

Awake!

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FEBRUARY 8, 1964

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!

"It is already the hour for you to awake."

—Romans 13:11

Volume XLV

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Number 3



THE possession of a sense of humor makes sense. It has ever been rewarding. What was the king's jester of olden times but a man with a keen sense of humor, and did he not get well paid for it in more ways than one? And today, do not comedians and humorists earn large salaries? Why, one writer of humorous lines for popular comedians earns half a million dollars a year, and that for writing but three to four minutes of dialogue each week. No question about it, a keen sense of humor is rewarding financially.

A sense of humor is also rewarding in other respects. It contributes to good relations with others, helps you to win friends and to keep them. It has a salutary effect upon both mind and body, helping one to have peace of mind, health and happiness. Why, just smiling has a beneficial effect upon the nervous system. Try it right now. SMILE! Do you not at once feel better? Well has it been written: "A joyful heart has a good effect on the coun-

tenance." "A heart that is joyful does good as a curer."—Prov. 15:13; 17:22.

The great Creator, Jehovah God, may be said to have a sense of humor. Does not his Word, the Bible, tell us that he is "the happy God," and that he made man in his image? If man, who is in God's image, has a sense of humor or the capacity for humor, then God himself must also have a sense of humor. As one evidence of it,

just look at the playful antics of kittens, cubs and puppies. Surely for their Creator to put such playful instincts in animals he must have a sense of humor himself.—1 Tim. 1:11.

The Bible character, the strong man Samson, repeatedly manifested a sense of humor. What a huge joke Samson played on his foes when they thought they had him secure within their walled city of Gaza! Far from its great bolted doors keeping him in, he took those doors, together with their posts, and carried them atop a hill before Hebron, some forty miles away! His sense of humor is also seen in his teasing Delilah as to the secret of his strength.—Judg. 16:1-15.

Without doubt Samson's sense of humor helped to lighten the great burden that was his of taking "the lead in saving Israel out of the hand of the Philistines," waging a one-man war against them, as it were. That a sense of humor can help in this way is apparent from what Abraham Lin-

coln, American president of a century ago, once said: "With the fearful strain that is on me night and day"—he was directing a life-and-death struggle for the survival of his nation—"if I did not laugh I should die." Though of very serious mien, he deliberately injected humor into situations so as to relieve the strain.—Judg. 13:5.

Well has it been said that "for health and constant enjoyment of life, give me a keen and ever present sense of humor; it is the next best thing to an abiding faith in providence." Not, however, that a sense of humor can take the place of an abiding faith in providence, that is, in God's care and protection. Not at all. One of America's foremost humorists, Mark Twain, demonstrated the fallacy of that philosophy. His sense of humor made him famous, but he let it serve in the place of an abiding faith in God, and so in the end he became a very bitter and unhappy man.

Regardless of the role you play in life, to have a sense of humor makes sense. It will help you to level out the "mole hills" of the daily petty annoyances, mishaps, inconveniences and frustrations that come your way instead of making mountains out of them. A sense of humor might be said to be a form of empathy or fellow feeling. Even as this enables you to "weep with people who weep," so a sense of humor will enable you to 'laugh with people who laugh,' and that though the joke may be on yourself. A sense of humor might therefore be said to enable one to turn loss into profit.—Rom. 12:15.

To be able to laugh when you yourself are the victim of a ludicrous situation is a good sign. It shows that you do not have too high an opinion of yourself, that you do not take yourself too seriously, are not vain or overly sensitive. Of course, there is more than one kind of humor. Strictly

speaking, humor is wholesome, indicates a love of humanity and a certain amount of broad-mindedness and insight. Because of this a distinction is made between wit and humor. Wit is, of the head; humor, more of the heart, although it also involves the head. Wit laughs at people, as when it ridicules them or plays "practical jokes" on them. Humor laughs with people, because it loves them and enjoys seeing them happy, even at the cost of one's own vanity. Thus the Scottish historian wrote: "True humor springs not more from the head than from the heart.—It is not contempt; its essence is love.—It issues not in laughter, but in still smiles, which lie far deeper."

As with everything else, humor has its fit times and places. That is why we are told by wise Solomon that there is "a time to weep and a time to laugh; a time to wail and a time to skip about." (Eccl. 3:4) Humor for its own sake has no place in a public Bible lecture, a funeral discourse or at the celebration of the Lord's supper or evening meal. Neither is humor fitting when reproof is administered, by either the reprover or the one reproved. The force of it is lost when humor enters into the situation. Then is the time for all, especially the recipient of the reproof, to be serious, grave, sober, taking to heart the reproof. Any other attitude would be tantamount to *belittling the correction*.—Heb. 12:5.

With some, humor comes naturally. Like Samson, they seem to have been born with a keen sense of it. With others, it comes less readily. If you are among the latter, put forth an effort to cultivate it. Let your heart go out to your fellowman and try to see the amusing aspect of life's little vicissitudes. *Smile!* for a sense of humor makes sense!

MANY persons depend upon sacrifices they offer to God to gain his favor. They conclude that all they need to do is to give financial support to their church, to contribute to charity, to help build hospitals, orphanages and like institutions. After considerable personal and financial sacrifice, they are startled by the statement of Jesus Christ at Matthew 9:13 that God wants mercy, and not sacrifice.

Sacrifices did gain God's favor in times past. Was not God pleased with the sacrifices of righteous men such as Abel, Noah, Job, Abraham and others mentioned in the Bible? Certainly! Did he not prescribe for his chosen people Israel to offer sacrifices to him daily? Yes! And was it not Jehovah God himself who arranged for and accepted the sacrifice of his dear Son? Are not Christians commanded "to offer up spiritual sacrifices acceptable to God"? All true!—1 Pet. 2:5.

But God wants more than the mere sacrifice. Unless the offerer has real love for God and for his fellowman, God rejects the sacrifice. Overzealous King Saul of ancient Israel unmercifully decreed the death penalty for his son because of his unintentional violation of an oath. But later Saul himself deliberately disobeyed Jehovah's explicit instructions to devote everything of Amalek to destruction. Instead, Saul spared the best animals "for the purpose of sacrificing to Jehovah," as he rationalized. To unmerciful, disobedient Saul, Jehovah said: "Does Jehovah have as much delight in burnt offerings and sacri-

fices as in obeying the voice of Jehovah? Look! To obey is better than a sacrifice."

For one's sacrifice to be accepted, one must know and obey God's commands. As Jesus said, one must "go, then, and learn what this means, 'I want mercy, and not sacrifice.'"

—1 Sam. 15:15, 22; Matt. 9:13.

In Jesus' day the Pharisees needed to learn that lesson. They despised tax collectors and the common people whom they called sinners. So they condemned Jesus because he

ate with tax collectors and sinners in the home of Matthew Levi. In the same way today some proud clergymen scoff at true Christians who follow the example of Jesus in mingling with the common people in their homes. But the common people respond as gladly today as they did in Jesus' day, and this angers the clergy. One priest, while admitting that Jehovah's witnesses are increasing rapidly in New York, scornfully remarked that "most of their converts are from the poorer districts, among the colored population and Puerto Ricans." How like the Pharisees who did not appreciate that Jesus came "to call, not righteous people [such as they imagined they were], but sinners!"

Unlike King David, who felt empathy for his hungry fellow warriors, the unmerciful but sacrifice-conscious Pharisees were offended when Jesus' disciples got hungry and started to pluck heads of grain and to eat on the sabbath. Horrors! Why, their Talmudic regulations even said that a plaster might not be worn on a wound

**"I WANT
MERCY,
AND
NOT SACRIFICE"**

**Do
sacrifices and charity
replace mercy? How
may we show the
mercy God
wants?**

on the sabbath because if it improved the wound that would be unlawful work. A fractured bone could not be treated on the sabbath, unless the person's very life was at stake. *How unmerciful! As then, so today* some people have a tendency to push love and mercy aside. They are quick to criticize others while ignoring their own shortcomings. They are quick to condemn even though often they have faults far more serious than the ones they are finding in others. To such ones Jesus' rebuke should hit home: "However, if you had understood what this means, 'I want mercy, and not sacrifice,' you would not have condemned the guiltless ones."—Matt. 12: 1-7.

Repeatedly God warned the Israelites that he took more delight in justice, righteousness and mercy than in numerous sacrifices. "Of what benefit to me is the multitude of your sacrifices?" said Jehovah. Nor does the costliness of a sacrifice impress God. "What does this matter to me," asked Jehovah, "that you bring in even frankincense from Sheba and the good cane from the land far away? The whole burnt offerings of you people serve for no pleasure, and your very sacrifices have not been gratifying to me." Rather, why not "learn to do good; search for justice; set right the oppressor; render judgment for the fatherless boy; plead the cause of the widow"? "For in loving-kindness I have taken delight, and not in sacrifice; and in the knowledge of God rather than in whole burnt offerings." Clearly, God wants "mercy, and not sacrifice."—Isa. 1:11; Jer. 6:20; Isa. 1:17; Hos. 6:6.

What Is Mercy?

But what is mercy? It is compassionate treatment of the unfortunate; kindly treatment; pity. Jesus commended a Samaritan who showed mercy to an unfortunate

neighbor. (Luke 10:30-37) It is the disposition to forgive, as demonstrated by the master who canceled his slave's enormous debt. (Matt. 18:23-27) Mercy is kindness beyond what justice requires, beyond what can be claimed or expected. It is the withholding of just censure or punishment, as in the case of the loving father of the prodigal son. (Luke 15:11-32) Its root words denote "pain of heart" and thus it implies a sympathetic sense of the suffering on another by which the heart is affected. It is this quality of mercy that differentiates Jehovah from all demon gods of the pagans. Jehovah's mercy makes him adorable to us. It makes us want to cling to him and to love him. Because of his mercy we feel free to approach him in our weakness and imperfectness and yet feel assured that we are heard and understood. The way Jehovah expresses his mercy proves to us that he is love. Naturally, God wants us to show mercy to our fellow-man.

Opportunities to Show Mercy

And life is full of opportunities to do so. A most important way to demonstrate mercy is by making use of every opportunity to inform others how they too can receive God's mercy. If we appreciate God's mercy we can best show it by using our time, energy and means to publish the good news of Jehovah's kingdom. No sacrifice a person might be inclined to offer, such as a money contribution to a door-to-door minister who is "doing a good work," can take the place of personal participation in this ministry of mercy. True mercy considers more than one's physical circumstances; it gives attention to one's spiritual welfare.

Mercy can also be demonstrated by kind deeds. In the Bible we read of an early Christian woman, Dorcas, who "abounded in good deeds and gifts of mercy," and of

Cornelius, who is approvingly referred to as one who "made many gifts of mercy to the people." (Acts 9:36; 10:2) Christians must be careful not to come short in respect of deeds of mercy. They should be careful not to overlook opportunities to lend a helping hand to their brothers who may have need of material things, or to visit a fellow Christian who is sick at home or in a hospital. While we must "always offer to God a sacrifice of praise," such sacrifice does not relieve a Christian of the need to show mercy. Some activities do not show up on one's record of preaching, such as efforts to recover a former preaching companion, or conducting a home Bible study with a newly baptized member of the congregation, or teaching an illiterate wife to read the Bible. But they are deeds of mercy, and one should not neglect them while striving for a fine preaching record. The Christian apostle Paul advised: "Do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased." If we remember that 'God wants mercy, and not sacrifice,' we will not overlook opportunities to show mercy to members of our family, to fellow ministers in the congregation and to others in general.—Heb. 13:16.

Many mistakes in life can be covered over by the quality of mercy. To the extent that we are thrown into close association with others, to that extent opportunities arise for manifesting this loving quality that God wants. A son breaks his father's tools, but asks to be forgiven. In moments of weakness a husband might mistreat his wife, or the wife her husband. There is regret, then forgiveness and mercy. A fellow Christian feels sorry over some misdeed. Do we have the disposition to forgive? We must not become weary of exercising forgiveness. The apostle Peter

thought that there should be a limit to the number of times he should show mercy to an erring brother, say, seven times. Jesus replied: "I say to you, not, Up to seven times, but, Up to seventy-seven times." Through mercy we will lovingly cover a multitude of others' sins; through mercy we cheerfully bear the burdens that the weak make for themselves and others. Forgiveness and mercy can bring domestic quietness, which is surely better "than a house full of the sacrifices of quarreling." —Matt. 18:22; Prov. 17:1; 1 Pet. 4:8; Rom. 15:1.

While making numerous and costly religious sacrifices today, people of the world generally lack mercy. Cold and loveless, they lack fellow feeling and understanding, as did the Pharisees of Jesus' day. Like the apostates of ancient Israel, they forget God's Word, which says: "To carry on righteousness and judgment is more preferable to Jehovah than sacrifice." (Prov. 21:3) God commands us to show mercy today, not only by charitable gifts and everyday acts of kindness, but by informing our neighbors of God's merciful way of salvation. "To obey is better than a sacrifice." Why follow in the course of this world, which prefers to sacrifice than to show mercy? At the coming war of Armageddon, this world will have its judgment without mercy, according to the rule at James 2:13. But the merciful never need fear Jehovah's judgment. Rather, "happy are the merciful, since they will be shown mercy," to enjoy life in the coming new order of righteousness.—Matt. 5:7.

Do you desire to be shown mercy? Then be like God—love mercy. The Bible shows that Jehovah "is gracious and merciful, slow to anger and great in loving-kindness." "Go, then, and learn what this means, 'I want mercy, and not sacrifice.'" —Ps. 145:8; Matt. 9:13.

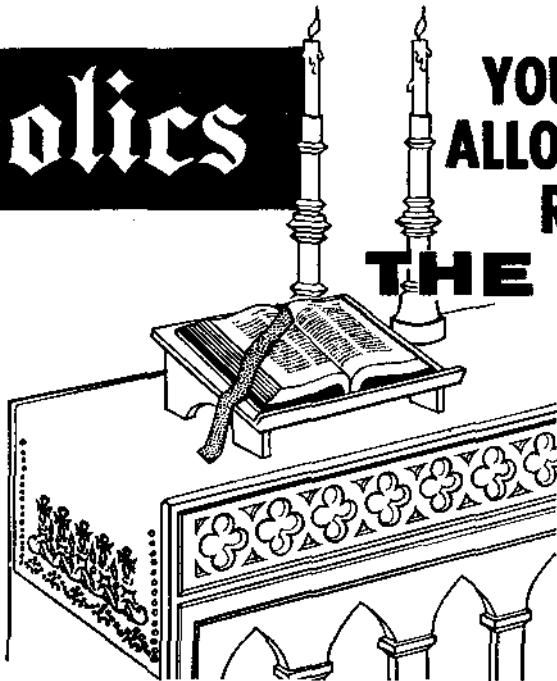
Catholics

YOU ARE ALLOWED TO READ THE BIBLE

"TO KNOW nothing of the Scriptures is to know nothing of Christ."¹ So said Catholic "Saint" Jerome, fourth- and fifth-century Latin "church father," hailed by Pope Pius XII as "the greatest of the Doctors in Bible teaching."² So convinced was Je-

rome of the importance of studying the Bible that he also wrote: "If there is anything in this life that sustains the wise man and moves him to keep a serene mind amid the tribulations and upheavals of the world, it is, I am convinced, first and foremost, meditation on the Scriptures and knowledge of them."³

That this was not an isolated view is attested to by a church-approved Catholic work in the following terms: "This veneration of the Holy Scriptures is to be found in all the early Fathers. The numerous translations made in order to put them into the hands of the faithful, the considerable textual criticism that dates from that time, particularly by Origen and Saint Jerome, provide glaring proof of the literary activity that went on in the early centuries, and indicate irrefutably that the Bible occupied a special place in the minds of the Christians. Moreover, most of the writings of the Fathers are homiletic commentaries of the Scriptures."⁴



Since the early "church fathers" unanimously recognized the value of the Holy Scriptures, how is it that in many countries Catholics still regard the Bible as a "Protestant book" and there-

fore as forbidden reading? To answer that question, we shall need to review a few pages of church history.

The Bible in Living Languages

The large portion of the Holy Scriptures commonly called the Old Testament was originally written in Hebrew, with a few small sections in Aramaic. As Hebrew passed away as a generally living language, those Jews who spoke only the common or *koiné* Greek, popularized by the armies of Alexander the Great, felt the need of a translation of the Hebrew Scriptures in the international language of the day. To meet their needs, during the third and second centuries before Christ, the Greek *Septuagint Version* was produced. This translation into a vulgar, international tongue, was later used and quoted by Christ's apostles and disciples, and the latter used this same widely understood language for their own writings, commonly called the New Testament.

It follows that no one idiom could claim to be the exclusive, holy, sacrosanct language of the Bible. Now, the Catholic Church recognizes that the Holy Scriptures are inspired by God. A Catholic work states to that effect: "The Council of Trent declared both holy and canonical all the books of the Bible because they were dictated by the Holy Spirit and therefore God is their author."⁵ Therefore, the church of Rome admits that God himself moved with the times and had his Word written in living languages. Since, while under inspiration, the apostles quoted the Greek Septuagint Version of the Hebrew Scriptures, it can be inferred that God approved of the principle of having his Word translated from a dead or little-used tongue into a living or commonly used one.

In the course of time, *koiné* Greek itself did not suffice to keep the Word of God understandable to the common people. Although Greek was the language spoken around the greater part of the Mediterranean seacoast, the inhabitants farther inland still spoke their native idioms. As Christianity spread, these peoples required the Scriptures in their common tongue. Thus, during the first few centuries after Christ, translations appeared in Syriac, Coptic and other Egyptian dialects, Gallic, Gothic and different local tongues. The rise of another important language is alluded to in the Scriptures themselves, which speak of the inscription placed above Jesus' head as being "written in Hebrew, in Greek, and in Latin."—John 19: 20, Catholic Douay Version.

Latin was the official language of the Roman Empire and was spread among the conquered peoples by the Roman soldiers. The legionnaires did not speak late or classical Latin, but they spread a popular, colloquial form, called Vulgar Latin. As the occupied peoples and the Romans themselves learned about Christ, they needed a

translation of the Scriptures in the only tongue they understood. So it came about that during the second, third and fourth centuries, many different translations were made into Latin. A Catholic reference work says the following concerning these "Old Latin versions": "Both types [African and European] use the same popular Latin, with its peculiarities of vocabulary, spelling and syntax, its incorrect, vulgar and even coarse speech."⁶ They were obviously popular translations made for the common people.

Toward the end of the fourth century Jerome, encouraged by Damasus, the first bishop of Rome to adopt the title Pontifex Maximus (Supreme Pontiff), previously borne by the pagan Roman emperors, set to work first to revise the best of the Old Latin versions and later to translate the whole Bible into Latin directly from the original Hebrew and Greek. He completed his work A.D. 404 or 405. Although Jerome's translation was in better Latin than the Old Latin versions, it was still written in a language understandable to the literate public. This fact is reflected in the name by which his version eventually came to be known—the "Vulgate" (from *editio vulgata*), meaning the common or popular edition of the Scriptures.

The full significance of the appearance of this common-language Bible sponsored by Pope Damasus I can be measured by the following extract from a Catholic work, which states: "Greek was the original language used by the Church; the missionaries of the first and second generations of Christians preached in Greek, the books of the New Testament were written in Greek, the apostolic Fathers and the apologists composed their works in Greek, the language used in the liturgy was originally Greek, and in religious meetings, the sacred writings were read in Greek. . . . The Church in Rome used the Greek lan-

guage until the middle of the 3rd century." It might be added that as late as A.D. 325, the sessions of the First Council of Nicaea were held, not in Latin, but in Greek, and the Nicene Creed, which has been termed the "unshakable basis" of the Catholic faith, was drawn up in the Greek language, not in Latin.

It is a known fact that many of the early "church fathers" considered the translators of the Greek Septuagint Version of the Hebrew Scriptures as inspired, and what is known as the New Testament was, of course, written in Greek from the start. Consequently, if any language deserved to be considered by Christians as the exclusive tongue for the liturgy and the Bible, it was *Greek*, not Latin. But neither God nor the early Christians considered any one language as sacrosanct, and credit must be given to the early "church fathers" for moving with the times and having the Bible translated into a living language: Latin, for those speaking and reading Latin.

Interestingly, a Catholic reference book points out that the Pharisees were the ones who opposed the translation of the Bible into the vulgar or common tongues. This book states: "From the second century forward, the Pharisees built up a system of cultural isolation for Judaism. They began surrounding the Hebrew text of the Old Testament with a respect that in our view was exaggerated, and they neglected the books, like Wisdom, that had originally been written in Greek; they even went so far as to consider that it was an evil day that the Law had been written in [translated into] Greek."⁹ Another Catholic work makes a similar reproach with regard to the Scribes: "The Scribes were determined to protect the Torah, and to that end they applied themselves with untiring zeal to erecting 'a hedge all around' it, in accordance with the recommendation

made by the Elders of the Great Synagogue. (*Pirqé Aboth*, I, I) . . . The Law of Moses, the legitimate pride of Israel, risked becoming a private domain of which they jealously held the key."¹⁰

The foregoing shows: first, that God himself inspired his penmen to write in the living language of their times; secondly, that the early "church fathers" favored keeping the Bible alive in the vulgar or popular tongues of their day; thirdly, that the Latin *Vulgate* was not originally a dead-language version for the exclusive use of the clergy, but a popular edition in what was then a modern-day idiom; fourthly, that opposition to Bible translation in a desire to keep the Scriptures as the exclusive domain of the clergy was a trait of the Scribes and Pharisees. How, then, did it come about that for centuries the Roman Catholic Church forbade any Bible reading "in the vulgar tongue," that is, in anything but Latin, which had become a dead language?

How the Bible Became a

"Prohibited Book"

There were several reasons why the ecclesiastical authorities of the Roman Catholic Church changed their attitude toward the Bible's being kept alive in languages understood by the common people, and why, for centuries, they restricted the use of the Scriptures to the clergy.

One factor was the rivalry between Rome and Constantinople that began developing in the fourth century and culminated in the schism of A.D. 1054 between Roman Catholicism and the Orthodox Church. An authorized Catholic reference work explains the origin of this split as follows: "It started by a struggle for domination between old Rome and Constantinople, New Rome, the latter having been chosen by Constantine as his capital in 330. By virtue of this, the bishop of Con-

stantinople required the Council held in that city in 381 to grant his see special honor, second only to that of the bishop of Rome; this was granted him by Canon 3 of this Council."¹¹ The promotion of this Eastern prelate to the rank of Patriarch of Constantinople sowed the seeds of rivalry that led to the schism between the Eastern and Western churches of Christendom.

It was in this contest of rivalry between Rome and Constantinople that Damasus, the then bishop of Rome, encouraged Jerome (in 383) to revise the Old Latin versions and produce a standard version of the Bible in Latin. The Eastern church used the Greek language for its liturgy and it possessed the whole Bible in Greek, the "Old Testament" in the *Septuagint* and the "New Testament" in the original Greek. This placed the Western church at a disadvantage, since its liturgical language was Latin. Damasus, who five years earlier had accepted the title of Pontifex Maximus, was anxious to justify his claims to that title and apparently saw the need to produce a version of the Scriptures that would compete with the Greek text used by his rival in Constantinople.

True, the Latin *Vulgate* did not immediately become popular, even among the succeeding bishops of Rome, and many years passed before it was recognized throughout the whole of the Western church as the official version of the Scriptures. Nevertheless, it is a historic fact that it was conceived just two years after the rivalry began between the bishops of Rome and Constantinople. That later bishops of Rome should have adopted the *Vulgate* as the official Bible of the Catholic Church and made Latin the sacred language of the liturgy, insisting upon the use of Latin centuries after it had become a dead language, can better be understood in the light of the rivalry between the

Eastern (Greek) and Western (Latin) churches.

Commenting on the use of language in the struggle between the two divisions of early Christendom, historian Arnold J. Toynbee states the following in *A Study of History*: "In encountering the local impulse to make use of vernacular languages for liturgical purposes instead of Latin, the Roman Church had conceded to the Croats permission to translate the liturgy into their own language, probably because in this frontier district Rome found herself faced with the competition of her Eastern Orthodox rival, who, so far from insisting on her non-Greek converts accepting Greek as their liturgical language, showed a politic generosity in translating her liturgy into many tongues." Rome, on the contrary, by insisting on the use of Latin throughout the length and breadth of her religious empire, intended to assert her supremacy over her Eastern rival.

Another reason for venerating the Latin language and for preventing the common people from reading the Bible in their common idioms was the Roman Church's desire to assert her spiritual authority over the "faithful" inside Western Christendom. If she admitted that the Scriptures contained the complete revelation of God's will and purpose, and continued making the Bible available to the "faithful" in their common languages, she would risk losing her hold over the flock. To counteract this danger, the Roman ecclesiastical authorities claimed that God had committed into their hands the sacred "trust" of traditions that complete the divine revelation. A Jesuit author outlines this claim in the following terms: "The divine revelation, even that expressed in the Scriptures, has been committed to a faithful community, the living Church; this raises the vital question of the relationship between the Bible, Tradition and

the Church. . . . This added light [in the Scriptures], once given, joins and completes the treasure of Tradition. . . . The same Spirit that inspired the Scriptures dwells in those who are responsible for faithfully transmitting the trust of the Revelation. Therefore *the Scriptures are entirely dependent upon Tradition* [author's italics]."¹²

Another Catholic work states the matter even more clearly, when it says: "Tradition is the most normal canal by which all the teaching of the faith reaches mankind. Use of the New Testament Scriptures came later. They do not contain the complete trust, all the faith, and their use is not essential."¹³ Since many of these traditions (e.g., worship of the Virgin Mary, prayers to the "saints," veneration of relics, indulgences, purgatory, and so forth) are nowhere to be found in the Scriptures, it obviously became dangerous to allow the common people to read the Bible.

These different factors help to explain the following official statements by the Roman authorities:

A.D. 1229: "We forbid the laity to have in their possession any copy of the books of the Old and New Testament, except the Psalter, and such portions of them as are contained in the Breviary, or the Hours of the Virgin; and we most strictly forbid even these works in the vulgar tongue."—Council of Toulouse, Canon 14.

A.D. 1246: "You will see to it that all just and legal means are used to prevent the laity from possessing theological books, even in Latin, and the clergy from possessing them in the vulgar tongue."—Council of Béziers, Canon 36.

A.D. 1562: "If the sacred books be permitted in the vulgar tongue indiscriminately, more harm than utility arises therefrom."—"Ten Rules Concerning Pro-

hibited Books" drawn up by order of the Council of Trent.

A.D. 1816: "Experience has proved that, owing to the rashness of men, more harm than benefit arises from the Sacred Scriptures when published in the language of the common people."—Statement by Pope Pius VII.

Catholic author Daniel-Rops, member of the French Academy, sums up the situation as follows: "By giving back to the Book its supremacy and its renown, Luther and the other 'reformers' committed the inexpiable error of separating it from the Tradition that had safeguarded its text and had contributed so much to its understanding. Once it became the only source of faith and of spiritual life for man, the Bible afforded the means for doing without the Church, her social organization, Tradition and the Hierarchy. The Catholic Church measured the danger of this break in the historical evolution of the Christian message and of this individualization of belief. She reacted through the protective measures taken by the Council of Trent, which, among other things, forbade the faithful from reading versions of the Holy Scriptures in common languages unless they had been approved by the Church and contained commentaries in line with Catholic Tradition. . . . It became commonplace to hear people repeat that 'the Bible is on the Index' and that 'a Catholic should not read the Bible.'" Yet the same author, writing in 1955, states a few pages farther on: "'Read the Bible' is what the Catholic Church now tells its sons to do."¹⁴ How did this change come about?

The Revival of Bible Reading

Among Catholics

In the early nineteenth century, Pope Leo XII stated in a bull to the Catholic

clergy in Ireland: "It is no secret to you, venerable brethren, that a certain society, vulgarly called the Bible Society, is audaciously disspreading itself through the whole world. . . . This society has collected all its forces, and directs every means to one object:—to the translation, or rather to the perversion, of the Bible into the vernacular languages of all nations."

Similar condemnations of the Protestant Bible societies were made by Popes Gregory XVI (1831-1846) and Pius IX (1846-1878). But fulminating against these societies did not prevent them from distributing millions of copies of the Bible in hundreds of languages, so that by the end of the nineteenth century Protestant editions of the Scriptures were beginning to circulate even among the Catholics, since Catholic editions in the common languages either were nonexistent or too expensive. In view of this situation, Rome found it necessary to begin distributing her own translations of the Bible, duly annotated with comments designed to reconcile the Scriptures with Catholic dogma and tradition.

In 1893, Pope Leo XIII published his Encyclical Letter *Providentissimus Deus* on the study of the Holy Scriptures. In 1907, Pope Pius X wrote a letter to the head of the Saint Jerome Association (a Catholic Bible distributing agency) encouraging him to "clear away the prejudiced idea that the Church is opposed to the reading of the Holy Scriptures in the vulgar tongue."¹⁵ In 1920, on the 1500th anniversary of the death of Jerome, Pope Benedict XV published his Encyclical Letter *Spiritus Paraclitus* in which he exhorted "all the sons of the Church, and especially the clergy, to respect the Holy Scriptures and to read them piously."¹⁶

Finally, in 1943, Pope Pius XII published his Encyclical Letter *Divino afflante Spiritu*, hailed by the bishop of Namur, Belgium, as "a breath of fresh air, of

ozone after the storm."¹⁷ In it, the pope stated: "May the Bishops apply themselves to increase and perfect this veneration [for Holy Scripture] among the faithful entrusted into their care, by encouraging all efforts put forth by men filled with apostolic zeal, whose praiseworthy object is to create and maintain among Catholics a knowledge and a love of the Holy Books. May they therefore grant their favor and support to the pious associations whose purpose is to distribute among the faithful printed copies of the Bible, particularly the Gospels, and who endeavor with much zeal to introduce into Christian families the habit of reading the Bible daily with respect and devoutness."¹⁸

In this same encyclical, Pius XII expressed the following wish: "Let the priests . . . show the truthfulness of Christian doctrine by words drawn from the Holy Books."¹⁹ And in the same vein, Jesuit professor Paul Henry, of the Paris Catholic Institute, writes: "Scripture is normative [establishes an authoritative standard] for the life, the worship, the morals and the theological doctrine of the Church. Normative, not in the sense that everything revealed or desired by God is explicitly written in Scripture, but inasmuch as *nothing done or taught infallibly by the Church can be contrary to Scripture* [italics ours]."²⁰

Catholics, the foregoing shows that you are now allowed to read the Bible! Several heads of your church have said so in authoritative letters written to the bishops throughout the entire world. Your church also says that, although it possesses traditions in addition to the Scriptures, *nothing it teaches can be contrary to the Scriptures* and that your priests should be able to prove the truthfulness of Catholic dogma by quoting Scripture. Put this claim to the test. Obtain a copy of the Bible.

Read it! Study it! Ask questions! Accept the assistance of those zealous men and women whose praiseworthy purpose is to help you understand God's purposes. One such man or woman, filled with apostolic zeal, brought you this magazine.

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Heeding a Friend's Advice

● A dedicated Christian in Michigan recounts how he learned God's truth: "Seven years ago, during the course of my employment aboard the Great Lakes ore ships, I undertook to determine for myself if a man should have a religion and, if so, which one of the many. In an effort to obtain answers to many questions I contacted a number of clergymen. From these encounters I learned one thing—the fact that I was not the only one confused. So the whole subject of religion was laid aside until one day our ship put into port on Lake Erie and the fireman on my shift quit.

"When the replacement fireman came aboard, there was some doubt as to whether or not he could handle such a back-breaking job as that of hand-firing the ship's boilers, due to his slight build. However, by demonstration he convinced us that he was indeed a very good fireman. Since he had been away from such hard physical work for some time he required help until he could get into shape. Whenever I could leave the engine room I would go into the firehold and help him out. I soon learned that he was interested in the Bible and had an unusual knowledge of its contents. I turned back his first efforts to explain some things by telling him, with a cynical tone of voice, that if he thought

he could convince me on these religious issues, when the learned men of the clergy had failed to do so, he had another thought coming.

"We would shovel the furnaces full and then discuss religious issues, referring to the Bible and other books he had. This went on shift after shift. My efforts to convince him that he was just as confused as myself and the clergymen I knew were frustrated by his quiet, confident explanation of Bible truths. This frustration soon turned to interest and, with this interest and our further study, I came to realize that this was indeed the truth. The end of the shipping season arrived, and the ship was laid up for the winter. The sailors departed. Prior to parting, my new friend advised me that if I wanted to learn more of the truth I should seek out and associate with Jehovah's witnesses. As my family and I moved from place to place I never forgot the things that ship's fireman taught me. Upon moving to upper Michigan three years later, I sought out the Kingdom Hall. An invitation to a home Bible study was accepted, which led to my dedication. As I recall, seven years ago those clergymen failed to impart Bible understanding, but in contrast Jehovah enabled a humble fireman to teach others life-giving truth."

Freedom of Worship *TRIUMPHS* in Liberia

By "Awake!" correspondent in Liberia

IN MARCH 1963 the world was shocked by reports of the breakup of a peaceful religious assembly of Jehovah's witnesses convened at Gbarnga, Liberia. After being herded to a military compound, the Witnesses, foreigners and citizens alike, for three days were subjected to all manner of brutal mistreatment by soldiers because they refused to violate their Christian consciences and worshipfully salute the flag. The following month all foreign nationals who were Jehovah's witnesses, including missionaries, were told to leave the country. A detailed report of the incident appeared in *Awake!* of August 8, 1963, following publication of an open letter of protest to President Tubman by the president of the Watch Tower Bible and Tract Society.

About four months after the publication of the aforementioned article, or in December 1963, a delegation of Jehovah's witnesses traveled to Monrovia, Liberia, to discuss with Liberian President W. V. S. Tubman the matter of religious liberty for Jehovah's witnesses in that republic.

Several questions pressed for satisfactory answers. Would Jehovah's witnesses be allowed to show respect for the Liberian flag by standing quietly before it and not be forced to salute it idolatrously? Would these Christians be able to preach and teach the Bible, free from molestation, and

hold peaceful meetings and assemblies without the likelihood of invasion by soldiers? Would restrictions on building Kingdom Halls be lifted?

During the interim from the breakup of the assembly to the discussion of these questions with President Tubman something of significance took place.

Liberia Flooded with Protests

When the facts about the assembly breakup and the brutal persecution became public knowledge, thousands of persons who deplored this transgression of basic human rights were stirred to write letters of protest to the President of Liberia. Liberian embassies and consulates in many countries were also flooded with inquiries, protests and explanations that Jehovah's witnesses are peace-loving Christians whose Bible-based religious views present no threat to established authority.

With the spotlight of such worldwide indignation turned on his country, Liberian President Tubman, in a speech on August 14, 1963, explained that his Government "deplores, abhors and deprecates brutality and maltreatment of people under any circumstances, and when the matter [of the Gbarnga incident] was brought to its attention and the guilt of those involved was established, they were punished because they violated the law in manhandling and brutalizing citizens and foreigners." He

further stated that he was making a personal investigation of the affair and that "Jehovah's witnesses, as a sect, are welcome in this country, but they will be required to conform to the law requiring all persons to salute the flag when it is being hoisted or lowered at ceremonies in their sight or keep away from such ceremonies."

In response to Mr. Tubman's statement that Jehovah's witnesses were welcome in Liberia, a question was propounded at a news conference: Did this mean that missionaries of Jehovah's witnesses could now enter Liberia? As reported by *The Listener Daily* of September 13, 1963, "Mr. Tubman said if an individual has been deported from a country, he cannot re-enter that country without special permission. However, he added, new Jehovah's Witness missionaries could come to Liberia."

These words proved heartening to local Witnesses. During those months they kept remembering statements by government officials that all who had refused to salute at Gbarnga were to be prosecuted. This caused many Witnesses to scatter throughout the country, and meetings were held in private homes. But now the President's remarks seemed to indicate that Liberia was moving toward freedom of worship for Jehovah's witnesses. In some communities Witnesses began preaching from house to house as before. Frequently they were welcomed warmly by hospitable Liberians who love the Bible and who appreciated the good work of the Witnesses. But some local authorities viewed the Witnesses as subversive and had told them they could not preach. Freedom of worship could not flourish in such a climate of uncertainty and apprehension.

Interview with President Tubman

Late in November Liberian President Tubman wired M. G. Henschel at the Watch Tower Society's headquarters in

Brooklyn, New York, and agreed to receive a delegation of Jehovah's witnesses to discuss missionary activity and the flag issue. M. G. Henschel, a director of said Society, was more than mildly interested in the matter, as he had personally experienced persecution at Gbarnga. Soon thereafter the former presiding minister of Jehovah's witnesses in Liberia, together with his assistant and the Society's representative in charge of its work in Nigeria, arrived in Monrovia and were joined by M. G. Henschel.

The first meeting with President Tubman was short but cordial. The President welcomed back the missionaries, including one who had been asked to leave Liberia in April. Due to an oversight in making note of the appointment, the President requested that the delegation return the following day. The friendly atmosphere was conducive to a feeling of optimism.

Scriptural Teachings Beneficial

When the interview was finally convened, the Society's director thanked the President of Liberia for the opportunity to clear the air regarding Jehovah's witnesses and to explain that they are not subversive and that their work is in no way political. Jehovah's witnesses, he explained, represent an international organization preaching God's kingdom in 194 lands. As sincere Christians their interest is in helping people to understand the Bible.

Reference was made to the President's speech of August 14 in which he pointed out that Christians had to be subject to secular authority according to the Bible book of Romans, chapter 13. Literature of the Society was then presented and portions thereof noted as evidence that people were being taught to obey governments and to pay taxes. Henschel also spoke to the President about the urgency of our times, the imminent end of this system of things

and the Bible hope of salvation into a new order thereafter. A personalized copy of the *New World Translation of the Holy Scriptures* was then presented to President Tubman, himself a lay preacher and frequent guest speaker at different churches.

The two members of the delegation who had spent many years in Liberia then told about the practical results of the Society's work among the Liberian people. Hundreds of Liberians had been trained as ministers and spiritual counselors and had gained an enviable reputation for honesty and dependability, being much sought after by employers. As Bible classes expanded, Kingdom Halls had been built. Literacy classes were functioning throughout the Republic, a local language reading primer had been published, and many Liberians had been taught to read and write.

Witness Woodworth Mills of Nigeria told President Tubman that the 37,000 Witnesses there enjoy a fine Christian reputation, as acknowledged by Nigerian President Azikiwe. There are no problems in schools, and huge assemblies are held without need of policemen. The good results achieved in all countries in West Africa proved that knowledge of the Scriptures is truly beneficial for Africans.

The Society's director introduced a new Bible teaching aid, *"This Good News of the Kingdom"* printed in the local Kissi language. Its use in connection with the English edition was explained in aiding persons to learn to read English, Liberia's official language.

Why Objections to Saluting

After a newspaper reporter was permitted to sit in on the interview, M. G. Henschel explained that he had not come to complain about the treatment meted out at Gbarnga. Suffering for true Christianity was something to be expected, he said, and there was no anger because of this.

The Watch Tower Society director was happy to note that Liberia's Constitution and Bill of Rights guaranteed freedom of worship, not every country having such fine provisions. In carrying on their worship, Jehovah's witnesses were not asking for any special preference over other religions; they were merely doing what the Bible commands. At Exodus 20:1-6 God says he demands exclusive devotion. He commands his worshipers not to bow down to or worship any image or idol. This interpretation of the Ten Commandments was held by Shadrach, Meshach and Abednego in Daniel, chapter 3—an account well known to President Tubman, one of his given names being Shadrach. Other scriptures were quoted by Henschel to show that Christians must shun idolatry. (1 Cor. 10:14; 1 John 5:21) Whereas some may not regard a flag as an idol, Jehovah's witnesses regard a flag salute the same way as the Hebrews in Babylon regarded bowing down to Nebuchadnezzar's image.

In conclusion Henschel summed up: 'We certainly respect the flag, but we want to be excused from performing toward it an act we conscientiously believe to be an act of worship forbidden in the Bible. Will the Government allow Jehovah's witnesses to worship according to their consciences? Our worship is neither immoral nor dangerous to the State. In other countries Jehovah's witnesses have been able to stand quietly before the flag during flag-salute ceremonies as a sufficient display of respect. Will the Government of Liberia be willing to grant Jehovah's witnesses these same privileges that they enjoy elsewhere? May we carry on our meetings in our places of worship? May we hold our assemblies and preach from door to door without molestation? May the Watch Tower missionaries reenter Liberia and continue to help the Liberian people?'

President Favors Tolerance

Having listened intently to the delegation, President Tubman admitted that he had known of the activities of the Watch Tower Society for a long time, a group of his townspeople having attended *Zion's Watch Tower* Bible classes when he was just a boy. In good humor he related that the flag law in Liberia was proposed by a clergyman and the first person apprehended for violating it was the 80-year-old father of the cleric. President Tubman reaffirmed his strong belief in freedom of worship, conscience and religion.

The Government, he enthused, welcomes all religions, especially Christian ones. The President jovially related about his receiving visits by Jehovah's witnesses. "They preached to me, and I listened. Jehovah's witnesses—they know their Bible very well. They tried to convert me, but I told them I'm too old to change now!" "I do not believe that Jehovah's witnesses are subversive or are trying to overthrow the government," Mr. Tubman added.

As to Gbarnga: "I Am Sorry!"

Regarding the ill-treatment of the Witnesses at Gbarnga, President Tubman condemned the incident as "an outrage," "iniquitous," and "wicked." He said those responsible for the affair had been punished, and added, "I am sorry this thing happened!"

M. G. Henschel once again assured the president that Jehovah's witnesses had not come to complain about personal abuses. "We do not hold anything personal against those who abused us at Gbarnga, Mr. President." "Were you at Gbarnga?" the President asked with surprise. "Yes," replied Henschel, "I was in detention from Sunday until Tuesday with all the others. We all underwent the same experience. The soldiers made no difference between foreigners and Liberians. I was struck on the back

with a rifle butt and made to sit all Sunday night, and I had my share along with John Charuk here and all the others. But we feel no hatred, no animosity. When I was released I tried to think: 'Now, what good can I see in these soldiers? Is there something kind I can think of them?' and I found it possible to compliment Lieutenant Warner for the mercy and compassion he had shown for the young babies, of whom there were many. Jehovah's witnesses feel no anger about the personal abuse they had to suffer. And even there at Gbarnga while we were undergoing this treatment there were no derogatory words, but we stood quietly and showed respect for the flag."

President Tubman said for the third time, "I am sorry!" He went on to say that the Government has nothing against Jehovah's witnesses, "They are welcome here just as any other sect of Christians; their missionaries can carry on their work." Asked whether this applied to the missionaries told to leave the country in April, the President replied, "Yes, they will be welcome."

May Witnesses Stand but Not Salute?

After earnestly describing the deep religious convictions of Jehovah's witnesses and the matter of conscience, Henschel once again brought up the crucial point of the interview. 'Mr. President, since the law requires respect for the flag, would it be all right if Jehovah's witnesses just stand quietly in respect for the flag and not be required to give the military salute or take part in the ceremony?'

President Tubman replied to this effect: 'The law stipulates that every person shall show respect to the flag when it is being raised or lowered with ceremony. The term "respect" is subject to interpretation. If I am present when the flag is being hoisted or lowered with ceremony, I do not salute.

I stand at attention and take off my hat. I am not the interpreter of the law, but I think that civilians are not required to give the military salute. But I will consult with the Secretary of the Interior and the Secretary of Defense.'

'Regarding the fear you say that some have to attend your religious services,' continued the President, 'I would say that this is a very undesirable situation and I will take steps to remedy it. There is no reason why you should not be able to build your churches and have services in them. Your services should have the same protection of the law. If there are some officials who do not have the right understanding, I will make an announcement that will put matters right.'

Popular Reaction

A lengthy report of the interview was published in *The Liberian Age* of December 6, noting that President Tubman had showed much sympathy toward the delegation. An editorial stated: "We sincerely hope that the meeting yesterday between President Tubman and a delegation of Jehovah's Witnesses will go a long way, if not all the way, in clearing up any possible misunderstanding or doubt that may be existing with regard to the right of religious organisations and individuals to practice their religious beliefs under the constitution of the Republic." The Gbarnga incident was lamented, and those there who had taken the law into their own hands were condemned. Mentioned also were the many letters of strong protest received from many parts of the world, which undoubtedly had a profound effect on Liberia.

Many Liberians greeted the returned missionaries with emotions ranging from utter disbelief to fervent hugs. During the week the interview took place the Kingdom Hall in Monrovia was filled with those anx-

ious to hear talks of encouragement by the delegates.

Presidential Order

A few days later the Executive Circular, issued by the President of Liberia, notified citizens as follows:

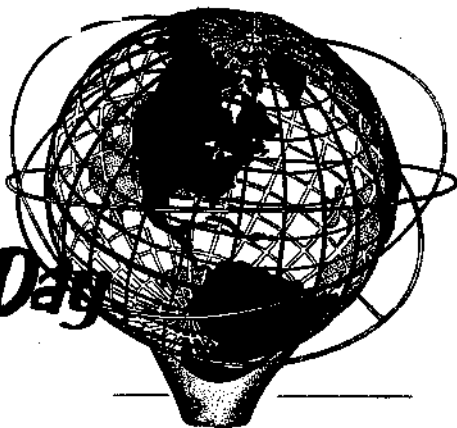
"Delegated representatives of Jehovah's Witnesses having come to Monrovia, met and discussed with me the incident that arose in Gbarnga between the Commissioner and Jehovah's Witnesses in March of this year, and I having assured these representatives that Government deprecates the outrageous acts of violence and mistreatment by soldiers of the Liberian National Guard toward Jehovah's Witnesses, and that the Defense Department has been authorized to investigate the matter with a view of ascertaining and administering discipline and punishment to all who participated in such maltreatment of Jehovah's Witnesses, the representatives of Jehovah's Witnesses assured me that their members would pay respect to the national flag when it is being hoisted or lowered at ceremonies by standing at attention.

"It is hereby notified to the public and to all people throughout the country, that Jehovah's Witnesses shall have the right and privilege of free access to any part of the country to carry on their missionary work and religious worship without molestation from anyone. They shall have the protection of the law both of their person and their property and the right to freely worship God according to the dictates of their consciences, observing in the meantime the laws of the Republic by showing respect to the national flag when it is being hoisted or lowered at ceremonies by standing at attention."

Clearly, freedom of worship has triumphed over the spirit of intolerance. Respect for individual conscience toward God, the most basic human right, has been wisely manifested. While giving due respect to the flag, Jehovah's witnesses will continue giving worship exclusively to God, saying, "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created."—Rev. 4:11.

New York WORLD'S FAIR

Nears Its Opening Day



ON APRIL 22 the gates will open to history's first billion-dollar (\$1,000,000,000) fair—the New York World's Fair of 1964-1965.

An estimated 70,000,000 visitors from all parts of the world will come to see an exposition of this world's achievements squeezed into the 646 acres of Flushing Meadow Park, Queens, New York. More than 70,000 persons are expected to attend on opening day.

Under the symbol of the Unisphere, some forty nations will participate. There will be about 150 pavilions and an additional 300 sub-exhibitors in multiple buildings. Here visitors will wander through exotic and serene gardens, tour towering fantasies of glass and steel, stroll down picturesque promenades, pause in the sparkle of spectacular fountains, sample foods from almost every part of the globe, wonder at predictions of things to come and gaze at re-creations of things past. There will be water and ice shows, theater productions and circuses, sports events and fireworks, symphonies and brass bands.

Why a World's Fair?

There must be a reason for a production of such magnitude and cost. What is the expressed purpose of this fair? What do the nations and organizations participating hope to accomplish? Why would New York City want to host such a complicated undertaking?

According to an official fair document, its objectives are: 'to exhibit the best works and products of all participating nations, to have a performing arts program jointly sponsored by the fair and the Lincoln Center for the Performing Arts, Inc., to celebrate the three hundredth anniversary of New York City, to work for the completion of the metropolitan arterial system, to encourage and present a wide scope of entertainment for both old and young, to restore and improve Flushing Meadow Park.'

A principal hope of the fair is that during the two years it is in progress, Asians, Africans, Australians, North and South Americans, Europeans and people from the isles of the seas will meet and, by learning more of one another, lay a foundation for a better and more understanding world. By weaving together the arts and ideas, the products and progress of nations into a single theme, namely, "man's achievements in an expanding universe," fair builders hope thereby to further the cause of "peace through understanding." Symbolizing this need for greater understanding in a world made small by modern achievements is the towering Unisphere in the heart of the fairgrounds. This giant sphere of steel is the largest of its kind ever built by man and will silently declare

A W A K E !

that hopeful goal to millions of visitors.

Other Goals

In the international division, one of five principal sectors, some forty registered nations are represented. What do they hope to accomplish here? Allen Beach, director of International Exhibits, said that these nations hope to acquaint millions of people who might never have the opportunity to travel with their lands. M. Barry, Minister of Planning for Guinea, stated: "We consider our participation at the World's Fair a first step, as a free nation, in getting the people of the United States to know and understand our country." So the fair is a showcase for large and small nations.

In the Industrial sector the goal is exposure. At least thirty-six of the world's largest businesses will be vying for the public's attention. Here the gleaming pavilions of the Ford Motor Company will compete with the giant tail-fin building of General Motors and Sinclair's dinosaurs. Approximately 300 companies will be exhibiting in multiple exhibitor pavilions. Present will be a five-story structure representing the \$80,000,000,000-a-year food industry in the United States. Among the many attractions are supermarkets of tomorrow, a New England fishing village, a gourmet shop and an international steak house. The Whirlpool "Miracle Kitchen," visited by former Vice-President of the United States Richard Nixon and the Soviet premier, Nikita Khrushchev, in Moscow, will be among the attractions.

The third division is the fair's transportation center, which will include sixteen exhibits, featuring every conceivable means of transportation known to man, from escalators, elevators, mobile homes, rent-a-cars to horse-drawn trains.

The Federal and State area, in which some twenty-seven states of the United States will take part, makes up the fourth

sector. A sample of what can be expected here perhaps can be seen in Florida's pavilion with its 100-foot-high citrus tower.

From all these things we can see the goal of businesses, organizations, nations and states, that of promoting goodwill for themselves and business for the future. The object of all this exposure and advertising is to get the organizational or national name in front of the public to impress them with the product or service each has to offer, hoping it will stimulate further interest on the part of the consumer. Even if no actual sale is made on the spot, keeping the name before the public is regarded as a profitable function of such world's fair exhibits.

Religion's Offering

Amidst all this glittering materialism, religion will have an important enclave. The 1939-1940 New York World's Fair had only a single temple of religion. But this fair has six dramatic religious pavilions. Why this participation? Stated Judge Charles W. Froessel of the Masonic order: "We would like the world to know us better, and where is there a more fitting place to achieve that objective than on these grounds during the World's Fair?" The Masonic order will feature a crescent-shaped building. Visitors will enter the pavilion under a 60-foot-high arch formed by the square and compass, which is the Masonic symbol.

Not far from there will be the Mormon exhibit. This will be surrounded by a 120-foot-high replica of the front facade of the Mormon temple in Salt Lake City, Utah. Their exhibition halls will display two gigantic murals, each 110 feet long and 9 feet high, depicting the life of Jesus Christ and the birth and growth of the Mormon religion.

Bible scholars will be interested to know that the Hashemite Kingdom of Jordan

will feature the Dead Sea Scrolls and a 35-foot column from Jerash. On the other hand, the Vatican Pavilion, built at the cost of \$3,800,000, will highlight Michelangelo's Pietà, the marble sculpture of Jesus in the arms of Mary. The \$3,000,000 Protestant and Orthodox Center will display the charred cross of the Coventry Cathedral in England, which was saved from the destruction of World War II. The Christian Science Pavilion will rise thirty-five feet in the form of a seven-pointed star, while the Billy Graham Pavilion resembles a revival-meeting tent.

It becomes evident that these religious organizations want to share in the promoting of their particular kind of religion by keeping it in the public eye, as well as contribute to the expressed purpose of promoting peace among men. But despite this stated purpose of better understanding among men, and the blessing of the pope of Rome, religion at the fair has already had its share of problems. One instance of internal strife occurred over a film to be shown at the Protestant and Orthodox Center, resulting in several resignations.

The president of the Protestant Council of the city of New York, Arthur Lee Kinsolving, reportedly stated that the religious exhibits at the fair will be a kind of oasis "in the midst of the worship of materialism." Yet what is frequently overlooked is that those who worship at the throne of materialism are often the very ones whose religions are represented at the fair.

Entertainment and Education

The fair's final division is the Lake Amusement Area. A musical with a cast of 250 in a 10,000-seat theater is in the making. Acts never before seen in the United States will be presented underneath a 45-foot-high fireproof big top

by the Continental Circus. An "Ice-Travaganza" boasts of being the most unusual show in the world. Dancing waters, a display combining water formations, dramatic lighting and music, will also catch the public's attention.

Simulated canals of Venice will provide trips in cushioned gondolas and rides in paddle riverboats. The Swiss Skyride, spanning the fair across its main axis and reaching a height of 112 feet, will satisfy those who have a taste for a bird's-eye view of the fair. Those wanting to go higher can board a helicopter at the fair's heliport.

In the realm of educational experience there will be the worlds of science to explore, a chance to examine culture of distant lands, an opportunity to glance into what are considered man's greatest achievements of today and his dreams of tomorrow. For the explorer there will be the simulated landscape of the moon to walk on and a glass-bottom boat to study the depths of Meadow Lake.

Those having a taste for foods of other lands will be able to dine like Arabian potentates or Hawaiian natives. Danish and French delicacies will be in abundance. Argentina plans to roast whole steers. One of the highlights of the Venezuelan pavilion is a basement restaurant-nightclub reached by a free floating, hydraulic telescoping elevator rising vertically through the entire edifice.

Of course, along with all these foreign dishes one can expect American food as well, including the hot dog.

While there will be this great variety of entertainment and feasting, one should remember that it costs something. Visitors will want to examine their budgets carefully and not let their sight of desirable things carry them away to extravagance they can ill afford.

Returns on Huge Expenditures

The cost of such an undertaking as this world's fair is stupendous. For example, the estimated cost to be borne by the fair alone is \$137,725,000. The total investment by foreign countries and the United States—government and industry—is expected to exceed \$500,000,000.

However, this represents a handsome return to thousands of people. Almost a year before the fair's opening, close to 10,000 people were being employed on the fair complex alone. Over 12,936,660 man-hours had been devoted to construction, representing a payroll exceeding \$65,000,000, and the work on the fair had hardly begun.

Vast and complex highway improvements were necessary, costing \$125,000,000. Viaducts, overpasses and bypasses had to be built. One overpass for pedestrians is a quarter of a mile long. A new six-track railroad station has been completed. Bus terminals have been enlarged to accommodate thirty-three local buses at one time. Approximately \$50,000,000 will be spent for construction and landscaping the fairgrounds. Four parking lots have been allocated for the parking of 20,000 cars. The Flushing Meadow Park Marina has been built, with a capacity for 800 boats. Hotels, motels, apartment and rooming houses have been constructed or renovated to accommodate visitors.

This, of course, represents a tremendous outlay of expense and activity. But the returns to New York and surrounding cities and states promise to be no less great. The estimated financial return alone is

\$188,450,000. Reimbursement to the city of New York will amount to some \$24,000,000. The estimated surplus for the park improvement and educational purposes is \$26,725,000. Not to be overlooked is the fact that New Yorkers and others will continue to benefit for years to come from the improved highways, the heliport, the viaducts, the Marina and other structures and improvements left behind by the exhibition.

This gigantic world's fair will soon be ready to open its doors to millions of global visitors. The scope of it can be better appreciated when it is realized that to see the fair in all its splendor will take an estimated twelve days, or ninety-six full hours!

The financial outlay has been huge, but the economic returns are expected to be likewise. Whether the fair will fulfill its purpose of promoting "peace through understanding" is another matter. There is reason to believe that it will do so only in a very limited and temporary way. It must be realized that some of the largest, most populous nations will not be represented. Russia will not be present, neither will Red China, East and West Germany, the Balkan countries, most of Africa and a great portion of Central and South America. In fact, only about a third of the member nations in the United Nations will be present.

However, the purpose of the average visitor is likely to be realized, for he will see the technical advances of this world and be supplied with entertainment and food he could not get elsewhere.

ANTHEM SINGERS A DISCIPLINARY PROBLEM

The following item appeared in the *Arizona Republic* of September 17, 1963: "The student body of the Pinetop-Lakeside school stood in the school yard yesterday morning, sang the national anthem, recited the pledge of allegiance and then received a stern warning to lay off stealing apples from nearby orchards." Apparently authorities at Pinetop have a far more serious problem now than the imaginary one over the anthem issue.

W H E N friends pay you an unexpected visit, do you find yourself having to scurry around picking up odds and ends and taking precautions to make

TAKE CARE



sure no one sits on the chair with the broken leg? Do you repeat the familiar, "Excuse the mess, but . . ."? But what? You may be able to think of a dozen excuses, but could this embarrassment be avoided? Do you really care for your home? It may be that this has happened so often that you do not even feel embarrassed anymore and expect people to take you the way they find you. But if this goes on you may find that your friends just do not drop in anymore, because, even if you feel at ease, they may not. Failure to take care of what you have creates problems.

Of course, it may happen now and then that someone will visit you just at the "wrong time." But if caring for what you have becomes a habit, no time need be the wrong time. Keeping a home tidy means work, but if good habits are formed in putting things in their proper place at the proper time, the home will maintain a neat appearance with no extra effort and there may be actually less housework to be taken care of. It is a matter of doing things *now* instead of leaving them until *later*.

When a new item comes into the home it is good to decide where it is going to be kept. If it is something the whole family will be using, it would be a good thing to let everyone know whether it is to be kept in the kitchen, the closet, the garage or some other place. This does not mean that

family life has to be a regimented affair. Probably each one can have a limited space where he is allowed to keep "odds and ends." But it contributes to peace and good

housekeeping if movable items in regular use have a fixed place to stay and there is an understanding that each one in the family will return them there after use.

In many homes the "untidy" part of the day is early in the morning. Why is this? Well, there are the children's toys from the night before, yesterday's newspaper is still on the floor, the dirty clothes are strung over the backs of the chairs, and perhaps the sink is full of supper and breakfast dishes. It really looks as if mother has her work cut out. And suppose she doesn't get through today and some of this is carried over to the next day? Why, before you know it you have more shoes under your bed than you have in the closet and you find yourself washing dishes before meals instead of after so that you can eat. But is there any good reason for this? Obviously this kind of turmoil can only lead to a waste of time and frayed nerves caused by looking for things and scolding about who put them where. The remedy? Children should be taught that time allowed for play includes returning toys to their place. You are through with the newspaper? Put it on the rack right now instead of throwing it on the floor and picking it up later. When you remove your dirty clothes, take the few steps to the hamper before they leave your hand. Instead of having a rest "before we wash the dishes," make it a rule that the rest comes

after, and you will find it much more refreshing. Now it is just as simple as that. Making the home look tidy does not have to be an eight-hours-a-day project for mother. Most of it need not be work at all, if good habits are formed.

Christians, especially, should avoid carelessness in the use of what they have, because the God they worship sets the pattern for them in this regard. He is an orderly God and, even though he is all-resourceful, there is nothing wasteful or extravagant in his creation. Throughout millenniums nature has enjoyed the experience of continuing in constant self-repair, because Jehovah gave it this property in the beginning. Certainly, then, if God makes provision to care so well for the things he made, we his creatures should show appreciation for the things he has entrusted to us or permitted us to acquire for our use and enjoyment: our physical bodies, our homes, automobiles, clothes, furniture, books and so many other things that you could name by lifting your eyes to look around for a moment.

You Save Money Too

Taking care of what we have is just a matter of proper appreciation, respect and good judgment. Yet, as one writer said, "it has always been more difficult for a man to keep than to get; for, in one case, fortune aids, but in the other, sense is required." It is rather peculiar how a person will often plan ahead, budget and save in order to "get" something, and then, when the item becomes commonplace through its presence or use, the initial pride and care are lost and with them the value of the thing possessed. Oh, yes, there are lots of excuses for not keeping things in good repair—time and money being among the favorites. But this is something that should be thought of when one contemplates acquiring new things. Count the

cost of the upkeep as well as the purchase price, and if you cannot afford it, it may be wiser to do without the item than to lose so soon the enjoyment of it and to find an eyesore and "white elephant" on your hands.

Looking at things from a purely economic viewpoint, there is wisdom in caring for what we have. In most instances, to prevent wear is cheaper than to fix, and to fix is cheaper than to replace. A little floor wax certainly costs less than a new sheet of linoleum, and a coat of polish once in a while is cheaper than refinishing your desk. A little paint on the rusty spots of your car will prove to be a big saving over a body-and-fender job. It may cost a little to clean your clothes, but this will be more than replaced by the wear you get from them. And where is the man who does not realize that a key case costs much less than a hole in his pocket?

Then think, too, of the way that the careless person just throws money away by thoughtlessness or negligence. To leave a water tap running when it is not needed is really "pouring your money down the drain." Water in the soap dish, lights left burning when you leave the room or radiators left open when no one is at home—these may seem to be of little account, but how those small expenses mount up! By the end of a few months or a year they total a handsome sum that might well have been used with tangible results.

This calls to mind another thought with regard to the use of money. It is a possession that should be cared for by wisdom in spending. Solomon said: "There exists the one that is pretending to be rich and yet he has nothing at all." (Prov. 13:7) How foolish for a person whose material resources are low to spend money on luxuries when this means sacrificing things necessary for himself and his family! Yet the powerful desire of ostentation, or

"keeping up with the Joneses," frequently leads people into debt or causes them to buy things on the installment plan, from which no one stands to gain but the seller. Few buyers realize it, but on most installment purchases they are paying a rate of interest between 30 and 40 percent and often even much more. This is not caring for what one has and should be avoided whenever possible.

Care Affects Your Thinking

Of course, economy is not the only thing to be concerned about in caring for what we have. Just think of how one's surroundings affect his disposition. Everyone needs a certain amount of self-confidence. Now, thinking back on how we began our discussion, a normal person really does find it quite embarrassing when he is unexpectedly caught with things in a run-down turmoil around him. Happy as he may be to see a friend, his discomposure spoils the pleasure.

The same is true when one has to go out to meet people who might have reason to expect more of him. Sometimes it happens by accident, but more often than not it can be avoided. Have you ever entered a well-cared-for home of another and then wished you could walk out backwards because you were wearing the shoes that needed new heels or the trousers with the frayed cuffs? Why be distracted this way, whether it be because of your person, your home or whatever else you have? A little care and proper planning will contribute to your poise immensely when you have to deal with other persons—and you will feel so much more at home with yourself!

Taking care of what we have does not depend on how much we have. The mate-

rial possessions of some are less bountiful than those of others. But if one's circumstances permit him to have only meager possessions, then surely there is all the more reason why he should care for what he has. While this is not always the case, it is sometimes found that those who plead poverty bring these circumstances upon themselves, to some extent, through their own neglect and wastefulness. This was recognized as far back as two centuries ago when the English conversationalist Samuel Johnson said: "Economy, on the one hand, by which a certain income is

made to maintain a man genteelly; and waste, on the other, by which on the same income another man lives shabbily, cannot be defined. . . . as

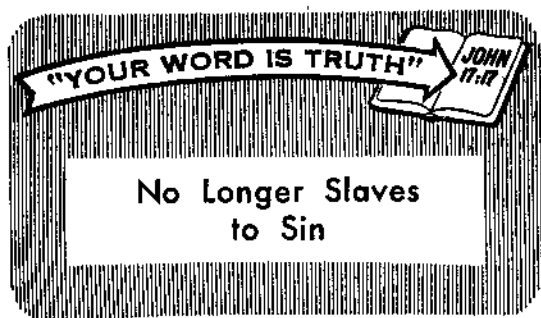
one man wears out

his coat sooner than another, we cannot tell how." But we can tell how in many cases. It is a matter of appreciation of the things we have, no matter how many or how few they may be, and caring for these with good sense.

Is it not true that the way we care for things is a cast of our mental makeup? It is evidence of the type of person we are. It subtly exposes the extent of our appreciation, the depth of our gratitude toward others and our respect for persons, places and things. The way we care tells others whether we are industrious or lazy, concerned or indifferent. Our care or lack of care reflects itself in our every habit. In view of this, dedicated servants of God should be Godlike in caring for what they have. God is generous, liberal, even lavish in the provisions he makes for his own enjoyment and that of his creatures. Yet nothing is wasted and every detail is cared for. Copying him in caring for what we have brings happifying results.

COMING IN THE NEXT ISSUE

- Remember the Things God Has Done.
- How Shall Youth Be Educated?
- Discoveries in Antarctica.
- The Art of Being a Good Guest.



THE apostle Paul, in writing to the Christians in Rome, described circumstances that produced a conflict in his personal life, a conflict from which he yearned to be completely free and yet was not. We read about it in Romans 7:21-23: "When I wish to do what is right, what is bad is present with me. I really delight in the law of God according to the man I am within, but I behold in my members another law warring against the law of my mind and leading me captive to sin's law that is in my members."

This same conflict is the experience of every true Christian. On the one hand, the law of inherited sin sets in motion tendencies that pull him in one direction and, on the other, the knowledge and appreciation that he has acquired concerning God's principles of righteousness train his conscience in such a way as to build up in him the 'law of the mind,' and this encourages him in the opposite direction. Which side of the conflict will win? To which law will he be a slave? If he allows sinful tendencies to govern his way of life, sin will be his master and he will be its slave. But he does not have to do this. The course of the apostle himself is proof that by proper submission to the 'law of the mind,' righteousness can be the governing factor in one's life.

These thoughts came in as part of Paul's discussion of how the ransom sacrifice of Christ Jesus has power to annul the effects

of the inherited trespass of the first man, Adam. In this connection the apostle mentions three things that have had, and still have, rulership over man. Because of the way they control man's life and destiny he speaks of them as being kings. These kings are sin, death and God's undeserved kindness. To point out that inherited sin need not be an obstacle to one's coming under King Undeserved Kindness he says, "Where sin abounded, undeserved kindness abounded still more." In other words, the very fact of man's being a sinner serves to exalt this kindness shown by God.—Rom. 5:18-21.

It appears that some Christians had misinterpreted Paul's thoughts and were reasoning that, in view of this, it would be better to keep on sinning so that God's goodness could be seen all the more clearly by the magnitude of the sins he would forgive. The question came up: "Shall we continue in sin, that undeserved kindness may abound?" And back comes Paul's answer: "Never may that happen! Seeing that we died with reference to sin, how shall we keep on living any longer in it?" Does he mean that he and other Christians were now completely free from sin? No, otherwise there would be no such conflict in his life as he describes later in his letter.—Rom. 6:1, 2.

How, then, is it possible for one to 'die with reference to sin'? Paul describes it this way: "Since you were set free from sin, you became slaves to righteousness." Jesus said that "no one can slave for two masters," and so if one is a slave to righteousness he cannot at the same time be a slave to sin. In the same way, if he is a slave to sin, he is "free as to righteousness." He becomes carefree, as we might say; he is not enslaved as far as clean living and Christian conduct are concerned. So Paul does not mean at all that the downward pull of the 'imperfect flesh

leaves the individual who dies with reference to sin, but, rather, that he gets out from under its mastery and is no longer its slave. To a large extent this comes through individual choice. If one leans in the right direction, toward righteousness, there are powerful forces provided by God to help him triumph over King Sin.—Rom. 6:18, 20; Matt. 6:24.

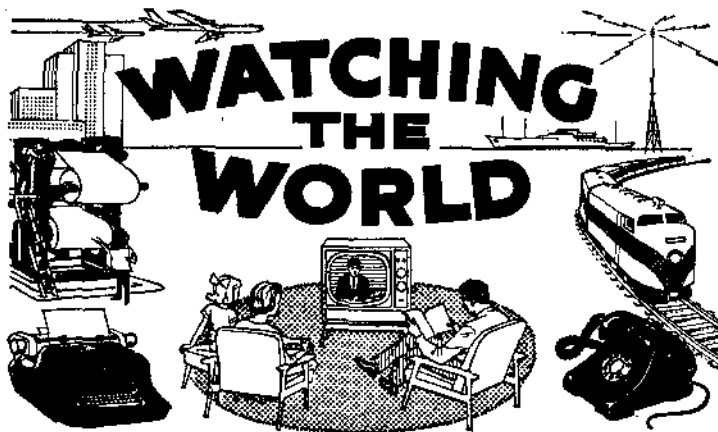
Some may feel that to try to prevail against sin is a losing battle and that, after all, God himself is the one who has subjected us to this conflict. They point to Paul's later words: "For the creation was subjected to futility, not by its own will but through him that subjected it." Yes, it is true that mankind finds itself in this conflicting condition, "not by its own will," but through inherited sin, having been so subjected to this course through God's having permitted Adam and Eve to bring forth children after their act of disobedience. But let us not forget that God so subjected man "on the basis of hope." Even before the birth of the very first of Adam's offspring God had already announced in the Bible's first prophecy that this sinful condition of man would not continue without remedy. From the Garden of Eden on, God has continually added assurance to that first promise of release, and Paul makes clear that taking hold of these provisions would make possible "that the creation itself also will be set free from enslavement to corruption."—Rom. 8:20, 21.

The apostle John adds force to Paul's argument when, in his first letter, he discusses the difference between "sin that does not incur death" and "sin that does incur death." Making the distinction clear, he says: "We know that every person that has been born from God does not *practice* sin, but the One [Christ Jesus] born from God watches him, and the wicked one [Satan] *does not fasten his hold on him.*"

When one makes a practice of sin he is a sinner at heart, because he wants to be, because that is the way of life he enjoys. This man is enslaved to sin, and God's adversary has really fastened his hold on him. Only with great difficulty will he ever free himself from such slavery.—1 John 5:16-18.

Even for those disposed to righteousness, freedom from sin is not an experience to be enjoyed without effort. We have to be like Paul and fight! Just how much should a Christian expect from himself in this fight? A great deal. Paul assures us: "Keep walking by spirit and you will carry out no fleshly desire at all." (Gal. 5:16) Oh, yes, an improper thought may cross a Christian's mind—but it can be stopped right there! Man is not just like the rope in a tug-of-war. He can help the side he wants to see win by leaning in the right direction, getting a firm foothold and pulling away from the enemy with all his might. By cultivating right desires and working toward their achievement he will find that the inducements to continue in that way will grow and become stronger. The greater his achievements in this regard, the weaker will be the attraction of sin. He has sin on the run. But, no, it will not disappear altogether—not yet. It will continue to lurk there, waiting for a relaxing of the vigilance and a weakening of the will and self-control.

How urgent it is for a Christian to be on guard in this battle for his mind! Right reading, right viewing, right association, right works will all lead to the strengthening of right thoughts, motives and desires. He must get the mastery over sin, for "the time that has passed is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct."—1 Pet. 4:3.



Membership Now 113

◆ Two new nations were admitted to the United Nations on December 16. They were Kenya and Zanzibar. This raised the United Nations membership to 113. They received particularly hearty greetings from the African member states, whose bloc has now increased to thirty-four, excluding South Africa. Now when the Afro-Asian bloc of nations join hands in the United Nations, which they do on many issues, they form a total of fifty-eight, which represents more than half of the United Nations membership. With the entry of Zanzibar, the world organization has a membership that ranges from A to Z, starting with Afghanistan.

"Lakonia" Burns at Sea

◆ The age-old tragedy—fire at sea—was once more enacted on December 23. The 20,314-ton Greek Line ship, the *Lakonia*, had left Southampton, England, with some 650 passengers and a crew of over 350, including entertainers. The *Lakonia*'s master was 53-year-old M. N. Zarbis. The sea was calm, but excitement on board ship ran high. Then there was smoke, a fire alarm and tragedy. About 180 miles north of Funchal, Madeira, and 550 miles northwest of Casablanca, Morocco, in the eastern

Atlantic, the *Lakonia* caught fire. At 12:22 a.m. the order to abandon ship was given. There was pandemonium. The ship was fully equipped with lifeboats that could take up to 1,455 persons, but many of them went half empty. In a matter of hours there were airplanes overhead dropping life rafts, blankets and survival kits. The first rescue vessel arrived at 4 a.m. Other ships that took part in the rescue were the *Rio Grande* (American), the *Charlesville* (Belgian) and the *Mehdi* (Panamanian). The known dead in the disaster numbered 89, and of those unaccounted for there were 42. The number of known survivors so far is 896. The cause of the fire was not immediately known.

Africans Riot in Moscow

◆ Not since the 1920's did Moscow's Red Square see such a mass protest as was demonstrated on December 18. Some 500 African students swarmed through the streets demanding an explanation for the death of a Ghanaian medical student. The demonstrators carried signs that read: "Moscow is a second Alabama"; "Don't kill like cannibals"; "We, too, are people, not animals." The Russians said the Ghanaian student got drunk and froze to death. The African students believe he

was murdered. The victim, it was said, was planning to marry a Russian girl the day after his body was found. The Africans broke through barricades and grappled with Russian policemen in an effort to reach the Kremlin, where they endeavored to file a petition. Russian authorities stated that any who would not obey their laws against breaking the peace would have to leave the country.

A Silt in the Berlin Wall

◆ For the Christmas season, the Communists opened the Berlin wall. For 17 days, from December 20 to January 5, the East Germans agreed to open the gates to the East. The traffic, however, was only one way, for only West Berliners were permitted to visit relatives and friends behind the barricade that was set up by the Communists in 1961. One observer commented: "I can understand that they want to see their families again, but I think it's going to be a sad reunion. I don't know if it's worth all the anxiety and heartache."

Save Your Teeth

◆ The loss of an infant's tooth is not a calamity; another one may grow in. However, the loss of a second tooth in young people is another matter. Dr. Sidney R. Kupfer, a Brooklyn dentist and an instructor on pathology at New York University, gave parents something to think about. He said that when a child knocks out a tooth, they should take the tooth and the child to a dentist as quickly as possible and have the dentist replant the tooth. Kupfer said that replantation and transplantation of teeth were not new techniques. But he said they are rarely performed procedures. A dislodged tooth should immediately be put in a bottle of water to keep it moist. Dr. Kupfer said that a replanted tooth "becomes tight and func-

tional and may remain in place for as long as 20 years before becoming loose."

Profile of a Typical Delinquent

◆ The California Youth Authority recently published what they termed a "profile" of the typical juvenile delinquent. The report showed, among other things, that he is a churchgoer, associates with the "wrong crowd," dislikes school and comes from an unstable home.

Ulcers by the Millions

◆ A painful fact is that there are an estimated 20,000,000 persons in the United States suffering from duodenal ulcers. (The duodenum is the first part of the small intestine leading from the stomach.) Doctors are now applying a new technique that seems to be helping. Some 250 patients in Illinois suffering from duodenal ulcers have reportedly been cured by the gastric freezing technique.

The Name "Jehovah" Endures

◆ The *Province*, a paper with a wide circulation in Canada, under the heading "25 Years Ago," had this to say: "Germany—The name Jehovah was ordered erased from Protestant churches in Germany today [November 19, 1938] by president Friedrich Werner of the Supreme Evangelical Church Council. Also ordered removed were the names of the prophets in the Old Testament. In Saxony, it was reported, churches allowing these names to remain would be burned as were synagogues in the wave of anti-Jewish violence which swept Germany last week." What this paper does not say is that Hitler and his henchmen never succeeded. The name Jehovah is being declared today by Jehovah's witnesses in Germany as never before.

450 Animal Types Destroyed

◆ A published United Press International report stated

that mankind has wiped out 450 animal types. Dr. Norman D. Newell of the American Museum of Natural History is quoted as having said: "Without man's intervention there would have been few, if any, extinctions of birds or mammals within the past 2,000 years." Dr. Newell is said to have stated that "more North American birds will become extinct in the next 50 years than have in the past 5,000."

Auschwitz Trial

◆ Twenty-one of twenty-two former staff members of the Auschwitz concentration camp went on trial December 20 in Frankfurt, Germany. The one missing member was ill. They are being charged with murder or as being accomplices in murder. Preparation for the trial started some four years ago. If all 250 of the scheduled witnesses testify, the trial will take about eight months.

Conscientious Objection

◆ A published report from Rome, Italy, tells of a Roman Catholic priest being sentenced to eight months in prison and a newspaper editor to six months for giving and publishing an interview in which the right to conscientious objection to war was defended. Both men were immediately pardoned. Priest Ernesto Balducci, a teacher of philosophy in Florence, gave the interview. At present there is no provision in Italian conscription laws for conscientious objectors. *The Guardian* (British newspaper) stated that Signor Giuseppe Gozzini, a devout Roman Catholic who refused to bear arms, was "the first Catholic to be sentenced as a conscientious objector; the other cases have involved Jehovah's Witnesses." *The neutral stand of Jehovah's witnesses is known throughout the world.*

Church Income

◆ The Church Information Office published a booklet de-

signed to satisfy the British mind as well as the thoughts of outsiders on whether the Church of England is rich or poor. According to *The Guardian*, the church's income is estimated at 45,000,000 pounds (\$126,000,000). But church authorities say this sum is fully absorbed by the demands made upon it. The biggest claim on the income is the provision of stipends, housing and pensions for the clergy. But one wonders if this drain is legitimate in the light of the words of Jesus Christ, the founder of Christianity. He said: "You received free, give free." —Matt. 10:8.

Illegitimacy

◆ The London County Council's medical officer, Dr. J. A. Scott, reported on December 10 that in 1962 there were 8,835 illegitimate births in London, which amounts to one in seven births. The illegitimacy rate for Britain as a whole was one in 15 in 1962. Perhaps equally as startling is the divorce rate. Among the British aristocracy, divorce is stated to be about three times as high as among the general population. One survey showed the divorce rate to be one in every four marriages among the peers.

Vandalism

◆ The British government's information office disclosed that vandalism costs are astronomical, very little of which is covered by insurance. A report from Scotland states that in that land alone the total annual cost of wanton destruction is one million pounds. Of this total, Glasgow alone bears some 400,000. *The New Statesman* says that "the entire country . . . is involved. Even such a backwater as Tobermory, on the Island of Mull, with a population of 700, finds it necessary to take special steps to prevent damage to cars left out-of-doors at night." The paper continues: "Respon-

sible men and women in Scotland can offer neither valid explanation nor possible remedies. A feeling of hopelessness has become general." Vandalism, however, is not confined to the British Isles. In the first eight months of 1963, New York reportedly spent \$840,000 in repairs to schools damaged and burned by vandals. Of this sum, \$700,000 went for new window panes that vandals destroyed.

Unnecessary Operations

◆ A British doctor, John Fry, reported in the November issue of *Parents* magazine that there are some 250,000 tonsil or adenoid operations on children a year in Britain. Many of these, he says, are unnecessary. The danger from such operations can be seen in the fact that between thirty and forty normal, healthy children die every year in Britain as a

result of these operations. Most children, the doctor says, outgrow their throat troubles when they are seven or eight years old. But only about one in every twenty, or less, needs an operation, Dr. Fry declared. At present, two or more out of every ten have the operation. The doctor is quoted by the *Daily Telegraph and Morning Post* as having said: "Removal of tonsils and adenoids does not help children who have frequent colds. It does not help those who suffer from tummy aches, poor appetites, loss of weight or failure to thrive, or from other disorders for which the operation has been carried out. Most children who have had the operation still go on having their colds."

Giving More

◆ The American Association of Fund-Raising Counsel, Inc.,

released figures that showed Americans gave more money away last year to philanthropic causes than ever before. They gave an estimated \$9,300,000,000, against \$8,700,000,000 in 1961 and \$5,400,000,000 in 1954. The *Los Angeles Times* (U.S.), June 11, said individual citizens were the most generous givers. They gave \$7,400,000,000. Foundations gave \$700,000,000, business contributed \$470,000,000, and charitable bequests by individuals accounted for another \$700,000,000. The *Times* said that "the 1962 gift dollar went mostly to organized religion, which received 51%." A fantastic army of 32,000,000 volunteer workers did the collecting for some 35 national philanthropic agencies. Churches reported that more than 18,000,000 workers were used to collect money for them.

ARE YOU CONSCIOUS OF YOUR

SPIRITUAL NEED?

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WHAT WOULD YOU DO...?

- ... if your religion was suddenly declared illegal?
- ... if your church was closed and you were forbidden the right to assemble in worship?
- ... if you could no longer seek out your pastor for spiritual guidance because he was either dead or in prison or had forsaken his calling?
- ... if you could no longer have the Bible in your home or read or discuss it without danger to your own life or the possibility of a long prison term?

Impossible, you say? It can't happen here, you say? But the Bible says it can—and will—in our generation! And, what is more, we are warned that when this devastation of all religious activity comes it will be too late to act for our salvation. So, the question really is

WHAT WILL YOU DO?

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