is how.

by Brian Knowles

I could never kill anyone," you say. But you already have! Chances are you stand (or sit) guilty of the crime of homicide even as you read this article!

No, I don't mean murder in the sense of merely hating someone. Yes, hatred is indeed a murderous attitude (I John 3:15). But that's not what I'm talking about here.

You and I are every bit as guilty of murder as if we had plunged a knife into someone's back or shot another human being through the head with a .38 magnum.

And just who is your victim—my victim—you ask?

Jesus Christ, the Son of God, is the victim.

We Killed Christ

"But Christ was killed centuries ago by a mob of Roman soldiers," you say. "How could I be guilty of that?"

That's probably what the people listening to a sermon delivered by the apostle Peter thought back then, too. But notice what Peter said to this

mixed multitude of visitors to Jerusalem: "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know—this Man, delivered up by the pre-determined plan and foreknowledge of God, *YOU nailed to a cross by the hands of godless men and put him to death*" (Acts 2:22-23, *New American Standard Bible*).

Here were Israelites visiting Jerusalem from all over the Roman Empire (verses 9-11), and Peter was accusing them of the murder of Jesus Christ!

How could he get away with such a preposterous charge? It wasn't just a slip of the tongue, either. He said it again in verse 36: "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus *whom you crucified.*"

Later, on another occasion, Peter and John were taking part in the formal prayers of the Temple about three in the afternoon. They encoun-

tered a lame man who was carried each day to the Temple to beg for alms (Acts 3:1-2). The man asked the two apostles for a contribution but they had none to give. Instead, in the name of Jesus Christ they commanded the cripple to get up and walk (verses 3-6).

The man was so elated by his good fortune that he began leaping and jumping and praising God (verse 8). Naturally, this attracted a lot of attention.

The people at the temple gathered, awestruck, around the two apostles. Peter immediately sensed that the people were attributing the man's healing to them instead of God. He spoke out strongly and said: "The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified His Servant Jesus, *the one whom you delivered up*, and disowned in the presence of Pilate, when he had decided to release Him" (verse 13).

Peter was not blaming his generation people alone, but *all* of mankind (Acts 2:8-11). He was saying that the whole human race stands guilty of the death of the Son of God. How

is this possible? Did everyone knowingly participate in the death of Jesus Christ? Not at all. "And now, brethren, I know that *you acted in ignorance*, just as your rulers did also" (Acts 3:17).

Yet how can we, in this modern twentieth century, so far removed in space and in time from the crucifixion event, be responsible for the murder of Jesus Christ?

As in Adam . . .

The story of Adam sheds light on that most important question. Adam was the first man created. He was the prototype of the entire human race. As Adam went so would go mankind. Adam was the pacesetter for all who would follow.

When God initially created Adam and his wife Eve, He gave them certain very explicit instructions: "Then the Lord God took the man and put him into the Garden of Eden to cultivate it and keep it. And the Lord God commanded the man saying, 'From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die'" (Genesis 2:15-16).

The command was simple and the penalty for violating it was clear. Adam would qualify for the death penalty if he violated the divine edict.

Nearly everyone is familiar with the story of the serpent who tempted Eve. The account is found in Genesis 3. The serpent, actually Satan (Revelation 12:9) using a serpentine creature as a medium, beguiled Eve into eating of the forbidden fruit. (Incidentally, the Bible does not say it was an apple!) Immediately they found themselves with a sense of gnawing guilt. The newly created couple hid from the presence of God in the foliage of the garden (Genesis 3:7-8).

God next demanded an accounting by the three guilty parties. First He asked Adam (verse 9), "Where are you?" Not that God didn't already know. It was a formal facing of the music. Adam was being called to account first of all because he was the primary responsible par-

ty. God had given the original commandment directly to Adam. It was his duty to see that both he and the woman kept it. Adam failed to do his duty.

God next addressed the woman (verse 13). She passed the buck (or peso, or ruble, or pound, or franc) to the serpent. God then confronted the serpent (verses 14-15). Each was found to be guilty. Each was cursed in some way.

Cut Off from God

After the formalities of judgment were completed, God expelled Adam and Eve from His presence: "Therefore the Lord God sent him out from the garden of Eden, to cultivate the ground from which he was taken. So He drove the man out . . ." (verses 23-24).

There is much more to this account than meets the eye. It is no mere childish fable. This entire account is a definitive statement of man's spiritual state before his Creator. Adam had been in communion with God in the garden. He had existed in a state of innocence with God in close fellowship—they had walked together in the lush beauty of the garden of Eden (verse 8).

Then sin entered, and with it death. Adam was now cut off from God by his disobedience. He and his equally guilty wife were expelled from the garden and thus from fellowship with God. The idyllic relationship of Eden was ended by sin. Now man was on his own, cut off from his Creator, existing in a state of guilt and waiting for the ultimate penalty of eternal death. Adam was spiritually "lost."

Adam was the typical man.

Adam the Prototype

Adam was the father of all living—both physically and morally. He set the pace in the matter of sin. The apostle Paul, writing millennia later, said of Adam: "Therefore, just as through one man sin entered into the world, and death through sin, and *so death spread to all men, because all sinned*" (Romans 5:12).

All have sinned! Therefore all are guilty of the death of Jesus Christ who gave up His life to pay for sin.

Each of us has followed the example of Adam. "For all have sinned and fall short of the glory of God" (Romans 3:23).

John wrote: "If we say that we have no sin, we are deceiving ourselves, and the truth is not in us . . . If we say that we have not sinned, we make Him a liar, and His word is not in us" (I John 1:8, 10).

The Word of God, the Bible, convicts all mankind of sin. If you believe the Bible, then you have to believe that statement. Anyone who denies his own guilt before God is calling God Himself a liar, for it is He who accuses us of sin. Even the ancient writer of Ecclesiastes said: "Indeed, there is not a righteous man on earth who continually does good and who never sins" (Ecclesiastes 7:20).

Everyone does good from time to time, but no one is consistently good all of the time. (Be sure to write for our free reprint article "Human Nature—Did God Create It?") Each one of us fails to live up to the divine standard of righteousness at some point. Those who say they are not guilty of moral and spiritual failure are themselves guilty of *self-righteousness* which is, in itself, a sin!

Once you realize that you are a sinner, then you must also accept the fact that you are guilty of the blood of Jesus Christ. Your sin—even if no one else had ever sinned—would have necessitated the death of Jesus Christ. You are convicted of murder by the Word of God!

Why so? ". . . Without shedding of blood there is no forgiveness" (Hebrews 9:22).

Remember, God had told Adam that in the day he violated the divine command he was as good as dead. To sin is to incur upon oneself the penalty of death—eternal death. And every human being who has ever drawn breath has sinned. Therefore all of mankind, in Adam, is hopelessly lost. We are all on "death row," spiritually speaking: "For as in Adam all die . . ." (I Corinthians 15:22). This is true both physically and spiritually. As was Adam, we are all mortal, physical beings. Our bodies were designed to run down and terminate:

"It is appointed to men to die once . . ." (Hebrews 9:27).

But man, in Adam, is also slated to die a second time—spiritually. This "second death" is final. From it there is no resurrection. It is *eternal* death in a lake of fire (Revelation 20:14).

Yet God did not create man for eternal destruction. Man was created in the very image of his Creator (Genesis 1:27) for a great purpose. Man has a destiny so dazzling, so transcendent that it is impossible for man to comprehend it now. Thus we read "But, as it is written, 'What no eye has seen, nor ear heard, *nor the heart of man conceived*, what God has prepared for those who love him'" (I Corinthians 2:9, RSV). Mankind by nature cannot comprehend what God intends to do with man, but we could know one thing: God did not create us to be destroyed!

"For God has shut up all in disobedience that He might show mercy to all. Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!" (Romans 11:32-33.) God intends that man should be saved—saved from eternal death and saved for a brilliant, unfathomable destiny!

How Man Is Saved

Man is separated from God by his own sins. God says through Isaiah: "But your iniquities have made a separation between you and your God, and your sins have hid His face from you, so that He does not hear" (Isaiah 59:2). A great gulf exists between the natural man and his Creator. Alienation has occurred. Man is at odds with his Maker through sin. "Because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is *not even able* to do so" (Romans 8:7).

Yet apart from God man cannot have eternal life. He must ultimately pay that final penalty for sin—eternal death, for "the wages of sin is death" (Romans 6:23). Man, cut off from God, is utterly, and finally, lost. In Adam, man is terminal.

But God, in Christ, has provided a

way out. Through Christ man can be saved. Man does not have to pay that ultimate penalty because Christ has paid it *for him!* Christ is called in the Bible the "Lamb of God" (John 1:29, 36). He became a "guilt offering" for us (Isaiah 53:10). Because of your sins and mine, He "poured out Himself to death, and was numbered with the transgressors; yet He himself bore the sin of many, and interceded for the transgressors" (Isaiah 53:12).

Christ, as the sacrificial Lamb of God, took upon Himself our guilt and paid the penalty of death in our stead. It had to be done, and only His life was worth more than the sum of all of human life past, present and future. Only He could have performed this incredible sacrificial act.

When Jesus Christ of Nazareth—the very Son of God, the Savior, the Messiah, the Lamb of God—hung on that wooden death instrument, bleeding and hurting from His many wounds, He did so because you and I have sinned. Jesus Christ performed that most noble and loving act, once in time and in space, for all of mankind. It was the greatest act of love in history, the noblest sacrifice.

When Jesus was spat upon, beaten about the head and body with a vicious scourge, beaten with rods, cursed, ridiculed, mocked and laughed at, it was because you and I imitated our ancestor Adam and sinned.

When the humble carpenter of Nazareth experienced the searing pain of rough-hewn nails burning through the flesh of His hands and feet, affixing Him to that hideous instrument of death, the crucifix, it was because you and I put Him there. Your sins crucified Jesus. Mine did.

As the Roman soldiers gambled for possession of Christ's garments, and the flies buzzed around His tortured body, feeding on His many wounds as He hung above the earth, His thoughts were not of Himself but of you and me: "... Jesus was saying, 'Father forgive them; for they do not know what they are doing'" (Luke 23:34).

We did it unknowingly. We are, however, no less guilty. We killed Christ. Each of us. We are all responsible for His death. We each made it necessary.

We are all guilty of murder.

Guilt Removed

But even that guilt can be removed in Christ! All who come to Christ in faith can be forgiven. God did not intend for man to be lost in the final analysis: "For *the Son of Man has come to seek and to save that which was lost*" (Luke 19:10). Paul himself said to the young evangelist Timothy: "It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all" (I Timothy 1:15).

That magnificent sacrificial act performed by Jesus Christ is sufficient to erase all of the collective human guilt of the centuries.

Even the accusations of that old serpent who tempted mother Eve in the garden of Eden are rendered null and void by the sacrificial blood of Christ (Revelation 12:10-11).

As in Adam all of us die, "so also in Christ all shall be made alive" (I Corinthians 15:22). What a wonderful assurance! What a magnificent gift from God!

In Adam we are all sinners, guilty of the murder of our Savior. But in our Savior—in Christ—we are rendered guiltless. Through Him we can be reconciled to God. We can once again enter into a relationship with God in which we are free from guilt. "There is now no condemnation for those who are in Christ Jesus" (Romans 8:1). In Christ, and in His sacrifice, our guilt is removed.

God has exercised mercy in order to fulfill His purpose in creating mankind. Through Christ every human being who is willing to make a move in the direction of God may be reconciled to his Creator. Yet "no man can come to me, except the Father draw him . . ." (John 6:44). We can hardly therefore escape the conclusion that if individuals are exposed to the knowledge of the truth, and if they are convicted by

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THE STORY OF RELIGION IN CHINA

For millennia, the Chinese have been influenced by a wide range of traditions and philosophies. Now, a new era may be dawning in the history of religion in China.

by Keith W. Stump

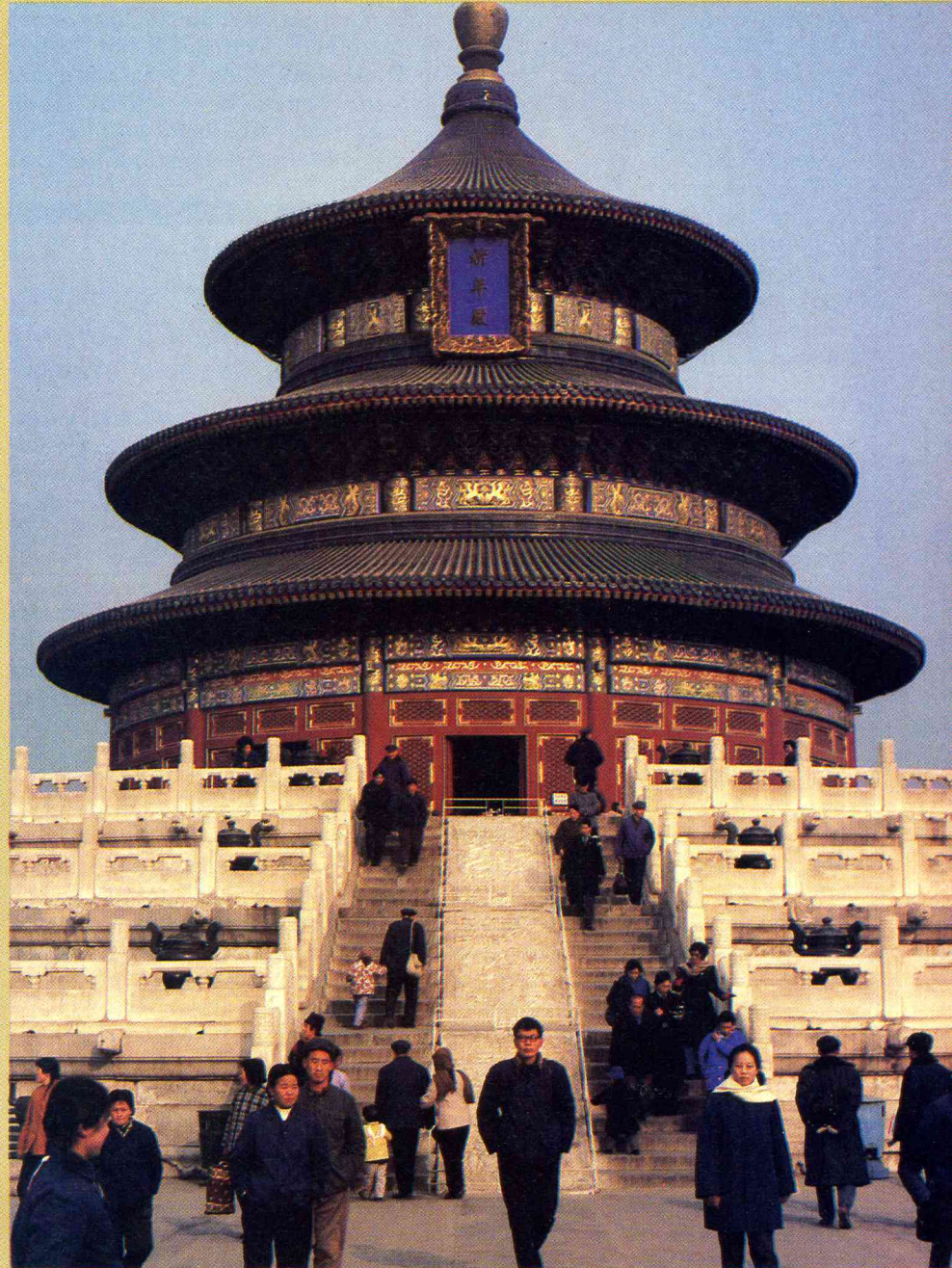
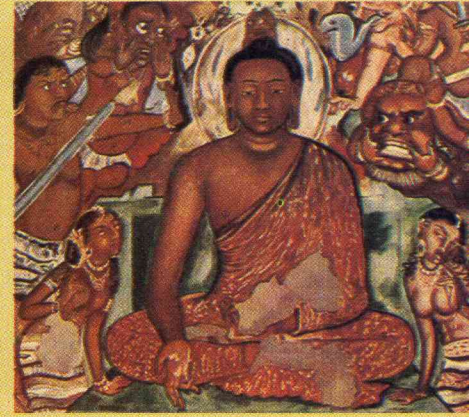
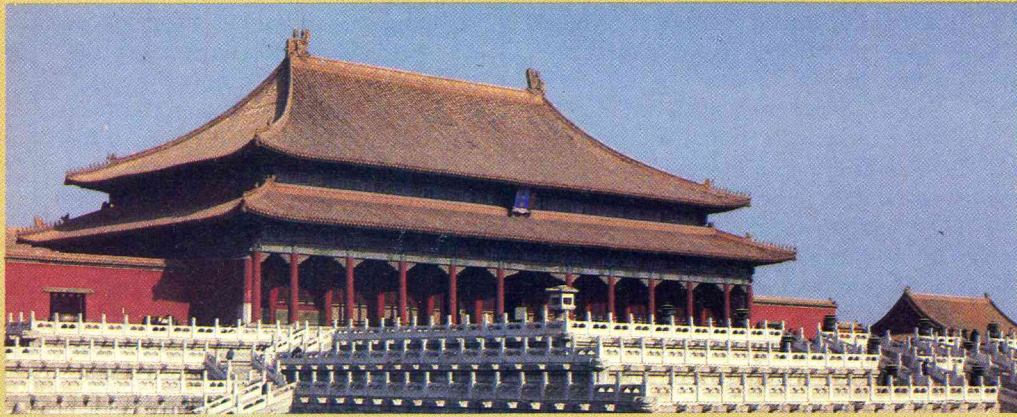
Let us journey back over a dozen centuries before the time of Jesus. The place is ancient China during the Shang dynasty (1765–1121 B.C.).

The latter half of the Shang dynasty corresponds to the period of

CHINA'S RELIGIOUS HERITAGE is reflected in the following scenes: Clockwise from top left: Chinese Moslems pray facing Mecca; The Hall of Supreme Harmony in Peking's Forbidden City, an example of traditional Chinese temple architecture; a portrait of Siddhartha Gautama, the Buddha; the Hall of Prayer for Good Harvests, central building of the 15th-century Temple of Heaven in Peking; Chinese Buddhist priest sounds call to prayer on ancient wooden trumpet; the sage Confucius, the most honored of Chinese philosophers; a Chinese Catholic recites prayers with aid of rosary; Chinese painting depicting the philosopher Lao-tzu, founder of Taoism, holding the child Confucius.

Clockwise from top left: Liu Heung Shing—Contact, George Holton—Photo Researchers, Culver Pictures, George Holton—Photo Researchers, Wide World, Culver Pictures, Liu Heung Shing—Contact, Culver Pictures





the Judges in ancient Israel. Ancestor worship was already a central part of the religion of the Chinese royal house certainly as early as the 14th century B.C. Chinese kings of that period took for granted that their departed royal ancestors lived in heaven with Shang Ti, the "Supreme Ruler of Heaven." The kings believed that if their earthly conduct pleased their heavenly ancestors, those ancestors would persuade Shang Ti to send down blessings on China; if displeased, cursings.

This ancestral cult was gradually adopted by the aristocratic class and later by the Chinese masses in general. By praying to their departed forebears in the spirit world, so the Chinese believed, they would reap benefits here on earth.

Other elements of early Chinese religion included a belief in animal and nature spirits, local gods who watch over towns and villages, the idea of fate or destiny, and elaborate rituals (including, at one time, human sacrifice).

Confucianism

It was not, however, until the 6th century before Christ that Chinese religion and philosophy really began to flourish. The setting was the declining years of the Chou dynasty (1121–256 B.C.), a period of national unrest during which warring Chinese states were maneuvering for power.

The first important personality to emerge in China during that period was Confucius (551–479 B.C.), a near contemporary of the biblical prophet Daniel. His Chinese name was *Kung Fu-tse*. He evolved a system of social ethics and values which has been followed by the Chinese for well over two millennia.

Confucius' later disciples, including the famed sage Mencius (*Meng-tse*), gathered together a collection of his sayings—called, in English, *The Confucian Analects*—and popularized his teachings. Though slow to find favor at first, Confucianism formed the dominant philosophy in China by the 2nd century B.C.—eventually becoming the state religion. Centuries later, Confucius was even deified and venerated as a god by some of his followers.

Confucianism is often considered more an ethical philosophy or system than a religion in the strict sense. Confucius, however, did believe in heaven, and encouraged the ancient Chinese custom of ancestor worship as a part of proper respect for elders. Confucius also believed in the continued existence of the soul, but had only a vague idea of what life after death was like.

In the main, Confucianism is more concerned with how to conduct oneself in *this* world than in contemplating "the beyond." It stresses family loyalty, personal virtue and respect for others. The Confucian "Silver Rule" admonishes: "What you do not want others to do to you, do not do unto them." Confucius believed that evil is essentially unnatural, and that

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*Ancestor worship was a
central part of the
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”

human nature is good. Compare this with the words of the biblical prophet Jeremiah (who lived a generation earlier than Confucius) in Jeremiah 17:9.

Taoism

About the same time that Confucius was instructing his disciples, a rival school, called Taoism, was founded by the philosopher Lao-tzu, said to have been some 50 years older than Confucius. Taoism has been the chief rival to Confucianism in influencing Chinese philosophy and culture.

Whether Lao-tzu was really an historical person is an unsolved question among modern critics. Lao-tzu is credited with authoring the *Tao Te Ching*, the basic work on which Taoism is founded.

Unlike Confucianism, Taoism emphasizes the occult, magic, divi-

nation and mystical experience. Taoism became popular among the more uneducated Chinese.

Taoism teaches that man must conform to the *Tao* (Way)—a difficult-to-define term referring to a cosmic energy or force of nature. As a way of life it involves a quiet, unresisting acceptance of the course of nature. Taoism also teaches an immortal soul, and like Confucianism presents only an obscure picture of the afterlife.

Taoism later began to stress alchemy and the search for the "elixir of immortality." Taoist belief has frequently been associated with secret societies. A Taoist theocracy was established in the second century A.D. and endured until abolished by the Chinese government in 1927.

It is recorded, incidentally, that Confucius and Lao-tzu met in 517 B.C., but neither could understand the other's position, so divergent were their views. As with Confucius, Lao-tzu was later deified and worshiped.

Buddhism

Confucianism and Taoism were native Chinese religions. The third great tradition in China, however, was of foreign origin.

Missionaries from India and Central Asia brought Buddhism to China in the 1st century A.D., during the rule of the powerful Han dynasty (202 B.C.—A.D. 220). It did not, however, really begin to make headway in China until the 4th century. Thereafter Buddhist teachings were rapidly assimilated into Chinese philosophy and culture.

Buddhism had begun in India as a reform movement within Hinduism. It was developed in the latter half of the 6th century B.C. near Benares in northern India by Siddhartha Gautama, the Buddha or "Enlightened One," who had reputedly achieved his "enlightenment" through deep meditation. In his teachings, the Buddha emphasized self-denial, contemplation and compassion.

The cornerstone of Buddhism is embodied in "Four Noble Truths": that suffering exists; that the cause of suffering is desire; that suffering

can be ended by suppressing desire; that desire can be suppressed by following the "Noble Eightfold Path." That Path consists of right views, right aspirations, right speech, right conduct, right livelihood, right endeavor, right thinking and right meditation.

The gods were of little value to Buddha and his disciples. In Buddhism, salvation could be achieved solely by one's own efforts. The final goal in Buddhism is to escape the seemingly endless cycle of continual rebirth (reincarnation) by achieving *nirvana*—a state of blissful selflessness and indescribable peace.

Interestingly, in his early pre-Communist years, Mao Tse-tung had been a devout Buddhist, as well as a student of the Confucian classics.

Mingled Faiths

Writers on China customarily speak of the Chinese as having three major religions: Confucianism, Taoism and Buddhism. This, however, can be misleading. In actuality, most Chinese have not adhered exclusively to any one of those faiths, but to a *mixture* of the three.

Confucianism, Taoism and Buddhism came into frequent conflict over the centuries, and in the process some of the teachings of each one were gradually absorbed by the others. The Chinese more or less took what they wanted from each faith. They say that each of their traditional faiths has its own special value in different circumstances. Elements of each religion thus found their way into popular belief and practice.

Christ and Mohammed

In addition to the *san chiao* (three "great traditions") of China, two other faiths were later introduced into China, both from foreign sources.

Christianity was long in coming to China. It was not until the 7th century A.D. that Nestorian Christianity penetrated the country, then under the rule of the T'ang dynasty (618–906). But no significant foothold was established. During the Yuan dynasty (1279–1368)—a time when Mongol invaders controlled

NEW SPELLING FOR CHINESE

Plain Truth readers may have noticed the appearance of strange Chinese cities and names in contemporary journalism. The Chinese government is attempting to streamline and condense the written language. More than 70,000 separate characters comprise the Chinese printed language, contributing to the appearance of many dialects. Unfortunately, in a population as large as China's, the dialects make it difficult for a native of one city to understand someone from another. Accordingly, the Chinese government has adopted Pinyin, a new spelling system developed by Chinese linguists.

As the spelling system begins to appear in press articles, readers may become confused, as the spelling of previously familiar cities and persons only vaguely resemble their prior renderings. For example, Peking has become Beijing (pronounced Bay-Jing), Mao Tse-tung has become Mao Zedong, Hong Kong has become Xianggang and even China itself has undergone the transformation to Zhongguo. Chinese government leaders Hua Kuo-feng and Teng Hsiao-ping are now known as Hua Guofeng and Deng Xiaoping, respectively.

Even though it may initially appear a bit confusing, the new phonetic spelling system could improve Westerners' pronunciations of perplexing Chinese names. We are generally retaining the old spelling in this edition of *The Plain Truth* magazine, but will change to the new spelling in future issues. The new spellings will appear in parenthesis.

China from Peking—European traders opened routes to China, often accompanied by missionaries. The famed Venetian explorer Marco Polo met with Kublai Khan, the most illustrious of the Yuan emperors, during this period. But for the most part, China's doors remained closed to foreigners and their religious ideas for centuries to come.

During the 1800s Catholic and Protestant missionaries finally began to make some headway in China. But then came the Boxer Rebellion of 1900—an all-out effort to expel foreigners, especially missionaries, from China. Scores of missionaries, both Catholic and Protestant, along with tens of thousands of Chinese Christians were massacred. But many congregations continued to meet in secret, and their numbers grew, albeit slowly.

With the overthrow of the Manchu dynasty and establishment of the Chinese Republic in 1912 by Dr. Sun Yat-sen, Christian churches were again able to practice openly. But even in the best of times, Catholicism and Protestantism have never really flourished in China.

The Islamic faith, founded in Arabia early in the 7th century A.D. by the prophet Mohammed, was introduced into the western portions of China in the wake of early Moslem invasions through Central Asia. Today the Uighurs of Sinkiang province in western China are predominantly Moslem. Small Moslem groups are found in various other parts of China as well. All told, there are reportedly well over ten million adherents to Islam in China today.

The People's Republic

The coming to power of the Chinese Communists in 1949 under Mao Tse-tung wrought vast changes in religion in China. After the Communist Party came to power, churches and religious groups of all faiths were reorganized into state-controlled bodies. Believers split into two groups: those who cooperated openly with the Communists, and those who worshiped privately behind closed doors. Churches and temples in major cities became the government's showcase to foreign

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to your good health

Is All Animal Flesh Good For Food ?

by Herbert W. Armstrong

Were all animals made clean? What about the unclean animals shown to Peter in a vision? Here is a straightforward Bible answer, giving the New Testament teaching. This subject is important to your health and well-being!

After thousands of years of human experience on earth, it seems there still is nothing people know less about than food. Observe a little baby. It seems to think that anything and everything its little chubby hands can get into its mouth is good to eat—and everything baby gets his hands on goes straight to his mouth! How often must young parents take things away, and try to teach the lovely little bundle of humanity that everything one's hands can touch is not necessarily good for the digestion!

We're Just Grown-up Babies

Well, one might wonder if any of us has grown up! Most of us adults still seem to think that anything we can stuff in our mouths is good for food. About the only difference between us and the baby is that baby puts into his mouth whatever *looks* good, while we employ the sense of taste in deciding what goes into our mouths. In a very real sense, your stomach is your fuel

Good health is not an accident. Like sickness, it involves cause-and-effect factors. The Bible itself contains a wealth of practical advice on good health. In addition, the science of biochemistry has produced a wealth of significant findings on health. From time to time these discoveries will appear in *The Plain Truth* magazine. In this issue we reproduce an article written by our editor-in-chief, Herbert W. Armstrong, some years ago.

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tank. Your automobile's tank is its stomach. You wouldn't think of pouring just any fluid that will pour into the "stomach" of your car. You know that your car was not made to consume and "digest" fuel oil, water, milk, or kerosene.

Yes, we are very careful what we "feed" our automobile—and totally careless and indifferent about what we feed ourselves and our children!

What happens to the food you eat? In the stomach the digestive process takes place. And, once digested—if you have eaten fit and digestible food—a portion of the essential minerals and vitamins—the life-giving properties in the food—filter through the intestinal lining into the bloodstream to replenish and build up decaying cells, to provide energy, body warmth, good health.

Your body is wonderfully made! It is the most wonderful mechanism in the world.

But, just as you must use the right kind of gasoline in the gas tank and the right kind of oils and greases in the other parts of your car or otherwise impair its performance, so you must put the right kind of food into the most delicate mechanism of all, your body.

If you tried to oil a fine watch with axle grease, you wouldn't expect the watch to keep good time.

And when you put into your stomach all kinds of foul things which the Great Architect who designed your human mechanism never intended, you foul up your body and bring on sickness, disease, aches, pains, a dulled and clogged-up mind, inefficiency and inability—and you commit suicide on the installment plan by actually shortening your life!

The God who designed, created, and made your body has revealed some essential basic knowledge about what meats will keep that body functioning in tip-top shape. Why does humanity refuse His instructions?

You Are Eating Poison

You don't eat every plant that grows out of the ground. Some things that grow are poison, not food.

But did you know there are many kinds of poisons? Potassium cyanide will kill you very quickly. Some poisons will result in death within a few hours or a few days. But very few

seem to know there are other poisons people mistakenly eat as foods which result in premature death after continuous usage for, say, ten, or thirty, or fifty years.

The only difference between these poisons we falsely call foods and potassium cyanide is the relative number of minutes, hours, or years it takes to accomplish its mission.

Just as every plant that God caused to grow out of the ground was not designed for food, so it is with animal flesh. Some will say, "Well, if swine's flesh isn't supposed to be eaten as food, what did God create swine for?" You might as well ask, what did God create weeds and poison vines for? Everything may have been created for a purpose, but not everything for the purpose of eating.

Now some believe that in the original creation—in the Garden of Eden—God did not intend any animal flesh to be eaten. God's revelation on that point is vague, and many have argued it both ways. However, God has clearly revealed that certain animal meats are to be eaten as food now, in this age, and Jesus who came to set us an example did eat flesh as well as vegetables and fruits, and so do I.

What the Great Architect of Your Stomach Instructs

When the first written revelation of God came to man through Moses, God instructed man as to which kinds of animal flesh man ought or ought not to eat. You will find this list in Leviticus 11 and Deuteronomy 14.

This is a basic law—a revelation from God to man about which kinds of flesh will properly digest and assimilate in the human system, and which will not. It is not a part of God's great spiritual law, summed up in the Ten Commandments. Neither is it part of the ceremonial, ritualistic, or sacrificial laws later abolished at the crucifixion of Christ.

It is necessary to recognize that God is the Author of *all* law, and there are countless laws in motion. There are laws of physics and chemistry. You know of the law of gravity. There is the great immutable spiritual law to regulate man's relationship to God and to fellowmen—the law of love—the Ten Command-

ments. God gave His nation Israel civil statutes and judgments—national laws for the conduct of the national government. Israel was also His Church, under the Old Covenant. And for the dispensation then present God gave Israel rituals and ceremonial laws for the conduct of religious services, laws relating to typical and temporary sacrifices, meat and drink offerings—temporary substitutes for Christ and the Holy Spirit. Those laws, of course, ended when the Reality came.

Physical, as Well as Spiritual Sin

And then, we must realize, there are physical laws working in our bodies, regulating our health. This meat question has to do with these laws.

I know of men who make a hobby of bitterly accusing others of sin for eating pork, oysters, and clams.

Let us get this straight and clear!

We usually speak of sin in its spiritual aspect. That is the aspect in which it is considered in the New Testament. The Bible definition of it is this: "Sin is the transgression of the law" (I John 3:4).

The penalty for violation of that spiritual law is death—not the first, or physical death, but the second, or spiritual and eternal death in the "lake of fire" (Revelation 20:14).

Now the eating of wrong food is not a transgression of this spiritual law, and is not a spiritual sin. To violate the physical laws of health often brings the penalty of disease, disability, pain, sickness, and sometimes the *first* death. It is not necessarily spiritual sin.

That is what Jesus made plain, as recorded in Mark 7:14-23. Here Jesus was speaking of *spiritual* defilement, not physical health. Not that which enters into a man's mouth, but the evil that comes out of his heart, defiles the man spiritually. What defiles the man—and he is speaking of defiling the *man*, not injuring the body—is transgression of the Ten Commandments—evil thoughts, adulteries, fornications, murders, thefts, covetousness, blasphemy (verses 21-22). These things have nothing to do with the physical laws of health. He was making a point concerning spiritual defilement, not physical health.

Specifically, on the physical level,

He was referring to a possible particle of dirt which might get on the food from dirty and unwashed hands—He was *not* here speaking of clean or unclean meats at all.

No Change in Structure of Animal Flesh at Cross

The animals whose flesh properly digests and nourishes the human body were so made in the original creation. No change was ever made in the structure of men's bodies at the time of the flood, or at the time of Jesus' death, or any other time. Neither did God make some sudden change in the structure of animal flesh, so that what once was unfit for food will now digest properly and supply the body's needs.

The unclean animals were unclean before the flood.

Notice, before the flood, Noah took into the ark of the clean animals, to be eaten for food, by sevens; but of the unclean, of which he was not to eat during the flood, by two's—only enough to preserve their lives. The inference is inescapable that the additional clean animals were taken aboard to be eaten for food while Noah and his family were in the ark.

Prior to the flood, clean animals were usually offered as sacrifices. Those who ate the sacrifices often partook of the animal flesh, but vegetables were the main constituent of diet. After the flood, God gave Noah not merely the green herb—vegetables—as the major part of diet, but of every *type* of living creature—clean animals, clean fish, clean fowl (Genesis 9:3 and Leviticus 11).

Genesis 9:3 does not say that every living, breathing creature is clean and fit to eat, but that "as the green herb have I given you all things." God did not give poisonous herbs as food. He gave man the healthful herbs. Man can determine which herbs are healthful, but man cannot by himself determine which flesh foods are harmful. That is why God had to determine for us in His Word which meats are clean. Since the flood every moving *clean*, healthful, nonpoisonous type of animal life is good for food—just as God gave us the healthful, nonpoisonous herbs.

This does not give us permission to do as we please!

Not Ceremonial Law

The instruction in Leviticus 11 and Deuteronomy 14, then, is not some ritualistic regulation for the Mosaic period only. Why do so many people have the idea that God is some great unfair monster who imposes foolish hardships on His people? Whatever God instructs us is for our good, not some nonsensical restriction for one period to be changed around some different way for other people of a different period.

Now for some specific instruction concerning mammals: "These are the beasts which ye shall eat: the ox [beef], the sheep [lamb], and the goat, the hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg [antelope], and the wild ox, and the chamois [mountain sheep]. And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat. Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you. And the swine [hogs], because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh . . ." (Deuteronomy 14:4-8).

Horsemeat is not fit for humans because horses not only do not have divided hoofs, but they also do not chew the cud.

Similarly, swine flesh—pork, ham, bacon, sausage, rabbit meat, etc.—is simply not fit for human consumption. The same is true with oysters, lobsters, clams, crabs, shrimp, crawfish, dogs, snakes, rats, and skunks.

The only seafood fit for food are fish having *both* fins and scales. Halibut has both and is clean. Catfish is a skin fish—unclean.

It's all a matter of what we have become accustomed to doing. It seems strange and horrifying to hear that some Orientals eat mice as a delicacy. But many Orientals are horrified to hear that we eat nasty, slimy, filthy oysters! But some human grown-ups, like little babies, will eat anything they can get their

hands on and stuff into their mouths.

At so-called "quality" grocery stores in large towns and cities, specializing in rare delicacies, you can purchase "delicious" canned rattlesnake—if you care for it.

So far as I am concerned, you may have my portion if you wish to try it. I do not care to eat it for the same reason I do not eat slugs, skunks, cats, or eels—for the same reason I do not eat poison ivy or weeds. Yes, and for the same reason I do not put fuel oil mixed with sand in the gas tank of my car!

The day will come when we will at last learn that eating greasy hog flesh and other unfit "foods" has been a prime cause of cancer and other deadly diseases.

What About Peter's Vision?

But what about the sheet containing unclean animals which was shown to the apostle Peter in a vision (Acts 10)? Did this vision change the entire composition of all unclean animals, or of the human apparatus, so that these unfit things suddenly became nourishing food?

Not at all!

The purpose of this vision was NOT to change God's food and health laws which have been inexorably in motion from the beginning, but to show Peter "that I should not call any *man common or unclean*" (Acts 10:28). Why? Because the Jewish people had been taught to regard Gentiles like unclean animals—to have nothing to do with them.

It is time you fully understood this vision. It may well affect your health, happiness and eternal life. Open your Bible to the tenth chapter of Acts.

Notice that Cornelius was an Italian soldier—an uncircumcised Italian—a Gentile by race. To the strict Jews, he was to be regarded as an unclean *man*. But God looks on the heart. Cornelius gave "much alms" to the Jewish people (verse 2). God remembered his alms and revealed in a vision that he should send some of his servants to Joppa to contact Peter.

In verse 9, we find Peter was a man of prayer. While praying on a housetop, Peter became very hungry. Just before noon Peter fell into a trance. In vision he saw heaven opened and a sheet was let down to the earth. This

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Good News for the Boat People

by John Halford

I didn't feel like talking to anybody. It had been a long and tiring trip. As the Qantas 747 prepared to take off at Singapore Airport, I was looking forward to a meal, the movie, perhaps a few hours sleep... above all to get home to my wife and children. But it was obvious that the little man and his teenage son in the seats next to me had not flown before.

They were having difficulty with their seat belts and were becoming upset and nervous. I showed them how to fasten the belts. I must admit I was glad to find that they didn't seem to understand English. At least I wouldn't have to talk all the way to Sydney.

The plane took off, and the lights of Singapore fell away behind us. Suddenly the man began to sob and shake. Afraid he might be ill, I asked, "What is the matter? Shall I call the stewardess?" The boy leaned across and said in broken English: "Please forgive father. He is upset."

"I can see that," I replied. "May I help?"

"You see, we are refugees from Vietnam. We are on our way to Australia."

"Well surely that's not reason to be upset. Australia is a good country. You will be safe there."

"Yes, sir. But we had to leave my



Herb-PT

Malaysia. Because he had known several Australians in Vietnam, he was allowed to emigrate to Australia after only a few weeks in the transit camp. As for the rest of the family, they would have to survive as best they could in Vietnam.

I did what I could, of course—what anybody would have done. I helped them with the emigration forms and guided them through customs when we landed. They had only

the clothes they were wearing, so I gave them what money I had.

During the next few months, I was able to visit them again a few times. I gave them the spare television set, introduced them to some friends who had adopted a Vietnam War orphan. They were grateful; refugees are grateful for the smallest gesture. But we sensed that nothing we could do could replace what they had lost—a home, a country, a way of life and their loved ones.

This man and his son are just two of the thousands—no, make that hundreds of thousands—of refugees who had fled in leaky boats from Vietnam or staggered out of poor ravaged Kampuchea (Cambodia). At first, nobody wanted them... and that, as Mother Theresa of Calcutta so eloquently puts it, is the worst poverty of all.

As the trickle became a flood, the

mother and nine brothers and sisters back in Ho Chi Minh city. We don't think we will see them again."

For the next few hours, they told me their story in broken English. The man had been an official of the South Vietnamese government in one of the provinces. As the North Vietnamese forces advanced, he had fled to Saigon with his family. He had hidden for a year or two, fearful that his identity would be discovered, and he would be sent to a reeducation center.

But news leaked out and he felt it best to make his escape. So one night, two months before, he and his eldest son had slipped away from home, after saying good-bye to the rest of the family. They had swum out to a small fishing boat, already loaded to overflowing with other refugees.

After a horror-packed three weeks at sea, they had eventually landed in

neighboring countries could no longer cope. Their welfare agencies became strained to breaking point. Desperate officials ordered that the overloaded boats be towed back out to sea, to try their luck on another island, another country or another continent. Thailand, deluged with people fleeing from famine-wracked Kampuchea, resorted to repatriation even if it meant certain death.

Fortunately, as the world becomes aware of the magnitude of the Indo-Chinese tragedy, some relief is on its way. The Southeast Asian nations, no longer faced with the impossible prospect of finding homes for hundreds of thousands of penniless neighboring people, are once again willing to play temporary host. Thailand, assured now of international support, has opened its border to the pathetic exodus from Kampuchea (Cambodia).

Many thousands have already been resettled—not only in Southeast Asia but in the United States, Canada, Australia, France and many other countries. Moved by compassion, the world's nations, international organizations, religions and even some enterprising individuals are doing what they can to help.

Maybe, even yet, diplomatic inertia can be overcome, so that what is left of Kampuchea can be saved. But that is not much comfort to those in squalid camps or perhaps even now adrift in puny boats in the South China Sea. Can their agony be eased?

We all want to help. No decent person *wants* to see another suffer. Malaysian friends have told me they have seen soldiers under orders with tears in their eyes, as they prepare to tow the hapless boat people back out to sea. Other Asians, not rich themselves, have made available their limited resources to try to alleviate the awful suffering. Whether from east or west, Buddhist, Hindu, Christian or Moslem—we cannot turn our back on these people who have lost everything.

From the Western countries come many heart-warming stories of families who have opened up their homes to Indo-Chinese refugees—good neighbors who have tried to make them feel wanted and welcome. There have been misunderstandings,

it is true. But overall, Vietnamese and Cambodians are showing themselves to be hard-working, law-abiding residents in their new countries.

When you are confronted with the reality of someone who has lost everything, it makes you think about the things you have, and so easily take for granted. And if you claim to be a Christian, it should make you want to share it. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17). We can give the refugees somewhere to live, furniture, a job, a school for their children. But what we *cannot* give them back are the things they miss most—their homes, their countries and the loved ones who have been killed or left behind.

As my Vietnamese friend told me sorrowfully: "I don't know how my wife is. Who knows—perhaps my sons have been sent to fight in Kampuchea. Sometimes I lose all hope of ever getting them back."

There *is* good news for the boat people. It is the same good news that this magazine has been telling for more than 45 years. Regular readers will know that the prophecies of the Bible show that we are in the end of an age—living in a world that is teetering on the brink of a great tribulation, to be followed by the return of Jesus Christ and the ushering in of the wonderful world tomorrow. But there is no need to tell refugees about tribulation. Most of them could already tell *us* something about that. But if only we could tell them the *good news* of the times that are around the corner.

If only they could understand that the great Creator God, *their* Creator—a God most do not even know—has plans for them. If they could know that over the horizon there is hope, and that there is coming a time when their problems will be over.

If they could only know that soon to appear on the world scene is a Ruler who has pledged "not [to] fail or be discouraged" (Isaiah 42:4) until He has made this earth a decent place for every man, woman and child to live in, to grow and to reach full human potential. He plans to

reestablish the national boundaries and see to it that people rebuild their ravaged homes and farms. He will order the destruction of the machines of war and never again allow nations to get away with acts of blatant aggression (Isaiah 2:4).

If the boat people could only know that even now this Great Being is concerned for them, and identifies with their suffering. He says that he notices it (Matthew 25:40). This soon-coming Ruler has always been moved with compassion for the poor and the downtrodden. They will be His special concern (Isaiah 11:4).

In many ways He would like to intervene right now and put a stop to it all today. But He knows that human events must take their course, *all* mankind must learn what a refugee has found out—that human governments fail, and that man cannot rule himself.

But before mankind destroys itself, God *will* intervene—to finally take charge of the reins of government.

If the refugees now pouring into Thailand could only know that one day their country will be restored and people will live there without fear. That generations of Cambodian children are even yet destined to grow up strong and healthy, never knowing famine.

If they could only know that their country is not dying, as some have said, but that its greatest days are ahead. Kampuchea will once again become the fertile and gentle land that it once was, living in peace and harmony, making its contribution to the world community of nations.

And best of all, if only those who have lost loved ones could know that the Creator God who gave them life in the first place has the power, the desire *and the plan* to restore that life. There is a time coming when even the most shattered families will be reunited.

No *man* can do all these things for the Indo-Chinese refugees. Even the best intentioned of us can only help in a small way. But God has a plan that includes the "boat people" and the Cambodians and Laotians. And when it happens—and it will happen—all this will be just a memory.

If only they could know this. If only they could believe it. It would make the waiting easier. □



David Burnett—Contact

AGONY IN CAMBODIA

God has allowed the events in Cambodia to serve as a warning—or a microcosm—of what will happen *globally* in the years ahead: all the elements are there—fiendish, demoniacal persecution; war, famine, and pestilence.

The coming Great Tribulation will be a time of deliberate persecution and martyrdom. It will be a hellish three-and-a-half-year period during which there will be no religious freedom. As Herbert W. Armstrong wrote twenty-five years ago, in the Western world church and state will be united under a religious hierarchy, enforced by the civil police. In the Eastern world, atheistic communism will rule. There will be no religious freedom because only one religion will be allowed in the West, which the Bible describes as "MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Revelation 17:5). It will physically torture those whom it considers "heretics": "And I saw the woman *drunken* with the blood of the saints, and with the blood of the *martyrs* of Jesus..." (verse 6). There will be no religious freedom, there will be no economic freedom (Revelation 13:16-18). And there will be a *famine* of true gospel preaching (Amos 8:11-12).

The coming Great Tribulation is the product of Satan's wrath—it is not God's wrath. It is Satan who precipitates the Tribulation by taking out his anger on the human race: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Revelation 12:12).

The horrors of the Tribulation will be deliberate, and inspired by the very devil and his demons. Likewise, the cruelties perpetrated by the Pol Pot regime—the tortures, the butcheries, the executions of suspected enemies by hacking with a hoe, all bear the earmarks of deliberate *demoniacal* cruelty.

The Bible time order of worldwide events is made clear in the sixth

chapter of Revelation. War, famine and pestilence (Revelation 6:1-8) all come before the actual Tribulation itself: "And when he had opened the fifth seal, I saw under the altar the souls of them that were *slain* for the word of God..." (verse 9). In Cambodia war, famine and pestilence have *followed* the period of fiendish, demoniacal terror—but they have nonetheless been real. As U.S. Senator James Sasser described the scene: "The human suffering we found was so deep and pervasive that I don't have words to adequately describe it. I have never seen anything like that and I hope never to see anything like it again as long as I live."

The End of Horrors

The coming Great Tribulation *will end* and so will the local tribulations already occurring in Southeast Asia. God will supernaturally intervene to cut short this most frightful period of human history by sending Jesus Christ to *govern* the earth: "And except those days should be *shortened*, there should no *flesh* be saved: but for the elect's sake those days shall be shortened" (Matthew 24:22).

The arrival of Christ is the best news that a weary, exhausted, terror-ridden earth could ever hear. It means that the beatings, the burnings, the tortures, all the pain and cruelty inflicted on people, all the sufferings only touched on in this article will be forever banned! What joyous news! No more small babies with swollen bellies and discolored hair. No more terrified peasants fearing to plant rice because soldiers might come and take it away. No more hungry stomachs and slave labor camps. No more dysentery and malaria. No more sick people forced to march to their deaths. No more of Satan's evil horrors!

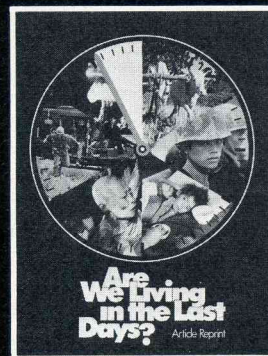
God's world will be everything which the poor four million Cambodians who have died over the last five years never had—but will enjoy, one day, when they are resurrected. The words which God inspired describe it more eloquently than any human can: "The wolf also shall dwell with

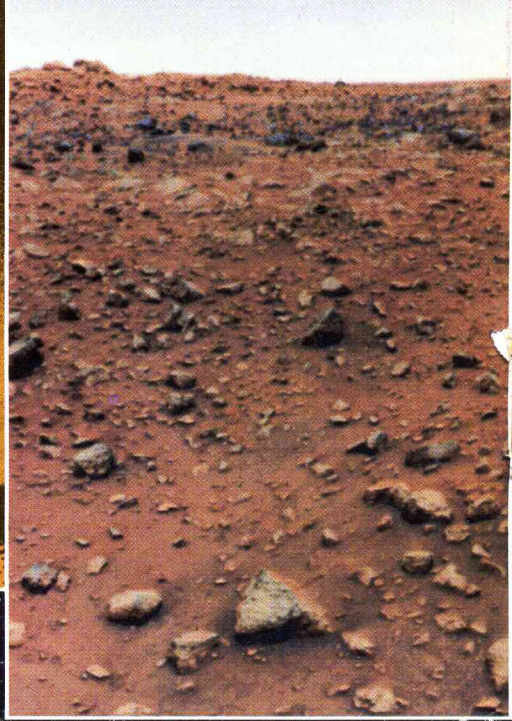
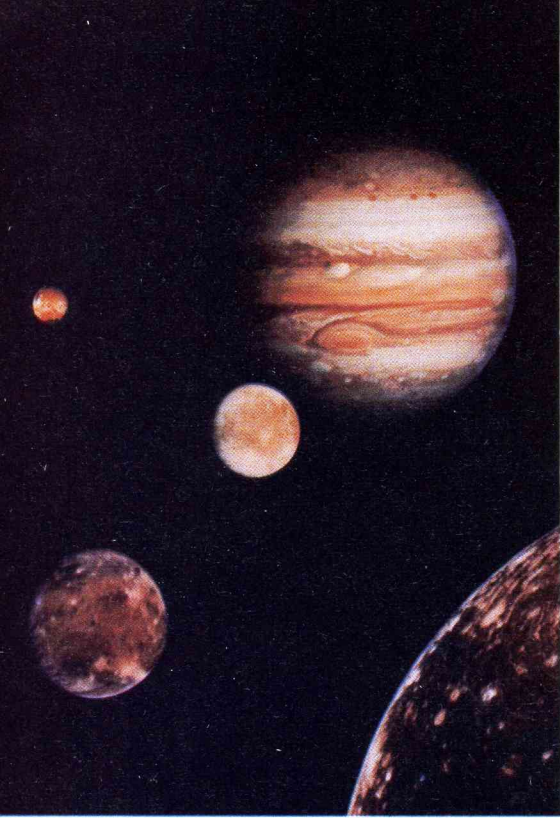
the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

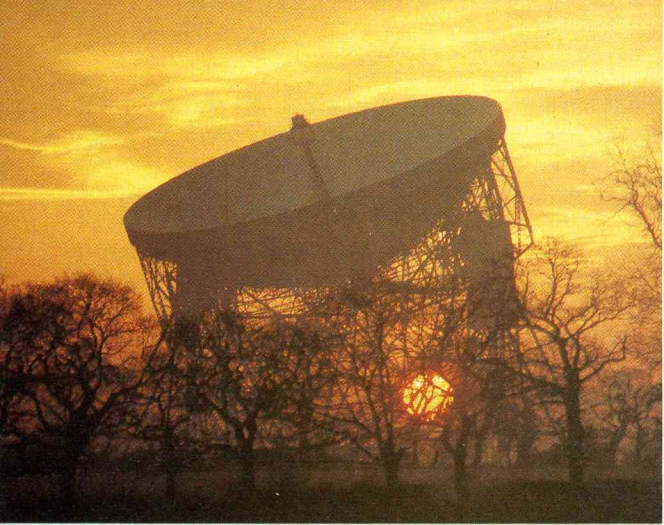
"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:6-9). □

ARE WE LIVING IN THE LAST DAYS?

Today, a whole new "school of prophets" is raising a collective voice of warning about human problems that appear to be reaching "critical mass." The population explosion, the energy crisis, global pollution and the potential for nuclear war are only a few of the gigantic problems that currently plague mankind. Is doomsday at our door? The free booklet *Are We Living in the Last Days?* gives the answer. To receive your copy, use the literature request card in this issue or write to *The Plain Truth* at the address nearest you. Request your free copy today.







The Uninhabited Universe

IS MAN UNIQUE AFTER ALL?

Though optimism over contacting intelligent creatures on other planets of the galaxy is currently in vogue, the truth is that physical life gives every evidence of being a unique phenomenon found only on planet Earth.

by Robert A. Ginskey

A funny thing has happened in the search for extraterrestrial life.

Remember the excitement and anticipation of the Viking probes to Mars? The prime purpose of the Viking explorations was to find life—if it existed—on the red planet.

Sure enough, based on reports from the three different experiments designed to detect life, *The Atlantic*, a respected magazine, came out with an article entitled: "Life on Mars." "Space scientists won't say so," the article announced, "but the results of three brilliantly conceived experiments lead inevitably to one startling conclusion: Life, in some form, exists on Mars."

The good news that life had been found on Mars was no doubt well received by many readers, but for most scientists the article was a source of embarrassment, if not regarded with outright contempt. In spite of wishful thinking, the overwhelming evidence is that physical life does not exist on Mars.

Probing the Solar System

Since Viking, other spacecraft have been exploring additional planets of the solar system. Mercury, closest to the sun, has been found to be a harsh and airless planet totally unsuitable for life. Venus, once considered the earth's sister planet, is so

IS MAN ALONE in the universe? No sign of life has ever been detected by any of the probes man has sent out to explore the distant reaches of space. The large photograph at left shows our own Milky Way galaxy. Top photos, from left: Jupiter (upper right) and its four satellites in a collage assembled from Voyager I pictures; an unidentified flying object (UFO); the barren, chaotic surface of Mars; and a radio telescope.

H. Armstrong Roberts, Top left to right: Courtesy JPL-NASA, UPI, Courtesy JPL-NASA, Beardsmore—PT

incredibly hot and inhospitable that no one seriously believes physical life could exist there.

Most recently, the Voyager missions to Jupiter, Saturn and beyond have revealed some startling and amazing views of these distant planets and their satellites. Jupiter, the center of a miniature solar system of its own, was once thought to possibly harbor life, and its moons were also considered life-carrying candidates.

Now, with the detailed photos returned by the Voyager probes, the prospects for life seem near zero in the Jovian system. Jupiter is a seething ball of gas, possibly covering an icy core of frozen hydrogen. Its satellites are also desolate, forbidding worlds. The same can be said for Saturn, its rings and moons. And the remote planets beyond Saturn offer virtually no hope for life either.

Abundant Life in Galaxy?

But man's exploration of the solar system constitutes such an infinitesimal part of the entire Milky Way galaxy that even such negative findings have not significantly altered the opinion of many who would like to believe that other stars may have planets with intelligent life.

After all, space enthusiasts point out that there are some two hundred billion stars in our Milky Way galaxy, and some of these stars "surely" have planets with environments suitable for life. A Rand Corporation study concluded there should be 600 million planets suitable for life in just our galaxy.

Such arguments have seemed cogent to laymen and "experts" alike. But now there are a number of scientists that are reconsidering the credibility of the belief that physical life abounds in the universe. Such reevaluations are based on several factors. First, it is true that the more man explores the solar system, the less likely it appears that life exists anywhere beyond the earth. Indeed, most scientists are now ready to admit that the probability of life in the solar system (outside the earth) is near zero.

But more importantly, astronomers have been trying for nearly two decades to detect telltale radio signals from space that would betray the existence of another civilization.

Yet their mighty radio antennas have failed to record any signal that has the mark of an extraterrestrial civilization.

Other Factors

Other factors have also caused a rethinking of man's place in the universe. Dr. Michael H. Hart of Trinity University in San Antonio, Texas, has recently challenged the belief that extraterrestrial intelligence must be common in the cosmos.

According to Hart, it is quite possible that our earthly civilization is the only one of its kind. Hart reasons that, far from being common, civilized life must be exceedingly rare, and the life we have on earth may even be unique.

Using computer analyses, Hart has found that the conditions necessary for life are far more restrictive than has been commonly thought. "The conclusion of the study," says Hart, "was that existing estimates of the number of planets that could produce advanced civilizations would have to be reduced by a factor of between 100 and 1000. In fact, I think ours is the only advanced civilization in the universe and almost certainly the only one in our galaxy."

Hart's computer studies showed that our earth just barely makes it as a suitable abode for living things. At a distance of 93 million miles from the sun, earthly temperatures have supported life. But if our earth had been placed into an orbit only five percent closer to the sun, a runaway greenhouse effect would have turned the planet into something like Venus—with its surface temperatures close to 900 degrees Fahrenheit.

By contrast, if we were only one percent farther from the sun, then runaway glaciation would have enveloped the earth and the planet would have become a barren desert similar to Mars.

In addition, while a few meteorites from outer space have contained amino acids in exceedingly small amounts, the jump from such simple organic (carbon-based) molecules to life is incredibly remote. "Science has still failed to fathom this process, and we cannot assume life would easily or automatically evolve from simple nucleotides," contends Hart.

The narrowness of the "habitable window," concludes Hart, greatly

limits the number of planets that could sustain (or "evolve") advanced civilizations.

Man Unique in the Universe?

Hart is not alone in such reconsiderations of the evidence. Dr. Carl Sagan, Cornell University astronomer who has popularized the notion of life on other worlds, now believes that more recent astrophysical discoveries have significantly reduced the probabilities of the occurrence of intelligent life elsewhere in the universe. Sagan coauthored the book *Intelligent Life in the Universe* with Soviet astronomer Iosif S. Shklovsky.

But even Shklovsky appears to have become more conservative in his estimate of the chances for detecting extraterrestrial intelligence, contending that intelligent life in the cosmos must be very rare. "It looks as though our sun, that strange and solitary star surrounded by a family of planets, is most likely a rare exception in the stellar world," Shklovsky recently wrote in a Soviet science journal.

Dr. Paul Davies, mathematician at Kings College, London, thinks that the universe *could* be considered to be a lucky accident. Davies contends that a chance occurrence seems out of the question, and he believes some other explanation must be found. "The universe we live in seems to be a very unlikely place," says Davies. "Random processes and statistical fluctuations on cosmological time scales could easily have made the universe quite inhospitable to life. Are we just lucky? Or is there some deep significance to the fact that we live in a universe just right for us?"

Davies contends that the expansion of the universe is remarkably uniform in all directions, implying cooperation between widely separated regions of the cosmos to expand to the same rate everywhere. Such "cooperation" and highly organized behavior seems so improbable that the universe seems almost planned. "So from the gravitational point of view," adds Davies, "it seems that the world is a very special place indeed."

"Big Bang" Finely Orchestrated

Science, of course, currently contends that the universe began with a

“big bang.” The image of such an event is one of great chaos, a random flying apart of the various components of the cosmos. But once again, astronomers are coming to grips with the evidence that the initial explosion—if that is indeed what happened—must have been very uniform.

In studying the degree of uniformity of the expansion of the universe, NASA scientists have found that the assumed explosion was anything but chaotic. “Our measurements give a picture of an extremely smooth process,” states one NASA report. “The big bang, the most cataclysmic event we can imagine, on closer inspection appears finely orchestrated.”

And who, we might ask, was the orchestrator?

“Nor could life—at least life as we know it—evolve on a planet where the mass, temperature, chemical composition, and many other requirements were not exactly right,” observes science writer Jeanne Hopkins. “The very fact that we are here implies that in our small corner of space and time—and so far as we know, *only* in our small corner—all the improbable conditions necessary for the emergence of life were met.”

Nigel Calder, England’s foremost science writer, contends that man is indeed the only intelligent life to be found in our galaxy. Calder bases his evaluation—admittedly still a minority view—on the new knowledge man is discovering about the nature of the universe and the processes taking place in it.

Cosmological Hangups

Princeton astrophysicist Freeman Dyson has analyzed a whole series of what he calls “cosmological hangups”—strange and baffling relationships between the various forces and energies of the universe that are absolutely essential for the existence of life. Observes Dyson: “It turns out that the universe as we know it survives not by any inherent stability but by a succession of seemingly accidental ‘hang-ups.’”

Dyson contends that the size of the universe, the motion of the various parts of the universe, the

laws of thermonuclear reactions, the transport laws of energy, and the laws of nuclear surface tension—just to name a few—all conspire to ensure that life can exist in the universe. But the slightest change could make life impossible. As man looks in greater detail at the interactions of these various laws, Dyson asserts that “our salvation seems even more providential.”

Pointing out that the earth is a uniquely beautiful and fragile oasis in a harsh and hostile universe, Dyson concludes: “As we look out into the universe and identify the many accidents of physics and astronomy that have worked together to our benefit, it almost seems as if the universe must in some sense have known that we were coming.”

Famed British astronomer Sir Bernard Lovell asserts that our presence on earth is the result of a train of events so unlikely as to reduce to zero the chances of intelligent life evolving elsewhere in the galaxy.

Physicist and cosmologist John Wheeler has concluded that the chances are overwhelming that we ourselves are the only physical life in the entire universe.

Could it be true, then, that in spite of currently popular belief in evolution and “the inhabited universe” that life and man himself are in fact unique creations in a carefully and specially designed universe?

God’s Plan for Man

The book of Genesis tells us that God—not evolution—designed plant and animal life on the earth. “Then God said, ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth’” (Genesis 1:26, RSV).

The Bible contains absolutely no revelation that physical life as we know it exists on other planets at this time. On the other hand, that fact in itself does not preclude the possibility that God has created other physical beings on other plan-

ets in other galaxies, for perhaps different purposes.

Yet the Bible does reveal that God is specifically interested in what goes on here on earth. The earth, Jesus said, is God’s “footstool” (Matthew 5:35). It is here that God made human beings. It is here that God sent the One who became Jesus Christ, born of the virgin Mary, to become the Savior of mankind (Matthew 1:18-23).

The earth is not at the physical center of the universe; it’s not even at the center of the solar system. But it is, unquestionably, a central focus of God’s present interest. God is vitally concerned with events that occur on earth. It is on the earth that God is working out his supreme purpose: creating His Divine Family which will eventually rule the whole universe with Him.

Little wonder that the apostle Paul was inspired to write: “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (I Corinthians 2:9). □

WHY WERE YOU BORN?

No brute beast ever thought of questioning the meaning of his own existence. Man alone needs to understand his own meaning. Where are you going in life? What’s it all about? Why was the human race placed here on this earth? Does man have a unique destiny so glorious that it is all but incomprehensible? Find the answers to these and other questions about the meaning of life in the exciting booklet *Why Were You Born?* For your free copy, write to *The Plain Truth* office nearest you.

Why
were you
BORN?

'THE WORLD TOMORROW' RADIO AND TV LOGS

Herbert W. Armstrong analyzes today's news, with the prophecies of 'The World Tomorrow'

THE WORLD TOMORROW RADIO LOG

Listed by state are the station's call letters, location, frequency and the time *The World Tomorrow* is aired.

ALABAMA

‡WYDE, Birmingham — 850, 7 p.m., Mon.-Fri.; 10:30 a.m., Sun.

ARIZONA

KIKX, Tucson — 580, 10:30 p.m., Mon.-Fri.; 9:35 a.m., Sun.

CALIFORNIA

‡KFRE, Fresno — 940, 5 a.m., Mon.-Fri.; 8 a.m., Sun.

KIEV, Glendale — 870, 11 a.m., Mon.-Fri.

KLAC, Los Angeles — 570, 11 p.m., Mon.-Fri.; 7 a.m., Sun.

KGUY, Palm Desert — 1270, 6:15 a.m., Sun.

‡KFBK, Sacramento — 1530, 11:05 p.m., Mon.-Fri.; 8:30 p.m., Sun.

‡KNBR, San Francisco — 680, 9 p.m., Sun.

KUNA-FM, San Luis Obispo — 96.1, 5:30 a.m., Mon.-Fri.

CONNECTICUT

WRCQ, Hartford — 910, 6:30 a.m., Sun.

DISTRICT OF COLUMBIA

WRC, Washington — 980, 8:30 a.m., Sun.

FLORIDA

‡WAPE, Jacksonville — 690, 8:30 a.m., Sun.

‡WINZ, Miami — 940, 12:05 a.m., Mon.-Fri.; 8:30 a.m., Sun.

WIOD, Miami — 610, 11:30 p.m., Mon.-Fri.

GEORGIA

WPLO, Atlanta — 590, 11:30 p.m., Mon.-Fri.; 8:30 a.m., Sun.

HAWAII

‡KKON, Kealahou — 790, 6 p.m., Mon.-Fri.

ILLINOIS

‡WMAQ, Chicago — 670, 5 a.m., Mon.-Fri.; 6 a.m., 10 p.m., Sun.

WMBD, Peoria — 1470, 10:30 p.m., Mon.-Fri., Sun.

WTAY, Robinson — 1570, 10:25 p.m., Sun.

WTAY-FM, Robinson — 102.4, 10:25 p.m., Sun.

INDIANA

WSBT, South Bend — 960, 11:15 p.m., Mon.-Fri.; 4:30 p.m., Sun.

IOWA

‡KXEL, Waterloo — 1540, 11:45 p.m., Mon.-Fri.; 5 a.m., Sun.

KANSAS

WIBW, Topeka — 580, 5 a.m., Mon.-Fri.

KENTUCKY

‡WHAS, Louisville — 840, 11:30 p.m., Mon.-Fri.

MARYLAND

‡WPOC-FM, Baltimore — 93.1, 5 a.m., Mon.-Fri.; 7:30 a.m., Sun.

MASSACHUSETTS

‡WITS, Boston — 1510, 5 a.m., Mon.-Fri.; 7 a.m., Sun.

MICHIGAN

‡WDEE, Detroit — 1500, 11:30 p.m., Mon.-Fri.; 8:30 a.m., Sun.

MINNESOTA

‡KTCR-FM, Minneapolis — 97.1, 6 a.m., Mon.-Fri.

MISSOURI

KMBZ, Kansas City — 980, 11:30 p.m., Mon.-Fri.; 10 p.m., Sun.

KGBX, Springfield — 1260, 11 p.m., Mon.-Fri.; 9 a.m., Sun.

NEW YORK

WBEN, Buffalo — 930, 11:30 p.m., Mon.-Fri.; 8:30 a.m., Sun.

‡WOR, New York — 710, 10:30 p.m., Mon.-Fri.; 6:30 a.m., 11:30 p.m., Sun.

‡WHAM, Rochester — 1180, 11:15 p.m., Mon.-Fri.; 11 p.m., Sun.

WSOQ, Syracuse — 1220, 6:30 a.m., Mon.-Fri.; 8:30 a.m., Sun.

NORTH CAROLINA

WSOC, Charlotte — 930, 11:30 p.m., Mon.-Fri.

OHIO

WSLR, Akron — 1350, 10:30 p.m., Mon.-Fri.; 8:30 p.m., Sun.

‡WCKY, Cincinnati — 1530, 11:30 p.m., Mon.-Sat.; 8:15 p.m., Sun.

WBBG, Cleveland — 1260, 11:30 p.m., Mon.-Fri.; 9:30 a.m., Sun.

WMNI, Columbus — 920, 5 a.m., Mon.-Fri.

WCWA, Toledo — 1230, 11 p.m., Mon.-Fri.; 8 a.m., Sun.

OKLAHOMA

‡KVOO, Tulsa — 1170, 11:30 p.m., Mon.-Fri.; 10:30 a.m., Sun.

OREGON

‡KWJJ, Portland — 1080, 11 p.m., Mon.-Fri.; 9:30 p.m., Sun.

PENNSYLVANIA

WHP, Harrisburg — 580, 7:30 p.m., Mon.-Fri., Sun.
KQV, Pittsburgh — 1410, 11:30 p.m., Mon.-Fri.; 7 a.m., Sun.

RHODE ISLAND

WEAN, Providence — 790, 11:30 p.m., Mon.-Fri.
WGNG, Providence — 550, 9 a.m., Sun.

TENNESSEE

WREC, Memphis — 600, 11 p.m., Mon.-Fri.

TEXAS

KPRC, Houston — 950, 10:30 p.m., Mon.-Fri., Sun.
‡WOAI, San Antonio — 1200, 10:15 p.m., Mon.-Fri.; 10 a.m., 7 p.m., 11 p.m. Sun.

UTAH

‡KSL, Salt Lake City — 1160, 5:30 a.m., Sun.

VIRGINIA

WCPK, Chesapeake — 1600, 12:30 p.m., Mon.-Fri., Sun.

WNIS, Norfolk — 1300, 5:30 a.m., Mon.-Fri.

WASHINGTON

KGRG-FM, Auburn — 89.9, 12 noon, Sun.

KAYO, Seattle — 1150, 11 p.m., Mon.-Fri., Sun.

WEST VIRGINIA

WKEE, Huntington — 800, 6 a.m., Mon.-Fri.

‡WWVA, Wheeling — 1170, 5:30 a.m., Mon.-Fri.; 10:30 a.m., Sun.

WYOMING

KYCN, Wheatland — 1340, 9:30 a.m., Sun.

Canadian Stations

ALBERTA

CHFM-FM, Calgary — 95.9, 5:30 a.m., Mon.-Fri.

CFCW, Camrose — 790, 11:05 p.m., Mon.-Fri.

CKYL, Peace River — 610, 7:30 p.m., Mon.-Fri.

CIOK, St. Paul/Bonnyville — 1310, 7:05 p.m., Mon.-Fri.

*Denotes time or station change

‡Denotes 50,000-watt wide-area station

CKTA, Taber — 1570, 9:30 a.m., Sun.
CFOK, Westlock-Edmonton — 1370, 7:05 p.m.,
Mon.-Fri.

BRITISH COLUMBIA

CKQR, Castlegar — 1230, 10:30 p.m., Mon.-Fri.
CFCP, Courtenay — 1440, 9:30 p.m., Mon.-Fri.
CKGR, Golden — 1400, 8:30 p.m., Mon.-Fri.
CKGF, Grand Forks — 1340, 6:30 p.m., Mon.-Fri.
CKTK, Kitimat — 1230, 6:30 p.m., Mon.-Fri.
CJJC, Langley — 800, 6:05 p.m., Mon.-Fri.
CKMK, McKenzie — 1240, 11:30 p.m., Mon.-Fri.
CHUB, Nanaimo — 1570, 10:30 p.m., Mon.-Fri.
CKOO, Oliver/Osoyoos — 1240, 9:30 p.m., Sun.-
Thurs.
CHPQ, Parksville — 1370, 10:30 p.m., Mon.-Fri.
CKOK, Penticton — 800, 9:30 p.m., Sun.-Thurs.
CJAV, Port Alberni — 1240, 10:05 p.m., Mon.-Fri.
CKPG, Pr. George — 550, 11:30 p.m., Mon.-Fri.
CHTK, Pr. Rupert — 560, 6:15 p.m., Mon.-Fri.
CKCR, Revelstoke — 1340, 8:30 p.m., Mon.-Fri.
CKXR, Salmon Arm — 580, 8:30 p.m., Mon.-Fri.
CKSP, Summerland — 1450, 9:30 p.m., Mon.-Fri.
*CFTK, Terrace — 590, 10:30 p.m., Mon.-Fri.
CJVI, Victoria — 900, 9:30 p.m., Mon.-Fri.

MANITOBA

CFAR, Flin Flon — 590, 8 p.m., Mon.-Fri.
CJAR, The Pas — 1240, 8 p.m., Mon.-Fri.
CHTM, Thompson — 610, 6:30 p.m., Mon.-Fri.
CKJS, Winnipeg — 810, 12:05 p.m., Mon.-Fri.

MARITIMES

CKIM, Baie Verte — 1240, 6 p.m., Mon.-Fri.
CKNB, Campbellton — 950, 9:30 p.m., Mon.-Fri.
CKVO, Clarendville — 710, 6 p.m., Mon.-Fri.
CFNB, Fredericton — 550, 11 p.m., Mon.-Fri.
CKGA, Gander — 730, 6 p.m., Mon.-Fri.
CKCM, Grand Falls — 620, 6 p.m., Mon.-Fri.
CHCM, Marystown — 560, 6 p.m., Mon.-Fri.
CKCW, Moncton — 1220, 9:30 p.m., Mon.-Fri.
CKCL, Truro — 600, 6:30 p.m., Mon.-Fri.
CJLS, Yarmouth — 1340, 8 p.m., Mon.-Fri.

ONTARIO

CKPC, Brantford — 1380, 6:30 p.m., Mon.-Fri.
CING-FM, Burlington — 107.9, 10 p.m., Mon.-Fri.
CJSS, Cornwall — 1220, 10:30 p.m., Mon.-Fri.
CJKL, Kirkland Lake — 560, 9:30 p.m., Mon.-Fri.
CKGL-FM, Kitchener — 96.7, 6:30 p.m., Mon.-Fri.
CKLY, Lindsay — 910, 9 p.m., Mon.-Fri.
CFPL, London — 980, 7:30 a.m., Sun.
CJTT, New Liskeard — 1230, 9:30 p.m., Mon.-Fri.
CFCH, North Bay — 600, 10:30 p.m., Mon.-Fri.
CKAR, Oshawa — 1350, 11:30 p.m., Mon.-Fri.
*CFGM, Richmond Hill — 1320, 11:30 p.m., Mon.-
Fri.
CHAS-FM, Sault Ste. Marie — 100, 12:30 p.m.,
Mon.-Fri.
CJQR-FM, St. Catharines — 97.7, 11:05 p.m.,
Mon.-Fri.
CJSD-FM, Thunder Bay — 94.3, 7 p.m., Mon.-Fri.
CKGB, Timmins — 680, 9:30 p.m., Mon.-Fri.
CKLW-FM, Windsor — 93.9, 6:30 a.m., Sun.

QUEBEC (In French)

CKCH, Hull — 970, 7 a.m., Sun.
CFMB, Montreal — 1410, 1 p.m., Mon.-Fri.; (in
English) 5 p.m., Sat., Sun.
CKCV, Quebec City — 1280, 7 a.m., Sun.
CJSA, Ste. Agatha — 1230, 8:45 a.m., Sun.
CKLD, Thetford Mines — 1230, 9:30 a.m., Sun.
CHLN, Trois Rivieres — 550, 7 a.m., Sun.

SASKATCHEWAN

CKSA, Lloydminster — 1080, 7:30 p.m., Mon.-Fri.
*CJVR, Melfort — 1420, 8 p.m., Mon.-Fri.
*CHAB, Moose Jaw — 800, 6:30 p.m., Sun.
*CJNB, North Battleford — 1050, 6:30 p.m., Mon.-
Fri.
CKBI, Pr. Albert — 900, 10:15 p.m., Mon.-Fri.
*CJME, Regina — 1300, 6:30 a.m., Sun.
CFQC, Saskatoon — 600, 8 a.m., Mon.-Fri.

THE WORLD TOMORROW TELEVISION LOG

Listed by state are the station's
call letters, location, channel
number and the time *The World
Tomorrow* is aired.

ALABAMA

WAPI, Birmingham — 13, 7 a.m., Sun.

ARIZONA

KZAZ, Tucson — 11, 7:30 a.m., Sun.

ARKANSAS

KARK, Little Rock — 4, 10 a.m., Sun.

CALIFORNIA

KPWR, Bakersfield — 17, 4:30 p.m. Sun.
*KTTV, Los Angeles — 11, 9:30 a.m., Sun.
KTVU, Oakland — 2, 10:30 a.m., Sat.

CONNECTICUT

WATR, Hartford — 20, 10:30 a.m., Sun.

DISTRICT OF COLUMBIA

WTTG, Washington — 5, 7 a.m., Sun.

FLORIDA

WCIX, Miami — 6, 7 a.m., Sun.

ILLINOIS

WCIU, Chicago — 26, 7:30 a.m., Sun.
WFLD, Chicago — 32, 7 a.m., Sat.

INDIANA

WKJG, Ft. Wayne — 33, 11:30 a.m., Sun.
WISH, Indianapolis — 8, 8:30 a.m., Sun.
WSBT, South Bend — 22, 11 a.m., Sun.

IOWA

KWWL, Waterloo — 7, 10:30 a.m., Sun.

KANSAS

KGLD, Garden City — 11, 12 noon, Sun.
KARD, Wichita — 3, 12 noon, Sun.

KENTUCKY

WLEX, Lexington — 18, 9:30 a.m., Sun.

LOUISIANA

WAFB, Baton Rouge — 9, 8:30 a.m., Sun.
WWL, New Orleans — 4, 7 a.m., Sun.

MAINE

WGAN, Portland — 13, 6:30 a.m., Sun.

MARYLAND

WBFF, Baltimore — 45, 12 noon, Sun.

MASSACHUSETTS

*WHYN, Springfield — 40, 9 a.m., Sun.

MICHIGAN

WUHQ, Battle Creek — 41, 7:30 a.m., Sun.
WJRT, Flint — 12, 8 a.m., Sun.
WILX, Lansing — 10, 10:30 a.m., Sun.

MINNESOTA

WTCN, Minneapolis — 11, 6 a.m., Sun.

MISSOURI

KMTC, Springfield — 27, 6:30 a.m., Sun.
KNDL, St. Louis — 30, 11 p.m., Sun.

NEBRASKA

KCNA, Albion — 8, 8 a.m., Sun.
KWNB, Hayes Center — 6, 8 a.m., Sun.
KHGI, Kearney — 13, 8 a.m., Sun.
KSNB, Superior — 4, 8 a.m., Sun.

NEW MEXICO

KGGM, Albuquerque — 13, 6:30 a.m., Sun.

NEW YORK

WTEN, Albany — 10, 8:30 a.m., Sun.
WUTV, Buffalo — 29, 11:15 p.m., Sun.
*WOR, New York — 9, 9:30 p.m., Sun.

NORTH CAROLINA

WNCT, Greenville — 9, 11:30 a.m., Sun.

OHIO

WAKR, Akron — 23, 11:30 p.m., Sun.
WLWT, Cincinnati — 5, 11:30 a.m., Sun.
WTVG, Toledo — 13, 10:30 a.m., Sun.

OREGON

KPTV, Portland — 12, 11 a.m., Sat.

PENNSYLVANIA

WiIC, Pittsburgh — 11, 10:30 a.m., Sun.
WSBA, York — 43, 12 noon, Sun.

RHODE ISLAND

WPRI, Providence — 12, 11:30 a.m., Sun.

TENNESSEE

WKPT, Kingsport — 19, 12 noon, Sun.

TEXAS

KTVV, Austin — 36, 9:30 a.m., Sun.

WASHINGTON

KXLY, Spokane — 4, 11 a.m., Sun.

WISCONSIN

WVTV, Milwaukee — 18, 10 p.m., Sun.

CHINA

(Continued from page 13)

visitors that China had freedom of religion.

The People's Republic of China is officially atheist. "The one and only true philosophy," in the view of Chinese Communists, is the dialectical materialism of Marx and Lenin.

Though Communist policies have definitely weakened the hold of religion in China over the past three decades, there has not been an all-out government attempt to stamp out religious belief. Long before he brought the Communist Party to power, Mao Tse-tung realized that longstanding beliefs cannot be eradicated simply by government decree. "Gods were set up by the peasants," he wrote, "and in time they will pull them down with their own hands; there is no need for anybody else prematurely to pull down the gods for them."

Accordingly, in a 1950 speech, Premier Chou En-lai promised religious freedom to the Chinese people. Moreover, China's constitution of 1954 provided that "citizens of the Chinese People's Republic have freedom of religious belief." Article 46 of China's 1978 constitution guarantees "freedom to believe in religion and freedom not to believe in religion."

These provisions, of course, do not preclude the government from engaging in antireligious propaganda. (The Chinese constitution also guarantees "freedom to propagate atheism.") The traditional Chinese observances have thus been greatly reduced over the years. Nevertheless, many Chinese still continue to hold, to one degree or another, to many of the ancient beliefs and practices.

Communist "Reeducation"

Among other changes under the Communist regime there has been a shift in emphasis from the old Confucian ideal of family loyalty to loyalty to the People's Republic. The "proverbs of Confucius" have been displaced by the thoughts of the late Chairman Mao Tse-tung.

The Communist Party is attempting to create a "new man" through massive Communist reeducation.

With varying degrees of intensity, the Chinese government has condemned the teachings of Confucius during the past three decades as part of its campaign to remove traditional influences from Chinese life. Few Confucian temples have been permitted to remain open for worship. Buddhist monastery lands were also seized after 1949 and redistributed among landless peasants. Some Buddhist temples were converted into recreation centers, hotels and restaurants. Buddhist monks and nuns were made to leave their monasteries and engage in "useful work."

In 1949, there were nearly four million Roman Catholics and Protestants in China, along with some 13,000 Christian missionaries. With the Communist takeover of that year, the foreign missionaries were compelled to leave the country, and Christianity came under heavy attack as a "Western" religion. Some Christians, along with members of other religions, were punished as "spies" and "counter-revolutionaries." Nevertheless, the government stopped short of completely eradicating Christianity.

During the political turmoil of the "Cultural Revolution" of 1966-69, however, even the limited Christian activity which had been tolerated by the government all but ceased. Catholic and Protestant churches were closed and many burned by young "Red Guards." Bibles were burned in the streets. Many priests, nuns, and ministers were killed with their congregations. Some of the surviving clergymen fled to Hong Kong; others went underground in China to worship with their flocks in secret. Even the Christians who had cooperated with the government—despite their long record of glowing praise of Mao Tse-tung and the Communist Party—suffered beatings and imprisonment during the Cultural Revolution.

There are no accurate statistics available today on the number of professing Christians remaining in

China. Guesses range from one to three million.

Recent Developments

According to Peking's official Xinhua (Hsinhua) News Agency, China's Fifth National People's Congress passed a bill in June 1979 protecting freedom of religion. It provides punishment of up to two years in prison for any official "who unlawfully deprives a citizen of his legitimate freedom of religious belief or violates the customs or folkways of a minority nationality to a serious degree."

This move has been interpreted as being, at the least, a reaffirmation of the policy of religious toleration that had been in force before the Cultural Revolution. Any further ramifications have yet to be seen.

Secondly, the Chinese government approved in August 1979 publication of the first Chinese-language edition of the Bible to be printed since 1949. To include both the Old and New Testaments, the new translation is slated for completion early in 1980. It will be printed by a government-controlled firm, reportedly with an initial run of 100,000 copies.

These two developments do not mean, of course, that the Chinese Communist government is about to change its traditional atheistic stance. Peking does not intend to alter significantly its hard line about religion.

In the final analysis, Communist atheistic ideals and Christian ideals are irreconcilable. The relaxation of restrictions on religion in China is still limited—and partially inspired by political considerations.

The Chinese government still sharply restricts the practice of Christianity—as it does China's other religions—permitting it to function only under the strict supervision of the state. Moreover, the government has stipulated that China's Christian churches must be free of foreign direction and financing—fully independent and manned solely by "home-grown" Chinese clergy. (No relations are permitted, for example, between China's "Patriotic Catholic Association" and the Vatican.) □

How to STUDY the Bible

by Jon Hill

IN BIBLE study, as well as with anything else, there is a proper and an improper way to accomplish. There are certain rules which, if followed, will give you a more thorough understanding of God's Word—leave you with fewer questions, begin to help you think and act as God does because you understand what He says in His Word.

The following rules are not necessarily in order—they are certainly not *all* the rules of Bible study—but they are basic and important and will help you gain the truth from God's Word.

Pray for Guidance

First, before you even open the Bible, you should ask God, in prayer, to open your mind to His Word in the study you intend to make. David was a man after God's own heart—he studied that portion of God's Word which was available to him in his day. He meditated, thought about and considered God's laws and his ways. He was close to God, and yet many times throughout the Psalms we read how David asked God to guide him in his study, to open his mind, to reveal His truth.

"Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. . . . Stablish thy word unto thy servant, who is devoted to thy fear. . . . Behold, I have longed after thy precepts: Quicken me in thy righteousness" (Psalms 119:33-40).

Without sincerely and believingly asking God's direction in your Bible study—without seeking God's Kingdom and His righteousness first (Matthew 6:33)—Bible study of itself would be ultimately futile. Just as you can worship God in vain (Mark 7:7), so you can study His Word in vain! Many wise and intelligent men have made a life study of God's Word in its original languages, and yet did not understand the depth of its meaning.

Formal Education Not Necessary

Do not feel that you have not had enough education, or that you are not intelligent enough to really study God's Word. God tells us plainly that it is not the wise, the mighty or the noble that He is calling to an understanding of His Word now—read I Corinthians 1:25-27.

Take for granted that you do not know of yourself how to understand the plan of God—that's why you must ask Him to make it plain.

If all that was needed to understand God's Word were brains, then a vast number of the people of the world would have a thorough under-

standing of God's Word! God says, ". . . They are wise to do evil, but to do good they have no knowledge" (Jeremiah 4:22). As long as you know how to read, you can get down on your knees and sincerely ask God to guide you in a study of His Word. He will open your mind to understand things that the most intelligent minds of mankind have not been able to understand. Prayer will open to you an understanding of God's Word that Einstein did not have. Prayer will open your mind to understand God's Word in a way that the graduates of the great universities of the world are not able to understand.

Prayer—your contact with God—is important in the beginning of your study of His Word—His contact with you—or you may spend profitless hours of studying His Word in vain. The time spent, the verses covered, your memorization of how many verses there are in the Bible, will be of little avail at the return of Jesus Christ *if* accomplished for vain purposes. Only that part of His Word which you have made a part of your very character will accrue to your spiritual account!

Heartfelt prayer for God's guidance in your personal Bible study will help insure success!

Attitude Must Be for Self-Correction

This next rule really goes hand-in-hand with the first. Before you

rise from your knees in prayer, you should fully recognize in your own mind and heart that your purpose for this Bible study is not just to gain academic knowledge, not only to prove a certain doctrine or fact—but to get you closer to the stature of the fullness of the very character of Jesus Christ. The only way this can be done is for you to be corrected!

God's Word is written directly to each of us as an individual—it is personal, direct—and as far as our achieving salvation is concerned has nothing to do with anybody else on the face of the earth.

Therefore your attitude should be the same as Jeremiah's. In fact, since you're going to be studying the Bible, turn to Jeremiah 10:23 and read two verses there meaningfully and as part of your prayer. "O Lord, I know that the way of man is *not in himself*: it is *not in man* that walketh to direct his steps. O Lord, *correct me*, but with judgment; not in thine anger, lest thou bring me to nothing."

Remember, "All scripture is given by inspiration of God, and is profitable for doctrine, for *reproof*, for *correction*, for instruction in righteousness" (II Timothy 3:16).

In order for your attitude to be proper in your approach to God's Word, turning to one other scripture would clearly aid you in understanding what your approach should be—in educating your attitude to be right before you begin. "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that *ye* build unto me? and where is the place of my rest? For all these things hath mine hand made, and all those things have been, saith the Lord: but *to this man will I look*, even to him that is poor and of a contrite spirit, and *trembleth at my word*. . . Hear the word of the Lord, *ye that tremble at his word*" (Isaiah 66:1-2, 5).

This Bible contains the very mind and thoughts of your Creator God! It is not to be argued about. It is not meant to be a club to chastise other people with. In other words, if you are a husband, do not use Ephesians 5:22 as a weapon against your wife—or, if you are a wife, do not use

Ephesians 5:25 as a weapon against your husband. But each of you as husband or wife should apply Scripture *to yourself*.

The Bible commands you to "study [be diligent] to show *yourself* approved unto God . . ." (II Timothy 2:15).

Prove All Things

This third rule is in a way an extension of the proper attitude of self-correction. Your approach to God's Word should be completely positive! The example given by the Bereans in Acts 17:11: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so"—this was a *positive* attitude. The Bereans were not searching the Scriptures to prove Paul was wrong. They were not negative, angry, bitter.

So if you have heard something about the Bible that you do not fully understand, your approach in your own personal Bible study should prove that it *is* so.

Notice I Thessalonians 5:21 which says "Prove all things." This word "prove" is positive. That is the one main point of this particular rule of Bible study. But the word itself means "to put to the test." There are proving grounds on which the modern automobiles manufactured in Detroit are tested. In the parable Jesus Christ uses regarding the wedding supper, there is a reference to a man who had just bought five yoke of oxen. The excuse he gave for not coming to the supper was that he wanted to "prove" these oxen (Luke 14:19). This is the same Greek word as used in I Thessalonians 5:21.

It meant he wanted to be excused from the wedding supper so that he might take the oxen out to the field, yoke them up, hook a plow behind them and find out whether they would be able to do what oxen are supposed to be able to do. This is basically what Paul is saying in I Thessalonians 5:21.

For example, God commands us in the book of Malachi to prove Him in tithing. What He wants us to do is

just as the principle is throughout the entire Bible—to do what He says to do. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me [test me] now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10). This is a positive going forward, a finding out of what God does say, not a search for error or disproof.

Bible Never Contradicts Itself

Make no mistake about it. If the Bible is inspired by God through human instruments (II Timothy 3:15-16; II Peter 1:21), there can be no errors in it as *originally written*. Jesus plainly said, "The scripture cannot be broken" (John 10:35). The Bible does *not* contradict itself.

So if you have difficulty in understanding any particular scripture—if it *seems* to say something different from another scripture, you may just need to study further. Always remember beyond any shadow of a doubt the principle of rule four: that God never contradicts Himself. Therefore, either your understanding of the particular scripture or the translation that you are reading is incorrect or misunderstood.

The very source of truth is God's Word (John 17:17)—and unless your approach to it, your study of it, is from this point of view you will gain little *spiritual* understanding from it.

Let's notice an *apparent* contradiction appearing in Proverbs 26:4, 5. Verse four reads: "Answer not a fool according to his folly." Yet, the very next verse tells us: "Answer a fool according to his folly."

Actually, these two verses are not contradictory—but complementary! The use of either verse—that is, its principle applied to a particular use—depends on the set of circumstances. Both these verses contain gems of wisdom that each one of us needs to learn to properly apply in answering other people's questions.

The last part of each verse holds the key which unlocks the meaning of these verses—and shows them to be

practical, usable and wise principles.

Verse four reads: "Answer not a fool according to his folly, *lest thou also be like unto him.*" The last part of the verse holds the key: Don't degrade yourself by descending to his level in an argument! Don't harangue—don't bite back, don't try to "argue back"—with someone who is obviously trying to stir contention.

Verse 5 reads: "Answer a fool according to his folly, *lest he be wise in his own conceit.*" In this case, if you don't answer his question—if you don't accept his challenge—he is going to think himself to be wise!

Time and circumstances are both crucial to understanding these twin proverbs. Remember: "To every thing there is a season, and a time to every purpose under the heaven . . . a time to keep silence, and a time to speak" (Ecclesiastes 3:1, 7).

Both time and circumstances would indicate to the wise man when to apply Proverbs 26:4 and when to apply Proverbs 26:5. Sometimes Jesus, in the Gospel accounts, answered His adversaries and sometimes He did not.

There is no contradiction! But rather much wisdom in these two verses. Wisdom we need to apply in our daily lives.

What Does the Bible Say?

Many times our misunderstanding comes from the confusion that this world causes—from misinterpretation, a direct twisting of a scripture to conform to false doctrines.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight" (Isaiah 5:20-23). Many who claim to be representatives of God, the interpreters of His Word, twist and wrest that Word to their own destruction and the destruction of their hearers.

So always remember to ask yourself—and, answer—the question: "What does the Bible say?"

John 3:6 is a good example of this. "That which is born of the flesh is flesh; and that which is born of the

Spirit is spirit." This is a very clear scripture, explaining that flesh is flesh and spirit is spirit. That's what the Bible says.

Sometimes you may have to refer to a reference work (which we will cover under a separate rule) for scriptures such as I John 5:7.

Or perhaps a note in the margin of your Bible or another translation will help you understand a scripture that seems to contradict what you know to be the truth. Take the example of Luke 17:20-21: "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, *the kingdom of God is within you.*"



*Oftentimes people think
that the Bible is
contradicting itself when
actually all it is doing is
supplementing itself.*



Here, the Bible does say, "The Kingdom of God is *within* you." But here it is the King James *translation* which says this—not necessarily God's exact Word. So, since it is not clear in the King James translation, other aids are necessary to find out what it does say.

This leads automatically to another important rule of Bible study.

Check the Context

Context means, con—with, text—text. In order to check the context, you merely read the texts which come with the text that is in question. You read the texts before and the texts after. In this example of Luke 17:21, you need to also ask yourself a number of questions regarding the context. The text that is with (con) Luke 17:21, is Luke 17:20. This verse just before answers the question regarding verse 21, but in order to answer that question you must ask yourself the question, "Who?"

In other words, you must ask your-

self: if "the Kingdom of God is within you"—*who* is the "you" that the Bible is referring to? In this case verse 20 explains that it is the Pharisees! Certainly you know that Jesus Christ wasn't saying that the Kingdom of God is inside of Pharisees! Therefore, the con (with) text helps you see that there must be a mistranslation in this particular verse.

And sure enough, when you check the margin of your Bible, you will find that the word "within" should be better translated "among"—referring to Jesus Himself as a representative of God's Kingdom who was at that time "among" the Pharisees! (Further information on this subject may be obtained by writing for *Just What Do You Mean—"Kingdom of God"?*)

In order to understand any scripture thoroughly, in its context, you need to ask yourself—and answer for yourself—all the following questions: What? When? Where? Why? Who? How? When you have answered these questions regarding any particular text, and you have read all of the accompanying texts, with the text in question, you will have God's answer to the problem.

Believe it or not, there are even *lies* written in the Bible, and you have to be careful that you ask yourself exactly what the Bible says in the entirety of the context of any one statement. The Bible says, "Ye shall not surely die" (Genesis 3:4). This is a biblical statement! But in order to find out whether it's true or not you have to find out who said it. In this particular case, the same verse explains that Satan the devil said it, but in order to find out whether it is true or not (because sometimes even Satan tells the truth), you have to go back in the context until you come to Genesis 2:17 where the Creator God is quoted as saying, "Thou *shalt* surely die." Then you know what the Bible, in its entirety and in its truth, does say!

One particular *hindrance* in checking the context is the very presence of chapters and verses. While this system of division is certainly helpful in finding biblical passages, it can be misleading. Take the division between Matthew 16:28 and 17:1,

for example. In order to understand Christ's enigmatic statement in the last verse of chapter 16, you have to read all the way to verse 9 of chapter 17. Yet, people tend to stop reading at chapter breaks. Sometimes an important key to understanding a difficult scripture is just to continue reading beyond the chapter break.

Get All the Scriptures

No one scripture can of itself, taken out of context, be used to establish the truth. "Knowing this first, that no prophecy of the scripture is of any private interpretation" (II Peter 1:20).

God has put His Bible together in a very unusual manner. He has written it so that men could study it intricately in its original languages, poring over its pages for their entire lifetime—and yet never come to a knowledge of the truth. Many people have memorized great sections of the Bible and yet not come to realize what those sections mean. You must take the whole Bible in its entire context, getting all of the scriptures in that Bible on any one subject, before you can come to the knowledge of that particular subject from God's point of view.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little . . ." (Isaiah 28:9-10).

That is how the converted mind is to study the Bible. Yet, when the unconverted study God's Word a little here and a little there, they are still not able to understand the message of God's truth because they do not have His Holy Spirit guiding them. That Holy Spirit—the very mind and understanding of God—is the power that inspired those words in the first place, and without that Spirit to inspire the understanding, the door to the Word of God remains shut! (The Holy Spirit is given only to those who obey God—Acts 5:32.) Continuing from Isaiah: ". . . But the word of the Lord was unto them [those who disobey] precept upon

precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken" (Isaiah 28:13).

Oftentimes people think that the Bible is contradicting itself when actually all it is doing is supplementing itself. A good example of this is found in Matthew 27:37 as compared to Luke 23:38. Here Matthew and Luke appear to contradict one another in their statements as to what was written on the sign affixed to the cross upon which Jesus Christ was crucified.

Now while you're going through this article just take time to get your Bible and use this example to prove that getting all of the scriptures on any one subject will give you God's understanding on it. In order to find out what was written on that sign, who wrote it, and how many languages it was written in, you will need to put at least four scriptures together, not just two. So turn first to Matthew 27:37, and write down what the Bible says was written on that sign. Then, go right on to Mark 15:26 and write beneath what you have written what Mark says was written on that sign. Then do the same with Luke 23:38 and also John 19:19. Put them all together and you will see what was written on that sign.

If one of these scriptures were left out you would not know that it was Pilate who did the writing. If two of these scriptures were left out, you would not know that the writing was originally done in three languages. These four bits of information, each from a different author, supply us with a complete record of what was written there originally. No one scripture contradicts the other—each only serves to complement and round out the information of the other.

Here is one important key in helping you grasp this point: Two or more Bible writers may approach the same subject from different angles. One writer may follow a strict chronological order. Another groups associated ideas together. One may write a detailed history. Another will omit some events. Still another will com-

press a group of minor events together in a manner in which they *appear* to contradict another detailed account. But always remember that these accounts of the same event(s) complement—not contradict—each other.

Let the Bible Interpret the Bible

So many people write in and comment how much they enjoy *Mr. Armstrong's interpretation* of the Bible. Time and again you will hear Mr. Armstrong explain to the television and radio audience that it is not his interpretation that is being heard, but only plain biblical truth!

Romans 3:4 is a good clear principle to live by in this rule of Bible study: ". . . Let God be true, but every man a liar."

The book of Revelation has long been an enigma to the people of the world. God says it is a book of *revelation*. THE WORLD SAYS it is a book of hidden mystery. People have come up with many weird interpretations for the book of Revelation—yet the book of Revelation is vivid in its own clear description and needs no interpretation.

Take the case of the seven golden candlesticks that John saw in Revelation 1. You don't have to wonder what these seven golden candlesticks are—all you have to do is read on until you come, in the context, to verse 20; and that verse tells you plainly that the seven candlesticks are the seven churches. In verse 16 it states that John saw seven stars in the hand of the Son of man. There is no need to go into great eloquent illustrations of what the seven stars are, because again verse 20 reveals the plain Bible truth—no interpretation necessary—that the seven stars are the angels of the seven churches. And so it goes through the rest of the Bible.

All you have to do is be patient and search God's Word and you will come up with God's clear answers to the muddled questions of mankind.

Don't Put Vague Scriptures First

Perhaps a better general statement of yet another rule of Bible study would be: Never establish a doctrine by a

vague or difficult-to-be-understood scripture.

Too many people assume that the vision which Peter had regarding the unclean beasts lowered to him on a sheet affirms that God "cleansed" unclean meat. Because they take out of context a verse, unclear of itself, that says, "What God hath cleansed, that call not thou common" (Acts 10:15). However, all they need to do is read on two more verses and verse 17 very plainly says that Peter himself doubted what the vision meant when he saw it. He didn't jump to any conclusions. Further reading in the same chapter will explain what Peter finally came to understand about the vision. Read verse 28: "God hath showed me [by means of this vision] that *I should not call any MAN common or unclean.*"

When studying any one particular biblical subject or doctrine, begin with the plainer scriptures. Reserve the more obscure ones until you have more knowledge. Realize that some scriptures—if taken by themselves and out of context—can be made to say more than one thing. This is why it is important to observe a previous rule: Study *all* the scriptures on any one subject to get at the truth. But, always begin with plain, clear scriptures.

When studying the law and the Ten Commandments, keep these clear and plain scriptures in mind: I John 3:4; 2:4; 5:2, 3; Matthew 5:17; 19:17. These scriptures cannot be twisted to say that God's law and commandments are abolished and no longer need to be obeyed.

If heaven and hell is the subject, begin with such scriptures as John 3:13 and Acts 2:34. Then understand John 14:2 and Luke 16 in the light of John 3:13 and Acts 2:34. About the soul: Genesis 2:7, Psalms 146:4 and Ecclesiastes 9:5 are clear and plain. Matthew 10:28, on the other hand, is vague and obscure. Any such scripture must be understood in the light of the plainer ones.

Use Several Translations

In Matthew 27:46 Jesus Christ, while hanging on the cross before He died, used the Aramaic translation of the first verse of Psalms 22. Even

though the original Word of God was inspired in the Hebrew or the Greek (some portions of the books of Daniel and Ezra were inspired in Aramaic), God has allowed it to be translated into nearly every language spoken by mankind. If we were going to be particular about which language we used or which translation, then we would all have to learn Hebrew and Greek and study the Bible in its original languages.

The King James Version was translated about 370 years ago. In the time since, the English language has undergone many changes. Sometimes those texts which are vague and unclear in the King James can be

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All you have to do is be patient and search God's Word and you will come up with God's clear answers to the muddled questions of mankind.

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cleared up very easily by just reading a more modern translation such as the Revised Standard Version.

There is one thing to note about the King James translation, and that is regarding italics. This word *italic* is written in italics. Words that look like this in your King James Version are not in the original languages but are supplied by the translators. So everywhere in the King James Version where you notice words in italics they are supplied to help you understand the meaning of the sentence. However, the translators did not always supply the words correctly. So some few of these words in italics are incorrect and do not help, but rather hinder, your understanding.

On the other hand, not all of the words which are supplied by the translators are in italics. Take I John 5:7 for instance, where the reference to three who bear witness in heaven is a completely erroneous reference inserted by a monk-copyist in the

Middle Ages. The fact is, this particular verse appears only in the King James Version.

Often these difficulties will be cleared up by merely reading more than one translation. Any questions arising after a thorough reading through several translations of any one verse will be relatively few, and can usually be handled by studying further in Bible helps.

If there are words that you have difficulty in understanding, remember not only to look them up in an English dictionary such as Webster's, but if possible in a Bible dictionary or in a concordance so that you can see what the meaning of the word in the original is. Sometimes people will look up a word in a modern dictionary and find a definition that is not at all the *sense* of the word as used in the King James Version. Take for example the word "conversation" in I Peter 3. Conversation for us today means talking between two people. A dictionary will give this definition. However, in the time of King James, this particular word meant *the entire conduct* of a person, and that is the usual meaning in the Bible of this word.

Another good example is the word "prevent." Its usual biblical meaning is to *precede* or *go before*, but it means to *hinder* in modern-day English. Therefore I Thessalonians 4:15 should be corrected to read: "... We which are alive and remain unto the coming of the Lord shall not *precede* [prevent] them which are asleep."

Often a more modern translation such as the Revised Standard Version will also clear up many of these word problems. In order to understand certain biblical expressions, then, you need to understand the meaning in a modern dictionary.

But this leads to our next rule.

Don't Establish Doctrine With "Bible Helps"

No Bible help is the final authority on doctrine. They are, at best, helps—nothing more.

A good Bible handbook—Halley's, for example—can be helpful for charts and tables. King lists, chronological data, and miscellaneous infor-

mation are contained in these handbooks. The primary function of a Bible handbook would be to help *organize* your Bible study.

Concordances list passages where words are used. They are invaluable in locating scriptures that deal with a specific subject.

Commentaries are interpretive by nature and so must be used with great caution. The bias of the authors must be taken into consideration. Some are conservative or fundamentalist, others are liberal or critical. Before purchasing a set of commentaries, it is best to get some idea of the author's position. No commentary should be used to establish "the truth." At best, a commentary may help break open some meaning or insight that has been obscure. At worst they can lead you down the garden path into complete error. Use commentaries judiciously.

A good Bible dictionary is invaluable for historical information about prevailing biblical cultures, geography, flora and fauna, customs, etc. There are many on the market, and most have some value.

A Bible atlas can be of great help in understanding the geography and the logistics of biblical places and events.

If you have some knowledge of Greek or Hebrew you will find lexicons of those biblical languages enormously helpful. The recommended Greek lexicon is Bauer, Arndt-Gingrich. For Hebrew, Brown, Driver and Briggs is best. These are both authoritative and expensive. And you have to understand the Hebrew and Greek alphabets in order to use them effectively (though separate English indexes are available for both of them). Most lay people will find these somewhat advanced and probably unnecessary.

Again, no Bible help is the final authority for doctrine. Every source of information must be compared and weighed. Each has its rightful place in the enrichment of personal Bible study, but all must be used with caution and judgment.

If you apply these rules diligently, your Bible study will take on new life and it will become more interesting and rewarding. □

Murder?

(Continued from page 9)

that knowledge, that God is, indeed, drawing them.

The Ministry of Reconciliation

God is even now *beginning* the process of reconciling the world to Himself in Christ. And it is very much a part of the message of the Worldwide Church of God to proclaim that God is so doing. As Paul wrote to the Corinthians: "Now all these things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. Therefore we are ambassadors for Christ, as though God were entreating through us . . ." (II Corinthians 5:18-20).

God draws us, calls us by His Spirit, exposes us to truth, and then waits for our response. That's why Paul said in the rest of the above quoted passage: ". . . we beg you on behalf of Christ, *be* reconciled to God. He made Him who knew no sin to be sin on our behalf . . ." (verses 20-21).

Reconciliation, and the salvation which follows, is not automatic. God expects those few who are now called to respond by positive action. Those who are called must answer that call.

Each of us has been convicted of sin by the Word of God. Each of us is guilty of the death of Jesus Christ—of His murder.

But each of us can be reconciled to God and saved from the penalty of eternal death through Jesus Christ. □

Recommended Reading

Be sure to request the following free literature:

"Does the Bible Teach Universal Salvation?"

Just What Do You Mean—Salvation?

Why Were You Born?

All About Water Baptism

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TAKE A TEST.

WHAT IS "CONVERSION"?

- A. an intense emotion
- B. joining a church or organization
- C. suddenly becoming "saved"
- D. an intellectual commitment
- E. living a perfect life

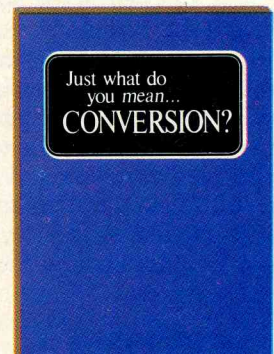
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Food

(Continued from page 17)

sheet contained "all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air" (verse 12).

Notice this carefully. This sheet contained every type of animal imaginable, including wild animals—lions, tigers, hyenas, monkeys, skunks. And creeping things—snakes and lizards, vermin and spiders. And fowl like vultures and crows and eagles!

Peter was shocked by the sight of all these creatures. Then, of all things, God commanded Peter to kill and eat of these creatures! What did Peter say?

"Not so, Lord; for I have never eaten anything that is common or unclean" (verse 14).

Peter had lived day and night with Jesus for over three years. He certainly understood from Jesus' teaching that there were some creatures which are simply not fit for human food. That is why when this vision came *ten years* after the rituals and ceremonies were abolished at the cross, Peter refused to eat. He knew that God's law of clean and unclean meats was still in full force and effect!

Now notice what the voice from heaven told Peter when he refused to eat: "What God hath cleansed, that call not thou common" (verse 15). It does not say that what God cleansed were these revolting unclean reptiles, fowl and wild animals. It does say that what God cleansed is not to be called common! But what did God cleanse?

What God Really Cleansed

In this vision which Peter saw, the voice from heaven spoke three times, then the sheet was received up into heaven again. And what did Peter do? "Peter doubted in himself what this vision which he had seen should mean" (verse 17). He did not immediately assume like so many people that God suddenly changed His laws ten years after the crucifixion!

Now notice what happened! "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore,

and get thee down, and go with them, doubting nothing: for I have sent them" (verses 19-20).

The voice from heaven in the vision spoke unto Peter three times because three Gentile men—two servants and a soldier (verse 7)—were at that moment on their way to see him. Peter went with them to see Cornelius. This is when Peter understood the vision! He confessed in verse 28 "... God hath shewed me that I should not call any *man* common or unclean."

"What God cleansed" were not those unclean animals, but those Gentile men, formerly regarded as unclean by the Jewish people.

Those unclean animals in Peter's vision were used to symbolize the Gentile races of *men*. The Jewish people had been forbidden to associate with them because of their abominable practices. But now this wall of spiritual separation had been broken down and salvation was extended to the Gentiles. Peter finally realized that this was the meaning of the vision and said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (verses 34-35).

Yes, to be accepted with God, we must fear Him and work righteousness. What is righteousness? "... All thy commandments are righteousness" (Psalms 119:172). And among those commandments are the laws which tell us which kinds of flesh are clean and which are unclean!

Would You Eat Skunks and Rats?

But suppose God had been trying to tell Peter—and us—that he should eat all the things contained in the sheet that was let down in vision. Would you eat those "creeping things"—lizards, snakes, spiders? Would you eat skunks and hyenas? Of course you wouldn't! Why? Because you have your own law of what you think is clean and unclean!

Common sense tells us that God did not intend for us to eat every creature. But we just aren't willing to let our Creator tell us which meats will give us lasting health and strength, and which ones are injurious to our bodies, and will eventual-

ly bring on more sickness and disease. It is time we let God tell us what is clean and what is unclean instead of using our faulty human reason!

Some people, however, still want to argue with God. One text they will bring up is found in I Timothy 4:1-5. Read it carefully.

Notice that these "doctrines of devils" include "commanding to abstain from meats which God hath created to be received with thanksgiving. ..." By whom? "Of them which believe and know the truth." What is truth? Christ said, "Thy word is truth" (John 17:17). Then the Bible itself reveals the truth concerning which meats are good for food. We should not refuse to eat any food which, according to truth, God created to be eaten with thanksgiving. But this does not mean that all meats are healthful and fit for the human body.

Notice that the false doctrine is commanding to abstain from meats which are thankfully received by those who believe and know the truth—who know God's Word. But God's Word—the Holy Bible—tells us that there *are* some meats which are "unclean," and are not to be received with thanksgiving!

Now consider what verses 4 and 5 tell us: "For every creature of God is good, and nothing to be refused, *if* it be received with thanksgiving; for it is *sanctified* by the word of God and prayer." What does it mean to be **SANCTIFIED** by the Word of God and prayer?

"Sanctify" is a word meaning to make holy, or set apart for a right use or purpose—to set apart as fit for human food.

Now which meats has God sanctified for human food? The only passages in all the Bible showing which meats God sanctified are found in Leviticus 11 and Deuteronomy 14. Here you find that it is the "clean"—healthful—meats which are good for food. These are the only meats that can be received with thanksgiving and prayer!

There is not a single scripture showing that God ever set apart as fit for food any unclean creatures—snails, oysters, clams, snakes, octopuses, eels, horses, rabbits, or swine! Yet people eat these creatures with-

out realizing the harm they are doing to their bodies.

Paul Instructs Vegetarians

Paul's letter to the saints at Rome is often quoted as supposed proof that any kind of flesh food is good to eat. But is this what Paul really taught?

Turn to the beginning of the 14th chapter of Romans. Notice what the apostle is writing: "Him that is *weak* in the faith receive ye"—don't dispute with him and sit in judgment on him because of his weak understanding of the faith. Paul continues: "For one believeth that he may eat all things, another who is *weak*, eateth *herbs* [vegetables only]" (Romans 14:1-2).

Of whom is Paul writing? Of those who were vegetarians, as well as those who believed in eating both flesh foods and vegetables.

Paul was confronted with the same problem that we encounter today in carrying the gospel to the world. You would be surprised at the number of people who do not eat meat or even any animal products—milk, butter, cheese, eggs. Some have meatless days or days on which they will eat fish only. These are all people who, because they are weak in the faith, abstain from those clean meats which God originally sanctified or set apart in His Word for man's physical nourishment.

The question confronting Paul was not that Christians at Rome contended that all unclean animals had now been cleansed by God—the common false assumption of today—but the real issue, according to verse two, was over the vegetarian belief held by some that no meats whatsoever should be eaten.

Paul was straightening out the brethren on this matter, telling them that none of those clean meats which had been created by God to be received with thanksgiving should be refused. He pointed out to them, however, that it would be wrong for the vegetarians to eat meat if they had doubts about it, thereby defiling their weak consciences. For he wrote: "... Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin" (verses 22-23).

We must follow what God has revealed to us to be right according to the Word of God. This does not mean that our consciences always tell us what is right—not at all. We have to continually study to learn what is right and wrong. But God thinks more highly of a vegetarian who might sincerely and conscientiously deny himself the clean meats, because he does not know the full truth, than He does a person who would do the right thing according to the letter, but who really believes in his heart that he is doing wrong.

So "to him"—the vegetarian—"that esteemeth anything to be common, to *him*"—the vegetarian—"it is common." That is, it *seems so* to him. But it is not common *in fact*, nor to us, for we know that all clean meats are good for food. That is why Paul wrote: "I know, and am persuaded by the Lord Jesus, that there is nothing common of itself" (verse 14).

Notice that in this verse Paul used, according to the margin of the King James Version, the Greek word for "common," not the Greek word for "unclean." Why?

"Common" Does Not Mean "Unclean"

Many have carelessly assumed that Paul is writing about unclean meats in this 14th chapter of Romans. He is not! He is writing about the difference between vegetarians who regard that clean meats are common, and those who know that clean meats are of themselves not common.

In the Greek there are two different words used which are often carelessly translated "unclean" or "common." Notice that in Acts 10:14 both of these words are used. The Bible does not repeat itself foolishly. Therefore these two words mean entirely different things.

The Greek word for "unclean" is *akarathos*. It means "unclean and impure by nature." The Greek word for "common" is *koinos*, which means "polluted through external misuse." (See any of the Greek-English lexicons.)

Paul used the Greek word for "common" throughout Romans 14:14. He did not use the Greek word for "unclean." In other words, Paul knew that no clean foods which God has sanctified are by nature polluted,

but vegetarians who were weak in the faith—weak in understanding God's Word—thought meats should not be eaten. To such a vegetarian—"to him," not to others—that meat *seemed to be* polluted. His conscience defiled the meat for him; he would become upset if he were to eat meat. But that does not make the meat polluted in fact or for every-body else.

Notice Paul's conclusion: "For meat destroy not the work of God. All things indeed are pure"—that is, all things that God sanctified and gave us to eat are clean—"but it is evil for that man who eateth with offense. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth..." (verses 20 and 21).

Paul is not recommending eating unclean meats! Quite the opposite. He is recommending not eating any meat at all in the presence of a vegetarian brother if he is offended!

When Is "Clean" Meat "Common"?

The only circumstance in which clean meats are ever common or polluted is when the clean animals have died of themselves or when the blood has not been properly drained. That is why the apostles and elders who gathered at Jerusalem forbade the use of meat from strangled animals and meat with the blood in it (Acts 15:20). This is New Testament teaching for today!

Such animal flesh was called "common" because it could be given to strangers or aliens in Old Testament times if those people wanted to eat it. They were the *common* and polluted people—the Gentiles—not the chosen and clean people, Israel (Deuteronomy 14:21).

In New Testament times, clean meat offered to idols was prohibited if it had been polluted by strangulation or if the blood were remaining in it. Otherwise the meat was permitted to be eaten if it did not offend anyone.

Paul devoted the entire 8th and 10th chapters of I Corinthians to instructions on not raising the question of meats offered to idols. "But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake" (I Corinthians 10:28).

In other words, if clean meats offered to idols were not polluted, you could eat of them unless it offended someone. Under those circumstances the meat became common, not to you, but to the other person who raised the question about idols. Notice: "Conscience, I say, not thine own, but of the other" (verse 29).

That is why Paul said in Romans, "But to him that esteemeth any thing to be common [margin], to him it is common" (Romans 14:14)

Prophecy for the Future

What does the Bible say the people would be doing today? Notice: They that eat "swine's flesh"—that is what most people are doing today—"and the abomination, and the mouse, shall be consumed together"—in the wrath of God—"saith the Lord" (Isaiah 66:17).

This is the fate of those who lust after the foods which God forbids us to eat because those meats will harm us. This is the fate of those "whose God is their belly" (Philippians 3:19).

Is it any wonder today, that with all our scientific knowledge, we have more doctor bills, more sickness than ever before in the history of the world? It is time we returned to God and began to obey His laws. He is our Creator. He made us. He knows what our bodies were made to utilize as good, healthful foods. He set the laws in motion regulating clean and unclean meats. It is time we began to obey them as Jesus and the apostles did!

God forbids also the eating of animal fat, or blood (Leviticus 3:17; 7:23-27). Butter, olive oil, and some vegetable oils and shortenings are acceptable, but animal fat should be cut off before eating meat. Cheaper hamburger is not good because it is mixed with much fat. Lard should never be used. These things will wreck any stomach in time.

What About Fish and Fowl?

The Bible itself defines which sea life is good food: "Whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat" (Leviticus 11:9). In verse 10 it is further clarified: "And all that have *not* fins AND scales in the seas . . . they shall be an abomination unto you."

"But which fish have both fins and scales?" is the question asked by many readers.

First, let us name the commonly known *unclean* fish—these are scaleless fish—which are not fit for food: catfish, eels, paddlefish, sculpins, sticklebacks and sturgeons.

These fish do not have true scales. Together with these creatures are other forms of sea life unfit for human consumption: abalone, clams, crabs, lobsters, oysters, scallops, shrimp, whale.

The most important clean fish—having both scales and fins—are: albacore, anchovy, barracuda, bass, blackfish, bowfin, buffalo, carp, characin, cod, croaker, darter, flounder, gaby, grayling, haddock, halibut, herring, jack, mackerel, minnow, mooneye, mullet, needlefish, perch, pike, salmon, sardine, shad, silverside, smelt, snapper, sole, sucker, sunfish, surf fish, tarpon, trout, tuna, weakfish, whitefish. If any question arises, consult such books as *Field Book of Freshwater Fishes* by Ray Schrenkeisen, which may be found in public libraries.

Some people, who are not competent to judge fish, have thought certain of these clean fish were without scales, but this is not true. One point to remember is that many fish have very small or minute scales near the head and the tail fin. In either case, such fish are clean and fit for food.

The second part of the question concerns fowl. Which birds are fit for human consumption? The answer is found in Leviticus 11:13-19 and Deuteronomy 14:11-20.

Each of these sections lists specific varieties of birds *unfit* for human consumption. No clean birds are listed. Only about two dozen unclean birds are listed out of thousands found the world over. These unclean birds illustrate the characteristics of all unclean birds. They fall into types, each of which is unclean "after its kind." The question is, how do these unclean birds differ from those known to be clean or fit for human consumption? The characteristics of clean fowl are, of course, determined by the dove and the pigeon (Luke 2:24 and Leviticus 1:14-17) which were anciently used for sacrifice.

By comparing the differences between these clean birds and those

listed as unclean, we can arrive at the following six characteristics of clean birds: 1) they must not be birds of prey; 2) they catch food thrown to them in the air, but they bring it to the ground, where they divide it with their bills, if possible, before eating it; whereas unclean birds devour it in the air, or press it with one foot to the ground and tear it with their bills; 3) they must have an elongated middle front toe and a hind toe; 4) they must spread their toes so that three front toes are on one side of a perch and the hind toe on the other side; 5) they must have craws or crops; 6) they must have a gizzard with a double lining which can easily be separated. (Consult articles in *Jewish Encyclopaedia* under "Poultry," and "Clean and Unclean Animals.")

Clean birds have all these characteristics; unclean birds lack one or more of these characteristics. If a bird lacks any one of these characteristics, it is unclean.

Besides the pigeon and dove, the following birds are clean: chicken, pheasant, quail, partridge, grouse, turkey, all song birds, ducks and geese.

Unclean birds not listed specifically in the Bible are roadrunners, woodpeckers and the parrot family (which divide their toes so that two are on either side of a perch), aquatic and wading birds and gulls which have no crops or craws, no double lining of gizzards, and often no hind toe or no elongated middle front toe.

It may not be spiritual sin to eat biblically unclean foods. Yet, if one deliberately does it out of lust of appetite, that breaks the tenth command and becomes sin. But in all events wrong food injures the body, which is the temple of the Holy Spirit. It defiles the *BODY* if not the *man*, and if we continue to defile our bodies God will destroy us (I Corinthians 3:17). □

ADDITIONAL READING

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Personal from...

(Continued from page 1)

zines and newspapers were devoted to writing advertising copy. I had learned well a basic principle that would apply also to *The Plain Truth*. The writer of articles must know what the reader *is* interested in and his attitude—how he thinks about the subject you are writing about. You must approach the reader from *his* point of view.

In my advertising years I had made numerous surveys to sample public opinion and consumer attitude toward the product or service being advertised. I knew the general reading public was not interested in the things of God. The world does not think spiritually. The worldly mind fills itself with physical and material interests. The reading public, I knew, was interested in news, human experience incidents, sports, games, entertainment. Television program managers today know the public likes to see violence, exciting incidents and sex.

My job, in my new magazine, would be to 1) gain attention, 2) arouse interest and 3) create sufficient suspense in the article headlines or first paragraphs to *retain* the interest in things biblical and spiritual.

That meant a magazine much

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I knew I would have to rely on God to make possible this “mission impossible.”

”

more difficult to produce articles for than the popular magazines of mass circulation. And yet I actually aspired—back in 1927—to produce a magazine of MASS CIRCULATION! But I knew by then I would have to rely on God to make possible this “MISSION IMPOSSIBLE.”

But this whole Work, which did not get going for seven years—until January, 1934—started literally from NOTHING—except FAITH, that is! And you are holding in your hands now, as you read, the result of that FAITH—the mass-circulation *Plain Truth*, which has neared THREE MILLION COPIES monthly in five languages, circulated around the world—without subscription-price revenue and without paid advertising!

It has taken FAITH, perseverance, courage, hard work. We have endured persecution and momentous opposition.

But something REALLY GOOD has been produced in a world filled with evils where there is little GOOD!

It is uniquely a FIRST—something *never done before!* It brings you a gold mine of TRUTH! It makes that truth PLAIN! It gives you UNDERSTANDING of the basic truths of life!

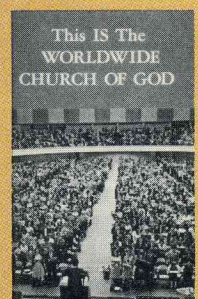
So, to you, our wonderful family of readers, I say gratefully—HAPPY ANNIVERSARY!



WHERE IS GOD'S TRUE CHURCH TODAY?

Jesus said, "I will build my church!" But does Jesus Christ have many different church denominations doing His Work? Is Christ divided? How, when, and where did today's religious babylon of multiple denominations get started? And how does one recognize the true Church? Our free booklet *This Is the Worldwide Church of God*

answers these questions. We think you'll find it most enlightening. To request your copy, write to *The Plain Truth* at the address nearest you. (See inside front cover for addresses worldwide.) Your copy will be sent as soon as we receive your request.



There will finally come, in our time, a tremendous single world power, with political and military rule over all nations—no military power to challenge it.

CHINA TRIP

(Continued from page 4)

which I was introduced by Mr. Yamashita, a senior member of the Japanese Diet, whose daughter studied a year at Ambassador, Pasadena campus—he is the senior member of my “Japanese sons.” All speeches were made with an interpreter. This interpreter, by the way, is a professor of English at the university.

I followed. My address was taped and wired the same evening to Pasadena, so many have heard it in the United States.

Of course, where there must be an interpreter, there are two microphones, and the speaker can say only a sentence or two, then must pause while the interpreter repeats it in Chinese.

But, although in a communist and atheistic-oriented country, I did not use Bible language, I did get over to them the GOSPEL OF THE KINGDOM OF GOD, announcing the coming ONE-WORLD GOVERNMENT OF GOD. Instead of the word *God*, which might sound hostile to them, I spoke of the “unseen Strong Hand from someplace” that will intervene and bring WORLD PEACE.

The message was well received. I heard expressions saying I had given them “much to think about.”

Tuesday we made an early start and were driven to the GREAT WALL of China—surely one of the “seven wonders of the world” in terms of man-built wonders. The wall is about 3,600 miles long, and on top is wide enough for a two-lane highway.

Tuesday night was a banquet with ambassadors representing 76 nations, and many wives, beside Chinese officials and wives. It was this dining room, in the People's Great

Hall, the official government building, that was the size of a U.S. football field. Most of those present understood English, so I spoke without an interpreter. Again I gave them the “GOOD NEWS of the coming Kingdom of God”—perhaps in even stronger and more plain language. Again it was more than well received.

It is important to understand I was



VICE-MINISTER of Education and President of the Chinese Education Society greets Herbert W. Armstrong in the State House.

speaking to officials from 76 OTHER nations this night. Many of the banquets and dinners of the past 10 years have afforded me the opportunity to speak to official representatives of many nations. There were ambassadors representing 19 countries at a luncheon in Ethiopia a few years ago.

When the prophecy says, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations” (Matthew

24:14), it does not necessarily mean *IN* all nations. Much of that prophecy was fulfilled on December 4, when the GOOD NEWS of the KINGDOM was proclaimed to official representatives of 76 nations! This included nations from Africa, Europe, Asia, South America—pretty well spreading out to all the earth!

I will not recount here what I said that night, since it was taped, and thousands of our readers will have heard it before you read it here.

But I do try to explain that I am an ambassador for world peace—that I talk with many heads of governments—that they all have greater problems to face than any man can solve—that, meanwhile I am trying to assist and HELP toward more peaceful relations between nations *NOW*, but that solutions are beyond human ability to handle and that the “unseen Strong Hand from someplace” (and they all know very well I mean GOD) will have to intervene to bring us REAL WORLD PEACE AND ETERNAL SALVATION AT LAST!

Just another word here about the Great Wall of China. It is longer than the

distance from Los Angeles, Calif., to New York—longer than the distance across the entire United States. Although I had seen pictures of it, I had not realized that it continues up and down over mountain tops. It was built in its entirety by hand labor—probably countless thousands of men. And it was hundreds of years in building. Apparently it was built to keep out the nomads from the north.

Wednesday, Dec. 5, as already covered, was a busy day. At 9 a.m., we left for the national library. Then on to the Forbidden City, the walled city within the city, former capital, palaces and residences of the empe-

rors. Then a luncheon, with about three large round tables filled.

But at 4 o'clock that afternoon came the most important meeting of the entire visit. We were again driven to the Great Hall of the People on People's Square. We were driven around past three magnificent entrances on three sides, to a fourth entrance.

Meeting With Vice-Chairman Tan

On walking up the spacious entrance steps and entering the grand lobby, we were met by a delegation headed by Mr. Tan Zhen-lin, the vice-chairman of the National People's Congress—one of the three top leaders of Communist China. Chairman Hua [Hua Guofeng] and Vice Chairman Deng [Deng Xiaoping] were at the airport, welcoming Prime Minister Masayoshi Ohira of Japan, just arriving for a four-day visit of exceptionally important (to them) conferences over serious situations in Korea and Vietnam.

Actually, it was well that my personal meeting was with Vice-Chairman Tan. To explain this, let me tell you a little about him. He is age 77 and was a contemporary of the late Chairman Mao Tse-tung [Mao Zedong] and Premier Chou En-lai [Zhou Enlai]. He was very close to them throughout the war of the revolution that overthrew the government of Chiang Kai-shek. He is one of the original died-in-the-wool Chinese Communists.

Actually we have found that his relationship to Mao and Chou En-lai



is most significant. It has great meaning for the People's Republic of China, as well as the rest of the world as today constituted. Their association was close and lasted almost 50 years. Though other revolutionaries tried to break this long relationship, it remained steadfast through the years.

To better understand the importance of my meeting with Vice-Chairman Tan, let me here first give you a little background.

Chairman Mao was the policy-maker and architect of the entire revolution. Also he was the "law-giver" for the People's Republic of China. He was the primary philosopher for China's communism (as differentiated from Russian communism).

Chou En-lai actually joined the Chinese communist movement prior to Mao. But that was while he was a student in Europe. His education was more academic than Mao's. He was educated in Japan and France as well as China, but Mao never left China proper. An interesting sidelight is that Chairman Mao had been once an assistant librarian at Peking [Beijing] University. It was actually while there that Mao came into contact with other early revolutionaries in communist efforts in the early 1920s. During all the years prior to the 1949 victory of communism, Mao was the leader of the communist movement. Chou En-lai also participated in the military effort. Both Mao and Chou were at the front lines all through the 1930s and 1940s. There they carried on political operations as well as military.

After the Communist victory in 1949, Chou En-lai became premier under Chairman Mao Tse-tung. Mao set all policies up until his death. Chou set up the administrative program to implement Mao's policies. Mao also delegated administration of foreign affairs to Chou.

Chou En-lai traveled extensively

during the 1950s and early 1960s, as China began emerging from a slumbering "dark-age" giant and began establishing itself as a major world power.

Their close relationship was above the norm and has filled the Chinese people with respect and admiration for them both. A large mausoleum was erected for Mao after his death. His body lies in state in the same preserved condition as that of Nikolai Lenin. But Chou En-lai had decreed that his body be cremated, and the ashes scattered over China. So there is no memorial mausoleum for Chou. However, the obelisk in



the People's Square does have Chou En-lai's handwriting engraved on one side.

But now, as of today, neither Chairman Hua or Vice-Chairman Deng had the close long-lasting relationship to Mao Tse-tung and Chou En-lai, dating as far back, as has Vice-Chairman Tan Zhen-lin, who is of older age.

I have given you this pinpoint background so that you may better appreciate what I learned from Vice-Chairman Tan.

The Message I Speak

I did not go to Communist China to approve or disapprove their communism. I once wrote articles against communism. That was because of their atheism and rejection of God. But I think I realize now, more than I did then, that ALL NATIONS, except those springing from ancient Israel, have been cut off from God, by GOD'S OWN DECREE, since the time of Adam and Eve.



tors—even before the appearance of Confucianism and Taoism. The ancient Greeks and Romans had their idol gods, such as Jupiter, Diana, Hermes and others.

They had no salvation—but neither were they “lost”—God Himself had cut off the descendants of Adam.

And, for nearly 6,000 years, has the world so done! Therefore I do not go to the heads of the governments of this world to judge their governments, or their religions or their educational systems. I DO NOT GO TO “CONVERT” THEM—or to attempt to convince them to agree with me about the TRUTH OF GOD and the GOOD NEWS OF THE KINGDOM OF GOD, which I tell them emphatically and *IN POWER* is very soon coming!

I merely tell them I am there to ANNOUNCE the coming world-ruling KINGDOM OF GOD, which shall bring THEM, and all others, PEACE AND JOY AND ETERNAL SALVATION!

That is the GREAT COMMISSION given by

the Lord Jesus Christ to His apostles—that He has chosen to SEND FORTH with that GOOD NEWS ANNOUNCEMENT! That is why I even couched my message Jesus Christ was giving them through me in language UNOFFENSIVE TO THEM, yet which they well UNDERSTOOD!

And it is from that attitude and vantage-point that I talked with Vice-Chairman Tan.

It is important that you had this introductory information before I recount to you the conversation in our meeting.

Vice-Chairman Tan's Message to the West

The vice-chairman had, of course, been thoroughly briefed about me, even the attitude I have outlined above, and what I had said on the previous two nights. Also he knew well all about *The Plain Truth* and its large circulation worldwide in five languages. What he told me, therefore, he evidently wanted our readers to know.

Chairman Tan Zhen-lin did not wait in a private office for us to be shown in by minor secretaries. He came to the front entrance of the Great Hall to meet me and those with me—Mr. Rader and Mr. Osamu Gotoh—in person. He is a very outgoing, enthusiastic, constantly

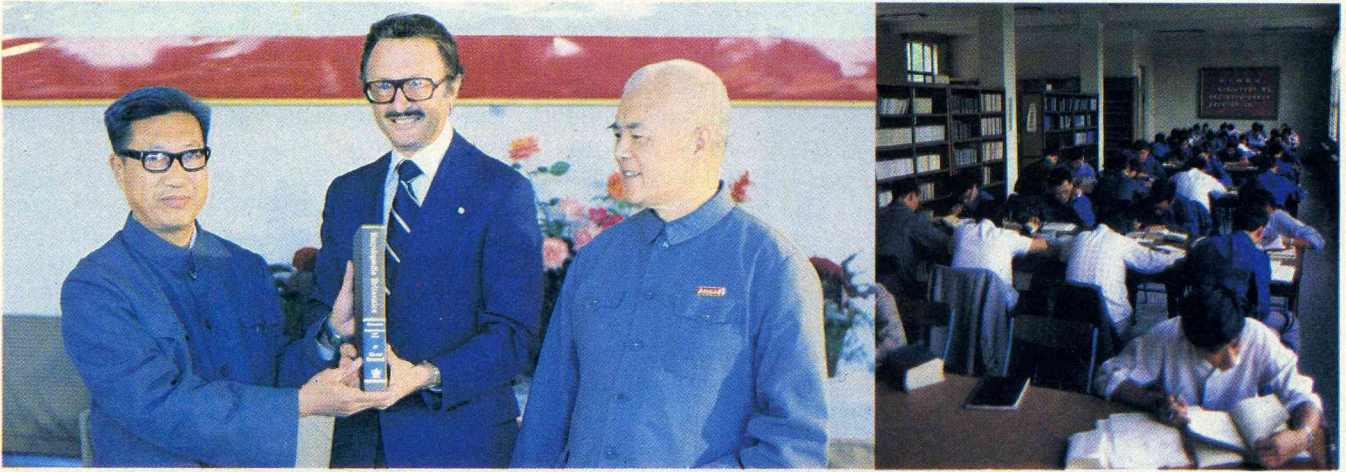


IN HIS MOST IMPORTANT trip to date, Herbert W. Armstrong addresses Chinese guests and 76 ambassadors and other officials gathered in the Great Hall of the People. A musical performance, top, in honor of the Ambassador International Cultural Foundation. Above, colorful display looks forward to year 2000, when Chinese hope to gain major-nation industrial status. Opposite page, below, children on collective farm outside Peking (Beijing). Chinese officials accompany Herbert W. Armstrong to airport, far left, upon his departure.



Jesus Christ emphasized this when He said, “No man can come to me, except the Father . . . draw him” (John 6:44). Other nations have never known much if anything about GOD. In ancient Egypt they worshiped their fictitious gods, Isis and Osiris, about the time the ancient Chinese were worshiping their ances-

They simply were not being JUDGED at all by God—nor are they even yet today. God is not judging them, so WHY SHOULD YOU OR I? I know that I myself *am* being judged NOW—and all whom God has predestinated to be called NOW! That is what the annual day of Firstfruits, called Pentecost, is intended to picture to us today. Some of us are called NOW. The world as a whole is NOT! Those now called to the Church of God are the “first-fruits”—merely the first small “harvest” of spiritual salvation. To all others, God said, in effect, “Go, since you (Adam) have rejected me, my government, my salvation, my revelation of knowledge, GO, form your own gods and your own religions—your own governments—your own fund of knowledge and education.”



PRESIDENT OF PEKING (BEIJING) Technical University and the university's Chief Librarian receive gift from Stanley R. Rader, personal counsel to Herbert W. Armstrong. Study area in library, right.

smiling gentleman—in no sense a solemn, frowning, aloof, somber-looking, individual. He is brisk and enthusiastic and gave us a most warm greeting, shaking hands with me with both hands.

We followed him into an adjoining large room. He seated me near a table and the others in a line beside me. Then he took a chair beside the table, facing me next to him, and beyond me the others. Behind the table, between himself and me, was the interpreter who had met us at the airport and accompanied us everywhere since. She took notes—apparently in some sort of Chinese shorthand—of every word, as she interpreted.

Immediately the vice-chairman launched into a discussion, doing all the talking for at least a half hour. I made only an occasional interruption to ask the interpreter to repeat something I had not understood clearly.

Knowing that I am founder and president of a college, he first said (and not apologetically) that he is not an academic man by background, then he immediately launched into a full-scale discussion along geopolitical lines.

He launched immediately into the “domino theory” in regard to Vietnam. In the early stages of the U.S. war in Vietnam, this domino theory was prevalent in Washington—and I myself knew it was true. It was the theory that once the communists in North Vietnam knocked down South Vietnam, that would be only the first

domino standing on end to fall. Next would come Cambodia [Kampuchea] and Laos, then Thailand, Burma, Malaysia, Singapore and Indonesia.

We thought it was Communist China backing North Vietnam, but Chairman Tan said it was the Soviet Union. I felt it particularly noteworthy that he was saying the Chinese view is that this theory of going on from there to conquer the whole world was a Soviet ambition, not Chinese. He was trying to show me why the United States should oppose the Kremlin and be friendly to China.

This “domino theory,” as a reason for United States military intervention in South Vietnam, actually was, as I said (having been an observer), true. But the theory was rejected by U.S. allies, and vigorously opposed by Russia, and through propaganda, by many in the United States in the later years of that war.

But I thought it interesting that by this assertion of the Chinese view, China gets herself off the hook in regard to the horrifying starvation now going on in Cambodia.

According to the vice-chairman, the People's Republic of China is the strongest advocate of the validity of the domino theory. While we were fearful—during the 1960s and early 1970s—that Communist China, if successful in North Vietnam, would begin toppling the dominoes to the west and south, it is China that now is saying that North Vietnam is a big threat, and if the United States and

China do not now stop North Vietnam, Cambodia will fall to the North Vietnamese, followed by Thailand, Malaysia and very important sea passages now controlled by Singapore.

The vice-chairman pointed out that Russia is not any longer a true communist society, but an imperialist country not really different from that of the czars—that Russia has been waging war against the rest of the world through proxies for more than 30 years. He claimed that North Vietnam was but a proxy of imperialistic Russia.

I was reminded by this part of the conversation of what President Nguyen Van Thieu of South Vietnam said to me, shortly before he fled and his country fell to the Communists.

If I have misunderstood the vice-chairman in any part in the above, I am sorry, but this is what both Mr. Rader and I understood him to say. I asked him if I could have a typed transcript from the translator's notes. He smiled and shook his head. So I told him I would write as I retained it in my head.

The vice-chairman at this juncture swung all the way to Western Europe in his geopolitical discussion, with brief mentions of the Iranian crisis and the Middle East. He was urging a strong Europe to oppose a strong and imperialistic Russia.

I did not want to interrupt him, but I had something I wanted to say
(Continued on page 44)

IN BRIEF

GOD'S HAND IN CHINA

by Stanley R. Rader

Herbert W. Armstrong recently pointed out that nearly 15 years ago God began to hold up and slow down the pace of world events in order to give His Work more time to accomplish its commission. It is very interesting, in this regard, to observe how God has used the People's Republic of China to bring about His divine purpose.

While the general pace of world events has slowed down over the past 15 years the Soviet Union has used this time to engage in what many analysts now believe is the greatest military buildup in world history. Soviet power and influence have expanded throughout the world (for example, in Vietnam, Laos, Ethiopia, Angola, Guinea Bissau, Mozambique, maybe Nicaragua and Iran) while governments have toppled at an alarming rate.

Western Europe has come under increasing pressure to either sever its ties to the United States or rearm in the face of massive Soviet superiority in conventional weapons. And yet, if it were not for the People's Republic of China, the world would have been even more unstable.

It was just a little more than 15 years ago that Sino-Soviet relations began to sour. Much of the falling-out centered on disputes over proper communist doctrine.

Soviet Politburo member Mikhail Suslov, who is the Kremlin's foremost authority on communist ideology, has described Maoism, the People's Republic of China's brand of communism, as "deeply hostile to Marxism-Leninism [and] the interests of socialism." For their part, the Chinese leaders have denounced the Soviet version as "revisionist."

Stirring even deeper feelings is the resentment that the Chinese feel because of Soviet border intrusions. Chinese leaders argue, for example,

that the Russian province of Tannu Tuva, which can be found on the map just above the northwest corner of Outer Mongolia, was once part of China, acknowledged as such even by Lenin. It was occupied by the Soviet Union in 1945. The Chinese also assert that the Soviets have nibbled off more than 10,000 square kilometers from China's Sinkiang province. Naturally, tensions along the Russian-Chinese border have been very high, and incidents have often averaged more than one a day. And American intelligence sources now reveal that the Soviet Union was even prepared to launch a nuclear attack on the Chinese border forces in 1969.

Because of its festering border dispute, the Soviet Union has had to commit about one quarter of its armed forces (about 40 divisions), six tank divisions and large numbers of its combat aircraft and nuclear weapons to the Chinese border. The Sino-Soviet split has thus forced the Soviet Union to divert a sizeable portion of military forces away from the west.

But just as important, the Chinese have been an important counterweight to Soviet power in the diplomatic sphere as well. For the past decade, the People's Republic of China has almost single-handedly shouldered the burden of publicly warning the world of Soviet expansionism, or as they often call it, hegemony. On a couple of occasions Hsinhua (Xinhua), the official Chinese news agency, has even declared that unchecked Soviet "social imperialism" will make World War III "inevitable."

Accordingly, China's two top leaders, Chairman Hua Kuo-feng (Hua Guopofeng) and First Deputy Prime Minister Deng Hsiao-ping (Deng Xiaoping) have both broken a Chinese tradition, which goes back thousands of years, in order to travel

outside their own country to warn the world of Soviet expansionism.

Moreover, the People's Republic of China has signed a peace treaty with Japan, sought to persuade France and England to sell it weapons, and tried to prod Western Europe to unite in order to strengthen its defenses against the Soviet Union. The People's Republic of China has become perhaps the world's foremost promoter of European unity and NATO.

It should not surprise us that God can use leaders who are Communists and atheists to accomplish His purposes. God used both the gentile kings Cyrus (Isaiah 45:1 and Ezra 1:1) and Artaxerxes (Nehemiah 2) to create conditions amenable for the doing of God's Work in their day. God can do the same thing today.

But now that world events are speeding up again, there are signs of change. Continued displays of American impotence could eventually persuade the People's Republic of China that they have sided with a loser. The Soviet military machine will finally become powerful enough to compel the People's Republic of China to seek rapprochement with the U.S.S.R.—China herself could put the 1.6 million troops guarding the Soviet border to better use.

There had been talks between Peking (Beijing) and Moscow before the Afghanistan crisis aimed at patching up their differences. Moreover, prominent People's Republic of China leaders such as Ulanfu (Ulanhu), who were once disgraced as "Russian revisionist," have been reinstated to positions of power.

Indeed, Bible prophecy is clear that at some point before the return of Jesus Christ the Soviet Union and the People's Republic of China once again will be allied. Ezekiel 38:1-6 describes an end-time alliance of many peoples, including those from whom the bulk of the modern day Russians and Chinese are descendent. Rev. 9:16 describes an army made up of 200 million people coming from the east across the Euphrates. Any rapprochement between the Chinese and the Soviets would be a sign that God is now allowing world events to speed up once again. □

to him on that point. However, I held it until he finished.

I Explain Future Course of World Events

In another minute or so, he apologized for taking up all the time himself, and then I said,

"Mr. Vice-Chairman, there is something I want to say to you about Western European defense against the Soviet Union. I do not expect you to believe what I'm going to say, but I'll tell you, and you can believe it after it happens. There will be, within the next few years, a union of 10 nations or groups of nations, in Western Europe—and it might include two or three Russian satellite countries—in a union of church and state—brought about largely by the Roman Catholic Church. Now I'm not in any way in favor of it, but it will form a short-lived giant world power with military strength equal or superior to either the United States or Russia. They will have a common currency, a common government and a common military power. It will emerge out of the present Common Market. It is going to shock the whole world."

He grinned, shaking his head in unbelief.

I continued, "But what will happen finally, after that, will be what many world-famous scientists have said is the world's only hope—though they also say it is impossible. There will finally come, in our time, a tremendous single world power, with political and military rule over ALL nations—no military power to challenge it."

I speak with heads of governments all over the world. All are faced with problems, troubles and evils greater than any man or group of men can handle—although many or most heads of state are unusually competent men. They are doing the best they can, and I'm trying to assist any way I can as an ambassador for world peace. But it will finally require what an American editor called the intervention of an unseen "STRONG HAND FROM SOMEPLACE" to bring about this world-ruling Kingdom.

He knew well what I meant. With this intensive smile still on his face, he shook his head.

"I don't expect you to believe it until it happens," I concluded. "Meanwhile we will continue to help toward world peace, working WITH you, in any way we can."

We had been with the vice-chairman for one hour, and we rose to leave. He walked with us, with much handshaking all the way to the outer front door, his hospitable, exceedingly warm smile never leaving his face. He hoped I would come again.

Mr. Rader wrote to me a note, after we had returned to Tokyo, saying: "Since the vice-chairman undoubtedly had been advised of your strong comments Monday night, and again Tuesday night, I believe that he knew full well that the united Europe and the cataclysm that would follow were directly connected with your comments about the strong hand intervening from someplace that would finally save mankind from complete destruction."

The fact that Vice-Chairman Tan was in such close relationship for so many years with Chairman Mao and Premier Chou, as well as being still one of the three top men in the Chinese government, made this meeting one of extraordinary importance—for these three men **RULE A QUARTER OF ALL THE PEOPLE ON EARTH!**

Following this meeting there was time to return to the State House for a bite to eat and go to the theater for a semi-ballet show sponsored by our Ambassador International Cultural Foundation. There was loud, standing applause when we walked into the theater, and after the show's conclusion we were led up on the stage, to shake hands with the whole cast and take bows to the standing applause of the audience.

Thursday noon we left the State House for the airport. There again were several top officials at the plane to see us off.

Saturday night, January 8, there was a banquet in my honor in Tokyo. Several members of the Chinese Embassy were there, and three or four ambassadors from other countries, beside Mr. Yamashita and other Japanese officials. Sunday was the long flight all the way to Tucson, Ariz., with only one refueling stop at Cold Bay, Alaska. □

CHURCH UNITY

(Continued from page 6)

bility" for the ministerial function of seeking the unity of all Christians "may be entrusted to one individual minister under the gospel." They agreed that "the bishop of Rome . . . can in the future function in ways which are better adapted to meet both the universal and regional needs of the church in the complex environment of modern times."

The test as to how far the "dialogue" between the Roman Catholics and the Lutherans has come may be in evidence in early summer. On June 25 Lutherans around the world will be honoring the 450th anniversary of the Augsburg Confession.

The Augsburg Confession of 1530 led to the final break between Rome and the Lutheran supporters, whose real intent, they claimed, was to reform the parent body. There will undoubtedly be attempts on both sides to reexamine the document this year in the light of contemporary ecumenism.

"Many of the articles of the Augsburg Confession do not seem to be very relevant today," says Kirchenrat Werner Schnoor, former editor of the newspaper of the Lutheran Church in Mecklenburg, West Germany. The dean of the School of Religious Studies at the Catholic University of America adds, "What Lutherans and Roman Catholics believe in common is far and away more significant than what divides them."

Overtures to Islam

In their joint statement in Turkey, John Paul II and Demetrios I declared that they are also looking *beyond Christian unity* to collaboration with the believers of other religions and with all men of good will in a program in which "love and brotherhood would overwhelm hate and opposition."

Significantly, while he was in Turkey, the pope chose the capital of a major Moslem country to send out a clear message: the Roman Catholic Church wants to sweep away centuries of suspicion and mistrust between Christianity and Islam and move into a new era of cooperation.

"I ask myself if it is not urgent," said the pope in St. Paul's Church in Ankara, "precisely today when Christians and Moslems have entered in a new period of history, to recognize and develop the spiritual bonds that unite us in order to protect and promote together, for all men, as we have been invited to do by the Vatican Council, social justice, moral values, peace and liberty."

While the Vatican broke new ground at the 1965 Second Ecumenical Council by expressing "esteem" for Moslems who worship a single God, John Paul went a step further in his first visit to a Moslem country. Quoting both the Koran and the Bible to prove his point, Pope John Paul carefully demonstrated that Christians, Moslems, and Jews trace their spiritual descent from the prophet Abraham. Moslem veneration of Jesus as a prophet and honoring of the Virgin Mary also provide a common ground.

An Istanbul Moslem leader observed: "The pope's appeal is five minutes to midnight. We are now at the crossroads. Islam and Christianity can work together for the greater glory of our common God or we could end up in the fratricidal confrontation of the crusades. This city [Istanbul] was ransacked by the Crusaders. Later, Turkey became the sword of Islam and conquered Europe. I pray this will never happen again.

"Only the pope can give the Western world a proper understanding of Islam. Our Islamic faith still runs our daily lives like Christianity used to run the Christian life not so long ago. I'm confident the pope is now presiding over the renewal of faith in God which is now sweeping the world."

It is a little-known fact that the late King Faisal of Saudi Arabia helped open the way to an understanding between Catholics and Moslems with a message he sent to Pope Paul VI in 1966: "We both believe in one God, we both venerate the Blessed Mary. Islam and the Church must pool their strength to thwart evil and atheism."

All Roads Lead to Rome

It is impossible to separate the ecumenical movement from the central

position of the Roman Catholic Church and the papacy itself. In one way or another all roads lead back to Rome. This is true, despite the statement of Pope Paul VI in 1967 that "the pope—as we all know—is undoubtedly the gravest obstacle in the path of ecumenism."

Before the election of the popular John Paul II, an American Episcopalian official residing in Rome said: "The pope is the symbol of the unity of Christianity, and his personal attitude sets the pattern for the way Catholics and Protestants think of each other, in their mutual regard and acceptance."

In recent years many non-Catholics have changed their views toward Catholicism and the papacy. Protestants still generally reject the Catholic claim that the popes descend in line from apostolic times. However they are more willing to admit now the need for some form of "universal ministry" as a part of a more unified church structure. The term which has been suggested is that of an "ecumenical papacy."

In the light of this new emphasis, the framers of the joint 1974 Lutheran-Roman Catholic Consultation (LRCC) statement could say together: "There is a growing awareness among Lutherans of the necessity of a specific ministry to serve the church's unity and universal mission, while Catholics increasingly see the need for a more nuanced understanding of the role of the papacy within the universal church."

What would it mean in concrete terms for a present-day pope to function as the spokesman for the entire Christian professing world?

This question was asked not long ago in a perceptive article in the Roman Catholic magazine, *St. Anthony's Messenger*, entitled "Can We Have a Pope for All Christians?" The author, Karen Hurley, answered her question in this manner:

"First of all, the pope would continue in his traditional role as head of the Roman Catholic communion. But, in addition, he would exercise another type of leadership to the larger Christian community. [Roman Catholic theologian George] Tavard speculates about what this might mean: 'Perhaps calling an annual meeting of the leaders of most

churches to study the present situation in the world.' . . .

"What effect could such shared leadership with the pope possibly have? 'If there were that kind of leadership [says Tavard], something like the massacre in Northern Ireland probably would have to be looked at in a different way by both the Catholics and the Presbyterians in Northern Ireland.'"

How would Catholics generally view such a development in the direction of an "ecumenical pope"? Answers author Hurley:

"Catholics are not being asked to see the pope as *less*. Rather, we are being asked to see the pope as *even more*—not just a pope for Catholics, but a leader for the entire Christian world."

Theologian George Tavard, who was actively involved in the LRCC deliberations, is optimistic that the final ecumenical hurdles can be overcome. He stressed the importance of the personality of the man who would be such an "ecumenical pope."

"What is essential is: someone who can really speak the word of the gospel in a world situation. Most of everything else can be abandoned or adjusted."

But Can They Agree on the Gospel?

Church unity *is* painstakingly coming to professing Christianity. A re-united church could then move in concert with other great religions of the world—and governments as well—in an effort to achieve world peace. Certainly one giant religious figure inevitably will stand out as a worldwide "spiritual spokesman."

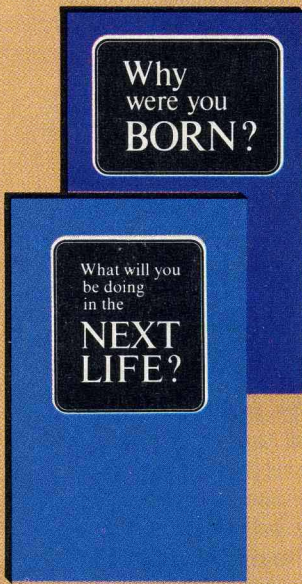
But could the component parts of this ecumenical movement agree on what is the Gospel? Is the Gospel only the message *about* Jesus Christ? Or the message of the Kingdom of God that Christ *brought*—and was killed for delivering? And just what is the Gospel of the Kingdom of God?

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