

Awake!

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MARCH 8, 1965

THE REASON FOR THIS MAGAZINE

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

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In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"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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Awake!

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

—Romans 13:11

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Number 5

DON'T BE A DROPOUT!

PERHAPS you are thinking, "That does not apply to me. Dropouts are teenagers who fail to complete their secondary or high school education." True, but only partly so, for, according to Webster's latest unabridged dictionary, a dropout is "one who drops out before achieving his goal (as from school or a training program)." So the counsel, "Don't be a dropout!" applies to all who have set a certain goal for themselves and who may be tempted or pressured to drop out or turn aside and so not achieve it.

Being a dropout is an admission of defeat. It results in loss to the one dropping out as well as disappointment to others. That is why there has been considerable agitation in the United States in the past few years over the dropout problem. Educators point out that dropouts are less likely to find work, more likely to have to content themselves with unskilled work. And according to reports, each year some million youths drop out of school. The temptation to embark on a life of crime is also greater to the youthful dropout, for which reason the United States Secretary of Labor, Willard Wirtz, stated that the high school dropout problem "could easily develop into one of the most explosive

problems in the nation's history." And as if student dropouts were not enough to plague United States educators, we are told by a leading educational journal that "Teacher Dropouts [Are] Still a Dilemma."

The dropout is not something new; only the name is. Years ago he was called a "quitter." More than nineteen hundred years ago Jesus Christ gave an illustration stressing the undesirability of becoming a dropout: "For example, who of you that wants to build a tower does not first sit down and calculate the expense, to see if he has enough to complete it? Otherwise, he might lay its foundation but not be able to finish it, and all the onlookers might start to ridicule him, saying, 'This man started to build but was not able to finish.' " It should be observed that such a builder not only invites the ridicule of others but loses self-respect and suffers a monetary loss because labor and materials are used without lasting results.—Luke 14: 28-30.

It might be said that today the temptation to drop out is greater than ever before. There has been a general letdown in morals and idealism since the beginning of World War I and it is getting ever worse,

even as long ago foretold by the Christian writer the apostle Paul: "In the last days critical times hard to deal with will be here." Materialism and extreme selfishness are rampant. So it is not surprising to find dropouts becoming ever more numerous, not only as regards schooling but in all walks of life.—2 Tim. 3:1-5.

If you do not want to be a dropout, consider first the cost of what you set as your goal or of the obligation you assume. Many persons today are dropouts as to completing their time payments on something they bought on the installment plan. More likely than not, they did not consider carefully enough the burden of keeping up the payments or else they changed their minds about the desirability of keeping them up. Then again, they may have failed to take into consideration such unforeseen things as sickness or unemployment. But whatever the reason, they are the losers, as also is the merchant who is obliged to repossess the item, whatever it may be.

A much more serious kind of dropout, also largely caused by failing to consider the expense, is the one who dishonestly takes advantage of personal bankruptcy laws to drop out of the obligation to pay all his debts. While there are always some cases of genuine need caused by unusual circumstances over which the victims had little control, the ever-increasing resorting to this provision of the law—110-percent increase in five years in the United States—indicates that much of it is due to selfishness or at least a very imprudent handling of one's affairs. And here again, the one dropping out suffers loss, both in self-respect and in material things, as well as causing much loss to his creditors.

So, in setting a goal for yourself, whether it be the accumulating of certain possessions, the acquiring of certain knowledge or skills or pursuing a way of life, first calculate the expense. Once having settled it in your mind that the goal is a worthy one, pursue it with determination, with stick-to-itiveness. Even with a hobby, do not let yourself be discouraged or turned aside too easily; don't be a dropout!

Remember, almost as soon as you start doing anything worth while you will be faced with temptations or pressures to

turn you aside from your desired goal. But if you have counted the cost, show wisdom, show fortitude, keep your self-respect by pursuing your goal. It may cost you more than anticipated; it may mean practicing self-denial, perhaps undergoing hardship at times; but don't be a dropout. Today many persons start to study the Bible with one of the ministers of Jehovah because of their desire to understand it and to have their faith in God and in his Word strengthened. But then temptations to use the time for recreation or pressures because of what relatives or acquaintances think causes them to become dropouts, and that to their lasting harm. How foolish!

Certainly one who wants to be a disciple of Jesus is going to have to show foresight and perseverance, even as Jesus himself was illustrating when he spoke of the builder of a tower who was unable to complete it. Dropping out after having started out as one of his disciples means losing God's favor and everlasting life, for only "he that has endured to the end is the one that will be saved."—Matt. 24:13.

ARTICLES IN THE NEXT ISSUE

- Which God Do You Worship?
- Take Care of Your Teeth.
- Morals and Modern Youth.
- Oracles That Awed Ancient Pagans.

MANY modern Bible translators have hidden the fact that God's name, Jehovah, appears more than 7,000 times in the Holy Bible. Your own Bible may not contain this name, since the men who translated it into your language may have replaced the Divine Name with either "LORD" or "Eternal." Yet God's name is a definite part of the inspired Scriptures and should not be ignored. A popular dictionary says of the name Jehovah (or of its other pronunciations: Jahve, Iahve or Yahweh): "God's own name, in the Bible."*

Men of faith in God in ancient times definitely knew this name. The writers of the inspired Psalms called Jehovah "the Most High over all the earth." Righteous King David wrote: "O Jehovah my God." The prophet Jeremiah said: "Jehovah is in truth God." Even Jesus Christ said in prayer to his Father: "I have made your name known." Jesus taught his followers to respect the Divine Name when he taught them to pray: "Our Father in the heavens, let your name be sanctified." —Ps. 83:18; 7:1; Jer. 10:10; John 17:26; Matt. 6:9.

Jews to whom Jesus spoke knew that God had a name. They no longer used it, out of fear of taking that name in vain, or in a worthless way, but they saw it writ-

Should Christians Use

GOD'S NAME?



ten in their Bibles. Even those of the Jews who no longer spoke Hebrew, but who read the Sacred Scriptures in Greek, saw that Divine Name written with Hebrew letters in their Greek Septuagint translation of the Bible.

In Jesus' day God's name was written with only four letters. This was because ancient Hebrew was written only with consonants. The reader added the vowel sounds from memory. The four consonants used to write the Divine Name were יהוה, which, reading from right to left, we would write Y-H-W-H (or, pronounced differently, J-H-V-H). Since the Jews had quit pronouncing this name, and so-called Christians followed their example, the true pronunciation was lost. Some modern translators render it Jehovah, while others prefer Jahve, Iahve or Yahweh.

Even though God's name is to a great extent ignored today, that Name exists. As Hellmut Rosin, a Protestant Doctor of Theology, writes: "Jews and Gentiles of all ages have been and will be confronted by the fact that in the [Bible's] original text the letters Y-H-W-H stand indelibly written. The confrontation with this fact is not removed from us by any translation, not even by the Greek."*

* *The Lord Is God*, by Hellmut Rosin, The Hague, Netherlands, 1955, page 6.

* *Petit Larousse*, Paris, 1959, page 1454.

Used Long After Christ's Time

The Divine Name, which Jesus said he had made known, and which existed in the Bibles of his epoch, was not eliminated from Christian writings until long after Christ's death.

The earliest translation of the Bible into a language other than Hebrew was the Greek *Septuagint*, begun about 280 B.C.E., and used by Jesus' Greek-speaking apostles and disciples. So thoroughly has God's name been removed from later copies of this translation that for a long while it was believed that its translators had failed to use the name. But this was not so.

Numerous fragments of the Greek *Septuagint* translation have now been found that date from the second century before the Common Era to the third century of our Common Era, and which contain the Divine Name.* About the year 245, long after Christ's death, Origen published his famous *Hexapla*, which contained the Scriptures in Hebrew, in Hebrew written with Greek characters, and in four different Greek translations. Even at that date, more than 200 years after Christ, the *Hexapla* regularly used the four letters of the Divine Name.

In the late fourth century the noted Catholic Bible translator Jerome, writing about the ten names of God, said the ninth is "the tetragrammaton, which they considered . . . unspeakable, which is written with these letters, Iod, He, Vau, He. Which certain ignorant ones, because of the similarity of the characters, when they would find them in Greek books, were accustomed to pronounce Pi Pi."† It is easy to see how people could mix the Greek letters ΠΠΠΠ, Pi Pi, with the Hebrew letters for Jehovah,

יהוה, but the fact that Jerome records this confusion shows that the Divine Name was to be found in Christian translations of the Bible long after Christ's day.

The four Hebrew letters with which the word Jehovah is written are called the "Tetragrammaton." When religious leaders no longer followed Jesus' example of making God's name known, and people no longer knew what these four letters meant, they were replaced by the Greek word "Lord." Thus, Dr. Paul E. Kahle, writing in *The Cairo Geniza*, says on page 222 (second edition, 1959): "It was the Christians who replaced the Tetragrammaton by *kýrios* [lord], when the divine name written in Hebrew letters was not understood any more."

Though Jerome recorded the fact that Hebrew letters were used for God's name in Greek-language Bibles, he did not use the Divine Name in his Latin *Vulgate* translation. He replaced the name Jehovah with "Lord" (*Dominus*) or "God." During the thousand years that his *Vulgate* was the dominant Bible translation in Europe, the Divine Name remained hidden from European readers and translators of the Bible. Even today translations made from Latin instead of from the original Hebrew follow Jerome's example, and substitute "Adonai," or "the Lord," for God's true name. Thus, the Roman Catholic *Douay Version*, for example, says at Exodus 6:3 that God spoke of "my name ADONAI," rather than correctly saying "my name Jehovah."

Significance of the Change

"God's own name" has become for many persons an "unknown name," and the True God has become an "unknown God." Your first impression may be that this statement is exaggerated, but it is not. God's name has been so thoroughly hidden that many persons are not sure who he is.

* Photographs of fragments of the *Septuagint* that contain the Divine Name are published in the *New World Translation of the Holy Scriptures*, one-volume edition of 1963, pages 2817, 2818.

† *Oeuvres Complètes de Saint Jérôme (Complete Works of Saint Jerome)*, translated into French by the priest Bareille, Paris, 1878, page 250.

Consider, for example, the words of the Protestant clergyman Hellmut Rosin. He acknowledges that in the Bible's original text the Divine Name stands "indelibly written," that "YHWH is God!" and that: "According to the Old Testament various Names of God do not exist . . . YHWH is his name."

But he recoils at the effect that recognizing this fact will have on his opinion of who God is. Rosin says, for example: "In the Batta [Indonesian] hymn-book there is a hymn in the first stanza of which Jahowa is praised whereas in the second Jesus is glorified and in the third the Holy Spirit. Thus *Jahowa* seems to be the name of the Father and Jesus appears as the son of *Jahowa*: a strange theology which must lead to strange conceptions!"

Yet the identification of Jesus as the Son of "*Jahowa*," or *Jehovah*, is correct. It is the 'conception' found throughout the Bible. It sounds strange to Christendom's theologians, but it rings true to persons who believe what God's inspired Word really says.

Rosin continues: "Do they who recommend the transcription and transliteration of the Tetragrammaton realize with ecclesiastical significance, i.e. which consequences for liturgy, hymn-book, preaching and teaching such rendering will have? Either one takes this rendering seriously; then two Names will be preached alternately [*Jehovah* and *Jesus*] and it will be difficult to find a theological foundation for this situation—or it is only a matter of historical interest; then the Old Testament with its God *Jehovah* or *Yahweh* is isolated by anticipation from the New Testament and from the living language of the church."

However, we must take this rendering seriously. Two names are to be preached: The *Father*, *Jehovah*, and the *Son*, *Jesus*. There is, indeed, a great difficulty in find-

ing a "theological" foundation for this, since theologians have confused what the Bible says. But the *Biblical* foundation for it is clear! Christendom preaches about Christ practically to the point of ignoring the Father. Yet the apostle Paul does not say Christ is God—he says the *Father* is!

Paul refers continually to two persons: "God our Father and the Lord Jesus Christ." He makes a clear distinction between God and Christ. Who does Paul say God is? At least fourteen times in thirteen different letters this inspired apostle says God is the *Father*!*

Do the people who take the same view Rosin does realize what effect preaching what the apostle Paul preached would have on Christendom's view of who God is? To use Rosin's words, Paul preached "two Names . . . alternately," depending on whether he was talking of the Father (God) or the Son (Christ Jesus). Early Christians, unlike Christendom today, knew that the *Father* is supreme. They believed Jesus' words, and Jesus himself had said: "The Father is greater than I am."—John 14:28.

Thus, *Jehovah*'s name should not have been dropped from "the living language of the church." He is the Father of whom the Christian writers spoke. He is the One to whom Jesus referred when he said: "The Son cannot do a single thing of his own initiative, but only what he beholds the Father doing."—John 5:19.

It would be better to change "liturgy, hymn-book, preaching and teaching," and to be in harmony with what the Bible says, than to keep these the way they are now and refuse to worship the true God in a way that is pleasing to him. If Christendom wants to be approved by Christ, from whom she has taken her name, she should

* See Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; 6:23; Philippians 1:2; Colossians 1:3; 1 Thessalonians 1:1; 2 Thessalonians 1:1; 1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4; Philemon 3.

start talking the way Christ did. How did he talk? Let us consider some examples from the Gospels that are available in all of Christendom's churches.

Christ Identifies Jehovah as the Father

When Satan tried to tempt Jesus into throwing himself off the temple, as recorded in Matthew 4:1-11, he quoted Psalm 91:9-12: "He will give his angels a charge concerning you, and they will carry you on their hands, that you may at no time strike your foot against a stone." Who is the "he" who would protect Jesus? Not Jesus himself, for he was the one who was on earth and who needed protection. Rather, it was the Father, still in the heavens, who was to protect his Son. If you read Psalm 91:9-12, you will see clearly that the pronoun "he" specifically refers to Jehovah. Even Satan realized that the name "Jehovah" does not refer to a "Trinity," but to the Father, the Creator, in the heavens, who had promised to protect Jesus.

Jesus confirmed this fact. In reply to Satan's temptation he quoted Deuteronomy 6:16, which says: "You must not put Jehovah your God to the test." The one tested would not be Jesus, whom Satan wanted to throw himself off the temple, but would be God, the Father, the one who remained in the heavens and who would protect his Son. Jesus knew that Jehovah is the Father.

Further, in John 5:18 we read that the Jews "began seeking all the more to kill him, because . . . he was also calling God his own *Father*, making himself equal to God." Who was this God and Father of Jesus? The Jews knew God had a name, which they would not pronounce. Today we pronounce that name "Jehovah." Jesus did not say, however, that *he* was this God, Jehovah, but that this God was "*his own Father*."

Jesus unquestionably identified Jehovah as being the Father when he quoted Isaiah

54:13: "All your sons will be persons taught by Jehovah," and added: "Every-one that has heard from the Father and has learned comes to me." Who does Isaiah say will teach? Jehovah. Jesus cites this as a proof that the Father will teach. So, according to Jesus, who is Jehovah? Jesus clearly identified Jehovah as being the Father. Further, instead of saying: "I am God," Jesus specifically said: "I am God's Son." He was not Jehovah, but was Jehovah's Son.—John 6:45; 10:36.

So the hymn is right when it identifies Jehovah as being the Father and Jesus as being his Son. And if today's religions really want to teach what Jesus taught, they will have to make drastic changes in what they teach about God.

His Name Will Be Known!

Using the Divine Name the way the Bible writers did would, indeed, have overwhelming consequences on Christendom's "liturgy, hymn-book, preaching and teaching," for it would mean that the now nameless "Father" would become identified in people's minds. Two names should be preached—the name of the Father, as well as the name of the Son. The Father's name should not be isolated from "the living language" of the true church, though it has been systematically ignored by Christendom's religions, Catholic and Protestant alike.

Whose words will you accept—Jesus' own words, or those of modern theologians? The true Christian can neither ignore the Father nor relegate him to a second position.

Jehovah will not forever remain an "unknown" God. He has begun the sanctification of his name. Already there "have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ." Through his chosen representative, his Son Jesus Christ, Jeho-

vah has already established a new kingdom—the kingdom for which all Christians have prayed.—Rev. 12:10.

They have prayed, as Jesus instructed: "Our *Father* in the heavens, let *your name* be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matt. 6:9, 10) Note, as Jesus instructed, they have prayed for the *Father's* name to be sanctified. It is His kingdom for which Christians have prayed. That kingdom will vindicate his name and position as the Supreme One of the universe. His righteous will shall be accomplished on earth, bringing lasting peace and justice here, just as his righteous will has always been done in heaven.

More than a million of Jehovah's witnesses are honoring the Creator's name, doing so in 162 different languages in 194 lands throughout the earth. They visit their neighbors in their homes to talk about Jehovah's purposes. They knock at their doors to discuss what Jehovah's kingdom will mean for persons of honest heart. They call regularly on men and women

who are willing to learn what God's word, the Bible, really says about the Creator. They show people who seek righteousness how to praise Jehovah, how to receive his blessings and how to enjoy everlasting life under his righteous kingdom.

In the destruction of wickedness that will precede the establishment of righteous conditions on earth, Jehovah will protect those who sanctify his Name by conforming to his righteous standards. As wise King Solomon wrote long ago: "The name of Jehovah is a strong tower. Into it the righteous runs and is given protection." Jehovah himself said: "Is it not I, Jehovah, besides whom there is no other God; a righteous God and a Savior, there being none excepting me? Turn to me and be saved, all you at the ends of the earth; for I am God, and there is no one else."—Prov. 18:10; Isa. 45:21, 22.

What does Jehovah say? He says: "I am God, and there is no one else." So invoke his Name and sanctify it, for receiving His blessings means your eternal salvation.

THE TRAVELING GRAY WHALES

The Pacific gray whale is a great traveler among the myriad of God's creation that live in the oceans. During the summer the gray whales live in the Bering Sea and along the shores of the Arctic Ocean, dining heavily on small crustaceans. In the fall they all swim south. Half travel down the east coast of Asia, reaching the coasts of Korea; but the other half take a 7,000-mile trip down the west coast of North America, to the warm lagoons off Mexico's coast. The whales swim at between 3 to 10 miles an hour, averaging about 80 miles per day. Each day on the long journey they swim about 20 hours, sleeping about four hours at night. In the warm lagoons off Baja California's west coast, calves are born in late January, the baby whales being about fifteen feet long and weighing 1,500 to 3,000 pounds at birth. It is a long swim back, but about six weeks later the whales start back to the Bering Sea. On the trip back the adult whales apparently live off their blubber, but nourishment is provided for the baby whales so they can swim right along with their mothers. The baby whales consume about 50 gallons of milk each day as they nurse.

"BRRR! What a winter! I never want to be in another!" exclaimed a British housewife, looking at the icebound fields and snowy slopes.

"Phew! for a breath of cool air!" gasped her Australian counterpart at one and the same time.

Meanwhile, beneath the frosted crust of soil, prepared for the next season, were millions of bulbs waiting for a warmer day; millions of tree buds in the icy air held in readiness for leaf and flower to burst forth at the given signal. And in the fields at the opposite end of the earth the fruitage of the warmth and light of the summer months was about to be gathered. Another year's cycle was over. Perhaps neither housewife realized the full importance of both heat and cold, long days and short, which the Bible says will never cease.—Gen. 8:22.

They Need the Cold

If the wish of the British housewife had been fulfilled and the autumn had led straight into spring, she would have waited in vain for many leaves to appear in springtime in all their profusion and endless variety. Unless the twigs and branches are exposed to low temperatures for a minimum time, depending upon the species, many of the trees in temperate climes will not sprout forth. This is a protection for the plants under normal conditions in winter. In lands where there is a severe temperature drop it is

PLANTS

and the

Ceaseless Seasons



greatly to the disadvantage of trees to retain their soft, thin leaves in winter. Winter gales would find great resistance to their passage, and even were the leaves not stripped off, causing thousands of tiny wounds through which disease spores might enter or sap be lost, the tree itself would be more liable to be

blown down by violent winds.

Still worse, the cold dry winds would tend to dehydrate the tree, and this would be accentuated on those fine days when the soil would still remain frozen. As no more water could be taken in through the roots, the tree would suffer from drought. It is noteworthy that the great forests in the north of Canada, Scandinavia and Siberia, where there is a short growing season, are made up of evergreen conifers. Indeed, most evergreens in temperate or cool zones of the earth have tough, thick, often needle-shaped leaves, resistant to wind or snow damage and evaporation.

Jehovah God has also made provision for the many types of plants that have an annual cycle from seed to harvest. Many of these seeds are shed in autumn and, were they to commence growth immediately, they would have to

face the winter in a very vulnerable condition. How can these seeds, without taking thought, know that the warm days of autumn, or the mild spells in midwinter

By "Awake!" correspondent
in the British Isles

are most certainly not the start of spring?

The start of investigating this problem was made at least as long ago as 1918, when Gassner discovered that by germinating the seeds of winter rye (rye ordinarily sown in late autumn and overwintered in the soil) at a temperature of 1 to 2 degrees Centigrade the time of flowering was brought forward by at least six weeks from that of the same rye germinated at higher temperatures and not subjected to a cold spell. How was the farmer to use this knowledge to get the best harvest-time? Further experiments, carried on in the Soviet Union, led to the introduction of vernalization, the hastening of the development of seeds by treating them in various ways before planting. This became a regular practice throughout Russia. It involved partially soaking the seed of the cereal to be sown and then submitting it to low temperatures. As these conditions were not hard to obtain in the Russian winter, it was not long before millions of acres were being sown with vernalized grain, winter varieties sown in the spring.

The gardener who wonders why his early-sown best seeds produced plants that "bolted," or produced flowers and seeds instead of edible roots, sowed them too early. They "caught cold," as it were, with a late frost or cold period, and were vernalized as they grew. Normally, biennial plants such as beet, celery and carrot are busy the first season producing vegetative parts only, namely, leaves and roots, but if left in the ground to overwinter will, if hardy, produce flowers and seeds the following year. If this chilling can be postponed, so can the onset of flowering—in the case of beets, indefinitely! Not all biennials are as sensitive as beets, though, in their early stages, and this is not a satisfactory explanation for the occasional on-

ion, carrot or beet that decides to "bolt" the first season anyway!

So, then, if our housewife were to lose her winters, she might well lose a lot more in addition. Moreover, if she were to have the nights invariably as warm as the day, not only might she sleep less soundly, but she would be in the company of the tomato, which produces better if it, too, is cooler during the night.

The above holds true only for plants of temperate climates. It is not to be expected that a tropical plant such as rice would benefit from cold germination, and it does not. Presowing high-temperature treatment helps earlier flowering and better drought resistance in rice. This fits in with the climate it usually encounters.

Length of Day Makes a Difference

Besides cold and heat, other factors enter into the determination of time of flowering or fruiting of many plants. One of these should be familiar to motorists at least—lighting-up time! It is now known that the length of day is the factor that decides the time of migration of many birds. When the ratio of darkness to light in the twenty-four hours has reached the critical point, away fly the birds, as surely as if they had all been given a signal. Poultry farmers often govern the amount of darkness and light given to chicks and laying hens. This matter of day length is also the deciding factor in the case of some plants.

Not all, though. Tomato plants may prefer a cool night's sleep, but they are quite indifferent as far as flowering or fruiting goes with respect to the length of day or night, providing, of course, that they get enough light to enable them to grow. This makes it possible to grow tomatoes without recourse to artificial lighting at any time of the year under the protection of

glass. Peppers, maize and cucumbers are also unaffected by day length. But others need a day length of over twelve hours before they will begin to form flowers; for instance, beet, radish, lettuce, wheat, some varieties of barley and spinach. These are termed long-day or short-night plants.

Still others will come into flower only if the days are shorter than the nights. Chrysanthemums, some soybeans, rice and strawberries are such short-day plants. When a "winter" variety of rice plant was given short days by cutting off some of the normal sunlight hours, the time of onset of flowering was reduced from 133 to 47 days. This explains why some plants are incapable of producing flowers except at one particular time of the year. When the day length or night length is just right, the plant will flower, and this just as surely as if it could read the calendar. Some plants are so fussy about this that they will, if the seeds are germinated at the wrong time of the year, try to produce flowers even if they have not had sufficient time to grow out of the seedling stage.

Other experiments have produced decidedly odd results. A weed, common in some lands, called cocklebur, a short-day plant, will not flower under long-day conditions. However, only one short day followed by a long night will prove sufficient for the plant to commence reproduction even if the succeeding days are long ones. Odder still, if after two short days the leaves are removed, the plant will then *not* flower. This indicates that some slow-moving substance formed in the leaves is responsible for starting flower formation. Complicating matters still further, however, is the fact that, if kept cold, the cocklebur, *Xanthium pennsylvanicum*, then needs seven short days to initiate flowering.

Since flowers appear before fruits and seeds, it should not surprise us to find that the strawberry produces flowers under the influence of short days, and fruit when the days lengthen. It is an example of a plant that fits in well with the changing pattern of light and darkness. Many people enjoy strawberries at other times of the year than summer, and so other kinds of strawberries that have a prolonged season have made their appearance in gardens. This desire for "out-of-season" flowers and fruit has led plant hunters to scour the world for new varieties that have a different day-length pattern, and for plant breeders to produce by crossing and selecting new varieties that can be grown at alternative times. So now the gardener can choose from summer- and autumn-fruiting raspberries, late- and early-fruiting strawberries, early and normal chrysanthemums, and so on. These are protected by cultivation and so are not necessarily obliged by natural selection to conform to the prevailing pattern of development held to by plants in an entirely uncultivated environment.

These developments are watched with keen interest by gardeners especially, but even those of us not especially interested in cultivation should remember that Jehovah has marvelously made the whole of his earthly creation fit in so well that even the plants, insects and other unreasoning living things do the best thing for the survival of their kinds. Use of human intelligence and the divine blessing, too, in God's new order will result in such plentiful profusion that the continuing cold and heat, summer and winter, day and night will be of still greater benefit to all living in those paradisaic conditions.



Understanding

IN 1943 a three-year-old girl was diagnosed as having cerebral palsy. Many were the doctors who examined her, the majority advising the parents: 'Put her away and concentrate on your other children.' Rather than 'put her away,' the parents lavished

love on her, caring for her at home, trying always to improve her abilities. She did not talk, walk or feed herself; yet with patience she learned to spell very early and eventually was able to use an electric typewriter with one finger of her left hand. She has made remarkable progress, largely as a result of patience and love.

Such is the power of love in improving mental abilities and health that Dr. William Sargant, a fellow of the Royal College of Physicians, recently disclosed the following:

"A little while ago, one of America's most famous teachers of psychoanalytic psychiatry came to England and addressed a large meeting of British psychiatrists. He told us that skilled psychiatric diagnosis, unlike medical diagnosis, has now become quite unnecessary for treatment purposes. The best treatment for any patient suffering from mental illness was to make him feel loved in his hostile world."*

Though many doctors, including Dr. Sargant, do not believe such great emphasis can be placed on love, since mental illnesses are so varied; nonetheless, more and more

doctors have come to realize that love has done amazing things in improving the mental health of innumerable patients, the mentally retarded or the mentally ill.

The fact that love is so often lacking today may well be one of the main reasons for the high rate of mental illness. In fact, mental illness has become the number one problem in the United States. It is now more widespread

than polio, heart disease and cancer combined. Every other hospital bed in America is occupied by a mental patient, with one in five families affected and one in ten persons requiring some type of help. And in Canada, on any single day, there are more patients in mental institutions than in all the public general hospitals combined.

With the problem of mental illness of such great magnitude, there have been many efforts to help the public understand the matter better. The trend has been to educate the public away from such terms as "crazy," "mad," "nut" and other such synonyms for mental illness that hinder understanding and make it difficult to evoke sympathy for their plight. A greater understanding of mental illness has emerged, along with an awareness that some types can be prevented. With a considerable amount of the stigma associated with mental illness removed, there is now less reluctance to summon help. Afflicted families no longer need feel ashamed because a loved one is mentally ill, no more than if he were delirious with a high fever. The mentally ill are now being regarded as just that—ill and in need of care.

MENTAL ILLNESS

* *The Atlantic*, July 1964.

What Causes Mental Illness?

Although billions of dollars are spent on the problem of causes, authorities agree that there is no one satisfactory answer. Dr. William Sargant, in fact, has stated: "There is a general realization in England of our almost total ignorance of the basic underlying causes of practically all forms of functional mental and nervous diseases." Understandably, then, he admits: "It has generally been found over the years that psychoanalysis is a poor weapon to treat most forms of mental and even neurotic illness. . . . Freud's work may in fact prove to be one of the great hoaxes of the century if it turns out that all the data obtained on the couch have been unwittingly fed into the patient by the therapist and then, unknowingly, given back to him by the patient."

Amid these uncertainties about the causes of functional mental illness, along with controversy over forms of treatment, there are a number of authorities that are of the opinion that some quirk in the chemistry of the body causes the trouble. Others believe that there is some undiscovered disorder in the brain itself that triggers emotional problems. They expect the discovery of a chemical or drug remedy that will enable many mental ills to be treated much the same as organic diseases.

Then there are those mental illnesses actually brought on by organic disease. Since it is too often overlooked that various physical conditions can cause symptoms of mental illness, one doctor has gone on record, declaring: "The public should be repeatedly told that some patients have their mental depression as a result of chronic exposures to small doses of toxic fumes, that 'psychosomatic' symptoms causing patients to wander all over the nation from one psychiatrist to another have been dramatically cured when a diagnosis of

kidney infection was made and adequately treated) and that an occasional psychotic hospitalized for years has been promptly returned to normal by the administration of thyroid hormone. The public should know that the same mental symptoms can be caused by a number of underlying diseases."*

Then there is a strong belief among health experts that the stresses and strains of modern life play an important role in mental breakdown. It is known that the problems of the mentally ill often revolve around everyday happenings in the home, on the job and at school, especially college, where one out of every nine students in American colleges, says Dr. James A. Paulsen, "is sufficiently emotionally disturbed to need medical leave, hospitalization, or extensive and intensive psychiatric treatment." The liability to mental illness, then, would depend on how one reacted under strain over a long period. Stress is a natural function of living and can be the spice of life, bringing out the best in us, but it can mean disaster if the right balance cannot be obtained.

Another thing about mental illness is that it affects people of all ages and from all walks of life: the busy executive plagued with ulcers, the grandmother feeling unwanted and useless; the aging man approaching retirement and the high-strung child breaking under pressures at home and school. Of course, the majority of persons manage to handle their problems and still maintain balance in their lives. But those who cannot find and keep that balance lose control, things around them get out of focus and some turn to alcoholic drink, drugs and bizarre behavior. Those who break down completely, retreat into a private world of their own creation, filled with fears, hallucinations,

* Marselle Spetz, M.D., in *The Atlantic*, October 1964.

depressions and often uncontrolled and violent outbursts.

Recognizing Mental Illness

It is this lack of emotional control that is one of the chief differences between normal and abnormal behavior and one of the aids in determining whether a person is mentally ill.

There is advantage in recognizing signs of mental illness early. "Of all illnesses," says Dr. William Menninger, "mental illness has the highest recovery rate, with a big if—if the person receives prompt, skilled care."

So there are symptoms of mental illness, just as physical illness is recognized by symptoms such as headache, fever and pain. With mental illness there is usually some marked or prolonged deviation from the person's normal behavior: If one is always quarreling at the slightest provocation; if he cannot control his temper; if he has long and constant "blue" spells and deep depressions; if there are excessive and exaggerated fears about one's health; if he is oversuspicious and convinced that others are "out to get him"; when daydreaming consumes much of his time; when he loses interest in his appearance, his family and his friends; when his outbursts are frequent and he threatens to harm himself and others—it is surely time for serious reflection.

This does not mean, of course, that every person who often daydreams or who is overanxious about his health is mentally ill. Nor does it mean that those who are argumentative and moody are necessarily mentally ill. Many of such actions may parallel those of a mentally disturbed person and yet be caused from overwork or prolonged strain. Perhaps a change in scenery, more rest or a vacation is all that

is needed to get one back on the "beam" again. On the other hand, when these remedies are applied, along with efforts to improve one's spiritual health, and the symptoms keep recurring and develop to an extreme degree, it would be wise to seek aid.

It is quite understandable that one of the most difficult things for a person ever to admit to himself and especially to others is that someone he loves is mentally ill, but admit it he must if the sick one is to be helped. One of the most logical things to do at such times would be to consult the family doctor. He is usually acquainted with the history and physical condition of the patient and would probably be in a position to determine whether the problem has an underlying physical condition or not.

The Family's Role

The attitude of each member of the family at such times is extremely important. Were the sick one to break a leg or suffer a prolonged physical illness, most members of the family not only would rally around to give moral support but would, no doubt, pitch in and help to tend the sick one. How much more is this oneness necessary for the mental patient, for he is just as sick, only it is his mind rather than an arm or a leg.

Family members ought to ask themselves: What can we do to aid his recovery? Will we be able to care for him ourselves or will he have to be hospitalized? If we care for him, will we do it out of love? Once these questions are answered and the fact is accepted that they are dealing with someone who is ill, they will be in a much better frame of mind to care for him.

If you really show love and patience, the results may be remarkable. Let the ill one know that you love him and you are really

interested in his problem. Assure him that he has your affection despite the hostility he may display due to his illness. Try to be as relaxed as possible with him. Be a good listener. He may need someone to talk to and with whom to share his troubles. Do not respond with, "Snap out of it." In many instances, he cannot help his actions anymore than a tuberculosis patient can avoid coughing. Try to help him work out practical problems, but, if possible, do not make decisions for him or force yours on him. Do not make promises you do not expect to keep. His trust and reliance on you will be an important path on his road to recovery. Use all the love, kindness, patience, long-suffering and understanding at your command, for he needs to know he is loved and wanted by his family or else the best of other treatment may not fully restore him to health.

When the mentally ill person has frequent outbursts or is harmful to himself and others, drug therapy and/or hospitalization may be the solution you will choose; but when at all possible many families have lovingly chosen to keep the ill relative at home where they can nurse and care for him themselves. It is the love and understanding that he is given by his loved ones that will make the big difference in any possible rehabilitation. It is evident, therefore, that the qualities of love and understanding cannot be overemphasized in the treatment of the mentally ill.

Preventing Mental Illness

Since love and kindness are so helpful in the treatment of much mental illness, these qualities must also be important in preventing illness. It is believed that the atmosphere in a home plays a vital role in maintaining mental health. There should be an abundance of love and understand-

ing, the home being a place where the children are lovingly disciplined toward good behavior.

Being moderate in habits is also important, avoiding excesses that cause stress and strain. Each one, then, must find his own balance when it comes to stress, so that the recuperative powers of the body function properly. But if one persistently pushes himself beyond his capacity, constantly drawing on and using up reserve powers, he runs the risk of breaking under the strain. Prevention-wise, Dr. Hans Selye writes in *The Stress of Life* that one should find his optimum stress level and then use his energy at a rate and in a direction 'adjusted to the innate structure of his mind and body.'

Of all the preventives of mental illness none plays such a significant role as the possession of maturity, especially spiritual maturity. Sound spiritual health produces what the Bible calls the "fruitage of the spirit," which includes joy, peace, long-suffering, faith, mildness, goodness, self-control, kindness and love. These qualities do not bring on stress and strain but are vitalizing, upbuilding, strengthening. Yes, long before modern doctors put so much emphasis on love and kindness in treating mental illness, the Bible stressed the paramount importance of such qualities for daily living, since "God is love."—Gal. 5: 22, 23; 1 John 4:8.

In the Sermon on the Mount, the Son of God stressed not only love but being 'conscious of one's spiritual needs,' putting spiritual things first, rather than material, and thereby avoiding much anxiety. Only by following such divine counsel can one have "the peace of God that excels all thought" and which "will guard your hearts and your mental powers."—Matt. 5:3, 43-48; 6:19-34; Phil. 4:7.

FOR two weeks earthquakes had been shaking the area around Parícutin, a small village about 200 miles west of Mexico City. Then, on the afternoon of February 20, 1943, when Dionisio Pulido was out in the fields working his farm, he noticed a fissure in the ground. Suddenly there was an earth-shaking thunder, and smoke and flames leaped from the ground setting afire pine trees nearly 100 feet away. More smoke followed, along with a loud continuous hissing noise and a smell of sulphur. At this Dionisio and his three companions hastily retreated from the scene.

The next morning when Dionisio returned, a cone had risen over thirty feet into the air and was emitting smoke and rocks with great violence. By noon the cone had grown to nearly 150 feet! After a week it was 450 feet high. By this time it was an awesome blast furnace, sending prodigious amounts of incandescent materials over 3,000 feet into the air. What a beautiful fireworks display this created, especially when these glowing fragments cascaded down the sides of the cone, causing interlacing fiery trails!

For nine years this newborn volcano remained active, during which time it emitted an estimated 3,596 million metric tons of solid material and grew to a maximum

VOLCANOES

FRIENDS OR FOES?



height of 2,120 feet! Its lava flows covered more than fifteen square miles, and reached a thickness near the cone of over 700 feet. Some 16,000 tons of steam and other gases were expelled daily at the height of activity.

Different Views

In recent years numerous volcanic eruptions have erected mountains, raised up islands from the bottom of the ocean and have covered hundreds of square miles with earth's heated contents. Many welcome this activity.

In Hawaii the spectacular spouting fountains of golden lava are an attraction to which people from all over the islands flock. Late in 1959, after an eruption of Kilauea volcano, a report from Honolulu lamented: "The fire goddess Pele has come and gone, and all Hawaii is saddened that she could not stay longer."

The frequent eruptions of massive Mt. Etna, on the island of Sicily, which occur on the average of every six to nine years, stir mixed emotions. On occasions lava flows require that villagers evacuate their homes and fertile fields, and, of course, this can be a tragedy. But even though homes and crops may be destroyed by creeping lava, farmers return to their land, for they know that minerals brought up from the depths of the earth will enrich

the soil. Yes, some of the most productive lands in the world are those that have been enriched by volcanic eruptions.

But perhaps the majority of persons see only the tremendous destructive power of volcanoes, and so view them as vicious, fire-spitting monsters. Their power is indeed stupendous.

Powerful Historic Eruptions

The most violent historic eruption in the Western Hemisphere was perhaps that of the Coseguina volcano in Nicaragua in 1835. The explosions were so loud in Guatemala City over 200 miles away that the army, thinking it was cannon fire, prepared to defend the city. And in Belize, British Honduras, at a distance of nearly 400 miles, troops were called out to repel what was believed to be a naval attack. It is reported that for hundreds of miles the sea "was covered by floating masses of pumice, resembling the floe-ice of the Northern Atlantic."

However, the greatest eruption in man's history is generally believed to be that of the Krakatoa volcano on a small, uninhabited island in the strait between Java and Sumatra. This tremendous explosion in August of 1883 blew most of the island sky-high, sending such volumes of ash into the upper atmosphere that brilliant sunsets were created around the earth. In fact, on October 30 the sky had such a glow that fire engines were reportedly summoned in cities in the eastern United States "to quench the burning skies."

There have been two eruptions in the present century that rivaled the power of these blasts. The first occurred in June of 1912 in a remote section of the Alaskan Peninsula. Volcanic ash blotted out the midday sun 100 miles away in Kodiak, where drifts of ash piled up to a depth of

twelve feet! The other took place in March of 1956, when Mt. Bezymiany on the Kamchatka Peninsula, north of Japan, blew its top. It was only because of the remote location of these eruptions that no lives were lost.

Warnings Unheeded

Those who view volcanoes as belching killers lying in wait to claim victims fail to realize that there have been relatively few major death-dealing eruptions, and that even these were preceded by plenty of warning. Probably the most famous was the eruption of Vesuvius in 79 C.E., which buried Pompeii under fifteen to twenty feet of volcanic ash. Although this was believed to be quite sudden, repeated warnings by a series of earthquakes signaled the impending disaster. Prudent Pompeians fled the vicinity and lived.

The classic volcanic tragedy of modern times occurred May 8, 1902, on the Caribbean isle of Martinique, when all but one of the 30,000 inhabitants of the seaport of St. Pierre perished in one fiery blast from Mt. Pelee, located five or six miles away. But it need not have happened. For weeks prior to the fatal eruption the long-inactive volcano had been seething and boiling. "The city is covered with ashes," wrote one woman to her sister days before the disaster. "The smell of sulphur is so strong that horses on the street stop and snort. Many of the people are obliged to wear wet handkerchiefs to protect them from the strong fumes."

The two most recent catastrophes were also preceded by days of rumblings and roarings by long-inactive volcanoes that were giving advance warning to those in the vicinity. Finally, on January 21, 1951, Mt. Lamington on New Guinea exploded, wiping out about 6,000 persons who did not heed the advice to get out of the way.

The situation was similar in March of 1963, when 1,500 persons perished in the eruption of Gunung Agung on the island of Bali.

It is evident that the vast majority of the estimated 190,000 victims of volcanic eruptions during the past 400 years need not have died had they heeded advance warnings. But even this needlessly large casualty list appears small when one considers that every two years some 200,000 lives are snuffed out in traffic accidents throughout the world.

More Good than Harm

A closer examination of volcanoes reveals that they serve a beneficial role that far outweighs any destruction and inconvenience they may cause. They have created tens of thousands of square miles of paradise-like land where tropical fruits and flowers of every kind flourish in abundance. The Canary Islands, the Azores, the West Indies and the Hawaiian Islands are only a few of the beautiful islands that were raised from the bottom of the sea by volcanic eruptions. Why, just seven years ago a new island ascended out of the Atlantic, and in time grew until it attached itself to one of the islands of the Azores. Another popped out of the sea near Iceland about a year ago.

The average person probably does not realize the major role volcanic activity played in preparing the earth for human habitation. Consider some of the most beautiful towering mountains—Fujiyama, Kilimanjaro and 19,550-foot-high Cotopaxi in Ecuador, to name a few. Not only are volcanic mountain peaks such as these breathtakingly beautiful, but many have done much to moderate climates and to increase what would otherwise have been a scanty rainfall.

Huge areas of the continents are cov-

ered with volcanic deposits. For example, 200,000 square miles of the northwestern United States was inundated by successive lava flows. During the past, volcanic activity produced tremendous mineral resources, including rich deposits of sulphur, lead and zinc, not to mention beautiful gems such as diamonds. The famous diamond mines of South Africa extend into extinct craters, where long ago in the superheated bowels of the earth the sparkling gems were formed.

In addition to the huge quantities of volcanic ash, pumice and lava expelled in an eruption, underground gases are believed to be emitted in perhaps even larger amounts. The volume is stupendous. The emission of steam from one of Mt. Etna's minor vents during a two-week period when lava did not even flow was calculated to equal 450 million gallons of water!

In summarizing certain benefits of volcanoes, an article in the *Scientific American* concluded: "It is not merely that volcanic eruptions have provided some of the world's richest soils—and some of our most magnificent scenery. Throughout geologic time volcanoes and their attendant hot springs and gas vents have been supplying the oceans with water and the atmosphere with carbon dioxide. But for these emanations there would be no plant life on earth, and therefore no animal life. In very truth, but for them we would not be here!" Certainly there is good reason for us to become more familiar with these wonders of God's creation!

What Are Volcanoes?

Today there are an estimated 500 active volcanoes on earth, with thousands of others either dormant or extinct. The locations of scores of undersea craters are also known, and undoubtedly there are hundreds more. The Stromboli volcano in the

Lipari Islands off the coast of Sicily is in a state of almost constant eruption; others erupt at rather regular intervals, as do Vesuvius, Etna and the Hawaiian volcanoes Kilauea and Mauna Loa, while craters such as Krakatoa, Bezymiany and Lamington may lie dormant for centuries and then blast out with tremendous violence. What exactly are volcanoes, and what accounts for their different behavior?

A volcano is a vent or chimney through which molten material called "magma" rises some tens of miles to the earth's surface, where it spills out and is called "lava." Scientists have evidence that the source of this molten material, which differs essentially from molten rock in that it is charged with varying amounts of gases, may be in the upper mantle about sixty miles beneath the earth's surface. Shifting of underground rock masses or pressure from entrapped gases evidently forces the magma upward, where it often seeps into deep reservoirs twenty to thirty miles beneath the volcanoes.

Most of the explosive force of an eruption is supplied by pent-up gases within viscous magma. In violent explosions the throat of the volcano usually has been stopped up for many years and, when enough pressure is built up, the whole top of the mountain is blown into the air. In such eruptions the magma is expelled as pumice or ash, much like gas-charged champagne froths out of an uncorked bottle. It was this type of explosion of long-dormant Vesuvius that pulverized the magma and buried Pompeii under twenty feet of ash. No lava flowed at that time.

On the other extreme, there are volcanoes such as Kilauea and Mauna Loa that emit magma as nearly 100-percent lava,

with seldom any ash or pumice being expelled. In these volcanoes the magma is quite fluid, allowing the gases to escape with ease. Such eruptions are comparatively mild, and the only danger is in the path of the flowing lava. Most eruptions, however, are a combination of the two extremes, with ash and pumice being expelled first, followed by flows of lava.

Servants Rather than Destroyers

Today some volcanoes are under careful surveillance, and, according to volcano expert Haroun Tazieff, "scientists can already forecast volcanic eruptions and will probably soon be able to predict their violence and hence the danger they present." This, of course, applies to only the handful of volcanoes that have well-equipped volcanological observatories. However, such investigations indicate that with proper knowledge protection from volcanic disasters is possible.

Not only that, but in time man may harness underground energy to provide much of his power. Already in Italy, New Zealand, Iceland, the United States and Kamchatka the heat produced by underground magma, known as geothermal energy, is being turned to useful purposes. In fact, in 1952 about 6 percent of the total electric energy output of Italy was produced from volcanic heat. Kamchatka also reports success in harnessing geothermal energy. "In a few years' time," they boast, "Kamchatka will be the only place in the world with all electricity and hot water free for everybody."

While it is true that volcanoes are still a threat to the welfare of some humans, it is apparent that they are, at the same time, man's friends.



THE family is all dressed up ready for an evening out with some friends. You hustle them into the car and slide in behind the wheel. After switching on the ignition, you press the starter button. But the only reply is an impotent whir of the starting motor languidly heaving over the unresponsive engine. Breaking the awkward silence, you slide nonchalantly out of the seat and glance toward the rear seat, where the family stares nervously out the window, trying hard not to look concerned. You assure them that it will only be a jiffy and they will be on the way.

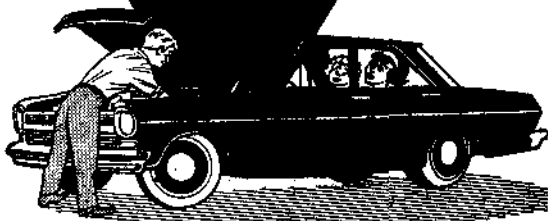
On previous occasions when the car failed to start, you had been much less confident when you lifted the hood and contemplated the mass of wires, pipes and connections. However, after a recent discussion with a mechanic friend you feel better qualified to cope with the situation. So stripping off your coat, you prepare to trace the fault in your car.

Check for the Obvious

At once you recall your friend's counsel, "Don't overlook the obvious. For instance: Is there sufficient gasoline in the tank? Gas gauges sometimes register wrong. Did you make certain that the ignition was switched on? Is the gear shift in neutral? Many cars with automatic transmissions will not start unless it is." So before going any farther you double-check these things. After determining that the trouble must be elsewhere, you proceed to probe deeper for the difficulty.

As you raise the hood and examine the engine beneath, you still have in mind the counsel to look for obvious troubles. You remember that the mechanic told how persons have taken their whole engine apart when the trouble was only minor, such as a loose connection or a wire that was shorting. So the first thing you do is check for

TRACING THAT FAULT IN YOUR CAR



such things. Are all the wires leading from the distributor to the spark plugs connected? Is the insulation on them good? Are there any bolts or pins broken, or any nuts loose? It is good to remember that something as simple as a broken cotter pin on the throttle arm can prevent a car from moving!

Process of Elimination

While your eyes scan the engine, you think back on the steps your mechanic friend outlined. It was such a practical way to narrow down the location of the trouble. He explained: "In addition to mechanical troubles, such as a loose nut or broken cotter pin, there are, generally speaking, only two kinds of faults. These are electrical and fuel. Both electricity and fuel have a line of flow, which, if broken or blocked, will cause trouble. Therefore, the key to tracing the fault lies first in determining in which of the two lines the trouble is, and then checking the places along that line where difficulties are most likely to occur."

To make such a check it is usually necessary to have a few tools. So on the suggestion of your mechanic friend you purchased an adjustable wrench (such as a crescent wrench), insulated pliers and a screwdriver with an insulated handle, and put them in the trunk of your car. These were the tools recommended as the most useful for safely tracing car troubles. A flashlight also is often necessary.

Fuel or Electrical?

Is the trouble somewhere along the fuel line, or is it an electrical fault? The way to find out is to pull off the wire from one of the spark plugs. Usually there are six or eight of these plugs in the engine, with wires from each plug feeding back to what is called the distributor. It is through these insulated wires that electrical spark is fed into the engine to ignite the gasoline, which, in turn, explodes and supplies power to drive the automobile.

When you pull the wire from one of these spark plugs you will notice a metal clip within the insulated wire. You may be able to pull the rubber insulation back to expose this metal clip. If not, insert a key into the wire's end so that it makes contact with the metal clip. Then, while you hold the end of the metal clip or the key about a quarter of an inch from the engine with your insulated pliers, have a passenger operate the starter with the ignition on. A strong blue spark should jump from the wire to the engine. If none does, then you know that the trouble is in the electrical system. However,

if there is a good spark you know the fault is in the fuel line. In this way you narrow down the possible locations of your troubles by 50 percent.

Fuel Troubles

"Now what was it I was supposed to do if I found that the engine was getting electrical spark?" you ask yourself, as you momentarily pull your head out from beneath the hood. O yes, find out whether fuel is reaching the carburetor. One way to do this is to remove the air cleaner, which is the round thing about a foot in diameter that is set over the carburetor. Often just a wing nut in the center of the top holds it on.

After carefully removing this cleaner, you can peer down the throat of the carburetor by holding the butterfly valve open with your finger. Now, with the other hand, move the throttle linkage with a pumping motion. Each time you do this you should be able to see a little stream of gas squirt into the throat of the carburetor. This shows that gasoline is reaching the engine. However, if no gasoline squirts into the throat of the carburetor, what then?

That would indicate the trouble is somewhere back along the fuel line to the gas tank in the rear of the automobile. The difficulty is probably a faulty fuel pump (in which case there is little that you can do), or the fuel filter may be clogged. You can locate these parts by following the fuel line back from the carburetor until you come to them. The filter can often be recognized by the small glass bowl. In this bowl a special paper or copper filter screens out dirt and water that may be in the gasoline.

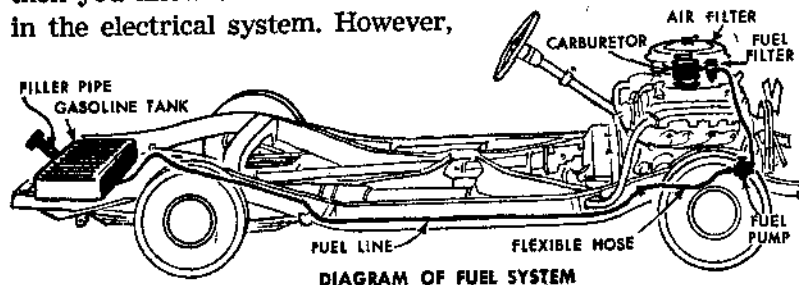


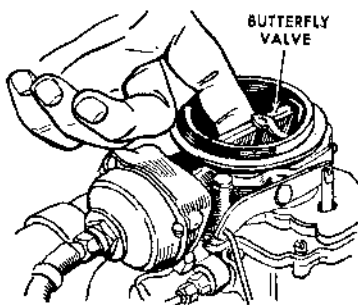
DIAGRAM OF FUEL SYSTEM

When this filter becomes clogged, the flow of gas may slow down or stop. If this is the trouble, it can be easily remedied by unscrewing the bowl, emptying any sediment and water, and then replacing it. This may be all that is needed to start you on your way again.

On the other hand, it is possible that the trouble is a loose fitting, causing the fuel line to suck air. Therefore, check the fittings to make sure that they are tight and dry. Also, examine the flexible hose that leads into the fuel pump. Is it hard and cracked? If so, that may be where the line is sucking air. Sometimes a stalled car can be started on its way simply by tightly wrapping this cracked hose with tape.

In the hot summer weather a heated-up car will, on occasion, refuse to start because of vapor lock. This occurs when the gas in the fuel line vaporizes, and the vapor bubbles clog up the flow of gasoline. Should this be the trouble, it can often be quickly remedied by applying a wet cloth to the fuel pump and fuel line, especially where the line is close to hot exhaust pipes. This will condense the gas vapors in the fuel line and the gas will flow again.

However, if you find that gasoline is reaching the carburetor, then what? The problem is probably very simple. The engine may be flooded with too much gas. In that case, do not pump the accelerator, but press it all the way to the floor and hold it there while you operate the starter. This will empty the excess gasoline out the exhaust, and should get you started. If it does not, have someone hold the carburetor's choke butterfly valve open while you operate the starter. This will suck in a greater volume of air, which the engine may need to start.



CHECKING CARBURETOR
AFTER REMOVING AIR FILTER

If there is anything mechanically wrong with the carburetor, there is little that an inexperienced person can do except, perhaps, make sure that the butterfly valve in the mouth of the carburetor flaps up and down smoothly. If it is stuck, he can gently, but firmly, force it loose. The float needle valve within the

carburetor also sticks sometimes, in which case a gentle tap or two where the fuel line enters the carburetor may loosen it. It will probably be the part of wisdom not to tamper any further with the carburetor.

Tracing Electrical Faults

Your mind returns to the conversation with your mechanic friend. "Now, what about electrical difficulties? In the event I should *not* get any spark when I test the spark-plug wire, what should I do?" Slowly the steps to follow in tracing electrical faults return to mind. At the same time you recall the word of caution: "You can get a shock, so be careful. If the ground is wet it would be wise not even to work on the electrical system."

No spark would, of course, mean that the electrical system, and not the fuel, was at fault. Therefore, the first step would be to remove the distributor cap, which is the black thing with seven or nine wires going in at the top. This is usually done by flipping off the spring clips on either side, and lifting the cap up. This exposes the inside of the distributor. Next, pull the bakelite rotor arm upward (that is the part that sticks up from the center of the distributor) to remove it from the distributor shaft.

Now gently open and close the contact-

breaker points (this is the little unit with the only moving part in the distributor that opens and closes) with your insulated screwdriver with the ignition on, being careful not to ground your screwdriver against any metal parts. If there is a sharp spark when the points open and close, the fault is in what is called the high-tension circuit. This circuit runs from the ignition coil (a round unit about five inches long and an inch and a half in diameter) through the heavily insulated high-tension wire (which goes right in at the center of the distributor cap), and then out of the distributor by way of the six or eight wires that travel to the spark plugs.

Since obtaining spark at the breaker points tells you that the fault is somewhere along this circuit, the next step is to check the high-tension wire. To do this pull it out of the distributor cap (it comes out easily), and hold the bare end about a quarter of an inch from a clean metal part of the engine, while, at the same time, opening and closing the contact-breaker points with a screwdriver. (Note: when making all tests of the electrical system, be sure the ignition is turned on.) If a spark jumps across the quarter-inch gap, you know that the coil and the high-tension wire are all right, which means that the fault lies in the rotor arm or in the insulated wires that travel from the distributor to the spark plugs.

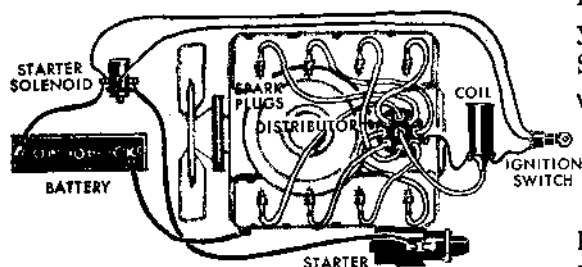
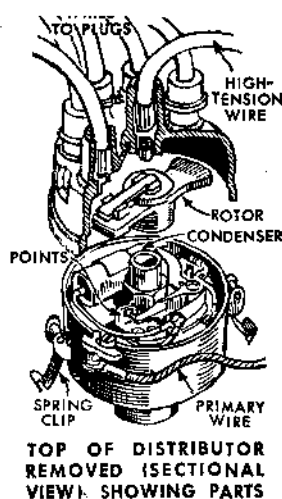


DIAGRAM OF ELECTRICAL SYSTEM

Therefore, make sure that the central metal contact of the rotor arm, which you removed earlier, is clean. It sometimes becomes dirty or blackened. Also, visually inspect the inside of the distributor cap, for it may be cracked or dirty, causing shorting. Then examine again the insulated wires



TOP OF DISTRIBUTOR REMOVED (SECTIONAL VIEW) SHOWING PARTS

leading to the spark plugs, for your check seems to have narrowed the trouble down to them. Are you sure they are all securely connected, and that the insulation on them is good?

On the other hand, if you do *not* receive a spark when testing the high-tension wire, the fault may be in the high-tension wire itself. The wire inside the insulation may be broken, or perhaps the insulation is cracked and chafed and the spark is short-circuiting. If that is the case, you may be able to tie the high-tension wire away from the metal part of the engine with which it is in contact with a piece of cloth. This may be all that is necessary to start the car. More than likely, however, the trouble is in the ignition coil, and you probably will need a new one.

Well, that takes care of the check of the high-tension circuit. Now think back to your test with the contact-breaker points. Suppose you did *not* get a spark there, what would that mean? It would mean that the fault was in the low-tension circuit. This circuit runs from the distributor back to the ignition coil, but through the primary wire rather than the high-tension wire. (There are two wires that connect

the coil and distributor—the larger is the high-tension wire and the smaller is the low-tension or primary wire.) The low-tension circuit then continues out the other side of the ignition coil, on back to the ignition switch, and eventually to the battery.

To determine whether current is flowing through the primary wire, ground it at the place inside the distributor where it attaches to the contact-breaker points. Do this by holding the screwdriver on the wire at the base of the points, and grounding against a metal part on the inside of the distributor. You should get a spark when the points are held open. It takes a little ingenuity to hold the points open while you make this test. However, it can be done by slipping a little piece of clean paper between them, or perhaps by holding them with a screwdriver with the other hand.

If you get a spark, you know that the trouble is either in the contact-breaker points or condenser or both. Very likely the difficulty is dirty or pitted points, in which case you may be able to file them clean with a nail file or with the striking strip of a match folder. Even cleaning them with a handkerchief has got stalled cars started. If the condenser is faulty, it will need to be replaced.

On the other hand, if you do *not* get a spark, the trouble is somewhere back along the low-tension circuit. Inspect the primary wire. Is it loose at either of its terminals? How is its insulation? Checking back farther, you will notice the wire coming into the ignition coil from the ignition switch. You should be able to disconnect this wire from the coil with your adjust-

able wrench, since it is generally connected by only a nut. After doing this, hold the bare end of this wire next to a metal part of the engine. If it sparks, that narrows the trouble to the ignition coil, but if it does not, that means the trouble is still farther back, perhaps in the ignition switch or the battery.

The Fault Remedied

As you close the hood, wipe off your hands on a rag and slip your coat on, you feel pleased that you remembered so well the steps your mechanic friend outlined. However, the question now is, Will the car start? The family is hopeful as you slide in behind the wheel and push the starter button. What a relief when the engine responds! In moments the family is off to an evening out with friends.

On the way your wife asks: "What was the trouble, dear?" "It was only minor," you assure her. "The electrical system had got wet from that thundershower this afternoon, and was shorting out. I simply used a dry cloth to wipe off the distributor cap, wires, spark plugs and ignition coil. And, sure enough, that did it!"

By far the majority of times a car will not run, the fault is only minor. Oftentimes the trouble is obvious, even to a relatively inexperienced person. Therefore, it is worth while for car owners to obtain at least an elementary knowledge of what is beneath the hood of their automobile. With this knowledge, and perhaps with this magazine in the car's glove compartment as ready reference, you may be able to trace the fault in your car the next time it will not run.



Greetings! Just Words or What?

By "Awake!" correspondent
in El Salvador

HOW good it is to visit a friend and be greeted with a firm handshake and words of welcome; that is, if that is the way people greet one another in your country. But there is often more to a greeting than meets the eye or ear, and within a single country there is often more than one form of greeting.

If you were to go to Zambia, for example, you would find that the greeting changes with the tribes. Imagine yourself visiting the Barotse tribe. Being a foreigner, you would probably extend your hand for a handshake, but that is not what you would receive. The tribesman would most likely take your hand and kiss the palm, and you would be expected to do the same to his hand. After exchanging this three times, the tribesman would clap his hands very briefly, because this is undoubtedly your first meeting. If you were old friends, the clapping of the hands would be of longer duration, and you would be expected to clap your hands at the same time and for the same duration.

On visiting the Kaonde tribe in the same country, you would be greeted with a handshake, but quite different from an ordinary handshake. First, both parties clap hands three times, then grip hands in a quick shake. More variety is found on visiting the Sala tribe. Here you would be greeted with a sort of three-way handshake; one with the full hand, one gripping the thumbs, then back to the full hand, doing this in three brisk movements. Imagine having to greet a large group at one time!

We cannot forget our neighbors from Mexico through Central America and on down to the tip of South America. Though the greeting is the handshake, the observing eye sees that there is more to it. Why, at every opportunity one is handshaking! It has become part of their life from youth on. Even a brief encounter on the street is met and left with a handshake. Amidst the atmosphere of flashing eyes and smiling faces, where the body speaks with gestures in addition to the hearty handshake, one is made to feel welcome everywhere.

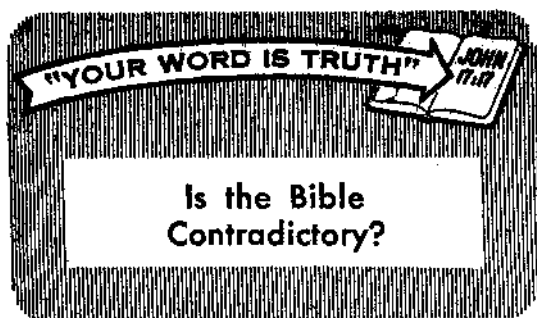
The embrace is widely used—by the Andaman Islanders, the Blackmen of Australia, the Fuegians, yes, in almost all parts of the world. In Pakistan, a land of Moslems, one will find the common handshake, but a warmer welcome among the Moslems is a good hugging of each other (males only).

Traveling farther east, one will be greeted with a graceful bow; and he will not forget the friendliness of the Orientals. Here, where the people are so colorfully dressed, it seems as though friendliness is spelled out everywhere. The people want you to feel more than welcome. After the usual bow, perhaps you will enter the home, leaving your shoes at the door, and be seated on a mat on the floor. You may be quickly fanned and then brought a cup of tea. Do you feel comfortable now? Surely, along with the pleasant, smiling faces, this welcome is to be remembered.

Giving kisses on the cheek has long been a form of greeting. In some countries kissing is largely confined to greetings between women. In Syria, men as well as women may kiss one another, often on both cheeks. Sometimes men will grasp one another by the shoulders and, without kissing, place the head first over one shoulder and then over the other.

Actually kissing is by no means a universal practice among people. In China and Japan kissing in public has long been regarded with disgust. Thus greeting one another by kissing in public is confined to certain peoples, and among other peoples its place is taken by customs such as nose-pressing; for example, among the Maoris of New Zealand.

Indicating that there is more to a salutation than meets the eye or ear is the fact that when a salutation involving physical contact becomes obsolete, it is often preserved by the language. Thus the Austrian salutation "*Küss d' Hand!*" means "I kiss your hand." Then there are the Spanish who keep the words "*¡Beso a Vd. las manos!*" ("I kiss your hands.") Moreover, there is the belief that the characteristics of a people are revealed somewhat by their greetings and salutations. Yes, greetings are both words and acts that may express cultural traits and the warmth, friendship and love that you personally feel. By means of warm greetings you can cheer the hearts of those around you.



ONE Sunday evening last fall a minister of a Congregationalist Church in Brooklyn, New York, invited Jehovah's witnesses to explain their beliefs to a group of the church's young adults. For the occasion about forty persons were in attendance, including two clergymen.

During the course of his talk the speaker made it clear that Jehovah's witnesses accept the *whole* Bible as the word of God. It was emphasized that they do this because the Bible is harmonious. To contrast their beliefs with those of many modern-day critics of the Bible, he said: "Jehovah's witnesses are not like the Brooklyn clergyman who some time ago said that he read the Bible like he ate fish—picking out the parts that did not appeal to him." Following the talk the audience participated actively in a questioning session.

After several minutes of questions, the local minister said that he, too, had some inquiries. "I must admit," he began, "that I am like that minister who said he reads the Bible like he eats fish. But how else can one read the Bible in view of its many contradictions?" he wanted to know. "For instance," he continued, "Matthew's account says that Judas hanged himself and the priests used the betrayal money to purchase a burial field, but over in Acts it says that Judas bought the field and that he fell headlong and burst asunder."

Those with Bibles were directed to Matthew 27:5-7, and the verses were read:

"So [Judas] threw the silver pieces into the temple and withdrew, and went off and hanged himself. But the chief priests took the silver pieces . . . After consulting together, they bought with them the potter's field to bury strangers." This was compared with Acts 1:18, which also was read aloud: "This very man [Judas], therefore, purchased a field with the wages for unrighteousness, and pitching head foremost he noisily burst in his midst and all his intestines were poured out."

"There, you see, obvious contradictions," the clergyman asserted. But are they? True, in harmony with what Matthew reported, the priests used Judas' money to purchase the burial field. However, since it was with Judas' money and since his death furnished the occasion for the purchase, it is not a violation of acceptable expression to say that Judas purchased the field. Even today it is a common figure of speech to attribute to a person an action for which he is even indirectly responsible.

For example, famous Yankee Stadium in New York City is often referred to as the 'house that Ruth built.' Babe Ruth, of course, did not build it, but because of making baseball popular with his home-run hitting, he was largely responsible for its construction. Similarly, Judas provided for the purchase of the burial field, and, for that reason, it is not inaccurate to say that he bought it.

Matthew said that Judas hanged himself, and the apostle Peter reported that Judas plunged headlong, evidently onto some jagged rocks, causing his entrails to spill out. Neither of these statements excludes or contradicts the other. Peter did not say that Judas did not hang himself; he simply said that he pitched head foremost and burst noisily. He may have died as a result of hanging, and then, sometime afterward, his body may have plunged to the jagged

rocks below when the limb of the tree or the rope broke. On the other hand, the weight of his body may have immediately snapped the branch from which he had hung himself, sending him to his death below. In either case, there is no contradiction between the two accounts.

It is interesting that a noted professor, H. B. Hackett, some years ago visited the supposed site of this suicide. After examining the rocky terrain, with trees growing along the edges of almost perpendicular precipices, he said that it was easy to understand how Judas could have hung himself from a tree near a precipice, then, when the limb or the rope broke, could have fallen onto the rocks below, and been mangled, as Peter described.

This logical answer in support of Bible accuracy was welcomed by many in the audience, but it obviously did not please the clergyman. "All right," he said, "we will leave that as it may be. I have other examples." He then read the following two Bible texts.

First, Exodus 34:7, which says: "By no means will he [Jehovah] give exemption from punishment, bringing punishment for the error of fathers upon sons and upon grandsons, upon the third generation and upon the fourth generation." And then Ezekiel 18:20, which reads: "A son himself will bear nothing because of the error of the father, and a father himself will bear nothing because of the error of the son. Upon his own self the very righteousness of the righteous one will come to be, and upon his own self the very wickedness of a wicked one will come to be."

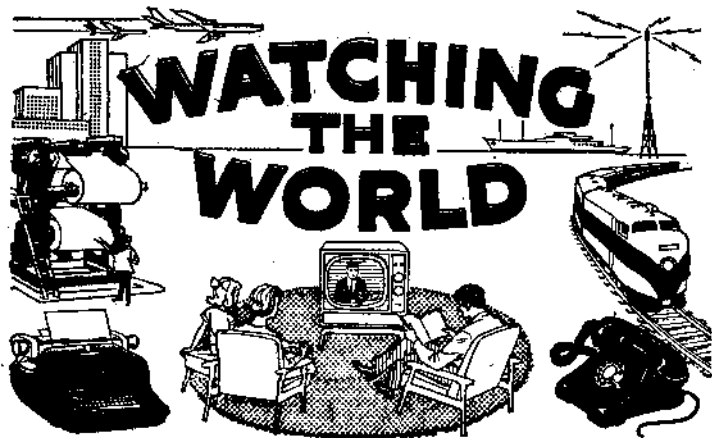
"Now, which statement is true?" he wanted to know. It was explained that a person can find contradictions in practically any piece of literature if statements are taken out of context. So if he is looking for such contradictions in the Bible, he will

find many examples to satisfy his mind. On the other hand, if one considers the writer's viewpoint, the circumstances at the time of writing and the context in which the material is set, he will find the Bible to be wonderfully harmonious and accurate.

In this case, it was explained, the Bible texts seemed contradictory because he was lifting them from their setting. When God told the newly organized nation of Israel that their errors or sins would result in punishment upon future generations, he was warning them of what actually would happen to them as a nation. (Ex. 20:1-6; Deut. 5:9) Their sinfulness not only would bring God's punishments upon themselves, but, if they were let go into captivity in punishment, even their children and grandchildren would suffer for the sins of their forefathers. Thus God's punishment would be visited "upon the third and upon the fourth generation" after them.

On the other hand, the account in Ezekiel is discussing how individuals will be judged on the basis of their own attitude and conduct. Just because one's father or grandfather is wicked, that does not mean a person will be put to death for that one's wickedness. As the first part of Ezekiel 18:20 says: "The soul that is sinning—it itself will die." Yet, at the same time, what God said about the errors of persons affecting future generations is also true. It was emphasized to the audience that when scriptures are considered in context, God's Word is found to be harmonious.

The clergyman made no further reply, for his position against the Bible had, in these instances, been thoroughly refuted. Some persons, however, may point to other alleged discrepancies in the Bible, but a closer examination of them will invariably remove any apparent contradiction/



Computer Boomerangs

◆ A Church of Scotland minister, A. Q. Morton, got wide publicity in November of 1963 when he announced that his computer study of the epistles of the apostle Paul in the Bible showed that only a few were written by Paul and the rest by other men. Morton's findings were based on the theory that the use of certain common words was a key to a writing style. He said that the use of such words was as individually distinctive to a man's writing as the pattern of his fingerprints was to his hands. However, Episcopal minister John W. Ellison of Winchester, Massachusetts, stated that the method used by Morton was insupportable and "an abuse of both computers and scholarship." Dr. Ellison himself used computers in analyzing various writings, including Morton's. By Morton's method the common authorship of his own signed writings could not be established. Ellison said that by using the method he thought he "could prove that five authors wrote James Joyce's 'Ulysses,' and that none of them wrote 'Portrait of the Artist as a Young Man.'" At least six authors could thereby be assigned to the two novels, Dr. Ellison suggested. He told a conference on computers at Yale University that Morton had apparently committed

abuses of scholarship and of the use of computers "for the sake of notoriety."

Youth and Alcohol

◆ Youthful overindulgence in alcoholic beverages is causing serious concern in America. In California alone, for example, in 1963 drinking juveniles were the drivers in 112 fatal accidents. Capt. W. L. Richey, commander of the Los Angeles Police Department's juvenile division, said he believes drinking is a major factor in juvenile offenses. "Many rape cases, many assaults, some riots result from drinking," he said. Adults are responsible for much of this behavior on the part of youth. A Seattle policeman tells of a mother who wanted to have a cocktail party for her daughter at graduation from high school. Pittsburgh police say youths often pay older men to buy liquor for them.

Assassin's Bullets Fatal

◆ Premier Hassan Ali Mansour of Iran was shot on January 21 as he was about to enter the lower house of Parliament. Five days later he died. Two bullets from the assassin's pistol struck the 41-year-old premier. Doctors fought to save his life, but fatal blood poisoning developed. Mohammed Bokhari, the 19-year-old assassin, and his

two accomplices were quickly apprehended. Bokhari is said to belong to a religious group called Maktab. Premier Mansour was particularly resented by various religious groups for his reform programs that included land reform and women's rights. These reforms were viewed by some as anti-religious.

President Takes Oath

◆ Behind bulletproof glass Lyndon Baines Johnson of Texas, on January 20, repeated the words that reaffirmed him as the 36th president of the United States of America. Chief Justice Earl Warren administered the oath while Mrs. Johnson, at her husband's request, held the family Bible on which President Johnson's left hand rested during the ceremony. The president then spoke for 22 minutes, during which time he stated that America sought "nothing that belongs to others" but desired to improve man's lot in life. The New York Times reported James Reston's description of the inaugural ceremony as "one long paradox: A sermon and a circus; a prayer and a parade; the Bible and the ballyhoo." Hubert Horatio Humphrey was also sworn in on the same day to become America's vice-president, an office vacant since Kennedy's assassination November 22, 1963.

The L. B. J. Budget

◆ The biggest budget in America's history was sent to the Congress of the United States on January 25 for approval. The budget calls for the government to spend \$99,700,000,000 in the fiscal year starting July 1. President L. B. Johnson's program for a "Great Society" was chiefly responsible for the budget's record size. Congress was asked to provide \$3,600,000,000 in added funds for health, education and welfare projects lumped under this program. The budget contained few sur-

prises. There was the relatively small excise-tax cut proposed by the president—\$1,750,000,000. To finance "the Great Society" without pushing the budget above the arbitrary \$100,000,000,000 ceiling, the president did some slicing. The budget represents big government, big spending and big taxes to launch a big dream.

Language in India

◆ Over 34,000,000 people in southern India speak the Tamil language. In northern India some 190,000,000 people speak Hindi. However, for years English has been the official language. India's Constitution, which took effect January 26, 1950, stated that Hindi, more or less the mother tongue, would be the national language and the sole official language in India, but for 15 years government business would be conducted in English. On January 26 the Constitution's stipulation went into effect. English officially ceased to be the official language, giving way to Hindi. Thousands of the Tamil-speaking people of Madras, however, objected strongly. Demonstrations and riots followed. A 22-year-old man burned himself to death in protest against the adoption of Hindi. To understand why language is so explosive an issue in India, the *New York Times* for January 26 stated that "an American should picture a United States where a \$5 bill bore 15 inscriptions just so everyone would know it was worth \$5. The inscriptions would differ not only as to language but also as to script . . . To extend the parallel, at best less than half of the people could understand a broadcast by the president." The *Times* report stated that no drastic changes are expected despite the heated controversy, that Parliament in 1963 passed a law continuing English as an "associate" language indefinitely.

Western Water Plan

◆ The largest construction undertaking in history is in the planning stage in North America. It has to do with water. As America becomes more densely populated more water will be needed. To begin with, the plan calls for an estimated \$80,000,000,000, and it will provide work for thousands for a period of 25 to 30 years. The proposed scheme is a water-diversion system from Canada to the southwestern part of the United States and Mexico. The unused waters in Alaska, the Yukon and British Columbia are to be channeled to the arid locations of the south. The system would provide water to 7 Canadian provinces, 33 states in the United States, and the 3 northern states in Mexico. A U.S. Congressional Committee is now investigating the proposal.

Churchill Is Dead

◆ The man who led the British through the darkest days of World War II and his nation to victory is dead. Sir Winston Churchill died just after 8 a.m., on January 24. He was in his 91st year. President de Gaulle of France and others mourned him as "the greatest" figure of his time. The Soviet newspaper *Krasnaya Zvezda* called him the "godfather of the cold war." It was Churchill who coined the expression "iron curtain," and the Soviet Union has never forgiven him for it.

War on Poverty

◆ For the past fifteen years the Italian government has been waging a war on poverty. In that time some \$3,700,000,000 has been spent on industrialization and on improvement of agriculture. On January 22 the government has acted to continue its campaign for fifteen more years and promised to spend \$2,740,000,000 in the first five years—almost double the rate of the last five. The work at hand is to bring 40 percent of Italy's land area and slight-

ly more than a third of its population, that is, the entire country south of Rome plus the big islands of Sicily and Sardinia, out of stagnation and poverty and into a mid-twentieth-century economy. This, admittedly, will not be easy, but Italy is determined to make a start.

World Leaders Consult

◆ After two days of talks President Charles de Gaulle of France and Chancellor Ludwig Erhard of West Germany, on January 20, agreed on new initiatives toward reunification of Germany and called for greater political unity in the European Common Market. Admittedly, little headway was made between the two heads of State on the nuclear problem that now divides western Europe.

In Warsaw, Poland, on January 20 the Warsaw Pact's Political Advisory Committee concluded two days of meetings there. But the events were shrouded in silence and secrecy. Diplomats in Warsaw speculated that ideological differences with Red China and how to ease East-West tensions were topics of discussion.

Clergy Dropouts

◆ Religious institutions in Canada are facing an acute problem of clerical dropouts and reluctant recruits. Harry Tuttle, secretary of the United Church's Board of Pensions, said: "Within the last five years there has been a greater incidence of men giving up their work because of nervous breakdowns than I've known in my 18 years' experience." Since 1925, when the United Church was formed, 525 of 2,876 ministers have quit. Harold Vaughan, secretary of the church's Board of Colleges, stated that the increase in dropouts is "related to disillusion, growing cynicism and discontent. A man assesses the church as a failure, a man

gets weary of institutional work, especially when he's frustrated." The *United Church Observer* reportedly claims that in France there are 4,000 former Roman Catholic priests now in other occupations and that in Italy about 15,000 men have left the priesthood.

Cheating Cadets

◆ Classroom cheating is not new in American schools. Only occasionally does it break out into the open as in the current scandal, which involves some one hundred Air Force Academy cadets, and in the famous West Point disclosures of 1951. More often, the problem is handled without publicity by university officials or—even worse—the cheating goes undetected. The Air Force honor code is: "We will not lie, steal or cheat or tolerate among us those who do." But academic examination papers have been stolen and sold to the cadets.

Polygamy Banned

◆ The Ivory Coast National Assembly recently abolished by law polygamy and contract marriages. Polygamy, originally considered a social necessity in tribal regions, has in some ways been adapted to modern needs. Some husbands who worked in the cities kept one wife in the city and another in their home village. Four years is to be allowed by the government to give people time to adapt to the present ban. During this time, all marriages must be legalized by registration. Under the transitional provisions of the new laws, present polygamous marriages may remain, but further ones are banned. Persons who become Jehovah's witnesses, on the other hand, do not continue to practice polygamy but adjust their lives to conform to the Bible's high standard of one husband, one wife.

Vote Against Infant Baptism

◆ The *Guardian* (Manchester, England) for January 13 states that "a number of Anglicans at a conference of ministers and clergy of different denominations, including Roman Catholic, have voted in favour of abandoning baptism of babies." The paper said that there were only "six Anglican votes cast in favour of baptising infants." A published Associated Press report also stated that other clergymen were joining the revolt against the present practice of infant baptism. J. Christopher Wansley, of Roydon Paris Church, London, England, said that infant baptism, which "involves the absurdity of parents promising faith and repentance of their children," was no longer suitable. For that matter, neither is it Scriptural. Jesus Christ was about thirty years old when he was baptized.

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1 CORINTHIANS 9:21-10:22 Adaptable. Race. Examples. Cup 1242

21 To those without law I became as without law, although I am not without law toward God but under law toward Christ, that I might gain those without law. 22 To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some. 23 But I do all things for the sake of the good news, that I may become a sharer of it with [others].

to the test, as some of them put [him] to the test, only to perish by the serpents. 10 Neither be murmurers, just as some of them murmured, only to perish by the destroyer. 11 Now these things went on befalling them as examples, and they were written for a warning to us upon whom the ends of the systems of things have arrived.

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things* of her fornication. * And upon her forehead was written a name, a mystery,^a "Babylon the Great, the mother^c of the harlots^e and of the disgusting things of the earth."^{**} * And I saw that the woman was drunk^o with the blood* of the holy ones and with the blood of the witnesses^o of Jesus.^o

Well, on catching sight of her I wondered

* Talent=113 pounds. ^b Or, "mankind." * Or, "great." * Or, "a religious secret." (Sacred to Babylon)

Lu 16:15
Jas 1:21
2Th 2:7
Omt 1:18
Omt 21:31
Re 19:2
Eze 22:2
Omt 24:49
Re 18:24
1Co 15:15
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