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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!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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PUBLISHED SIMULTANEOUSLY IN THE UNITED STATES BY THE
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street Brooklyn, N.Y. 11201, U.S.A.
AND IN ENGLAND BY
WATCH TOWER BIBLE AND TRACT SOCIETY
Watch Tower House, The Ridgeway London N.W. 7, England
N. H. KNORR, *President* GRANT SUITER, *Secretary*

Printing this issue: 4,100,000

4d a copy (Australia, 5d; South Africa, 3½c)

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams Street, Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Tvl.	70c

(Monthly editions cost half the above rates.)

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

Now published in 25 languages

Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Korean, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu.

Monthly—Cebu-Visayan, Chinese, Cinyanja, Ilocano, Malayalam, Polish, Tamil, Ukrainian.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watch Tower, Watch Tower House, The Ridgeway, London N.W. 7, England.

Entered as second-class matter at Brooklyn, N.Y.
Printed in England

The Bible translation regularly used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used, this is clearly marked.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLV | London, England, November 8, 1964 | Number 21

WITH THE Will, YOU WILL FIND A Way

PEOPLE generally are able to do what they really want to do. When there is a strong enough will to accomplish something, usually a way is found to do it. Obstacles may appear insurmountable, like unscalable mountains, but with faith and determination these mountainlike barriers can be removed. Jesus Christ showed this when he said: "If you have faith the size of a mustard grain, you will say to this mountain, 'Transfer from here to there,' and it will transfer, and nothing will be impossible for you."—Matt. 17:20.

Think of that! With determination and strong faith in God, you will find the way to overcome seemingly impossible obstacles. You will be able to accomplish that to which you set your mind. This, of course, will be possible only if your will is in harmony with God's will. The Christian disciple James, a half brother of Jesus Christ, made this clear when he wrote: "Come, now, you who say: 'Today or tomorrow we will journey to this city and will spend a year there, and we will engage in business and make profits,' whereas you do not know what your life will be tomorrow. . . . Instead, you ought to say: 'If Jehovah wills, we shall live and also do this or that.' "—Jas. 4:13-15.

The importance of considering Jehovah's will in matters is illustrated in the case of the conquering king of Greece, Alexander the Great. Although having but a small army, Alexander was able to overcome many superior forces. He finally crushed the Fourth World Power, Persia, and its mighty army of 1,000,000 warriors at the battle of Gaugamela with only 47,000 men. Interestingly, however, there was one notable project in which Alexander the Great failed, and that was in his efforts to make Babylon a great city again, to serve as his world capital. Regardless of how strong his will was in this matter, he was bound to be unsuccessful in finding a way to carry out his plans. Why? Because many years before, God had prophesied: "Babylon . . . must become as when God overthrew Sodom and Gomorrah. She will never be inhabited, nor will she reside for generation after generation."—Isa. 13:19, 20.

This certainly emphasizes the importance of finding out what God's will is, for one is certain to fail if his efforts are in conflict with God's purposes. On the other

hand, if what you desire with all of your might to do is in harmony with his will, God gives the assurance in his Word that he will help you to do it.

For instance, if it is your strong desire to break the tobacco habit, to refrain from overindulgence in alcoholic beverages, to curb loose moral habits or to resist some other temptation, God will assist you. You must first exercise the will, but then He promises that "he will not let you be tempted beyond what you can bear, but along with the temptation he will also *make the way out* in order for you to be able to endure it." Yes, if you have the will, with the help of God you will find the way to overcome temptation!—1 Cor. 10:13.

If you truly have the will, you will also find the way to serve God actively, regardless of the obstacles or opposition. The Christian apostle Paul found this to be true, and so wrote: *"For all things I have the strength* by virtue of him who imparts power to me." Especially is strength given to those whose will it is to obey God's command to preach the good news of the Kingdom. Paul readily acknowledged this, saying: "The Lord stood near me and infused power into me, that through me the preaching might be fully accomplished." —Phil. 4:13; 2 Tim. 4:17; 2 Cor. 4:7.

Do you have the will to serve God? If so, you will find the way. Nothing, no, not anything, including Satan the Devil and his demons, will be able to stop you. Consider the example of twenty-year-old Susan Comstock, who lives in upper New York State. Since birth she has had cerebral palsy. She can neither talk nor walk, yet Susan has been a regular publisher of the good news of God's kingdom for years, and recently has even shared in the full-time ministry! Having the will to serve God, she found the way.

This is how she does it. A name is chosen from the local directory and a letter along with two magazines is sent to the individual. Later a follow-up letter is sent, and those who show interest are visited by local ministers who can call personally. Susan has an electric typewriter, and she accomplishes a great deal of work with the two fingers on her left hand, the only ones she can use. During the three months she spent in the full-time ministry recently, she averaged 81.7 hours, 109.7 magazines, 18 follow-up letters, and she conducts three Bible studies through the mail!

While it is true that Susan cannot talk, nevertheless, she also has found a way to share in congregational meetings. For example, in the Theocratic Ministry School, a meeting where persons are provided with the opportunity to improve their ministerial ability by delivering short demonstration sermons, two persons set the stage for Susan's talk by mentioning a letter received from her in answer to a Bible question. Then one of them reads Susan's letter that contains her sermon.

A ministerial servant in Susan's congregation writes: "Her love for the truth helps the rest of us in the congregation to appreciate that we, who have it much easier, can also serve Jehovah." Yes, no matter what the obstacles or opposition, whether it be a physical handicap, opposed relatives, oppressive governments or even the inherited weaknesses of the sinful flesh, the person who wants with all of his heart to serve Jehovah will find the way. Remember, Jesus said that with faith "nothing will be impossible for you."

To lay hold of something of surpassing value, you must often be willing to sacrifice something else. Jesus said: "The kingdom of the heavens is like a traveling merchant seeking fine pearls. Upon finding one pearl of high value, away he went and promptly sold all the things he had and bought it."—Matt. 13:45, 46.

EMANCIPATION from FEAR OF DEATH

Does fear of death enslave you? How can you gain your freedom?

WHY did a Nigerian magistrate stop a trial and order policemen to search the courtroom for dreaded fetish objects? Why did some Liberian Christians perform an act of idolatry when threatened by soldiers with fixed bayonets? Why do Ga tribesmen of Ghana make ugly scars on their faces? Why did a critically ill American woman consent to a blood transfusion even though she knew that God's law forbids this use of blood? *Fear of death!*

Everywhere one sees this powerful slavemaster. Those enslaved by it are in every land. Are you also one of "those who for fear of death [are] subject to slavery all through their lives"? Maybe you are inclined to reply as the Jews did to Jesus: "Never have we been slaves to anybody"! But as doers of sin they were slaves of sin. Ignorantly, they were in bondage to an unseen master, the Devil, whose lies they believed and whose will they obeyed. Just so today fear of death enslaves those who have been misled as to the cause of death and the true state of the dead, those who expect to suffer eternal torments in a fiery hell or purgatory, those who are afraid of the dead, those who worship the dead and those who compromise right principles because they are afraid to die.—Heb. 2:15; John 8:33.

The witch doctors and juju priests of Africa capitalize on the fear of death. This fear holds captive those Ibibios of Nigeria who live in dread of *ibok* and *ekpo* retaliation. It enslaves Yorubas who fear *Egungun* masqueraders. It is the basis of superstitions among other African tribes. It underlies customs such as the all-night "wakes" of the West Indies and numerous strange and horrible funeral rites of other lands. This explains why people will slave to pay fabulous amounts for a so-called "honorable" burial. Apart from its enslaving material effects, this fear often prevents people from taking up true religion because of concern about 'what kind of burial they will have' if they leave the traditional church. How can such ones be emancipated from this enslaving fear of death?

Jesus said, "You will know the truth, and the truth will set you free."—John 8:32.

What Death Is

From the Bible we learn that God's original purpose was for his perfect earthly children to enjoy life forever. He blessed the first human couple; he wanted them to extend the paradise garden earth-wide, without ever dying. How did death enter? It was man's disobedience that brought the sentence of death. (Gen. 3:19) By inheritance from our first parent, sin and death have passed on to all Adam's children. (Rom. 5:12) Thus it came about that all men die.

But do we have to submit to slavery all through our life because of fear of death

or fear of the dead? No; not if we know the truth. Fear of the dead is based on lies from which people get the idea that a man becomes more powerful after his death and can harm those who neglect or dishonor the dead. The truth is that the dead are unconscious, know nothing. God's Word says at Ecclesiastes 9:5, 6: "For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all . . . their love and their hate and their jealousy have already perished." Why fear them? Isaiah 26:14 says: "They are dead; they will not live. Impotent in death, they will not rise up." This is the truth, from the Bible, God's Word. Do you believe it? Most of the Jews were never set free, because they did not believe the truth. Jesus told them: "If I speak truth, why is it you do not believe me? He that is from God listens to the sayings of God. This is why you do not listen, because you are not from God." God's truth can set you free!—John 8:46, 47.

Satan's lies and leadings keep people in slavery. "That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him." From the very beginning of his rebellious course he has been causing death among mankind. He is "the one having the means to cause death, that is, the Devil." In addition to our inherited sin, the means the Devil uses include his invisible organization of demons as well as practicers of black magic, witch doctors, juju priests, cruel dictators, world wars, and so on. This does not mean that Satan can just reach out and kill any person he wants to. Jehovah God protects those who belong to him, and that is why true worship has survived on earth till now. But we live in imperfect flesh in a wicked system of things; "time and unforeseen occurrence befall them all," true worshipers as well as others. Moreover, Jehovah permits persecution to come to all his people and even death to some of them, "in order to do a refining work," to test their integrity, and to prove the Devil a liar when he said that under pressure all men would turn against God. —John 8:44; Heb. 2:14; Eccl. 9:11; Dan. 11:35.

How Freed from Fear of Death

Life is sweet, and naturally no one *wants* to die. But is it true that "everything that a man has he will give in behalf of his soul" or life? Satan said so. (Job 2:4) On the other hand, Jesus Christ said: "Whoever wants to save his soul will lose it; but whoever loses his soul for my sake will find it." This issue involves the integrity of human creatures who owe their lives and exclusive devotion to the Creator. When faced with danger or even death, which side do you support by the decision you make? Would you violate God's law on blood if a doctor assured you that a transfusion would save your life? In case proper medical treatment is unavailing or unavailable, would you resort to fetish or demonistic cures or to so-called "faith healing"? Would you violate your conscience and compromise Christian integrity under pressure? If you would, then you, too, say: "Everything that a man has he will give in behalf of his soul." Our present life is valuable, but it is not worth the price of integrity. It is not worth canceling out all hope for eternal life in a perfect world now so near. As Jesus said: "What benefit will it be to a man if he gains the whole world but forfeits his soul? or what will a man give in exchange for his soul?" "He that is fond of his soul destroys it, but he that hates his soul in this world will safeguard it for everlasting life." —Matt. 16:25, 26; John 12:25.

Hundreds of Christians in Liberia endured brutal treatment and threats of death because they refused to worship an

idol. Like faithful witnesses of God in times past, they "were tortured because they would not accept release by some ransom," such as by compromisingly saluting a State image so as to escape punishment and possible death. They had the faith of Shadrach, Meshach and Abednego, who told King Nebuchadnezzar: "If it is to be, our God whom we are serving is able to rescue us. Out of the burning fiery furnace and out of your hand, O king, he will rescue us. But if not, let it become known to you, O king, that your gods are not the ones we are serving, and the image of gold that you have set up we will not worship." —Heb. 11:35; Dan. 3:17, 18.

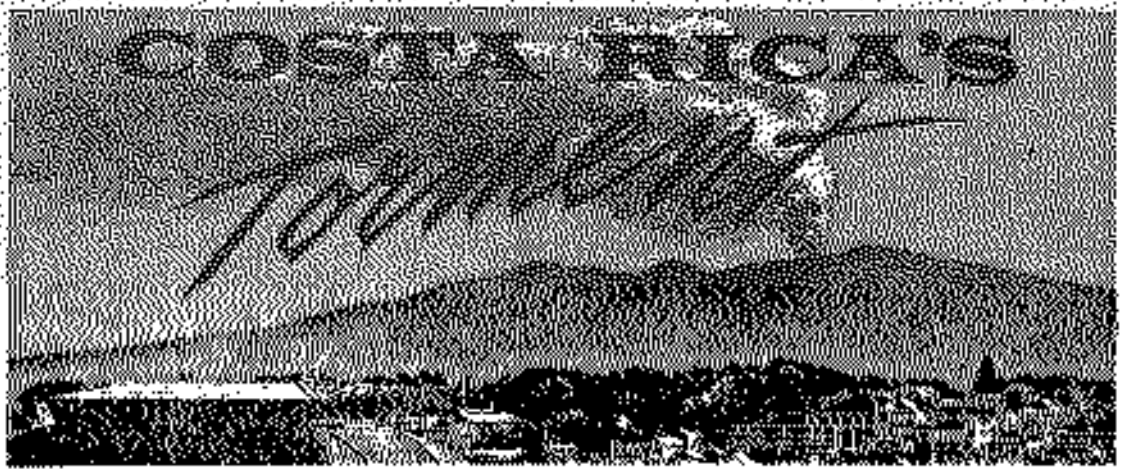
Not only was God able to rescue, and did rescue them from the burning fire, but he can also resurrect us if we die faithful to him. He resurrected his Son Jesus Christ, concerning whom the apostle Paul wrote to the Hebrews: "Therefore, since the 'young children' are sharers of blood and flesh, he also similarly partook of the same things, that through his death he might bring to nothing the one having the means to cause death, that is, the Devil; and that he might emancipate all those who for fear of death were subject to slavery all through their lives."—Heb. 2: 14, 15.

Jesus partook of flesh and blood, became a perfect man. He knew and taught the truth about the cause of death, the state of the dead and the hope of a resurrection. He did not live his life in slavery due to fear of death. Satan the Devil was permitted to use the means to cause death to Jesus, but Jesus faced death courageously. He maintained his integrity down to the end. He did not forfeit his soul by compromise. So God resurrected Jesus. By his sacrificial death, Jesus could nullify the death that Satan can inflict on us. As an immortal spirit creature in heaven, and as one who is now ruling in his kingdom, Jesus has the means to destroy the Devil and end forever his wicked power over mankind. He is thus the great Emancipator or Liberator of mankind. By faith in the provision for life made through him those who all their lives have been enslaved out of fear of death can be emancipated from that fear now.

Jehovah God commands those who want freedom to get out of the false religious systems of Babylon the Great, which continue to teach Satan's lies about the dead. Separate yourselves from those who would use the fear of death to hold you in slavery all your life. Quit touching unclean things connected with worship of the dead. Quit seeking fellowship with people who practice idolatry, whether this is promoted by the State or by the religions of Christendom or pagandom. Hold a good conscience. Hold your integrity.—2 Cor. 6: 17; Rev. 18:4; Job 27:5.

You can have the hope now of being freed entirely from death, either through resurrection or in passing through the end of this system of things alive into paradise restored, a perfect new system of things. "If the Son sets you free, you will be actually free" from the fear of death. It is your opportunity now to learn "the truth, and the truth will set you free." —John 8:36, 32.

COSTA RICA'S TROUBLE



By "Awake!" correspondent in Costa Rica

'SOMETIMES I wonder if a sudden dramatic natural catastrophe might not be easier to bear. Our day-by-day torment appears undramatic, but the suffering, distress and harassment are just as real as any sudden disaster,' said Guillermo Castro, governor of San José Province, Costa Rica. The immediate cause for the torment referred to is the combination of ash and black sand that fills the air incessantly, and has become a source of constant irritation to the population. No place in all of central Costa Rica seems to be clear of this "fallout." It seeps in through closed doors and windows, even when they are taped; it makes it impossible to hang out a wash; it gets into people's clothing, their hair and even their food. Cars parked in the streets, merchandise in the stores, everything soon gathers a thick layer of dust. It clogs sewers; it eats away metal rainpipes; it shortens the life of all kinds of machinery; it interferes with the flow of drinking water through municipal filtration plants.

But where does it all come from? That is no mystery, for everyone in Costa Rica knows the source of the trouble. However, it is a trouble that cannot be cured at the source—thus far at least. The culprit is Mount Irazú, a volcano situated some seventeen miles to the northeast of the capital, San José. It suddenly roused from a twenty-year siesta and started its eruptions on March 13, 1963. No ordinary volcano this, as may be gathered from Governor Castro's plaint. Unlike other volcanoes, it does not explode and erupt liquid lava and get it all over with. It is called a "dry" volcano. It has plenty of gases and molten rock, but, as these near the surface of the crater, rainwater and ground water cool off the lava before it can overflow. Instead, the water is turned into steam, which shoots out of the crater in great blasts, forcing clouds of ash and black sand, dislodged from the sides of the crater, as high as 26,000 feet into the air. This is what is carried by the winds into every corner of Costa Rica as well as into neighboring countries, and rains down upon the countryside with much damage to property and dispositions.

Calamity at Cartago

This same scourge produced calamity for the people of Cartago, a city of 50,000 population in central Costa Rica, located just below Mount Irazú. It happened on the night of December 9, 1963. Heavy rains fell that night, increasing in the early

morning hours to the intensity of a tropical storm. Deep drifts of ash on the sides of the mountain soaked up a maximum of rainwater, but, when the saturation point was reached, the sodden ash began sliding down the slope and into the ash-clogged Reventado River. The great weight of the added water and ash swept before it the tons of ash that had accumulated in the river's bed and bore it along down the mountain toward Cartago. Huge boulders weighing tons, trees, wildlife—everything in its path was carried along. As the onrushing flood smashed into the small settlements near Cartago, it tore houses from their foundations and carried them down the valley in a deluge of mud, rocks and debris.

One survivor reported: "We heard rumblings from the volcano. The winds were whistling more strongly all the time. The rain came. There were frightening noises. It was terrible. I don't want to pass another night here for anything in the world." Another, who lost husband and child, described her experience this way: "The wind was very strong and it was raining hard. When we opened the door we were forced out by the wind and the rain. We fell down. I lost my small son. My husband disappeared. We were all drowning. I couldn't see anyone. Suddenly someone helped me." The fire department's prompt report to the capital stated tersely: "This is really terrible. The houses are jammed together at the edge of the street and it is feared that there are people in them." There *were* people in some of them. Houses had been carried away bodily or filled with mud. Mammoth rocks were strewn about like pebbles. A wide swath of the city's suburb had been cut away.

The losses at Cartago were reported as twelve dead, three hundred injured, and over 500 homes destroyed. The government immediately dispatched such help as it could provide. The United States promptly sent one million dollars in cash to replace the wrecked homes, and later sent a group of Navy Seabees to help construct defenses against future floods.

Other damage to property throughout Costa Rica has been extensive, though less spectacular. Since the current eruptions began, thousands of tons of the "fallout" have drifted over valuable farmlands, causing millions of dollars of damage to crops and livestock. The chemical constituents of the ash, such as silicon, iron, calcium, aluminum and magnesium, are, in small quantity, really most beneficial to the lush, fertile farmlands of the country. In large doses they have a lethal effect. Thousands of acres have been covered over and all plant life killed off. The country's milk production is down 20 percent, its sugar production down 25 percent, as a result of this plague. Fruits and vegetables are in short supply, pushing up prices by 100 percent, in some cases.

Perhaps the greatest worry to Costa Rica is the effect of this lethal shower upon its coffee farms, about one-quarter of which lie in the path of the falling ash. Coffee is a $48-million annual business and accounts for one-half of the total exports. It has been estimated that during the first two years of eruptions by Mount Irazú the country will have sustained a loss to the coffee crop alone of something like $30 million. Experts claim that, even if the eruptions were to cease tomorrow, it would take anywhere from six months to three years to restore the land that has been desolated. Coffee growers explain that when the ash is falling during the flowering season it interferes with proper pollenation and so cuts down the yield.

During the rainy season from May to December the situation is somewhat more tolerable for the population. Afternoon rains wash away the accumulated ash and clear the air momentarily. But for the

other five months of the year the ash just builds higher and higher. Women wear veils to protect their hair from the gritty "fallout." When wind direction and heavy eruptions combine to drop extra-thick clouds of ash, people simply have to cover their eyes and try to carry on as usual.

How Much Longer?

The uncertainty about how long the eruptions will continue has had an ominous effect upon the country's economy as a whole. Construction work has virtually come to a standstill. Sales have declined. Damage to buildings from the weight of fallen ash has been noted. The government, doing what it can to alleviate the situation, has had to pour hundreds of thousands of dollars into the job of cleaning up—an apparently endless task. More than 100,000 tons of the ash have had to be removed from the streets of San José, the capital, during an eighteen-month period. But generous assistance from neighbor countries has been a ray of light piercing the gloom.

Under such trying conditions the minds of many turn to wondering why all this misfortune has come upon them. Religious leaders have encouraged the view that the people are really being punished by God for their sins. But reasonable persons look around at other lands and cannot quite see that Costa Ricans are any more blameworthy than other peoples. A little reflection would also show them that the volcanic ash, like ordinary rainfall, comes alike upon the good and the bad. This certainly rules out the idea that God is sending these conditions as a punishment, for the patriarch Abraham could declare with confidence: "It is unthinkable of you that you are acting in this manner to put to death the righteous man with the wicked one so that it has to occur with the righteous man as it does with the wicked! It is unthinkable of you. Is the Judge of all the earth not going to do what is right?" —Gen. 18:25.

When Jesus was ministering among the Jews, it is evident that he encountered the same idea, fostered by the religious leaders of that time, namely, that calamities were punishments from God. He set the question at rest and pointed to the yet future time of punishment from God, for the record at Luke 13:1-5 tells us: "At that very season there were certain ones present that reported to him about the Galileans whose blood Pilate had mixed with their sacrifices. So in reply to them he said: 'Do you imagine that these Galileans were proved worse sinners than all other Galileans because they have suffered these things? No, indeed, I tell you; but, unless you repent, you will all likewise be destroyed. Or those eighteen upon whom the tower in Siloam fell, thereby killing them, do you imagine that they were proved greater debtors than all other men inhabiting Jerusalem? No, indeed, I tell you; but, unless you repent, you will all be destroyed in the same way.'"

So Costa Ricans and all other peoples can take comfort and warning from the knowledge that God is not causing their present distress but that it is at the battle of Armageddon that he will punish the wicked with annihilation. Meanwhile, and until he does take such final action in the near future, it is a fact that "time and unforeseen occurrence befall" all men. (Eccl. 9:11) Those who today prove themselves worthy of survival of Armageddon's storm will live in a new system of things in which they will receive divine instruction and protection against volcanic eruptions, storms and weather hazards of the future. There will be no more torment, for Jehovah has decreed that nothing will do any harm or cause any ruin in all the earthly realm of his kingdom.—Isa. 11:9.

The Origin of All Souls' Day

THAT legends of the flood of Noah's day are found in every part of the earth and among nearly all peoples is common knowledge. Further, that they are of such a nature as to indicate a common source is also well known. However, what is not so well known is that the religious holiday All Souls' Day has its roots in the pagan worship of the dead, harking back almost to the time of the Flood.

From the evidence at hand it is clear that originally this festival commemorated the destruction of those of humankind who perished at the time of the Flood. According to the Genesis account, the Deluge began on the seventeenth day of the second month, or about the beginning of November on our present calendar. "In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on this day all the springs of the vast watery deep were broken open." —Gen. 7:11.

Conclusive evidence regarding this was gathered by Richard Halliburton and was published in Professor Piazzi-Smyth's *Life and Work*, Volume 2. Among other things, Halliburton had the following to say:

"The festival of the dead, or feast of ancestors, . . . is now or was formerly observed at or near the beginning of November by the Peruvians, the Hindus, the Pacific Islanders, the people of the Tonga Islands, the Australians, the ancient Persians, the ancient Egyptians and the northern nations of Europe, and continued for three days among the Japanese, the Hindus, the Australians, the ancient Romans . . .

"Wherever the Roman Catholic Church exists, solemn mass for All Souls is said on the 2nd of November, and on that day the gay Parisians, exchanging the boulevard for the cemetery, lunch at the graves of their relatives and hold unconsciously their 'feast of ancestors' on the very same day that savages in the far-distant quarters of the globe observe, in a similar manner, their festival of the dead. Even the Church of England, which rejects All Souls, . . . clings to All Saints, which is clearly a relic of primeval heathenism . . . The month in which [the Peruvian festival of the dead] occurs, says Rivero, is called *'aya marca,'* from *Aya*, a 'corpse,' and *marca*, 'carrying in arms,' because they celebrated the solemn festival of the dead with tears, lugubrious songs and plaintive music; and it was customary to visit the tombs of relatives, and to leave in them food and drink. It is worthy of remark that this feast was celebrated among the ancient Peruvians at the same period and on the same day that Christians solemnize their commemoration of the dead—2nd November. . . .

"The month of November was formerly called in Persia, 'the month of the angel of death.' In spite of the calendar having been changed, the festival took place at the same time as in Peru . . .

"The startling fact that this feast was celebrated among the ancient Peruvians at the same period, and on the same day that Christians solemnize the commemoration of the dead (2nd November), at once drew my attention . . .

"The festival of the dead was held [by Mexicans] on the seventeenth of November, and was regulated by Pleiades. It began at sunset, and at midnight, as the constellation approached its zenith, a human victim . . . was offered up to avert the dread calamity which they believed impended over the human race. They had a tradition that, at that time, the world had been previously destroyed, and they dreaded that a similar catastrophe at the end of a cycle would annihilate the human race."

In support of the foregoing are the observations made by Colonel John Garnier in his book *The Worship of the Dead or the Origin and Nature of Pagan Idolatry.*

How a religious belief such as this could have permeated the religions of people around the world has puzzled many, but it is made clear by the Bible. The Scriptures explain that, over a century after the flood of Noah's day, when some of the descendants of the Deluge survivors turned to false religious practices, Jehovah God confused their language and they scattered to other lands. Wherever they went, they took their religion with them—religion disapproved by God.—Gen. 11:1-9.

What kind of PROFESSIONAL MAN *are you?*

THE doctor's telephone rang. A representative of a drug company was on the wire. Would the doctor be willing to try out a certain drug on one hundred patients and report the results? For doing so he would receive $4,000. That would have been the easiest $4,000 the doctor had ever earned. Did he accept?

No, Dr. Edward Adelson, blood specialist of Washington, D.C., refused the offer. Why? Because, as he himself said: "Had I taken the $4,000 I would have been either dishonest or stupid. I know what Wallace Labs want. If the $4,000 interests me even at the subconscious level, it becomes to my advantage to have the results come out well." Instead of accepting the offer, he reported it to the United States government.[1]

The foregoing news item may be said to illustrate the challenges that professional people, such as doctors, have to meet at times. By reason of their education and training they almost invariably have many advantages over persons engaged in other pursuits; in particular do they enjoy a high degree of public trust and respect. To them, therefore, the principle that Jesus of Nazareth uttered on one occasion may also be said to apply: "Indeed, everyone to whom much was given, much will be demanded of him; and the one whom people put in charge of much, they will demand more than usual of him."—Luke 12:48.

That the application of this principle to the professions is generally recognized is apparent from the comprehensive definition of "profession" as used here: "A calling requiring specialized knowledge and often long and intensive preparation including instruction in skills and methods, . . . maintaining by force of organization or concerted opinion high standards of achievement and conduct, committing its members to continued study and to a kind of work which has for its prime purpose the rendering of a public service."—*Webster's Third New International Dictionary.*

However, human nature being what it is, it should not be surprising that at times professional men fail to measure up to the standard set for them or that they may have set for themselves. They are faced with peculiar temptations, have greater challenges to meet, more subtle snares against which to be on guard. As a poet once expressed it: "Never a treasure without a following shade of care; never a power without the lurk of a subtle snare."

Among the questions that the professional man might well ask himself are these: Am I sufficiently humanitarian, that is, truly sympathetic, toward those whom

I serve? Do I have adequate skills? Am I open-minded? Do I practice what I preach? When there is a conflict of interests, how do I decide?

Sufficiently Humanitarian, Sympathetic?

There are times when you as a professional man should be "objective." That is, there are times when you should not get emotionally involved; as when, for example, you are evaluating the merits of certain stocks and bonds. But you should be humanitarian, become emotionally involved, have empathy and sympathy, fellow feeling, when dealing with your patients.

Unfortunately, the modern trend toward medical specialties is also a trend from the humanitarian to the experimental treatment of patients. Young medical specialists, we are told, become enamored by their skills and scientific gadgets and as a result 'their interest in human creatures eventually diminishes, and the application of their science becomes more and more narrow.' Thereby they overlook the fact that the art of medicine is based on man's sympathetic nature and his instinctive "desire to help those in sorrow, need and sickness," which has been termed "the priceless ingredient in the care of the sick." According to the editor of *Medical World News,* there should be more stress on this aspect of the medical profession in their publications.[2]

The experimenting doctor looks at his patient with the aid of his instruments, but that is not enough. As a professor of clinical medicine at the University of Oregon Medical School has well expressed it, when going "about making a diagnosis and undertaking treatment, he must not only *look* at the patient with the cold knowledge of medical science but must *see,* with warmth and human understanding, the whole situation—the patient, the disease, the family, the environmental setting, and the relationships of them all."[3]

In particular must the surgeon be alert to be humanitarian. As pointed out by W. N. Firor, a leading United States surgeon:

> "When surgery is considered primarily as a scientific discipline, every patient tends to be looked upon as an object for experimentation. This attitude is utterly impersonal and objective. . . . When surgery is approached primarily as a branch of the healing art, the most durable satisfaction results. . . . The greatest reward that comes to a surgeon is . . . simply the realization that he has been able to help people back to health, and in the process has been a counselor and a friend."[4]

The greatest professional man that ever lived, Jesus of Nazareth, excelled not only in teaching pure religion but also in curing mental and physical ills. Although he had infinite power at his disposal, that did not cause him to become coldly objective toward those who came to him for help. No, he manifested deep concern for them. What a fine example to follow!

No wonder that a veteran leading American psychiatrist was able to write about this Jesus of Nazareth:

> "If you were to take the sum total of all the authoritative articles ever written by the most qualified of psychologists and psychiatrists on the subject of mental hygiene—if you were to combine them and refine them and cleave out the excess verbiage—if you were to take the whole of the meat and none of the parsley, and if you were to have these unadulterated bits of pure scientific knowledge concisely expressed by the most capable of living poets, you would have an awkward and incomplete summation of the Sermon on the Mount. And it would suffer immeasurably through comparison."[5]

Adequately Skilled?

Second only to having the right mental attitude toward your profession is adequate skill therein. As a professional man you should be qualified to do the work for

which you get paid and for which you occupy a position of trust. Of course, it is not expected that any physician or surgeon know everything, but he should be honest, know his limitations, do his best and ever be willing to learn.

That there are serious lacks in this regard is no professional secret. Thus, back in 1959, the director of the American College of Surgeons reported that one of the world's most distinguished surgeons had told him that at least half of his practice "consists of attempts to correct the bad results of surgery undertaken . . . by doctors inadequately trained in this field."[6]

And just last year a book very critical of the medical profession in Canada was published, giving the results of eight years of investigation conducted at the request of the Canadian College of General Practice. According to the press, "many senior members of the profession said privately they felt these criticisms were justified." To quote one of them, the report "is a serious study of an important area of medical practice. . . . It points out that some general practitioners are better than others, an observation that is not surprising, but what really hurts is the proportion of general practitioners who are categorized as below acceptable standards of competence." According to this book, *The General Practitioner,* by Dr. Clute, 28 percent of the Ontario family physicians studied were "incompetent and a potential danger to their patients."[7]

Helping to understand the peculiar snare the professional man has to guard against in this matter are the words of Dr. Alton Ochsner, described as "one of the world's great physicians":

> "The fact that we are physicians tends to make us prima donnas. Doctors get more credit than they deserve. I have always felt that most patients would get well regardless of what I have done for them. . . . When I realize that, it helps me keep my perspective. Every Monday . . . we have a meeting . . . at which time there is a critical discussion of performance during the week. Errors are pointed out on a blackboard. It is a headshrinking hour. It's easy otherwise for young doctors to get into the habit of offering excuses. Only by critical self-evaluation can a doctor keep his feet on the ground."[8]

Open-minded?

By reason of greater learning acquired over long years of study, internship and practice, you as a professional man may be peculiarly susceptible to becoming opinionated instead of remaining open-minded regarding what is new or that which involves just plain good sense. What a danger this may represent can be seen from the fact that Fleming's discovery of penicillin might well have been lost to humankind had not World War II brought with it a great demand for antibacterial remedies. England's opinionated medical profession simply refused to believe that mold could be an antibiotic!

Yes, being open-minded makes for progress and the dropping of fallacious theories and practices, but being opinionated slows down both. To cite another instance: There was the open-minded eminent surgeon who became convinced that patients, after an operation or after childbirth, should soon start to move around. What success did he have in convincing his colleagues in the United States? As Dr. Walter Alvarez, one of America's leading physicians, tells it: "It took seven years of effort even to get some doctors to let him come to a meeting and tell them what he had found. They would not let him speak before a society, and no medical editor would publish his paper. It was only after nine years that Dr. Leithauser could induce the editor of a medical journal to publish his paper in which he said nothing had gone wrong with the persons who had been

allowed to dangle their legs right away, and no disaster had happened to those who were allowed to walk around on the third or fourth day."[9]

Then again, for years and years the medical profession has ridiculed "unorthodox" theories as to the causes of cancer. But now, according to the "most comprehensive survey on the causes and prevention of cancer ever issued by the World Health Organization," not only cigarette smoking and air pollution are implicated, but also "overeating, excessive consumption of alcohol, sunbathing, lipstick, and artificial colors and flavors in food"—some of the very things that many unorthodox practitioners had also implicated.[10]

Practice What You Preach?

If you are a professional man who is familiar with the Bible you will know that the words of Jesus of Nazareth, "All the things they tell you, do and observe, but do not do according to their deeds, for they say but do not perform," were about the religious leaders of his day. But have you ever thought how that might fit your work? Yes, consistency is also required of you, for do you not give advice as well as medicine, and should not your advice be backed up by a good example? Surely! —Matt. 23:2, 3.

Illustrating this point is the incident Dwight Eisenhower relates in his recently published autobiography. While recovering from his heart attack he was visited one morning by four of his heart specialists. "They earnestly counseled me to avoid tobacco in all its forms. I listened to them politely and attentively. Then noting that all four of them were smoking, I remarked pointedly that I had used no tobacco for more than six years, and wondered why I should be in bed with a heart attack while they were up and working, apparently hale and hearty."[11]

Of course, there was more than one answer to Eisenhower's question. He may have quit smoking too late; and those four doctors may well be victims of heart attacks even before they get as old as Eisenhower was. But the fact remains that those doctors were setting a poor example for their patient. If anyone should take his health seriously, it should be the doctor, for how can he expect his patients to take his advice seriously if he does not practice what he preaches?

In striking contrast to those four doctors is one of the world's leading heart specialists, Paul Dudley White. He keeps preaching, Take a lot of exercise to keep the heart strong, and he practices what he preaches. At seventy-seven years he keeps his heart in good condition by taking long walks, chopping wood, mowing lawns, riding a bicycle, and so forth. His advice carries weight!

Succumbing to the "Love of Money"

The Bible tells us that "the love of money is a root of all sorts of injurious things," and the professional man's love of money is no exception to that rule. It also brings forth injurious things. Not that a profession should not be financially remunerative; it should be. After all, the professional man has made a considerable investment in education and training and he renders valuable services. But if you cannot adequately provide for yourself and your family and at the same time carry on your profession according to the rule of 'doing to others as you would have them do to you,' then would it not be better for you to seek some other means of gaining a livelihood?—1 Tim. 6:10; Matt. 7:12.

Love of money is responsible for such unethical practices or "injurious things" as fee-splitting and performing unnecessary operations, although the latter might at times be due to lack of knowledge or

experience. As Dr. Benge Atlee, emeritus professor of obstetrics and gynecology, Dalhousie University, said in discussing the weaknesses of surgeons in a popular Canadian magazine: "Surgeons are human: they, too, like money." But when a surgeon considers the trust placed in him as well as the harm he can do by unnecessary operations, he should exercise a far greater restraint on his love of money than the average person is required to do.

An extreme example of self-interest at the expense of patient interest was furnished by three gynecologists in southern Italy. All three showed up to handle a certain childbirth case in their hospital, but they could agree neither on the manner of delivery nor on whose patient the woman was, and so they fought it out with their fists. Afterward a midwife delivered the baby as the three gynecologists nursed a broken leg, internal injuries and head wounds.

Then there was the Silver Spring, Maryland, physician who was indicted for reporting drug data without making any tests. His reports were so uniformly favorable that they aroused the suspicions of the government officials. Apparently he did not care at all what harm these drugs might do because of being used due to his false favorable reports.

Obviously, not all professional men are as careful to maintain their integrity as was Dr. Adelson, who turned down the offer of an easy $4,000. In fact, the same report that told of his action also told that the government was investigating six doctors who had accepted from $2,500 to $12,000 to test drugs. And only as recently as March 1964 the professional journal *GP* commented on the American Medical Association's acceptance of $10 million from six leading tobacco companies to do research on the subject of tobacco and health.

Not a few in the medical profession raised questioning eyebrows when they heard that this medical association, which for years had refused to accept any tobacco advertising in any of its professional journals, had now accepted a gift of such magnitude from such a source and for such a purpose.

Even if the American Medical Association does not know what it is doing, the tobacco companies making such a gift certainly do. They are gambling that, at least on the subconscious if not also on the conscious level, the money will influence the findings made by those whose salaries are paid by their gift. For are there not professional men in the employ of the tobacco companies who keep insisting, in spite of the worldwide mountain of evidence that keeps getting ever higher, that the case against cigarettes causing cancer has still not been conclusively proved?

Inspired Bible prophecy indicates that in these last days there would be an increase in lawlessness and greed, even as is apparent from a letter published in the *Medical World News* of April 26, 1963:

> "As a practicing MD for thirty-six years, I am disgusted and fed up with the attitudes of many physicians. The doctors, it seems by and large, instead of dedicating themselves to service and humanity, are worshiping the call of the golden fleece and are totally unmindful of what their real function should properly be. They have their noses in the air and use their positions to seek status. Yes, I am fed up with the profession as a whole. For the masses, the National Health Service in England provides an excellent opportunity for the little man to avail himself of medical care without separating himself from his meager life's savings to enrich a group more intent on exploitation than on service to humanity."

The strike of doctors in the Canadian province of Saskatchewan two years ago and the one occurring in Belgium in April 1964 are other indications that the above-quoted physician may not be wrong.

But there are also the other kind. In fact, a dean at one of the leading medical schools in the United States avers that, by and large, the "humanitarian viewpoint is typical of the medical student" and that he is service motivated.

The man that measures up to the demands of his profession, that meets its challenges, appreciates that there are more valuable things in life than material rewards and physical ease and that service to mankind is far more likely to bring with it more happiness than more money. Such men will testify to the fact that, though their profession may be financially remunerative, its greatest rewards are the inner satisfaction of rendering service and the expressions of gratitude received from others.

The foregoing facts furnish food for thought for all readers of *Awake!* whether professional men or not. To the extent that you have opportunity to serve others, ask yourself: Am I sufficiently sympathetic toward others? adequately skilled? open-minded? Do I practice what I preach? When there is a conflict of interests, do I decide in favor of love of money or in favor of love of neighbor?

Such self-examination is profitable for everyone, no matter what his line of work.

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TO ATTEND an assembly in Bombay, India, many Witnesses came from distant parts of this vast land, from villages in the south and villages in the far north. One family came all the way from Nepal, in the Himalayas. For them it was a four-day journey, starting off through snowdrifts and coming down into tropical heat. At the assembly there were Witnesses speaking nine different languages. Talks, delivered in English, were translated so that those persons speaking Bengali, Hindi, Kanarese, Malayalam, Marathi, Tamil, Telugu and Urdu could hear what was said from the platform. At the close of the public talk, an interested man told a Witness: "I've heard Billy Graham, and I've heard Dr. Stanley Jones, but I never heard anything so convincing as that." Another Witness told how an Englishwoman sitting next to her said that she had heard of Jehovah's witnesses but had been warned not to listen to them. Now she expressed her sorrow that she had not listened to them before, stating that for years this is just what she had been longing for.

Paraguay had seventeen delegates attending the "Everlasting Good News" Assembly in the United States. Inspired by the returning conventioners, Jehovah's witnesses in Paraguay began to save diligently for the national assembly, scheduled for December 1963. Young Witnesses saved up too. One thirteen-year-old Witness opened a bank account to be certain not to spend what money she made by selling pastry and fruit, so eagerly did she desire to get to the assembly. So unusual was this course for a youngster in Paraguay that, when she made a small bank deposit one day, the bank manager asked her the reason for the account. On being told that it was to enable her to attend the assembly of Jehovah's witnesses in the capital city some 275 miles away, he was so impressed that he reached into his pocket, pulled out a matching amount of money and said, "Here, I want to help you get there."

"BLACK DIAMONDS"

—their ORIGIN and FUTURE

WATCHING the flickering flames of an open fireplace, did you ever realize that you were observing one of the marvels of creation? Before your eyes a rock was being transformed from its normal state into energy with which to heat your room. And yet this is just one of dozens of practical uses for this amazing and versatile substance we call coal.

By means of this same energy that is being released in your fireplace huge factories are operated, ships are pushed across the open seas, and long railroad trains across the plains. As its by-products we have coal gas, coke, coal tar and ammonia, and from coal tar alone we receive such varied products as road tar, mothballs, lysol, paints and varnishes, dyes and anesthetics. No wonder Ralph Waldo Emerson once said of coal, "We may call it black diamonds. Every basket is power and civilization." But just what is coal? What is its origin and what of its future for mankind?

It is just within the last two hundred years that coal has become so important to us all. The invention of the steam engine and the subsequent great Industrial Revolution in Great Britain created an ever-increasing demand for a cheap source of energy. One of such sources proved to be coal. However, it is probable that even centuries before Christ, the Chinese knew and exploited coal. Much later Marco Polo (1280) mentioned it as one of the curiosities he found when he visited China. The Greek philosopher Theophrastus (c. 350 B.C.) knew of coal and called it *anthrax*, a name from which our word *anthracite* is derived. In his treatise "On Stones" he mentioned fossil substances "that are called coals, which kindle and burn like woodcoals. . . . They are used by the smiths." Later, when the Romans invaded Gaul, they were struck by the fact that "flammable earth" was being excavated from the mountains. So it is evident that even though it was not used in great quantities as it is today, nevertheless, coal has been used as a source of energy for many centuries.

Origin of the Coal

One of the remarkable features of coal is that it is found in seams or layers of extraordinary extensiveness, to compare with their slight thickness. It is a fact that a seam several feet thick may extend over an area of hundreds of square miles. However, scarcely any coal seam consists of pure coal; each is interlaid with many impurities, including shale. Even in coal itself there are many varied forms, ranging from brown coal or lignite, through bituminous coal, to the hardest variety, anthracite. It is often very difficult to distinguish between coal, peat, coaly rock and some bituminous shale, but clear distinctions must be made by law, since in many countries coal, when discovered, belongs to the State, but shale and coaly rock do not.

In attempts to classify coal accurately, thin samples of it are examined under the microscope, so that by as early as 1830 it was discovered that certain samples of coal contained definite vegetable structures. From this it was rightly concluded that the coal had been formed from vegetable matter, and that the essential differences between types of coal were due to differences in the parent plant materials.

Further studies have led to the theory that coal is the end product in the decomposition in swampy land of certain organic materials, chiefly trees and plants. Ordinarily this could result in the formation of a peat bed. However, as earth, sand and mud continued to be deposited on top of this organic material, it would be subjected to greater and greater pressure, thus compressing it until the final product would be a form of coal. Thus, whereas the thickness of the original peat bed may have been measured in feet, the resulting coal seam is measured in inches. So, to produce a coal seam several feet thick might have required an original peat bed hundreds of feet deep.

During the process of formation these layers of organic material might be subjected to great earth movements due to volcanoes and earthquakes. Thus the deposits would become tilted, faulted, folded and contorted. Moreover, being comparatively soft, these vegetable layers would undergo great physical and chemical changes as a result of the tremendous pressures involved as well as the heat generated by these pressures. In time this would result in the formation of coal in its different forms. This process in which vegetable matter becomes converted into coal is known as *coalification*. It can be appreciated that there are a number of factors that contribute to the rate of coalification and the degree to which it will go. Time alone is not all-important.

It is interesting to note the climatic and atmospheric conditions that are believed to have existed in this period of earth's history, known as the Carboniferous period. A study of plant fossils contained in the coal has shown that the climate at that time must have been one that was very favorable to plant growth, because of the enormous masses of plant debris preserved since then. Extremes in cold or drought could not have existed, since either of these would have obstructed plant growth. Also, the climate apparently was very uniform over the entire globe, and it is generally believed that it was warm or even tropical. The finding of certain fern fossils that reveal a direct relationship to recent fern families of tropical countries is taken by some as evidence of a tropical climate in the Carboniferous period. Confirming this is the fact that annual rings are absent in the woods of the Carboniferous trees. These must have grown in a climate suitable for uniform and continuous growth, and such a climate exists only in tropical countries having plenty of moisture. So it is generally believed that a climate with seasonal changes of temperature and moisture could not have existed during the coal-forming era. The question arises then: Just when in the history of the earth could this have taken place?

A study of the Bible in harmony with proved science has shown that prior to the global flood of Noah's day such a condition, a uniform, warm and moist climate, did exist for thousands of years after the creation of plant life on the third creative day or period. (Gen. 1:9-13) On the other hand, scientists claim that the Carboniferous period ended some 200 million years ago, so how can these discrepancies be harmonized?

"Coal in Six Weeks"

Of interest on this point is a notice that appeared in the New York *Times* of June 11, 1963, page 3, under the heading "Australian scientists make brown coal in six weeks." It read: "Australian scientists have made brown coal in six weeks by boiling wood in a strong acid. Dr. S. Sternhall told a coal science conference that a team of scientists of which he was a member produced a substance chemically indistinguishable from brown coal mined in Victoria State." While it is true that brown coal is a long way from being anthracite, nevertheless, the experiment is sufficient to show that under certain ideal conditions coal may be produced in a much shorter time than was previously believed possible by scientists.

Prior to the global Flood there existed a hothouse condition of climate that was very suitable, not only for the growth of huge forests and heavy vegetation, but also for the preliminary decomposition of the trees and plants as they died off. During the one year that the Flood waters were upon the earth these organic materials were subjected to the tremendous pressure exerted by the water itself over the face of the globe. So, who can say that these conditions might not have proved just right to produce or to give rise to the many deposits of coal now found scattered in thin layers in various parts of the earth? At the same time the tremendous upheavals and movements of the earth caused by the abnormal conditions at the time of the Flood could easily account for the unusual faults, folds, tiltings and contortions of these coal deposits. So this may well serve as a basis for harmonizing the discrepancy of the theories about the age of the coal seams with the Scriptural evidence of the time that vegetation was created on the earth.

The Future for the Industry

But what of the future for the coal industry? In spite of the many problems it faces and the prodigious amounts of coal used daily in all parts of the earth, the future is not a dark one. New methods of coal mining and of eliminating waste in the consumption of coal have led some to believe that, even at the present rate of consumption, the world's resources of coal are sufficient to last for another 5,000 years. A few years ago there were rumors of the death of the coal industry in the United States due to its inefficiency and the threat posed to it by oil, gas and possible atomic energy. However, it is now expected that the annual production of coal will have been doubled by the end of the century. Automation alone has increased the miners' daily output. A new method of mining with a high-pressure water jet was recently demonstrated that will be especially practical in mines where the seams are tilted, some to as much as 35°, rendering impractical the conventional blasting and loading method as well as the new continuous-mining machines. At the same time it is cheaper and safer, since no explosives are used, and there is no dust, hence no fire hazards. So it appears that the coal industry is by no means on its way out.

While it is true that the earth contains comparatively little carbon, and only a minute fraction of this is usable for fuel, yet, even if other sources of energy were to fail, there is enough coal in the earth to use for heat and power for generations to come.

What's Going on AT CHURCH?

"MAN oh man, this hop is a real swingin' affair," said the crew-cut youth dressed in stovepipe pants and a black T-shirt. Then he moved in to join sixty other couples weaving to the deep beat of rock 'n' roll music, as hot jazz and the church came together in Sydney, Australia, in 1960. This was Sydney's first teen-age cabaret—and it was organized by the Methodist Church.

This was a bold "come-to-church" venture. Over to one side stood minister Alan Walker, clapping his hands in time with the music as the band played Elvis Presley's "I've Got a Woman, Mean As She Could Be."

The session lasted three hours, but the minister's message to the youths took only three minutes. His opening "punch" line was an immediate hit with the teen-agers. He fumbled with the microphones and then muttered, "These things are darned hard to handle—just like ladies waiting to be kissed." Then he greeted the youths with, "Hi, there everybody," and urged them to keep in step with God, just as they kept in step with the music. There was a minute of silence for prayer. And suddenly it all started again. The band roared. The teen-agers swung into motion on the dance floor. This was church, or supposedly an introduction to one. But was it Christianity?

In another part of the world a Franciscan friar slapped his sandals in time to the music, banged on his guitar and sang a chorus of "When the Saints Go Marching In" to attract teen-agers to a church service at a jazz festival. And in the high country of the Dominican Republic a Roman Catholic priest was attracting parishioners with sky rockets. While at the East Sale RAAF base, Australia, cleric J. Elliot resorted to ventriloquism to keep his congregation interested. In England some clergymen have been known to use female models in scanty attire, while others have replaced the traditional Christmas crib with pinups of seminude girls.

These approaches are typical of the devices being tried today to keep church attendance from slumping and to hustle people back into the empty pews. With less than 10 percent of the British population going to church on Sunday, attendance is at a record low in this land that once was a bulwark of Protestantism. Among all the European countries only the Scandinavians show less interest in their churches.

So now the clergy are considering almost everything, including a proposal to call in advertising agencies, to fill the emp-

ty churches. In the United States boasts are made that church attendance has been boosted as much as 50 percent by publicity. In addition to jazz and ragtime, rock 'n' roll and advertising, the churches also have jumped in with juke boxes and Passion Plays featuring Jesus Christ in blue jeans. In fact, there is little that they have not tried in the name of religion to keep people coming to church.

Various Attractions

Church buildings themselves have become an attraction. In the United States over a billion dollars ($1,000,000,000) is being spent on religious buildings each year, and the number of units erected annually is rapidly approaching 10,000. These new churches and synagogues come in an amazing variety of shapes and sizes. Some buildings are to be found in the form of fish, flowers, fountains and folded hands; some are free forms difficult to describe. A new Jewish religious center comprises a synagogue, congregational hall, school, gymnasium and swimming pool. Outside terraces can be used for a variety of social and religious purposes, ranging from dances and parties to weddings under the stars. In the winter there are facilities for ski trails and toboggan slopes. Protestant and Catholic churches have matched these efforts to attract a public that somehow does not want to be attracted.

Neither tobacco companies nor soap peddlers go through as much flare merchandising their wares as do some clergymen on Sunday mornings. The clergy advertise "coffee breaks," air conditioning and cushioned pews. A pastor in Kansas City, Missouri, installed a punch clock in the foyer of the church. A religious journal said: "At Sunday services, churchgoers register their presence by 'punching in.'" R. J. Smith, minister of the Bellflower church, rewarded every family attending Sunday services with one hundred Blue Chip stamps. "It is our way of saying 'thank you' for attending," he explained. At an Assembly of God church a new bicycle is the prize to the boy or girl who brings the most people to church. The runner-up gets a transistor radio.

The Los Angeles *Times* was informed by an associate minister of the First Church of the Nazarene that "one of their pastors would be arriving at church by helicopter and will bring with him a space capsule containing some items of interest in connection with the current space news and as relates to church activities." "We will also be giving away free helicopter rides to children and adults bringing new Sunday School scholars on this particular Sunday," said the minister. The editor's comment was: "So long as the ice is broken, I expect somebody will convince the Rev. O. L. Jaggers that when he passes the collection plate he should honor Diners' Club cards."

Can you imagine Jesus Christ resorting to such promotional devices to attract people? Can you imagine him saying to the multitude listening to him on the mountainside, 'After my sermon my apostles will pass out green stamps as an expression of our appreciation for your coming to hear these words of life'? It sounds ridiculous, because it is. These practices find no basis in Christianity, but are the imaginings of scheming men.

Music's Need

Many today say that the churches are failing because they are not keeping pace with modern society. The Anglican bishop of Bristol, Dr. Oliver Tomkins, suggested that churchmen should "get hep" to the times, that religious music needs revitalizing. In Downley, England, Cavell Northam had a parish of an even dozen persons. Now St. James Church attracts a hundred

or more each Sunday. The reason: the parson's off-duty ability to play the guitar and sing rock 'n' roll music. Northam strums "Don't You Rock Me Daddy-O" on his guitar. The pastor is one of an increasing number of clergymen interested in tying together religion and popular music. In several London churches rock 'n' roll and jazz concerts are a regular feature.

The English clergy are not alone in their swing toward popular music. Canon Stanrod T. Carmichael, attached to Christ Church Episcopal Cathedral in St. Louis (U.S.), also believes that a little more life is needed in church music. The cleric talked about "smoothing" out the hymns. Carmichael said the old hymns are "sterile musically." He called "Rock of Ages" an "abominable hymn" and "punk musically." John Gensel, pastor of the Lutheran Church of the Advent in New York, has conducted services with music ranging from "Ecclesiastes" to "Take the 'A' Train to Harlem" to "Eat that Chicken." The attitude of music-minded churchgoers appears to be, "We've played this kind of music in clubs and jazz spots; let's play it in church and see how God likes it," the minister said. Some have even recommended that during communion services jazz replace the more staid and conventional sounds.

Search for Reality

A number of clergymen believe that the church is in deadly peril, because it has cut itself off from life, from reality. And it is amazing what some of them are doing to bring life and reality back to church. William Bell Glenesk, pastor of Brooklyn's Spencer Memorial Presbyterian Church, for example, dances in church. His dances are a part of the service. He is called "a dancing divine, a pirouetting pastor—a kind of New Testament Nijinsky." Besides sometimes dancing in lieu of preaching, he has been known to jolt a sleepy congregation by crashing cymbals during his sermons, to lead jazz liturgies and even to hang art nudes in the sanctuary. Is this life? reality? Christian worship? You decide.

A Baptist preacher arranged to have two private policemen handcuff him and haul him from his pulpit during his Easter sermon to "prove a point," which was never made, understood or appreciated. The hoax was so well performed that one elderly woman fainted. While the police department and the congregation were out searching for the shepherd, the minister was dining at a first-class hotel with his family and relatives. The police did not think much of the hoax, and neither do we. But that is what is going on in churches these days in the name of religion.

Besides jazz, folk songs, ballads, candles in gin bottles and what have you, some clergy have resorted to girls and liquor to win their numbers. An official church paper accused various Australian clergymen of using girls as "bait" to attract convicts to services in Boggo Road gaol chapel. One minister brought as many as thirty-one girls from his congregation as "an added attraction." When the girls were present there were usually from 140 to 200 men in attendance, 99 percent of whom probably did not go for the worship. The ministers concerned know perfectly well that 'if they did not bring the girls their congregations would drop sharply,' said the report.

The Associated Press reported that "a Latvian court has fined a priest and a deacon on charges of supplying churchgoers free moonshine vodka from an illegal still in the church belfry." The Russian Orthodox priest, Sergie Mikstin, said that they were "trying to boost lagging church attendance." And in McCook, Texas (U.S.), an old city ordinance dried up the plans

of a Roman Catholic priest to sell beer at his church to his parishioners.

Success or Failure?

Have these new approaches been successful? Have they filled the churches and taught men Christianity? The *Swiss Evangelical Press Service* told of overflowing attendances at the Lutheran churches in Dortmund, Germany, where a good jazz band was featured. However, at a Vancouver church where the Ryerson Choir and the Vancouver Brass Ensemble performed, the total number of performers almost equaled that of the pitifully small audience.

ARTICLES IN THE NEXT ISSUE

- Are All Religions That Use the Bible Good?
- Do You Love Your Children?
- Unveiling the Secrets of the Clouds.
- Efforts at Economic Cooperation.

On the basis of present averages, studies show that Protestant churches in Massachusetts could dispose of half their seating capacity and still guarantee everyone a seat. The best church attenders are still people in their seventies, a researcher revealed. And in London, where a number of clerics have set out to convince the people that the church is not austere and forbidding, by sitting down with parishioners in saloons, by banging on barroom pianos with modern beats and by turning their collars around to drink with workers at the local pubs, church attendance still goes begging. The only convincing discovery made was that the pub-goer who drinks with a preacher on Saturday night does not necessarily go to church on Sunday. A high church dignitary stated that Britain today offers the same challenge to the missionary that darkest Africa did in the last century. This can hardly be interpreted as religious progress.

The clergy should reconsider the parting words of Jesus Christ, which are a command to his followers, namely, to "make disciples of people of all the nations" and to teach them to observe "all the things I have commanded you." (Matt. 28:19, 20) Obviously, Christian ministers are to be disciple-makers and teachers. But where in Christendom do we find these disciple-makers and their taught ones? Australian children who had had religious instruction half an hour a day for five years were not able to answer simple Bible questions. When a ten-year-old boy was asked to name some people in the Bible, he said: "Robin Hood, William Tell, Bonanza and Cheyenne." And adults seldom do better. They know sports heroes, jazz leaders, but not the Word of God.

Empty church pews and empty hopes are directly related to this vast religious illiteracy that has gripped the world. And the clergy know that they are at least in part responsible for this appalling condition. They admit their preaching is "anemic," peppered with meaningless verbiage. Their worship has become a jazz session. Their churches have been reduced to showplaces, entertainment centers. They are not institutions of spiritual learning.

Yet in the Bible is the most exciting message that has ever been told. It holds the answer to humanity's deepest needs. It sets out a program for peace that far surpasses the stumbling efforts of the politicians. It contains the words of Jehovah God and of his Fine Shepherd, Jesus Christ. "The sheep listen to his voice . . . the sheep follow him, because they know his voice. A stranger they will by no means follow but will flee from him, because they do not know the voice of strangers."—John 10:3-5.

THE WAKIKUYU MAKE A *Big Change*

By "Awake!" correspondent in Kenya

INHABITING approximately one million acres in the East African country of Kenya, the Wakikuyu tribe has recently been compelled, by circumstances, to undergo a change that is vital to its economic survival. They are an agricultural people and the change has affected what they depend upon for their livelihood—their land.

Before the Europeans came to Kenya all the land of the Wakikuyu belonged to clans. Each clan laid claim to certain land areas. Through the clan elders, land was apportioned to individual members of the tribe, making them the lawful owners. The binding of their ownership was by means of a sacrificial goat, which was divided among the elders. In some clan areas, a plant called a "matoka lily" was planted as a boundary marker after its roots had been dipped in the intestines of the slain goat. The new landowner then built his house on the land with its door facing Mount Kenya, where the tribe believed that their god resided.

Over the years these landholdings became fragmented, because many members of the tribe desired to have land at various altitude levels and also because of the tribe's inheritance system. For example, the sons of a family always inherited their father's land, but the land they inherited would not necessarily be in the same area as that already owned by the sons. Thus the sons would come to own two portions of land in different areas. With the passing of successive generations landownership could involve numerous pieces of widely scattered land. In one case a landowner possessed five and a half acres, but this was composed of forty-two widely scattered fragments.

A serious problem confronted the Wakikuyu when their growing population became faced with a shortage of land. With the land they had fragmented, it was not possible for them to produce enough for their growing numbers. A change in the tribal land system became an economic necessity.

The Objective of Land Reform

The primary objective in changing the tribal system of land tenure was to bring about a balanced economy. By consolidating landholdings, it was hoped that a better standard of living could be achieved, because soil conservation measures could be practiced, crop rotation could be carried on as well as other farming methods that have proved practicable. It should seem obvious that a landowner could do more with his land, making it more productive, if it were all in one piece rather than fragmented into many widely scat-

tered plots. But since land reform meant a change in the tribe's tradition there were objections.

Elders of the tribe wanted to wait until they were dead before the change was made. Some younger members also objected because of having been misinformed as to the objective of land reform. They thought that this was another way the European was trying to seize their land. They also were worried about who would inherit their land when they died. Besides this, there was concern about how much land would be taken for building towns and other public projects. Objections had to be overcome by extensive publicity that explained the benefits the change would bring.

When approval was obtained from the majority of the tribe, the process began for bringing about this needed change for the Wakikuyu. After settling all the land cases that were outstanding, the work of recording the individual land fragments began. Seven to eight percent of the total land owned was deducted for roads, towns, schools, dispensaries, cattle dip areas, markets, administrative and religious sites.

Demarcation

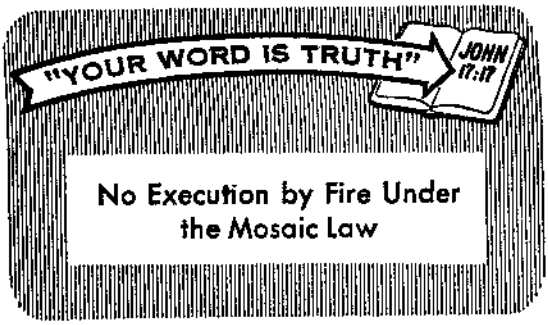
An aerial survey of the whole area was carried out to provide maps for the survey teams. With the aid of the maps, the teams began their work. They first put out ground markers to indicate the public lands. Then they began marking the individual holdings. When laying out each farm, effort was made to keep the surveyed units within the clan area of each owner.

Four acres and over was considered to be an economic unit, which meant that the owner would be permitted to live on his farm. But units under four acres were considered subeconomic, and the owners were given living plots in the townships, with their small farm holdings located within walking distance of their homes. Effort also was made to consolidate an owner's land nearest the best and largest fragment of what he previously held. In instances where highly fertile land had been given up, the consolidated farm was apportioned in a similar area. In all cases the owner or his representative was present during the demarcation of his holdings. Finally, title deeds were issued.

Teams of agricultural advisers were sent into the area by the Kenya government to give advice on developing the farmland. They did much to help the people to get established on their new land. Demonstration farms were set up, to which farmers could be sent so as to receive simple basic instruction in farming and animal husbandry.

Land consolidation was a major change in the life of the Wakikuyu tribe. It meant that their traditional methods had to be set aside. But the change was for their economic welfare. Their farmers can now make the maximum use of the land and apply modern farming methods.

Although the consolidating of their land will benefit them greatly, the Wakikuyu are still faced with a problem that confronts many people the world over. That problem is insufficient land for the growing population. Perhaps this problem can be lessened for them and other tribes by learning how to make use of Kenya's land areas that are at present uninhabitable because of prevailing drought conditions or infestation by the hated tsetse fly. In the meantime the tribe can enjoy the benefits coming from their courage to break a tribal tradition.



No Execution by Fire Under the Mosaic Law

IN Act V of the much talked-about book and play *The Deputy,* the Nazi camp doctor is heard saying to a Roman Catholic priest, who had been berating the Nazis because of their slaughter of the Jews: "Your Church was the first to show that you can burn men just like coke. In Spain alone, without the benefit of crematoria, you turned to ashes three hundred and fifty thousand human beings, most of them while alive, mind you."

History also records that during the five-year reign of Mary I of England, the so-called "Bloody Mary," three hundred persons, including some of the most prominent churchmen of England, were burned alive at the stake at the behest of Mary. *The Catholic Encyclopedia* tells that the nations of Europe during the late Middle Ages "provided for the destruction of contumacious unbelievers [those stubbornly refusing to become believers], teachers of heresy, witches and sorcerers, by fire," by burning them alive at the stake. It further observes that "the custom of burning heretics is really not a question of justice but of civilization," and that Protestants as well as Catholics used this form of execution, witches being burned alive in Protestant Switzerland as late as 1783.

Although those using this form of execution claimed to be Christians, there was no support for their cruelty in either the Greek Christian or the Hebrew Scriptures. How Jehovah God viewed such cruelty he tells at Jeremiah 7:31: "They have built the high places of Topheth, which is in the valley of the son of Hinnom, in order to burn their sons and their daughters in the fire, a thing that I had not commanded and that had not come up into my heart."

Some students of the Bible, however, have wondered, in view of God's words at Jeremiah 7:31, how to understand God's provision for burning in the fire under the Mosaic law, as it appears at Leviticus 20: 14 and 21:9: "Where a man takes a woman and her mother, it is loose conduct. They should burn him and them in the fire, in order that loose conduct may not continue in your midst." "Now in case the daughter of a priest should make herself profane by committing prostitution, it is her father that she is profaning. She should be burned in the fire."

Apparently these laws had their antecedents in the patriarchal law that preceded the law of Moses, for when Judah was advised that his widowed daughter-in-law Tamar had become pregnant because of harlotry, he said: "Bring her out and let her be burned." In this particular instance, however, there was no execution of a penalty, for upon Judah's discovering that she had become pregnant by him through a ruse on her part, Judah humbly confessed: "She is more righteous than I am, for the reason that I did not give her to Shelah my son," which he should have done under the patriarchal custom of levirate marriage.—Gen. 38:1-26.

Scriptures such as the foregoing do appear to lend weight to the claim that Jehovah himself provided for the cruel punishment of burning alive by fire, but did he? For instance, did he approve of Servetus' being burned alive in the sixteenth century for, among other things, his having denied the trinity? Could a God of love instruct his earthly children to inflict such

tortures upon fellow human creatures? No, he could not and he did not.

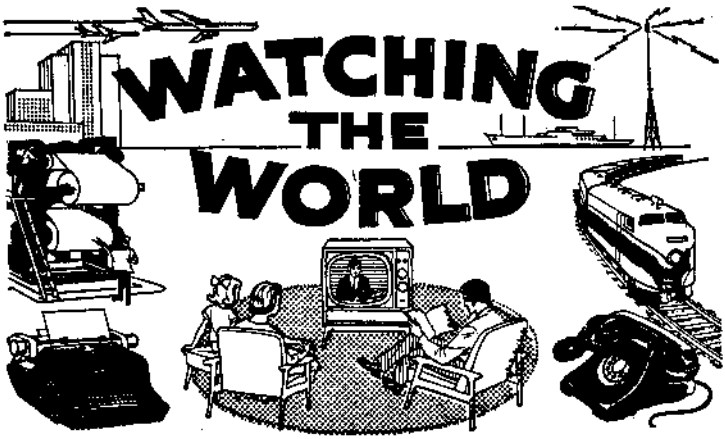
For one thing, let it be noted that nowhere do we read in the Bible of such a penalty as being executed by the Israelites. Nowhere is there a description of such a thing's being done, a person actually being burned alive at God's command. The Law did require thieves to return what they had stolen, along with 20-percent interest, and to offer a guilt sacrifice to Jehovah God. (Lev. 6:1-7) It also provided for forty stripes on one's back for certain crimes. (Deut. 25:3) And it provided for the death penalty by stoning for a number of crimes, including apostasy and sexual immorality. (Deut. 17:2-6; 22:23, 24) Such penalties manifested the wisdom and justice of Jehovah God. In the days of Christ pagan nations, such as Rome, provided for certain criminals to be put to death by being fastened alive to a stake, by ropes or nails, but under the Law it was only after the criminal had been stoned to death that his body was hung on a pole or tree as a warning.—Deut. 21:22, 23.

What excuse could be offered for burning a person alive? It could not act as a deterrent to him, could not cause him to repent and not do it again as when he was given forty stripes for an offense. If he had done something deserving of death, why should malice or hate govern the manner of execution by roasting him alive? Bible principles do not justify such a thing! Besides, to have people watch a person being burned to death can only shock or harden the sensibilities of the onlookers or appeal to certain sadistic instincts.

Then how are we to understand the commands that certain violators were to be burned in fire? Only in the sense that their bodies were to be burned after they had been put to death by stoning. Proof of this is to be seen in the incident involving Achan, who had violated God's express command not to take any booty from the city of Jericho and concerning which offense and offender Jehovah God commanded: "It must occur that the one picked with the thing devoted to destruction will be *burned with fire,* he and all that belongs to him, because he has overstepped the covenant of Jehovah and because he has committed a disgraceful folly in Israel." But was he actually burned alive? No, for the record of his execution reads: "With that all Israel went pelting him with stones, after which they burned them with fire." In fact, as if to stress that Achan and all that belonged to him were not burned alive, the record adds: "Thus they stoned them with stones."—Josh. 7:15, 25.

Here, then, in the only incident described in the Scriptures where there was an execution of the penalty "burned with fire," we see that the persons involved were first stoned to death and then their bodies were burned. This is as we should expect it from a God of justice and love.

But it may be asked, Why should the bodies be burned? It was to indicate that the ones involved had been guilty of a most heinous crime, and so were not deserving of an honorable burial, a heap of stones being raised up over them as a marker. This is in keeping with what later came to be the custom, namely, disposing of the bodies of executed criminals by casting them into the burning Valley of Hinnom, Gehenna, as not deserving of a decent burial nor of a tomb of respectful remembrance. It might therefore be said that Jesus' reference to Gehenna outside Jerusalem's walls had its counterpart in the Mosiac Law provision for burning dead criminals with fire. Both were in keeping with Proverbs 10:7, which reads: "The remembrance of the righteous one is due for a blessing, but the very name of the wicked ones will rot [become offensive, like putrefying matter]."—Matt. 5:30.



Tragedy in Venezuela

◈ On August 23, 1964, Venezuela was appalled by a tragedy that took the lives of at least 38 people, and left many families mourning. The scene was Caroní National Park, where delegates to a teachers' convention were on tour. A three-foot-wide swinging bridge spanned the rocky gorge of the Mist Falls Rapids, providing a first-class view of the churning, spraying waters fifteen feet below. Engrossed in the beauty of the scene, more and more visitors came to be concentrated upon the fragile, swaying bridge. Conversation and roar of the rapids drowned out warnings shouted by some observers. Suddenly the bridge gave way, and, amid screams, tourists were thrown in all directions. Some frantically held on to whatever part of the bridge structure they could grab. Others were immediately dashed to the rocks below and carried off by the swirling waters. Entire families were wiped out; parents saw their children drowning. Attention of the whole country focused on the disaster area. Help was rushed in to try to locate survivors and bodies of victims. Within a few days 38 bodies had been recovered, while several were still missing. Some of the bodies had already been swept one hundred miles downstream. As survivors mourned and investigators checked, it came home to many how dangerous it is to follow the crowd without cautiously considering the wisdom and safety of so doing.

Disarmament, When?

◈ The 17-nation disarmament talks that were conducted in Geneva, Switzerland, recessed in September for five months. The 1964 session made little if any progress toward any disarmament goals. There were new proposals, many speeches, but no East-West arms agreements of any consequence. Elections in Great Britain and America and Russia's preoccupation with Red China were blamed for the fruitless year. Negotiators, in their windup speeches, were saying, Maybe next year.

Vodka Consumption

◈ Since prewar days alcohol consumption has more than doubled in Poland. Surveys show that 52 percent of the surveyed group of men living in towns drink a fifth of a quart or more of vodka on a single occasion. And in the countryside this was the practice of 57 percent of the men. Obviously it is a problem. Officials, however, say that their aim is not abstinence, but to curb drunkenness. They do not want the men to think that drunkenness is fashionable.

The Tsetse Scourge

◈ The tsetse fly continues to plague Africa. Some of the continent's richest lands are not being worked for fear of the tsetse fly, which carries the disease called sleeping sickness. Both man and cattle are afflicted with the plague. Sometimes 70 percent of a herd on the way to a market die of the disease. The United Nations World Health Organization says African cattle population would more than double if they could eradicate the disease. The disease is said to be "one of the most important factors restricting economic development in Africa today."

Vatican and Hungary

◈ On September 15 the Vatican signed an agreement with Hungary, giving the Roman Catholic Church the right to form its hierarchy and communicate freely within that Communist nation. Already Pope Paul has filled a number of vacancies, naming five new bishops. The church-state agreement, some believe, will lead to the release of Cardinal Mindszenty, who has lived in a third-floor room of the United States legation of Budapest since the Soviet Union suppressed the Hungarian revolt on November 4, 1956. Some feel that a new era in the relations of the Vatican with the Communist world may be dawning.

Malta's Independence Day

◈ Thirty-five centuries of successive rule by Phoenicians, Romans, Arabs, Normans, Germans, Angevins, the Knights of St. Johns, France and Britain came to an end on the tiny Mediterranean island of Malta on September 20. Under the leadership of Dr. Georg Borg Oliver, Malta's prime minister, the country will remain in the British Commonwealth. Freedom was ushered in amid day-and-night celebrations. However, the festive mood was

marred by demonstrations and violence. Some Maltese wanted independence with no strings attached. They did not want continuing economic and military ties with Britain. The New York *Times* stated that "some resent the pervasive influence of the Roman Catholic Church." Dom Mintoff, the leader of the Malta Labor party, says he would tightly confine the power of the Roman Catholic Church to interfere in politics. The present prime minister is powerfully backed by the Roman Catholic Archbishop of Malta.

Clergy Evaluate Religion

◈ Early this year the *Virginian-Pilot* stated that several United States clergymen of the Norfolk, Portsmouth, Chesapeake and Virginia Beach area fear that they are not meeting the needs of the people in this fast-changing world. Here are some of their published remarks. S. D. McCammon, Jr., executive secretary of the Norfolk Presbytery and president of the Portsmouth Ministers Association, said: "In no way am I satisfied with what the church is doing in the community. We churches are the first to confess our sins. We are not making the impact in members, money and leadership we should. All too often the world has converted the church instead of it being the other way around." Minister O. Edwyn Luttrell of Larchmont Baptist Church stated: "We haven't stressed the cruciality of worship. If we stress it, we lose members. The average Protestant layman knows more about nuclear fission than he does about religion. He thinks he is on earth to keep his plumbing going, his lawn manicured and his debts paid." Rabbi Bernard Glassman of Gomley Chesed Synagogue commented: "Religion is not a vital concern, it is something we accept socially." Episcopalian rector Edmund Berkeley believes the practice of religion has become "perfunctory" now that life is full of comfort and even luxury. "It becomes the frosting on the cake instead of the heart of life," he said.

Alive After 1,000-Foot Fall

◈ Twenty-two-year-old airman Michael Leonard made a parachute jump on August 20, 1964, at a United States Air Force base in Florida. He jumped from an altitude of 1,000 feet, but both his main and reserve parachutes failed. He prepared to hit the ground. He landed on the balls of his feet, with his hands straight over his head, then twisted and relaxed, letting his calves, thighs and the small of his back hit next. "It was a textbook landing," said his squad commander. His jumpmaster said he survived because he made a perfect parachute-landing fall, absorbing the shock over his entire body. Leonard walked away. Doctors later found only a scratched knee.

De Gaulle's Trip

◈ The 73-year-old French president Charles de Gaulle began what was termed "the largest and most ambitious tour ever attempted by a French president." The schedule called for the president to visit ten South American countries, namely, Venezuela, Colombia, Ecuador, Peru, Bolivia, Chile, Argentina, Paraguay, Uruguay and Brazil. President de Gaulle will travel more than 20,000 miles and make more than fifty speeches. He was accompanied by his wife and an official party of thirty-one persons.

Population and Food

◈ On September 11 the United Nations Food and Agricultural Organization reported that the increase in food production in 1963-64 was too small to offset the growth in the world's population, despite record production of several commodities. Milk output was down for the first time since World War II, bringing down butter production. Rice was up only 3 percent, whereas wheat was down 6 percent from 1962-63.

Snakes Alive

◈ Nearly 7,000 of the world's most dangerous snakes were captured in East Africa, measured, tagged, kept under observation for a short time and then released. The West African people call the poisonous reptiles "gwobedanlsa" or "the tomorrow that never comes." Viper catchers call these little snakes the saw-scaled or carpet vipers. The term "saw-scale" comes from the snake's serrated scales, which are rubbed together during an attack, producing a rasping noise. These deadly creatures hunt only at night. The venom from the captured snakes was extracted for the production of antitoxic substances. The reptiles are hardly ever seen. But their bite can cause death in three to five days.

"Hot Line" Costs

◈ To maintain the communication's system between Washington and Moscow called the "hot line," which reportedly is not used for "any formal communications," costs the American taxpayers $155,016 a year. To man the line around the clock requires a large staff of workers and additional thousands of dollars.

Manpower Conservation

◈ Last January the president of the United States, after receiving a disheartening report from the president's task force on manpower conservation, announced that registrants in the draft would be given immediate examinations to determine early their physical and mental fitness, so that some arrangements could be made to rehabilitate them. It is of interest that, of the more than 33,000 18-year-olds who were examined during the month of

July, approximately 42 percent were disqualified.

Car Death Toll

◈ On December 22, 1951, it was reported that a million persons had died as a result of automobile accidents since automobiles came into use. On September 15 the National Safety Council in America stated that, sometime during the autumn of 1964, the traffic death toll in the United States would reach 1,500,000.

A Balanced Budget

◈ For the first time in 36 years the French government has balanced its budget. The French finance minister said this required no bookkeeping tricks, but that this was a "sincere" budget. The total expenditures had been set at 92.08 billion francs ($18,000,000,000). Total revenues are estimated at 97.72 billion ($19,500,000,000). The combination of slightly lower taxes, a balanced budget and increased spending for social needs caused some to conclude that political considerations played a role in the announcement of the balanced budget, because the presidential election is scheduled at the end of 1965.

Storms, Hurricanes, Typhoons

◈ Typhoon Ruby swept into Hong Kong September 5 with winds up to 120 miles an hour. The Oriental cyclone uprooted trees, demolished houses and caused widespread flooding. The storm left 15 persons dead and 250 injured. On that same day a typhoon battered the island of Guam. A week later, on September 13, 421 persons were feared dead following a storm that was described as South Korea's worst in twenty-two years. Some 17,000 homes were damaged or destroyed, leaving more than 28,000 without a place to live.

In the Philippines typhoon Sally lashed across the northern part of the country with winds up to 200 miles an hour. Also early in September hurricanes Dora, Ethel and Cleo all gave the residents of the southeast United States a bad time. Dora ripped the city of Jacksonville while Cleo raked Cape Kennedy. Property damage was extensive.

Violence in Uruguay

◈ Violence reigned for three days in Montevideo following Uruguay's diplomatic break with Cuba. After the exploding of several fire bombs, emergency measures were taken to bring the disorders to an end.

100 Days Without Water

◈ The camel is generally believed to be the one mammal that can live the longest without water. It can live about a month without a drink. But experiments have proved that a little squirrel that lives in southwestern United States deserts has remained alive and active as long as a hundred days without water.

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