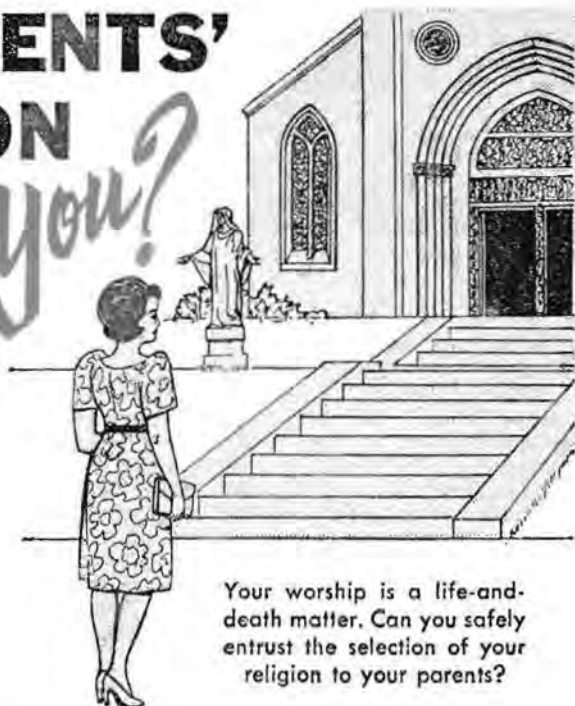


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Awake!

Is It Wise to Discuss Religion?

PAGE 5

Canada Completes a Century

PAGE 9

Eyes in the Sky

PAGE 12

Is Britain a Christian Country?

PAGE 16

NOVEMBER 22, 1967

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.

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

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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CONTENTS

Do You Really Listen?	3	People Who Practice Bible Principles	21
Is It Wise to Discuss Religion?	5	Amber—A Fossil Gem	26
The Divine Name in Music	8	"Your Word Is Truth"	
Canada Completes a Century	9	The Tragedy of King Saul	
Eyes in the Sky	12	—a Warning for Christians	27
Is Britain a Christian Country?	16	Watching the World	29
Evidence Disproves Assertions	20		

Awake!

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

—Romans 13:11

Volume XLVIII

Brooklyn, N.Y., November 22, 1967

Number 22



DO YOU REALLY LISTEN?

IT HAS been noted that in many circles conversation has become a competitive exercise in which the first person to draw a breath is declared the listener. Most people, it seems, would rather talk than listen. Even when another is speaking, they often are mentally planning what they are going to say when they gain the opportunity to speak.

And, too, if someone is expressing ideas with which they strongly disagree, they may simply turn to thoughts that support their own feelings. This is a common practice. Unconsciously people feel that it is risky to listen. So they mentally stop receiving what is said, and may prepare a verbal counterattack.

But perhaps the majority of persons fail really to listen because they permit their mind to drift to other matters. The mind can race along some four to ten times faster than most people speak, allowing it plenty of extra thinking time. Thus, persons fall into the habit of letting their mind make brief side excursions, and then dart back to the speaker. Invariably, however, the mind tarries too long on another subject, and important points are missed.

Jesus Christ, the greatest teacher ever

to walk the earth, appreciated that humans often fail really to listen. Therefore, he frequently urged his audience to be alert and take heed to what he was saying. For instance, on one occasion when instructing a crowd, he began by saying: "Listen. Look!" After this arousing appeal to attentiveness, Jesus related an illustration of a sower who sowed seed on various types of soil, and the different results that were forthcoming. Then, when concluding, he added: "Let him that has ears to listen listen."—Mark 4:3-9.

What Jesus said was important; it had a great deal of meaning. It deserved a listening ear. Simply hearing the interesting illustration was not sufficient. The people needed to get the sense of what Jesus said and allow it to make an impression upon their mind and heart. Therefore, they needed to listen, that is, "to hear with thoughtful attention: consider seriously," which is how *Webster's Third New International Dictionary* defines the word.

Only a few of the audience were *real* listeners. These came to Jesus afterward and questioned him about the illustration. They desired a fuller explanation. They had heard with thoughtful attention, having given serious consideration to the

illustration, but its meaning was not altogether clear to them. So Jesus accommodated them with answers to their questions and, as a result, they truly benefited. —Mark 4:1-20.

A good listener is not afraid to admit a lack of understanding by asking questions. Jesus' disciples were not hesitant to ask sincere questions, and Jesus was delighted with the interest they showed. It is a pleasure to explain matters to such an audience. A discerning listener will draw forth valuable information, as the Bible proverb explains: "Counsel in the heart of a man is as deep waters, but the man of discernment is one that will draw it up." —Prov. 20:5.

Contrary to what many believe, listening is not simply a passive process. It can be a very active one. The stream of messages being received needs to be analyzed. What is the speaker trying to say? Often persons have difficulty expressing themselves clearly or coherently. Sometimes their real meaning is unclear because of lack of specifics or examples. So a skillful listener can lead the conversation by well-directed questions. Under his gentle, exploratory probing a person who may have been considered a dull speaker may be found to have wells of information that no one has bothered to tap.

A real listener appreciates that a conversation is an opportunity to learn something about another person or from him. He realizes that when one talks, or is mentally planning what he is going to say, he is not learning anything. But the listener does. As the Bible proverb says: "A wise person will listen and take in more instruction." —Prov. 1:5.

How unwise, therefore, to close one's mind when hearing ideas that may conflict

with personal views! But this is what persons are often inclined to do. Especially is it common to view discipline and correction as a personal affront. However, the Bible proverbs encourage: "Listen to counsel and accept discipline, in order that you may become wise in your future. Cease, my son, to listen to discipline and it will mean to stray from the sayings of knowledge." —Prov. 19:20, 27.

We all need sound counsel and discipline and so should really listen when they are offered. Never close your mind and mentally block them out when they are given. Do not be like the religious Pharisees of Jesus' day. When Jesus restored sight to a young man who was born blind, they closed their minds to the evidence. Even after the healed man explained to them how the miracle occurred, they remained closed-minded. Finally, when the Pharisees continued to question him about the matter, the man said: "I told you already, and yet you did not listen." —John 9:13-34.

The appeal of God's Word is to avoid such an attitude. Wisdom is personified in the Bible book of Proverbs, chapter eight, and is portrayed as speaking to us as learners, urging: "And now, O sons, listen to me; yes, happy are the ones that keep my very ways. Listen to discipline and become wise, and do not show any neglect. Happy is the man that is listening to me by keeping awake at my doors day by day." —Prov. 8:32-34.

Will you really listen? If someone should visit you with wholesome information from God's Word, will you heed its wisdom and take in the valuable knowledge it offers? You really should, for the rewards are everlasting. The Bible assurance is: "The man that is listening will speak even forever." —Prov. 21:28; John 17:3.



TREAT them as you would treat someone coming to your door trying to sell you the Brooklyn Bridge. Listen for a moment, and then politely close the door.' So a clergyman advised his congregation to stifle discussion of the Bible. His target was sincere Christians who visit people in their homes and seek

Is It Wise



To Discuss Religion?

IS IT TOO CONTROVERSIAL?

to encourage Bible study. Many persons share this view expressed by a Brooklyn, New York, priest, considering religion to be too sacred, too personal or too controversial a topic for common discussion. But is this the wise attitude? Is it really unwise to discuss one's beliefs?

Certainly, there would seem to be some justification for being reticent about one's religious views. Is it not a fact that discussions on religion can at times become really heated, generating strong feelings? And are not many persons very sensitive about their beliefs? The mere casting of doubt upon cherished ideas is enough to arouse high passions. And it is well known that disputes over religion have been responsible for many of the wars that have ravaged the earth. Peace-loving people prefer to avoid heated controversy.

Then, too, it is a fact that each one's religion involves his personal relationship to God. No one can properly intrude upon

this precious relationship. As expressed by the apostle Paul: "Who are you to judge the house servant of another? To his own master he stands or falls." (Rom. 14:4) So people resent being criticized on the basis of their beliefs. Why should they leave themselves wide open to such an attack by engaging in some

religious discussion? Then there is the matter of the sacredness of religion. Too often the atheist or agnostic takes advantage of discussion to pour scorn upon religious teachings and those who accept them. And even when they do not go that far, they do treat lightly or flippantly those matters that are of serious concern to others. The person of reverent mind can be deeply hurt by such attitudes. Why should he expose himself to the possibility? he reasons. Better, is it not, to avoid all religious discussion?

Yet, there are other angles of the question to be considered. As in almost every other area of life, one does well to balance against one another the advantages and the disadvantages of engaging in religious discussion. Perhaps when this is done it will be found that the benefits far outweigh any disadvantages.

Value of Discussion

While discussion sometimes results in heated words and even violent actions, not all discussion need do so. The Christian keeps in mind that it takes two to fight over words and he himself is under command to keep his spirit restrained even under adverse conditions. "A slave of the Lord does not need to fight," wrote the apostle Paul, "but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed." (2 Tim. 2:24, 25) So rather than becoming provoked about what someone may say about cherished religious convictions, the Christian remains calm and seizes the opportunity to teach.

Peaceful discussion, even when it involves differing views on Bible teaching, offers some definite benefits. It can strengthen by expression your own convictions. It can aid you to understand better the other party to the discussion when you hear the Bible proof upon which he founds his belief. And is it not true that there is need for more understanding in this divided world? During the discussion, too, there may be mention of some Bible text that had not occurred to you, that may shed much more light upon a subject that had not been clear to you.

So why throw away those benefits simply because you may fear a hot controversy? If, despite your remaining calm and reasonable, the other person continues to talk fanatically, you can always close down the conversation. Nothing is to be gained by a word fight. But as long as both parties keep calm and show consideration for each other there can be mutual benefits from a discussion of Scriptural teachings.

Love Prompts Us to Share

Your personal relationship to God is assuredly an individual matter. You are the

one who must determine whether you have dedicated your life to the Creator or not. You are the one who may make a vow before God, and it is your personal responsibility to strive to live up to such obligation. Nobody else can do it for you. And eventually we must individually submit to the scrutiny of the great Judge, for the apostle Paul wrote: "We shall all stand before the judgment seat of God." (Rom. 14:10) Each one will be held responsible for his own doings.

However, this does not mean that the Christian can retreat into his own little circle and enjoy his own private religion, for the unique feature of Christianity is its outgoing attitude. Next to love for God comes love of neighbor. And who is your neighbor? Not just the neighbors who live on your street and in your vicinity. Not just those who attend the same religious services you do. Not just those of the same class or nation. Jesus explained who is your neighbor by means of his parable of the Good Samaritan. Remember his question in connection with that parable: "Who of these three [the priest, the Levite, the Samaritan] seems to you to have *made himself neighbor* to the man that fell among the robbers?" (Luke 10:36) So the question really is: To whom are you willing to make yourself a neighbor?

Surely you cannot make yourself neighbor to someone unless you get to know him, unless you talk with him. And especially will you be interested to find out whether he knows God, for if he does not, then the neighborly thing to do is to acquaint him with God and his loving purposes. Thus there is need to grasp every opportunity to share your faith with others, so they too may receive of God's blessings. Under inspiration the apostle Paul wrote to explain that it is God's will "that all sorts of men should be saved and come to an accurate knowledge of truth."

(1 Tim. 2:4) That should be your desire also. Whatever knowledge of religion we possess we should surely be willing to share with our fellowmen.

Perhaps, however, you feel that you do not know enough about your religion, and do not want to be found lacking. That is understandable, but is it good reason for refusing to talk about religion, for refusing to share what information you do have? The better course would be to get to understand the Bible's teachings so that you can offer reasons and scriptures in support of your belief. Otherwise, it is just as though one were masquerading as a Christian, while in fact knowing very little about Christianity. How much more satisfying to know what you believe and why you believe it!

Too Sacred to Discuss?

Certainly matters relating to God's Word and worship are too sacred to treat lightly or in any flippant manner. They are not to be ridiculed. And it is foolish to force them on those who have no desire for spiritual truth. On this account Jesus himself advised his followers: "Do not give what is holy to dogs, neither throw your pearls before swine, that they may never trample them under their feet and turn around and rip you open." (Matt. 7: 6) Discussion of religion with persons who have no love for God and righteousness seldom produces any good result.

But if persons of earnest manner and reverent attitude are willing to speak with you about God and his written Word, the Bible, then by all means welcome the opportunity. There are ever fewer opportunities of this kind in our modern era, for the majority have lost their love for God and are engaged in the selfish quest for material wealth. (Matt. 24:12) How cheering it should be to find someone who has

faith in God and is willing to discuss religion with you!—Rom. 10:15.

Jesus Christ and his followers of the first century had no qualms about speaking to all kinds of persons about the promised kingdom of God. Though many of them had been raised in the Jews' religion, they did not hesitate to discuss their new views on religion freely with as many as they contacted. And then Jesus instructed them, male and female, to be busy about spreading the teachings he had given them. Said he: "Go therefore and make disciples of people of all the nations . . . teaching them to observe all the things I have commanded you." (Matt. 28:19, 20) Certainly, they could not obey that command by refusing to discuss religion with others.

That God is pleased with those who think upon him and discuss him and his purposes with others is made certain by a significant statement by one of the holy prophets of God: "Those in fear of Jehovah spoke with one another, each one with his companion, and Jehovah kept paying attention and listening. And a book of remembrance began to be written up before him for those in fear of Jehovah and for those thinking upon his name." (Mal. 3: 16) So it really is beneficial to discuss religion with other reasonable God-fearing persons.

Indeed, if Bible truth has the same effect upon you as it had upon Jesus' first-century disciples, you will be so filled with appreciation that you will just have to talk to others about it. When the disciples were commanded even by the court authorities to quit preaching, their reply was: "We cannot stop speaking about the things we have seen and heard." (Acts 4:20) And they did not stop. They went everywhere preaching the good news.

They knew that a public declaration of their beliefs was necessary. In common

with the apostle Paul they were aware that "with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." (Rom. 10:10) Is it not clear that such "public declaration" is more than private confession, much more? It means discussing one's faith with all who are willing to listen, in the hope that they too will be attracted to the worship of God.

Make the Right Decision

It becomes apparent that there are many advantages to be derived from religious discussion. It can strengthen your own faith in God. It can aid you better to understand your neighbors. It may well shed new light upon a subject in which you are vitally interested. Discussion with someone who has had considerable experience in Bible study could prove to be very rewarding.

One does not need to be sensitive about one's religious convictions—not if they are well founded upon the Word of God. Nor is there any need to fear that in any such discussion you will be made to look foolish. Anyone who stoops to ridicule a fellow creature who is trying to learn more about God is lacking in the Christian quality of

love, and so you do not have to be concerned about the opinion of such a person.

The kind of person who is willing to discuss the Bible with you in a loving way is not the type who will ridicule another's lack of knowledge on the subject. Rather, he will be keen to extend to others all the information he has obtained, starting with elementary questions if necessary. You see, the Christian is guided by the principle enunciated by Jesus: "You received free, give free." (Matt. 10:8) Without monetary return and without grudging, he will be willing to share the knowledge with which God has blessed him.

It is vital, then, that you make the right decision. How unwise to allow some exaggerated fears to deprive you of that freedom of speech that the apostle Paul so highly commends in the Christian! (1 Tim. 3:13; Heb. 3:6) Far better it is, more in keeping with Christian principle, to speak with others about the hope you entertain on the basis of Bible knowledge. This is the course of wisdom, the course that will lead you to giving closer attention to the Word of God, the basis for all true religious teaching. May your decision be the right one.

The Divine Name in Music

● During the eighteenth and nineteenth centuries many famous composers made free use of the divine name, Jehovah, in various songs and choral works they wrote. Handel employed it in a number of his oratorios dealing with Biblical times such as Belshazzar and Judas Maccabeus. One of the most interesting uses of God's name appears in the single oratorio that Beethoven wrote and that is entitled "Christus am Oelberge" ("Christ on the Mount of Olives"). In this musical work dealing with the last days of Jesus' earthly ministry, Beethoven supports the fact that Jesus knew and used the name Jehovah. After a dramatic orchestral introduction, Jesus, whose part is

taken by the tenor, sings, "Jehovah, you my Father! O send me comfort and power and strength" (translated from German text). The name occurs twice more in the oratorio. We are told that Jesus is Jehovah's Son and that Jehovah has sent him to ransom mankind. Though there are some textual inaccuracies about Jesus' words during this time due to the composer's lack of understanding in paraphrasing the account for music, Beethoven's use of the divine name is in harmony with the facts and the many Hebrew translations of the Gospels that show clearly that Jesus knew and used his Father's name. —John 17:6.

CANADA

Completes a Century

By "Awake!" correspondent in Canada

IN 1534 a Frenchman in quest of a north-west passage to the Orient sailed from the European port of St. Malo to the mouth of Canada's broad St. Lawrence River. He thought this might be the passage for which he was looking, but decided to postpone further exploration until the following year.

On the second voyage to the new land Jacques Cartier's dream faded as the salt seas of the St. Lawrence Gulf turned to fresh water farther upriver. Although disappointed in not finding a sea passage to the Orient, he did discover a majestic waterway. Subsequently explorers sailed this same mighty river as they pushed westward to a distant ocean across a vast continent of forests, mountains and prairies laced with the world's most expansive network of freshwater lakes.

Cartier was the first to explore New France, the geographic parent of the present province of Quebec, which links with nine other provinces and a vast northland to form the Canadian Confederation of today. More than three hundred years and an English conquest intervened before a loose framework of nationhood was hammered together by statesmen, overshadowed by historic forces.

The First Century

Shortly after midnight on January 1 of this year, 101 guns shattered the silence of Ottawa, the nation's capital, and the

prime minister, Lester B. Pearson, lighted the centennial flame that will burn throughout 1967. Canadians are looking back over their first hundred years as a nation, many wondering about their future. What is to be expected in the years ahead?

Few French-Canadian leaders seem to share the enthusiasm of their English-Canadian counterparts as the country rounds off its first century. Claude Ryan, writing in "The Enigma of French Canada" in *Saturday Night* magazine of January 1967, on page 21, remarked: "The English believe we are to celebrate the one-hundredth anniversary of the birth of a nation. Quebec's leaders, on the contrary, hold that the birth of Canada dates from the 17th century and that what we're marking this year is merely the centenary of a political regime—a regime which has never been completely satisfactory for French Canadians." Base lines of this society were inscribed by early French settlement and overlaid later by the English conquest.

Early French Immigration

After Cartier, French fishermen came to reap the rich harvest of cod off the coast of New France. Others followed to trade with the Indians for furs, or to convert these native originals to the Catholic religion. Some Frenchmen came to put

down roots in the fertile soil of the St. Lawrence River basin.

Close to seventy-five years after Cartier's first voyage, Samuel de Champlain, the real founder of New France, set up a post on the site of an Indian village called Stadacona. Today this is the city of Quebec, named from the Algonquin Indian word "kebec," which means "narrows." By 1670 the population of New France was about 6,000. Soon immigration from the old country slowed and virtually stopped. The five million French-speaking inhabitants of the province of Quebec today trace their ancestry mainly to the original 6,000.

These early French settlers brought with them the same feudal system of church-state rule that prevailed in France, and which eventually sparked the French Revolution of 1789. However, society in New France did not experience the purge that weakened church control in Europe. Thirty years before the French Revolution broke out, New France fell to the British. This was the conquest that French Canada has never forgotten. Today, more than two hundred years later, it is an open question whether any progress in mutual understanding has been achieved. Other national groups that immigrated to Canada after the conquest have gradually merged with the English-speaking society, but not the French Canadians, who were here first.

Peaceful Birth of a Nation

Despite the cultural and religious gap between the Protestant English and the Catholic French, birth of the Canadian nation in 1867 was peaceful. The constitution document, the British North America Act, made it legal for the French Canadians, who formed one-third of the population, to retain a religion and a language

distinct from those in the rest of the country.

In 1867 the population was in scattered pockets amounting to about three and a half million persons, sprinkled over the rugged face of a region comprising close to four million square miles. From coast to coast, from Atlantic to Pacific, Canada stretched for 3,500 miles. There was no railway. Travel was only by oxcart and canoe. By 1873 the nation was joined loosely from sea to sea—"A Mari Usque Ad Mare," as the Latin motto reads on the country's coat of arms. British Columbia on the Pacific coast had been enticed into the new confederation of provinces mainly by promises of a transcontinental railway.

A few years later, in 1885, the Canadian Pacific Railway was completed, and this led to the real opening of the West. Trains carried immigrants across the new land, and trains brought the harvest back—wheat from the flat expanse of the prairies, timber from the forests and minerals from the north.

Canada Today

A generation ago Canadians thought of their country as a land of forests being turned quickly into farms. Today there are still hundreds of thousands of square miles of forest remaining. A continuous belt of trees stands between the northern reaches and the settled areas lying to the south, along the border between Canada and the United States of America. The bulk of Canada's population is in this southern band, which amounts to less than five hundred thousand square miles.

The first half of the twentieth century has witnessed the transformation of this populated area from a simple agricultural and forest economy to a mushrooming industrial belt, bolstered by rich discoveries of oil and metals. The same changes are now well under way in Quebec. Rapid in-

dustrialization has produced a loosening of the old ties and a cracking of deep-rooted institutions. There is a quiet, and sometimes not so quiet, revolution in Quebec. The ordinary people want a twentieth-century North American standard of living, but they want it all in French. There is a squeeze on the predominantly English-speaking owners and managers of industry.

Religion in Canada Today

One hundred years have also wrought a profound change in respect to religion in Canada. The reverence and worship of the early pioneers belong in the past. As one journalist reports: "A great many Canadians, particularly those in the ever-thickening cities, are indifferent to Christianity and therefore are not intrigued by the recent debates as to whether the Red Sea parted or Jesus walked on the water, or even that God may be dead." (*Maclean's Magazine*, August 6, 1966, page 7) They are more concerned about Sunday sports, weekend vacations and a greater laxity in the liquor control laws.

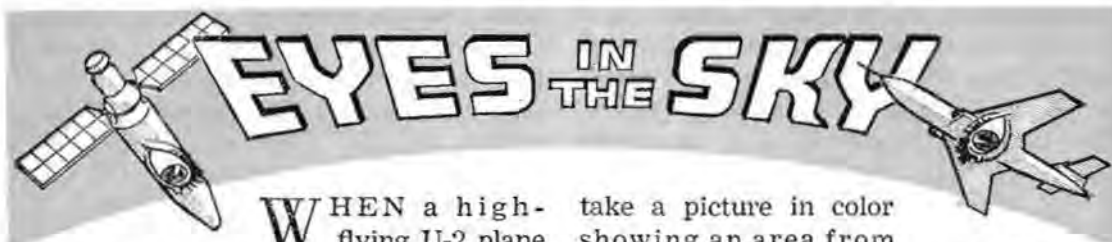
An editorial from an Ontario newspaper of moderately conservative view, and quoted in the Vancouver *Sun* of November 18, 1965, had this to say about the drastic revolution in religious attitudes: "The church today cuts less ice as a force in contemporary life than ever before in its history. It is patronized by the majority of Canadians as a quaint but useful social convenience for the celebration of deaths and marriages, and as a useful discipline for the young. Beyond that it is regarded as naïve and unworldly, an out-dated anachronism from another age, like spats and the derby hat."

Nor is there any mystery about the source of this altered attitude toward religion. Religious leaders have for so long

been teaching one thing while believing something quite different that, as cleric Ray Hord, secretary of the United Church of Canada's board of evangelism and social service, admits: "The modern church is confused and on the defensive." (*St. Catharines Standard*, February 15, 1966) And an article in *Maclean's Magazine*, of August 6, 1966, tells of "a gentle old minister, whose credulity could not encompass such Biblical celebrities as Noah, [and who] has been preaching for 45 years in Canada without mentioning Noah's name." The clergy have lost faith themselves. How, then, can they inspire faith in others?

Says a reporter in Toronto's *Globe and Mail* of March 24, 1967, commenting on the weird Christian Pavilion at the Expo 67: "The churches are trying hard to relate to the world, and if the world uses four-letter [obscene] words, so will the Christian pavilion." Adrien Brunet, Roman Catholic chairman of the pavilion's theology committee, explains: "We must, at all costs, avoid showing a kind of triumphant Christianity, with a tendency to advertise itself." An editorial in the same issue of *Globe and Mail* refers to current religious development in these words: "So much is new, so much is challenged and rejected, that the only certainty of civilized man is the certainty of change. The only intelligible doctrine, it seems, is doubt."

Thus, while retaining many areas of natural beauty, the Canadian scene has witnessed radical transformation during its first century of nationhood. As has been true of many other nations, industrialization has come, and with it the rush to the cities and the consequent lowering of moral values. This presents a challenge to all Canadians who are conscious of their spiritual needs.



WHEN a high-flying U-2 plane was shot down over the Soviet Union on May 1, 1960, the capability of aerial photography was brought forcefully to the attention of the general public. People were amazed to learn that photographic equipment in a plane flying at an altitude of more than 70,000 feet was able to take clear, detailed pictures of city streets and buildings. Now reconnaissance satellites are performing the same remarkable feat of farsightedness from an altitude more than seven times as great. But reconnaissance is only one of many ways in which aerial photography has gained the role of being man's eyes in the sky.

Weather satellites are keeping a constant photographic eye on the continually changing weather pattern from a distance of several hundred miles above the earth. They have been an invaluable aid to weathermen in their efforts to make weather forecasts and to issue storm warnings. From 1960, when they first began to operate, until the end of 1966, the Tiros and the more advanced Nimbus weather satellites took well over one million pictures of the earth's cloud cover.

Operating at an altitude of from 250 to 600 miles, the Nimbus satellites can take pictures that cover a million square miles of the earth's surface. The more recent ATS (Applications Technology Satellite) that operates from an altitude of about 22,300 miles can

take a picture in color showing an area from the northeast United States to mid-Australia. Such wide-angle pictures cannot show the startling detail obtained by the cameras on a reconnaissance satellite that operates at an altitude ranging from about 100 to 300 miles, but they serve well in giving weathermen a view of changing weather conditions over a vast area.

Map Making

Aerial photography has brought great savings in time, labor and money to men who survey large tracts of open land in order to make maps of them. To survey any terrain from the ground requires innumerable detailed observations. This is a slow and expensive operation in favorable terrain, but when it is attempted in a mountainous or marshy area, it becomes almost impossible. In tropical locations there is the added problem of endangering the surveyors by exposing them to diseases. Surveying by airplane overcomes these problems. No terrain, regardless of how inhospitable it might be, is inaccessible to a camera-carrying airplane.

To complete a ground survey of an area covering 1,000 square miles requires a large staff of workers and a period of about two years, but an airplane can take photographs of the area in a day. The surveying work can then be done from the photographs in a fraction of the time. The accuracy of maps made in this fashion can be surprisingly



high. Measurements of heights can be accurate to within two feet more or less in pictures taken at an altitude of 10,000 feet.

It is a common practice to use combinations of two or three large aerial cameras. When three are used, one points directly downward, but with a slight tilt, while the other two point out obliquely from the plane so as to get pictures of the horizon on each side, as well as a portion of the area covered by the vertical camera. The oblique pictures show a much larger area than does the vertical view but are not as useful in map making as vertical pictures, which permit greater accuracy of measurement. The film is usually nine inches square or seven inches by nine inches.

As might be expected, the motion of the plane creates a problem in obtaining pictures in sharp detail. You also encounter this problem when you take snapshots. The slightest motion of the camera you hold in your hands can cause the picture to lose sharpness. By holding the camera very steady and by using a fast shutter speed this problem is greatly lessened.

Every possible precaution is taken when mounting cameras in a plane to reduce the effect of vibrations that can cause camera movement. The motion of the plane over the ground is another form of movement that can affect the camera, but this is overcome by using a fast shutter speed and by using a special motion-compensating magazine for the film. This device moves the film slightly during the instant the shutter is opened, permitting a very sharp picture to be taken because it compensates for ground movement below the plane.

Cameras in high-speed reconnaissance jets that travel at low altitudes overcome the motion-blurring problem by using a camera without a shutter. All it has is an open slit that allows light to strike the film, which is moved past the slit at a

speed that is proportional to the speed of the plane. The result is a strip of film showing a continuous picture in sharp detail.

A three-dimensional view can be seen by taking a series of pictures, with each taking in about 60 percent of the area covered by the previous one. This overlapping allows any two adjacent pictures to be studied with stereoscopic magnifying lenses that cause them to fuse in one's mind as a single three-dimensional picture.

Using this method in reconnaissance pictures taken at 30,000 and 40,000 feet, an expert photo interpreter can determine how tall a man that shows up in the magnified pictures is. He can also estimate the size of a factory, with a margin of error of less than a foot. The camera lenses used for taking such aerial pictures are exceptionally fine, being regarded as distortion free.

Archaeology

A search for archaeological ruins can be greatly aided by getting an aerial viewpoint. In some instances no sign of buried ruins can be spotted from ground level, but can clearly be seen in aerial pictures. The sites may have been completely obliterated by cultivation of the land, but from the air, color variations can be seen in freshly plowed land and in vegetation that indicate the location of the ruins. Old pits, postholes and trenches can cause a denser and taller crop of grain because of an increase in depth of the soil in those spots, and this outlines the ruins in aerial pictures. A poor or stunted growth of grain over old buried roads, floors and foundations does the same thing. Many Roman ruins have been discovered in England in this manner.

Whole cities may lie buried in North Africa and the Middle East under a light covering of sand without being noticed by

ground observers, but they can be detected by aerial photographs when the direction and intensity of the light are just right. In Italy they have revealed the presence of Etruscan tombs near Rome, and in Yucatan they made evident a sixty-two-mile-long Mayan road in thick jungle because of the difference the road made in tree height.

Some Other Uses

Aerial cameras have proved very useful to geologists, as they have made possible quick regional surveys for determining the geological structure and mineral resources in an area. They make it possible for a geologist to produce in only a few days an outline geological map of large-scale geological features in the earth. To do the same job on foot would be a time-consuming and painstaking task. They also make possible the discovery of geological features that go unnoticed by ground observers. Mexico's Agua Blanca fault zone or fracture in the earth's crust was such a discovery.

When geological changes are taking place, such as the birth and growth of volcanic cones, the flooding of valleys, the silting of estuaries and the erosion of soils, aerial photography becomes an important tool to geologists. It enables them to watch the process by a series of photos, giving them a fine view from a high vantage point.

Especially valuable geological information is being obtained from cameras on satellites. Color pictures taken by Mercury and Gemini astronauts while in orbit have allowed scientists to see for the first time entire mountain ranges and river basins. Satellite pictures have made necessary a change in charts of Antarctica, because Mount Siple was revealed by such photographs to be forty-five miles too far east on the charts. They have shown the topog-

raphy of the sea floor around the Bahamas and, by infrared film, have revealed the distribution and temperature of ocean currents. Thus the sciences of geology and oceanography have been greatly aided by man's ability to put photographic eyes in the sky.

They even have been useful in taking an accurate census of wild animals and birds. A plane can photograph with great rapidity herds of fast-moving animals, such as migrating caribou, that may extend over many miles of country. Flocks of geese or collections of seals can be photographed from the air very easily and then counted by means of a binocular microscope.

With flying-camera eyes a quick inventory of timberland can be taken to determine the volume, condition and growth of the timber. As an aid to botany, they can survey a large area to reveal the distribution and structure of the vegetation there, a task that would require years of work on the ground.

Even grain farmers can benefit from aerial photography. Pictures of wheat taken with infrared film at an altitude of 10,000 feet can spot the wheat-damaging disease, black stem rust, more easily than it can from the ground. The same is true of attacks on oats by the yellow dwarf virus. Damage can be done internally to the leaves of oats before there is any outward evidence of it, but infrared aerial photographs reveal the presence of the disease in a crop of oats because the infrared light that penetrates to the interior of the leaves is not reflected by leaves that are diseased inside but by leaves with healthy interiors. Infrared light reflected by such leaves shows up as light tones on infrared film. But when the light is absorbed by diseased leaves the result on the film is dark tones.

Although aerial photographs are usu-

ally taken in daylight, it is possible to take some at nighttime, just as it is possible for you to take snapshots at night with the aid of a flashbulb. A much more powerful light source than flashbulbs has to be used, however. In some situations where aerial pictures must be taken at night, a flash cartridge is used that has a flash of 4,500,000 candlepower, which is sufficient to light up the ground under the plane. The camera in the plane is automatically triggered by a light sensor when the flash reaches its greatest intensity.

Under development as another light source is a laser beam. By quickly scanning the ground, a laser beam that is only millimeters in diameter could make possible pictures with a clarity comparable to those taken in daylight. Even the heat given off by objects on the ground can make useful photographs.

Heat sensors in a plane can detect small temperature differences between objects on the ground below. The readings of these thermal sensors are turned into electrical impulses and then into visible light so as to produce a black-and-white image on film. Warm objects cause a more intense mark on the film than cold objects, making it possible to detect even a tiny cooking fire or a warm engine. Such pictures, of course, are not able to show clear details, but they are able to indicate the location of warm objects even when obscured by the leaves of trees.

Camera Eye in Space

Thus far man has not been able to go out into space personally to look at the moon and Mars, but he has sent cameras there that have acted as eyes for him. Spectacular pictures of the moon have been sent back by such spacecraft as the

Ranger, Surveyor and Orbiter. Surveyors have landed softly on the moon's surface and have made it possible for man to examine the moon at very close range through television cameras.

Lunar Orbiter spacecraft have swung around the moon, taking pictures of very high quality directly on film that was developed automatically on the spacecraft. A system that converted the pictures on the film into electronic signals sent the pictures back to earth, where those signals were rerecorded on film. The results were magnificent pictures of the moon's surface, including the hidden side. Lunar Orbiter I and Surveyor III gave man his first view of the earth as it appears from the vicinity of the moon.

When the Mariner IV spacecraft passed within 6,118 miles of Mars on July 14, 1965, its television cameras extended man's eyes millions of miles into space. The twenty-two television pictures sent back by that spacecraft were man's first close-up view of Mars, but the barren, crater-pocked surface was not entirely what he had expected to see. These various space probes reveal the possibilities for gaining a better understanding of our solar system by extending man's eyes, by means of cameras, far out into space.

From spacecraft, planes and satellites man can now get a wide view of the earth and its various features from high vantage points. This is helping him to broaden his knowledge about this planetary home of his as well as its neighbors in the solar system. There can be little doubt that aerial and space photography have become valuable tools in man's quest for more knowledge by acting as eyes for him in the sky and outer space.



IT HAS long been the proud boast of its people that Great Britain is a Christian country. One hundred years ago the Victorian era was characterized by church- and chapel-going, by Bible reading and family prayers; and Sunday observance frowned upon any reading lighter than sermons. Much outward piety and adherence to moral duty set the tone for a respectable "Christianity" that was fostered by a strongly established national church. Education was very much controlled by the church; only Anglicans could attend the universities of Oxford and Cambridge, and they were not allowed to graduate unless they signed assent to the thirty-nine Articles of the Church of England.

With such a background it is not hard to understand why its successful empire-building was attributed in part to "a firm belief that the British way of life and its industries were directly related to its moral convictions and its religious habits."¹ But did this make Britain Christian according to the true definition of that name, and can it be said of Britain today that it is a Christian country?

Great Religious Changes

Little remains of that Victorian picture today except the cherished memories of the elderly, and the crumbling churches and chapels that they still attend whenever able. Few of the younger generation



join them; in fact, one estimate puts the number of people of the working class who are churchgoers at only one-half of one percent.² Only in some middle-class areas can a moderately full church be found. A Gallup poll conducted for the religious paper *Sunday* showed that a third of the population no longer even go to church for baptisms, marriages and funerals, so severing all ties with religion.³ Yet only about 6 percent of the nation professes atheism; and since self-professed atheists often seem to be seeking truth more than many so-called Christians, the entire pattern makes one ask, What is wrong with faith today? and what are the people of Britain prepared to do to remedy the situation?

Seeking a Reinterpretation

The phenomenal circulation of the bishop of Woolwich's book *Honest to God* raised the question, Why did people buy it? Was it just the propaganda and controversy that made them anxious to read a few pages out of idle curiosity? Or were there many deeply hungry people who thought it might give them a satisfactory reinterpretation of religion? Without doubt there were readers in both of these categories. But writing as a layman, Lord Eccles, in his book *Half-way to Faith*, adds

another suggestion: "So strong is the revolt against the old concept of a Supreme Being that the abstract concept put forward in *Honest to God* matches the spirit of the age." He hints at one aspect of this spirit: "I suspect that many of them are not genuine doubters but scoffers, who delight to see a bishop playing Aunt Sally with the mitres of his brethren."

Pressing for a reinterpretation that would bring real understanding to people, Lord Eccles censures the theologians of today who either talk down to laymen because they are thought to be lacking in education, or talk over their heads about academic niceties that leave a layman wondering why he bothers to listen. Either way the result is that the laity "have never been so ignorant about the ground-plan of the New Testament."—P. 103.

"Second-Hand Faith"

Analyzing why so many have failed to retain their faith today, Dr. Alan Richardson, dean of York, found a large amount of "second-hand faith." He defines it this way: "Second-hand faith is something which has rubbed off on us from contact with parents, teachers and other influences in our formative years. We have accepted it uncritically, but have never really made it our own. So long as we are not challenged, we go on happily without thinking much about it, in just the same way that we go on accepting the conventional ideas of the social group to which we belong . . . we conform to the hearsay standards of 'everyone else.'"⁴

The twentieth century has produced more challenges for the average man than any other, mainly due to mass communication. World war, scientific achievement, education, automation—these have all pressed one challenge after another upon his mind, and his second-hand faith crumbled hopelessly as his thoughts were re-

duced to chaos. This relates to one of the reasons why the faith of Jehovah's witnesses has generally proved so strong. They have sought out the challenge on the doorsteps in their neighborhood and, on the sure foundation of God's Word, have built a personal faith that means something to them, not one that is "second-hand." As the secretary of the Christian Literature Crusade wrote in their magazine *Floodtide*: "I was challenged—challenged by their dedication to Jehovah. Their determination is no flabby effort, but rings with purpose."

The dean of York is of the opinion that the number of genuine Christian believers in the West is no smaller now than it was a century ago. So, according to him, the Victorians were not any more Christian for all their outward religious observance; and if Britain is not a Christian country today it was not so a hundred years ago either. But this only makes clearer the need in the present situation. C. O. Rhodes, for many years editor of the *Church of England Newspaper*, remarks: "From one survey after another we learn that the majority of our countrymen are conscious of spiritual need, retain a vestigial belief in God and Christ, but are bored to death by the Church."⁵ Many people want to fill their minds with something worth while, but they do not know where to turn to get the satisfying answers that would enable them to build a true faith.

Can Real Faith Be Found in Church?

Prominent Methodist minister Dr. Leslie Weatherhead does not seem to think real faith can be found in many churches. He laments the loss of those people who cannot go to church without making mental reservations about what is said, and who come to feel intellectually dishonest as a result. "The thoughtful layman," he says, "often feels, however, that the churches

are far more concerned to defend a hoary tradition than to follow the moving light of new insights and understanding; far more concerned to defend historic language than to discover truth." So much has been added to Christianity, and these accretions have become substitutes for it. He adds: "Many wonder how the elaborate ritual and ceremony of some services can possibly have developed from the teaching of a young man in a boat on the Sea of Galilee who talked so simply." He condemns "dull church services, using archaic, ambiguous and meaningless words, sometimes accompanied by incomprehensible ritual," and of the hymns he states: "It would take many pages to quote all the absurdities, the unreality and the hypocrisy which they express."⁶

These are just some of the reasons why people have left the churches, often giving up their search in hopelessness.

Does the type of place in which people worship bring them nearer to true Christianity? A venerable ancient building? or a bright modern one? The year 1966 saw the 900th anniversary of the founding of Westminster Abbey, and much celebration attracted interest and publicity. But, preaching there last summer, minister Eric James said, "Shrine-centred worship can be—indeed, is—a curse." He warned that the more ancient the shrine the worse it could be because it would cause people to miss the heart of the gospel.

Does this mean that the modern building is what is needed? The new Roman Catholic Cathedral in Liverpool has been described as "the most exciting building to be erected in Britain for 25 years." Its modern design produced names like the Wigwam, the Space Capsule, and the Rocket. Yet the *New Christian* (May 18, 1967) described it as being already obsolete, and voiced the hope that it would be

the last cathedral Britain would build. "The real difficulty is that the Church has not yet worked out what it needs cathedrals for, or indeed whether it needs cathedrals at all," was its conclusion. It is generally felt that the building itself is not too important—it is finding a satisfying practical faith that counts.

The Roman Catholic Church

As it is estimated that 53 percent of all Roman Catholics in England are classed as practicing Catholics, it has seemed to some that this is a worthwhile belief. But such apparent prosperity may hide serious problems that have become important issues in the last few years to many Roman Catholics in Britain. Some of these were highlighted when prominent Roman Catholic theologian Charles Davis left the church last December. He gave as his reasons for leaving that "the official Church is racked by fear, insecurity and anxiety, with a consequent intolerance and lack of love," and that "there is concern for authority at the expense of truth."

Prominent priest Herbert McCabe supported Davis in a blistering article penned for the Catholic magazine *New Blackfriars* (February 1967). He asserted that "the Church is quite plainly corrupt" and gave examples of this, commenting: "We have lived with this truth so long that we have perhaps forgotten how scandalous and horrible it is." This was too much for some persons, and he was speedily removed from his post as editor of the magazine.

Yet interestingly enough, only a year before, an article appeared in the same magazine by Oxford University Lecturer Michael Dummett, entitled "How Corrupt Is the Church?" His conclusion was that "we are now in the painful process of emerging from a time when the Church has been about as corrupt as she can be; but that we have not yet, for the most

part, recognised the extent of this corruption, and that, unless we do, we shall not shake it off." In trying to find the reason for this, Dummett put his finger on an important point: "While many inside the Church are living, or trying to live, Christian lives as individuals, the Church, as a body, has not been leading a Christian life at all . . . The Church at present is merely a religious association . . . we do not know one another, we do not care for one another, and we have nothing in common with one another save our acceptance of certain religious tenets." How this contrasts with what Jesus Christ said would mark his followers: "By this all will know that you are my disciples, if you have love among yourselves"—John 13:35.

God's Law Ignored

When it comes to morals, does Britain uphold Christian standards and help its people to live by them? Bishop Wand recently lamented: "At the present moment moral values are at a discount." A report published last year by a church commission, and which was called "Putting Asunder; A Divorce Law for Contemporary Society," recommended granting divorce on presenting proof to the court that the marriage had broken down. A storm of protest greeted it. A *Church Times* editorial (July 29, 1966) said: "Is it expedient for a Christian group to give advice to the State which, to say the least, contradicts the Church's whole view of marriage as a Christian institution? . . . Is not God's law of marriage of universal application, however disobedient to that law a particular society may for the time being show itself?"

Close on the heels of this report came a second one, entitled "Sex and Morality," for presentation to the British Council of Churches. Condemnation was even stronger this time. The bishop of Peter-

borough, Cyril Eastaugh, felt that to commend it for study would be useless because it contained no clear statement as to what was the churches' belief concerning sexual morality and why it was held. Dr. Bloomer, bishop of Carlisle, quipped: "It may be of interest in heaven but of little value on earth to those who are striving to manage the strong passions and basic impulses of life." A *Church Times* editorial (October 21, 1966) called it "a disastrous document." It went on, "It prefers to take the shifting moods and opinions of men as a guide . . . it has no time at all for that fundamental Christian concept, the revealed law of God . . . It seeks to justify what the law of God and the Son of God have explicitly condemned."

Along the same lines the bishop of Willesden commented: "There is an extraordinary reluctance to accept that the New Testament regards adultery and fornication as sinful."

It was expected that the Council of Churches would reject the report, and it was even suggested that, if it did not, the Church of England should withdraw from the Council. However, the move to repudiate the report was defeated, although the principle that sex relations should be confined to the marriage state was reaffirmed. For this compromise the Council was called "muddle-headed" and "so lacking in courage as to shrink from judging a mischievous document by the clear criterion of the law of God."

The Verdict

Is Britain a Christian country? Giving the short answer in the *Daily Mail* (March 26, 1964), Monica Furlong said, "No, it never has been." Reflect on some of the reasons that bear this answer out. Thousands have only a second-hand faith, and for many more even this has collapsed entirely. The scoffing spirit of the age has

led to widespread rejection and ignorance of the Bible. Churchgoing does not make people Christians, because the church itself is often corrupt, frequently irrelevant and archaic, its great cathedrals a hollow symbol. The Victorians hid behind a traditional façade, but now even the pretence no longer matters; moral standards are abandoned and God's law is ignored. No wonder Canon Hopkins, rector of Cheltenham, writing in the parish magazine *The Window* said: "We are an apostate nation for whom Christ would weep as he did over Jerusalem. We are an apostate nation with a national church in great need of reform, and in greater need of spiritual renewal."

But if Britain is not a Christian country, do not think that all of its people no longer seek God, or that Christian faith cannot be found. Large numbers of persons are conscious of their spiritual need; they want Christian love and a personal faith that will bring them satisfaction and happiness. Many appreciate the need for recovery from the present state of apostasy in Britain and are awakening to the experience of having a living faith. They are coming to realize that God is not some impersonal abstraction of goodness but that he is a loving Father with a distinctive name—Jehovah. He has become a living force in their lives. They see that Jesus Christ was not some humanist, born centuries before his time, but that he was what he claimed to be, God's Son, that he

is alive in heaven, and that he now reigns as earth's rightful king, able to direct the activities of his Christian congregation on earth. They believe that the Bible is true and they are putting their complete faith in its counsel and direction.

For this constantly increasing number in Britain, Christianity is no façade of respectability. It has become a way of life. These ones now appreciate that belief is just the beginning of being a Christian; practice is the proof. This means adopting a new way of thinking and speaking, a radical change in morals. To become a Christian one's whole life is affected. What has brought this change to so many who had lost faith? It is the regular and diligent study of God's Word.

This same living faith can be yours, if you study God's Word with a mind open to reason. Jesus said: "Keep on seeking, and you will find." (Matt. 7:7) May there be many more thousands in Britain and the whole world who will yet "seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us."—Acts 17:27.

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EVIDENCE DISPROVES ASSERTIONS

Time and again, evolutionists have made exaggerated claims about a new fossil find, only to discover later that other evidence disproved their assertions. In 1959 a paleontologist discovered in Africa the fossil of what he called *Zinjanthropus*, a huge, apelike creature. He claimed that it was an ancestor of man in the evolutionary scale. However, *Scientific American* of May 1964 stated that the paleontologist "has abandoned his earlier opinion that *Zinjanthropus* . . . was on the line of evolution to man" at all.

**PEOPLE
WHO
PRACTICE**



Bible Principles

“**I**T’S a fantastic group, I’ll tell you.’ This was how the manager of the Mayo Civic Auditorium, Cal Smith, replied when asked to comment today on the Jehovah’s Witnesses District Assembly there Thursday through Sunday. . . .

“They scrubbed down everything—arena, hallways, the whole works,’ Smith said. . . . ‘I’ve never seen anything like it in the 10 years I’ve been manager,’ . . . It was one of the easiest conventions at the auditorium, he added. . . . A total of 6,253 persons [attended], making it the largest one-day convention crowd and the largest convention ever held in Rochester.”

In this way the Rochester, Minnesota, *Post-Bulletin* of August 28, 1967, recorded comments that were typical of those made by many observers at assemblies of Jehovah’s witnesses this past summer. In just the continental United States, Canada, the British Isles and western Europe, 775,680 gathered in 140 assembly cities to hear the principal address, “Rescuing a Great Crowd of Mankind Out of Armageddon.” And a total of 13,049 new ministers were baptized.

Since most of the assemblies were held

in relatively small cities, the delegates often made up the largest crowd ever to attend a gathering in those places. In some cities there was one assembly delegate for about every five or six local residents, and sometimes the ratio was even higher than that! So the delegates could not help but be noticed.

The Theme and Program

The theme “Disciple-making” was selected for the district assemblies. And in harmony with it, the convention program emphasized that true Christians should actively participate in teaching others, thus helping others also to become disciples of Jesus Christ. (Matt. 28:19, 20) It was pointed out in the talk “Let Down Your Nets for a Catch” that modern Christians should accept Jesus’ invitation to ‘be fishers of men.’ (Matt. 4:19; Luke 5:10, 11) At every appropriate opportunity, the speaker said, Christians should let down their nets and endeavor to make disciples.

Other portions of the program stressed the importance of Christians’ living their lives in harmony with the high moral standards of God’s Word. Such program

parts as "Meeting the Divine Requirement of Obedience" and "Let Us Conform Ourselves to God's Eternal Principles" clearly emphasized how vital it is humbly to obey Bible instruction and guidance. Admonition was particularly directed toward young people in the talk, "Youths, Prove Yourselves Christ's Disciples." They were encouraged to avoid the unchristian fads and ways of the world and to prove themselves honorable persons before God and men.

But are the Bible principles that are stressed at assemblies of Jehovah's witnesses really beneficial? Can they help persons to be considerate, orderly and neat? Do they truly assist people to get along in love so that their conduct is noteworthy good?

Exemplary Order

Yes, the Bible does have a beneficial effect, for in city after city those who visited the assembly grounds marveled at the orderliness and fine behavior of the convention delegates. Exclaimed a policeman at the Municipal Auditorium in Columbus, Georgia: "I am amazed! Did you know this is the first time in the history of this auditorium that they did not have to hire at least forty policemen? And this is the biggest crowd we have ever had! Why we have had other religious groups here just for singing, and they have had thirty or forty policemen on hand."

When Jehovah's witnesses hold their assemblies problems of law-enforcement are at a minimum, because they sincerely endeavor to apply Bible principles. A captain in the traffic division of the Utica, New York, Police Department noted this, and asked some assembly delegates: "You know what the trouble with this world is?" Then going on quickly, he answered his own question: "There are not enough Jehovah's witnesses in it!"

The real credit for the orderly and peaceful behavior of Jehovah's witnesses must be given to the Bible, and its Author, Jehovah God. When a great crowd of people apply the principles recorded in that Book, it truly does create an impressive and unusual spectacle! One Asheville, North Carolina, doctor was moved to write his local paper about it, and his letter was eventually printed in the Asheville *Citizen* of July 26, 1967. It read in part:

"These days when all we hear or see are news items about rioting, looting and hate propaganda it is time to console ourselves with the balance of good tidings that are entered on the plus side of the ledger. I am referring particularly to the recent convocation of Jehovah's Witnesses that came to Asheville for a week early this month. . . .

"During the convention several thousand of the visiting Witnesses were milling about the two buildings attending the lectures, song sessions and devotional periods. Never was there a policeman in sight. There were no raucous noises, no disturbances and no altercations.

"People stood patiently in long thick queues at meal time of each of the three meals served daily. The order was perfect and there was no obscene shouting. Remember there were at times as many as seven thousand people around the headquarters . . . Undoubtedly they were motivated by the Spirit of Good Will towards humanity."

Another person deeply impressed by the orderliness and good behavior of assembly delegates wrote to the Pittsburgh, Pennsylvania, assembly headquarters, saying:

"This word of welcome goes out . . . as you hold your conclave in our City of Pittsburgh this weekend. My paths have

crossed those of Jehovah's witnesses (individuals) many times as you have journeyed enmass to convention centers in the summertime—in the United States and in Canada. Never have I had contact with a more orderly, considerate group of people . . . I wonder if others could say that about the individuals who make up the membership of my Church."

Neat, Clean, Decently Dressed

When the Bible is truly taken seriously and its principles applied, a difference is noted even in the appearance of the people and the place where they assemble. The Evansville, Indiana, *Courier* of August 25, 1967, noted this in connection with the "Disciple-making" assembly in their city:

"The Stadium itself was unusually clean for the presence of a crowd of that size. Although concessions were available, no paper cups or wrappers were spread across the floor or dropped under the seats. It may have been the first time in the history of the stadium when 6,000 or 7,000 people occupied its seating space and a fog of smoke did not obscure the speaker."

Similar comments were made by officials and other visitors in assembly city after assembly city. The day after the Allentown, Pennsylvania, convention an editorial appearing in the Allentown *Evening Chronicle* marveled at "the appearance of [Jehovah's witnesses'] youth," saying: "Not a Jezebel, not a beatnik, hippie-type among them. Not a mini skirt; no skin-tight pantaloons . . . And everyone carried the all-time best-seller, the Holy Bible . . ."

"Allentown Fair President Ed Leidig said it best: 'When I inspected the grounds this morning I didn't find a single cigarette butt, not a beer can, not a chewing gum wrapper. There was no litter, period.' . . . And whatever evidence others might have

dumped in the fairgrounds these tidy people cleaned up!"

Well-organized

Another thing that is particularly noted in connection with assemblies of Jehovah's witnesses is how everyone cooperates together in caring for the vast amount of work. As the fairground manager at Shreveport, Louisiana, explained: "That is what I like about Jehovah's witnesses, you people know what you want to do and are able to get things done with the least confusion of anyone I know. We don't seem to have any problems when it comes to your conventions."

A writer for the *Utica Observer-Dispatch* commented in an article that he entitled "Witness the Way Witnesses Work": "Simply fantastic! That's the best way to describe what hundreds of volunteers are doing in the way of providing meals for 6,000 men, women and children attending the statewide district assembly of Jehovah's Witnesses in the Memorial Auditorium. . . . There is no grumbling, no trouble, just hard work. . . . Although the hours are long and the work tough, the volunteers still have time to greet one another with a handshake and a 'glad to see you, brother or sister.'"—July 1, 1967.

But what motivates Jehovah's witnesses to volunteer their services free of charge, and to work so hard and cooperate so well together? The manager of the Laredo, Texas, Civic Center wondered, and so at the close of the "Disciple-making" assembly he asked the convention cafeteria manager: "What makes such coordinating possible?"

"I think you may know," the cafeteria manager answered. "It is a small four-letter word, LOVE."

Yes, it is genuine love for their fellow Christians! This love is what motivates Jehovah's witnesses to labor so that others

can be comfortable, and so they can, without distraction, take in the life-giving spiritual provisions of the assembly program. This love is not taught in the schools or institutions of this world. Rather, it is learned from a study of the Bible. Truly, a heartfelt appreciation of the teachings of God's Word does have beneficial effects!

In fact, applying Bible principles enables Jehovah's witnesses to accomplish what worldly people are unable to do. At the Costa Mesa, California, assembly, William Walkup, the director of the Orange County Civil Defense, and Roy Hutts, assistant manager of the Orange County Red Cross, and their subordinates, took a tour of the assembly facilities. They were simply amazed at the speed and efficiency, particularly of the mass feeding operations. Mr. Walkup made the remark that if Orange County has an emergency, they will have to look to the methods used by Jehovah's witnesses in feeding large crowds.

Actually, the well-organized assemblies of Jehovah's witnesses have become a pattern imitated by many others, as the *Evansville Press* of August 19, 1967, observed: "Parts of the system for organizing mass conventions developed by the Witnesses have been copied by branches of the armed forces, cities for civil defense programs and other organizations which have large conventions."

Known for Their Peaceableness

During the summer months, while hundreds of thousands of Jehovah's witnesses were meeting in peaceful assembly, scores of American cities were being disturbed by destructive riots. Toward the end of July there was also fear of a disturbance in Pittsburgh, Pennsylvania. Reports were circulated that white and colored persons were converging upon the city, and a general alarm went out. Reportedly, even the

governor was notified, and he was said to be ready to come to Pittsburgh on a moment's notice.

However, when Pittsburgh officials began to put together the facts, their fears quickly dissipated. They notified the state authorities that there was no problem, for Jehovah's witnesses were having a four-day assembly and about 20,000 of them were coming into the city. It is reported that one of the state officials replied: "If that's what is going on, then instead of 20,000 we would like to have 20,000,000 of them!" The *Pittsburgh Post-Gazette* of August 5, 1967, referred to the incident in an editorial.

A similar incident occurred in Utica, New York, where the Deputy Chief of Police received a phone call reporting that 1,500 of the Witnesses were going to participate in a demonstration that was scheduled for the next day by another organization. The police chief immediately came over to the assembly to check on the matter. When he was assured that Jehovah's witnesses abide by Bible principles and never violate their Christian neutrality, he said: "I thought there must be a mistake. The more I watch the excellent conduct displayed by your group the more I can appreciate that they wouldn't participate in such activities."

Honesty Wins Respect

At assemblies of Jehovah's witnesses Bible principles regarding integrity, truthfulness and honesty are emphasized. This was done in an impressive way this summer by a Bible drama that vividly depicted the sanctions imposed upon ancient Israelites under the Mosaic law for willfully disregarding God's law. That such Bible instruction really does have a beneficial effect upon Jehovah's witnesses is frequently commented upon by others. For

example, one of the owners of the Princess Cafe in Rochester, Minnesota, observed that when he gives people too much change or undercharges them they keep their "mouths shut," but Jehovah's witnesses always make it a point to call his attention to these errors.

Such honesty is truly a marvel to many persons. At the assembly at Brockville, Ontario, a Witness went to make a purchase in a local store, only to find that her wallet was missing from her purse. She explained to the clerk that perhaps she had accidentally dropped it at the assembly place, and hurried back to see if it had been turned in to the Lost and Found Department. It was there. She returned to the same store to complete her purchase, and the clerk was amazed that the wallet had been found and turned in, rather than stolen.

This reputation for honesty has won much respect for Jehovah's witnesses, making them welcomed guests during their frequent assemblies. In Nanaimo, British Columbia, one motel owner went on vacation during the recent "Disciple-making" assembly there, since his motel was filled with Jehovah's witnesses and he was confident that he could trust them. He said that this was the first time in years that he had been able to go on a vacation with his mind at ease.

In Shreveport, Louisiana, just a few days before the assembly was to begin, a lawyer called the convention rooming headquarters and explained that he had a large home and would be happy to provide accommodations for any who needed them. He said that he would leave the keys with his secretary, and to make use of the

home while he was gone. No doubt he felt the house safer with Jehovah's witnesses living in it than it would be unattended!

Investigate for Yourself

If you have not attended an entire assembly of Jehovah's witnesses, do so at your next opportunity. Investigate for yourself. See that there truly is a spirit of peace and unity existing among them

that is not found elsewhere. See if your reaction is not similar to that of a local businessman who remarked seriously after a visit to the Shreveport assembly:

"You people have something I certainly wish that I had." He gladly welcomed a visit of one of Jehovah's witnesses, who offered to show him how the Bible really can have such a fine effect on people.

In another instance, a family in Sweden happened to drive through one of the assembly towns on their way home from vacation. They observed the placards advertising the assembly, and went to the evening meeting. It pleased them so much that they changed their plans and attended the rest of the assembly program. But that is not all; when they reached their home outside Stockholm, they phoned the Watch Tower headquarters in the city and asked that a regular Bible study be held with them by Jehovah's witnesses. They had seen enough to know that they wanted to know more.

If you love righteousness, if you appreciate fine Christian conduct, then you owe it to yourself to assemble with Jehovah's witnesses. At least investigate. See that there are indeed people who practice Bible principles.

ARTICLES IN THE NEXT ISSUE

- A Letter to Mother About Christmas.
- Sleep—That Wonderful Gift.
- Part-Time Work for Full-Time Ministers.
- Selecting Toys for Your Children.

AMBER- A Fossil Gem

By "Awake!" correspondent in
the Dominican Republic

WHAT does the word "fossil" suggest to your mind? Perhaps the remains of extinct creatures or plants? Perhaps museum displays of the relics of past ages dug up by the archaeologist's spade?

I would like to take you to see some fossils. No, we are not going to a museum. Rather, let us visit some jewelry stores. Surprised? Then come with me along the streets of Santo Domingo, and we shall see some lovely necklaces, bracelets and other costume jewelry shaped from a beautiful fossil. It is the gem known around the world as amber.

What is its source? Thousands of years ago it was a sticky resin exuding from giant trees, thought to be a species of pine now extinct. Gigantic upheavals, earthquakes or floods eventually buried those forests deep below the surface and under great pressures. There, cut off from air and light, through the centuries the wood converted into carbon deposits and the resin became amber.

But here we are at the store. Shall we go in and see what they have on display? Yes, here they are—a host of pretty ornaments produced by local craftsmen. Notice the many shades of amber. Yellow is the predominating color, but some specimens are quite white and there are some jet black. Is not that reddish-yellow brooch warm and attractive?

Here is a gold necklace with one large pendant "stone" secured by a small gold wire. Look closely at the center of this amber piece. Do you see the tiny insect? There it is just as it appeared thousands of years ago when it stepped on the apparently solid resin and became engulfed in the sticky mass. Even his antennae are still intact! Could you think of a finer way to mount specimens for all-around examination?

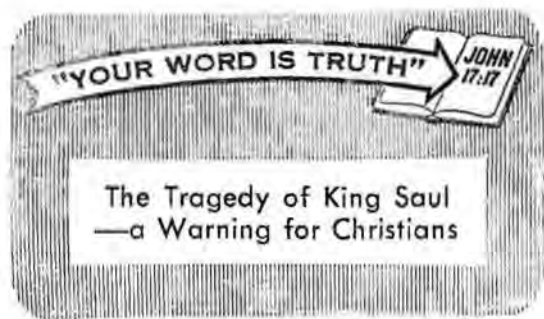
You may wonder how men came to discover this fossil. Well, it seems that it was not by digging it out of the ground. Rather, it seemed to be washed in by the tides along the northern European coast, especially the Baltic Sea. Mostly it turned up in small pieces, not too attractive, since the exterior would be quite rough when unpolished. The Greek navigator Pytheas opened the way for Greek merchants of Marseilles to deal in this product sometime in the fourth century B.C.E. But already the semiprecious substance had been traded overland for centuries. The overland route from the Baltic to the Adriatic Sea came to be known as the "Amber Road."

There were some fanciful theories about the nature and origin of amber. Pytheas thought it was the scum of the encrusted sea. It was believed that when the glare of the sun struck the surface of the ocean the water hardened into this form. The Greeks, noting that when its surface was rubbed with coarse cloth it had the property of attracting light objects, called it *elektron*. The word "electricity" is derived from this source. The Latins called it *glesum*, a term we should recognize in the English words "glass" and "gloss."

The Baltic peoples who picked up amber on their coasts had little use for it. Said the second-century historian Tacitus: "For a very long time [amber] used to lie unnoticed among the other jetsam of the sea, until our luxury gave it a name among them.... It is gathered in rough pieces and carried across Europe in shapeless lumps, until at last they receive a price which amazes them." It remained for later times to discover this fossil "glass" in underground strata along the Baltic coast, strata that had submarine outcroppings. High tides and storms broke loose masses of the material and washed them ashore for man to harvest. Thus the mystery was cleared up.

No, it is not likely that these rough specimens on display here have come from the Baltic. You see, large quantities of amber are also found right here in the Dominican Republic. Streams that cut through the mountains bring some of it down in large lumps. Mining operations have unearthed much more. Indeed, amber has become one of this country's national products.

Amber is quite versatile. It can be readily cut to the desired shape, and it can surely take on a beautiful polish. This is accomplished by sandpapering and buffing. And it combines very pleasingly with precious metals. True, synthetic amber is now being produced by the plastics industry, but the original material from deep in the earth is still highly prized.



GREAT learning is held out by educators as the thing of highest importance because of its advantages in acquiring wealth. However, the Bible, by reason of its divine wisdom, puts the emphasis, not on great learning, but on a good heart condition, which manifests itself in such qualities as obedience and humility. It counsels: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life."—Prov. 4:23.

We have an object lesson of this in Saul, the first human king of all Israel. Although starting out most promisingly, he came to a tragic end because of a failure to safeguard his heart. Saul is introduced to us in the Bible as an obedient youth, keenly concerned about his father's interests—in particular, certain she-asses that had strayed. He also appears as a modest youth, for when told that he was chosen to be head of Israel he replied: "Am I not a Benjaminite of the smallest of the tribes of Israel, and my family the most insignificant of all the families of the tribe of Benjamin? So why have you spoken to me a thing like this?"—1 Sam. 9:21.

Apparently because of his great modesty Saul was given repeated encouragement, both by the prophet Samuel and by supernatural events, including the gift of prophesying. Still he was so shy that when the time came to make him king he was found hiding among the luggage. No doubt his having been chosen by lot, his impres-

sive personal stature, he being head and shoulders over the rest of the people, and his modesty, all made for his being eagerly accepted as king of Israel. As God's prophet later reminded him: "Was it not when you were little in your own eyes that you were head of the tribes of Israel, and Jehovah proceeded to anoint you as king over Israel?"—1 Sam. 15:17; 10:1-24.

Saul's modesty is also seen in the way he responded to those who opposed his being made king. Certain "good-for-nothing" men kept saying: "How will this one save us?" But he "continued like one grown speechless." He did not make an issue of it.—1 Sam. 10:25-27.

Although made king, Saul went back to his farming until he learned about the inhabitants of Jabesh in Gilead having been threatened to have their right eyes gouged out by the Ammonites. Saul at once sent a stern ultimatum to all the tribes and gathered an army of 330,000 men with whom he roundly defeated the Ammonites, freeing the men of Jabesh from their foes.—1 Sam. 11:1-11.

Because of this victory "the people began to say to Samuel: 'Who is it saying, 'Saul—is he to be king over us?' Give the men over, that we may put them to death.'" However, Saul disagreed. He was not vengeful, but said: "Not a man should be put to death on this day, because today Jehovah has performed salvation in Israel." After Saul had shown this magnanimous spirit the people anew proclaimed him king and greatly rejoiced.—1 Sam. 11:12-15.

The inspired record also tells of Saul's great successes in warring against Israel's enemies. He was no insignificant warrior. One foe after another he defeated: Moab, Ammon, Edom, Zobah, the Philistines and Amalek. "He went on acting valiantly and proceeded . . . to deliver Israel out of the hand of their pillager."—1 Sam. 14:47, 48.

But King Saul did not accompany these successes with success in ruling his spirit and safeguarding his heart. Thus on one occasion he committed the extremely presumptuous act of usurping the position of God's priestly prophet in offering up a sacrifice instead of patiently waiting for Samuel. Shortly thereafter he made an emotional vow to which he would have sacrificed his own son Jonathan had not the people interfered.—1 Sam. 13:5-14; 14:24-45.

King Saul gave further evidence of his failure to safeguard his heart by failing fully to carry out Jehovah's command to execute judgment upon the Amalekites. Saul spared the choicest of the cattle as well as the king himself, giving the two-fold excuse that it was the people who spared the animals and that this was for the purpose of offering them as sacrifices. But what was his excuse for failing to execute the king? He had none. Because of this, Saul incurred final rejection by God, the seriousness of his disobedient course being underscored by Samuel's words: "To obey is better than a sacrifice, to pay attention than the fat of rams; for rebelliousness is the same as the sin of divination, and pushing ahead presumptuously the same as using uncanny power . . . Since you have rejected the word of Jehovah, he accordingly rejects you from being king."—1 Sam. 15:1-23.

After this a bad spirit came upon Saul and he became bitter and moody. The exploits of David and their being extolled by the women of Israel caused him to nurse a consuming murderous envy of David. Repeatedly he tried to kill David, even though David twice spared his life, and he also tried to kill his own son Jonathan because of his affection for David. Saul's bitter hatred of David caused him to wipe out an entire city of priests, including women and children, because the chief

priest had befriended David, not knowing that David was a fugitive from Saul.—1 Sam. 18:7-11; 20:33; 21:1-9; 22:16-19.

The record also tells of Saul's exterminating large numbers of the Gibeonites who dwelt in among Israel, in fact, scheming to annihilate them entirely because of a fanatical nationalistic bias. In the end Saul in desperation consulted the demons and committed suicide rather than to fall alive into the hands of the Philistines. The record states: "Saul died for his unfaithfulness . . . concerning the word of Jehovah that he had not kept and also for asking of a spirit medium."—1 Chron. 10:13; 2 Sam. 21:1-6.

Truly the life of King Saul was a tragedy. He started out so promisingly, but, failing to safeguard his heart, he came to a miserable end. After being rejected by Jehovah he repeatedly sought to communicate with God, but in vain. The prophet Samuel long mourned Saul's being rejected, and David, although the innocent victim of Saul's murderous hatred, composed a dirge lamenting the death of "the mighty men," both Saul and his son Jonathan.—1 Sam. 15:35; 16:1, 2; 28:6; 2 Sam. 1:17-27.

Truly there is strong warning for all Christians in the tragedy of King Saul. An able king and warrior and modest to begin with, he, nevertheless, failed to safeguard his heart. How Christians need at all times carefully to guard their hearts, to be alert never to take themselves too seriously and let pride and envy find lodgment in them! Only those who are humble, modest and obedient can hope to be used and blessed by their great Maker Jehovah God. Yes, "let him that thinks he is standing beware that he does not fall." Guard against Saul-like presumption by "working out your own salvation with fear and trembling."—1 Cor. 10:12; Phil. 2:12.



Drought—Floods

◆ The Japanese government reported, on October 11, that the worst drought in sixty years had damaged more than 1,100,000 acres of rice crops in western Japan.

On the other hand, Buenos Aires, Argentina, was lashed with rains that continued almost without letup for eight days. Some 40,000 people had been evacuated from their homes. Floods brought on by rainfall have caused at least twenty deaths. Forty-five other persons, including fifteen children, are missing.

2,600 Miles of Dikes

◆ Pakistan intends to protect the fertile Ganges River delta against intrusions of seawater by the construction of 2,600 miles of dikes. This ambitious program will mean the building of an earth wall, varying in height from 14 to 24 feet, across East Pakistan's southern coast from the Indian border on the west to a point about 50 miles south of Chittagong. Their aim is to reclaim the land from the Bay of Bengal as the Dutch did from the Zuider Zee. Few modern engineering projects have required as much manual labor as this one. The dikes are not to be built by bulldozers but by men, women and children who laboriously fill baskets with dirt, then carry them on

their heads to the site of the dikes. When the construction work gets in full swing, as many as 150,000 people will be working on it at one time. The aim is to reclaim about 2,700,000 acres of cultivable land to feed millions of mouths.

"A Parent's Duty"

◆ "I am sick and tired of hearing that a child of five won't do as it is told. It is a parent's duty to make children do as they are told, and it is in the children's best interest." These sensible words were spoken by Justice Brandon during a case in the High Court. Says the *Daily Express* (London): "Every sensible parent knows this advice to be absolutely right. The sadness is that in present-day society it has to be spelled out."

"National Sport": Shoplifting

◆ Oswald Miller, chairman of the John Lewis Partnership, which runs sixteen department stores as well as the Waitrose supermarket chain, said that Britain has a new "national sport"—shoplifting. "It is clear that attitudes to honesty have changed in a way that is alarming. It is an undoubted fact," he said, "that all over the country young people are being found involved in dishonesty. It has become a worry all over the country in schools—the extent to which school-

children are indulging in shoplifting." He asserted that the growing dishonesty among young people may be a by-product of the greater freedom and the more relaxed discipline in which they are brought up.

Europe's Youth Problem

◆ A Polish delegate to a Juvenile Crime Prevention Conference in London admitted frankly that the problem was getting out of hand in Warsaw. There is a real war being waged, he said. What alarms the police is not only the statistical increase, but the fact that senseless, motiveless crimes are commonplace. The London Express Service says: "From Oslo to Marseilles, London to Athens, vandalism and thuggery, often without gain, are the biggest and most puzzling headaches." In Holland, detectives are finding stolen arms in the leather jackets of 16-year-olds. In Germany, youths are slashing auto tires. In London, they are smashing telephone booths. In Rome, they are spraying autos with stolen aerosol cans of purple paint and drop sugar cubes in the gas tanks. In Sweden, teen-agers sank eleven yachts and motor cruisers this summer. Dr. Alvarez Pinar, a Spanish welfare expert, touched on the cause, as he saw it: "Delinquent children are almost always the fault of their parents. Maybe one day when parents are punished we will really make progress."

Killer Bees

◆ Some years ago an Italian strain of bees was imported from southern Africa to Brazil to improve Brazilian honey. A published Reuters report, dated September 14, said the bees went on a rampage in the town of Salgueiro near Recife, Brazil, and stung to death a former mayor, forty chickens, four turkeys and four pigeons. No immediate explanation could be given for this ferocious attack.

Electronic Aids

◆ Modern electronic aids are used in thousands of hospitals throughout the world. While many of them have proved useful, nevertheless they have also become a deadly threat to both patients and staff, said Dr. Carl W. Walter, of Peter Bent Brigham Hospital in Boston, Massachusetts. Dr. Walter estimates that 1,200 persons died in United States hospitals last year from electric shocks. Dr. Walter said that medical authorities have tried to accumulate statistics on the subject. But hospitals, doctors and insurance companies "all try to hide their dirty linen," and there was no way to make an accurate count of fatalities.

Highway Disasters

◆ As of September 30, war casualties in Vietnam exceeded 100,000 for the United States. The breakdown: killed in action, 13,634; wounded, 86,635; missing, 545; captured or interned, 211. More than half the casualties occurred in the first nine months of 1967. But on the home front Americans are faced with another war—the war of the road. The toll is staggering. Each week, 1,000 Americans lose their lives in auto accidents; the injured number 10,000 a day. That is about 4,000,000 a year. U.S. government's top man on traffic safety, Dr. William Haddon, Jr., stated: "By any reasonable estimate, we're going to have thousands of crashes every day for the foreseeable future." More cars and more drivers are moving onto the roads. Dr. Haddon added: "I don't think many people realize that highway violence, by a margin of nearly 10 to 1, is the leading form of violence in American life today. The numbers of injured are so great that each 12 months they would reach head-to-toe from the Atlantic to the Pacific." "The economic losses run a billion dollars a month," he said.

Terror in City Streets

◆ The surge of violence in American cities has produced deep popular reaction. Citizens are worried by the spread of crime and violence. Many are arming themselves. Gun sales in the city of Detroit have been rising steadily for more than a year. Police said that gun registrations have risen more than 10,000 in a year, and they believe there are thousands of unregistered guns loose in the city. Ilus W. Davis, the mayor of Kansas City, Missouri, says: "I do not think there is any doubt about it; crime and fear of crime have reached terrible proportions. You have to understand that something like this can destroy a government completely." "Armed robbery is the biggest problem right now," said that city's police chief. "Everybody's got a gun now." In Milwaukee, Wisconsin, Marquette University has had to provide escorts for nuns walking from a hospital to their convent a block away and to advise students not to walk in the area at night. Chicago, Cleveland, St. Louis, Cincinnati and Minneapolis are cities all plagued with the same problem of crime breaking out of its older patterns and becoming much more general and much more violent.

Ouija Boards

◆ Last year saw a great demand for ouija boards. Parker Brothers says ouija sales are now running at the rate of 2,000,000 boards a year against 1,750,000 Monopoly sets. Parker says this is the first time Monopoly sales have been surpassed since the game was introduced thirty-two years ago. Ouija boards are used to make contact with the "spirit world," a form of demonism.

"Watchbirds"

◆ The Baltimore Zoo has been having its problems with vandals. In the early part of October zoo director Arthur B.

Watson revealed that he has solved the problem with a living burglar alarm—a "secret squad" of two dozen guinea fowl. The birds sleep in the trees and begin cackling at the slightest sign of human invasion. This attracts the attention of a night watchman or a cruising police car. According to *The National Observer* for October 16, "vandalism cost the zoo about \$1,500 last year." "Teen-agers threw stones at birds and animals with disastrous results: An ostrich, blinded in one eye by a stone, died from brain damage while trying to get free from an iron fence; a sea lion, struck by a stone, died of a brain concussion; still another stone broke a pelican's leg and it, too, died." Now the guinea hens will station themselves to keep man from destroying something that he established for his own enjoyment—the zoo.

Problem Drinking

◆ A new U.S. government-financed report on alcoholism entitled "Alcohol Problems: A Report to the Nation" says that 70 percent of all Americans drink alcoholic beverages, and that 40 percent drink "regularly." One-third of all arrests in the United States are for public drunkenness. Thousands of persons with "serious" drinking problems are committed to mental institutions each year. And almost half of the drivers involved in fatal accidents have had "very high" concentrations of alcohol in their systems. The report says prevention—not abstinence—should be the national objective in dealing with alcohol problems. Generally, the report calls for increased educational efforts on every level.

Abortion Mills

◆ *Time* magazine reports that Miami, Florida, has become America's abortion mecca, with about 30 abortion mills taking an estimated \$20 million after

payoffs to assorted officials. Other points from the report are: Estimates of the number of illegal abortions in the United States each year range as high as 1.5 million, to compare with 3.7 million live births. The worldwide estimate is 25 million abortions and 120 million live births annually. In Roman Catholic countries, bans on legal abortions make illegal abortion rates much higher. In France, abortions are roughly equal to the number of live births each year, the report says. In South America, the No. 1 cause of death of women of childbearing age is having an abortion.

Proponents of Anarchy

◆ In the United States there are some who suggest that "progress" is made by tearing down standards of right and justice. The direction in which they are headed was made

clear in the statements made by nineteen student leaders at a recent meeting under the auspices of the Center for the Study of Democratic Institutions in California. President of the student body of Washington University in St. Louis advocated a program of terrorism that in his own words would "demoralize and castrate America." Secretary of the Student Non-Violent Coordinating Committee, a Harvard graduate, boasted that his organization was "absolutely without doubt responsible for the race riots throughout the country"—America. A student of the University of California at Santa Barbara said: "The revolution is coming. We're bound to destroy the university." A Yale graduate student said: "We have the power to bring the American juggernaut to a halt. Let us paralyze the

university; let us ball up the economy."

Persecutor a Suicide

◆ Ex-general Arturo Espailat of the Dominican Republic committed suicide recently by shooting himself in the head with a .38 caliber pistol. Espailat, when serving in the cabinet of the late dictator Rafael Trujillo, persecuted Jehovah's witnesses and took the lead in the deportation of the missionaries from the Dominican Republic in 1957. At the time of the fall of the Trujillo regime, Espailat fled the country and lived in exile in Canada. From there he moved to Portugal. In Portugal he suffered an auto accident, which left him partially paralyzed. About a year ago he was permitted to reenter the Dominican Republic. But desperation finally caught up with him and he ended his life by his own hand.



Why, then, are there such divisive barriers throughout the world? Will they ever be broken down to unite all men into one family? What can you do, what *must* you do, now to share in the blessings promised by God to those who have his good will? Read the revealing and rewarding 416-page book *Life Everlasting—in Freedom of the Sons of God*. Send only 50c.

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