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Awake!

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

—Romans 13:11

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Number 22

BE MODERATE —in the— ENJOYMENT of Good Things

IT WAS during the coffee break at the office one forenoon that Frank was heard saying to John, "You look rather tired today. What's the matter? Not feeling well?" "No, not that," John replied. "It's just that television set. It was past midnight again before we all got to bed; we just couldn't turn it off. The only remedy I can see is to get rid of it. I just can't do good work unless I get enough sleep."

"That's one way of handling the problem," Frank countered; "but isn't there another way to cope with the situation? Really, the way I see it, it's a matter of exercising self-control and, as head of the house, it's your responsibility to keep the use of the TV within reasonable limits. We have a television set in our house, but we don't let it run our lives. Rather than watch anything that comes on, it is important to be selective."

"You've got a point there," John replied.

Yes, Frank did have a point. There are indeed many things that we can let ourselves enjoy if we enjoy them in moderation. To be moderate means to avoid ex-

tremes; it means exercising discretion and self-control. It is just plain good sense that we use moderation, for there are certain things that make a prior claim on our time, such as our worship of God, providing for our families and getting the needed rest and sleep.—1 Tim. 5:8.

Not only is our time limited but so is our capacity for enjoying good things. Overindulgence exacts its price. When it comes to food, our eyes may have no limit but our stomachs do, and so does the rest of our body. Lack of moderation in the enjoyment of good food can well lead to a host of ills. Wisely an ancient king counseled: "Is it honey that you have found? Eat what is sufficient for you, that you may not take too much of it and have to vomit it up." Yes, "the eating of too much honey is not good." And that principle applies not only to honey but to all food that we particularly enjoy.—Prov. 25:16, 27.

Another good reason for being moderate in the enjoyment of good things is that immoderate indulgence leads invariably to bondage to one's appetites, and who wants to be a slave to them? There is nothing wrong with enjoying wine in moderation, for the Hebrew psalmist tells us that Jehovah God is to be blessed because, among other things, he gives "wine that makes the heart of mortal man rejoice." Besides, did not Jesus change water to wine at the wedding feast at Cana, and did not the apostle Paul recommend that his friend Timothy

take "a little wine" for the sake of his stomach and his frequent cases of sickness?—Ps. 104:15; John 2:1-11; 1 Tim. 5:23.

But a man may start out drinking an occasional glass of wine and get to like it so much that he begins to take it frequently, and before he realizes what is taking place he is a heavy drinker on his way to ruin as an alcoholic, all because he failed to be moderate in his enjoyment. *Well do the Scriptures warn against over-indulgence: "Do not come to be among heavy drinkers of wine. . . . Who has woe? Who has uneasiness? Who has contentions? Who has concern? Who has wounds for no reason? Who has dullness of eyes? Those staying a long time with the wine, those coming in to search out mixed wine. Do not look at wine when it exhibits a red color, when it gives off its sparkle in the cup, when it goes with a slickness."* In other words, if you cannot indulge in moderation, stay away from it altogether.—Prov. 23:20, 29-31.

The same principle applies to other good things, such as pursuing a hobby. Indulged in moderately, a wholesome hobby can be an aid to mental, physical and emotional well-being and, at times, even financially profitable; but not when it becomes all-absorbing, as with the music enthusiast who could hardly wait until he came home to enjoy his stereophonic recordings, neglecting his wife and even slighting his worship of God because of his passion for music with the effect of being "right there"!

In fact, by the very nature of things, it follows that for us to keep enjoying such good things we must take them in moderation. Why is that so? Because, not being absolute necessities, their enjoyment is based on the law of diminishing returns. The more you indulge, the less enjoyment and the less happiness proportionately. Im-

moderate indulgence denies our better selves. The doing of things because they are the wise thing to do, the right and the unselfish thing to do, has its own rewards, its own satisfactions. Not without good reason does the Bible state: "Happy is the man that has found wisdom," and that "there is more happiness in giving than there is in receiving."—Prov. 3:13; Acts 20:35.

Thus, also, your appetite is not likely to tire of bread, of meat and potatoes or whatever your staple food may be, because these are things you need daily. But you would tire of the same dessert every day or several times a day, because it is more a matter of pleasure than of need. If you go to the movie every night or even every week, you will not enjoy those movies nearly so much as you would if you went but once or twice a year.

For the same reason wise marriage counselors recommend moderation in the enjoyment of nuptial pleasures. They are a good thing and there is nothing wrong with enjoying them within the bonds of wedlock; in fact, the apostle Paul warns against the prolonged denial of such privileges on the part of marriage mates. But moderation will make them both more enjoyable and more rewarding; besides, moderation shows consideration for each other. So simply from the standpoint of enjoyment of such good things, it is the course of wisdom to be moderate.—1 Cor. 7:5; 1 Pet. 3:7.

In fact, the enjoyment of such good things as fine food and drink, hobbies and recreation might be said to be an expression of love of self. There is nothing wrong with loving oneself so long as one loves his neighbor as himself and, above all, loves God. That of itself implies being moderate in the enjoyment of these good things, which is thus seen to be the right as well as the wise course to pursue.

"SEEING is believing," some say. What is usually meant by this is that if a person can see something, then he will believe it exists. The opposite also holds true for those who believe this way—that if something cannot be seen, then it will not be believed.

Many project this reasoning to nonbelief in God. Because God cannot be seen, they do not believe in him. Their observations through telescopes and the experiences of the astronauts have not verified by sight the existence of God, so these say they will not believe in him.

How sound is this kind of reasoning? Is it always true that we believe only what we see? Do we only acknowledge and deal with just what we see and reject and refuse to deal with the unseen?

Beyond Sight

Of all the senses humans possess, the one that comes most into play in this question is the sense of sight. When a person sees an object, he knows it exists. Because he sees animals, humans, trees, clouds and water, he knows these to be realities.

But is this all an individual acknowledges? Does he really believe only what he can see? No, for in everyday life there is much that is far beyond the limit of our sense of sight, much that we cannot see, that yet we do not hesitate to believe as really existing.

NOVEMBER 22, 1965

DO YOU
BELIEVE
ONLY
WHAT YOU

SEE?

For example, when the different elements of the earth are seen through a mechanism that refracts light, each is observed to throw off a rainbow of colors not observed by the naked eye. These colors were there all the time, but were beyond the range of the unaided human eye. Scientists know that every element gives off its own range of color undetected by human eyes. Instruments detect these distinctive colors, so that each element is known by a color distribution and intensity peculiar to itself. We can say that the spectrum of the element becomes its fingerprint. In such a way the element helium was discovered on the sun even before its discovery on earth. The light it gave off was examined and its spectrum noted to be different from that of the other elements of the sun. Its existence was later verified on earth.

Today no knowledgeable person in the field of science would think of denying that this great variety of color associated with the different elements exists, although beyond the range of the human eye. But because these colors cannot be seen, are they disbelieved? By no means. Their existence is believed just as surely as if they could be seen with the naked eye.

There is a great variety of things we cannot see but in the existence of which we believe. We cannot see the energy that

binds the nucleus of the atom together—"atomic cement"—but science knows that mysterious force does exist. When the nucleus of a particular atom is broken apart, or another fused with it, this fantastic energy in the core of an atom is released and produces tremendous explosions. The force was there in the nucleus of the atom all the time, unseen to human eyes. Its release in such prodigious amounts shows that it does exist, although invisible.

What of gravity? Without this unseen force operating in the earth, objects, including man himself, would have trouble staying on earth's surface. Astronauts have difficulty maneuvering in space when this force of gravity is neutralized. We cannot see gravity, as we cannot see the earth's magnetic field, yet we do not for a moment deny they exist. While unseen, they are detected by instruments and experiments that verify their reality.

Do you doubt that wind exists? You cannot see it, yet even the child knows it is there by the results he sees: the trees waving in the breeze, the ocean spray tossed by the wind, the cooling force on one's face in the summer heat or icy blast in the cold of winter. Unseen? Yes. But disbelieved? Certainly not!

As a matter of fact, it is something unseen in which we believe that keeps us alive. Without it we would collapse *within a few minutes* and die! This is the air we breathe! It too is beyond the range of the human eye to see, but no one would be foolish enough to deny it exists. Any who doubt it can try holding their nose and mouth tightly closed for a moment. How quickly they will gasp for what they cannot see—air! How grateful they are that it does exist even though they cannot see it!

Inventions Use Unseen Forces

There are many more forces we cannot see, yet we believe in them. A number of

inventions in recent decades have utilized some of these forces that exist beyond the range of the human eye.

Radio waves are transmitted in one part of the world, sent unseen through the atmosphere to another part of the world. There they are picked up by receivers and transformed into the sound we hear when we turn on a radio. The transmission of television is similar. And what of the radar beam that can be bounced off distant objects and returned to the sender to be recorded by instruments that show how far away the object is, its size and direction? All of this is accomplished by the invisible radar beam.

Beyond sight, too, is the X ray. We cannot see an X ray when it is projected by a laboratory instrument, yet the science of medicine uses it daily to photograph the inside of the human body. What the eye cannot detect, the photographic plate can, all because of the unseen X ray. Tell the doctor you do not believe in X rays because you cannot see them, and he might conclude that your mental health is in jeopardy.

There is no getting around it. What we can see with our eyes compared to what there is all around us, but which is invisible, is infinitesimal. As marvelous as our eyes are, yet we are comparatively blind when we note the wonders and glory around us that we cannot see, but that, in fact, exist. Dare we conclude that reality ends just because our sense of sight is limited?

Beyond Hearing

The human ear is another wonderful mechanism, far better than any instruments that attempt to duplicate it. But there is much that exists in the way of sound that the human ear cannot detect.

Have you heard of the ultrasonic dog whistle? This is a whistle that has a fre-

quency too high for the human ear to detect, but a dog can quickly pick it up, for his ears are in tune with that frequency. That we humans cannot hear the whistle's sound does not mean the sound is non-existent. It exists. It is a reality, though beyond capture by the human sense of hearing.

Sound that is beyond the range of our ears is used in other ways too. Sound waves can wash even the greasiest of dishes surgically clean. They can be used in performing delicate operations. Yet we cannot hear these sound waves, as they are beyond the limits of the human ear.

Can You Smell It?

Our sense of smell is far, far superior to the best machine ever invented to duplicate it. Yet there is much beyond the range of the human nose that exists, though we cannot smell it.

When a crime is committed and the criminal needs to be tracked down, do police not at times call in bloodhounds? Humans cannot track in such a way, as the scent a person gives off is usually too faint to be detected by the human nose. Yet the scent is there, as the bloodhounds quickly note. Once they pick it up, they track their quarry over ground where it would be impossible for humans to do so. We cannot doubt that the scent exists just because we cannot smell it.

Some species of moths can detect each other over long distances just by the odor they give off. This odor cannot be picked up by the human nose, but it is there all the time. The moth's sensitive odor detector picks it up. Such odors exist, although humans cannot smell them.

Evidence of Existence

The existence of such a wide variety of things we cannot see, hear or smell should

make the honest person wonder if there is much more unseen that is also a reality. Rash would be the person who, confronted with such evidence, would conclude that there cannot be anything else unseen.

Things we know exist, although unseen, have usually been detected by the evidence they produce. Invisible cosmic rays bombarding the earth every second can be detected by sensitive photographic plates. The sound coming from a radio proves that radio waves exist. The image on our television screen, or on the radar screen, testifies to the existence of these unseen transmissions. The X-ray photograph proves the existence of that force. The dog's reaction to the ultrasonic whistle shows that this sound is a reality, as is the scent picked up by the bloodhound. In case after case, what is unseen can often be detected by what is produced.

In like manner God can indeed be discerned because he manifests himself. How? A wise man of the first century, Paul, an apostle of Jesus Christ, showed how. His answer is recorded in the Bible at Romans chapter one, verse 20. He stated: "For his [God's] invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship."

The evidence of God's handiwork is all around us in his creation. One who cannot deny that other invisible forces exist because of what they produce should not deny that God exists, because of what he has produced. God has produced an entire universe of staggering proportions, of such precision that we set our clocks by it. It includes an endless variety of animal and vegetable life so complex and beautiful that man cannot even begin to duplicate it. The one who denies the existence of God should try to create a blade of grass! Even the most clever scientist with the best

equipment is confounded in an attempt to do so. That blade of grass testifies to the existence of a Creator, for as a physicist stated: "No material thing can create itself."*

If you think it can, then look about you wherever you may be at this moment. If you are in the privacy of your room, how many things within the range of your sight created themselves? Did your desk come into existence by itself? Did that table, chair, mirror, rug, picture on the wall, or the wall itself come into existence without a directing force behind it? That watch on your wrist—how did it get to be? By blind chance? By creating itself? Of course not! Everything you see in your room was made by someone, probably by someone you did not see nor ever will. Yet you do not doubt for a moment that these things were made, that they did not spring up by themselves.

However, making the things you see in your room is child's play compared to making an atom, a blade of grass, a planet like the earth, a galaxy, a universe! If relatively simple things cannot come into existence without the work of a craftsman, are we to believe that the infinitely more complicated things, particularly living things, came into existence without a Creator? No, nothing organized ever just "happens." Without a directing and organizing force, things deteriorate or go back to a neutral state.

Will one brick placed on a plot of land somehow duplicate itself and grow into another brick, then into beams and win-

dows, roof and cellar, to produce a complete house? Preposterous, you say? Just as preposterous is the concept of one who, in the face of the evidence of the unseen, in the face of the evidence of God's handiwork throughout the universe, still maintains, 'I cannot believe in God because I cannot see him.'

Without doubt, we believe what we cannot see, because of the evidence produced.

So the believer in God can attest to His existence because of the evidence of God produced throughout the universe. In addition, man can know his Maker by the

communication God has inspired for that purpose, his Word, the Holy Bible, for "all Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight." (2 Tim. 3:16) Wise persons regularly consult God's Word in order that they may come to know their Creator. As they do they learn why man was put on earth, why he dies, why wickedness has been permitted, why such distressing conditions prevail earth-wide, and what the future holds. As they learn, they enlarge their appreciation of the majesty of God, even though he is unseen.

One who has come to believe in God by the evidence of creation and by God's own Word is humbled. He is humbled because now he realizes that there is an unseen being and power so great that it makes insignificant what he can see. Such ones agree with King David of ancient Israel when he said: "The senseless one has said in his heart: 'There is no Jehovah.'" (Ps. 14:1) Because of the overwhelming evidence, they wisely do not limit their belief to the things they can see.

COMING IN THE NEXT ISSUE

- Why the Berlin Wall?
- Justice for All—Will It Ever Be Realized?
- Make Good Use of Your School Years.
- Humans in the Face of Disaster.

* Physicist G. E. Davis, writing in *The Evidence of God in an Expanding Universe*, page 71.

THE POPE'S VISIT TO THE U.N.

Religious OR Political?



"THIS is the day which we have desired for centuries!" exclaimed Pope Paul VI to the vast throng of 90,000 gathered at Yankee Stadium in New York City. The crowd showed they felt the same, for they had given him a roaring, foot-stamping ovation when his Lincoln Continental limousine entered the stadium and slowly circled the track.

As evident from the reception accorded the pope throughout his visit, many others also found the day desirable. There was the huge sign appearing in the windows of the United Nations Plaza that read, "PACEM IN TERRIS WELCOME POPE PAUL VI." And from what occurred during the day it was apparent that the United Nations, made up of 117 countries now, gave approval and support to his visit.

Religious leaders of other denominations also welcomed the leader of the Roman Catholic Church and expressed appreciation for his coming. Many of them were in attendance at Yankee Stadium and personally greeted the pope after he celebrated mass there. Earlier, at an interfaith meeting, 120 Protestant, Jewish and Roman Catholic leaders met the pope in the Holy Family Catholic Church.

Several million approving New Yorkers saw the pontiff during the day, according to police estimates. They lined the streets along his route and crowded around the places he visited. The television audience in the United States alone was estimated to be about 100 million persons!

Trip Unprecedented

The trip was precedent shattering. No reigning pope had ever visited the United States before.

In fact, until Pope Paul VI, no pope since 1870 had gone much beyond the confines of Rome. In that year the church's vast powers and properties, comprising an area of some 16,000 square

miles in Italy, were confiscated by the Italian government. In protest, Pope Pius IX and succeeding popes voluntarily confined themselves to the Vatican area. This tradition was broken only in recent years, first in a small way by Pope John XXIII and then by Pope Paul VI, who traveled to Jordan, Israel and India in 1964.

Then, last year, United Nations Secretary-General U Thant extended an invitation to Pope Paul VI to come to New York and address the United Nations General Assembly. This invitation was accepted, forming the basis for the pope's trip to New York City.

Extensive Preparations

The pope's visit to New York began when the Alitalia DC-8 jet aircraft bearing him and his official party touched down at Kennedy International Airport at 9:27 a.m. on Monday, October 4.

Long before then, however, extensive

preparations had been made. For one thing, the most elaborate security precautions in the history of New York City were taken. Of the 26,000-man police force in New York City about 18,000 were assigned to the papal visit. This represented the largest commitment of man-hours in police force history. Overtime costs for the one day alone amounted to one million dollars. For days the police had been drilled in preparation for handling the expected crowds. More than 1,000 were assigned to St. Patrick's Cathedral alone. During the papal mass 5,000 police were assigned to duty at Yankee Stadium. Thousands more were to line the 24-mile route of the pope's motorcade entering the city.

Elaborate preparations in other areas were made too. Kennedy International Airport was closed while the pope was in the area. In the communications field thousands of radio and television engineers and technicians set up hundreds of microphones and cameras to cover the proceedings. The three major TV networks, NBC, CBS and ABC, canceled everything, including commercials, to give all-day coverage to the pope—an unparalleled television coverage for any foreign dignitary. This meant a ten-million-dollar deficit in canceled billing and production costs!

Even the area in Harlem through which the pope would travel received a face-lifting, for it had been extensively cleaned up and the evidence of poverty disguised as best as possible. This caused one Negro man to ask a Catholic priest: "Hey, father, how come they clean up Harlem so much today for the Pope's visit? . . . How come they don't clean up other times, father?"

Finally, the gigantic advance preparations came to their successful conclusion and the city awaited the papal visit.

Events of the Day

While en route to the United States, the pope sent messages to the heads of govern-

ments of countries he passed over or near. This included France, Switzerland, Britain, Ireland and Canada.

When the jet landed at Kennedy International Airport it taxied up to the special place provided, the flags of the United States and of the Vatican flying from the pilots' cockpit. Among the first up the ramp to the plane were the head of protocol for the United Nations and a church official. Following them was UN Secretary-General U Thant, who extended his welcome. Then the pope, clad in a white tunic and a cloak of cardinal red, greeted the political representatives present, Mayor Wagner of New York City, United States Secretary of State Dean Rusk, New York State Governor Rockefeller, and a host of other dignitaries, both political and clerical.

The pope walked over a 60-foot red carpet to a speaker's platform and, with U Thant at his side, delivered a brief speech that set the tone of his visit. He stated: "We reply without delay to the greetings presented to us by the distinguished representatives of the United Nations, and we express our sincere thanks for the invitation to us to address that great assembly. We are thus given the honor and the good fortune of meeting that greatest of all international organizations. It gives us particular pleasure to mark in this way the 20th anniversary of the founding of the United Nations, and to express our best wishes for its permanency and its development." Thus at the very start of his visit he let it be known that he firmly endorsed that international political organization, the United Nations.

The papal motorcade then drove off under heavy police escort. After visiting for about fifteen minutes inside celebrity-packed St. Patrick's Cathedral, the pope went to the Waldorf-Astoria hotel for a

lengthy conference with United States President Lyndon B. Johnson. Though other events during the day were witnessed by many, details of the matters discussed with President Johnson were not so widely publicized.

In midafternoon the pope went to the United Nations to address the General Assembly, where he stressed the need for peace and disarmament. Then he was taken on a tour of the Security Council, the Trusteeship Council and the Economic and Social Council, where overflow audiences assembled. To each he restated briefly what he had told the General Assembly. Later the representatives of the political states making up the UN gathered in a long reception line to be personally greeted by the pope. Never before had the political representatives of so many of the nations of earth honored the head of the Roman Catholic Church.

In the evening the pope celebrated mass at Yankee Stadium. Following this he briefly toured the Vatican Pavilion at the World's Fair, and at about 11:30 p.m. left Kennedy International Airport aboard a TWA 707 jet bound for Rome.

Reactions

In addition to the favorable reaction of assembled UN delegates, American politicians and religious leaders, the world press comment was generally favorable too.

In Washington, the pope's plea for world peace was warmly praised in Congress and his speech to the UN was placed in its entirety in the Congressional Record.

In London, Rome, Paris and most other world capitals the reaction was the same. Interesting was this report from the Communist Czechoslovakian press: "Whatever the background of his visit, his declaration of support for the struggle to preserve peace from the forum of . . . the UN will make his journey to New York an event of

positive significance for the cause of peace."

Among the most significant comments was one from the Soviet Union. There the government news agency Tass said: "All sincere peace champions will welcome a more active participation of Catholics in the noble work of removing the threat of disastrous military conflict. In the opinion of the Soviet people, political and religious differences should be no hindrance to the joint efforts of all those who place the preservation of peace, the supreme blessing of mankind—above all else."

The Soviet statement seemed to invite cooperation between the Kremlin and the Vatican. On this point a New York newspaper said: "The Tass commentary, which is explicit on this point, comes after a long discussion among Marxist philosophers on the need for a Marxist-Catholic co-operative effort. In Spain, Communists view Catholics today as their best allies in the fight against dictator Francisco Franco."

"The most prevalent criticism of the trip heard in Rome," states the New York *Herald Tribune*, "is simply that the UN is in a state bordering on collapse and that it is unwise for the Pope to identify himself with it. One typically cynical Roman remark increasingly heard is: 'The Pope's going to the UN to give it the last rites.'"

Religious or Political?

What does it all mean? What is the significance of the pope's visit, particularly his address to the United Nations?

Representing one of the world's largest religious denominations, the pope had an opportunity to promote the message of Christianity in an unparalleled way. But did the pope present God's message, Christ's message, to the United Nations and the world? Was his visit, his message, purely religious or was it political as well?

That the visit was not purely religious but was mainly political has already been acknowledged by impartial observers. As the NBC television newsmen stated, the pope's coming was "not primarily a spiritual visit." In Catholic France the influential newspaper *Le Monde* stated of the pope's visit: "He went beyond the spiritual and religious levels which are his and took the responsibility of a political act, the effect of which is still fully to be measured."

There can be no doubt that in addressing a purely political body, the United Nations, the pope performed a political act. There is no provision in the United Nations charter for religious leaders to be members of the UN or to have the right to address the General Assembly. They can do so only by invitation, and in this case, the pope was invited not as a purely religious leader, but as one 'invested with temporal sovereignty' as head of an independent state, Vatican City, as he acknowledged in his speech to the UN. Though small, the Vatican state has political representations in many countries. At present, about fifty nations maintain diplomatic (not religious) relations with the Vatican.

That the pope would carry out a political mission is no surprise to church authorities. No less a church figure than Richard Cardinal Cushing of Boston stated that Pope Paul VI is a "trained diplomat." This is certainly so, because the present pope has had long training in the political arena. After his ordination as a priest in 1920, he trained as a Vatican diplomat. In 1936 he became Vatican undersecretary of state and in 1952 was made prosecretary of state for ordinary affairs. The secretariat of state is the "most definitely political organ of the Vatican," states *The Encyclopædia Britannica*. This department, the secretariat, where the present pope worked for so many years, is responsible for everything having to do with political relations and

with instructions given to Roman Catholics on questions dealing with political life. Hence, Pope Paul was well trained and qualified to deal with a purely political body, the United Nations.

The political nature of the visit was emphasized by the fact that political dignitaries at all levels, from local officials to mayor to governor to president to UN leader, greeted and conferred with the pontiff, as did the many political representatives in the pope's receiving line at the UN.

But, some may ask, what difference does that make? What does it matter if the pope's visit was political in purpose? This really brings us to the crux of the matter. What was the pope's message to the United Nations and to the world? Since he claims to be in direct line from the apostle Peter and claims to speak as the vicar of Jesus Christ on earth, was Pope Paul VI's message the message that Jesus Christ gave to humanity, the message that God ordained Jesus to give?

Pope's Message, Christ's Message

If the pope's message was Christ's message, then mankind indeed has cause to rejoice. The unprecedented exposure the pope received when addressing the United Nations, and his audience of hundreds of millions afforded by newspaper, magazine, radio and television coverage gave him a marvelous opportunity to present Christ's message. A significant portion of mankind could thus have heard God's message, thereby promoting God's interests on earth. What an amazing opportunity, unparalleled in human history!

The pope represented himself as the "bearer of a message for all mankind." He said that his presence at the UN fulfilled a desire nourished "ever since the command was given us: go and bring the good news to all peoples." And what was the message that he delivered? It followed the theme he set at the airport on arrival

when he called the UN the "greatest of all international organizations," for at the UN the pope declared that his message was a "ratification, a solemn moral ratification of this lofty institution," the United Nations.

The pope further declared of the United Nations: "This organization represents the obligatory path of modern civilization and of world peace." He said: "The peoples of the earth turn to the United Nations as the last hope of concord and peace; we presume to present here, with their tribute of honor and of hope, our own tribute also." He added: "Hearken now to the continuation of our message. It becomes a message of good wishes for the future. The edifice that you have constructed [the UN] must never fail; it must be perfected." New York *Herald Tribune*, October 5, 1965, page B, special section.

But is this the good news that Jesus Christ preached and that he commanded his disciples to carry to all mankind? No! The theme of Jesus' teaching was the kingdom of God, or as he frequently referred to it, the kingdom of the heavens. That is why he taught his disciples to pray: "Our Father in the heavens, let your name be sanctified. *Let your kingdom come. Let your will take place, as in heaven, also upon earth.*"—Matt. 6:9, 10.

However, is not this kingdom of God something that God will establish through men on earth? some may ask. Jesus answered very pointedly, and to a political ruler at that, saying: "My kingdom is no part of this world." (John 18:36) He refused kingship at the hands of men. (John 6:15) Nowhere did Jesus Christ endorse a political organization as the means to bring the long-desired peace to earth. When Jesus talked of a time when 'God's will would be done on earth as it is in heaven,' he never once said this would be brought about by any political

power or combination of powers such as the United Nations.

It is a heavenly government or kingdom with Jesus Christ as king, with associate kings and priests ruling from heavenly thrones over the earth, that God uses to bring permanent peace to mankind. (Dan. 7:13-27) Never did Jesus attribute to political bodies the hopes and promises Pope Paul VI did to the UN!

What Peace?

In his plea for peace and disarmament, the pope stated: "Not the ones against the others, never again, never more!" "No more war, war never again!" "If you wish to be brothers, let the arms fall from your hands. One cannot love while holding offensive arms."

Later in his address, the pope said: "We may consider this the fulfillment before our very eyes, and by your efforts, of that prophetic announcement so applicable to your institution: 'They will melt down their swords into ploughshares, their spears into pruning-forks' (Isa. 2:4). Are you not using the prodigious energies of the earth and the magnificent inventions of science, no longer as instruments of death but as tools of life for humanity's new era?"

However, who is it that is making this plea for peace and disarmament? It is the same man who was being trained as a Vatican diplomat when his church blessed Mussolini's slaughter of the people of Ethiopia! It is the one whose church blessed Fascist weapons of war as they paraded before political and church officials! And, as a Vatican undersecretary of state, he was involved in the political machinery of the church during the years that the Catholic church had an active concordat with Adolf Hitler!

Also, it is a fact of history that the worst wars have been fought right in the heart of Christendom, among people who

claim they are Christian. Prominent in all this slaughter has been the Roman Catholic Church and its people. In both world wars Catholics, with the blessing of their clergy, have shed the blood of fellow Catholics just because their nationality differed!

Why, then, if the pope wants to promote true peace, does he not tell his own people to set the example? When he talked to the Catholic people in Yankee Stadium he did not tell *them*, "No more war, war never again!" He did not tell the people of his own Catholic church, "Let the arms fall from your hands." The simple fact remains that the popes have never done so, but have permitted their people, at the behest of political rulers, to violate God's commands and to kill one another in time of war!

What a sorry spectacle it is to claim to promote peace when there is no peace in one's own household! Could we imagine Jesus Christ blessing the apostles if they chose sides and fought against one another? Jesus even told Peter to put his sword down when he struck a non-Christian! No, Jesus' followers did not kill one another, but the adherents of Pope Paul's church do, with no correction or reproof coming forth from their leader. How truly hollow the claim of being peaceful and the urging of politicians to disarm when members of the Roman Catholic Church have slaughtered one another throughout their history! Taking the life of a spiritual brother is commented on in the Bible. At 1 John 4:20, 21 it says: "If anyone makes the statement: 'I love God,' and yet is hating his brother, he is a liar. For he who does not love his brother, whom he has seen, cannot be loving God, whom he has not seen. And this commandment we have from him, that the one who loves God should be loving his brother also." First John 3:10-12 adds:

"The children of God and the children of the Devil are evident by this fact: Everyone who does not carry on righteousness does not originate with God, neither does he who does not love his brother. For this is the message which you have heard from the beginning, that we should have love for one another; not like Cain, who originated with the wicked one and slaughtered his brother."

No Rejection of Adulation

Further, the glory and adulation that the pope received at the hands of people, religious leaders and politicians, was the very opposite of what God's servants in the first century allowed.

On one occasion, the apostle Peter entered the house of the Gentile Cornelius. Acts 10:25, 26 says: "As Peter entered, Cornelius met him, fell down at his feet and did obeisance to him. But Peter lifted him up, saying: 'Rise; I myself am also a man.'" No, Peter did not permit men to bow and scrape to him, for he knew such adoration belonged only to God.

But when scores of world leaders, politicians, one by one, passed before the pope at the United Nations, bowing and kissing his ring, did he stop them? No. How unlike Peter, whose successor the pope claims to be!

Friend of the World

To the political organization, the United Nations, the pope declared: "It is as a friend that we are here today."

On the other hand, Jesus' half brother, James, writing under the direction of God's holy spirit, declared: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—Jas. 4:4.

When Pope Paul VI said to the 117-nation political body: "We have only a

desire to express and a permission to request: namely, that of serving you in so far as we can," he was expressing a desire to have relations with the political body representing the entire world of governments, and he has indeed done so. This intercourse God forbids, as James plainly states, calling those who claim to be Christ's followers adulteresses if they participate in such illicit intercourse with political organizations.

God's Word clearly states that Satan the Devil, God's chief adversary, is "the god of this system of things." (2 Cor. 4:4) And 1 John 5:19 says: "The whole world is lying in the power of the wicked one." That is why Jesus Christ said of his true followers when he was praying to God: "They are no part of the world, just as I am no part of the world."—John 17:14.

The Roman Catholic Church claims to be the bride of Christ. That bride, Jesus showed, was to be made up of persons who were, spiritually speaking, virgins, because they did not adulterously seek friendship with the world. They would preach to the world, true; but they would not become part of the world, endorsing its political movements and joining with the people of the world in supporting its United Nations as "the last hope of concord and peace." As Jesus said, his true followers would be "no part of the world."

But did the pope act in harmony with that description of the disciples of Jesus Christ? No! When he declared to the UN that he had "a desire to express and a permission to request," namely, "that of serving you in so far as we can," he showed that, rather than acting as a member of the chaste bride of Christ, he is part of that religious empire represented in the book of Revelation as a harlot bearing the name "Babylon the Great."

In chapter 17 of the Revelation, the

world organization of false religion is shown astride the beastlike world confederation of governments. But, in time, states Revelation 17:16, these nations that make up this world political body "will hate the harlot and will make her devastated and naked, and will eat up her fleshy parts and will completely burn her with fire." And where does this judgment originate? With God! Verse 17 adds: "For God put it into their hearts to carry out his thought." Hence, the very ones bowing and scraping and adoring today will be the ones that turn against the symbolic religious harlot very shortly!*

But is it not intolerant to take such a view of the pope's visit to the UN? No; there is a vast difference between pointing out error or danger and being intolerant. Intolerant ones endeavor to silence those who disagree, by force if necessary. This the Christian cannot do. However, to point out that the words and actions of Pope Paul VI differ strikingly from the words and actions of Jesus Christ is a solemn obligation for any persons professing to be Christian. Not to do so would be failing to declare the truth. Jesus said: "You will know the truth, and the truth will set you free."—John 8:32.

The similarity between what is occurring now and what occurred in Jesus' day is highly significant. Then, the religious leaders gave open evidence that they were friends of the world; they turned to the political leaders and rejected Jesus, crying out, "We have no king but Caesar." (John 19:15) Today, when Pope Paul VI gets into the political arena and tells the UN he brings them his "tribute also," he is in effect saying the same thing as the religious leaders of nineteen centuries ago: "We have no king but Caesar!"

* For further information see the book "Babylon the Great Has Fallen!" *God's Kingdom Rules!*, chapter 26; published by the Watch Tower Bible and Tract Society.

SPEAKING ANCIENT HEBREW **in a modern world**

By "Awake!" correspondent in Israel

SITUATED in the Middle East not far from the cradle of mankind lies the relatively new republic of Israel. However, the language spoken by its inhabitants is considered to be mankind's oldest language. So one might well ask, What is the difference between the spoken Hebrew of today and the original language that God gave Adam? What have been the influences on the language throughout history? How have words been derived to fit the needs of the modern generation?

Bible students understand that the diversity of languages began with the disruption of work on the Tower of Babel, when Jehovah God changed the language of the builders, forcing them to comply with his purpose of having mankind spread out over the earth. (Gen. 11:1-9) Those who maintained the true worship of God would have kept the same language, the original one with which Adam was endowed at his creation. But later on this original language would be bared to the relentless, diversifying pressures of new languages. Over a period of time the original language underwent some changes of existing words and language structure; but to what extent is not known.

Hebrew's Distinctiveness Intact

Considerable change in a language can occur in comparatively short periods of time. For instance, let an English-speaking person try to read Chaucer, who wrote English poetry only 500 to 600 years ago, and he will get an idea of how much En-

glish has changed. However, there are good reasons to believe that, in the case of Hebrew, the basic language pattern may have remained much the same. One reason is the consonantal structure of Hebrew. Each word has as its root three consonants, and upon these three consonants vowel patterns are added to give the word explicit meaning.

For example, take the three consonants *sng* in English. Add the letter *o* and you get *song*, a noun. Add *a*, *i*, or *u* and you obtain *sang*, *sing* or *sung*, three different tenses of the same verb. So it is with most Hebrew words. While the original pronunciation has changed over a period of time, the roots apparently have remained very much the same, thus limiting various possibilities of pronunciation.

Another reason why changes in the original language have been minimized is the Bible itself and the great respect it has held throughout the centuries. Because of the Bible, Hebrew language study has been encouraged for generations, even among non-Jews. Showing why the Biblical Hebrew so deeply affects the modern Hebrew, Hebrew scholar W. Chomsky, writing in the book *Hebrew: The Eternal Language*, states: "The biblical phrases and expressions of thirty-five centuries ago pulsate with vitality and vigor."

In addition to the Hebrew text of the Hebrew Scriptures, the Aramaic language has left its stamp. Words, passages and entire chapters of Daniel and Ezra were written in Aramaic. Other languages that have left their mark in the Hebrew

Scriptures include Egyptian, Assyro-Babylonian and Philistine. "But despite all these admixtures," adds Chomsky, "the organic distinctiveness of the Hebrew language remained intact."

The vocalization, or addition of vowel signs as used in modern Hebrew, was done during early centuries of our Common Era, during which time a number of systems were employed in different localities. However, the system devised at Tiberias on the Sea of Galilee is the one in common use today. Of course, the Masoretic scholars in the Tiberian academies indicated the pronunciation as they knew it, and this does not mean that this same pronunciation was necessarily used in the earliest periods of history.

During most of the Middle Ages and until the nineteenth century, Hebrew was not in use as a daily language, although learned Jews of different countries often used it as the only common means of communication between them. But it was still a literary means of expression. During the Renaissance the study of Hebrew as a classic language, and the study of the Bible in particular, was given new impetus.

During the nineteenth century Hebrew study was limited mostly to literary works. Then came the forces that urged the return of Jews to Palestine and which also fostered the return of the Hebrew language as the living language of the Palestinian Jews. Perhaps the most outstanding figure with regard to modern Hebrew is Elieser Ben-Yahuda, who is thought of as the father of modern Hebrew. He worked diligently toward enriching the language and adapting it for the needs of the modern world. He began compiling a voluminous dictionary, most of which was completed after his death. From this beginning developed what is commonly known as modern Hebrew.

Accepting the Modern Language

Slowly but surely Hebrew was becoming accepted as a major language of the area then known as Palestine. A prime mover of the everyday use of Hebrew was the youth; and so as more and more schools adopted Hebrew as the language of instruction, the children grew up with it as their native tongue. But when it was decided upon by the directors of the technical college now called the Technion that, due to the inability of Hebrew to cope with the demanding linguistical needs of technology, the language of the Technion would be German, a war of the languages broke out. Strikes were declared by a number of schools, support was given by the teachers' organization and the children joined in enthusiastically. When the dust of battle cleared, Hebrew became the language of the first technical college in the country. Four years later, in 1918, when the cornerstone of the Hebrew University was laid in Jerusalem, the language of instruction was Hebrew. In 1921 the Palestine Mandate gave recognition to Hebrew as one of the official languages of the country in addition to English and Arabic.

Adapting Hebrew to Modern Needs

To adapt the ancient language to its modern requirements the Academy of the Hebrew Language was founded. It determines new words and fixes spelling and grammar. What are the sources for new words that are drawn on by the Academy?

First of all, the Academy utilizes, wherever possible, existing words in classical Hebrew writings, primarily the Hebrew Scriptures. This is possible whenever the meaning of the original word is close to that of the desired meaning, and then it is altered grammatically when necessary. For example, the Hebrew word now used for "garage," *musach*, is found at 2 Kings 16: 18, where it means a "covered structure"

that was built in the entryway of the building.

Where such existing words in Hebrew are not available, the Academy turns to existing words in a related language, such as Aramaic or Arabic. The word for "polite," *adib*, is one taken directly from Arabic.

Should this method also fail, the Academy turns to nonrelated languages. The object here is to incorporate the structure of the foreign word directly into the Hebrew with a minimum of alteration. See if you can notice the similarity between the English word "brush" and the Hebrew equivalent, *mibreshet*.

Often the Academy simply borrows a foreign word intact and uses it with Hebrew phonetic spelling. Most of the words in this category are universally accepted, such as "telephone," "radio" and "psychology." If none of the aforementioned sources satisfactorily provide the needed word, then, as a last resort, the Academy simply coins a new word.

There is also an unofficial way by which words find their way into modern Hebrew—the simple adapting of popular words and phrases from foreign languages by the common people. This is frowned upon, of course, by language officials, by those wishing to keep the language pure and untarnished. However, the average Israeli has other ideas as to how he is going to express himself.

So into the language of the street fall words and expressions from Yiddish, German, English, Russian and a variety of other unofficial sources. Thus when an Israeli youngster invites his friends to sit around a campfire, he invites them to a *kumsitz*, from the German *kum* (come) and *sitz* (sit). If any of the boys lived on

a *kibbutz*, the unique Israeli collective settlement, he would be known as a *kibbutznik*, the Russian suffix *nik* being added to denote association in a particular group. If a boy refers to his house as being *katanchik*, why, it is readily understood that he means "very small," even though he has added to the Hebrew *katan* (small) the Russian diminutive suffix, *chik*. The English language has left its mark as well with such words as "puncture," "sweater," "OK" and "idiot," which are pronounced more or less like the original English words.

Yes, in addition to the *bilbul* or "Babel" of foreign words and expressions in the vernacular, one hears a wide variety of colorful accents, arising from the large immigrant population. There are even definite accental patterns developing among the native-born Israelis, reminding Bible readers of the Shibboleth test of Judges 12:4-6.

Yes, it is an interesting experience listening to and speaking a language such as Hebrew, which, though modern, is also ancient, since its root letters maintain connection with its ancient form. This is especially true in the literary style.

Learning Hebrew presents a challenge to those whose native tongue is not Semitic, but it is a rewarding challenge, for it enables one to read and appreciate the Bible in one of its original languages. Learning Hebrew requires more than just effort and time; it requires rethinking in order to learn the rhythm and the particular style of the language. But to those who do so the investment of the required time and study will open up new vistas in expression and a world of enjoyment as they learn to speak ancient Hebrew in a modern world.



Appreciating the Peanut

PEANUTS usually are looked down upon. So much so, in fact, that among the definitions for "peanuts," according to Webster, are "something small, inconsequential; a petty sum of money usually in comparison to the total amount involved." But this does the peanut a gross injustice, as we shall see.

The peanut appears to be a native of South America, archaeologists having traced it back to Peru. Brought to Europe by explorers, it has spread from there to Africa, Asia and North America. Among the chief peanut-growing countries today are China, India, Nigeria and the United States.

Peanuts, strictly speaking, are not *nuts*, but, rather, a legume, as are beans, peas and lentils, for which reason they are called *peanuts*. Different from other legumes, which grow on bushes, the peanut grows underground. But in common with other legumes, the peanut, in the first place, is very valuable as a rotating crop to enrich the soil, and its plants also make good feed for cattle.

The peanut might be said to be as valuable as it is plentiful. It gives more edible oil per ton than any other crop and ranks third, after the soybean and cottonseed, as a source of edible oil. A peanut is about 24 percent carbohydrate, about 25 percent protein, about 38 percent fat, 9 percent water and 2 percent ash. A pound of peanuts contains more protein, carbohydrates, minerals and vitamins than does a pound of beefsteak.

Especially in the United States are peanuts in great favor, figuring largely in confections and nut mixtures in addition to being enjoyed by themselves. About half the United States crop is used for peanut butter. At present there are two trends in the preparation of peanut butter that are to the advantage of the manufacturer rather than the consumer. One of these is to add hydrogenated oil to the butter. This helps to preserve the peanut butter and to keep it from separating, with the oil coming to the top, but hydrogenated oils are hardened and are not nearly as valuable or as easily digestible as are oils in their natural state. The other practice is to add inferior products to the peanut butter, such as cheap cooking fats. In the United States the law requires that a high percentage of peanut butter be peanuts, but some manu-

facturers get around this law by advertising their product as "peanut spread."

Peanuts are also used in making medicines, soaps, sweeping compounds and plastics. After the oil is pressed from the nuts the remains are processed for stock feed or mixed in with fertilizers. There are also many uses for the shells, and a fiber has been produced from peanuts that resembles wool in its softness. In fact, the pioneer developer of peanut products, the late Negro scientist, George Washington Carver, developed some three hundred products from peanuts, including coffee, ice cream and buttermilk.

Today certain lands in Asia and Africa suffer because of a lack of protein in the diet of their peoples. These very lands grow plenty of peanuts but feed them to their cattle, the people preferring rice and other starchy foods. To solve the problem, scientists have developed a mixture of tapioca and peanut flour, which tastes more like rice than peanuts and which they process into pellets resembling rice grains. Incidentally, the red skins of peanuts are also very valuable. They contain an extremely important yet one of the least plentiful vitamins, riboflavin.

The latest boost for peanuts came about wholly by accident. American scientist H. Bruce Boudreaux, a victim of hemophilia, in which disease the blood does not clot, suddenly noticed that his condition had greatly improved; seeking the cause, he found that it was due to his having eaten many peanuts. Experiments with other hemophiliacs corroborated his findings.

More and more gardening magazines recommend growing peanuts if one's land has from 110 to 120 days free from frost. Peanut bushes make a beautiful hedge around the garden, about eighteen inches high, and after the first light frost they can be harvested. Because of their nutritional value peanuts are high on the list in ambitious future space plans, both to be taken along as food, four handfuls furnishing sufficient calories for a spaceman for one day, and to be grown in spaceships! —*New York Times Magazine*, March 6, 1960.

Yes, peanuts may be "*Peanuts!*" because of their being plentiful and inexpensive, but truly they are not "*Peanuts!*" in the sense of being of little value.

our intricate

Hearing

APPARATUS

HOW the mind becomes aware of sound is one of the great marvels of creation. The intricacies of our hearing apparatus are second only to those of our eyes, even as the ears are a close second to the eyes when it comes to our taking in information. As Von Bekesy, who won a Nobel prize because of his findings about the ear, put it: "Even in our era of technological wonders, the performances of our most amazing machines are still put in the shade by the sense organs of the human body."

By means of our ears we can distinguish between noise and music, between high and low tones, between loud and soft sounds and between the many differences of timbre or tonal quality. We can even tell the direction from which the sound is coming as well as being able to approximate the distance. To be able to distinguish all this requires a fantastic degree of sensitivity. And much as man has learned about the ear, he has still much more to learn.

The Outer Ear

Our ears actually consist of three parts: the outer, the middle and the inner ear. What we see is just the outer ear. It consists of two parts, the auricle (Latin, "ear") and the auditory canal. The auricle of the outer ear

consists largely of cartilage, which is harder than muscle but softer than bone, and ligaments, minor muscles, oil glands, hairs and, of course, nerves, blood vessels and skin.

The auditory canal leads from the lower part of the auricle to the eardrum, which marks the beginning of the middle ear. This canal is somewhat S-shaped and

about one and a half inches long. It abounds with tiny hairs and glands producing wax, both of which serve to keep tiny dust particles and insects from entering the ear. The first third of this canal is made of cartilage but the rest of it is of bone.

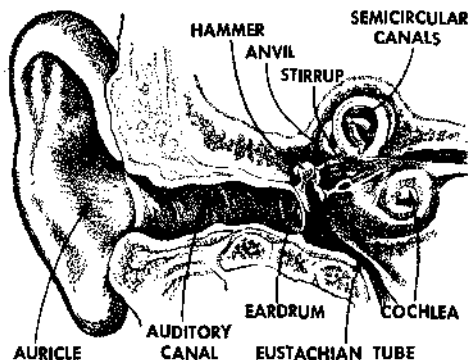
The Middle Ear

The middle ear is really a small chamber, not much larger than could be filled with five or six drops of water. It begins with the eardrum and leads to the inner ear. The eardrum is about one-fourth of an inch in diameter and is translucent, being only three one-thousandths of an inch thick.

In the middle ear are found three tiny bones. These are called the "ossicles," meaning "little bones," and they are indeed little, one of them being the smallest in the body. The first, termed the "hammer," is fastened to the eardrum. It meshes

with the second bone, known as the "anvil," which, in turn, is connected to the third, the "stirrup" or stapes by means of a ball-and-socket joint. These bones are given these names because of their resemblance to these objects.

Sound entering the



ear causes the eardrum to vibrate, which transmits the vibrations to the hammer, the hammer to the anvil and the anvil to the stirrup. The stirrup, in turn, causes the fluid in the inner ear to vibrate, by means of a tiny membranous "oval window," not much larger than the head of a pin. Why this intricate arrangement?

By means of these three tiny bones the sound waves are decreased in size and at the same time increased in force, some twenty times. The three ossicles, therefore, have well been likened to a hydraulic press in which the pressure is increased by decreasing the size of the area on which the pressure is exerted.

Although the middle ear is sealed off by the eardrum, it is, nevertheless, a tiny air-filled chamber. If it were not, changes in atmospheric pressure could easily break the eardrum. How does air reach the inner ear? By means of the irregularly shaped Eustachian tube, named after its discoverer, which leads from the throat to the middle ear. Because the air from the outer ear reaches the eardrum sooner than air reaches the middle ear from this tube, there are times when a sudden change in air pressure, as when rapidly descending in an elevator or an airplane, will make itself felt in the ear and may even cause temporary deafness. Yawning or swallowing will relieve this pressure.

The Inner Ear

The outer ear is largely visible, and the middle ear, small as it and its occupants are, can be easily illustrated. But no illustration can do justice to the inner ear; it would take a three-dimensional model, such as may be found in a museum, to do justice to it. Well has it been called a labyrinth, "a place full of intricate passages, a maze." (*Webster*) And most complicated of all is the cochlea, meaning "snail," a fluid-filled tiny tube about one

and a quarter inches long and coiled so that it truly does resemble a snail. In the inner ear are also the organs having to do with balance and motion.

The snail-shaped hard-shelled cochlea is but the size of a large pea. As already noted, the vibrations from the stirrup of the inner ear are transmitted to the fluid of the cochlea by means of a membrane-covered oval window. So as to make it possible for the fluid in the cochlea to vibrate, directly beneath the oval window is the membrane-covered "round window." The fluid of the cochlea is divided lengthwise into three compartments and, in addition to these, there is the organ of hearing, known as the organ of Corti, also named after its discoverer. This consists, among other things, of a row of 24,000 hairlike cells that vibrate when the fluid is set in motion, and these, in turn, activate some 25- to 30,000 nerve fibers, thus transmitting to the brain the sensation of sound. This row of hairlike cells resembles the strings of a harp, graduated according to pitch, each vibrating as its particular wavelength is picked up by the eardrum and transmitted through the ossicles to the cochlea by means of the oval window. And all these many thousands of cells and nerve fibers function accurately in an area no larger than a good-sized pea!

In the inner ear are also found the three semicircular canals, partially filled with liquids. Strictly speaking, these have nothing to do with the hearing but serve to let us know whether we are turning from left to right, forward or backward or sideways, and so by a feedback system located in the brain we are automatically able to keep our balance. Additionally, in the inner ear are located two tough tiny capsules, the saccule and the utricle. Filled with gelatinous substance, they also contain tiny chalklike stones that rest on minute hairs and by which, it is

believed, we are able to tell the sensations of accelerating and decelerating when traveling.

Other Interesting Facts

Hearing, however, is not only accomplished by means of sound waves striking the eardrum. Hearing is possible even though the eardrum is destroyed, yes, even when the middle ear is unable to transmit vibrations by means of the ossicles, although in such cases hearing is greatly decreased.

In particular is hearing also accomplished by bone conduction, vibrations reaching the cochlea of the inner ear by means of the bones in the skull. Put a finger in each ear and hum and you will note that the humming sounds are even louder than when the ear passageway is open. When we speak we cause some of the bones in our head to vibrate, and these vibrations add to what we hear by means of our eardrum. This explains why our own voices sound different to us when we speak than they do to others, and different than they do to us when we listen to them after they have been recorded. Singers or speakers who would improve their voices would do well to listen to them recorded.

Incidentally, this indicates one way of determining whether one's hearing problem is due to nerve deafness or not. If a person can hear bone-conducted sounds, such as the vibrations of a tuning fork pressed against his skull, his problem is not nerve deafness. Thus a young woman who became deaf after an illness was suddenly able to hear upon the slamming of a door of a car in which she was riding. Evidently the jolt loosened a bit of tissue that had immobilized the stirrup in her middle ear so that she was able to hear again. Obviously, her problem had not been nerve deafness as it had been diagnosed.

It is also of interest that the internal ear and most of the middle ear have attained their full size at birth. Since the ear may be said to measure sounds when listening, it is logical that the measuring instrument should not change in size if sounds are to be heard the same throughout life.

One cannot necessarily hear "more" with two ears than with one ear, but two ears definitely add something to the enjoyment of hearing, including hearing stereophonically. Also, the defects of the one ear may be compensated for by the other. Proof of this is seen when one ear becomes totally deaf, for then any minor defects of the other ear appear for the first time.

Hearing Hazards

Since our sense of hearing comes second only to our sense of sight for taking in information, we should want to guard against its deterioration or loss. True, there are a number of hazards against which we can do little to protect ourselves. For example, our hearing steadily decreases with age, even as the tissues of our bodies deteriorate. In childhood we may be able to hear as many as 40,000 cycles per second, but as we grow older our ability to hear high frequencies decreases: eighty cycles less every six months when we get in our forties, some tests show.

Then again, a bony growth in the middle ear, known as otosclerosis, may cause deafness. In such cases the stapes or stirrup of the middle ear becomes immobilized and so is no longer able to transmit vibrations from the other bones in the middle ear on to the oval window of the cochlea of the inner ear.

Among other common hazards are infectious diseases of various kinds, such as measles, influenza, scarlet fever, which may settle in the ear and cause a degree

of hearing loss. Allergies at times cause hearing loss also.

While not much can be done to protect oneself against the foregoing hearing hazards, one may be able to guard himself against the nerve deafness caused by loud noises, such as from machines, by using earplugs. Especially when noises are of a high frequency, intense and continue over a long period of time can they cause damage to the auditory nerve.

Just being sensible and careful about one's health will aid in preserving one's hearing. This underscores the damage that can be done to our hearing by the use of tobacco, which certainly can be guarded against simply by not smoking. More and more evidence has come to light showing that cigarette smoking harms the ears by the damage it does to the blood vessels and, in particular, because of the lesions caused in the almost infinitely delicate and sensitive cochlea in the inner ear. As one ear specialist put it, 'The reasons for not smoking are infinitely more powerful for people who have a hearing problem.'

What Can Be Done About It

In connection with the hearing problem it is well to bear in mind that our hearing can be trained. Thus blind persons as well as those merely blindfolded have been trained to detect the closeness of certain objects by the echoes caused from snapping the fingers, tapping a cane, and so forth. In fact, it is possible for the ear to distinguish even between the echoes caused by denim cloth and wool, between metal and wood, and to detect the size of objects some feet away.

As one's hearing grows poorer it may cause a real problem. In fact, it is said that some three million persons in the United States suffer from serious hearing

defects. No doubt many of these could be helped by a hearing aid, and while not all the claims of hearing-aid manufacturers can be fully credited, it does seem to be the part of wisdom to explore the possibilities of such aids, rather than to continue handicapped—perhaps because of vanity, not wanting others to know about it. For hearing loss due to otosclerosis there are currently two types of surgery: one known as fenestration; the other, the far more common one, known as stapedectomy. Both are extremely delicate and rather costly, but appear to be highly successful.

Much progress has been made and is being made in aiding those having hearing problems. Operations are restoring hearing to ever more handicapped persons, and hearing aids are becoming ever more effective and satisfactory, although not all can profit from them alike. Not to be overlooked are the efforts of a certain "school" in which, at a very early age, little children who have been born with a hearing problem are taught to use the minimal hearing they do have and to speak and carry on conversation by listening rather than by watching the lips; which latter method, nevertheless, has proved a blessing to ever so many persons hard of hearing.

Our hearing apparatus, intricate as it is, truly brings us much enlightenment and enjoyment. There is no question about its being evidence of the wisdom and love of the Creator, Jehovah God. And his Word, the Bible, shows us that in the near future, in his new order of righteousness, all men will enjoy perfect hearing as well as all the other senses in perfection, for then there will be no more pain, no more sorrow. —2 Pet. 3:13; Rev. 21:4.



Fortieth Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Carter, G., Koch, M., Little, E., Landers, N., Acasio, R., Horiuchi, J., Taylor, A., Phillips, E., Urban, T., Miller, A. **Second row:** Nwachuku, L., Anderson, E., Munyer, G., Pittman, M., Linton, A., Prosser, M., Stribling, S., Lassos, A., Hartsten, C., Irizarry, J., Reese, D. **Third row:** Peter, E., Crawford, M., Toyota, N., Ives, M., Hines, J., Thompson, A., Shook, D., Kapininga, E., Selbert, S., Mazariegos, J. **Fourth row:** Phillips, W., Ignacio, F., Seegelman, G., Wilson, C., Diehl, M., General, J., Miller, P., Harris, B., Bamberg, M., Pottage, B., Bailey, C., Little, K. **Fifth row:** Prosser, C., Carter, R., Ogozi, Z., Selbert, H., Rolley, A., Hines, L., Savage, J., Vazquez, R., Taylor, E., Landers, J., General, R. **Sixth row:** Irizarry, V., Larsen, J., Truman, I., Alexander, J., Lebid, M., Kimker, E., Arnold, M., Garcia, L., Stribling, R., Zielinski, A. **Seventh row:** Pittman, W., Thompson, A., Mama, E., Lassos, R., Haisley, H., Adams, A., Wiegiersma, A., Iszlaub, P., Crawford, J., Rolley, W., Sanderson, H. **Eighth row:** Miller, C., McCartney, P., Baynes, T., Ward, D., Kimker, E., Friend, S., Hartsten, R., Diehl, W., Pottage, M., Reese, J., Harris, E. **Ninth row:** Logan, H., Shepp, L., Savage, R., Munyer, W., Moffatt, G., Akinwale, M., Ives, W., Arnold, M., Gibson, D., Adams, H., Miller, T. **Tenth row:** Schmidt, R., Gilks, W., Bamberg, E., Griesinger, T., Linton, J., Urban, J., Beltramelli, D., Koch, R., Shook, T., Anderson, W., Bailey, R.

Gilead's Fortieth Class of Missionaries Graduates

THERE was a festive air at 107 Columbia Heights, Brooklyn, New York, on Monday afternoon, September 13, 1965. Why? Because that is where the Watchtower Bible School of Gilead is located; and that was the time for the graduation of its fortieth class.

This fortieth class was unique among Gilead classes, for five foreign languages were taught. Of the 108 students, 89 were enrolled in the language classes, in which were taught Chinese (Mandarin), Japanese, Spanish, Portuguese and French so that they would be able to serve in specific parts of the world. As a result of efficient methods, their application and Jehovah's spirit all could talk to some extent and some were able to conduct Bible studies in these languages by the time school ended. The instructors were either those who spoke the languages as their native tongue or who had become proficient in the use of the language while themselves serving as missionaries.

The graduation program began at 3 p.m. with song and prayer. First to address the students were the school's four regular instructors, each of whom gave fitting, brief parting counsel. W. Wilkinson cited and quoted many scriptures commenting on the use of the various members of the body to praise Jehovah and urged the missionaries to heed these scriptures, thereby showing appreciation for the marvelous spiritual provisions they had received. F. Rusk based his remarks on Proverbs 2:10, 11, which stresses the importance of knowledge and discernment, and showed that discernment meant, among other things, knowing what to do and when and how to do it; when to speak and when to listen.

The next speaker, U. Glass, pointed out

that in teaching others the "pure language" mentioned at Zephaniah 3:9, they would need both the right method and the ability to inspire in others the willingness to work hard, even as it took these necessities for them as prospective missionaries to learn a new language. Then E. Dunlap, the school's registrar, showed that for them to heed the counsel at Hebrews 13:7, they would have to call to mind good examples when faced with trials and problems; he particularly noted the example of one missionary who, in eighteen years, has assisted 65 persons to take their stand for Jehovah.

A goodly number of telegrams were then read, after which two more brief talks were heard. M. Larson, overseer of the Society's printing plant, stressed the need of making Bible principles one's own so as to bring every thought into captivity to Christ, such principles serving as protection, even as a pen protects sheep from wolves. (2 Cor. 10:5) And then G. Couch, overseer of the Bethel home, urged heeding the counsel at Proverbs 22:17, 18, which tells us to hear the words of the wise ones, apply our hearts to God's knowledge and have it established on our lips.

Next F. W. Franz, the Society's vice-president, spoke. He noted the shocking effect that the prevailing spirit of rebellion had upon worldly institutions of higher learning. Thus, according to *Esquire* (September 1965), at the Berkeley, California, University, the college man has shucked off the old values and finds his chief interests in what is signified by *SPIDER*, the name of a magazine distributed on the campus, the letters of which stand for Sex, Politics, International communism, Drugs, Extremism, and Rock and roll music.

He further showed how far others had

departed from God's Word by quoting from two recent issues of the *New York Times*.^{*} One of these told of a rabbi remaining such even though he did not believe in the existence of God; the other told of how the late Albert Schweitzer became a medical missionary because he had lost faith in the Bible's account of the life of Jesus Christ. In contrast to such as these, Brother Franz urged his listeners to hold fast to the old values taught in the Bible, to remain firm believers in the Jesus Christ presented in the Bible and to go forth performing works of spiritual healing. "If you do this, Jehovah will pour out his blessing upon you and Gilead School will be justly proud of you."

After Brother Franz' remarks came the discourse by the president of the school, N. H. Knorr. He began by observing: "When you received your assignments, what did you think? 'This is too big for me, for me to do it in my own strength.' We cannot do anything in our own strength, but we can do everything in Jehovah's strength. You have taken in much knowledge, you have had your faith made stronger, your hope made surer, and you can move ahead because of love."

"Why did you come to school? Why do you take time to talk to people you have not met before? Some of us may have more knowledge than others, but all have the same drive, love; a love that is unusual in this world. The world is full of revolutions. Revolution is not love, it is hating something, wanting to change something."

He next pointed to God's example of love. His love was so great that it reached all the way from heaven down here to the earth, and to sinners at that. This is the kind of love Christians must have, a love, as Jesus showed, that reaches even to our enemies. To love merely those who love us

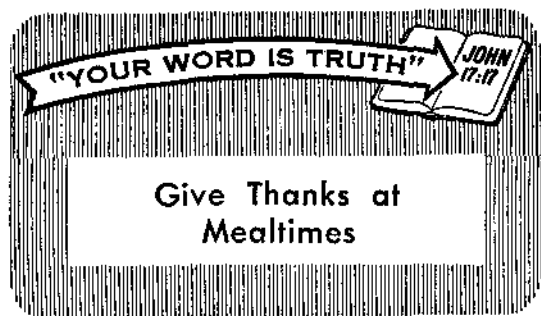
is not love. Sinners do that.—John 3:16; Luke 6:27, 32.

Brother Knorr further noted that knowledge and discernment will help us to exercise love, even as stated at Philippians 1:9-11. He showed that our love is not to be limited to those we teach but must include our fellow teachers, our fellow Christians, our fellow missionaries, for according to John 13:34, 35, we are to love one another as Christ loved us; and by this all will know we are truly Christ's followers.

After those remarks the president handed out the assignments for foreign missionary service together with diplomas to those who had earned them. They had come from 31 countries and were being sent to 43 different lands. After this, one of the students read a letter of appreciation from the class in which the students expressed their thanks to Jehovah for "the opportunity of learning as never before concerning his goodness, loving-kindness, mercies and our complete dependence upon him. We have drawn very close to God during these recent months, and pray that this will prove to be a stepping-stone to an ever-increasing personal relationship with him." Thanks were also voiced to all who had helped make their course such a profitable one. A song and prayer closed the afternoon's session, shortly before six o'clock. There had been 743 in attendance; an overflow audience witnessing the events by closed-circuit television.

During the intermission an excellent farewell dinner was enjoyed by all, and at 7:25 the group reassembled for the evening's program, which featured entertainment by the students. Many were the very beautiful musical selections presented, and heartwarming in particular were the many fine expressions of appreciation for the things learned. The program came to an end at 10 p.m., with a song of praise to Jehovah and prayer.

^{*} September 6 and 12, 1965.



MANY are the Biblical exhortations to express thanks to Jehovah God. Among such is the one found at Psalm 92:1, 2: "It is good to give thanks to Jehovah and to make melody to your name, O Most High; to tell in the morning about your loving-kindness and about your faithfulness during the nights." Does this include the giving of thanks at mealtimes? Undoubtedly it does, as can be seen from Scriptural examples and commands.

Our giving thanks to God at mealtimes is most fitting, for is not Jehovah God the Great Provider? He not only created the earth and all that is in it but also continually supplies us with the necessary sunshine, rain and fresh air so that the earth can continue to produce the things necessary for our existence.

When we give thanks to Jehovah God our Creator for our daily bread we show the right mental attitude, the right frame of mind, acknowledging at once his role as the Great Provider and our dependence upon him. Even as a child is taught to say "Please" when wanting something from its parents and "Thank you!" upon receiving it, so it should be with regard to our relations with our heavenly Father, Jehovah God, whose children we are.

The giving of thanks at mealtimes is practiced by many persons who refer to it as "saying grace," but frequently this is a mere formalism, a habit, something repeated from memory with but little

thought and still less feeling. But the fact that it has become a mere formalism with many is no reason for your not sincerely expressing thanks at mealtimes.

When Jesus fed five thousand men, "besides women and young children," and later four thousand men, he first said a blessing upon the food or gave thanks for it to his Father in the heavens. Thus we read: "Looking up to heaven, he said a blessing and, after breaking the loaves, he distributed them to the disciples, the disciples in turn to the crowds." Jesus "took the seven loaves, gave thanks, broke them, and began to give them to his disciples to serve." (Matt. 14:19-21; Mark 8:1-9) As to the importance of giving thanks, it is indeed of interest that the location of the former incident is later referred to as "the place where they ate the bread *after the Lord had given thanks*."—John 6:10-13, 23.

When, with the eleven apostles, Jesus Christ instituted the memorial of his death, he gave thanks twice, first for the bread and then for the cup of wine. (Matt. 26: 26, 27; Luke 22:19, 20) Then again, on the morning of his resurrection, when he accosted two of his disciples on the way to Emmaus and yielded to their importunities to stay with them after the journey, we read that "he took the loaf, blessed it," and handed it to them.—Luke 24:29, 30.

Jesus' apostles followed his example, as is shown by the example of the apostle Paul. Thus after being tossed on a stormy sea for many days while on his way to Rome, Paul encouraged his traveling companions to eat—they had been fasting for two weeks—assuring them that they would all get to land safely. Before eating, however, we read that "he also took a loaf, gave thanks to God before them all and broke it." (Acts 27:33-35) That such giving of thanks was the regular thing with the apostle Paul is apparent from his words at 1 Corinthians 10:30, where, in

discussing what some thought might or might not be eaten, he said: "If I am partaking with thanks, why am I to be spoken of abusively over that for which I give thanks?" Also, when discussing the eating of certain foods, the apostle Paul wrote the Christians at Rome: "He who eats, eats to Jehovah, for he gives thanks to God."—Rom. 14:6.

Likewise this apostle shows that for certain ones to take it upon themselves to forbid the eating of certain foods is wrong, since these are things "which God created to be partaken of with thanksgiving . . . and nothing is to be rejected if it is received with thanksgiving, for it is sanctified through God's word and prayer over it."—1 Tim. 4:1-5.

In fact, we are told, "In connection with everything give thanks. For this is the will of God in union with Christ Jesus respecting you." (1 Thess. 5:18) This might even well include an expression of thanks at the close of a meal. Especially where there is a large household or a group of many persons that partake at a common table, such as at "Bethel" or "missionary homes" throughout the world, there could be no more fitting way to conclude the meal than for all to rise and, while standing, to have the one at the head of the table express gratitude to God on behalf of all those present.

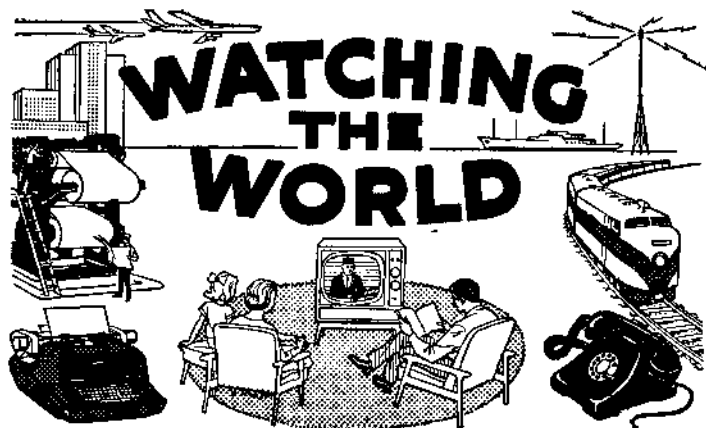
Of course, prayers at mealtimes need not be long, but they should come from the heart. There are many things that might be briefly acknowledged in such prayers in keeping with the time or situation: whether it be in the morning, after a night of rest and before beginning one's day of work, whether at noontime, or in the evening after a good day's work. Or it might be just before an assembly or convention session or a congregational meeting. Things such as these might also come in for brief mention, indicating that one's heart and

mind are not centered solely on material food but that one is also conscious of his spiritual need. At the same time one does not want to overlook the needs of the Christian brotherhood throughout the world.

The question has been raised about expressing thanks to Jehovah for one's meal when eating in public places. In view of the example of the apostle Paul, who gave thanks to God in the presence of more than 270 nonbelievers, there could be no objection to this. Depending upon the circumstances, each one individually may want to offer thanks silently, but the giving of thanks is indeed appropriate. Such would not only be wholly in keeping with Bible principles but would also give a witness to one's faith in the existence of the Great Provider, and of one's gratitude toward Him. It might be likened to reading the Bible or Bible literature while traveling in a bus, train or plane; it is not done to be seen of others, but because it is a regular part of one's life.

There are many benefits to be derived from thanking God at mealtimes. Thereby we are 'taking note of him in all our ways,' showing that we always want to be modestly walking with our God, ever 'seeing him that is invisible.' (Prov. 3:6; Mic. 6:8; Heb. 11:27) Family prayer at mealtime unites the family closely together. It is also good self-discipline to wait, hungry though we may be, until God has first been thanked for the food. Then, too, a prayer always has a sobering effect, so it will help us to exercise self-control at the table, both as to how and as to how much we eat. Besides, mealtime can also be a good occasion for wholesome, upbuilding conversation, and our starting off with prayer will help it to be such.

Truly there is much to be said in favor of sincerely expressing thanks to God at mealtimes!



Eruption in the Philippines

◆ Taal volcano, located in a lake just 40 miles south of Manila, Philippines, erupted on September 28, with violent explosions, causing widespread suffering and destruction. First estimates of the dead ranged from 1,500 to as high as 5,000. Two barrios on the volcanic island were completely wiped out by lava and mud, and other barrios on the mainland were severely affected. In a few days 50,000 persons were evacuated from the area, as further eruptions were feared. A mantle of desolation now lies over half the island, reminding some of Hiroshima after the atomic explosion. The volcano deposited a layer of mud and ash 20 to 40 feet deep in some areas, smothering at least four little villages.

Released from Chinese Prison

◆ On October 14, 1958, Stanley Ernest Jones and his missionary companion Harold George King were arrested and imprisoned in Shanghai, Communist China, for preaching the good news of God's kingdom. Stanley Jones, a minister of the Watch Tower Society, one of Jehovah's witnesses, was finally released on October 13, 1965, after seven years of incarceration. Harold King, also one of Jehovah's witnesses, was released on May 27,

1963, after having served four years and seven months of a five-year prison term.

Celibacy Rule Stays

◆ On October 11 Pope Paul VI called the issue of celibacy too delicate for debate by the Vatican Council. Even though the Bible makes no such demands on ministers, the pope added that in his view the requirement of celibacy for Roman Catholic priests should be maintained and strengthened. The Council's 2,200 bishops vigorously applauded this position.

World's Illiteracy

◆ This may be called the "Age of Enlightenment," but there are still more than 700,000,000 adults, four out of ten of the world's population, who cannot read or write. "Almost half the nations of this globe suffer from illiteracy among half or more of their people," said *Science News Letter* for September 25. The statement continues: "And unless the world can find a way to extend the light, the force of that darkness may engulf us all."

Exodus from Cuba

◆ In October Fidel Castro, ruler of Cuba, said that as many Cubans as wish to leave the island country may do so. President Johnson of the United States asked Congress for

\$12.6 million to supplement the \$32 million already set aside for aid to Cubans in the United States. "I declare to the people of Cuba," said the U.S. president, "that those who seek refuge here will find it." As many as 50,000 Cubans are expected to seek refuge in the United States. Interpreting the flood of refugees as a mark of failure of the Cuban regime, President Johnson said: "The future holds little hope for any government where the present holds no hope for the people."

The Paper Work

◆ The Hoover Commission Report has estimated that businesses in the United States store and file more than a million million pieces of paper, and add 175,000 million pieces a year. In January a Soviet economist warned that by 1980 Russia's economic-planning apparatus will require more than 100,000,000 people to do its paper work alone unless it is revamped. In Canada some 13 percent of all the labor force is engaged in clerical occupations. Businesses are becoming aware that keeping paper is expensive. But work standards can be improved to reduce paper work. One organization got rid of 22 million pieces of paper annually by eliminating statistical information of which no use was ever made. A survey showed that about one-third of the records kept by the average business could be thrown out without impairing operations.

Heart Surgery Without Blood

◆ Hawaii's first open-heart surgery without using blood transfusions was successfully performed recently on Mrs. Manuel Cruz, one of Jehovah's witnesses. In an earlier routine physical examination, the doctors discovered that she had a hole between the upper and lower chambers of her heart, which doctors said would cause her death within five years. She agreed to surgery upon

the condition that it be done without administering a blood transfusion. The hospital's open-heart surgery team considered her request and agreed to operate without using blood. Though this team of doctors have performed 152 open-heart operations, this was their first without using blood transfusions. The team worked on Mrs. Cruz for an hour and a half, taking extra precautions to keep bleeding at a minimum during the operation and to prevent postoperative bleeding from developing. She has been released from the hospital and is recuperating at home.

Changing Views on the Universe

◆ Professors often have a way of dropping bombshells, and Professor Fred Hoyle, Britain's foremost astronomer, is no exception. On October 9 he said he probably has been wrong for twenty years about the nature of the universe. Professor Hoyle has been the chief proponent of the "steady-state" theory as against the so-called "big bang" theory. Hoyle's theory held that matter is being created continuously out of energy, and that the universe has always been much the same as it is now. The other theory is that the universe started with an explosion. The explosion accounts for the movement of the galaxies away from one another. While Professor Hoyle does not go over to the "big bang" theory, he does say that recent observations by means of radio sources have given rise to new ideas that cancel out older ones; all of which underscores the danger of putting one's confidence in the theories of men.

Desalting Plant

◆ Possibilities are being explored between Mexico and the United States for building a huge nuclear-powered water-desalting plant to provide water for the arid regions of both countries. Presumably the

Mexican-American plant would be in the 100-million-gallons-a-day range.

Aid to Arts and Humanities

◆ "We in America have not always been kind to the artists and the scholars," said U.S. president Lyndon B. Johnson. "Somehow," he continued, "the scientists always seem to get the penthouse, while the arts and the humanities get the basement." The president, however, took steps to move the artists and the scholars upstairs. Under an autumn sun he signed a three-year, \$63-million bill creating a National Foundation for the Arts and Humanities. While as many as 300 artists, scholars and entertainers were present at the signing ceremonies, University of Chicago historian Richard C. Wade described the prevalent intellectual attitude toward President Johnson as one of "respect without enthusiasm."

The Killing Impulse

◆ Family arguments give rise to a large proportion of the murders in America. In one American city, police records show that 46 out of 149 of the year's killings involved suspects and victims who were either related by blood or marriage. Thirty-four of the murdered and murderers were husband and wife. In retrospect, the whys of murder are almost always trivial. People were killed last year after arguments about what radio program to listen to, debts, who owed whom a cigarette and, in one case, the ownership of a single glass of wine. Pride and selfishness led to bloodshed. The killings, for the most part, were impulse murders, not premeditated cases. Eighty-three of the year's slayings were on weekends.

Language Challenge

◆ It is reported that there are some 700 unwritten New Guinea languages. Linguists hope

to produce an alphabet and basic literature for every one of these languages. This is one of the biggest challenges the Summer Institute of Linguistics, an international association of self-supporting linguists, has yet faced. The institute has teams deep in the hills and jungles of almost every section of the rugged highlands of eastern New Guinea. At present the teams are in various stages of study on sixty-six languages. Work on some is nearly complete.

Individuality and Blood

◆ A drop of blood at the scene of a crime may be as incriminating as a fingerprint. According to Dr. Paul L. Kirk of the School of Criminology at the University of California, scientists believe that each person's blood, like a fingerprint, is different, and eventually will be used for identification. There are a host of factors in blood that remain constant during a person's life and that individualize each person's blood.

"On Religious Liberty"

◆ The Ecumenical Council in Rome approved a declaration "on religious liberty." Addressing the Ecumenical Council, before the declaration was approved, Britain's Cardinal John Heenan of Westminster said: "In all honesty, we must examine ourselves to see what truth there may be in this accusation. It is, in fact, a travesty of Catholic doctrine which preaches one law when we are rich and strong and quite another when we are poor and weak. But it would be idle as well as false to deny the well-known fact that in certain places Protestants have suffered persecution at the hands of Catholics." The Council's vote in behalf of religious liberty was 1,997 to 224. This was not a final vote, however. The declaration states these principles: "In religious matters, no one

should be forced to act, or be prevented from acting, according to his conscience, in private or in public, always within due limits." Of course, in the future as in the past, what are viewed as "due limits" may well be determined by the strength of the church and the viewpoint of the clergy in the locality.

Trained to Kill

◆ A gift catalogue carried this advertisement: "Water Pistol & 'Bleeding' Targets! Bang! Bang! I got 'cha! Now the kids can know for sure whose turn it is to play 'dead'! New self-adhesive 'stick-on' water wounds turn red when water hits them! Don't worry, Mom! Won't stain clothing! 'Automatic' pistol is a copy of a famous gun. SHOOT 30 Ft." The next step may be a real pistol and real wounds. The cost then may be life itself. Why train youths to think this way?

More Eggs

◆ Pine needles make a valuable additive to poultry feed, Russian scientists have found. By adding only 4 percent to the basic meal, an increase of 25 percent could be obtained in the weight of chicks and a 10-percent increase in egg production, say the Russians.

Smallpox Vaccination

◆ Dr. C. Henry Kempe, a world authority on smallpox, at a recent annual meeting of the American Pediatric Society, recommended discontinuing mass routine smallpox vaccination, due to the dangers involved from such vaccination program. He pointed out that, since 1948, there have been no deaths from smallpox in the United States, but 300 persons have died during this period as a direct result of smallpox vaccine. Additionally, he emphasized the fact that new methods have now been devised for treating persons that

have been exposed to smallpox to prevent their contracting the disease.

It also has been pointed out that it is inadvisable and dangerous for pregnant women, patients that have eczema or itchy skin conditions, or if there is such a person in the family suffering from such skin conditions, to receive smallpox vaccination, because the vaccination reaction may spread out of control.

Superfast Camera

◆ No camera has yet duplicated the overall efficiency of the human eye. However, men have built some amazing cameras. At the seventh International Congress on High-Speed Photography in Zurich, Switzerland, it is reported, a camera was displayed that can take up to a hundred million pictures a second. Single exposures as brief as five-hundred-millionths of a second are said to be possible with one version of the camera.

Would JESUS do it?

If you are inclined to take the Bible and its teachings somewhat for granted, ask yourself: "Would Jesus do it?" Jesus gave his life in defense of God's truth. Learn what truth is and what it can do in your life. Read

"Things in Which It Is Impossible for God to Lie."

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WATCH TOWER

THE RIDGEWAY

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Awake!

Justice for All—Will It Ever Be Realized?

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DECEMBER 8, 1965