

v 11 = you also joining in helping us through your prayers, that thanks may be given by many persons on our behalf for the favor bestowed upon us through the prayers of many.

E-8/4
B-8/6 14- Membership in the Universal Church is made available to all men regardless of race, language, or nationality. Ephesians 3:

v 6 = To be specific, the Gentiles are fellow heirs and fellow members of the body and fellow partakers of the promise in Christ Jesus through the gospel.

15- The marriage of right man~right woman is to be a demonstration to the world of the relationship between Jesus Christ and His church. Ephesians 5:

v 22 = Wives be subject to your own husbands, as to the Lord.

v 23 = For the husband is the head of the wife, as Christ also is the head of the church, He Himself being Savior of the body.

v 24 = But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

v 25 = Husbands, love your wives, just as Christ also loved the church and gave Himself up for her.

16- The husband's love for his wife is to be modeled after Christ's love for the church. Ephesians 5:

v 28 = So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself;

v 29 = for no one ever hated his own flesh but nourishes and cherishes it, just as Christ also does the church,

v 30 = because we are members of His body.

17- The baptism of the Holy Spirit at salvation places the believer into the body of Christ, a principle demonstrated in marriage when two people are said to become one flesh. Ephesians 5:

- v 31 = For this cause a man shall leave his father and mother and shall cleave to his wife; and the two shall become one flesh.
- v 32 = This mystery is great; but I am speaking with reference to Christ and the church.
- 18- A church functioning under genuine humility will extend genuine generosity toward visiting missionaries.
3 John
- v 5 = Beloved, you are acting faithfully in whatever you accomplish for the brethren and especially when they are strangers;
- v 6 = and they bear witness to your love before the church; and you will do well to send them on their way in a manner worthy of God.
- v 7 = For they went out for the sake of the Name, accepting nothing from the Gentiles.
- v 8 = Therefore we ought to support such men, that we may be fellow workers with the truth.
- 19- These examples indicate a number of things for which the Universal Church and the local church are held responsible.
- 20- In order for believers in general and those in one geographic location in particular to function with oneness of mind requires the following:
- 1- Submission to Scripture as the absolute source of divine revelation.
 - 2- Consistent advance in the inculcation of its doctrines and principles so that there is general understanding of the plan of God among the believers assembled.
 - 3- Adherence to a generally understood honor code so that emotional sins are held to a minimum. This will maintain an environment of enforced humility at worst and genuine humility at best.
- 21- While on my recent trip to Virginia I visited the campus of Washington and Lee University in Lexington where I learned of its honor code for students. This code is based on the laws of divine establishment with emphasis on the establishment commandments found in Exodus 20.
- THOMAS, CAL. "NATION LOSING SIGHT OF OBJECTIVE TRUTH," SL P-D, 8/4/92, p. 3B*



face little incentive to sign insurance when, by applying pressure after a drought or in prompt Congress to pass a relief package at no immedi-

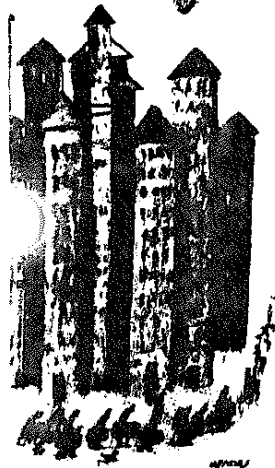
trification Administration-era program created to city and telephone service to Sixty years ago, few farms entities; today, virtually all of the REA is a victim of its own as it now searches for new and on the services provided. A better service would be to try and dissolve the agency. ation at the Farmers Home on would likely be felt even as a lender of last resort to trapped farmers duplicates r lenders. Often, the loans he FmHA go to high-risk

gressional support for Contra aid would be imperiled if the office closings in the Northeast were carried out. The number of parties interested in preserving the status quo, including farmers, lobbyists and politicians both in the administration and on Capitol Hill, perpetually outnumber those looking to pare down the bureaucratic structure.

While the Department of Agriculture needs more than a facelift, at the very least it deserves a more accurate name. In order to reflect the true constituency of the agency, I think the new title for the USDA should be the "Department of Agriculture, Food and Forestry." A new name may not eliminate any red tape, but at least it represents truth in packaging, and that's a start.

John R. Block is president of the National-American Wholesale Grocers' Association, Falls Church, Va. He was secretary of agriculture from 1981 to 1986.

ems By Reducing Cities



larger farms, factory-style techniques, as in every other industry, and bigger management units — under capitalism and socialism alike.

Philosophers and political leaders have been guided, also, by humanitarian motives, not just efficiency alone, although it has often seemed that humanitarianism got little weight in the factories and cities. But reducing the hard, dangerous work in farming certainly has been a factor. Karl Marx wrote admiringly about the benefits of the capitalistic system in converting from feudalism:

"It has created enormous cities, has greatly increased the urban population as compared with rural and has thus rescued a considerable part of the population from the idiocy of rural life."

Marx thought, of course, that socialism could correct the evils of capitalism, but he found no fault with the gospel of economic growth and organization.

In this age when the disadvantages of concentration in economic activity and social organization are becoming more apparent, perhaps we can rethink the benefits of big cities and the "idiocy" of rural life. Some large companies have seen gains from decentralizing their plants and the dwellings of their employees.

Rural development of non-farm business, including much of food processing, with more part-time farming, might relieve the big-city pressure, might reduce drugs and crime — and improve living for many urban dwellers.

Thomas Jefferson believed the strongest foundation for democracy was the independent family farm, with small towns, not big cities. He wrote, "I view great cities as pestilential to the morals, the health and the liberties of man."

That was two centuries ago, when America had no big cities. We can see today what his warning was all about.

Lauren Soth writes on agricultural and other public affairs from Des Moines.

forestry, mining and other producing areas and conple in cities.

of civilization to higher beyond the rudiments of ing, agriculture and cave-been a march to cities. In world, should we place e on village, small-town, than the drive for more omic growth — has led us wants to stop economic s is not a slow-growth-to-ea. It merely suggests that ds and services may not be ion of the good life.

ans are always praising arms and the virtues of e — small schools, small y from the crowded cities, e countryside. Howev- ies generally over the ed to operate against this structure.

jective of policy has been tput, to improve efficiency yment of land, labor and es. This goal has led to



CAL THOMAS

ST. LOUIS POST-DISPATCH
TUES., 4 AUG. 1992, p. B8

Nation Losing Sight Of Objective Truth

WASHINGTON

On ABC's "Good Morning America" one day last week, there was a discussion of family values. One guest said he thought the definition should include marriage between "people of different sexes" who rear responsible children and so on. Another guest suggested that no one should make such a list because people disagree about the subject so much, and a hard-and-fast definition of family values would exclude people unfairly.

In a microcosm that discussion illustrates what is wrong with America: the abandonment of an objective standard for truth and the process by which it might be discovered. The argument that there should be no fixed standard because some people might disagree with it is hypocritically applied. Logically, if there is no objective standard for one agenda, there can be no standard for any. And, in fact, the left has universal standards based on politically correct absolute truths. From the liberal social perspective, for example, it is unarguable that there should be civil rights for all — as much, say, for prison inmates as their victims — and that taxpayers should pay for welfare abortions.

G.K. Chesterton once observed that when people stop believing in God, the danger is not that they will believe in nothing, but that they will believe in anything. That is precisely the point at which our modern culture has arrived.

In the current political campaign, issues are no longer debated as to their rightness or wrongness, but according to polls. We see this particularly with abortion, which has evolved from a discussion about the value of a baby and the obligation of government to protect life to one in which a woman's "rights" are supreme.

"What is Truth?" asked Pontius Pilate of Jesus. It was a rhetorical question, not one that sought an answer. It also is the question of our day, and it has led us to the most empty and dangerous philosophy of all: pragmatism. The late philosopher Francis Schaeffer wrote, "Pragmatism, doing what seems to work without regard to fixed principles of right or wrong, is largely in control. . . . Expediency . . . is the accepted procedure. Absolute principles have little or no meaning in the place to which the decline of Western thought has come."

If people can abort, divorce or engage in homosexual sex without being held accountable and made to conform to moral standards that society deems best for its members, why should anyone be concerned about the rights of others or justice or equality? If we are all on a grand evolutionary course, then Charles Darwin was right. Survival of the fittest becomes our creed, not pretensions to things "noble," whatever that may mean.

If I am more "fit" (or have more power) than others, why should I not seek to use that power to advance my own "values"?

This is what the debate in this political year is all about: Whose values, whose philosophy, whose moral vision for America will prevail? That's what underlies the talk about "family values." Those who remember what they really are would do well to challenge those who are trying to redefine them and expose their bogus and pragmatic philosophy for what it is and for where it inevitably leads.

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"Philosophy." In The Honor System, 1-2. Lexington: Washington and Lee University, 1991:

The Honor System of Washington and Lee is based on the fundamental principle that a spirit of trust pervades all aspects of student life. Students enjoy unparalleled academic and social freedom; they may schedule their own final examinations and take those exams unsupervised; personal property is generally safe on campus; and a student's word is accepted and respected both on campus and in the community.

Upon assuming the presidency of Washington College in 1865, General Robert E. Lee stopped faculty visitation of dormitories and all other clandestine supervision of students' conduct. In its place, Lee established the positive, though unprinted, rule that students were to accept responsibility for their own conduct.

Today, as in Lee's day, the freedom given to students stems from the understanding that persons attending this University will act honorably. Although this understanding has come to be known as the "Honor System," it is not a compilation of student regulations. Rather, the system is in essence one of mutual trust--trust among students, faculty, administrators, and townspeople that persons attending Washington and Lee will not lie, cheat, or steal. We do not think it is too much to ask that students do their own work, represent themselves truthfully, and claim only that which is their own.

No violation of this trust is too small to be ignored, for we understand that honor is not measured by degree. Moreover, we understand that honor is not a trivial matter. The Honor System is not intended to govern minor infractions of the University's or society's regulations, but only acts that indicate a student is not worthy of trust by his or her peers. When you join the Washington and Lee community, you become a part of the Honor System. The system is not structured to work against students, nor is it designed to frighten honest students. What the Honor System does is create the kind of community that years of experience have told us is the most desirable.

The notion of an honorable community is closely related to our educational objectives, for we think that the teaching and learning process flourishes best in an environment where mutual trust and respect form the bedrock of relationships within the community. Every student at Washington and Lee has a major responsibility to the Honor System. It is imperative that we recognize our duty in protecting the Honor System and the Student Body. This is the finest expression of loyalty to a cherished tradition of honor among a community of self governing students.

Persons attending Washington and Lee University must realize that our commitment to the principle of honor is firm. If you think that you can join us in upholding this principle, we welcome you to become a part of our community. Membership in our student body signifies your commitment to an honor system under which ignorance of that system is no excuse. If you do not believe in honorable conduct or are indifferent on the point, Washington and Lee is not the proper school for you.

- 22- In a pamphlet which summarizes the Honor System, there is this paragraph:

While President of Washington College, General Lee implemented a new understanding for behavior of students at the school. In asking the students of that time merely to behave as "gentlemen," he was asking for honesty, forthrightness, civility and courtesy in all their actions. Today, the same standard is expected of all students.

- 23- On the front panel of the pamphlet are two quotes, one each by Washington and Lee.

Washington: "Labour to keep alive in your breast that little spark of celestial fire called conscience."

Lee: "Duty is the sublimest word in our language. Do your duty in all things. You cannot do more. You should never wish to do less."

★ SEE DATA ON VMI HONOR CODE PROVIDED BY
COL. MELVIN L. TURNER.



Joe,

You asked about the VMI honor code:

It is simple in verbage but rigorous in enforcement. "A cadet does not lie, cheat, steal, nor tolerate those who do." The code was originated by cadets and belongs to the corps, not to the faculty. It is administered by an honor court of sixteen cadets. Their responsibility is to determine guilt. Once proven, there is one penalty--dismissal in disgrace.

The execution of this dismissal may be unique. When the honor court finds a cadet guilty, he is removed from the Institute. During the night, the honor court summons a drummer from the cadet band. He begins a slow drum roll in the court yard of the barracks, rising in crescendo until all cadets are awake, and have formed on the stoops--balcony railings--overlooking the court yard at attention. The honor court then announces that Cadet _____ has been found guilty of an honor code violation and has been removed in disgrace, never to enter the four walls of the barracks again NOR to have his name spoken on the lips of any cadet. Many cadets immediately return to their rooms and blacken out the individual's name from any roster they may have to ensure they do not violate the charge of the honor court. While stern to those without honor, the enforcement ensures the unblemished record of those whose names remain on VMI matriculation rolls. Each can be trusted for his word and his honor.

You may be interested to know that Randolph Macon woman's College also has an honor code which adds plagiarism and receiving help from unauthorized sources to the VMI code. In execution, it means that Tracy can take tests any time she desires, being bound to not disclose the test or results to others. While a good honor system, and one that could improve the integrity of most colleges, it is interesting to note that it takes twelve pages to explain it in the school bulletin, compared to eight sentences at VMI. Obviously, the legal types have worked arduously to "explain" the concept of honor to its fullest.



Of Hope and Anger

I KEEP UP up to date with television based upon what the young children of my friends tell me. From them I've learned that non-prescription medications are now available for the treatment of hemorrhoids, vaginal yeast, constipation, diarrhea, and morning breath. "What about for anger?" I asked one of them. All I got in response was a vacuous, cross-eyed stare.

From what I've read in the press, more Americans are suffering from anger than from all the other above-mentioned maladies put together. Yet no cure seems near at hand. What research is being conducted in the labs? Extraordinary amounts of federal money have already been spent to salve the problem. Undoubtedly, we've applied it in the wrong places.

In general terms, anger is an emotional reaction of hostility and tension induced by frustration of a desire or a goal. Internally, it causes a feeling of resentment, not always against the true source of the problem. Wrath results when anger causes us to respond aggressively and with external effects. Cardinal Manning considered anger to be "the executive power of justice." In the late 1950s, British playwright John Osborne was asked why he and his group of highly creative friends were called the "Angry Young Men." His answer was: "To be angry is to care."

A good rule of thumb is, "When in doubt, turn to Aristotle." If he had nothing to say on a particular subject, it can't be that important. Concerning anger, he wrote: "For those who do not show anger at things that ought to arouse anger are regarded as fools; so, too, if they do not show anger in the right way, at the right time, or at the right person. . . it is not easy to determine in what manner, with what person, on what occasion, and for how long a

time one ought to be angry" (Nic. Eth. IV, 5). He also wrote that "Complaisance is the characteristic of a slave."

First, then, we must correctly identify the source of our anger, perhaps the most difficult task of all. Today, we are only too familiar with anger converted to wrath against the wrong persons. "Rap" music is one very obvious example. The police did not cause the problems in our cities; they are not responsible for the deplorable state of public education or for the lack of employment opportunities. Misdirected anger, though at first sweet, "bitterly ere long back on itself recoils."

Anger over those who control our political system is nothing new. Walt Whitman, that gentle soul, became intensely displeased over the "bats and night-bogs askant in the Capitol" (his description of congressmen) and over "large masses of men following the lead of those who do not believe in men." Bergen Evans observed that "Legislators who are of even average intelligence stand out among their colleagues," for "Leadership is more likely to be assumed by the aggressive than by the able."

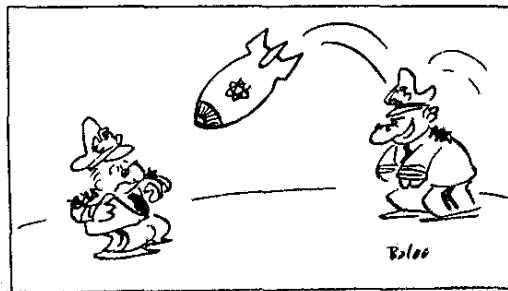
The available sources for our anger seem endless. Jerry Brown's irrational pronouncement that "everyone should be a registered voter"; the daily statements of unelected President Marlin Fitzwater, for which there is no accountability; the scandals involving savings-and-loan institutions, stock-brokerage firms, banks, and medical-care providers; just to name a few. It is no wonder that we are desperately

confused and often strike out blindly.

As pre-school children, we expressed our anger by kicking, spitting, and biting. As adults, we are generally less physical and therefore vent our frustrations by arguing, cursing, complaining, assassinating character, and sometimes by drinking too much. Though healthier than bottling up responses, such overt expressions are always unproductive. Our extremely difficult task is to determine how our anger and our wrath may be utilized in the right ways, at the right times, and against the right adversaries.

HOW CAN we set realistic goals so that our anger might achieve positive results? And how can our answers to that question seem worthy of belief when so many worthwhile goals have been corrupted into meaningless pap? Surely we already know that we must strive to elect people to public office who will do more than follow ahead of us in their limousines. Unfortunately, the problem is far more difficult than electing qualified people to public office, assuming such people would actually run. We continue to ignore the necessary qualifications for those who elect, as if no such requirements are needed. Unqualified voters do not elect qualified public officials. If we are led by our noses as asses, that is our fault. If we remain prey to the insolent flattery, false promises, and divisive tactics of demagogues, that is our fault. As long as we remain uneducated and uninformed, we will be "Apes in Hell" manipulated and controlled by men who do not believe in men.

We have been told that "education is the key" to the point where those words have lost any meaning. At the same time, we know that the fate of any nation depends upon the education of its youth. Yes, we are angry because, deep down, we know that our political system, carelessly referred to as a democracy, has not provided an educational system upon which either democratic or republican principles can be nurtured. But sadly, we have forgotten how to labor and how to wait. The needs of which we speak cannot be instantly gratified, and, without that knowledge, there can be no reasonable basis for hope. Anger without hope is like hunger without sustenance. —BEN C. TOLEDANO



"Hey, Ferguson—think fast!"

Mr. Toldeano is a lawyer practicing in Louisiana and Mississippi.

<u>EL</u>	<u>PD</u>
$\frac{EQ PV}{P/HOOD}$	$\frac{EQ PV}{BITS}$
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- 24- What General Lee wished to require of the students at Washington College in 1865 was nothing more than loyalty to Category One Truth and specifically adherence to the establishment commandments.
- 25- For members of the royal family to fulfill their duties both individually and collectively requires a much more sophisticated system of honor than that produced by the unbeliever.
- 26- This sophisticated system requires a knowledge of the Word of God and a complete understanding of the Plan of God.
- 27- The Plan is designed to glorify God, magnify His Word and honor Jesus Christ.
- 28- In order to fulfill these objectives the royal family must function free of division, discord and distrust.
- 29- The method of accomplishing this is the application of an honor code which can only be learned through the consistent inculcation of the Scriptures.
- 30- Once the honor code is learned, the ability of the royal family to function as a united force in the Angelic Conflict becomes possible.

E-8/6
B-8/9 A ⊕

The Royal Family Honor Code

I. Introduction:

- 1- The Royal Family Honor Code is a part of our Portfolio of Invisible Assets.
- 2- The Portfolio contains four document files:
- A) Primary Assets:
- Par. 1: Escrow Assets for time and eternity.
Par. 2: Computer Assets from the Divine Decrees including equal privilege and equal opportunity.
- B) Secondary Assets:
- Par. 1: Volitional assets related to positive volition toward doctrine.

⊕ TOLEDANO, BEN C. "OF HOPE AND ANGER." NATIONAL
REVIEW, 17 AUG. 1992, P. 56.