Awake!

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NOVEMBER 8, 1966

THE REASON FOR THIS MAGAZINE

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

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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

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

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

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THE ASSASSIN'S KNIFE STRIKES

ON Tuesday, September 6, 1966, the bells were summoning the members of the South African Parliament to the debating chamber of the House of Assembly in Cape Town. The time was just before 2:15 p.m. The chamber was filling up with members, and spectators were beginning to fill up the public galleries. The prime minister's wife, Mrs. Betsy Verwoerd, was waiting for the elevator to take her up to the public gallery to watch her husband make what was expected to be an important policy speech. The delay spared her seeing her husband slain.

Dr. Hendrik Verwoerd was seated at his bench in the debating chamber. Suddenly, Demetrios Tsafendas, a temporary messenger at the House of Assembly, dressed in a messenger's blue-and-green uniform, appeared out of a group of members, rushed at the prime minister and, before anyone could stop him, stabbed the prime minister rapidly four times. The prime minister could barely raise his hands in self-defense; he jerked back and then slumped forward.

The first man to grapple with the assassin was the minister of tourism, forestry and sport, Frank Waring, a former rugby player, who later said: "I was sitting at my bench studying the order paper. . . . I glanced towards the Prime Minister's bench, which is diagonally opposite mine, and saw a man holding a dagger and poised to strike. I rushed towards the man and grabbed him from behind with a headlock, but by that time he had already stabbed Dr. Verwoerd. I pulled him over backwards, but he kept slashing at me with the dagger. It tore my trouser leg without touching the flesh. The man was ferocious and rarely have I encountered a more powerful person. The evil-looking dagger he had in his hand was a terrible sight." Others also began to grapple with the assassin. "By then the man was completely berserk," said Waring. "If he had broken loose he would have stabbed anyone who came within reach." Overpowered, the assassin was carried bodily from the chamber.

By now Mrs. Verwoerd was sitting behind the prime minister's bench, while the doctors gave him immediate attention, making examination and attempting to force the prime minister's heart to beat again. A member of Parliament suggested to Mrs. Verwoerd that "he would not want you to be here," so she arose, silently kissed her husband on the forehead and left. Later she was told that Dr. Verwoerd was dead. *"Hoe vreeslik!"* ("How dreadful!") she exclaimed.

What was Dr. Verwoerd going to say in his speech on that Tuesday afternoon? It was expected that he would take a visionary look at the future in certain major issues affecting South Africa. But, as *The Sunday Times* (Johannesburg) of September 11, 1966, said: "Dr. Verwoerd, in debate, never spoke from a prepared speech, and only rarely from a few jotted notes. Nor was he given to communicating his visionary ideas to his colleagues in advance. Unless he had discussed his ideas in some detail with other Cabinet Ministers, South Africa will never know what his plans were for this turning point in the Nationalist Government's history."

The day of the funeral, Saturday, September 10, was declared an official day of mourning in South Africa. The funeral was held in the country's capital, Pretoria, the service being conducted in the amphitheater in front of the Union Buildings, the principal center of the country's government. The moderator of the Nederduitse Gereformeerde Kerk (Dutch Reformed Church) in the Cape Province, J. S. Gericke, gave the funeral oration, and among other things said: "We lost the man, but thank God, we have retained the message of his life. And if we understand the signs of the times correctly, then we will have great need of this message in the years ahead."

Whatever cleric Gericke had in mind when he uttered those words, South Africans, as well as thinking people throughout the world, do well to consider this sobering thought: The very act of violence in the assassination of Dr. Verwoerd was in itself symptomatic of the "signs of the times," for throughout the earth we see violence and lawlessness on the increase.

With violence so common a thing, many have become inured to it. Yet there is one aspect of violence that has increased in recent years that is enough to shock the most complacent and cause them to sense again the icy finger of fear at their hearts, fear of a world that seems to be getting more and more out of control. It is that kind of violence that appears suddenly, almost inexplicably. Not the product of conspiracy by a group, but the violence of a single man who, out of obscurity, strikes down some public figure, or, even more illogically, innocent passersby unknown to and unconnected with their slayer.

Certainly violence is a sign of the times of this generation, and it is not accidental. The Holy Bible makes it clear that "in the last days critical times hard to deal with will be here," the prophecy then going on to describe a complete moral breakdown, men becoming "without self-control, fierce, without love of goodness, betrayers, headstrong." More and more news reports tell of persons without self-control, of persons going berserk, taking a knife or gun and killing people who come within their sight. Terrifying was the ferocity that drove a twenty-five-year-old student at the University of Texas, on a warm August morning this year in Austin, Texas, to shoot to death fourteen persons and wound thirty others as they, for the most part, went about their daily tasks.—2 Tim. 3:1-5.

In answer to the question, "What will be the sign of your presence and of the conclusion of the system of things?" Jesus Christ spoke of a time of great distress for mankind, a time marked by world wars, food shortages, earthquakes and the "increasing of lawlessness." These conditions add to the "fear and expectation of the things coming upon the inhabited earth" that was foretold to pervade the hearts of men in the "last days" of this system of things. But those who recognize the sign of the times, know that "deliverance is getting near"—a deliverance from violence and lawlessness by means of God's kingdom.—Matt. 24:3-12; Luke 21:25-28.

RELIEF FROM Suffering and Death

Will relief be realized by the efforts of medical science? Or is there a more certain assurance of relief?

THERE can be no question that remarkable advances have been made in the field of medicine, providing cause for optimism. The world-famous medical scientist Hans Selye was even moved to say: "Medical researchers have learned how to pull the sting of death from one disease after another. . . . If the causes of aging can be found, there is no good medical reason to believe that it will not be possible for science to find some practical way of slowing the process down or even bringing it to a standstill."

Yet, despite all that medical science has been able to do, the fact remains: Suffering and death are still among the commonest of human experiences. Every day more people die than ever before—an average of more than 160,000 persons world wide, or about two deaths every second. Even though modern medicine has temporarily benefited some, millions of victims suffer indescribably for weeks, months or years before dying.

Is it possible for mankind to realize complete relief from suffering and death? Since humans are obviously incapable of bringing it about, is there anyone that can? Happily, there is! The authenticated reports of history describe the earthly activities of one who not only demonstrated the power to provide this relief, but promised that it would be realized by all obedient mankind.

The Doer of Wonderful Works

The first-century historian Flavius Josephus wrote regarding this one. In his *Antiquities of the Jews,* Book 18, chapter 3, section 3, he said: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. . . . And the tribe of Christians, so named from him, are not extinct at this day [about 93 C.E.]."

John Mark, another first-century historian, highlighted the grand relief Jesus Christ brought suffering mankind. Following Jesus' remarkable cure of Simon Peter's mother-in-law, Mark, in his account, said: "When the sun had set, the people began bringing [Jesus] all those who were ill and those demon-possessed; and the whole city was gathered right at the door. So he cured many that were ill with various sicknesses." These many works of healing occurred in Capernaum at the home of Simon Peter and his brother Andrew, who had apparently moved there from nearby Bethsaida.—Mark 1:21-34; John 1:44.

After Jesus was driven by religious persecutors from his hometown of Nazareth, he, too, moved to Capernaum, a city located on the north coast of the Sea of Galilee. Perhaps, while living in Capernaum, he stayed at the home of the apos-

tles Peter and Andrew. (Luke 4:16-40) If so, when John Mark continues his narrative and says, "After some days he again entered into Capernaum and he was reported to be at home," Jesus was at the house of these two apostles.—Mark 2:1.

When people heard that Jesus had again returned to Capernaum they flocked to the home to hear his comforting words. Pharisees and other religious teachers from all over Galilee, Judea and Jerusalem also came. The crowd was so great that they jammed the doorway and spilled over into the area outside the house. It was these circumstances that set the stage for a truly remarkable scene. What occurred on this occasion is of vital importance, for it helps us to appreciate how it is that Jesus had the power to relieve suffering, and even resurrect the dead.—Matt. 9:1-8; Mark 2:1-12; Luke 5:17-26.

The Paralytic Brought to Jesus

Mark's narrative continues: "Consequently many gathered, so much so that there was no more room, not even about the door, and he began to speak the word to them. And men came bringing him a paralytic carried by four." But how disappointing! They were not even able to get close to Jesus. Yet, the men were not to be thwarted. They climbed up on top of the house, and "removed the roof over where he was, and having dug an opening they lowered the cot on which the paralytic was lying." What a remarkable thing! —Mark 2:2-4.

Palestinian houses of the first century were somewhat different in structure from houses built in many other places today. So it is very interesting to read the account of this incident by the well-known Jewish historian Alfred Edersheim. He wrote in his work, *The Life and Times of Jesus the Messiah*, Book 3, chapter 16:

"It would have been comparatively easy to 'unroof' the covering of 'tiles,' and then, having dug out' an opening through the lighter framework which supported the tiles, to let down their burden 'into the midst before Jesus.' All this, as done by four strong men, would be but the work of a few minutes. But we can imagine the arresting of the discourse of Jesus, and the breathless surprise of the crowd as this opening through the tiles appeared, and slowly a pallet [small bed] was let down before them. Busy hands would help to steady it, and bring it safe to the ground. And on that pallet lay one paralysed—his fevered face and glistening eyes upturned to Jesus. It must have been a marvellous sight."

What did Jesus do? Was he angry because of the interruption? Not at all! Instead, he was deeply impressed by their faith, and said to the paralytic: "Child, your sins are forgiven." (Mark 2:5) Imagine! He said the man's sins were forgiven! Could Jesus actually forgive sins?

Relief from Sin Through Christ

The religious leaders present did not think so. They were shocked by Jesus' words, "reasoning in their hearts: 'Why is this man talking in this manner? He is blaspheming. Who can forgive sins except one, God?' " Jesus knew exactly what they were thinking, and so used the occasion to impress upon those present the authority with which he had been empowered by God.—Mark 2:6, 7.

He said to the religious leaders: " 'Why are you reasoning these things in your hearts? Which is easier, to say to the paralytic, "Your sins are forgiven," or to say, "Get up and pick up your cot and walk"? But in order for you men to know that the Son of man has authority to forgive sins upon the earth,'—he said to the paralytic: 'I say to you, Get up, pick up your cot, and go to your home.' At that

he did get up, and immediately picked up his cot and walked out in front of them all, so that they were all simply carried away, and they glorified God, saying: 'We never saw the like of it.' "—Mark 2:8-12.

The cure was clearly miraculous. It was by divine power. Immediately the suffering caused by the dreadful disease was gone. Later, Jesus performed an even more remarkable cure. The daughter of Jairus, the presiding officer of the synagogue there in Capernaum, came to be in an extreme condition and died. Yet Jesus responded to the requests for help and traveled to the man's house. Mark reports what then occurred:

"[Jesus] took along the young child's father and mother and those with him, and he went in where the young child was. And, taking the hand of the young child, he said to her: *'Tal'i.tha cu'mi,'* which, translated, means: 'Maiden, I say to you, Get up! And immediately the maiden rose and began walking, for she was twelve years old. And at once they were beside themselves with great ecstasy."—Mark 5:35-43.

Jesus thus demonstrated the power to reverse the deteriorating and death-dealing effects of sin! Actually, it is because of the sin inherited due to the first man's disobedience that people become sick with grievous diseases, grow old and eventually die. The Bible explains: "That is why, just as through one man [Adam] sin entered into the world and death through sin, and thus death spread to all men because they had all sinned—. For the wages sin pays is death." (Rom. 5:12; 6:23) Medical science, regardless of how advanced its knowledge and technique become, can never combat sin's effects and permanently relieve human suffering and death. Only the One with the power to cancel sin can do so.

Happily, Almighty God has made arrangements to accomplish this very thing. He sent his heavenly Son to earth to provide his perfect life as a ransom to redeem man from the terrible effects of sin. "God loved the world so much," the Bible explains, "that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." "By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses." So, by reason of his appointment by God, Jesus has authority to forgive sins, and he proved it by miraculously removing sin's effects.—John 3:16; Eph. 1:7.

Suffering and Death Soon to End

True, the healings and resurrections performed by Jesus back there were only of temporary benefit, for these same people eventually got sick and died again. Nevertheless, Jesus thereby offered a preview of the miraculous conquest over suffering and death that would be realized under the reign of God's kingdom. By the application of the ransom benefits all obedient mankind will eventually be relieved permanently from the deteriorating, death-dealing effects of sin!

According to Bible prophecy, we are now living at the time for the ushering in of these grand blessings under God's kingdom. The unprecedented world distress throughout the earth was foretold in the Bible to mark the last days of this wicked system of things. (Matt. 24:3-14; Luke 21:7-32; 2 Tim. 3:1-5) So, soon now, we can be confident that mankind will realize the fulfillment of the Bible's sure promises of relief: "And God himself will be with [mankind]. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Rev. 21:3, 4.

Why are they so MESSY?

WHAT would you think of a guest who, when finished with a meal in your home, threw his napkin on your dining-room floor? Or when eating candy, threw the wrapper on your living-room rug? Or when eating fruit, spit out the pits on your lawn?

Such messy habits would indicate to you that your guest was either inconsiderate, ignorant or perhaps even hateful. In any event, you would think twice before inviting such a thoughtless person back to your home. You want to associate with people who have respect for your property.

Do you have respect for the property of others? 'Why, yes,' you may quickly respond, 'when I am a guest I never throw my napkin on someone else's dining-room floor, or discard items on his rug or lawn.' However, while this may be true when you are a guest in a private home, is it still true when you attend an event on public property? On such occasions, where do you discard the napkin that came with your hamburger or hot dog? What of the paper cup that held the coffee or other drink you had? How about that candy or gum wrapper? What do you do with all these things?

A Disgrace

In many countries today the volume of litter people leave behind in public places is a national disgrace. A recent photograph of a New York beach after a hot summer's weekend revealed a staggering amount of litter. A headline in the New York *Times* of July 6 declared: "Huge Carpets of Debris Cover Beaches After Long Weekend." The article noted: "Vast quantities of garbage lay rotting on the city's beaches yesterday in the wake of the hot holiday weekend." A Parks Department supervisor, with more than a quarter of a century of experience, said: "This is the worst I have ever seen." Several days later the Park Commissioner inspected the beach and stated: "This is unbelievable. It looks like the beginning of the Black Plague."

At sporting events, stadium floors are usually left covered with paper cups, napkins, cans, wrappers, newspapers and other litter. At times, this messiness takes on a more deliberate aspect, as during one soccer game held in New York city. A report said: "Beer cans started to fly for no apparent reason at the hundreds of spectators bunched on the sidelines. At one point, it appeared that most of the record crowd of more than 28,000 was hurling cans. Play was halted for 15 minutes as cans, foam-rubber cushions and even Panama hats rained down. The people on the field revolted and started tossing the missives back."—New York *Times,* August 22, 1966.

There is no getting around it, disrespect for the property of others, particularly public property, increases. Highways are found littered with refuse thrown from passing cars. Public buildings are littered with gum and candy wrappers, cigarette butts and other items. Buses, trains and subways seem always to contain something left behind by passengers, including the inevitable newspaper someone has read and discarded. These bad habits are, as noted

in the *Reader's Digest*, "creating the most appalling mess known to civilized man."

True, it is all too easy to be swept along with a crowd that is messy, since 'everybody else is doing it.' But just because others are messy, is that any reason for you to be? Particularly is this true for one who is being educated in the high principles of the Bible. Such God-fearing persons must be considerate, neat and clean in private and public places, regardless of what others may do. They appreciate that by not being messy they uphold the high standards God sets out in his Word, particularly that which declares: "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7:12) Do you want people to throw litter on your floor, rug or lawn? Would you want garbage to be dumped regularly on your property? Then, as the Bible states, do not do it to someone else's property, whether private or public.

Root Cause

But just why are so many people so messy? A root cause of the problem lies in the fact that over a period of time adults have set a bad example for a younger generation, which, in turn, has grown up and continued to set the same bad example for its own children. It is a vicious circle, for if a mother or father is unconcerned about littering, then their children can hardly be expected to be more considerate. And, in turn, what else can be expected of their children's children in the future?

The place to begin to correct matters is right at home, with the parents. They are the ones who should begin to learn, and then put into practice, proper standards of neatness in private and public. And what is the motive for doing so? Because it is the right thing to do, the godly thing, the neighborly thing.

However, what about parents who do try to set a good example in this matter, but whose children are still "litterbugs" because of the bad example they see in neighbors or schoolchildren with whom they associate? Here, too, the parents must bear the load of responsibility. Even though they may not be litterbugs themselves, they still have the obligation to discipline their children who may carelessly mess up private or public property. Thus, parents who themselves may not be messy are at fault if they do not take steps to correct their children who are.

Recognize Problem

Parents cannot expect their children to do automatically what is right in this regard. Why not? Because of the fundamental truth stated by the Bible at Proverbs 22:15, where it says: "Foolishness is tied up with the heart of a boy."

Yes, because of human imperfection all children are born with a tendency toward wrongdoing. That tendency will become even more pronounced if children are left without guidance where right and wrong are concerned. How can such foolishness be corrected? The same proverb adds: "The rod of discipline is what will remove it far from him."

So parents must recognize this problem, that there is an inherited trait toward wrongdoing prevalent in their children. That is why young ones need discipline, and even punishment at times, from those responsible for bringing them into the world, their parents. And this responsibility cannot be shifted to another, to a schoolteacher, to a presiding minister of a Christian congregation, or to a relative.

Begin Early

Discipline, as defined by one dictionary, is "instruction and exercise designed to train to proper conduct or action." This training, in this case for neat habits, should

begin early in life. The longer parents wait, the more difficult it will be.

What form should this training in neatness take? Several forms. First of all there is the all-important good example of the parents. When parents learn to pick up and put things where they belong, then they will have taken a giant step in teaching their children to do the same, for the right example is one of the best ways to teach.

Then comes the oral teaching. Beginning when the child is very young, the parents can explain that it is wrong to throw things about and mess up the home or yard. They can explain that littering is contrary to the principle of neighbor love, and that it is displeasing to God, their parents, and their neighbors to do what is wrong, but pleasing to do what is right. They can be taught that there is a proper place to put litter and that there, and only there, is where it belongs.

Children can be taught to do this wherever they may be, but especially so when attending meetings where the true worship of God is carried on. Never would they want their children to be responsible for throwing items on the floors of buildings or stadiums being used in such worship, for that would show disrespect for God and would cast a bad reflection on the organization of which they are part.

But can children absorb such teaching at a very tender age? Is it not likely that they will go on throwing things about? Well, are you discouraged because your child does not master speaking a language by the age of one? Why, no, you continue to teach him words and phrases, so, as time goes by, the child begins to talk. By the time the child is four or five years old he has pretty well mastered the basic use of a complicated language! Surely that same mind can, over the course of a few more years, master the art of not being messy. If children can be taught within a few years to speak, read and write, then they can also be taught to be neat. It is all a matter of discipline, yes, training in proper conduct and action.

Certainly it takes time and patience to get over various points and ideas to children. Parents may have to mention a certain thing dozens, perhaps hundreds of times, over and over again. But after a number of months and years, the child *will* get the point, *will* begin to imitate the good example of the parents, *will* understand and apply the training to put things where they belong. This all takes much time and effort, true, but if it is not done, then the child probably never will learn right habits.

Part of the disciplining, or training, involves correcting. When a child fails to obey even though he understands and is capable of following directions, then parents should take corrective measures, perhaps denying something of value, or perhaps applying the rod of punishment—a spanking. By doing all these things over the years, what will take place is as Proverbs 22:6 states: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it."

Difference Evident

The difference between properly trained children and those who are not becomes evident at any gathering of people, in either private or public places. Those not disciplined are usually the ones who, along with their parents, will mess up their surroundings before too long. Those who are being trained properly show it, as they are usually under the control of parents who make it a point to see that their young ones are well-mannered and do not litter the ground with refuse.

Such differences in training show up in the home too. Those children who have not been trained in good habits usually mess up their rooms by throwing down clothing and other items haphazardly. And if mother does not pick up these things, the room will probably remain in a mess. On the other hand, properly trained children put things where they belong after they are through using them. They keep their rooms in reasonably good order because they know that their parents require it.

Of course, even well-trained children will have lapses in their good conduct at times, because they are still children and cannot be expected to behave like a well-disciplined adult. But a gentle reminder will usually suffice to correct the situation, though at times sterner measures may have to be taken.

Eventually, this patient and prolonged training will produce adults who will, in turn, train their children in the right way. They, as well as their parents, will stand out from those who are messy.

Benefits

So children can be taught that there is a time and a place for everything. There is a time to take toys out and play with them, and a time to put them all back; a time to take books off the shelves to read, and a time to put them back; a time to put on clothes, and a time to put them back in the closet or in the laundry bag; a time to eat, and a time to clean up the refuse.

Parents who take the time and make the effort to train their children early in life will reap great benefits. In the long run they will save themselves trouble, toil and heartaches, for as their children grow up, their neatness will become habitual, part of their life pattern. Parents will thus discover that they will have to take less and less time disciplining their youngsters in this matter.

This will be a genuine contribution to the upkeep required in a home. It will lessen the burden of cleanup required for the parents, for now the young ones will assist in keeping the home tidy instead of mother or father having to do it all. Hence, instead of making more work for parents, children properly trained will make less work by not being messy.

No, neat parents and neat children will not convert a messy world to orderliness. It will likely go on in its messy way. Still, you will have great satisfaction in knowing you have done the right thing, that you have produced good results in your family circle and among your associates, particularly those in the Christian congregation. And when decent persons observe you and your children picking up litter and putting it where it belongs, they will be encouraged to do the same.

Really, those who insist on being messy show hatred for their fellowman. And whether they realize it or not this is actually displaying hatred for God, for the Bible states: "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." —1 John 4:20.

So avoid being messy, regardless of what anyone else may do. Respect the property of others, whether private or public. In this way you will show respect for God, who is himself a God of order, and for your neighbor, who will appreciate your neatness. Such will be a practical application of love for God and for neighbor, which are in fact the two greatest obligations of man.—Matt. 22:37-39; 1 John 4:21.

HAVE you ever thought of making a motor trip to Mexico and Central America? Did you know that it is now possible to drive a car from the United States right through to Panama? A good time to go is during the northern winter season. Many of Jehovah's witnesses are planning to make the trip during December this year, because a series of international assemblies will be held, commencing December 3 at Mexico City, with conventions thereafter in the various Central American capitals.

Good roads connect most of the main cities of this southern section of the North American continent. But what about the language problem? Well, even if you do not speak Spanish, you will manage. Along the main routes and in the cities English is spoken by many employees of service stations, restaurants and hotels. You can add to the enjoyment of your trip, however, by arranging for someone who knows a little Spanish to join you.

So now that we have settled the two major problems, roads and language, let us give some thought to things you can now be doing in preparation for your tour.

Preliminary Preparations

First, you should obtain a passport, if you do not already have one that is valid for the period of your trip. Also, it will help to have a police certificate, showing that you are a citizen in good standing. You are then ready to visit the nearest consular office of each country you plan to visit. In each instance you should be sure to apply for a "multiple-entry visa." This will facilitate the considerable number of border crossings that will be involved in your itinerary, if you plan to make the tour of the entire isthmus. (United States' citizens who travel only to Mexico will not need passports, but may obtain tourist cards at the border or from a Mexican Government tourist office or consulate.) At the consular offices you can also obtain information about the current rate of monetary exchange.

Another preparatory move you can make is to obtain an international certificate of vaccination. This will be supplied to you by your doctor after he is sure your vaccination has taken properly. To avoid the possibility of suffering some reaction during the trip, it is advised that you care for this matter several weeks ahead of your departure.

Then you will need to prepare your car. For a trip of this length it should be in top running condition, and should be equipped with five new or near-new tires. It may also prove to be economical to take along a few spare parts, such as an extra fan belt; also a good jack and a few tools for emergency. However, all the main routes are serviced by modern garages,

and parts for the popular makes of cars can be obtained.

Start well in advance to make other preparations also. For example, you might begin drawing up a list of things you could take with you to add to the happiness and convenience of your party: soap, washcloths and towels, flashlight, toilet tissue, a few cans of food or fruit juices, even a small icebox if you have room. A small supply of your regular engine oil and perhaps a two-gallon container of regular gas for emergency could be included. A water container is always welcome. It can be used for drinking water or even to replenish your auto's radiator, should the need arise.

Entering Mexico

The approach to Mexico for main routes heading south will probably be by any one of five major entry points strung along the border: Nogales, El Paso, Eagle Pass, Laredo and Brownsville. To avoid unnecessary charges, try to plan your arrival at the border during normal office hours, usually 8 a.m. to noon and from 2 to 5 p.m. A small fee is charged at other times.

There are three matters that must have attention here at the border: (1) the immigration inspector will check your passport, visa or other credentials. If he is satisfied, a thirty-day tourist card will be issued free to each member of the party fifteen years of age or older; (2) the customs officer will make out a form covering particulars of your car, from information appearing on your ownership certificate. He will want to know where and approximately when you plan to leave the country, so it would be well to have a rough itinerary sketched out in advance, showing the tentative dates and border points. He will give you a slip of paper bearing your car license number and the official stamp; and (3) the police officer will copy down information from your car ownership certificate and driver's license. He will inquire where you are from and where you are going. He may also make a casual inspection of your luggage.

When you have gone through these three brief steps you are free to get started southward, but *not before* handing the little slip of paper to the guard who is stationed nearby to receive it. Now that you are in Mexico, what comes next? Many persons feel that it is wise to take out a Mexican insurance policy on their car (and trailer), covering property damage and public liability. This additional insurance protects them against seizure of their car or being taken into custody in event of an accident.

Then there is the matter of money. For safety you will doubtless bring your funds in the form of traveler's checks. Now at the border you will want to exchange some of it for Mexican currency. If you are not satisfied with the rate offered by exchange brokers usually in evidence at the border point, you can always go to a bank or other reputable money dealer.

As you enter each country it would also be advisable to find out from the police what is the law relative to traffic checkpoints. There are places here and there on the main routes where vehicular traffic has to stop and undergo inspection by a traffic official. In some countries, such as Mexico, only trucks are required to stop, while in others all vehicles must stop.

Highway Travel

At last we are on the open road! It may not always be a superhighway, but, for the most part, it is far better than dusty gravel roads. Of course, by now you have picked up a road map, preferably one that shows English and Spanish explanations of the traffic signs. Note especially that there are two signs, both the easily recognizable

octagonal shape, that mean STOP. Also, remember that in Mexico distances are measured in kilometers, so that those little posts along the main route bearing a K prefixing a number are really to let you know how many kilometers you are from Mexico City. Also, when the speed zone sign shows 80, this means 80 k.p.h. or 48 m.p.h.

If you have a trailer hitched to your car you have probably elected to follow a route with comparatively level highways. So, if you did not take the road via El Paso, you very likely chose the one passing through Saltillo.

In Mexico, gasoline sells by the liter (Spanish: *litro*). It takes 3.8 liters to equal one U.S. gallon. Most service stations along the main routes are likely to have two grades of gas, and the better grade is recommended for most cars. However, in Central America, where gas is sold by the U.S. gallon, there is usually only one grade available, and it corresponds to what is called "regular" gasoline. Consequently, you may wish to adjust your engine for the lower octane gas before you start your trip. Few of the service stations will honor credit cards, so it would be well to plan to pay cash.

As you drive through towns on your tour there may be danger of losing track of the right highway. However, if you have in mind the next major town on your route, you can watch for signs pointing to it. In a pinch you can also just say the name of that next town to someone in a questioning tone and he will doubtless catch on and point the way that you should go. Then watch for those kilometer posts that tell you what progress you are making toward Mexico City.

When you get to Remedios, Panama, you will have to drive over some forty miles of narrow, tortuous road with many one-way bridges. This is a section where the Inter-American Highway is still under construction. Courtesy and caution should be your guide in negotiating this difficult though scenic part of the route. Speed here will never be more than 25 m.p.h., but the slower pace will allow you to get some fine views of the Pacific Ocean.

Sleeping and Eating

Before leaving home you probably obtained information from some auto club or oil company showing the best routes and offering suggestions as to good quality eating and lodging places. In all the larger towns there are fine hotels and motels that offer reasonable rates. There are also *pensiones*, where you can get a room with one or more folding beds, and which cost as little as $1 or $1.50 per person per night. It is not advisable to leave your car parked all night on a city street. Rather, use a garage or motel parking facilities. And even when you have to park briefly anywhere, do not leave cameras, luggage or other valuables visible on the car seats.

Should you wish to vary your program by having picnic lunches in the car instead of patronizing a restaurant, you will find that fresh fruits and vegetables are plentiful and inexpensive—but, a word of caution here! Always peel fruit before eating it and make it a rule to avoid eating lettuce and salads. Why? Because intestinal parasites abound on fresh vegetables, and if you get them you will not enjoy your trip. So *never* be careless about what you eat!

For a change you may wish to buy some tortillas and cheese or even some home-baked beans. In the larger centers you will be able to get pasteurized milk, and almost everywhere soft drinks. Bottled pure water is also to be had in the larger towns. In view of the danger of dysentery or typhoid you should be most careful about the water you drink in those southern

countries. If you cannot be sure that it has been purified, do not drink it. If you wish, you can carry along some chlorine tablets to doctor up the water yourself.

And while we are on the subject of water, we should remind you not to be surprised at some of the bathing facilities you are likely to encounter. In good hotels there will be the luxury of hot water, but in many places the cold shower is the only provision. At times there is not even running water. Then you may have to bathe from a *pila,* which is a large cement receptacle for bath water. All you do is dip some water to splash all over yourself, then soap up, and then dip some more water to rinse off.

ARTICLES IN THE NEXT ISSUE

- Organized Crime in the United States.
- The Place of Worship in Your Life.
- Tagus River Bridge—Europe's Largest.
- How We Teach in the Highlands of New Guinea.

Some Travel Tips

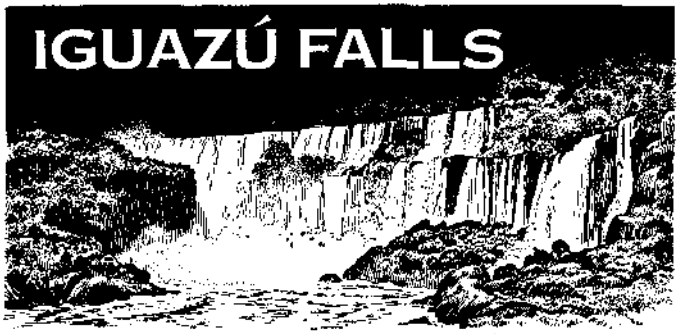
If you make this trip in December, the rainy season in Central America will have passed, and the weather should be delightful. In the daytime it will be quite warm, so you should be dressed for tropical climate. However, in the early mornings and in the evenings it can be quite chilly. Because of its altitude of over 7,000 feet above sea level, Mexico City is cool in December. To meet this situation you can bring along a sweater or a warmer wrap. Though it will be quite all right to wear shorts while traveling, keep in mind that in most Latin-American countries it is not considered good taste to wear them in public.

Though you may be accustomed to travel during the cool of the evening, it is not recommended that you travel after dark in lands south of the border. There are a number of good reasons. Burros, cattle, horses, even people on the highway after dark are not easily distinguishable. There is also the possibility of coming up suddenly behind some slow-moving vehicle that has no taillight. Gas stations are usually closed after sunset. Rough spots or holes in the highway are not always well marked. Thus, even if you do drive at night your speed must necessarily be reduced below 40 m.p.h. And, to get some choice of overnight accommodation you should plan on finishing your driving for the day around four or five in the afternoon.

The scenery you will enjoy along the way is often breathtaking. Lovely lakes, rugged mountain terrain, waving palms and gorgeous sunsets are but a few of the multitude of memories you may want to record with your camera. Quaint villages and primitive settings here and there will certainly bring you delight. As you have opportunity, you may plan a few side trips in Mexico and Guatemala, to view the mysterious ruins of ancient American cultures that date back some two thousand years. Lofty pyramid temples, strange and grotesque images, and other cultural remains unite to give evidence that Babylon's religion was entrenched here long before the arrival of Columbus or Cortés.

Many of the cities have interesting points to visit, such as the National Museum. And perhaps in Guatemala City, Belize, San Salvador, Tegucigalpa, Managua, San José or Panama City you may enjoy the added pleasure of attending a gathering of Jehovah's witnesses, where informative speeches will be presented in Spanish and English. Even if you cannot respond in Spanish, you will be delighted by the friendship that will be extended to you. Whenever you can go, Mexico and Central America will welcome you.

IGUAZÚ FALLS



BY "AWAKE!" CORRESPONDENT IN ARGENTINA

IGUAZÚ, in the language of the Guaraní Indians, means "great water." How fitting this name is can be verified by a visit to Iguazú Falls in Argentina's province of Misiones, that province that juts northward and forms a sort of blunt wedge between Paraguay and Brazil.

It is said that when the Spanish *conquistadores* visited this area their attention was drawn by the loud roar and by the mist that hangs high over the region. Imagine the breathtaking surprise that awaited them! Words failed to describe adequately what they beheld.

Visitors today are directed across a bridge and then the amazing view opens before them. From a lengthy ridge, like a huge curved curtain rod, the waters of the Iguazú River plunge downward, for all the world like wisps of white curtain, separated here and there by patches of brilliant greenery. Individual falls seem to drop the two hundred feet in one plunge. Others drop to a ledge about halfway down and then plunge again. At other places the fall of water takes the form of steep cataracts, such as Dos Hermanas (Two Sisters).

As one visits the principal falls, each in turn, he is impressed by the background green of the ever-damp forest, with its hundreds of varieties of trees. Colorful flowers and festooning creepers add their decoration. Swallows dart to and fro through the mist cloud, while brilliantly hued parrots and toucans, tiny hummingbirds and long-billed kingfishers add life to the panorama.

Outstanding is the view down into the Garganta del Diablo (Devil's Throat), which, like a bottomless pit, swallows the never-ending torrent that pours over this wide precipice. From its vast caldron the spray and vapor rise high into the sky and combine with the sunshine to form a beautiful rainbow that is almost continuously visible during the daylight hours.

Some hardy souls try the approach to this boiling and noisy abyss, the Garganta, by boat from below. It provides quite a sensation as the frail-looking boat nears and then teeters on the edge of the maelstrom. The force of the waters, as they rush outward and downriver, really prevents the boat's getting too near, and it is well that this is so, for it would soon be swamped. It is reported that the few who undertook to swim in these waters did not survive to tell the tale.

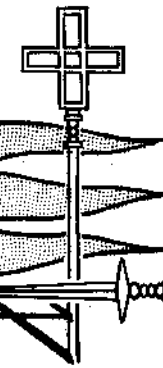
On the way to the Garganta one can rest momentarily on a little island situated between the Argentine and Brazilian sections of the falls. Here the thunder of the waters and the nearby singing of birds blend in an amazing orchestration. Across the way can be seen a towering wall of rock. That is Brazil. And, as the waters unite below in the Iguazú River, one can note its rapids hurrying on toward the junction with the Paraná River, where Paraguay, Brazil and Argentina meet.

In order to get a complete view of the magnificence of the Iguazú Falls, one has to take to the air, or take up various positions of vantage on both sides of this international river line.

For those who cannot come and see this tremendous scene firsthand, a comparison with the famous Niagara Falls may help. The average drop of the Iguazú Falls is one-half greater than that at Niagara, and the rim of the precipice here over which the waters hurtle is almost double the length of that which links the United States and Canada at Niagara.

The National Park, which forms the setting for this stupendous display, is visited each year by thousands of tourists. Mainly they come to see the "great waters." Though not the highest waterfalls in the world, the Iguazú Falls rank sixth as regards displacement of water—61,660 cubic feet per second. Though Iguazú Falls lack the strength of Niagara's solid sheets of water, their attractions are enhanced by a colorful tropical setting. The waters crashing from the 10,000-foot-long rim afford an unforgettable panorama of variety and effect.

CHRISTENDOM'S CRIMINAL CRUSADES



"TAKE up your arms, valiant sons, and go. Better fall in battle than live to see the sorrow of your people and the desecration of your holy places." With these words the speaker wound up his fanatical harangue and the multitudes who heard roared out with one voice: "God wills it! God wills it!"

The time was the year 1095 of our Common Era, and the place Clermont, in what we now call France. The speaker was Urban, one of the rival popes of that time when opposing pontiffs led armed forces in battle against one another and scrupled not to resort to foul and monstrous policies and deeds to attain their ends. It is evident, too, that Urban did not agree with the One whose vicegerent he claimed to be, for had not Christ declared unequivocally to Peter: "Return your sword to its place, for all those who take the sword will perish by the sword"?—Matt. 26:52.

That call to arms was no impulse of the moment. No, it had been well planned, and that assembly at Clermont had been convoked by letters to church dignitaries throughout Europe. Urban had given ample thought to just how he would appeal to every base passion of the crowd in order to achieve his purpose. Among other things, he declared: "You will despoil the enemy of greater treasures. Do not fear death, where Christ laid down his life for you. If any should lose their lives, by sea or land, or in strife with the pagans, their sins will be requited them. I grant this to all who go, by the power vested in me by God."

Monks and knights, bishops and peasants, most of those in that great throng well knew that they had failed to live up to the requirements of Christ; and in the view of the Church of Rome many of them did not even have enough years of life left to expiate their crimes. Many, too, thirsted for adventure and release from the restrictions of a feudal system that confined them to the small world of their liege lord.

Urban's Purpose

And what was Urban's purpose? The ostensible purpose was to combine the manpower of Christendom, move upon Jerusalem in a "holy" war and wrest it from the worshipers of Allah. But of what value would possession of Jerusalem be to a pope who was by no means secure in his pontificate, a pope whose rival was entrenched in most of the States of the Church?

Short of open war, with the papal throne as the prize, Urban needed a great show of strength to overawe his rival. There was need, too, to reduce the influence of kings and princes so they would no longer presume to nominate and invest rival occupants of the so-called throne of Peter. Also, the power of the clergy had to be built up so as to achieve for the Church the coveted temporal and spiritual supremacy over all kingdoms and empires.

Urban also knew that Latin Catholicism

could not triumph until the power of the Greek Orthodox Byzantine empire had been broken and the menace of Islam dispelled. Both he and his predecessors had received appeals from Constantinople for aid against the invading hosts of the Seljuk Turks, who had already occupied many provinces of the Eastern Empire. How timely it would be to grant such aid, become the powerful patron of the Greek Empire, and then restore the bishoprics of the East to allegiance to Rome!

How It Worked Out

Urban's strategy certainly had its effect. Serfs and princes, warriors and criminals, flocked to the army of the cross, so named because each one who vowed to share in the armed pilgrimage had to fasten a red cross on his outer garment. Multitudes left fields and industry, sold whatever they owned in order to arm and furnish themselves with funds for the voyage. And here is where the Church made some solid gains. As the crusade fever rose, the value of lands and goods dropped, and it was then easy for the agents of the Church to obtain them at a bargain. Not a few of the crusaders were induced to bequeath their possessions to the Church.

By the spring of 1096 several hosts of the crossed pilgrims were already on their way eastward, impatient at the time taken by princes and knights to arm and equip themselves. Undisciplined hordes they were, totaling some 275,000, and made up of the very dregs of Europe's population. Wild, indeed, were the ideas entertained by this rabble. To them Palestine was still a land flowing with milk and honey, and Jerusalem the glorious city so vividly portrayed by the Apocalypse of John the apostle. As various towns of Europe were approached, the question was not uncommon, "Is this Jerusalem?"

But soon money and supplies were gone, yet onward they must march through other Catholic lands. Their vast numbers came to be feared and hated by fellow Catholics. Towns were pillaged and cattle and crops forcibly appropriated. In some European cities the "pious" pilgrims robbed and massacred the Jews, slaying men, women and children indiscriminately. Had not the Church taught that these were God-killers? Many Jews who sought and paid for protection by local Church authorities were nevertheless yielded over to the hands of the rapacious and bloodthirsty mob.

As the motley hordes moved on through Hungary, fear and hatred moved the local populations to wage open warfare upon them. Thousands of the pilgrims perished, others turned home completely disillusioned, and only a few reached Constantinople. Even these, when tempted by that city's opulence to resume looting, were quickly persuaded to be on their way into Asia Minor, where all but a few hundred were slain or captured by the Turks.

Some months later the knights and princes of Europe with their retainers and armies followed upon the heels of the peasant host. They, too, had to fight their way through Catholic Hungary. At the news of their approach the Eastern emperor, Alexius, was filled with foreboding. How was he to deal with the armed forces of Europe, several armies, a total of some 600,000? He cunningly maneuvered matters so that no two of the crusader armies were before the walls of Constantinople at one time. Also, he demanded of each army commander an oath whereby all territorial gains made in the war with the Turks they would hold as his vassals or else turn over to him directly.

As they finally headed south from the imperial capital the troubles and disas-

ters of the crusaders multiplied. There were suspicions of Greek treachery. Leaders quarreled over spoils and points of honor. Cities were besieged and taken only at great cost. Expenditure of human life was colossal. Famine and pestilence claimed their thousands. In fact, when Jerusalem was reached and placed under siege, the mighty host had shrunk from 600,000 to only 40,000. Of course, desertions also accounted for many, among the deserters the fanatical Peter of Amiens, the monk who had persuaded so many to engage in Urban's "voyage of God."

Jerusalem was taken by assault, and the so-called Christian pilgrims indulged in a veritable bloodbath as they slaughtered Mohammedans and Jews without regard to sex and age. Many Jews who sought sanctuary in their synagogue perished when the torch was set to it. Then, with bloodied hands uplifted in hypocritical prayer to the God of love and of peace, they gave thanks to Him who had nothing to do with their wretched successes. This was in 1099. And the pope who had urged them on in this murderous campaign did not live to enjoy the fruitage of his scheme, for he died that same year. He had, however, overawed and driven out his rival.

Other Crusades

The immediate effect of that first costly crusade was the formation of several so-called Christian principalities in the Near East, one centering on Edessa, one with Antioch as capital, and one in Palestine proper. In course of time these degenerated; the Turks took advantage of the situation and inflicted defeats upon the northern principalities, thus placing the kingdom of Jerusalem in grave peril.

A second crusade was preached by a Roman Catholic monk, and the forces of France and the German empire took the lead. Disaster overtook their armies in a fruitless attempt at capturing Damascus. Again treachery of the Greek emperor was suspected. Only a small remnant of the European host ever regained their homes.

When the sultan Saladin united in his own person the rulerships of Egypt and Syria, his armies overran Palestine and recaptured Jerusalem in 1187. In great contrast to the behavior of the Church's armies of the previous century, Saladin granted magnanimous terms to the capitulating forces, showing special considera tion for women and children.

A third crusade was preached by th bishop of Tyre, and France, England an Germany joined forces, their monarchs themselves taking the lead. However, the German emperor, Frederick, drowned while crossing a river on the route. Philip of France, having quarreled with Richard of England, decided to return to Europe, though leaving his army under the leadership of the English king. A heavy defeat was thereafter inflicted upon Saladin's forces at Ascalon, a treaty was signed granting protection and right of passage to European pilgrims, and then the crusaders set out for home without having reached the city of their pilgrimage.

Pope Innocent III was the instigator of at least three more crusades in the early half of the thirteenth century. The first was undertaken in furtherance of the Roman Catholic policy of stimulating piety and fostering opposition to Islam. And, by a strange turn of events, the forces of the crusade were at the last minute turned upon the Greek empire, and Constantinople was taken and pillaged amidst the worst of excesses. The armed pilgrims welcomed the opportunity to wreak vengeance for suspected Greek treachery of the past, while the pope was happy to bring the Greek Orthodox Church under Roman domination.

The next revolting and ghastly crusade that must be placed to Innocent's account began in the year 1209. An army of extermination, its members wearing the sign of the cross, was unleashed upon the fair provinces of southern France, peopled by an industrious population, many of whom dared to believe and teach that Rome's superstitions were in opposition to the Scriptures. The whole area with its towns and villages was laid waste. Albigenses and even Catholics who failed to march with the fanatical crusaders were slain without quarter. Barbarous tortures were frequently applied before the merciful deathblow was administered.

The abbot of Citeaux, the "saintly" monk who directed the crusade, when asked by his henchmen how they would distinguish between Catholic and heretic in the doomed area, declared: "Kill all! Kill all! The Lord will know his own." And the crusaders took him at his word. In the town of Béziers alone 60,000 souls were slaughtered and the whole place leveled to the ground. At Carcassonne, where the local inhabitants and a number of knights put up a brave defense, the same Catholic abbot demonstrated his submission to the morals of his Church, for, under pretense of treating for an honorable capitulation, he induced some 300 knights to put themselves in his power. They were either hanged or roasted alive. The abbot could point in justification to the dictum of Pope Innocent himself: "To keep faith with those who have it not is an offense against the faith."

Innocent's third crusade proved to be more successful in achieving its purpose in Palestine. Its leader, Frederick II of Germany, managed to extract a treaty from the sultan of Egypt by the terms of which Palestine was to become a protégé of the Holy Roman Empire of the Germans, and free exercise of religion in Jerusalem was to be assured to both Catholics and Mohammedans.

Then there was that other strange and disastrous crusade in the year 1212. A French peasant boy preached it, and, despite an edict of the French king, led many thousands of young lads like himself to embark for Palestine. Most of them perished or were made slaves upon arrival in Mohammedan Egypt. Did the influential pontiff of Rome interfere? Surely he could have succeeded where the French king failed!

There were other crusades, too, most of them ending in disaster. The Church, however, gained greatly by all of them, for it became the rule that those who took the vow of armed pilgrimage must make a suitable gift to the Church. For two hundred years these bloody campaigns went on, always urged on and encouraged by the agents of Rome. They ended, not because Rome wished it so, but, rather, because men no longer responded to the fanatical call to arms. Multitudes had discovered through their crusading travels that the Greeks and even the Moslems had achieved higher living standards and were no more guilty of the cruelties and barbarisms charged against them by the Church than those who wore the cross.

The thirteenth century, the century of the Crusades, has been romanticized and even called by Roman Catholic and other authors "the Greatest Century." But during that century alone hundreds of thousands of human lives were snuffed out. Vast material fortunes flowed into the coffers of the Church. The pontiff of Rome achieved unequaled secular power in Europe. The papal program had been successful in its material achievements, but nothing can erase the bloodguilt that came upon Christendom in that era by reason of her criminal crusades.

IN AN age when it is becoming fashionable to say that "God is dead," it is thrilling for honest-hearted persons to see evidence by the medium of motion pictures that God indeed is alive and is working out his purposes for earth and man upon it.

Such a faith-building color film, entitled "God Cannot Lie," has been produced by the Watch Tower Society, and on September 3 it had its first public showings in cities all across the United States. Many thousands of persons have already viewed it.

The film traces God's purposes from the creation of man through the realization of those purposes in the future. It helps us to see and hear the Bible's fascinating and meaningful story of mankind. Commenting on this, a viewer in Kansas stated: "It was indeed a vivid and inspiring portrayal of the true-life story of the Holy Bible. We are looking forward to seeing it again." Another, in Oregon, added: "It helped me to get a more vivid picture of God's purpose; something I won't forget for a long time."

Since the Bible's story is centered in the Middle East, much of the film was taken in that very area. These motion pictures are interspersed with striking color illustrations to help the audience visualize some of the principal events in Bible history and better understand their significance for us today.

Audiences have expressed deep appreciation for the film's various features, such as that dealing with the fulfillment of Bible prophecy. One person who attended a film showing stated: "I enjoyed the movie, particularly because it used historical events which were in fulfillment of Bible prophecies as proof that 'God Cannot Lie. For example, the various ruins shown exist for everyone to see that God did not lie. Seeing them made me more assured that God will not lie concerning what He has said will occur now and in the future."

Thus the film provides opportunity to view physical evidences that corroborate what God, through his inspired prophets, said concerning places and events in the Bible lands. The effect of seeing such places as Petra, Megiddo, Tyre and others in connection with Bible prophecy caused one viewer to exclaim: "Whoever said a picture is worth a thousand words certainly spoke the truth!"

The film also deals with vital questions that are frequently asked by sincere persons today relative to God and his purpose for man, such as: Why was man created? Why do we die? Will world conditions always be this way? What hope is there for the future? All these questions, and more, are answered in the film.

To help the reader appreciate more fully what life was like in Bible times, places in the Middle East that most persons would never see in their lifetime were photographed. Viewing places such as the Sea of Galilee, Jerusalem, Jericho and many others where Bible history was

made helps persons to get a better mental image of the people and way of life connected with the Bible story.

What might the encampment of the Israelites in the Sinai wilderness have looked like? In what kind of places did Jesus preach and teach while he was on earth? What would it have been like to view the striking scenes that must have taken place when the flood of Noah's day descended on mankind? These and a host of other Bible events are vividly illustrated.

The film has been designed to interest all age-groups. While it has a depth of meaning that holds the adult viewer, its educational benefits extend to children also, for the film is thoroughly understandable for young and old. One adult said: "I consider the film excellent. Very instructive." Another related: "It was very impressive. The real-life pictures and drawings made God's purpose from Adam down to our day more vivid in my mind. It will help me keep His principles in mind for everyday living."

Of younger persons, one father stated: "To our younger children, two and four, the paradise became a colorful reality as they recognized many of their favorite Bible accounts. To the older ones, nine and eleven, it was a fine reminder of how the purpose of Jehovah has not escaped his attention for one moment during the six thousand years of man's history." Another, a father of five, said: "Our children remarked that they enjoyed seeing the places in the movie 'God Cannot Lie' where many of the Bible events took place. In fact, they enjoyed the movie even more than those commercially produced they have seen downtown."

How did youngsters react? One nine-year-old from Los Angeles said: "It will encourage all children to study the Bible more, so they can be with all the beautiful animals in the new order." And one enthusiastic boy declared: "That was the best movie I have seen in my whole six years!"

Such comments from young and old point out that this unique film has what commercially produced films do not have, the truth concerning God and his purposes. Commercial films do not explain why mankind finds itself in such dire circumstances today. They cannot explain what the immediate future holds. Nor do they build faith in God or inspire confidence in his written Word, the Bible. Most films produced commercially either have nothing at all to do with God and his promises, or else they actually tear down faith in them.

Hence, the film "God Cannot Lie" performs a vital service for all sincere persons. Because it does have such wide appeal, it is being distributed throughout the world and shown free of charge. The delightful narration will be translated into the language of the people where it is shown, so that in even the remotest parts of the earth interested persons will benefit. In time, no doubt millions of persons will come to see this motion picture.

Have you seen the film? If not, then by all means make the opportunity to do so the next time Jehovah's witnesses show it in your locality. And if you have already seen it, then the next time make it a point to take along with you someone else who has not yet seen it. In that way, you, as well as other honest-hearted persons, will have faith in God and his purposes built up, for the film "God Cannot Lie" shows that, far from being "dead," the Creator is very much alive and is fulfilling his grand purposes toward man.

Sugar Comes in Many Forms

THE word "sugar" is not found in the Sacred Scriptures, as it was unknown in Bible times. The earliest specific reference to sugar dates from about the year 375 of our Common Era. In what is known as the Bower Scroll are found references not only to honey but also to sugar, sugarcane and sweetened drinks. Sugarcane appears to have originated either in India or in the South Pacific and then, by way of China, found its way west to the Arab countries and, by means of the Crusaders, on to Europe. In the early sixteenth century it found its way to the West Indies.

Sugar is vital to the life of the human organism even though the sugar level in the blood is but one-tenth of one percent. After a meal it may increase 50 percent. The sugar range must be kept within a narrow range, which, in health, the liver, the body's largest internal organ, manages to do.

There are natural sugars and there are synthetic sugars or sweets, the latter being from 100 to 4,000 times as sweet as ordinary table sugar; saccharine is from 200 to 700 times as sweet. Of course, all such synthetic sweets are without food value, which explains why insects, such as bees, are not deceived by them. These synthetic sweets may also have deleterious side effects, for which reason certain nutritionists oppose the popular trend of using these in soft drinks to cut down on the number of calories consumed.

As for the natural sugars, these also may, in a way, be divided into two general groups. One of these is sucrose, the sugar that is derived from the sugarcane, the sugar beet and also from the sugar maple tree. It is also the kind of "sugar" found in such vegetables as carrots and potatoes. Its molecules are very complex, and its use must be drastically curbed by those suffering from diabetes or those wanting to lose weight.

Then there are the sugars the molecular structure of which is quite simple. Among these are glucose or dextrose, which is obtained from corn and from grapes, and fructose or levulose, which is obtained from fruit. Honey appears to be a compound sweet, containing, in addition to from 13 to 20 percent water, 40 to 50 percent fructose, 32 to 37 percent dextrose, 2 percent sucrose as well as certain other elements.

The distinction between simple- and complex-molecule sugars is all-important when it comes to injecting these into the body's bloodstream, as is done by the medical profession in certain situations. Thus when the body has difficulty in assimilating nutrients in the usual way, a sugar solution is fed by means of intravenous feeding. The sugar used in such cases must be that having a simple molecular structure, such as glucose, so that it can seep through the capillaries and feed the tissue cells of the body.

But when there is a great loss of blood and it is necessary to build up the volume of fluid in the blood vessels, then a saline solution is used to which sucrose may be added. Its molecules are too large to seep through the capillaries, and so they serve to restore the necessary fluid content of the blood vessels. In connection with the blood's concentration or *tonicity* such sugars as remain in the blood are said to be *hypertonic*.

Before the body can assimilate sucrose, such as beet or cane sugar, it must first change this sugar into glucose by means of digestion. This is the sugar found in the bloodstream and is the kind the heart utilizes for its prodigious activity, which has been compared to twice the exertion put forth by the muscles of the legs when one is running fast.

Among other sugars are maltose, which is derived from sprouted barley or malt, and lactose, which is found in milk. Thus we see an interesting sugar cycle in the body of all mammals: A mother may eat only the sucrose kind of sugar in her diet, which, however, her body turns into glucose by means of digestion. The mammary glands take the glucose from the bloodstream and transform it into lactose, in which form it appears in the milk that feeds her baby.

While the Bible has nothing to say about sugar, it does mention something sweeter than sugar, namely, honey, and that some sixty times. It gives us some good advice regarding honey which may well be applied to one's use of all sweets: "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. The eating of too much honey is not good." Yes, too many sweets can lead to a host of ills, including diabetes.—Prov. 25:16, 27.

Forty-second Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Rodriguez, A., Toews, G., Eaton, A., Cole, V., Cronau, M., Reed, R., Clark, M., Borden, S., Bliss, J., Tylich, B. **Second row:** Fook, A., Humphrey, J., Kaczmarek, L., Hasselgren, N., Garcia, E., Butler, J., Butler, C., Reissmann, A., Piriano, R., Michael, E. **Third row:** Roberts, G., Thomas, C., Sanchez, D., Richey, G., Moseley, P., Kelly, J., Crist, E., Charney, M., Brichard, N., Bailey, H., Lucas, M. **Fourth row:** Young, P., Lisk, A., Honma, T., Heath, E., Harris, H., Furman, A., Dressler, M., DeCarlo, J., Willcox, S. **Fifth row:** Rutter, M., Nakayama, P., Pereira, R., Parker, B., Lang, L., Lang, W., Fowler, R., East, A., Barnard, A., Ainsworth, V., Lonzaga, T. **Sixth row:** Lucas, D., Hagen, D., Croy, S., Bozalka, J., Pengelly, B., Oliver, R., Jackson, P., Walker, C., Tucker, H., Thomas, L., Östlund, G. **Seventh row:** Foster, M., Clark, D., Berger, G., Snider, J., Michael, O., Mertens, K., Griffiths, R., Butler, R., Tarhonen, E., Rivera, L., Reissmann, R. **Eighth row:** Splane, D., Harris, H., Brown, S., Brichard, D., Lisk, R., Le Pavoux, M., Jackson, E., Piriano, L., Pengelly, P., Parker, J., Turner, R. **Ninth row:** Heidelberg, J., Croy, G., Campion, M., Kaczmarek, W., Hall, C., Eaton, K., Berger, A., Barlow, R., Toews, R., Sömisch, K., Roberts, L. **Tenth row:** Hohle, M., Håvie, E., Fulbright, A., Crist, D., Young, D., Peters, C., Hellermann, R., Tylich, J., Östlund, B., Smith, D., Ross, S.

THE SPIRIT OF ISAIAH IN THE TWENTIETH CENTURY

"HERE I am! Send me" is the expression of those who have the spirit of Isaiah in this twentieth century. Those who had the privilege of attending the graduation program of the 42nd Class of the Watchtower Bible School of Gilead, in New York city on September 11, 1966, were particularly impressed by this spirit as manifested by the 106 trained missionaries who received their assignments to go preaching and teaching in thirty-five lands.

From thirteen lands these students had come, not without trouble and difficulty in some instances. For example, the baggage of one was stolen en route to New York. Fellow witnesses stepped in and helped make good the loss. The car of another broke down completely on the way to Gilead School. A generous car-lot owner, a fellow Witness, invited him to take his pick of the cars on his lot without charge.

From varied assignments they came, those 106: From the slums of London, England, and isolated assignments in the American West, as well as from service among French-speaking Canadians of Quebec and Spanish-speaking peoples of Central America. Several had been members of the Watchtower Society's headquarters staff in Brooklyn, New York, in the past. Others came in from service as traveling supervisors representing the Society.

All of them had a longing to be sent abroad as missionaries, no matter the cost. Undeterred by the certainty that many of the luxuries and conveniences of modern life would be lacking in the far-off missionary fields, they were keen to volunteer their energies now in this vital time to the work of spreading the "good news" in territories where the need is greatest.

For five months they studied together, allowing themselves to be molded by the deep things of God's Word. Indeed, the Bible was their main textbook. Students were called upon to read the complete Bible, to offer brief verbal reports on assigned passages of the Bible, and even to present Bible scenes graphically on an "I was there" basis. They were trained to use the excellent topical listing of scriptures in the book *"Make Sure of All Things; Hold Fast to What Is Fine"* in a great variety of circumstances, such as in offering counsel to someone, granting an interview to a press or TV representative, handling problem situations such as in a hospital or at school or at one's place of work.

Then, too, cases in law based upon the Mosaic statutes were discussed and enacted. A group of students would agree among themselves as to the facts of an imaginary case. It would then be presented to another group who would act as judges. The judges had to call witnesses, dig for information, sift evidence, refer to the basic Bible laws involved and then bring in their decision. Thus stress was laid upon conforming to the fine *principles* of this law of God that apply to his Christian servants today.

Language class was another feature of Gilead training. Not that anyone completely learned a new language during the five months of the course. But all were given groundwork in some language, and considerable help in knowing how to carry on their own future studies. Spanish, French and Japanese were taught in class during this Gilead School term. Additionally, private courses were provided for certain students in Korean, Portuguese and Cantonese Chinese. Those missionaries were keen to teach truth-hungry people

in a language that could be readily understood.

Now at the graduation exercises friends and relatives of the students had come from far and near. Also, representatives of scores of congregations outside of New York city and within a radius of some sixty miles had been invited to attend. So it was before a fine audience of 2,023 that the students received final words of counsel and encouragement from the president and vice-president of the Watchtower Bible and Tract Society, as well as from their instructors and other mature brothers. It was truly a memorable occasion. The students will long remember the parting words of admonition by President Knorr when he told them, "You have received free, give free."

As these qualified missionaries with Isaiah's spirit received assignments to serve in many countries of Asia, Africa, Europe and Central and South America, observers could not help reflecting upon the fine record of Gilead School. This class brought to 4,361 the total number who have graduated and been assigned to missionary service in 140 lands since the inception of the School in 1942. Many of those missionaries still continue faithfully serving in their original assignments after ten, fifteen, twenty or more years. Missionary work is their career.

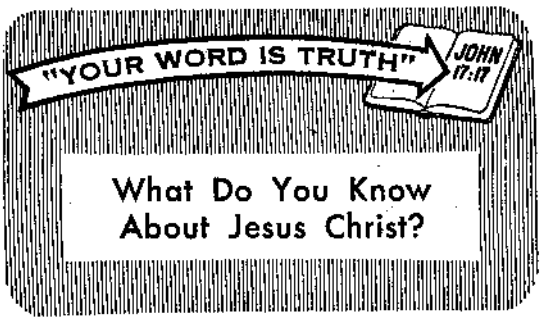
What a grand way for young people, who have dedicated their lives to Jehovah and the doing of his will, to carry out their vow and unselfishly give of the best years of their lives in the work that the apostle Paul describes as 'not declaring the good news where Christ has already been named, in order not to be building on another man's foundation'! (Rom. 15:20) The work is urgent, and there are grand opportunities to spread the "good news" into many regions where few have heard.

During the graduation program President Knorr showed slides and offered commentary on the marvelous expansion of the Society's missionary service on every continent. Pictures of branch and missionary homes that have sprung up as a result of conscientious missionary activities helped the audience see the possibilities of much more good work in many foreign fields. One of the instructors alluded to the year 1975, the conclusion, chronologically speaking, of six thousand years of human history. His question was: What will you be found doing when that time arrives? How satisfying it would be to have volunteered for Gilead training in the spirit of Isaiah and to be then busied about taking the good news of the Kingdom to far-off nations and peoples!

That the students are aided to have some advance knowledge of the circumstances under which they will serve was evident by the realistic scenes enacted by them as part of the graduation program. There was a market scene in Spanish America. Also, very realistic witnessing conditions in French Africa were enacted by students using the French they had learned. The customs of Japan and method of approach to the Japanese home were also effectively demonstrated. Those looking on could almost feel that they had been actually transported to distant missionary territories.

In the words addressed to the student body by the vice-president of the Society, F. W. Franz, there is need to share with multitudes who are without hope and without faith, something that we already have in abundance. Give them something to believe in.

Yes, every graduation program, just as this one, should raise in every young mind the questions: Am I free to go and preach in foreign fields? Can I also be an Isaiah? Can I, too, say, "Here I am! Send me"?



NEARLY one-third of the earth's population today claims to be Christian. Yet, many of these professed Christians know little about Jesus Christ. Who really was he? Had he lived before he became a man on earth? Was Jesus actually God? Our future life prospects depend on our knowing and acting in harmony with the facts.

Jesus was, unquestionably, no ordinary person. His birth, in fact, was announced by an angel. Please locate your copy of the Bible, and turn in it to Luke chapter one, verses thirty-one and thirty-five. If you have the *Authorized* or *King James Version* you will find that the angel's words to the young maiden Mary read in this way: "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. . . . the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

It takes faith to believe that Jesus was born of a virgin, but that is what the Bible teaches. (Matt. 1:20-25) Certainly it is not impossible for God, who is the Source of life and the One who gave humans procreative powers, to cause a Son to be born in this way. By means of His holy spirit, or active force, the life of the mighty spirit Son of God was miraculously transferred from heaven to the womb of the Jewish virgin Mary. The Bible explains at Galatians 4:4: "When the fulness of the time was come, God sent forth his Son, made of a woman."—*AV*.

So, before being born on earth as a man, Jesus had existed in heaven as a mighty spirit creature. He had possessed an invisible spirit body, just as God does. (John 4:24) In his prehuman existence he was called the *Word* of God, which title indicates that he served as representative speaker or chief spokesman for God his Father. He shared with God in the creation of all other things, both visible and invisible. (Col. 1:15, 16) Yet, to fulfill his Father's will, this mighty One took on human form and came to earth as a man. The Bible explains: "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." —John 1:14, *AV*.

Jesus himself testified to his prehuman existence as a spirit person in heaven. In prayer to his Father at the close of his earthly life he said: "I have glorified you on the earth, having finished the work you have given me to do. So now you, Father, glorify me alongside yourself with the glory that I had alongside you before the world was." Jesus had confidence that God would restore him to the glorious position in heaven that he enjoyed before coming to earth.—John 17:4, 5; 6:62.

Was Jesus, then, really a human while on earth? Or was he God incarnate, God in human form? Did he merely clothe his spirit body with flesh? No, Jesus really did empty himself of his spirit form. He was in all respects human, becoming "blood and flesh" just like other earthly persons. (Heb. 2:14, 17) He was "made of a woman," and was not a materialized spirit. (Gal. 4:4, *AV*) Jesus was not God in human form. Rather, he was God's Son, a lesser one than God. (John 20:31) Appropriately, the title "Son of man" is applied to Jesus sixteen times in the writings of

the apostle John alone, emphasizing that, although being God's Son, he was also a man.—John 1:51.

Many believers of the trinity doctrine think that Jesus and the God named Jehovah in the Hebrew Scriptures are one and the same person. But this is not so. The Son of God came to earth and was seen by men, yet the Bible explains that at no time has anyone ever seen Almighty God. (Ex. 33:20; 1 John 4:12) Others claim that, although they are two distinct persons, Jesus is equal both in greatness and length of existence with the Father. However, Jesus explained that his Father was superior to him, saying: "My Father is greater than I." (John 14:28, *AV*) Yes, God is the head of Christ, and even in heaven the Son subjects himself to his Father. (1 Cor. 11:3; 15:28) The Bible further shows that God existed prior to his Son, saying: "Even from everlasting to everlasting, thou art God." (Ps. 90:2, *AV;* 89:2, Catholic *Douay Version*) Yet, on the other hand, the one who became the man Jesus on earth had a beginning. He is spoken of as "the firstborn of every creature." —Col. 1:15; Rev. 3:14, *AV*.

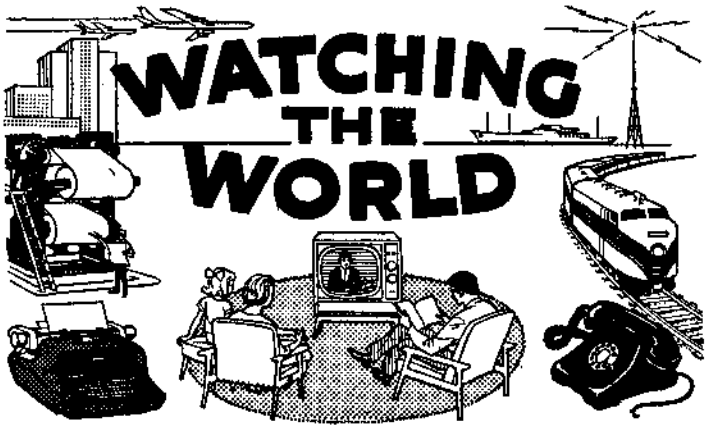
Despite his heavenly prominence, Jesus gladly submitted to his Father's will and came to earth to give his life as a ransom to recover believing humankind from sin and death. (Matt. 20:28; 1 Tim. 2:5, 6) It is vital that we accept this provision that God has made through his Son. For, as the Bible explains, "he that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." (John 3:36, *AV;* Acts 4:12) The grand benefits of Christ's ransom sacrifice will be realized fully by humans here on earth under the rule of God's kingdom. Mankind then will be relieved of pain, sickness and the weakening effects of old age, and even death due to inherited sin will be removed.—Isa. 25:8; Rev. 21:3, 4.

The time for ushering in these blessings under the Kingdom rule is now close at hand. Jesus has already begun ruling invisibly in the heavens as King! The evidence of fulfilled Bible prophecy shows that we are living in the last days of this system of things, and that in the very near future wickedness, and all wicked persons, will be wiped from the earth by God's kingdom. (Dan. 2:44; Prov. 2:21, 22) It is therefore vital that we put our trust in that kingdom, submit to its rule and advocate it as mankind's only hope.

Jesus did this very thing; he made God's kingdom the theme of his earthly ministry. (Luke 4:43; 8:1) We need to imitate his example. It is not sufficient to *say* that we are Christians, merely claiming that we are Jesus' disciples. We must prove by our activity that we are following his example. (1 Pet. 2:21; Matt. 7:21-23) In imitation of Jesus, we personally need to study God's Word, making it as close a part of our daily lives as the food we eat. (Matt. 4:4) Then, with all our vital force, we should pattern our lives in harmony with the high standards set out in that Word of God. Our life in God's new order depends on our doing so.—John 17:3.

Can you answer these questions? For answers, read the article above.

(1) What are some questions that arise in connection with Jesus Christ? (2) How was Jesus' birth as a human announced? (3) How was Jesus born as a male child on earth? (4) Before coming to earth, in what form did Jesus exist, and what work did he do? (5) How did Jesus testify to his prehuman existence? (6) Was Jesus really God in human form? (7) Are Jesus and God the same person? Are they equal in greatness and in length of existence? (8) What grand provision for human salvation was made possible through Jesus? (9) In what position does Jesus now serve, and what will he soon do? (10) What must we individually do in order to enjoy future blessings from God?



College Suicides on Rise

◈ Suicides among college students are on the rise. Before this year ends some 90,000 college students will have threatened suicide, and one in 10 of these will have actually made the attempt. In other words, during 1966 there will be 1,000 suicides among American college students. A reason cited as a contributing factor in student suicides was a "pressure-cooker" emotional atmosphere on today's campuses. It is estimated that as many as 6,500,000 college students have emotional problems serious enough to warrant professional help, but college mental health programs are geared to handle only half that number. All together, America's suicide rate among students appears to be 50 percent higher than that for Americans in general, according to the October issue of *Moderator*, a magazine aimed at top-ranking students.

River Takes Over

◈ The mighty Mekong River, coming from the faraway Himalayas, recently surged over its banks in its greatest rampage in a century. For several weeks in late summer Nongkhai, Thailand's rail terminal to landlocked Laos, was completely inundated, together with 90 percent of the surrounding province. Thousands were forced to flee their homes. Recognizing that these disasters could be avoided, Dr. Boonrod, secretary for the Mekong Committee, reportedly stated that if a proposed dam across the Mekong had been built in time "we could easily have converted this highly destructive flood into 24 million bahts' worth ($1,200,000) of electricity a day."

Smoking Warning Ignored

◈ Almost every pack of cigarettes sold in the United States has this warning on it: "Caution: Cigarette Smoking May Be Hazardous to Your Health." Yet, regardless of written warnings, Americans are now smoking more. Recent statistics show smoking at almost a peak in American history. The highest rate of smoking was in 1963, when 217 packs of twenty cigarettes were smoked for every person 16 years of age or older. When warnings appeared, linking smoking with lung cancer, the rate dropped in 1964 to 209 packs. The evidence since has been that Americans are going back to smoking more. Cigarette smoking climbed to 213 packs in 1965 and is now estimated at 215 packs per person over 16 years of age. Sir George Godber, chief medical adviser to the British Health Ministry, made one of the strongest official medical condemnations of cigarette smoking yet on record. He has urged a complete boycott of cigarettes. It is obvious that the current modest educational campaign on the hazards of cigarette smoking in America is not enough.

New Nations Born

◈ Lesotho, a new African kingdom, was born on October 4. It succeeded the old British colony of Basutoland. Paramount Chief Moshoeshoe II became king of the new state. Lesotho, which is the second country on the African continent to gain its freedom in a week, is an enclave surrounded by white-ruled South Africa.

The Republic of Botswana, formerly Bechuanaland, was the other nation that gained its freedom that week. It came into existence on September 30 in the midst of a swirling sandstorm. Tribal witch doctors in the crowd of spectators present where the ceremonies that initiated Botswana into nationhood were being held said the sandstorm heralded rain to relieve the country's long drought. "It is an omen of new life for our country," said a tribesman. But the drought continued.

Jail or War

◈ The director of the Selective Service system in the United States Lieut. Gen. Lewis B. Hershey stated, on October 3, that he would "rather go to jail" than perform military service if he found it morally impossible to accept the nation's policies. General Hershey stated that if there were a conflict of conscience, "in order to maintain your dignity, you'd have to go to the penitentiary." Many Christian witnesses of Jehovah the world over have found themselves in a position where their Christian conscience re-

strained them from military service, and frequently the result has been that they were sent to the penitentiaries, both during World War II and at the present time.

Lawless Trend Continues

◈ J. Edgar Hoover, Federal Bureau of Investigation director and one of America's officials most concerned with the nation's crime picture, spoke of a new "privileged class" in America—the criminals who are turned loose time and again to repeat their offenses. In the month of August alone, serious crimes in Washington, D.C., totaled 3,875, an increase of 1,005 over August 1965 and a jump of 35 percent. Serious crime in this city is now up 134.4 percent since June 1957. It is a trend that is being followed in many of the nation's big cities. Hoover said: "Convicted criminals are patronized as misunderstood or underprivileged victims of deprivation. Their misdeeds are excused as the effects of society's sins against them. Great amounts of time, money and concern are devoted to their rehabilitation. They deserve another chance—and another—and another." But what about the victims? "Unfortunately," said Hoover, "little if any concern is directed toward the unfortunate victims of the repeating offender." Senator Robert C. Byrd of West Virginia, in a major address to the U.S. Senate, cited recent instances of mobs attacking police. Speaking of rebellion against constituted authority, he said: "Being poor is no justification for being disorderly, and the right of lawful petition is not a license to riot."

Tragedy Strikes Japan

◈ Twin typhoons, named Ida and Helen, ravaged the Tokyo area and southern Japan, on September 25, leaving behind 300 dead or missing, 700 injured and some 50,000 homes destroyed or badly damaged. Instruments on the summit of Mount Fuji registered winds of 202 miles an hour, the highest ever recorded in Japan.

Japanese police report still another tragedy—10,026 persons were killed in traffic accidents in Japan during the first nine months of 1966. There was an accident every four minutes, on the average, and a fatality every 39 minutes.

Religious "Know-Nothings"

◈ In racial riots in which a Roman Catholic nun was stoned for marching with Negro demonstrators and a Negro priest was punched and kicked for being black, Chicago clergymen saw the effects of their religious instruction. "For years we have been preaching empty ritual, rules and restrictions," said "Msgr." William J. Quinn, pastor of St. Gall parish. "We got what we asked for." In an editorial in a Chicago archdiocese weekly newspaper, Catholic priest William F. Graney scored those who cursed and threw rocks at the clerical marchers as "Catholic Know-Nothings." At Roman Catholic St. Rita's Church in Chicago, where both pastor and parishioners abhor integration, Sunday's collection contained scathing notes to Archbishop John Cody. One note said: To "that fat guy, Cody, the pig." "Msgr." James C. Hardiman of St. Nicholas Church stated: "I'll never go near the mob again unless I'm armed. We learned the sight of a Roman collar incited them to greater violence." "We have to pay for our sins," one curate confessed. "Now is the time for some truth." Now is also a time to view the harvest and to witness what seed the church has been sowing. For the divine principle holds true: "Whatever a man is sowing, this he will also reap."—Gal. 6:7.

Germany's New Army

◈ By 1970, West Germany's armed services are expected to total 510,000 men—second only to the United States as the best-trained, best-equipped conventional fighting force outside the Communist countries. West Germany was totally disarmed a brief twenty years ago. The fact of this buildup has become more frightening to some Europeans than the threat of communism. Already German aircraft and missile crews are being trained to fire nuclear weapons. The firing of those devices, at present, can be made only on the approval of the president of the United States. But the fact that the German military forces have them in their possession causes some Europeans to reflect on the past with trepidation.

The Turtle Know-How

◈ The green turtles of the Caribbean really consider Turtle Bogue, Costa Rica, as their home. Every May to September the green turtles launch their 300-pound hulks to sea and swim 1,400 miles to feed off the coast of Brazil —and then return again to their 5-mile-wide mid-ocean base. Their unerring ability to navigate hundreds of miles of open water and then reach land within yards of the nest where they were hatched has science baffled. How do the turtles do it? With all of man's scientific know-how a veteran seafarer cannot always out-navigate a big green turtle. Many animals and fowls possess an instinctive navigational sense. But the green turtle at sea encounters problems that cannot be solved by known biological compasses or clocks. Even if the turtle maintained a fixed course, drift due to wind and currents could cause the creature to miss its mark completely. Yet the green turtle reaches its destination. There is a program now in operation

called "Operation Green Turtle" that is designed to study its habits by satellite and unlock the instinctive navigational secrets placed in the turtle by its Maker Jehovah God.

Celibacy Review Urged

◈ Five hundred of some 5,000 priests polled by a national Roman Catholic monthly magazine, *Jubilee,* were in favor of a reappraisal of the church rule requiring priests to be celibate, the magazine reported on October 3. One-third of the clergy were adamantly in favor of celibacy. There are nearly 60,000 Roman Catholic priests in the United States. Results of the poll showed that one-fifth of the priests sharply criticized the present regulation requiring priests to remain unmarried. A large majority advocated serious reexamination of the regulation. This survey accomplished, at least, one thing: It showed the utter lack of unanimity among the clergy. It also highlights a question: Why should the Catholic church, or any church for that matter, prohibit or circumscribe what God Almighty has granted to man? After all, most of the apostles of Jesus Christ, even Peter, whom Catholics claim was the first pope, were married.

Famine in Lambok

◈ The Indonesian island of Lambok is badly in need of rice. Dr. Arbain Yusuf, the provincial health director, said that there may be 80,000 dead from starvation by January unless they get rice. There is little hope that enough rice will arrive to ward off starvation, Dr. Yusuf said. Six thousand dead were found in twenty-two villages. A check showed 29,000 have died so far this year. There are at least 150 villages in the famine belt.

Indonesia Back in the U.N.

◈ Indonesia had withdrawn from the world organization in March 1965. Early in the month of September, the Indonesians notified Secretary-General Thant that they wished to "resume full cooperation" with the United Nations. "It would therefore appear that the government of Indonesia considers that its recent absence from the organization was based not upon a withdrawal from the United Nations, but upon a cessation of cooperation," said Abdul Rahman Pazhwak, president of the General Assembly. Then, without any objections from the 118 other members, the Indonesia government resumed her membership in the United Nations on September 28.

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