

Awake!

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MARCH 22, 1965

THE REASON FOR THIS MAGAZINE

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

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Awake!

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

—Romans 13:11

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Number 6

WHAT are your treasures, the things that are of great worth or value to you? They include much more than your material riches. Are not your health, your marital bliss, your liberty and especially opportunities to use your abilities also treasures? Yes, indeed, and each of these treasures has its price.

Obvious as this truth is, it is continually overlooked by persons, to their great harm. Either because of ignorance, selfishness or carelessness many work against their own best interests by ignoring that great truth.

Thus, many persons desire material riches and pursue them intensely, oblivious to the price they exact. A fine home is a treasure that requires or costs much in the way of taxes, insurance, upkeep and repairs. Much of the same is true regarding a fine auto or a motorboat. Thus, inspired wisdom tells us: "Sweet is the sleep of the one serving, regardless of whether it is little or much that he eats; but the plenty belonging to the rich one is not permitting him to sleep." How fitting, therefore, is the warning of the apostle Paul: "The love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with

EVERY

Treasure
HAS ITS PRICE

many pains."—Eccl. 5:12; 1 Tim. 6:10.

Underscoring these truths is the experience of an English bachelor clerk. He had won one of the highest prizes of all time in a soccer pool, more than £225,000, or upwards of \$630,000.

But did this make him happy? No, for hardly a week had gone by before he moaned: "This is too much for a man like me. Much too much. I must be the unhappiest man in Britain."—*New York Times*, April 19, 1964.

Far more valuable than any such material possessions is the treasure of good health, is it not? Yet how many are unwilling to pay the price it exacts in the form of moderation and self-control! Thus, in spite of all the cumulating evidence of the harm to one's health that cigarette smoking does, Americans still consume them at the rate of more than 4,000 annually for each adult.

The treasure of marital bliss is another case in point. Today ever so many want to have this treasure, especially youth, but are unwilling to pay the price it requires. But a happy marriage does have its price. It means denying oneself many of the things one was formerly used to, not least of which is being able to do and go as one pleases without always having to consider

another person. The young married man will have less time and money for his hobbies; and his wife, for clothes and per-manents. Emotionally and mentally immature, and economically insecure, no wonder that so many of today's marriages of the young folks founder in a short time. Of course, if such youths had familiarized themselves with Bible principles on the subject, they would not have so eagerly and blindly rushed into marriage.—Eph. 5:24; Col. 3:19; 1 Pet. 3:7.

One of the men who shared in founding the United States had a slogan, "Give me liberty or give me death." No question about his appreciating the treasure of liberty. But liberty taken for granted is soon lost, for which reason it has well been said, "Eternal vigilance is the price of liberty." Those willing to curtail the freedoms of others often find that they have undermined the guarantees of their own liberty.

Today political independence has accrued to more peoples than ever before, but many who have agitated for it have not been willing to pay the price it exacts, that of subordination of self-interest for the common good. More than one land is divided today for this very reason, and the current crises in other lands that have but recently gained their freedom underscores the fact that these people wanted the treasure of political independence but were not all willing to pay the price of subordinating self-interest for the national good—a failure that, no doubt, is due in part to the former rulers' having neglected to educate their colonials properly.

At times a young minister in a Christian congregation may keenly desire to be the presiding minister, which, as the Bible shows, is a noble desire. But has he given careful consideration and thought to the price such a treasure exacts in the way

of added burdens, the responsibility of making weighty decisions, the exercise of self-control under stress, and so forth? Actually, as Jesus so well pointed out, "whoever wants to become great among you must be your [servant], and whoever wants to be first among you must be your slave."—Matt. 20:26, 27; 1 Tim. 3:1-7.

This principle, that every treasure has its price, is what we should expect to find in a universe that was created by a just and wise Creator, One who said: "Whatever a man is sowing, this he will also reap." (Gal. 6:7) This, for one thing, emphasizes the wisdom of not pursuing any treasure without first considering the price it demands. Jesus said this even in regard to the treasure of Christian discipleship: "First sit down and calculate the expense." We want to be mentally, emotionally and otherwise equipped to pay the price for any worthwhile treasure if we would enjoy owning it. Otherwise, we will be like the seed that fell on rocky ground. It grew up fast but did not have what it took when the sun's heat beat upon it.—Luke 14:28; 8:6, 13.

The foregoing examples also underscore the wisdom of the Scriptural principle that "godly devotion along with self-sufficiency," or contentment, is great gain. For example, why intensely pursue extensive material treasures, since they are bound to exact a high price in upkeep and concern? And further, implied in all the foregoing is the wisdom of Jesus' words in counseling his followers to lay up treasures in heaven, for they bring great rewards and they last forever. Doing so, we can expect to have the blessing and approval of the Creator, concerning which a wise king long ago wrote: "The blessing of Jehovah—that is what makes rich, and he adds no pain with it."—1 Tim. 6:6; Prov. 10:22.

THE name of the true God—all but forgotten today—appears many times in the Holy Bible. It is found in the very beginning of the Sacred Scriptures, in the second chapter of the Bible's first book. There, in Genesis 2:4, the original Hebrew in which this passage was written says: "Jehovah God made earth and heaven."

The Bible translator Rotherham said God's name, Jehovah, "is nearly hidden" in most modern Bible translations.* Yet this Divine Name appears 6,961 times in the thirty-nine books of the Hebrew Scriptures.

Even the name "Jesus" is a form of the Hebrew word Jehoshua, which means "Jehovah is Savior." Further, a shortened form of God's name Jehovah appears in the Bible's last book, Revelation. It is a part of the famed exclamation "Hallelujah," which means "Praise Jah," or "Praise Jehovah."—Rev. 19:1-6.

Thus, in the original languages in which the Bible was written, the Divine Name appears from that Sacred Book's beginning to its end. This name distinguishes the Bible's God, the true Creator, from all false gods. It is only logical, then, for you to ask why that Divine Name has been eliminated from many modern Bible translations—

* *The Emphasised Bible*, translated by Joseph Bryant Rotherham, 1897, Introduction, page 22.

Which
GOD

Do You
Worship?

why you may not find it in your own English translation of the Bible.

A "Universal" Faith?

One reason is that many translators disagree with the Bible's inspired writers. Consider, for example, the introduction to the Revised Standard Version of the Bible, which gives this as a reason for not using the Divine Name: "The use of any proper name for the one and only God, as though there were other gods from whom he had to be

distinguished, . . . is entirely inappropriate for the universal faith of the Christian Church."*

But the writers of the Bible used that name. Is it honest for mere translators to change what the original

writer of a work wrote, in order to insert into it their own personal ideas? Unlike the Bible's writers, these religious leaders want to ignore God's name. They want to do this specifically so worshipers of pagan "gods" will think we are all worshipping the same one. When they speak of "the universal faith of the Christian Church," they mean they think all kinds of worship are approved by the true God. They want to eliminate the distinction the Bible makes between the worshipers of the true God and the worshipers of false divinities men have imagined.

Yet, according to their own *Revised Standard* translation, the Holy Bible they

* *Revised Standard Version*, Thomas Nelson and Sons, N.Y. and Edinburgh, 1952, Preface, page vii.

translate clearly says: "For although there may be so-called gods in heaven or on earth—as indeed there are many 'gods' and many 'lords'—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist."—1 Cor. 8:5, 6.

Thus, there is no justification for deliberately hiding the name of the "one God, the Father," for the specific purpose of leading worshipers of the "many 'gods' and many 'lords'" into thinking that there is no difference between their man-made gods and the Creator.

Early Christians knew that true worship is not "universal," that it cannot include the false "gods" of this world. They had the Hebrew Scriptures, the first thirty-nine books of the Bible, which had been written long before the time of Jesus' earthly ministry. Early Christians knew those inspired Hebrew Scriptures, applied them, and used them as a source of their teaching. They knew that those Scriptures repeatedly stress the fact that true worship is not universal, and that the true God "Jehovah is greater than all the other gods."—Ex. 18:11.

So, despite what modern clergymen say, the "one and only God" is to be distinguished from the false "gods" of the world. He himself stressed the distinction that should be made between the true God and man-made divinities. He said: "I am Jehovah your God . . . You must never have any other gods against my face." And: "You must not mention the name of other gods. It should not be heard upon your mouth."—Deut. 5:6, 7; Ex. 23:13.

Name Known and Used

The Creator also inspired Moses to specify: "Jehovah your God you should fear . . . You must not walk after other gods." His servant Joshua added: "You must not men-

tion the names of their gods nor swear by them." The people responded: "It is unthinkable on our part, to leave Jehovah so as to serve other gods."—Deut. 6:13, 14; Josh. 23:7; 24:16.

Is it not equally unthinkable for modern translators of God's Word deliberately to drop his Name from their Bible translations because using that Name does not fit their preconceived ideas of what Christendom should teach? Is it not an offense to the Creator to say it is "entirely inappropriate" to use his Name? Is it not deceitful to drop God's name from the Bible for the specific purpose of persuading people who do not know him into thinking that the Bible is written about their own false gods? Is it not an insult to God for men who translate his Word to put a current theological idea ahead of what God himself has said?

Translators who do this put themselves in the same position as that in which were certain Israelites, concerning whom the Bible book of Judges says: "Thus they abandoned Jehovah the God of their fathers . . . and went following other gods from among the gods of the peoples who were all around them and they began bowing down to them, so that they offended Jehovah."—Judg. 2:12.

The Bible says that people who should have worshiped Jehovah, but who accepted false gods, committed "immoral intercourse" or, according to some translations, "played the harlot" or "went a whoring after other gods." (Judg. 2:17) Why such strong language? To emphasize the extent to which the true God considers accepting false gods to be a vile act of immoral infidelity.

God's people knew his Name, and there is no question about the extent to which they used it. They even incorporated it into geographical names that commemorated Jehovah's mighty deeds, and into the in-

timately personal names they gave their own children.*

So, despite the fact that some of Christendom's leaders have their own ideas about what is true doctrine, we must accept the inspired Biblical account. It says God's name is Jehovah. It shows that the worship of the true God is not a "universal" religion—that it does not take in the worship of false gods. To be really Christian we must follow Christ's example. Christ said, in prayer to his Father: "I have made your name known to them and will make it known."—John 17:26.

No Other Name Found

No other personal name for God is found in the Bible. The word "God" is not a name. It is a title. It applies equally to pagan gods such as Isis, Horus, Zeus, Mars and Venus. It also applies to a host of other false "gods" invented by men who rejected true worship. The word "Lord" is not a name. It, too, is a title. It is a title used even for members of European nobility. However, the Lord God, who created heaven and earth, may be identified by his Name. A popular desk dictionary, therefore, correctly gives as one definition of the word *Lord*: "The Supreme Being; Jehovah," and defines *Lord of hosts* as: "Jehovah as supreme over all."†

* As to place-names, consider "Jehovah-jireh," the name Abraham gave the place where God provided a ram as a sacrifice instead of Isaac. It means "Jehovah will see to [it]," or "Jehovah will provide." "Jehovah-nissi" is the name Moses gave the altar he built when God promised the destruction of wicked Amalek. It means "Jehovah is my Signal[pole]," or "Jehovah is my Refuge." Gideon called the altar he built where Jehovah had said, "Peace be yours," "Jehovah-shalom." *Shalom* means "peace."—Gen. 22:14; Ex. 17:15; Judg. 6:24.

As to personal names whose meanings related to the name Jehovah (or to its contraction Jah), consider only these few examples from the Bible: *Jairus* means Jah enlightens; *Jehoahaz*, Jah upholds; *Jehoash*, Jah bestows; *Jehotakim*, Jah sets up; *Jehoshaphat*, Jah is judge; *Jehu*, Jah is he; *Jeremiah*, Jah is high; *Jesse*, Jah exists; *Joel*, Jah is God; *John*, Jah is gracious; *Jonah*, Jah is liberal; *Jonathan*, Jah's gift; *Joshua*, Jah saves; *Josiah*, Jah heals; *Jotham*, Jah is perfect. And, far from the least important, is the name *Jesus*, which means Jehovah is Savior.

† Webster's New Collegiate Dictionary, Springfield, Mass., U.S.A., 1960.

The French Catholic *Encyclopédie Théologique* (Theological Encyclopedia) says the name Jehovah is "God's own name in Hebrew . . . Among the Hebraists, some pronounced *Jehovah*, others *Javoh*, others *Jehveh*."*

Why did not everyone pronounce it the same way? Because in ancient times the Hebrews wrote only the consonants of their words, not the vowels. Since God's name was, in later times, superstitiously hidden from the common people, the vowel sounds that go with the four consonants of the Divine Name were, in time, lost. YHWH (or JHVH), the four Hebrew consonants with which this name is written, are called the *Tetragrammaton*. The *Encyclopédie Théologique* explains: "*Tetragrammaton* . . . term often used for the name of *Jehovah*, which the Hebrews, out of respect, no longer pronounce. . . . The Greeks more readily use the word *Tetragrammaton*, which identifies the four letters that compose the name: that is, *jod*, *he*, *vau*, *he*, יהוה, *Jehovah*."†

Only Jehovah Is God

Protestant clergyman Hellmut Rosin adds: "Thus the NAME never ceases to be the source and the rule of all assertions regarding God and cannot be replaced by any 'universal designation of God.' "‡

Rosin, who thinks it is not necessary for Christians to use the Divine Name, still argues that modern translators should always translate God's name by the same word. He insists that the word used for the Divine Name be different from the word that is used to translate *Elohim*, the Hebrew word for "God."

He cites the example of Bode's Indonesian translation of the Psalms, and says:

* *Encyclopédie Théologique*, edited by the priest Migné, Petit Montrouge, France, 1851; Volume 35, book 1, column 41.

† *Encyclopédie Théologique*, 1846; Volume 4, column 726.

‡ *The Lord Is God*, by Hellmut Rosin, The Hague, Netherlands, 1955, page 34.

"In Ps. 1:2 YHWH is rendered by *Allah*. The reader's expectation to find the NAME regularly behind this term is thoroughly disappointed. For the same word (*Allah*) serves e.g. in Ps. 42:2-3 to translate *Elohim*. Thus the true God seems to be designated by *Allah* irrespective of the differentiation between name and title."*

Obviously there is no reason to render the title "elohim" by the same word that is used to translate Jehovah's name. But there also is no reason to change Jehovah's name to *Elohim's* equivalent. The Holy Scriptures say Jehovah is God.

Rosin correctly adds: "YHWH is GOD! . . . This 'self-translation' of the NAME does not mean we are entitled to put our conception of God in its place in a translation of the Scriptures. The sentence is not reversible: GOD (or what we understand by this term) is YHWH." And: "According to the Old Testament various Names of God do not exist: *YHWH shemo!* YHWH is his Name! (Ex. 15:3)."[†]

There is a great deal of meaning in those words. We cannot say: "Buddha is Jehovah." We cannot say: "Allah is Jehovah." We cannot say: "Brahma is Jehovah." Therefore, according to the Bible, which says Jehovah is God, we cannot say Brahma, Allah or Buddha is God! The true God does not fit in with the "universal" idea

held by many members of today's so-called "Christian religion." According to the Sacred Hebrew Scriptures, which Jesus and his apostles used as a basis for their teaching, JEHOVAH is God! *He* is the one of whom Jesus spoke when he taught us to pray: "Our Father in the heavens, let your name be sanctified."—Matt. 6:9.

Jesus knew the importance of serving his Father, Jehovah. One of the first-century scribes asked him: "Which commandment is first of all?" He replied by quoting Deuteronomy 6:4, 5 and Leviticus 19:18. Jesus called the first of these passages the "greatest and first commandment." It says: "Jehovah our God is one Jehovah. And you must love Jehovah your God with all your heart and all your soul and all your vital force." The second says: "You must love your fellow as yourself." Today's religions talk a great deal about the *second* of these commandments, but most of them ignore the one Jesus said was first: To love Jehovah ahead of everything else.—Mark 12:28-31.

It is to his Father Jehovah that Jesus spoke when he said: "I have made your name known." (John 17:26) Jehovah is Jesus' God. Is he *your* God? Only by accepting him can you really follow Christ. Only in this way can you really be a true Christian. If your religious organization does not talk about Him, then perhaps it is time to look to persons who do!

* *The Lord Is God*, H. Rosin, page 53.

† Same, pages 53-55.

A Miracle-working "Saint"

✓ Among about eight hundred rare pieces of religious art, both national and foreign, being exhibited in the National Institute of Fine Arts, in Rio de Janeiro, Brazil, is a little "saint" that works miracles. It belongs to a collection that dates back to the seventeenth century. Its history is rather unusual.

In the olden times of Brazilian history, the smugglers of gold and precious stones would hide their contraband in the body of a wooden saint that was hollow inside. As soon as this "saint" entered the smuggler's house, lo and behold, a miracle was performed—the family suddenly became wealthy! So the expression "Santinha do Pau Óco" (Saint of hollow wood) came to mean a person who was a "fraud," "hypocrite," and is so used today.

TAKE CARE OF



YOUR TEETH

FEW things contribute more to an attractive personal appearance than a clean, well-formed set of healthy teeth. That they can either make or mar the beauty of the face is obvious when a person smiles. Another reason for paying attention to dental hygiene is to avoid unpleasant breath, which can be so offensive. The teeth also facilitate speech and breathing. However, there is yet a more vital reason for caring for your teeth, and that is because they are necessary for chewing the food that you need to live.

But when this care is neglected, and food particles are allowed to cling to and stick between the teeth, you may be in for trouble. Tooth decay may start, and if it is left unattended, it will continue until finally your teeth may have to be extracted. So rather than wait until you have to struggle to eat with teeth missing, how much better to learn about their care while you still have them!

The modern epidemic of dental disease should cause you to be seriously concerned about the proper care of your teeth. In the United States alone more than nineteen out of twenty high school students have tooth decay, and an amazing 22 million persons, or nearly 13 percent of the popu-

lation, are completely toothless. This includes a surprising number of young people. The situation is no better in Great Britain, where more than 40,000 schoolchildren a year are fitted with false teeth. The plague of decay has reached such proportions that a British Medical Association magazine reported that "provision of dentures for children who have not left school is becoming commonplace." Other countries also have been hit hard by the epidemic of dental disease.

A Paradox

Despite the emphasis on brushing one's teeth and seeing a dentist regularly, tooth decay continues on the rampage. The American public pays out \$2,000,000,000 a year for dental care, yet the teeth of many people are in such bad shape that, according to an estimate, it would take more than twice the present number of dentists working ten years merely to repair the backlog of tooth troubles. But what seems paradoxical is that in certain other places where toothbrushes and dentists are practically unknown, there is hardly any tooth decay at all.

For instance, a recent survey of a Nigerian village of 600 persons turned up only two small cavities, both of which were in the mouth of a little child. A similar survey of 1,085 Ethiopians revealed that those under forty years of age averaged less than one decayed, missing or filled tooth per person! This is truly remarkable when one considers that nearly 10 percent of the 2,000,000 Americans first examined for service in World War II were rejected because of missing or bad teeth. They did not have the required six or more upper teeth that would make contact with six or more lower teeth deemed necessary to han-

dle Army food. And these were men in the prime of life, between the ages of eighteen and thirty-five!

The teeth of Americans, however, were not always in such bad condition. Back in 1800, when there were only 100 dentists in the country and toothbrushes were either a novelty or unheard of, the teeth of people were apparently much sounder. What does this indicate? That the use of toothbrushes and the increase in number of dentists are responsible for today's unprecedented tooth decay? No. But, rather, that the diet is apparently an important factor in the health of the teeth.

The Diet's Effect on Teeth

This was mentioned in *The Encyclopedia Americana*, 1956 edition, Volume 26, page 322, which said: "It is possible that the so-called civilized diet has much to do with the increased incidence of caries [tooth decay] in a race which in former times was immune. In a series of several thousands of skulls which were examined, all of which dated back to an age of 200 to 300 years, caries was found to be present in some 10 per cent as against a much larger percentage (80) existing today. It is a curious and interesting fact that the condition is rare among certain isolated groups of people."

On the following page this same source made the additional observation: "Softer foods that are taken fail to afford the necessary exercise and stimulation and they do not provide, during mastication, the polishing action so important for tooth preservation. Hard foods, on the contrary, give functional stimulation and polish the teeth so that broken particles do not lodge between the teeth, thereby favoring decay and fermentation." Dentists are quick to point out that the modern diet often consists largely of cooked foods that require

little chewing, and that this is a factor in tooth decay.

Interestingly, medical men who commented on the recent surveys in Nigeria and Ethiopia also attributed the remarkable absence of tooth decay to diet. It was noted that these people did not use any sugar, sweetened baked goods, candy, carbonated soda water or refined foods common to "civilized" countries, but ate whole grains, yams, green vegetables, and the like.

The fact that diet has a vital effect on the teeth seems unquestionable. A person cannot examine the mouths of "young people who eat white bread, processed cereals and white sugar," observed one dentist, "without coming to the conclusion that a definite relationship exists between living food and healthy teeth and between processed food and decaying teeth." But why is it that certain foods are harmful to the teeth? What actually is responsible for tooth decay? Does brushing the teeth do any good?

What Causes Tooth Decay?

"The process of decay is very complex," the American Dental Association observed. "It is, in fact, so complex that we haven't isolated all the elements that would allow dental science to formulate a thorough explanation." It is known, however, that tooth decay never originates from within the teeth, but always begins on their surface. The evidence also seems to indicate that the chief factors in producing decay include mouth bacteria, food debris and dental plaque, a gelatin-like film (composed of saliva components, bacteria and other substances) that adheres to the surface of the teeth.

Although the mouth harbors vast numbers of bacteria, tests in which animals were fed by stomach tubes showed that their teeth did not decay as long as there

was no food in their mouth. Other experiments demonstrated that even if food was in the mouth, if certain strains of bacteria were not also present, tooth decay did not develop. It was also found that tooth decay could be transmitted from one animal to another by transferring decay-causing bacteria from an infected animal to a non-infected one.

Evidently with such investigations in mind Dr. Francis A. Arnold, director of the National Institute of Dental Research, reported: "Research with experimental animals suggests that tooth decay may be transmissible like other infectious diseases. Possibilities have been demonstrated that it may be infectious and transferable in humans by certain microbes found on the surfaces of the teeth." On the basis of such research it has been suggested that physical contact such as kissing could spread tooth decay.

But just how is it that bacteria and food debris cause cavities? It is presently believed that the bacteria in the film of dental plaque break down food particles to form weak acids. These acids are then held in contact with the teeth by the thin film of dental plaque, and there attack the enamel surface. However, it takes many such acid attacks on the same spot before a cavity develops. It is also interesting that research has discovered that some foods are broken down to form acids much more readily than others.

Carbohydrate foods such as sugar, candy, cola beverages, presweetened cereals and pastries are converted to acids in an especially short time, harmful amounts being produced in as little as five minutes. Thus careful studies have demonstrated that when these foods are eliminated from the diet, tooth decay is greatly reduced. This helps one to understand why cavities are such a rarity among isolated

peoples whose diet includes a minimum of these foods.

Approaches to the Problem

This information regarding the cause of tooth decay helps one to understand how this disease might be combatted. At first, a person may conclude that the logical solution would be to eliminate from the mouth the acid-forming bacteria. But, unfortunately, antibiotics that would kill these bacteria would also destroy the many helpful bacteria in the mouth. However, in this connection it is interesting to note that about 1 percent of the population are said to possess a natural antibiotic that immunizes them to tooth decay.

This is what bacteriologist Gordon E. Green reported to the American Dental Association not long ago. He said that in the saliva of these fortunate people he has found an antibacterial substance. It has been known for some time that saliva, which is slightly alkaline, is effective in neutralizing the acid formed on the teeth by the bacteria. For this reason, when saliva flow is reduced, as can happen during sickness, susceptibility to tooth decay increases. But even when saliva flow is normal, some persons' saliva affords better protection against decay than does that of others. So it is interesting that it is now thought that an antibacterial substance in the saliva may be responsible for resistance to tooth decay.

However, since the saliva of the vast majority of the population does not afford sufficient protection, and since efforts to kill mouth bacteria are not feasible, what can be done to prevent cavities? Two practical things that can be done are to reduce the amount of carbohydrate foods in the diet, and, secondly, to clean food debris from the mouth immediately after eating and before the corrosive acids have time to go to work.

Most persons will probably consider a drastic cut in carbohydrate foods unduly restrictive, yet there is a simple dietary measure that will go a long way to prevent cavities. That is to replace sugar-filled desserts and snacks, such as pastries, ice cream, soda pop, candy and the like, with fresh fruits or sliced vegetables. When an apple, piece of celery or raw carrot are eaten after a meal or for a snack, the teeth do not become filled with a lot of gooey, decay-producing debris, as is the case when cookies or cake are eaten. So by simply making a piece of fruit or raw vegetable your before-bed or in-between-meal snack rather than some sweet, you may be able to keep your mouth cavity-free.

Keep Your Teeth Clean

But since most persons inevitably succumb to a desire for sweets, the only way for them to keep teeth healthy is to clean them immediately after eating. This is especially vital for children, because they are particularly susceptible to tooth decay. Remember that the key word is **IMMEDIATELY**, for in as little as five minutes after eating, bacteria break down the sweets into acids, and they start attacking the teeth. True, the hard enamel surface can withstand many acid attacks, but eventually, if the teeth are not kept clean, the surface will be breached and a cavity will begin.

Rather than forbid all sweets to their children, some parents have the rule that candy and pastries may be eaten, but that the teeth must be cleaned *immediately* afterward. Dental experts emphasize that if one waits for thirty minutes after eating, brushing the teeth is practically useless, for most of the damage has already been done. So it is obvious that washing the teeth when rising in the morning does little more than sweeten the breath. The vital time is immediately after every time

one eats. Since this is not always convenient or possible, a good substitute is to swish water around the mouth and force it through the teeth. The important thing is to get food debris from the mouth.

So, when washing the teeth, remember that the primary purpose is to get food particles from the mouth before bacteria have a chance to form destructive acids. To accomplish this, one toothpaste is probably as good as another. In fact, for all practical purposes dentists say that a combination of salt and baking soda makes an efficient dentifrice. The key factor is the method of brushing.

Unfortunately the majority of persons fall into the habit of brushing their teeth back and forth horizontally. Instead of removing food particles, this method often forces particles between the teeth, where they become a factor in causing tooth decay. A recommended way is to brush the teeth up and down. On the upper teeth, use a wrist action, brushing downward and slightly back and forth in order to get at areas between the teeth. On the lower teeth, brush upward, using just the reverse action as when doing the upper teeth. Follow an orderly pattern, cleaning each tooth and brushing on both the cheek side and tongue side of the teeth.

You may object that you could never get your children to take such care in brushing their teeth. However, for their future welfare it is vital that you try. Healthy baby teeth will guide permanent teeth into proper place and immeasurably enhance the beauty of your child's face. So start teeth care early. Undoubtedly the best method is to watch the diet, seeing that it is rich in natural foods. Get into the habit of eating apples, celery and fresh fruit for snacks instead of candy and soda pop. Yes, you and your family can have fine teeth if you take care of them.

Electricity

from STEAM

RENOWNED "DOWN
UNDER"

By "Awake!" correspondent in New Zealand

Throughout the world for its scenic beauty, New Zealand, the most southern of the major islands of the Pacific, offers a limitless variety of attractions to those who visit its friendly shores. From majestic snow-clad mountains, to flat and rolling fertile plains. From modern bustling cities, to quiet, primitive country towns. Rugged coastline and soft-green river banks. Icy-cold, deep-blue glacial lakes, and angry, hissing, superheated steam. Steam? Yes, it comes forcing its way up from the depths of the earth, from a gigantic hidden source, to provide an intriguing and sometimes breathtaking spectacle at the surface.

Situated a few miles north of beautiful Lake Taupo, New Zealand's largest lake, and almost in the center of the North Island, is found one of the most interesting and noisy valleys in the world. Wairakei, or "Water of Adornment," is the picturesque name given to it by the brown-skinned Maori people, and it aptly describes an area of intensive hot-spring activity. Concentrated throughout the valley are clusters of bubbling mud pools and springs that periodically erupt into columns of hot water as high as fifty feet, spraying the surrounding rocks and vegetation. Minerals and silica from the underground water color the ground around the

pools white and gray and occasionally a delicate shade of pink. To the visitor it is a seemingly endless display of geysers, plopping mud craters and curious rock formations that delight the eye. Truly a natural paradise!

But a no less arresting feature of Wairakei can readily be seen as one journeys along the main Auckland to Wellington highway. He has a view of immense concrete cylinders, billow-

ing steam hundreds of feet into the air, accompanied by a deafening roar. This is the Wairakei production area, where the vast underground hot-water system has been tapped successfully at its natural outlet and utilized in the production of that vital commodity, electricity.

To meet the rising demand for electric power in the country, the New Zealand government began searching for new energy sources and, fourteen years ago, approval was given to a scheme for the development of a power station that would use geothermal, or underground, steam to drive its turbines. Although venturesome for a small country like New Zealand, the harnessing of this energy from beneath the ground was not new. Over half a century ago a similar project was undertaken in Larderello, Italy, and was developed so successfully that today the Larderello scheme produces over two billion kilowatt-hours a year—enough to operate the entire Italian electric railway system, which does, in fact, derive two-thirds of its power from the scheme. New Zealand became the second in the world, and today geothermal power is being exploited in the

United States, the Soviet Union and other countries around the globe.

Geothermal Steam Harnessed

How is the steam obtained and used? The process is surprisingly simple. First of all, a hole or bore must be drilled to release the steam, which is then conveyed at pressure through pipelines to the power station, where it expends its energy driving the turbines that produce the electric power. Drilling methods and equipment are very similar to those used in oil drilling, with some adaptations to allow for the high temperature. When a bore is sunk it releases the tremendous pressure on a quantity of superheated water, causing it to boil and produce steam. The expanding steam forces its way up the bore to the surface, where it is tapped. Although steam can be obtained at a depth of two hundred feet, production bores are much deeper, with many at Wairakei being drilled to a depth of four thousand feet—over three-quarters of a mile deep!

The actual opening of a bore is spectacular, a sight not likely to be forgotten by those who witness it. *Woosh!* With a steadily growing roar, water, steam and small fragments of rock are hurled high into the air, covering the surrounding ground and vegetation with a superfine dust. One bore at Wairakei erupted four hundred tons of rock and other material during the first twelve hours!

Unlike Larderello, Italy, which produces "dry" steam, large quantities of water are obtained at Wairakei along with the steam. Special equipment, called centrifugal separators, is erected at the head of the bore to separate the water from the steam. This is necessary, since only steam is used to drive the turbines. The separated water at extremely high pressure and at a temperature of well over 100 degrees Centigrade used to be released into the atmo-

sphere through giant concrete cylinders called flash tanks. In these tanks, visible from the main highway, the superhot water was subjected to a sudden reduction in pressure and flashed immediately into steam, which billowed high into the air, accompanied by a steady thunderous roar. The now "dry" steam was fed into specially insulated pipelines and carried to the powerhouse. A strange feature of Wairakei is that the powerhouse is actually two miles from the production area, on the banks of the Waikato River. Why is this? Simply because a large supply of water is necessary to condense the spent steam, and therefore the station is closer to the river, where an adjacent pumping station provides the necessary water. At varying pressures in the main pipelines, the vapor is passed through high-, intermediate- and low-pressure turbines, which drive the power station generators, and it is at last condensed into water and discharged into the Waikato River.

The pumping station needs to provide water at approximately the rate of one gallon per minute for every kilowatt of power produced. During the winter months of 1964, the station was able to produce, on an average, somewhere between 160,000 to 175,000 kilowatts. That means that the pumping station needed to pump water from the river at 160,000 to 175,000 gallons per minute—some seven hundred tons of water every minute.

The pipelines that carry the steam to the river bank are themselves an unusual addition to the landscape. Five steel pipelines, each twenty inches in diameter, lying side by side, stretch from the production field to the power station two miles away. Peculiar sixteen-foot-high expansion loops, shaped like inverted U's, suddenly appear every 1,000 feet, as if the pipes tired of their monotonous, ground-level journey. Each of the 16,000 welded joints

in the pipes was checked carefully for any leakages by X rays and radioactive isotopes flown out from Harwell, England, as the maintaining of the high pressures necessary in the pipes is dependent on perfect sealing of all the joints.

Development is moving ahead rapidly at Wairakei. Just over a year ago, engineers at Wairakei for the first time used what is known as the "flash system" to produce power from the waste superheated water that previously had escaped into the atmosphere, through the great concrete flashing cylinders. Instead of being released, the water is now subjected to the same sudden pressure decrease within a special plant, allowing about one-fifth of the previously wasted hot water to be flashed into steam and added to the mains, thus increasing the supply of steam to the generators. So, in just the short space of fourteen years since the beginning of the project, a new source of heat energy has become a vital part of the country's power system and the third-largest producer of electric power in New Zealand's North Island. Wairakei generates power continuously around the clock, giving it a total daily output that exceeds that of a similar-sized hydroelectrical station designed to work at full power for a lesser period to match the average power demand. And the end is not yet! A further stage is planned that will increase the yield to one-quarter of a million kilowatt-hours a year. How much will all this cost? The final estimate is at £24,000,000, or about \$67,200,000!

The Origin of Underground Steam

Where does this useful steam come from? No one seems to know for sure how it is formed. Today, among scientists, there seems to be general agreement that up to 95 percent of geothermal steam is of meteoric origin. That means that it is based on surface water filtering down

through the crust of the earth and being heated by the earth's interior. The remaining 5 percent is said to be magmatic in nature, that is, it is given off by molten rock material within the earth. A New Zealand scientist, C. J. Banwell, has suggested that the heat flow is maintained by superhot steam separating from this molten rock and rising through fissures from as much as seven miles below the surface. At a depth of about 3,000 feet it comes into contact with surface water that has gradually filtered down and heats this water. It is this heated surface water rising again that manifests itself as hot springs and geysers at the earth's surface.

As is usually the case when embarking on a new scientific venture, many problems arise needing a solution, and the harnessing of underground steam is no exception. The biggest question facing countries using this energy is, Will the heat source last? No one is as yet certain as to whether the steam temperature will eventually drop, owing to the large quantities being drawn off. Surprisingly, evidence at hand thus far indicates that the reverse is occurring, that is, the temperature is actually increasing. For instance, in New Zealand there has been a noted increase in some areas of the Wairakei field, and in Larderello, Italy, the temperature has risen 40 degrees Centigrade in the past fifty years. It seems a reasonable deduction, in view of this, that the tapping of the steam at a certain level results in heat being drawn up from lower, hotter levels. Another problem is that of replenishment from surface water. Does it circulate quickly enough to match the rate at which the hot water is being drawn off? Only time will tell.

Minor difficulties arise too at the site. Although the great roar from discharging bores not yet connected to the pipelines still seems deafening to the Wairakei visi-

tor, it is reduced from what it was a few years ago. Silencers, consisting of a series of concentric pipes of increasing diameter, are now fitted to such bores, making work at the site more endurable. Traffic hazards on the main highway that runs through Wairakei are sometimes caused by great clouds of steam from the pipes, and motorists need to be cautious.

Many countries are now exploiting the steam from the depths of the earth and its use is not limited to the production of electricity. Far from it! In the cold climate of Iceland, tomatoes thrive under hothouse conditions brought about by utilizing geothermal steam. In this same land, the steam provides heating for over 45,000 homes. Kenya hatches chickens with the help of steam. In other lands its uses range from the manufacturing of paper to the production of salt and chemical by-products. In Mexico, Japan, the United States, Chile and Russia, resourceful de-

velopment of steam from down under is expanding at a fast rate, producing good effects economically and bringing added comfort to millions.

It is a vast and tremendously powerful underground hot-water system, devised with intelligence far beyond the capacity of man's small brain. An ancient psalmist attributes this source of energy to the God of the heavens when he says that in God's hand "are the inmost depths of the earth." —Ps. 95:4.

As yet, man has only opened the cover of a large book of scientific knowledge in the use of natural energy sources to aid civilization. The great stores of energy from our sun, the irresistible forces in the sea with its great tidal movements and crashing breakers—perhaps one day these too will fulfill an unexpected and vital role in man's life on his fascinating planet, along with the mysterious steam from down under.



Nostradamus' Astrological Predictions

● The French astrologer commonly called Nostradamus is noted for his *Centuries* (1555) or astrological predictions written in verse quatrains of mystically phrased riddles. In a dedicatory letter to his son at the head of the first edition of his prophecies, the astrologer stated his purpose to "leave a memorial of me after my death, to the common benefit of mankind, concerning the things which the Divine Essence hath revealed to me by astronomical revolutions." Thus Nostradamus repeatedly linked a study of the stars with his predictions, predictions based on Babylonish astrology and which practice is condemned by God's Word, the Holy Bible. (Deut. 18:10-12; Isa. 47:13) After Nostradamus' death, others apparently wrote predictions under the name of Nostradamus. Thus the magazine *Pageant* for April 1963 pointed out:

"There were about 20 Nostradamuses. It became a popular term for prophets. From their works, L. Sprague de Camp once extracted 449 predictions. Of these, 18 have definitely proved to be false, events sometimes turning out exactly the opposite from what was forecast. Forty-one predictions have come true, but they were worded carefully so that they had an even chance of being fulfilled in any case. The remaining 390 predictions are just sitting there, nothing having happened yet to make them right or wrong. The first 300 years of Nostradamus's prophesying, then, have been not so good."

However, we cannot scoff at Bible prophecies, which have been fulfilled in the minutest detail because they sprang not from Babylonish astrology but from God's holy spirit. —2 Pet. 1:20, 21.

THIS world's sexual morality is undergoing a profound change as a new moral code is worked out by the youths of this age. The hush-hush, hypocritical violations of honorable sex behavior are giving ground to the brazen approach of the rising generation.

Under the new code, when sex promiscuity has been indulged, there is not even a consciousness of having violated the law of God. Trial marriage, wife-swapping and divorce are considered to be the common order of things. Though the older generation stands aghast at the lengths to which the new generation is going, they are, in fact, reaping the bitter harvest of their own sowing.

Is it not the older generation that let down the bars and opened the way for such startling developments? When children from broken homes throw off restraint and shock their elders, can the parents honestly say that they did not pave the way for it? And is it not from the older generation that youth has learned to smoke and drink? Is it not the older generation that has produced the movies, the TV programs and literature that feature violence and immorality and that have corrupted the thinking of youth? True, not all parents have set a bad example, but, unless they put forth



MORALS *and* MODERN YOUTH

vigorous efforts to counteract these pressures toward immorality, even their children suffer the effects.

The new moral code is still in its infancy, but its fruits are already of grave concern to thoughtful persons. Sex is prominent as a topic of

thought and conversation in high school and college corridors. Out-of-wedlock pregnancies, hasty marriages, venereal disease, divorces, broken homes and emotional illnesses increase from day to day. In America alone some 7,000,000 persons now living were born to unmarried parents. In 1963 one out of every eighteen babies was born out of wedlock. Illegitimacy is increasing at such an alarming rate that it is estimated that by 1970 there will be an additional 3,000,000 babies in this category. In Sweden at least 80 percent of all young Swedes engaged to be married indulge in premarital relations. Statistics show that more than a third of the married Swedish mothers who bore their first child in 1960 had been pregnant on their wedding day.

Another concern is the rise of venereal disease among teen-agers—diseases transmitted chiefly by sexual intercourse. According to one authority in social hygiene, venereal disease among teen-agers has ris-



en more than 400 percent in the last four years in the city of New York. "More than half the people being reported to us with contagious venereal disease are between 15 and 24. Many are between 10 and 14," he said. Despite modern medicine, statistics reveal a rise since 1957 in the city of New York of 496 percent in syphilis cases among those under twenty-one. From the ages of twenty-one to twenty-four the rise is 613 percent! And most disturbing is the suspicion that only about 25 percent of the syphilis cases and 10 percent of the cases of gonorrhea are being reported to health authorities.

Teen-agers and even some persons much older pride themselves on their wide experience in sexual relations as well as their knowledge of how to avoid the dangers incident thereto. But here is where a little knowledge can be a great danger. The chances of contracting a disease are small, they think, and even if it happens the condition will care for itself in time. What they do not know is that one in two hundred victims of venereal disease that go untreated becomes blind, one in fifty becomes insane, one in twenty-five ends up crippled or incapacitated, and one in fifteen suffers from heart disease. Others become sterile. It is not wise to close one's eyes to the facts.

Parental Guidance

Parents, before your children get out of hand, train them up in the way that they should go! What if many of the churches have failed to uphold high Christian moral standards and have even endorsed the world's outlook? There is still God's Word of instruction, the Bible, to guide you. There you will find the fine principles that you should inculcate in your children from infancy. As you continue to train them with authoritative advice from God's guidebook, never let them out of your

mind. Firmly preside over their youthful years, watch closely their associations outside the home, be a good example to them in every situation. Without alienating their affection by acting the policeman or detective, keep track of what they do during the hours that they must necessarily spend out of your company. Interest yourself in their studies at school and offset with good Bible instruction any godless evolutionary ideas that turn up in the course of their schooling. Remember, any undermining of the Creator's position of supremacy in their minds paves the way for your children later to cast aside all authority and be guided only by their own selfish desires.

Progressively, as they grow up, set before them the Bible standard by word and by example. Caution your girl about "nice" boys with their fraudulent pleadings of love, rights and freedom. Teach your young ones that love "does not behave indecently." (1 Cor. 13:5) Teach them to pride themselves on chastity. Set up safeguards for them, such as curfews, chaperons, no petting, no liquor and no improper dress. Discuss with them frankly the dangers of allowing themselves to become aroused sexually while alone in the company of someone of the opposite sex. Make clear to them that God's Word condemns not only fornication but also loose conduct, the sort of conduct that easily leads to fornication. (Gal. 5:19-21) Your children desperately need your firm direction during these most vulnerable years of their lives. Do not fail them.

The Wise Course for Youth

Single girls and boys, what about your future? Are you going to take the easy road of compliance with the corrupt thinking of the world, or are you going to exercise your God-given intelligence and prove that you are morally upright and that you have strong love for God's stan-

dard of righteousness? Consider some of these expressions of young people who weakly drift with the wind of current immoral ideas: "If a girl reaches 20 and she is still virgin, she begins to wonder whether there's anything wrong with her as a woman." "We've discarded the idea that loss of virginity is related to degeneracy." "We may get blown to h— tomorrow or the day after. We might as well have a little fun before we go." "If two people are in love, there's nothing wrong with their sleeping together, provided no one gets hurt by it." That certainly is not Christian thinking, but it is the thinking of young people in the world around you.

COMING IN THE NEXT ISSUE

- Are Science and the Bible Irreconcilable?
- Is Space a New Frontier?
- Coping with the Rh Threat in Childbirth.
- Let Your Land Cut the Cost of Living.

From the God who created man, and who knows even the inmost thought of human creatures, comes the urgent warning to you: "Flee from the desires incidental to youth." (2 Tim. 2:22) Thus, even before the wrong desires take hold of your mind, it is time to get away from those persons and places that give rise to them. It is too late when wrong thinking has been entertained to the point of motivating you to wrong actions. Always conduct yourself with others in such a way that you do not feel the need to be out of public view or away from those who know you. Seeking your recreation in company with your parents and the rest of your family will be of great aid to you in maintaining a chaste course in life.

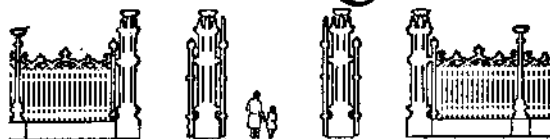
Life is ahead of you young people. Some day you may have children of your own, and you will want to see them grow up to be a joy to you and a glory to God. This should help you to understand to some extent the responsibility that your parents have now, and it should move you to ac-

cept from them the necessary discipline that will fit you, in turn, to be a good parent. Do not lose sight of the fact that sex relations and intimacies are right only for those who are legally married. They can never be right under any other circumstances. If you never allow yourself to think otherwise, life will be more pleasant for you. To think otherwise is to invite disaster.

Your attitude toward necking and petting should be a positive one, for it is through such conduct on the part of single persons that moral convictions weaken. For you girls the policy should be "Hands off!" For you boys it should mean no dating for the sake of necking and petting. This may seem radical to you, perhaps even old-fashioned, but it is not. It is good sense. It is a protection for you. It can help you to avoid being unwittingly sucked into an act that will haunt you with its effects for the rest of your life.

This world is sick unto death, and the present moral collapse is but another powerful evidence of it. Christian youths must deport themselves in a way that is different from the world. They should not conclude that because everyone in the world engages in loose conduct, they should feel free to do it too. Christians are no part of the unbelieving world, even as Jesus was not of the world. (John 17:14) They do not want to act like the rest of the world and so be identified by God as a part of it. If they want to enjoy life everlasting in God's righteous new system of things, they must learn to live in harmony with his upright law now. Let parents and youths unite to make that their happy goal.

THE Picturesque Pamplemousses Garden



By "Awake!" correspondent in Mauritius

HAVE you ever seen a tree that flowers once in its lifetime, at a hundred years of age? Such a tree is only one of the colorful attractions that await a visitor to the beautiful Pamplemousses Botanical Garden on the small island of Mauritius in the Indian Ocean.

From the island's capital of Port Louis a taxi or bus will take you a short distance northeast to the village of Pamplemousses. It was early in the eighteenth century that French governors developed this site into a famous botanical garden that, for many years, was considered one of the loveliest in the world.

The garden is enclosed by an iron fence with a large artistic gate, which won a prize at the Festival of Great Britain about the middle of the last century. As you enter the garden, you follow the main road until you come to a small path on the right. This leads to a row of talipot trees, the trees that blossom but once in their lives in Pamplemousses Garden, after having lived about a hundred years.

The name of these large, erect palm trees is derived from the Sanskrit and Hindu languages. The botanical name is *Corypha umbraculifera*. They are native to the moist low country of Ceylon and Malabar. They grow to a height of sixty to eighty feet, and have a straight cylindrical trunk that may be three to four feet in diameter. One of the most outstanding features of the tree is its enormous fanlike leaves, which, when crowded together, look very much like a crown laid on the top of

the trunk. A single leaf blade may be as much as sixteen feet across, and have a stout leaf-stalk fifteen feet long. When cut into strips, the leaves are used as a writing material, or can be turned into umbrellas, large fans, sunshades, and so forth.

At the age of about twenty to thirty years, or, in certain countries such as Mauritius, at the age of a hundred years, the talipot produces a large polelike stem from the center of its crown, which later develops into an enormous cluster of creamy-white flowers. About eight months later a large hard fruit appears. With this fruitage, however, the tree has apparently served its purpose, for about a year later it dies. All these characteristics contribute to make the talipot one of the most unusual of the palm trees. It is not surprising that the people of Ceylon have adopted it as their national floral emblem.

Although the talipot blossoms after twenty or thirty years in its native home, for some reason it takes much longer in the Pamplemousses Garden. The trees were first planted here around 1833, but they did not flower until the early 1930's. Some of the seeds of these first trees to flower were planted and are growing in the garden today. Although they are now about twenty years old, they are still only fifteen to twenty feet high, and so have a long way to go before they reach maturity. Since the trunks of these young palms are still quite short, they are hidden by the mass of large leaves that reach down to the ground, giving the appearance of having been piled in that position.

After more than two hundred years the Pamplemousses Botanical Garden is still beautiful and well kept, but it does not hold the distinguished position among botanical gardens that it formerly did. Nevertheless, it is a pleasure to visit the garden at Pamplemousses and to admire the beautiful things that God has created. It is good to see that in many places man has been a good guardian of the things with which Jehovah has entrusted him. Soon, in God's new order of things, the whole earth will be transformed into a paradise, with trees of endless variety, to the praise and glory of their wise Creator and for the pleasure of all earth's inhabitants.



ORACLES THAT AWED ANCIENT PAGANS

STORYTELLERS in almost all ages have woven spells of idyllic imagination around the subject of the mysterious pagan oracles. This they have done in their passion for so-called romance and their fascination for mysticism. But few indeed have been the writings that have actually solved the mystery and that have related the phenomena to what is going on today, in order to guard us from disastrous deception.

What were those oracles? The word "oracle" can refer to a place where one could go to try to get hidden information, answers to problems as to what course of action to take. The word can also refer either to the answer itself or to the priest or priestess who gave the answers. An inquirer who brought the right amount of gifts could get verbal responses from the ancient pagan oracles. The response was delivered through a human medium, who believed that a god provided the answer.

Babylonian Origin

The use of oracles in connection with divination and omens goes back to ancient Babylon, the Babylonian oracle-priest be-

ing called a *baru*, meaning, "he who sees." Priestesses were also used, so often, in fact, that in a series of eight oracles addressed to King Esarhaddon of Assyria, six were given by women. "We are justified," says Morris Jastrow in *The Religion of Babylonia and Assyria*, "in concluding that a regular 'oracle and omen ritual' was developed in Babylonia and Assyria. . .

There is every reason to believe that in some form such a ritual existed in Babylonia before the rise of Assyria. . . . [The god] Marduk was regarded as the special god of oracles by the Assyrians as well as the Babylonians."

The sun-god Shamash was also often consulted. After a preliminary sacrifice, the priest escorted the inquirer into the inner room of the temple to appear in the presence of the idol god. The priest heard the problem or request. Then by some mysterious means, often a searching for omens, the god of the oracle was said to have given an answer through the priest. One authority states, as to early oracles in Babylonia, that some "responses were delivered by dreams given to the priestesses who slept alone in the temple as concubines of the gods."

Some of the answers given by the Babylonian oracles were collected in writing and came to be known as the "Chaldean Oracles." From these Babylonian writings religious thoughts were shaped all over the ancient world, to affect to a great extent modern-day religious doctrines. "The *Chaldean Oracles*," says one authority, "were brought to the notice of the Neoplatonists by Porphyry [3d century C.E. philosopher]. According to his own statement Porphyry has had frequent recourse to these Oracles for his treatise *On the Return of the Soul* (De regressa animae).

It is evident that the *Chaldean Oracles* were the source of many of the religious ideas discussed in this treatise. Porphyry describes their verses as 'sayings of divine wisdom.' **

Spread to Other Countries

From ancient Babylon false religious ideas and practices spread throughout the pagan world of mankind. Many lands thus adopted the use of oracles. The kings of ancient Egypt, Greece and Rome sought the advice of the oracles on such subjects as founding a colony, declaring war or making almost any political move. Hardly anything was undertaken without consulting the gods.

The methods by which the god of the oracle spoke varied considerably. In his day Herodotus said that "the mode of delivering the oracles is not uniform, but varies at the different shrines." It appears that priests at times spoke in such a manner that it seemed as if the idol god itself were speaking. At least at an ancient Syrian temple at Tell Barak archaeologists found a secret small room behind the altar of the local god. A mouthpiece in the room from where a collaborating priest operated was connected by a speaking tube to an opening in the altar directly in front of the image itself, and the answer was thus more impressive.

Though oracles throughout the pagan world were often characterized by ambiguity and obscurity, this was not always the case. Some responses were pointed and clear-cut. Some oracles, in fact, were noted for feats such as are performed today by persons said to have ESP, or extrasensory perception. For instance, one method of consulting an oracle was by sealed letters, which were laid upon the altar of the god unopened. So when Emperor Trajan wanted to put the oracle at Heliopolis to the

test, he sent a sealed letter, to which he demanded an answer. The oracle made no other response than to command that a blank paper, well folded and sealed, be delivered to the emperor. Trajan, upon receipt of it, was struck with amazement to see an answer precisely correspondent with his own letter, in which he knew he had written nothing.

Oracles reached their greatest fame in the Greek-speaking part of the ancient world. Both Homer and Plato refer to the famed oracle of Dodona, where the god Zeus was said to give responses. Priests were first used to give interpretations of "communications" that were said to come from the grove of sacred oaks around the oracle. By divination and omens, by sounds from the hollow oaks or by the rustling of their leaves or by the striking of "sacred" kettles hung on sacred trees, detections of responses were claimed by the priests.

Healing Oracles, Frenzied Priestesses

Extremely popular with the pagan populace were the shrines or oracles where miraculous healings were claimed to have occurred. One of the most popular was the oracle of Asclepius. Sleeping at the shrine, the devotee might see certain visions and, as a result, come forth cured the next morning. Archaeologists have unearthed at the shrines of Asclepius thousands of votive models of healed wounds and straightened limbs. Also popular was the oracle of Amphiaraus, the god of healing. At this celebrated oracle the applicants might lie upon the skin of a sacrificed ram, and, during sleep, the prescription for the cure of disease was said to be revealed to them. At the temple of Amphiaraus near Oropus there was not only an oracle famous for its interpretation of dreams but also what were viewed as healing springs. From inscriptions about healings at such places "there are many examples resem-

* *Chaldean Oracles and Theurgy* (1956), Hans Lewy, p. 7.

bling those known at the present day at Lourdes."*

Of all the oracles of ancient Greece, the best known and most popular was the oracle of Apollo at Delphi. So great was this oracle's reputation that rulers of many countries went there to seek answers from Apollo. At first young virgins were used, but later older women were selected as priestesses. A priestess, known as Pythia, would sit on a golden "holy tripod" over a place from which emanated a vaporous fume. Eventually the priestess would be seized by a paroxysm of religious frenzy. Following is a description of the process at the ornate temple of Delphi:

"After having first bathed herself, and particularly her hair, . . . and crowned her head with laurel, [Pythia, the priestess] seated herself on the tripod, which was also crowned with a wreath of the same, then, shaking the laurel tree and eating perhaps some leaves of it, she was seized with a fit of enthusiasm. Her face changed color, a shudder ran through her limbs, and cries and long protracted groans issued from her mouth. This excitement soon increased to fury. Her eyes sparkled, her mouth foamed, her hair stood on end, and almost suffocated by the ascending vapor, the priests were obliged to retain the struggling priestess on her seat by force; then she began, with dreadful howlings, to pour forth detached words, which the priests collected with care, arranged them, and delivered them in writing to the inquirer."†

From such a source, a woman with distorted features, foaming mouth and frantic, wild gestures, came the famed Greek oracles! Since the priestesses spoke oracularly when they lost control of themselves, the Greek philosopher Phaedrus claimed that the priestesses did much good for private and public affairs in their sacred madness but, in their senses, little or nothing. The priestess neither knew before supposedly being seized by the god Apollo

what would be said nor remembered afterward what she had uttered. After the fit of frenzy on the tripod a priestess would be led to her cell, where she generally continued many days to recover from fatigue.

Early Christian Attitude

From the writings of ancient historians about oracles, one who is acquainted with so-called psychic phenomena and ESP today can recognize the existence of the same phenomena in connection with the pagan oracles. How, then, did the early Christians view such oracles? Did they go to the oracles to learn about their future? Did they go to a Pythian priestess for help with problems? Did they make a pilgrimage to a healing oracle or spring when they got sick? No, the facts show that the early Christians had nothing to do with pagan oracles.

Because the early Christians rejected and opposed the oracles, the pagan philosopher Celsus attacked these Christians, saying: "They set no value on the oracles of the Pythian priestess, or the priests of Dodona . . . of Jupiter Ammon, and of a multitude of others. . . . How many cities have been built in obedience to commands received from oracles; how often, in the same way, delivered from disease!"

In response to the attacks of Celsus, Origen of the third century C.E. wrote an apology or defense of Christianity, in which he declared:

"Let it be granted that the responses delivered by the Pythian and other oracles were not the utterances of false men who pretended to a divine inspiration; and let us see, if, after all, we cannot convince any sincere inquirers that there is no necessity to attribute these oracular responses to any divinities, but that, on the other hand, they may be traced to wicked demons—to spirits which are at enmity with the human race. . . .

"It is said of the Pythian priestess, whose oracle seems to have been the most celebrated, that when she sat down at the mouth of

* *The Encyclopædia Britannica* (New York; 1910), Vol. 9, p. 688.

† *The Encyclopedia Americana* (New York; 1942), Vol. 8, pp. 626, 627.

the Castalian cave, the prophetic spirit of Apollo entered her private parts; and when she was filled with it, she gave utterance to responses which are regarded with awe as divine truths. Judge by this whether that spirit does not show its profane and impure nature. . . . Moreover, it is not the part of a divine spirit to drive the prophetess into such a state of ecstasy and madness that she loses control of herself. . . . The Jewish prophets, who were enlightened as far as necessary for their prophetic work by the spirit of God, were the first to enjoy the benefit of the inspiration. . . . Their souls were filled with a brighter light. . . .

"If, then, the Pythian priestess is beside herself when she prophesies, what spirit must that be which fills her mind and clouds her judgment with darkness, unless it be of the same order with those demons?"*

Yes, the early Christians recognized the pagan oracles as nothing but demonism, the work of wicked spirits, against whom Christians must fight. (Eph. 6:12) So they did not view the Pythian priestess with awe, as being inspired by God. An oracle priestess was said to have "a spirit of Python," and according to Greek and Roman mythology, Apollo, god of the sun and the son of Zeus, killed the great serpent Python. But the Christians knew that a demon was responsible for the so-called "spirit of Python." For example, the Bible account at Acts 16:16 tells about "a certain servant girl with a spirit, a demon of divination," or, literally from the Greek, a girl "with a spirit of Python." (Acts 16:16, 1950 edition of the *New World Translation*, footnote c) When the apostle Paul expelled the demon of divination from the girl, she lost her powers of prediction, her ESP, to the chagrin of her owners.

The Proper Course

What, then, of the throngs of people today who consult professional foretellers of events, the so-called fortune-tellers or extrasensory perceivers, practitioners of divina-

tion or spirit mediums? What of those who, like ancient pagan priests, seek guidance by looking for "signs" or omens? Such persons are not consulting what is inspired by Almighty God, but, rather, what is inspired and directed by demons; hence, those who do that put themselves in opposition to God, just as King Saul did when he inquired of a spirit medium. So the Bible tells us: "Saul died for his unfaithfulness . . . and also for asking of a spirit medium to make inquiry. And he did not inquire of Jehovah. Consequently he put him to death and turned the kingship over to David." (1 Chron. 10:13, 14) So serious is it in God's eyes for his people to consult those who predict or perform miraculously by demon power that God's Word warns:

"There should not be found in you anyone who . . . employs divination, a practitioner of magic or anyone who looks for omens or a sorcerer, or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. For everybody doing these things is something detestable to Jehovah." —Deut. 18:10-13.

Hence, Christians avoid having God's disapproval by shunning all those who predict or perform by demon power. They do not seek miraculous healing by going to a shrine or healing spring where miracles are supposed to occur; for they know that the operation of miraculous gifts of God's holy spirit ended shortly after the death of the apostles of Jesus Christ. (1 Cor. 13:8-13) So they do not go to psychic healers or mediums; they do not want to come under divine disapproval by going to those who practice spiritism, condemned by God. —Gal. 5:20; Rev. 22:15.

Rather than consult the modern-day equivalent of the pagan oracles, true Chris-

* Origen Against Celsus, Book VII, Chaps. III, IV; The Ante-Nicene Fathers (Grand Rapids; 1956), Vol. IV, pp. 611, 612.

tians look to the great Prophet whom God foretold he would raise up in contrast to all those demon-inspired practices. (Deut. 18:17-19) That great Prophet is none other than the Lord Jesus Christ. He is the One Christians must go to for counsel, and his words are recorded in the Holy Bible. For a certainty, God is not bypassing his

own Bible and what he has spoken through his own Son by dealing with fortune-tellers and psychic mediums. So inquire of Jehovah, not the demons. Do not be like the pagans who held oracles in awe. Be like the early Christians who shunned them, realizing that their power came from demons and not from God.

A Country Market in British Guiana

By "Awake!" correspondent in British Guiana

THE Creator has provided a wonderful variety of food for the delight of the human family. That fact alone makes shopping interesting. But just as there is variety in food, so also there is in markets. In British Guiana, as in most other countries of the world, modern supermarkets serve busy communities. But in the country parts the markets are very different, quite unlike what any city dweller might imagine.

These country markets are often located alongside a dusty road. The market opens at 7 a.m., but shopping time is limited. This market, for example, will close around 9 a.m. and move to its next location in a nearby village.

Spread on the ground are lines of brown jute bags with some small wooden counters beyond. Atop the bags and stalls are vegetables, fruit, and so forth, arranged in small stacks or parcels. If you point to one, an ever-watchful vendor will respond quickly, "*Eight cents*," "*Four cents*,"* depending on which parcel you indicate. A parcel of three tiny tomatoes is offered for twelve cents. Alongside the tomatoes we see eschallots, lettuce, cucumbers, peppers, both hot and sweet, and other salad items, all very neatly arranged. The jute bags are always dampened. The vendors con-

stantly sprinkle their produce with cool water to keep it from wilting in the hot sun. Everything looks clean and fresh. The entire market is alive with chatter, most of it pleasant greetings and news of the day, punctuated at times by cautious customers haggling with eager vendors.

How delicious the fruit looks! The large yellowish-green papaws, firm bananas, fresh pineapples, limes, oranges and grapefruits are in abundance. There is quite a variety of bananas, too, we observe. We see the popular Cayenne type, the short and fat apple banana, the smaller fig kind and the long, thin ones called Dwarf bananas.

The papaws are plentiful, so today they are cheap and a good buy. Some are green and hard, but they will cost less than the ripe ones and they will ripen up in a day or two, ready to eat. A good investment! Or, of course, they could be cooked today for stew. The pineapples look very green, but this is not always a test of ripeness, as there are different varieties. If we can easily pluck out the leaves at the top of the fruit we know it will be just ripe enough to eat. Guavas, somewhat similar in appearance to limes, are very popular. They can be served fresh, stewed for a dessert, used in tarts or to make the local delight—guava jelly.

Although the market will move off soon, still it is best to take time to look around rather than buying from the nearest ven-

* British West Indian currency. One U.S. dollar is equivalent to about B.W.I. \$1.70.

dor. Most shoppers have large families and small incomes. They have to weigh every cent spent. Then, too, what woman does not like to ensure that she gets the most and best for her money? So it is wise to choose carefully when buying at the country markets.

Is the ochro fresh? To make sure, you can see if the tips break off easily without stringing. Be sure that the beans are not old and hard. Squash is plentiful, sold by almost everyone in the market for a few cents, so the choice is easily made.

And there is always an abundant supply of yams, tannias, eddoes, plantains and potatoes. At this season, too, we see plenty of avocado pears. A good test for ripeness is to shake them and see if you can hear the seed moving inside, which usually means the flesh will be soft. Rice, of course, is another ever-present item. Almost everyone buys rice and so vendors carry large supplies on their donkey carts.

It is not too difficult to find the fish section with its telltale odors. The unscaled fish hang alongside the scaled variety. To save time and money, housewives will buy for two or three days if possible. The average family cannot afford a refrigerator, so there must be other methods of preserving food in the hot tropical climate. At rainy seasons there are good supplies of fish, so then it is good to buy plenty, cooking some to serve the first day and giving the remainder a quick frying to preserve it for following days. A supply of hassar or other

freshwater fish can be bought and kept at home in containers ready for the family's next fish meal. Crabs can be similarly preserved.

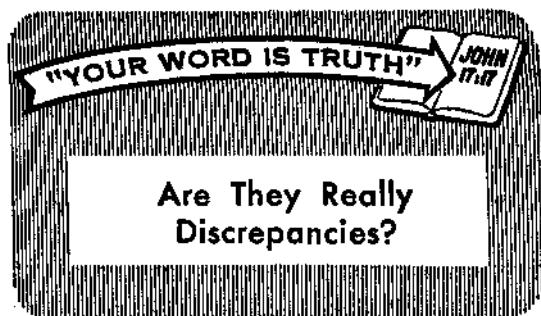
Shrimp is the poor person's daily food and is widely sought in the country markets of British Guiana. It is a rich source of phosphorous, and very tasty when mixed in a stew of greens, pumpkin or other vegetables. Shrimp can also be preserved, so it is economical to buy large quantities that can be dried in the sun, after removing the heads and tails. Not only does dried shrimp last a long time, but it can be reduced to powder and used as a tasty condiment to sprinkle on food.

A cloud of dust on the road and then a big bus comes to a grinding, groaning halt. Barely able to contain its capacity load of humans and baggage any longer, the door swings open and out they tumble. Many of these will be vendors with more produce to sell, also more buyers, some may be traveling from market to market. In fact, the buses are the lifeline of the country markets, since they provide convenient transportation, not only for buyers and sellers, but also for merchandise. Here, not only the people, but the entire market moves, and it won't be long until this one moves on to the next village.

So you see marketing can be different, humorous and yet serious, natural and yet unique, and so really necessary in the lives of buyers and sellers in the country areas of British Guiana.

SPECIALLY DESIGNED SKIN

● Australia's thorny devil, the counterpart of America's horned lizard, walks about like a mechanical toy and has been described as "nine inches of oddity in lizard form." The thorny lizard dines on small black ants, consuming about 1,000 of them at mealtime. Living as it does a parched existence in Australia's arid, sandy regions, the thorny lizard needs a tough skin to survive the blistering heat and a special way to utilize the sparse water supply. It has long been thought that "Thorny" just absorbed water through its blotterlike skin. But this was questioned, since sunshine and heat might take the moisture right back out. Australian scientists recently discovered that "Thorny's" tough skin has another use: Tiny channels in the skin flow moisture across its surface directly to thirsty "Thorny's" mouth.



THE water of New York harbor has been described as murky green, dark gray and deep blue. Actually, none of these descriptions are incorrect, for the sky and the reflection of light causes the water to be apparently of different colors at different times. Therefore, those familiar with the harbor do not consider various color descriptions of the water to be inaccurate.

With this in mind, it is understandable that the writers who recorded the events of Jesus' life might describe differently the color of the robe with which he was clothed on the day of his execution. The apostle John (19:2) said that they "arrayed him with a *purple* outer garment." Mark (15:17) agreed with this color description, but the apostle Matthew (27:28) said that "they draped him with a *scarlet* cloak." Some persons argue that this is a discrepancy in the Bible record. But is it really?

Matthew described the robe as it appeared to him, according to his color evaluation, and so emphasized the red of the color. Mark and John subdued the red hue by calling it purple. Since purple is any color having components of both red and blue, Mark and John agree that there was red of a certain strength in the garment's color. It is possible that light reflection and background could have given different casts to the robe. So the writers simply recorded what appeared the strongest color to them or the ones from whom they got the information. An unprejudiced

reader will agree that, rather than this being a real discrepancy, it shows the individuality of the Gospel writers and that there was no collusion between them.

Almighty God inspired four faithful reporters to write separate and distinct accounts of the life of his Son. However, since they wrote condensed records of events, with some leaving out details that others included, apparent discrepancies in their writings occur. This does not mean that their reports are wrong. To the contrary, apparent discrepancies arise because of the reader's lack of knowledge regarding details and circumstances of the times. Actually the writings of the Gospel writers are firmly based on the facts and in harmony with them. Nevertheless, Bible critics make a lot out of the few seeming discrepancies.

For example, Matthew (27:32), Mark (15:21) and Luke (23:26) record the fact that 'as they were going out of Jerusalem, Simon was impressed into service to bear the torture stake.' However, the apostle John (19:17) reports: "And, bearing the torture stake *for himself*, he went out." A discrepancy? Not really. Jesus did bear his own torture stake, as John records; however, in his condensed account, John does not record the fact that later Simon was impressed into service to carry the stake.

What some view as another discrepancy between the Gospels is the account regarding the animal Jesus rode on his triumphal entry into Jerusalem. Mark (11:7), Luke (19:35) and John (12:14) say that Jesus rode upon a colt or a young ass, but they record nothing about the older ass being present. Yet Matthew (21:7) says that the disciples "brought the ass *and its colt*, and they put upon these their outer garments, and he seated himself upon them." Jesus obviously did not seat himself on the two animals, but upon the garments that were

laid upon the colt. Since he did not ride the ass, but, rather, its colt, Mark, Luke and John do not mention the parent ass in their accounts. Certainly it does not make their reports inaccurate because they failed to include this detail, or Matthew's wrong because he did!

Sometimes one Bible writer is more specific than others. For instance, Matthew (8:28; 20:30) specifically speaks of two demoniacs and two blind men as being present on occasions when Jesus passed by. However, in parallel accounts, Mark (5:2; 10:46) and Luke (8:27; 18:35) mention only one demoniac and one blind beggar, Mark mentioning the beggar by name. Since Jesus' conversation was evidently directed especially toward the one person in each instance, Mark and Luke did not record the fact that another demoniac and beggar were present. And yet Matthew's account is not wrong because he gives this detail.

People often make statements that are apparent contradictions, and think nothing of it. For instance, a businessman may say that he wrote a letter to someone, and when questioned about the matter, his secretary will say that *she* wrote the letter. Is one a liar? Of course not, for both statements are basically correct—the businessman may have told his secretary to write (so it can be said that he wrote the letter), and his secretary obeyed (so it can also be said that she did the writing).

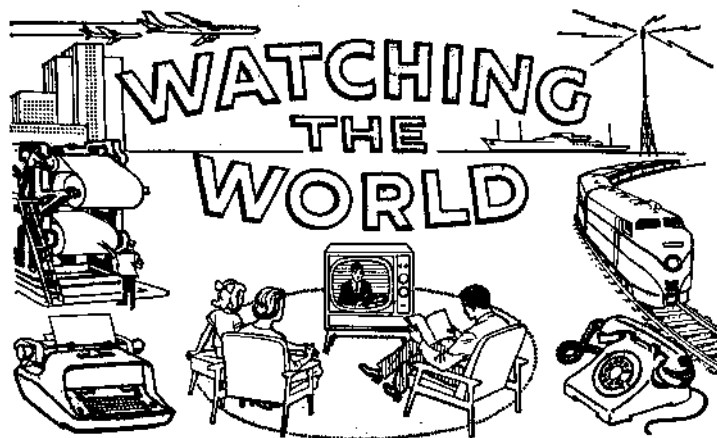
Therefore, it is not *really* a discrepancy for Matthew (8:5) to say that an army officer came to ask Jesus a favor, and yet for Luke (7:2, 3) to say that he sent representatives to ask. Nor is it inaccurate for Matthew (20:20) to report that the mother of the sons of Zebedee made a request of Jesus, but, since their mother made the request in their behalf, for Mark (10:35) to say that the two sons, James and John, made the request themselves. There are

other Bible examples of where something is attributed to a person who did not directly perform the action. For example, King David's killing of Uriah (compare 2 Samuel 12:9 with 2 Samuel 11:17) and Judas' purchase of the burial field (compare Matthew 27:6, 7 with Acts 1:18).

Even though some may be unable to harmonize certain Bible passages, it would be foolish to conclude that they are inaccurate and contradictory. Certainly there is abundant evidence that the Scriptures are inspired and true!—2 Tim. 3:16.

As an example of how knowledge of the times in which events occurred can clear up apparent discrepancies, notice the parallel Gospel accounts regarding Jesus' encounter with the blind beggars. (Matt. 20:29, 30; Mark 10:46; Luke 18:35) Matthew and Mark say that Jesus met them as he was *going out* of Jericho, but Luke reports it as being when he was *getting near* to Jericho. How unfortunate to view the Bible contradictory on the basis of an apparent discrepancy such as this, only to have light thrown on the incident some time later to show how the reports can be harmonized! Such evidence has been uncovered, as Joseph P. Free explains in his book *Archaeology and Bible History*: "Early in the twentieth century A.D., excavations were made at Jericho by Ernest Sellin of the German Oriental Society (1907-1909). The excavations showed that the Jericho of Jesus' time was a double city. The old Jewish city was about a mile away from the Roman city." In the light of this evidence, is it not possible that the encounter with the beggars took place while Jesus was going out of the Jewish city, but was approaching the Roman city of Jericho or vice versa?

This certainly emphasizes how unwise it is to view any parts of the Bible as contradictory. No, they are not *really* discrepancies.



Dust from Outer Space

◆ The National Geographic Society said, last December, that about 5,000,000 tons of meteoric dust falls on the earth every year! Scientists who once believed space to be a relatively clean place are now changing their minds.

Education in Iran

◆ A special report to the *New York Times*, dated January 29, stated that "in the last two years an army of 10,000 Iranian high school graduates has taught 400,000 Iranian village children to read and write." The "literary corps" is now being supplemented by a health- and a farm-development corps. These are designed to educate Iranians in medicine, dentistry, veterinary science as well as to point out to them the value of land reform. There are many barriers to be hurdled. The *Times* report says "80 percent to 85 percent of the Iranian people are illiterate, and the percentage is even higher in remote villages where there are no schools. Out of a total population of 21 million, 3,000,217 Iranian children reached school age last year. Fifty-two percent of them attended primary schools throughout the country. But in villages the percentage was only 27—not enough to make significant progress toward eliminating illiteracy." The ar-

my is drawing upon its reserves for workers to remedy this situation.

America's Younger Look

◆ By the end of 1965, the population of the United States will be about 196,000,000, two and a half times what it was at the turn of the century. This means tremendous changes are taking place in the nation. For example, the *New York World-Telegram*, February 4, reminds us of these facts: In 1917, when American soldiers marched through the streets of Paris, more than 70 percent of the present population was not born. "Almost 60 percent of Americans were not alive in the early '30s when breadlines were the symbol of the Great Depression. Nearly 50 percent of our people were not born in 1939 when Hitler invaded Poland. More than 40 percent were not living when the first atomic bomb on Japan ended World War II. In 1950 when Korea was the new no-man's land, 30 percent were not alive . . . and since John F. Kennedy was inaugurated as president in 1961, another 9 percent of our population have been born. The important figure is that 50 percent of [America's] population this year will be 25 or under." That seems hardly possible, but those are the facts.

Men on Ice

◆ An ice island, 1½ miles long and 3½ miles wide with rock-covered hills rising about 40 feet, carried scientists from Barrow, Alaska, across the Arctic Ocean to Greenland, a distance of 5,000 miles. A research station was established on the island in May 1961. The island is expected to break up when it flows into the warmer waters of the Atlantic Ocean. The island moved about four miles a day in its journey across the top of the world.

Morocco's Surplus

◆ Morocco's Parliament has been presented with a budget that is not only balanced, for the first time in the nation's nine years of independence, but one that shows a surplus. It is estimated that state expenditures in 1965 will absorb \$420,000,000. Receipts for that period, it is hoped, will be \$431,200,000. The nation's new budget has placed its primary emphasis on education, health, youth and sports, on labor and social affairs. Spending on education alone will increase some 270 percent and spending on labor and social affairs will rise 430 percent over the former budget.

Too Busy Mother

◆ In Quebec a nineteen-year-old boy was haled before a magistrate where he pleaded guilty to being an accomplice in an armed robbery. The young man told the court that he had been an alcoholic since he was eleven years old. His mother is director and manager of a Quebec hospital that treats alcoholics. She testified that she was much too busy working at the alcoholic treatment center and had no time to spend with her son. This pitiful statement well reflects the tragedy of our times—people are too busy to do the right things.

Bumper Cotton Crop

◆ The Syrian Arab Republic reported that it has reaped

bumper cotton and cereal crops. The output of ginned cotton is expected to be in excess of 160,000 tons. The wheat and barley crops are estimated at 1,250,000 tons, which represent increases over the preceding year.

Nazis in Argentina

◆ A Nazi terrorist group clashed with a police patrol just outside of Buenos Aires, Argentina, on January 28. Quite by accident the police stumbled upon the Nazi hide-out. There was an exchange of automatic rifle fire. No one was injured. Police said they discovered large quantities of explosives, weapons and Nazi propaganda material. Obviously, the Nazi spirit is not yet dead.

Bomb in Bogotá

◆ A time bomb was planted in the United States Information Service Building in downtown Bogotá, Colombia, on January 29. Fortunately, Secret Service agents discovered the bomb and defused its mechanism.

National Debt

◆ On July 1, 1966, the expected national debt in America will be \$322,500,000,000. This figures out to \$1,627 for every man, woman and child in the nation. The debt was \$312,500,000,000 last July. The United States government expects to spend \$99,700,000,000 in fiscal 1966. This represents \$503 for every American. The figure was \$499 for 1965.

Pigeons Carry SOS's

◆ In this age of satellite, radar and radio communication, it is hard to believe that pigeons, that is, carrier pigeons, would still retain their usefulness. But they have. In the Austrian Alps, Tyrolean alpine rescue squads employ carrier pigeons as their favorite and often only means of communication. The mountain climbers say pigeons are much easier to

carry and considerably cheaper than installing telephone lines that might be wiped out by avalanches. Sending messages by radio is not always possible in the rugged Alps. But pigeons find their way through the most challenging spots. Pigeon headquarters is located at Innsbruck, where 200 pigeons wait to be ordered into service. Pigeons fly about 50 miles an hour and carry the message in a small bag. To assure delivery, often two or three pigeons are released with the same message. Once the message is received, police helicopters are sent in to perform the rescue operation, if possible.

Guilt Until Proven Innocent

◆ The traditional idea that a man is innocent under Canadian law until proven guilty is a fallacy, the British Columbia Civil Rights Association was told last December. Vancouver deputy city prosecutor Roland Bouwman said that nearly half of the sections in the Criminal Code of Canada require the accused to account for himself. If a man gets caught with a stolen suitcase, he must show why or how he got it or end up in jail, if found guilty by the courts. Bouwman said that the same rule applies to many other sections of the Criminal Code.

U.N. Under Fire

◆ According to a Gallup poll, almost 80 percent of Americans favor the support of the United Nations as a major force for world peace. However, in an editorial of February 13, *The Saturday Evening Post* magazine stated that "the first part of the U.N.'s latest session provided little but bickering. In the debate on the Congo, both white and black delegates accused each other of racism. In a debate on Malaysia, Indonesia angrily announced it was quitting the U.N. outright. Every regional quarrel was rehashed

--but nobody could vote on anything. Because of the dispute over whether Russia lost its voting rights by its refusal to pay assessments, the delegates decided on the bizarre 'solution' of not holding any votes at all until some compromise could be reached. One irate delegate summed up the situation neatly: 'A. farce.' What is the U.N. accomplishing? Is it, in fact, keeping the peace? In major crises, the big powers frequently do not turn to the U.N.

A Catholic Objector

◆ On August 9, 1943, 36-year-old Franz Jägerstätter, a Catholic, was beheaded for refusing to serve in the German army. Before the execution his wife pleaded with him to change his mind. The parish priest told him that his primary responsibility was to his wife and children, not to his personal religious principles. The priest told him, as millions of other Roman Catholics had been told, that he would be doing nothing wrong by fighting for the Nazi society. But Jägerstätter believed otherwise. Now a book by Gordon C. Zahn, a Catholic and professor at Chicago's Jesuit Loyola University, carries the story of Jägerstätter to the world. Zahn says that Jägerstätter based his opposition to the Nazis on his own conception of his religious responsibility as a Catholic. "But that we Catholics must make ourselves tools of the worst and most dangerous anti-Christian power that has ever existed," Jägerstätter wrote to his wife, "is something I cannot and never will believe." Some called Jägerstätter a saint. But the Austrian Catholic bishop of Linz said he was merely "a martyr to his conscience." The bishop lauded instead the "great heroes" who fought and died for the Nazi state. Zahn now wonders, says *Newsweek* for January 25, "whether a

church, which asks too little of its members, will have the courage in the future to demand enough.'

Cause of Death

◆ *Prevention*, for February 1965, says: "About 270 people are killed daily from all causes" in America. The greatest cause of death in children from one to fourteen years of age is trauma, which is an injury, wound or the resulting condition. Traffic accidents kill more than 100 and injure about 350 a day. Every hour four die and fourteen are injured in this way. The economic yearly loss from accidents is about \$10,000,000,000, that is, about \$27,400,000 daily. The annual medical costs for injuries are about \$700,000,000, which amounts to about \$1,900,000 daily, \$79,800 hourly, \$1,300 every minute, \$22 every second of every day.

Sermon Caliber Low

◆ A published United Press International report stated that religious preaching "has fallen into low estates." The account says that "many of the sermons inflicted on faithful church-goers these days run the gamut from boring to banal." The magazine *Christianity Today* is quoted as having said that "one would have to drive for several hours, if not a day, to find a preacher who makes God talk to men in direct, authentic and quotable sermons." The trouble is attributed to the minister's being so busy doing other things that he has no time or energy left for the writing of first-rate sermons. But lack of time is not the sole cause, or even the chief cause, of poor performance in the pulpit, says the writer. "A clergyman can't give a congregation what he hasn't got. If he is confused

in his own beliefs, and has only a superficial knowledge of the Bible, both the confusion and the superficiality will inevitably show through his sermons. *Christianity Today* believes this is the root cause of 'arid preaching.'"

Medical Costs Zoom

◆ *Look* magazine recently revealed a crisis in American medicine. "There is a shortage of doctors and a shortage of facilities to train doctors," *Look* says. Medicine in America is not available as needed to everyone who needs it. The 1963 total medical outlay cost the American public \$31,000,000,000. More than \$4,500,000,000 was spent on drugs. Hospital costs have leaped 300 percent since 1949. "Overall medical costs have outpaced the rise in the Consumer Index by three to one in the past decade," *Look* says.



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