

Awake!

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DECEMBER 22, 1971



THE REASON FOR THIS MAGAZINE

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

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Awake!

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

Volume LII

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Number 24

MAKE THE **Best** OF CIRCUMSTANCES

WHO today finds his lot in life to be absolutely ideal? Hardly anyone! No doubt, all of us have to put up with certain hardships or annoyances. However, under present imperfect conditions why not try to make the best of your circumstances? If you do, you will have many blessings to count.

Do you happen to be a housewife with a family, perhaps a large one? Do you at times feel discontented, bored or a little frustrated? There may be stacks of dishes to wash, a large hamper of dirty clothes to be laundered, or a number of rooms that need cleaning. Why not look at things positively? Do not these very things indicate that your family have enough to eat, have sufficient clothing and a roof over their heads? Which is better, your situation or that of the millions who are hungry, half naked and homeless?

Perhaps your circumstances are such that you have to be extremely frugal in all that you buy. Why not view this as a challenge to your ingenuity to make the best of matters? There was a housewife who in later years of prosperity said that her happiest days were during the hard times of the Depression because of the pleasure that came from making the best possible use of everything to make ends

meet. Besides, did you know that a great many of the modern degenerative diseases are rather closely associated with prosperous living?

Or are you the victim of compulsory retirement, having become sixty-five years or older? Do the days now seem long and drawn out, affecting not only your mental disposition but also your health? In this situation take a positive outlook and try to be helpful to others. As one textbook for the treatment of the aged and handicapped put it: "There is a legend that an old man will starve to death if he doesn't have someone to cook for him and an old woman will starve to death if she doesn't have someone to cook for. This is a truism that is generally accepted." So there are plenty of people who could benefit from your help.

Now as a senior citizen it may be the time to take up one or more hobbies to give added zest to living. It could be photography or learning to play some musical instrument or learning some foreign language. Or you might find interest in growing plants, such as a bonsai garden or African violets. Then again, your temperament might fit you to make things of wood, leather or metal, or to write poetry or articles. Such hobbies have added not

only interest but also income for many an elderly man or woman.

Or perhaps you are a breadwinner for a family but are at present out of work. Surely this is a trying circumstance in which to find yourself. Yet even here you will not improve your situation by surrendering to negative thinking and becoming bitter or morose. Take the wise course: count and appreciate your blessings. If you have a measure of health and strength, you can be thankful for these things. To the extent that you have loved ones, you have reasons to be thankful, for are they not priceless treasures? Do you have unemployment insurance, Social Security, savings or some other form of assistance? If so, be appreciative of such provisions.

Learn to make the best of your circumstances. Obviously there is a limit to the time you can spend looking for work. But is it not true that while you were fully employed there were ever so many things that needed to be done around the home and for which you did not have the time? Now you do have the time; take an interest in doing them.

Because of your unemployment you may now have time to do more reading, the kind that is not only interesting but also educational. You may now be able to acquire skills that might even serve you in getting a better job.

Or are you physically handicapped? Then take a lesson from a certain Californian, a father of seven children. He got an infection that completely paralyzed all four of his limbs, making him a quadriplegic. Though he has been in this condition now for more than thirteen years, he is the most cheerful, optimistic and outgoing person you could want to meet. Unable to use anything but his mind and his voice, he has joined a correspondence club and corresponds with people all over

the world by means of tape recordings, his children changing the tapes for him. He also makes recordings for blind friends and acquaintances. His experience calls to mind the old saying, 'I complained about having no shoes until I met the man who had no feet.'

The dedicated Christian witnesses of Jehovah in particular have learned to make the best of circumstances. In addition to practicing prudence as regards material things, they use whatever extra time they have in the furtherance of their ministry. They do personal Bible study and research and devote time to preaching the good news of God's kingdom and in trying to make disciples of lovers of the Bible and of righteousness.—Matt. 24:14; 28:19, 20.

They are not easily discouraged. As an example, consider a dedicated Christian woman living in Puerto Rico, the wife of an unbelieving husband. Like most housewives, she takes care of her home and prepares her husband's meals. At the same time she averages several hours each day in telling others the good news of God's kingdom. And she does all these things with a joyful heart although being totally blind; she gets around with the help of a seeing-eye dog.

What especially helps these dedicated Christians to make the best of things is their loving God with all their heart, soul, mind and strength and their loving their neighbors as themselves. They heed God's Word to seek first God's kingdom and his righteousness, they appreciate that godliness with contentment is great gain, and they have found by experience that there is more happiness in giving than in receiving. If you want help to make the best of your circumstances, they will be glad to offer you that help.—Mark 12:30, 31; Matt. 6:33; 1 Tim. 6:6; Acts 20:35.

Did Jesus Have a HUMAN FATHER?



AT THIS season of the year the attention of many people is focused on Jesus Christ of Nazareth. Without a doubt that man affected the human race for good more than any other. His remarkable life has intrigued many authors to write about him. However, many of these writers take issue with what the Bible says about Jesus' being born of a virgin and having the Creator, Jehovah God, as his Father, and insist that he had a human father.

In fact, today more and more religious leaders, both Protestant and Roman Catholic, are of this opinion. For example, in *Theology Today*, July 1971, a professor of religion purports to show that the father of Jesus was either a paramour of Mary or was her husband Joseph. A professor at Cambridge, England, writing in *The Expository Times*, February 1969, insists that "from the strictly historical point of

view, there is very little reliable data to which appeal may be made for the virginal conception of Jesus." He discredits the accounts in the first two chapters of Matthew and Luke and then says "there is no other reference in the New Testament which any historian . . . would

think asserted that Jesus was conceived of a Virgin without human father." And a writer in *Continuum*, a Roman Catholic periodical (Winter-Spring 1969), states: "The virgin birth is a mythological or pictorial way of getting at [the] theological mystery of the gratuitous nature of salvation. . . . Those who originated the story . . . used the picture images . . . to represent their sense of the Messianic event."

Let us consider this question in greater detail. What does the Bible really show to

be the case? Did Jesus have a human father or was the Creator, Jehovah God, in truth and in fact his Father?

First of all, let us note that such a thing as Jesus' not having a human as his father would not be beyond the power of God. As has well been noted: "If God made the first man—Adam—without a human mother, then could not the same God bring into being the second Adam—Christ—without a human father?" Surely! But those who object to the virgin birth of Jesus usually also object to the Bible's account of creation. As one of these critics put it: "I for one am not willing to grant that God made Adam without a mother."

But those who do accept the Bible as God's inspired Word have no difficulty in believing that He, who created Adam with sperm cells in the first place and who endowed womankind with the power to

conceive and bear children, could also produce a sperm cell apart from any human and could place it in a virgin and so cause her to conceive without the aid of a male human. If we at all believe in God, we must grant him these powers, must we not? It is indeed noteworthy that the angel made this very point in reply to the virgin Mary's question as to how she was to conceive since she was having no relations with any man. Said the angel, "because with God no declaration will be an impossibility."—Luke 1:36, 37.

The Testimony of the Gospels

The complaint is made that the only records we have of Jesus' birth are those of Matthew and Luke, but then those two are the only ones that tell us of Jesus' infancy and early life. Mark doubtless left out the facts of Jesus' birth and infancy in the interest of brevity, and the apostle John did so since he was chiefly concerned with supplementary matters not covered by the other Gospel writers.

Matthew tells us that Mary became pregnant by the spirit of God before she had intercourse with Joseph, to whom she was engaged. He also records how Joseph reacted to Mary's being pregnant and how God's angel assured him of how it came about. Moreover, the account makes the point that Joseph did not have intercourse with her until she had given birth to Jesus. (Matt. 1:18-25) Luke informs us of the very same facts, but all from Mary's viewpoint or aspect. Luke and Matthew have about a dozen points in common. (Luke 1:26-35) Clearly, as far as Matthew and Luke are concerned, God, not some human, was Jesus' Father. Even Mark might be said to testify indirectly to this fact. How so? In that, instead of recording that the people were asking, "Is this not the carpenter's son?" he reports them as asking, "This is the carpenter the son

of Mary . . . is it not?"—Matt. 13:55; Mark 6:3.

Further testifying to Jesus' having God, not some human, as his Father were the voices heard from heaven at the time of Jesus' baptism and at the time of his transfiguration, saying: "This is my Son, the beloved, whom I have approved." What stronger evidence could we want that Jesus had God, not some human, as his Father?—Matt. 3:17; 17:5; Mark 1:10, 11; 9:7; Luke 3:21, 22; 9:35.

The apostle John in his Gospel testifies to the same effect. How so? In that he tells that Jesus had a prehuman existence, was used by God in the creation and was the "only-begotten son" of God. So how could any human have been his father?—John 1:1-3, 14.

The Testimony of Jesus and Paul

As for Jesus himself, it appears that, even as a child of twelve years, he knew that God was his Father. For at the time that Joseph and Mary, after looking for him for three days, found him in the temple, he said to them: "Why did you have to go looking for me? Did you not know that I must be in the house of my Father?" (Luke 2:41-50) That temple was not Joseph's house but God's!

More than that, throughout his ministry Jesus time and again testified that he had God as his Father, and therefore no human. He told of his having a prehuman existence ("Before Abraham came into existence, I have been"), and he told of his coming down from heaven, and of his future return to heaven. How could Jesus have had a prehuman existence and have come to earth if Joseph had been the one that had given him life?—John 3:13; 6:41, 62; 8:23, 56-58; 17:5.

The apostle Paul witnesses to these very same truths. Repeatedly he refers to Je-

sus' prehuman existence, and he tells how Jesus came to earth and that upon his resurrection he returned to heaven. True, Paul does not testify to the virgin birth of Jesus in so many words, but that God, not some human, was Jesus' Father is implicit in what Paul wrote.—Rom. 8:3; 1 Cor. 15:47; Gal. 4:4; Phil. 2:7, 8; Col. 1:15-17; Hebrews, chapters 1 and 2.

Why Not a Human Father?

Had Jesus had some imperfect human instead of God as his Father he could not have fulfilled the purposes for which he came to earth. It was imperative that God, not Joseph or some other human, be Jesus' Father because Jesus had to be sinless in order to be the "Lamb of God that takes away the sin of the world." (John 1:29) All mankind are sinners due to the transgression of Adam. (Rom. 5:12, 19) This being so, none could give to God a ransom for his brother, even as noted at Psalm 49:7-9. As Job observed: "Who can produce someone clean out of someone unclean?" It has been true of all, aside from Jesus, that 'in sin their mothers conceived them and with error they were brought forth with birth pains,' even as King David confessed when pleading for mercy.—Job 14:4; Ps. 51:5.

Due to Jesus' having God, not some human, as his Father, he was "guileless, undefiled, separated from the sinners." Well could he challenge his opposers to convict him of any sin. (Heb. 7:26; John 8:46) Being perfect he could "give his soul a ransom in exchange for many." And having given his life as a ransom, he became the "mediator between God and men," able to offer a "propitiatory sacrifice for our sins" as well as "for the whole world's."—Matt. 20:28; 1 Tim. 2:5, 6; 1 John 2:2.

Further, God purposed that his Son Jesus furnish the supreme example of

a perfect human creature keeping integrity in spite of all that the Devil could do, and the Devil did try his worst to cause Jesus to break his integrity, both by temptations and by persecutions. (Matt. 4:1-10; John 19:1-18) That it had been the Devil's purpose to turn all men away from God is seen from his turning aside Adam and Eve and from his boasts and efforts to turn Job away from God.—Gen. 3:1-19; Job, chapters 1 and 2.

Supposed Objections Considered

Despite all the foregoing testimony, there are many who raise objections. For example, they note that time and again Jesus is referred to as the son of Joseph. True, but since Joseph, by taking Mary as his wife when she was pregnant, in effect adopted Jesus as his son, Jesus could be spoken of as his son. Generally, adopted sons are spoken of as the sons of the fathers who adopted them, are they not? More than that, we find that usually it was those most likely not familiar with the facts that referred to Jesus as Joseph's son. The fact that Jesus' enemies sneered that they were not born of fornication would not necessarily mean that they had information about Jesus as not being Joseph's son. Why not? Because in the very same connection they slurred Jesus as being a Samaritan and having a demon, which they obviously knew was not the truth.—John 8:41, 48.

Then again, many attack the virgin birth of Jesus on the basis that the first two chapters of Matthew and of Luke were added at a later time, and by some other hand. But there is absolutely no basis for this claim. For one thing, the writing style of the chapters in question is exactly the same as that of subsequent chapters. Note, for example, Matthew's many references to the Hebrew Scriptures, a characteristic of his, and Luke's

medical language in these two chapters, a characteristic of his. Nor is there any manuscript evidence to support such claims. For example, there is evidence that Mark 16:9-20 and John 7:53-8:11 were added by a later hand; but there just is no manuscript testimony for impugning the authenticity of the first two chapters of Matthew and Luke. Neither the oldest Greek manuscripts nor the versions or translations hint of such a thing. This is further supported by the fact that the early postapostolic writers, such as Irenaeus, Tertullian, Ignatius, Aristides, Justin Martyr, Origen and others, all accepted the Gospel accounts of Jesus' birth from a virgin. As one authority puts it: "The witness of the Fathers to the virginal conception is unanimous and unquestioned."*

The fact that the most noted *vellum* manuscripts of the Christian Greek Scriptures go back only to the early fourth century has been used as an argument by some that the chapters in question might not have appeared in the original writings. But, in view of the other even older manuscripts extant, Sir Frederic Kenyon, in his book *The Bible and Archaeology*, said: "The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible. . . . Both the *authenticity* and the *general integrity* of the books of the New Testament may be regarded as finally established."

Another objection raised is that the two accounts of Matthew and Luke do not agree. True, they are not identical, but there is no conflict between them. In fact, in quite a number of the most important points they verify each other—such as that Jesus was born at a time when Herod (the Great) ruled Palestine; that Jesus was conceived by God's holy spirit and

was born of a virgin; that Mary was betrothed to Joseph who was of the line of David; that by divine direction the son was to be called Jesus; that he was to be a savior and deliverer, and so forth.

That a virgin birth is contrary to science is another objection raised. But, as one scientist observed, today one no longer can say something is impossible. All that can be said is that something is improbable on the basis of present knowledge. And the fact remains that in creation there are ever so many examples of parthenogenesis, that is, of females giving birth without benefit of the male sperm.

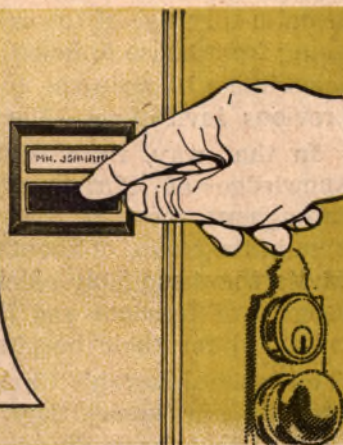
Others have objected on the ground that pagan myths tell of virgin births. But they do not. They tell of demons or animals cohabiting with "virgins" so that these were no longer virgins; a far cry from what the Bible records regarding Jesus' birth. The fact is that instead of virgins being limited to women who never had intercourse, in ancient times prostitutes as well as unmarried women who gave birth to children were also included in the term. Nor can Matthew and Luke be accused of incorporating myths or legends in their Gospels. It is almost meaningless to talk about legends when dealing with eyewitnesses.

The writers Matthew and Luke were not simpletons. One was a tax collector and the other a physician. Their writings are stamped with the same honesty, sincerity and candor that mark all the other books of the Bible. And since the testimony of the rest of the Scriptures is in keeping with their Gospels, and since we see reasons why Jesus simply had to have the Creator rather than some human as his Father, lovers of truth answer "No," to the question, "Did Jesus have a human father?"

* *The New Catholic Encyclopedia*, 1966, Vol. 14, p. 693.

Should **CALLING AT HOMES WITHOUT AN INVITATION** *Be Forbidden?*

By "Awake!" correspondent in Denmark



HOW do you feel about people who call at your home uninvited? Do you feel that this is a freedom you would rather see preserved although it may cause you some inconvenience at times?

Or do you feel that you would like to see laws passed forbidding anyone from calling without a prior invitation? True, the passing of such laws would get rid of unwanted callers. But enforcing all the consequences of such a ban makes it plain that it would not be desirable.

For instance, a neighbor may call, uninvited, to borrow sugar or coffee; but then, you might be the one who wants to borrow these items. A driver who has had a flat tire or an accident may want to use your phone; or you could be the one who needs the help. Perhaps someone in the neighborhood wants assistance because of an illness, or because an expectant mother's baby is arriving sooner than anticipated; or it may be your illness, your baby coming earlier than expected and you have to make the uninvited call.

What, too, of unexpected guests, such as relatives or old friends you had not invited, but who were traveling through and dropped in for a few moments? Have you never done that? Then there are salesmen who offer goods that you may want,

saving you a trip to the store. Others offer services in this way, or take up collections, perhaps of used clothing, newspapers or money for charities. You might even get an uninvited caller telling you your house is on fire!

So you can see that when one person calls on another, although uninvited, there are advantages as well as disadvantages. And while you may think primarily of the disadvantages when others call at your door, put yourself in their position and remember that you may have a similar need sometime. That does put the matter in a different light, does it not?

An Ancient Method

Calling without an invitation is an age-old custom. It has been permitted by nearly every civilized community throughout history. For thousands of years people have been calling to ask for help, to sell something, or to deliver a message—political, religious or otherwise.

Jesus Christ used this method too, more than 1,900 years ago. He called on people without a prior invitation, encouraging them to listen to the grandest message suffering humans had ever heard. It is also the method he taught his followers to use. He instructed them to make a sys-

tematic coverage of towns and villages by going from house to house, visiting all the inhabitants of an area, and that without previous invitations.—Matt. 10:11-14.

In that way, from door to door, the knowledge of Christianity was spread throughout most of the Mediterranean area in the course of about one generation. Those who hospitably received those messengers of freedom and life were richly rewarded for their hospitality.

So when Jehovah's Christian witnesses call at your home, they are using the method that Jesus directed his followers to use.

Denmark's 'Door-to-Door Movement'

Contacting persons in their homes has come to the fore in another way recently. In Denmark, early 1971 saw the beginning of a campaign known as the 'door-to-door movement.'

The newspaper *Politiken* devoted considerable space to this movement, using headlines such as "HOW WE WILL RING OUR NEIGHBOR'S DOORBELL," and "50,000 UNITED IN DOOR-TO-DOOR ACTIONS." This campaign is designed to meet a definite need that many people have, particularly in large cities, a need generally not cared for by the community. What is that?

It has to do with the many lonely persons in large cities. In congested city areas many people tend to become isolated because of old age, illness, timidity or for other reasons. They become strangers even to their close neighbors. This happens far more often in cities than in country areas or small towns. Thus, such persons do not really get much out of life. They have little opportunity to communicate and enjoy the company of other people.

Politiken told of an incident to illustrate how out of touch persons can become. It

wrote about an "80-year-old man who could not get himself to ring his neighbor's doorbell though he had locked himself out of his house and the temperature outside was about ten degrees. He wandered around for an hour and a half before a policeman came to his assistance and called a locksmith." Is that not sad?

What the door-to-door activists are urging is for people to call on their neighbors to a greater degree and to communicate with them. As one member of the movement stated: "I know that those who live alone on each floor would be especially happy for communication." Surely that is true of many lonely persons, especially the elderly and ill.

"Closed doors make people sick," claimed another article in *Politiken* during 1971. County physician Vagn Christensen stated: "They result in chronically tired children who are so uninterested in their surroundings that their development is retarded. . . . With adults, closed doors can be the cause of great sickness. The minute you take away function, meaning and contact from people, they become invalids."

Thus, in the course of a few months some 50,000 persons in Denmark became members of the door-to-door movement to assist lonely persons. Some claimed that the membership was nearer to 75,000. A ban against uninvited calling at homes would work directly against the purpose of this door-to-door campaign. It would work against healthier communities.

Some Want Ban

In the *Brønshøj-Husum News* of October 23, 1969, instructions were given about how police regulations for Copenhagen could be used by residents to hinder callers. It noted that one could post a sign on the door saying: "Uninvited calls FORBIDDEN!"

However, some would go much farther and have the government issue a specific law forbidding home calls. They claim that such calls violate their peace and privacy. But in this regard, paragraph 263 of Denmark's penal code states: "One is punished by fine or imprisonment if one violates another's peace 1) by opening a letter or otherwise obtaining a closed message to another or hindering its delivery, 2) by gaining access to another's personal effects without reasonable grounds, 3) by publicizing another's private, domestic life, 4) by publicizing other parts of another's private life," and similar thoughts.

The purpose of that law is, among other things, to protect people from being spied on or having things pertaining to their private lives publicized. It really has nothing to do with uninvited home calls.

Still another aspect of that penal code, paragraph 264, states this in regard to one's domestic peace: "One who violates domestic peace by forcing his way into another's house, room or ship or other place not publicly accessible, will be punished by fine or imprisonment. The same punishment will apply to one who refuses to leave another's premises on request."

But this does not make it a violation for someone to call at another's home and ring his doorbell without prior invitation. It is only when one refuses to leave, that one violates the law.

Committee's Opinion

What brings this matter to the fore now is the recommendation of a committee appointed by the Danish Ministry of Justice in 1968. In their opinion published in 1970, the committee members suggested that it

be forbidden *by law* for persons to make what they called "uninvited personal calls at private homes."

The opinion was directed primarily at forbidding calls of a commercial nature, to protect buyers from dishonest salesmen.

But if the law is formulated in such a way that it makes impossible, for example, the idea of the door-to-door movement to aid the lone-

ly, then the law will be far broader than its stated purpose.

In addition, the proposed law expresses a tendency that should be a cause of concern to intelligent persons. It is really saying that the government should decide who should or should not be allowed to call at your home. But is it true that so many people are incapable of making this decision? Are they not able, as adults, simply to tell unwanted callers, "No"? And does not such a law cast suspicion on everyone who calls at a home uninvited?

The Norwegian consumer council favors "door-to-door sales" because houses are so scattered in most parts of that country. Would not the same thing apply in certain areas of Denmark too? And what about magazine or book sales? Many people find it much easier to subscribe for a magazine, or purchase books, such as a set of encyclopedias, at home rather than being inconvenienced by having to go to a store or to write letters to publishers.

Vital Freedoms Endangered

If the making of personal calls at people's doors without prior invitation should be forbidden by law, it could be applied against many things that would endanger freedom. For example, it would be applied against the preaching method used by Jesus Christ and the first-century Christians.

NEXT ISSUE:

Are Prisons the Answer?

Thus, such a law could be applied against Jehovah's witnesses today. But not only them. It could be applied to all religious and charitable works using that method. It would strike at those clergymen of the National Lutheran Church of Denmark who make home visits. Yes, such a law would hit hard at religious freedom. It would imitate some of the worst features of Communism, Nazism and Fascism.

The contemplated law would also strike hard at the freedom of expression. For instance, the Danish constitution states: "Everyone is entitled to publicize his thoughts by the printed or written page and by word of mouth, though held responsible legally. Censorship and other preventative restrictions may not be initiated in any way."

But merely having the *right* to be heard is hollow if the *means* of doing so is taken away. And one means is by calling uninvited on the homes of people. Thus, freedom of expression involves the right of all people who cannot be heard over the radio, television or by means of newspapers and who have to make themselves heard in another way, from door to door. Freedom of expression should not be denied to those who do not have the large amounts of money needed to use those other methods of communication.

With the right to express oneself freely comes the right to distribute printed matter. If a person wants to reach a great number of people he cannot limit the distribution to book shops alone. Besides, a book-shop owner may be prejudiced and keep certain publications out of sight. And not all people go into book shops.

Also, since the publishing of such printed matter costs money, the right to freedom of expression has to include the right of the publisher to have his expenses covered. If this is not allowed, then freedom of

the press would be limited to the wealthy. That is why in Sweden the thought has been expressed that a ban against personal calls "would presumably be in conflict with the ordinance of freedom of the press, which is constitutional in character."

Against all this some people argue that if a person wants to know about certain things he can take the initiative and approach the publishers. But this argument is not reasonable. How can people be aware of certain matters if these are not brought to their attention? How would they know where to go to be enlightened on the matter if it has not yet been brought to their attention?

In addition, such a proposed law would restrict political freedom. Anyone who has had to do with political matters, such as getting signers to a petition, knows that a personal approach is necessary. It is there that an explanation can be given, and a certain amount of persuasion used.

What Can the Individual Do?

Freedom has its price. That may include some inconvenience. It may also include the risk of being defrauded by a dishonest salesman. Laws forbidding such fraud are necessary, but they cannot forbid all business transactions just because they are concluded at the door.

Would you forbid all business transactions in stores and markets just because some store owners are dishonest? Why ban one form of selling and not the other? It is obvious that a law against one and not the other is highly discriminatory and strikes at the very foundation of freedom.

True, freedom to visit without previous invitation means that some visits can occur at inconvenient times and disturb what one was doing. But is that price not worth it to preserve basic freedoms? Is it such a tremendously difficult thing to open the

door and say to the one who called: "It is not convenient," or, "I am not interested in speaking with you"? Is that too high a price to pay for the valuable freedom of deciding for ourselves whom we will or will not receive at our doors?

Think about this the next time someone approaches your door without an invita-

tion. Ask yourself if it is not better to put up with a little inconvenience in good humor rather than living in a dictatorial country. You should rejoice if you live in a country that gives you the right to decide whose visit you will accept, as well as giving you the right to make such a visit yourself.

WOULD you want your property arbitrarily taken from you and distributed to others in a manner contrary to your wishes? Well, in effect, that can happen—if you do not have a will!

A will is a legal statement telling how you wish to have your property dealt with after your death. It is the final expression of your mind, your *will*, about your belongings.

Technically, the term "will" in the expression "last will and testament" has to do with real property (such as land), while "testament" is concerned with personal property. Broadly speaking, however, today "will" is used to cover both terms. Have you made a will?

If you die without one, the government has no choice but to step in and dispose of your property according to law. And this may be entirely contrary to the way you would have wanted it distributed. Thus your will is very important.

Nevertheless, most people put off making a will. It reminds them of death. And death, to them, is a matter they would rather not think about. However, a Christian should give special consideration to those he will leave behind when he dies.

It is true that Christians anticipate soon living in God's new order where "death will be no more." But between now and that time life is uncertain and death faces

Have You Made



all. One cannot ignore this. (Eccl. 3:19; Rev. 21:4) A Christian family head, in particular, knows that he has a responsibility to provide for those near him, especially his own household.

While alive, he works hard to make provision spiritually and materially for his family. (1 Tim. 5:8) Should he die, would he not want to be sure that they would still be taken care of? A will aids toward that end. Some persons therefore refer to will-making as a legal privilege.

Your Will—a Legal Privilege

Yes, making wills is a privilege. Not all nations have made allowance for

them. Sir William Blackstone, the noted eighteenth-century English jurist, observed that "the right of making wills, and disposing of property after death, is merely a creature of the civil state. . . which has permitted it in some countries and denied it in others."

In some feudal societies custom compelled a man to will the best of his personal properties to "his [feudal] lord and the church." In England the Catholic Church controlled matters regarding wills for centuries.

Today, however, while insisting that a surviving mate be provided for, most nations allow you to will your goods as you see fit. But the same legal procedures for doing so are not followed in each place, as laws vary from nation to nation and, in the United States, from state to state. But regardless of where you live, *you* must take action to see that your property is distributed as you desire. Only you can make your will.

Who May Make a Will?

This is not to say that everybody can make a will; there are limitations. For example, in the United States, most, though not all, states require that you be twenty-one years of age *at the time* you make it. In other words, if you produce a will when you are twenty years old, that particular will does not become effective when you turn twenty-one. It is forever invalid because you were not twenty-one *at the time* of making it.

Similarly, a person must be mentally competent when composing his will. One may suffer from mental or emotional illness of some kind. But, *at the time* he is producing the will, does he know exactly what he is doing? Does he remember in a general way what is his property? And does he remember people he has known

all through life? If so, he can make a valid will.

Additionally, at the time of making his will a person should not be under the influence of alcohol. Nor should he be unduly influenced by another person or group. Commenting on this latter aspect of will-making, the 1971 *Encyclopaedia Britannica* observes:

"Coaxing and persuasion are generally not held to constitute undue influence unless there were actual threats. A testator [the one making the will] may be led, but he may not be pushed. Undue influence may be held to exist, however, where a testamentary disposition was brought about by a person upon whom the testator was dependent or whom he was likely to obey blindly."

—Vol. 23, page 526.

These are fundamental qualifications. If they are met, how should the will be worded?

What Can Be a Will?

Intent, not precise wording, is the important thing. It need not necessarily be couched in legal terminology. But clearly and with no ambiguity, a statement must show that it is in reality a will.

Certain wills are not written. Under peculiar circumstances some governments have allowed oral statements to serve as wills. However, these are generally frowned upon and best avoided, as there is too much danger of misunderstanding. Something written by or under the immediate direction of the testator is more conclusive.

Letters, when the intent of the author was clear, have served as wills on occasion. Laws in some places have required that these be witnessed, although in other cases this requirement has been waived.

In some places a holographic will, that is, one written by the hand of the testator himself, is not only acceptable, but customary. In France, for example, the only

requirements for this type of will are that the testator should write it out in its entirety himself, date and sign it. Laws vary regarding the holographic will in each state of the United States. Some states do not allow them at all. Other states may allow parts of it to be typewritten or require that it be signed, while others may stipulate just the opposite.

The complications that can be caused by such legal variations are best entirely avoided. How? By consulting a lawyer.

Why See a Lawyer?

True, an attorney is not legally necessary to make a valid will. Nevertheless, usually only a lawyer will be up-to-date on all the latest laws affecting the subject. For example, an attorney will know current answers to such questions as, How many witnesses are required for a will in your area? May a witness also be a beneficiary? May you sign your will on Sunday?

In *Law for Laymen*, Harold D. Greeley gives another example to illustrate the wisdom of checking with an attorney:

"In the New York courts there have been many cases of worthless wills executed on printed forms sold by stationers, because some dispositive [regulative] provision followed the signature of the maker, whereas the New York law requires that the will be signed at the end."—Page 305.

Because of not complying with simple laws like this your will regarding your property may be legally challenged. Expert advice is needed.

Understandably, the United States Department of Health, Education and Welfare says in its booklet *Planning for the Later Years*: "The importance of getting competent legal advice on *any* real legal question or problem cannot be over-emphasized."

Saving on Legal Fees

It is true that an attorney is an added expense. However, all things considered, consulting a lawyer could prove to be more economical than not doing so. He can show you, for instance, how to avoid expenses and taxes connected with distributing property to your heirs. This would benefit them.

But there are also a number of ways you personally can save money when dealing with an attorney. First of all, a lawyer should not object if you ask him in advance how much his services will be. Some cities have a lawyer referral service which grants short interviews for a small fixed fee. If, after taking advantage of this service, you should need more time, you can inquire about further consultation and costs.

In some areas there are even legal aid bureaus that provide free lawyers for poorer people. However, what you do *before* you visit any attorney is also a key to avoiding expense.

Before You Visit an Attorney

Before you visit an attorney organize a check list to assist him in drawing up your will. This saves him time. His time is costly, so really such advance planning saves you money. Take your time. Make your list thorough. Provide information of both a personal and a legal nature.

Personal details might be simplified by making a family tree showing full names, ages and addresses of members of your immediate family. With it you would want to include full information about a previous mate if you have ever been divorced or separated.

List all of your real property (such as land, buildings). Give addresses if these are in the city; if in the country, provide exact survey information. Then no one

can later challenge your will because it says 'south side of such and such a hill,' when, in reality it proves to be the 'south-east side.'

Clearly spell out what you have in the way of personal property. What about trusts? Life insurance policies? Bank accounts? Stocks? Bonds? Jewelry? Give a summary of all your assets and liabilities.

With this done, decide what you want to do with your property. Who will be your beneficiaries? What will each acquire? Who will serve as alternate beneficiaries should one of the originals die?

Do you wish to include a charity in your bequests? If so, the advice of René A. Wormser is sound:

"In selecting the agencies which are to administer your 'charities,' make certain beforehand that they are legally privileged to accept the gift. The institution you have in mind may not be entitled to take charitable bequests through wills, and may be restricted to those for which it was created...

"Inquire. Make certain that it can take bequests, that it can take your bequest. . . . It can refuse."—*Your Will and What Not to Do About It*, page 104.

Other matters concerned with the distribution of your property also take forethought. Who will be the executor of the will? This is a party—often a mate or offspring—appointed to see that the provisions of the will are carried out. Check in advance with this party (and perhaps an alternate) to ascertain their willingness to accept the responsibility.

Finally, do not forget more personal matters. Do you desire to mention special funeral arrangements? Would you like to

name a guardian for an infant or its property?

Being prepared with information of this kind before you see a lawyer will result in a saving of time and money. It best assures your desires being incorporated into the will and then expedited. But, once a will is made, what should be done with it?

After Completing Your Will

It should be stored in a safe place, preferably with other valuable papers. Many authorities advise against keeping it in a bank's safe-deposit box because of the red tape involved to get the box opened after a person's death. A delay in getting to your will may mean that immediate provisions, such as those regarding your funeral, are not available.

Therefore, you may choose to leave it with your lawyer or a trusted friend. In some areas, it can be placed on file at the office of the register of wills for a small fee.

Because of the changes in tax laws and your own circumstances it is wise periodically to review your will and make a new one when necessary. A new will should be so worded that it clearly shows that it replaces all former ones; old wills (and copies) may best be destroyed. You can check this out with your attorney, as in some states it may be advisable to keep them.

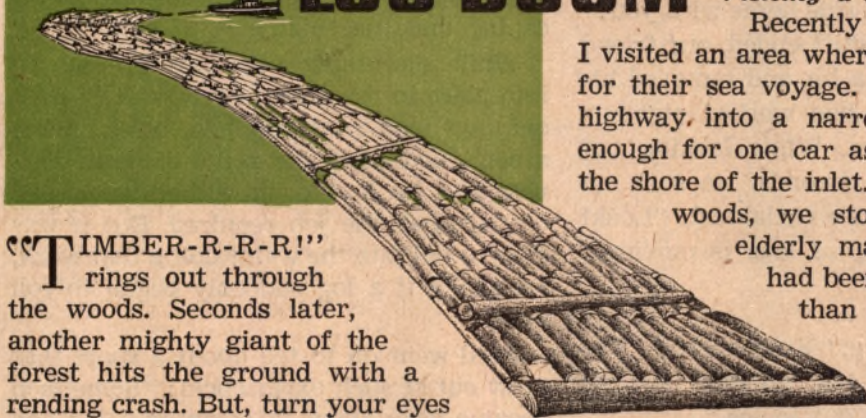
Without a doubt your will is an important document. Your family members and other heirs benefit by it. But so do you! Your mind is set at ease to know that in an uncertain world you have taken what steps you can to insure some continued provision for those you love.

CITY DWELLERS

- Some 375 million persons, or approximately 10 percent of the earth's population, live in cities that have at least a million inhabitants. There are thought to be about 200 such cities around the globe today.

The Seagoing

LOG BOOM



"TIMBER-R-R-R!"
rings out through the woods. Seconds later, another mighty giant of the forest hits the ground with a rending crash. But, turn your eyes to the mountain slope where the giant fell. How will this tree ever reach the screaming saws of the lumber mill or the grinders of a paper mill?

Some logging operations are located where it is possible for huge trucks to transport logs directly from forest to processing plant. However, many parts of the rugged coast of British Columbia and the Pacific Northwest of the United States are not suited to that type of operation. Hence, the fascinating spectacle of log booming.

It is along the rugged Coast Range of British Columbia's mountains that the magnificent Douglas fir, Sitka spruce, cedar, hemlock, balsam and pine grow. One mountain after another stretches away into the distance, all clothed with forests so thick that, without a well-marked trail, a person could quickly lose himself in them.

The rocky shoreline in some places is exposed to the full sweep of the sea. At other places there are sheltered coves and long narrow fjords where tidewater min-

gles with rushing waters of small rivers and creeks. Logs are brought to these fjords and inlets. Here they meet up with a most practical method for transporting vast amounts of timber—the seagoing log boom!

Visiting a Logging Area

Recently some friends and I visited an area where logs are prepared for their sea voyage. We turned off the highway into a narrow trail just wide enough for one car as it heads down to the shore of the inlet. At a cabin in the woods, we stopped and met an elderly man. We learned he had been a logger for more than forty years. Now his legs can no longer stand up to the rigors of log booming.

By "Awake!" correspondent in Canada

"You know," he told us, "a man is wet to the knees most of the time while booming logs, and the arms get wet as well. Today it is not as hard as it was when we used nothing but muscle power to push logs into line with a pike pole. Logs were bigger then, too. Just take a look at that stump over there! I cut that tree over fifty years ago, soon after coming from the East. For its first sixty feet it was straight as a line, with hardly a limb, and even above that we cut good logs from it; I felt like apologizing for cutting it down!"

Examination of the eight-foot-diameter stump revealed that it must have been a magnificent tree. Now, out of it another tree was growing, clutching the old stump with all the tenacity of an octopus.

We continued our journey down the old logging road and suddenly emerged from the subdued light of the forest. Before us was a sheltered inlet. Onshore, decks of logs were being arranged by a large four-wheeled vehicle that picks up logs similar

to the way elephants do in the hardwood forests of the East. It slides two tusks of steel under the log, clamps a trunklike arm on top, and away it roars to the proper pile of logs faster than a man would care to run.

A nearby worker recognized us and called: "May I get a ride home with you?" We agreed. As the shift ended, our friend cleaned himself off a bit and removed his spiked boots. Fred has worked eighteen years on log booms. While looking out over the 'booming grounds,' as such an area is called, someone exclaimed: "Look! That farthest string of logs is moving!"

How It Is Done

"Yes, it is moving," Fred agreed. "We finished that boom half an hour ago, so the tug is pulling it out to sea."

"I don't see any tug," remarked our city friend.

"Look farther ahead," Fred told him, "and you will."

We verified this with our field glasses, observing two men moving around on the deck as the tug settled down for a long, heavy pull.

"Those rows of piling out there help to keep the booms in line as we form them. They also prevent the tide flow from moving the logs out of place and save us from doing our job all over again.

"Where the water is too deep or the bottom too rocky to drive in piling we build a different arrangement. Two rows of logs are chained side by side, all about the same size. The end joints on each side are placed halfway along the opposite log. The far end is anchored out over deep water, while the other end is secured to the shore. This gives us a walkway from which we can either build or disperse a log boom.

It makes for safety, which is vital for working over deep water.

"The flat log boom has only one layer of logs. These are not fastened together, but they are kept in a long rectangle by special logs across the front, rear and down the sides. The rear log is always of large diameter to prevent logs from escaping underneath it."

While discussing how logs are moved into place in the boom, Fred said: "In the old days men used long pike poles having a combined hook and spike at their business end, so logs could either be pushed or pulled as the job required. But it was easy to fall into the water doing that work, especially if a log suddenly began to roll over."

Fred went on to tell about a sport that grew out of such experiences: "Some men became very adept at spinning a log and stopping it with their spiked boots. This logrolling became and still is quite popular in logging camps. The objective was to spin a log out from under an opponent as they balanced themselves face to face on the same log. Often it took a lot of leg-work before one was proclaimed victor and the other received a dunking. I tried it when I was younger, but soon decided it was enough to fall in while on the job, without looking for trouble.

"Nowadays logs are moved into place by a little steel boat. It is well named 'sidewinder' or 'log bronc.' It works on a 360° swivel drive, enabling it to apply its power quickly in any direction. It pushes logs sideways or forward, or suddenly swings completely around to push another."

Logs of Various Sizes and Crops

It was time to leave, so we all got into the car and as we did the driver asked: "How large were the logs we saw today,

Fred?" It is plain that he took real interest in his work, as he answered:

"Several were five feet across, while others measured three or better, and a few, two. Trees are being cut smaller than years ago. In some areas, two-foot logs or even less are acceptable because it is necessary to cut second- and third-growth timber. The main idea is for logs to be straight, without too many knots. Otherwise, they usually end up at pulp and paper mills. Short cedar logs go to shingle mills, while longer ones are used to make good siding for homes. Fir, pine and hemlock are used mostly for making lumber."

Following the road back to the highway, we noted that the story of harvesting the forest is plain to read: The first crop was the largest and finest; the second took the best of the next growth. Evidently, these were smaller trees, of lower standard and shorter lengths, but able to be used because of the versatility of the modern forest-products industry. There is a respite now before man takes from the forest a third crop.

Logging companies continue to push farther back into the mountains in search of prime first-growth trees. However, government regulations now require them to clean up the forest after a cutting operation and plant new trees for the benefit of a future generation.

Where Does the Boom Go?

On the highway we were able to get glimpses of the open sea. At one vantage point we paused to view a log boom again as it inched its way toward its destination.

Fred remarked: "I have worked at the grounds for which that boom is destined. It is a bit like a sales yard in principle. Each boom, being valuable property in

transit, has to be marked by ownership identification and the approximate amount of timber it contains. A boom like that one comprises around 180,000 board feet. On arrival it is graded and the logs are sorted according to the way they will be used, whether lumber, plywood or pulp and paper. Buyers are on hand to make their purchases.

"Only certain kinds of wood are used for pulp and paper manufacturing. Hence, logs designated for such purposes are first sent to privately owned chipper mills. After reduction into chips they are loaded into great boxlike barges for transport to the pulp- and paper-fabricating plants, which are now planning to install their own chipping machinery. Other logs marked for their new owners are later boomed for towing to the locations of their industries."

We asked one last question: "Are logs ever lost from the booms?"

"Yes," Fred answered, "some are. However, with up-to-the-minute weather reports available these days, losses from rough seas are kept to a minimum. Yet if logs do escape, markings on them identify the owner, who oftentimes reclaims them. In other cases, individuals using small powerboats and adhering to certain regulations, comb the coastline for stray logs and then sell them to the appropriate mill."

In the car we heartily thanked Fred for his kindness and patience in answering our questions. After leaving him at his home we reflected on the numerous things we had learned on this outing. It made us think of how grateful man should be to the Great Creator of the mountains clothed with forests.



IT HAS been calculated that some 326 million people speak English, making it one of the most widely used languages in the earth today. Yet when Julius Caesar first set foot on the islands of Britain in 55 B.C.E. nobody spoke English there at all. There were no English people; the British Isles were inhabited by the Celts or Ancient Britons.

In 43 C.E. the Roman legions subdued the Celts, and they were driven out into Wales, Scotland and Ireland. A little of their vocabulary has survived into modern English, mostly incorporated into names of places such as *London* and the county of *Kent*, which owes its name to the Celtic word *canti*.

The Romans occupied the islands for about 400 years, but when the Empire finally declined, the Roman legions were recalled to defend the last bastions of the Empire against invaders. With the Roman legions gone, Germanic tribes called Angles, Saxons and Jutes conquered Britain, taking up residence there. These Angles and Saxons spoke almost identical languages, a form of German, one of the members of the Teutonic branch of the Indo-European family of languages.

English as First Spoken

Since the Angles had conquered the most land, the country (England) and the language (English) were named for the Angles. This Anglo-Saxon language was called Anglisc or Englisc by the writers of the time. Although it was to become the basis of modern-day English, it is totally

An INTERNATIONAL LANGUAGE

In the Making

incomprehensible to people today without special study. Here, for example, are the first lines of a famous poem called "Beowulf," written about the year 900 C.E.:

"Hwaet, we gardena in geardagum theodcyninga thrym gefrunon." (Lo, we have heard tell how mighty the kings of the spear-bearing Danes were in days past.)

Now that is classed as Old English by the philologists, although not one in a thousand English-speaking people can understand it. This is because nearly 85 percent of the words of the Old English vocabulary are no longer in use. Those that have survived, however, were basic elements, expressing fundamental concepts such as *mann* (man), *wif* (wife), *hus* (house) and *mete* (meat or food).

The grammar of Old English was also very different from modern English. It was an inflectional language, that is to say, one indicated the function of a word in a sentence by means of endings added to the noun or adjective, and so on. Today nearly all of these inflectional endings have been lost, and we use a fixed order of words to indicate their various functions and relations.

During the 800's the Vikings from Denmark made raids on the shores of Britain. Because the Viking raiders seemed to de-

light in battle and in destroying their victim's property, giving the appearance of madness, the Viking name for a warrior, *berserker*, came into the English language in the word *berserk*. The activities of the Danes ended in conquest of Britain. As they settled down in England, they too introduced many words to the English vocabulary, such as *egg* and most words that begin with *sk-*, such as *sky*, *skin*, *skirt* and *skill*.

More significantly, pronouns, which generally remain permanent in a language, were affected. The result was that some Scandinavian pronouns replaced English ones. For example, the pronouns *they*, *their* and *them* are of Scandinavian origin.

Then something happened that was to have a profound effect upon the English language. In 1066 C.E. William the Conqueror, a Frenchman from Normandy, invaded England. As illustrated on the famous Bayeux tapestry, he defeated the Saxon king Harold at the Battle of Hastings. He then distributed the English lands to the French noblemen who had come with him. At first these French lords spoke their own Norman-French, while the people whom they had enslaved spoke Anglo-Saxon or English. However, as the Normans settled down and intermarried with the local people, the two languages fused. This mixture of Old English and Norman-French produced a new form of English, now called Middle English.

A Time of Great Changes

Middle English was marked by momentous changes in the language, changes more fundamental and extensive than any others before or since. For a start the pronunciation slowly altered under the influence of the Normans, and the inflectional endings gradually disappeared. But the outstanding change was in vocabulary.

Thousands and thousands of new words

were added as the Normans began to speak Old English, well sprinkled with their own French vocabulary. Among the many English words resulting from the Norman Conquest are *air*, *chair*, *dinner*, *government*, *judge*, *paper*, *prison* and *towel*.

Sometimes both the English and the French words were retained. For example, the Saxon peasant lived in an English *hus*, whereas the French lord lived in a French *maison*. Both words remained, *house* being the modern word for a simple dwelling and *mansion*, the home of the nobleman or man of wealth.

Sometimes both words were kept but took on slightly different meanings. The English raised *sheep*, *cows*, *calves* and *pigs*. The French equivalents were *mouton*, *boeuf*, *veau* and *porc*. It is easy to see that the French words were kept to designate the meat of the animal. Thus one raises *calves* but eats *veal*, one raises *pigs* and eats *pork*.

Of course, many English words were lost entirely. For example, English *imwit* became French *conscience*. However, despite this time of great change the Englishman continued to *eat* and *sleep*, *walk* and *sing* in his original English.

By the time of Geoffrey Chaucer (1340?-1400), sometimes called the father of English literature, this mongrel tongue had become quite a fluent and flexible language. Furthermore, it began to have the look of modern English, the Modern English period beginning about 1450 and lasting into modern times. Chaucer wrote much that is fairly understandable today. And when he says, for example, that a man was "a verray parfit gentil knyght" it needs no honors degree in English for one to see that he was saying that he was "a very perfect gentle knight." Of course, the spelling looks *verray* odd to us!

Anybody who reads Chaucer, however,

will notice that his grammar and vocabulary are still very simple. In fact, most people of the time felt that English was crude and unwieldy and incapable of expressing the finer sentiments. They felt that if a person had anything important to say he should write in Latin or Greek, which the educated people of the day understood. They called English "the vulgar tunge," and one English writer lamented: "Poets that lasting marble seek, must carve in Latin or in Greek; we write in sand."

At first this attitude was sharpened by the coming of the Renaissance, the discovery of the treasure houses of Latin and Greek learning. Gradually, though, with the arrival of the printing press and the possibility for the ordinary people to acquire books cheaply, the demand rose for books in the vernacular.

There were now two schools of thought: those who wanted to preserve the classic tradition of Latin and Greek, and those who wanted to improve the "vulgar tunge" with words borrowed from the classics. We know now which school won out. English, "the vulgar tunge," triumphed, but with a wealth of added vocabulary.

Men anxious to spread the Word of God contributed largely to the acceptance of the vernacular, for they wanted to have the Bible in a language that all could understand. Tyndale, one of the foremost Bible translators, said that he had rendered it into English because he wanted even the common plowboy to be able to read the Bible. The translators were also anxious that their language be a worthy vehicle for the Word of God, so they took pains to make it fit for that purpose.

Continuous Borrowing

from Other Languages

Much of the new vocabulary that was added came from the Latin, with words

such as *capsule* and *disrespect*. Others, such as *chaos* and *climax*, came from the Greek. Some opposed these foreign borrowings, saying that they were "strange and inkhorn" terms. On the other hand, one who was in favor of enriching the vocabulary said a little bitterly that "some people, if they spy but a hard word are as much amazed as if they had met with a hobgoblin"! But still the words flowed in.

The scholars were not the only ones to enrich the vocabulary. The sixteenth and seventeenth centuries were times of voyage and discovery, and travelers opened new fields for commerce. Some started to trade with the countries they visited and in some places to colonize them. English travelers in Italy, for example, came back speaking a language full of Italian expressions, a language that the folks back home found very funny and affected. However, do we consider words such as *algebra*, *violin* or *volcano* at all funny today? They are Italian, as are *piano* and *pizza*.

British ships sailed to South America, colonized chiefly by the Spanish and Portuguese, fought the Spaniards on the Spanish Main and brought back words such as *alligator* and *apricot*, *cannibal* and *canoe*, *hammock* and *hurricane*, all Spanish and Portuguese words.

Merchantmen in small sailing ships, battered by wind and waves as they weathered the tremendous storms at the Cape of Good Hope, struggled to India and China. They came home with their holds filled with silks and spices and speaking of *junks* and *coolies*, *china* and *tea*.

Pioneers in covered wagons rolled across the American Plains and wrote home to England letters containing words such as *hominny*, *chipmunk* and *raccoon*, all taken from the language of the American Indian. *Sequoia* was actually a Cherokee chieftain, and from thence came the word.

Thus the spirit of exploration and ad-

venture opened new and exciting horizons. New experiences and new products became reflected in the language. A few minutes spent in the examination of an etymological dictionary will show that English has borrowed from Russian, Hebrew, Arabic, Hungarian and Hindustani, Bengali, Malay, Chinese and the languages of Java, Australia and Tahiti as well as many others.

If you use one of those dictionaries, you can find out where the words *jaguar*, *ricksha* and *mongoose* came from. Even what you might imagine to be a good English word such as *measles* proves to be of Dutch origin, along with *golf*. And did you know that the word *candy* comes from an Arabic word *qandah*?

The increase in vocabulary has continued into the nineteenth and twentieth centuries. Some words, such as *zipper*, have come from trademark names. In the fields of medicine, electricity, physics and chemistry a whole new range of words has sprung into being. Shakespeare had never heard of *penicillin* or the *endocrine* glands; he knew nothing of *dynamos*, the *quantum* theory or *radium*. And as for things such as *carburetors*, *hubcaps* and *spark plugs* . . . !

Sometimes new words were formed by combining two old ones, as in *steamroller*. Some are taken from proper names; *lim-*

ousine, for example, is taken from a province in France. English has assimilated all these words and to English-speaking people they do not seem at all foreign. But their foreign roots are reflected in the way they are spelled. Unlike Spanish and Italian, for instance, many similar sounds in English are spelled differently, such as *shoe*, *blue*, *crew*, *too* and *through*. The borrowing from foreign languages has led to the fairly chaotic state of English spelling, and although numerous efforts have been made to reform it, it seems unlikely that they will ever succeed.

So, from the funny little hodgepodge language of the fifteenth century, much despised as the "vulgar tunge," we have a great international language with one of the richest vocabularies in the world, a vocabulary of about 600,000 words.

English combines the strength of the German tongue with the beauty of the French and is capable of expressing fine shades of meaning. It is certainly a language worth learning, enabling one thus to communicate with the millions of people who already speak it. In commerce, science, religion and social life a knowledge of English is undoubtedly useful, and much great literature has been written in it. So, many who do not already know English might beneficially learn it, and those who do might learn to speak it better.

Elementary

● What is the most plentiful element in the universe? The air we breathe is 21 percent oxygen by volume, the water we drink is nine-tenths oxygen by weight, and our bodies are about two-thirds oxygen. Oxygen is the most abundant element in the earth's crust, over 49 percent by weight. But when it comes to the universe as a whole, oxygen is far from being the most plentiful. Then is it silicon, the second most plentiful element on earth? Or is it nitrogen or carbon or iron? Well, none of these candidates rank anywhere near the winner, *hydrogen*. Why, hydrogen makes up about three-quarters of the mass, more than 90 percent of all the atoms in the universe! Next comes helium as the second most abundant. All the rest of the hundred or so elements, including oxygen, comprise a mere one percent of the entire physical universe.

Working for War or for Peace?

MEN and women today desirous of becoming Christian servants of Jehovah sometimes need to make employment adjustments so that in all aspects of their life they can truly reflect Christianity. While this can be a severe test on one's faith and determination, God's Word cautions: "Let your manner of life be free of the love of money." And it adds the assurance: "For [God] has said: 'I will by no means leave you nor by any means forsake you.'" (Heb. 13:5) One way this works out was illustrated in an experience a man recently related.

In 1943 he began working for the department of his country's government that handles defense and military matters. Shortly thereafter he was taken into the army as a soldier. In the course of World War II he was severely injured, losing one leg. Upon his release from the army he was again employed by the government department handling military and defense matters.

Over the years he received many promotions until he was offered and accepted the position of being responsible for the army's program to provide ammunition for other countries. Thus he was responsible for and directing the supply of ammunition to many countries.

About this time a minister of Jehovah's witnesses called at his home and began a free home Bible study with his wife. The husband did not oppose the study or become involved in it, for he was often traveling to various parts of the world and felt he had little time for the Bible. However, as his wife told him of the wonderful things she was learning, he began to attend Christian meetings with her, gave up smoking and even consented to sit in on the Bible study. In time he learned of the Bible's description of those worshiping Jehovah: "And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war anymore." (Isa. 2:4) And he realized that servants of Jehovah are under divine command to walk in ways of peace, for Romans 12:18 reads: "As far as it depends upon you, be peaceable with all men."

His wife and two sons dedicated their lives

to God and were baptized. But he says about himself: "I knew that I was not in the proper employment in that I was feeding ammunition to countries that were fighting in wars all around the world." There was a problem, though. He explains: "I asked myself, 'What can a man with one leg do for a living, a man who has worked for only one employer for the past twenty-five years?' I was making too much money to find a comparable job in civilian life. And furthermore, I couldn't do manual labor. I searched, and looked, and asked people, and I surely did pity myself by this time."

After delaying and delaying yet longer, he finally concluded that he would have to make a decision. He made the matter a subject of earnest prayer to God. He explains: "I then realized what I must do. I took steps to resign from my employment. I was not of retirement age, so I would have no income." Though the government did decide to provide a small pension for him because of his years of work, it was hardly sufficient to live on. What would he do?

He himself says: "Then two weeks before my final day on the job, I answered a newspaper advertisement and was accepted as an executive in a company doing professional employment work. My last day on the government job was Friday, and on the following Monday I started my new career without losing one day."

Soon afterward he attended a large assembly of Jehovah's witnesses and symbolized his dedication to Jehovah by water baptism.

If your employment is contrary to what you know is acceptable to God and it is holding you back from taking up true worship, what will you do? If you show faith in God, will he really care for you?

The concluding observations of this man are: 'Jehovah has richly blessed us. My family is growing closer together in the love that only Jehovah can instill in our hearts. We have not had to want for any of the necessities of life because of my change in employment. Now together we can all look forward to the wonderful blessings that lie just ahead in the New Order.'

TEEMING WILDLIFE

in a Volcanic Crater

By "Awake!" correspondent in Zambia

WE GAZED from our lodge on the rim of Tanzania's volcanic Ngorongoro Crater, at 7,600 feet above sea level. Our vision ended abruptly in a wall of mist. Our disappointment at the thought of having made a journey to this extraordinary crater to be faced with a fog was soon dispelled by our guide, Joseph. He assured us that the scene would be different when we 'dropped down.'

To 'drop down' was Joseph's way of describing a 2,000-foot descent to the volcanic crater floor. As we descended in a Land-Rover, a four-wheel-drive vehicle, the blanket of mist cleared. The sun-bathed crater lay like a huge bowl with a diameter ranging between ten and twelve miles. We were now in the midst of herds of frolicsome zebras and cavorting wildebeests. "A small herd of about 400 wildebeests," explained Joseph. Although this was a wonder to our eyes, it was really only a small representation of the 10,000 head of wildebeests estimated to teem on the crater floor.

Grazing with the zebras and wildebeests in almost equally vast numbers were the Thomson's and Grant's gazelles. 'Tommies,' as the former are affectionately called, are about the size of a goat. They have strongly marked black lateral side stripes, with tails that never seem still. Both types of gazelles provide the greater part of the meat diet of predators such as lion, leopard and cheetah, as well as of hyena, jackal and wild dog. But observing them in such profusion, one is not given



the idea that they live in constant fear of the predators. In fact, we soon observed a lioness intently selecting her next meal from among a nearby herd of gazelles. The 'tommies' were aware of her presence, Joseph told us, as could be seen from their unusual alertness while grazing. Yet there was no sign of panic in their midst.

Our visit to this crater of wildlife gave our fourteen-year-old son a new view of that slinky animal, the hyena. As we roamed the crater floor we came upon several families of hyenas, and they had the cuddliest cubs. They were not dragging bones and bits of carcasses around, but were just basking in the sun in small family groups.

Hippos, Buffalo, Lions, Elephants

We swung down toward Lake Makat, a lake that had been adopted as the new home of a herd of fifteen hippos. When strangers approach, hippos seem to feel more comfortable in water. We were able to observe the antics of one new member of the herd only a few months old.

I can still feel the steely stare of the buffalo when I think of our visit to this crater. Large herds roam the crater floor,

and a visitor may come close to them. The approach of our Land-Rover attracted their attention, and we were conscious of icy stares as they remained apparently motionless until we moved on. Weighing up to 1,500 pounds, each with massive horns, they look formidable indeed, appearing to have nothing to fear. However, four buffalo were recently reported killed by lions. Usually when lions are bold enough to approach a herd, the bulls form a ring with the cows and calves in the center and drive the king of beasts away.

Our visit to the crater would not have been complete had we not seen the king of beasts in his natural habitat. We were not disappointed. We saw lions aplenty, but they appeared to be the epitome of laziness. They seldom even roll over at the approach of a vehicle. The lions in the crater are of the black-maned variety. They are sleek and beautifully conditioned. As they hunt mostly at night and make a kill only every third day or so, the casual visitor to the crater rarely observes the lion in action.

We soon approached Lerai forest, the haunt of over two hundred elephants. In many ways the African bull elephant seems to be more deserving of the title king of beasts than the lion, from whom the healthy elephant has little to fear. However as we observed the tiny calves striding along under the lumbering body of the female, it could be appreciated that the little fellows would not survive long were it not for the aggressive adult female guardian.

Birds and People

The bird life of this crater is no less spectacular than its mammal life. In fact, few places in East Africa display such diversity and abundance of birds. Around the lake and the marshes the visitor is gratified by the sign of pelicans, ibis, egrets, herons, storks, spoonbills, bustards, secretary birds, crested cranes and flamingos. We were most interested in observing the flamingos, which obligingly take to the wing with a flamboyant display of bright pink and white feathers in response to a clap of the hands.

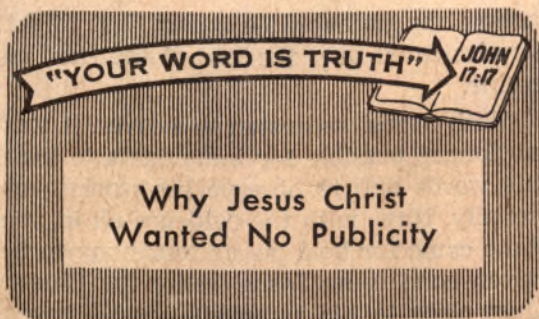
Wild creatures do not have the area entirely to themselves, as there are many families of the Masai tribe living in and around the crater. The Masai are pastoralists, having made the rearing and caring of their cattle their whole way of life. They seldom, if ever, hunt the game of the crater, except perhaps to protect their herds from predators.

But young Masai warriors who want to marry have been known to impress their girl friends by hunting lions with only spears. In reply to my wife's comment about the dangers of living and raising cattle in an area so heavily populated by lions, Joseph said: "The Masai do not fear the lions; the lions fear the Masai and run away at the sight of Masai warriors armed only with spears."

A day in Ngorongoro Crater is indeed a rewarding experience, if only to enjoy the fleeting pleasure of closeness in peaceful surroundings with these magnificent animal specimens of Jehovah's creation.

Insects—Large and Small

☞ The Atlas moth of India has a wingspread of ten to twelve inches. On the other hand, some insects are smaller than single-celled protozoa. One type of North American beetle could easily crawl through the eye of the smallest needle, for it is only about one hundredth of an inch long. Thus, scientists conclude that insects have a range in size that is probably greater than that of any other animal group.



MEN who are interested in gaining prominence and position exert themselves to get public recognition. They try to 'sell themselves' and create a wave of popularity that they can ride to gain power. Jesus Christ, however, was not out for showy publicity. He discouraged it. His kingdom was no part of the world, and, therefore, he had no need for the world's recognition.

In connection with his performing miraculous cures, we repeatedly read that Jesus charged those who had been healed not to tell anybody about it. (Matt. 9:30; Mark 1:44; 7:36) He also instructed his disciples not to make known that he was the Christ.—Matt. 16:20.

Jesus' half brothers just could not understand why he would carry on his activity in seeming obscurity in Galilee. Therefore, about the time for the celebration of the festival of tabernacles in the year 32 C.E., they said to him: "Go into Judea, in order that your disciples also may behold the works you do. For nobody does anything in secret while himself seeking to be known publicly. If you do these things, manifest yourself to the world." (John 7:3, 4) Such a recommendation was an evidence of their lack of faith. Had they believed that Jesus was the Son of God, they would never have presumed to recommend what he should do. They would have sought to understand

why Jesus conducted his ministry without showy public display.

Nearly eight centuries earlier Jehovah God, by means of his prophet Isaiah, revealed why the Messiah would discourage noisy publicity. Applied by the apostle Matthew to Jesus Christ, the prophecy, as found at Isaiah 42:1, 2, reads: "Look! My servant, on whom I keep fast hold! My chosen one, whom my soul has approved! I have put my spirit in him. Justice to the nations is what he will bring forth. He will not cry out or raise his voice, and in the street he will not let his voice be heard." (Matt. 12:15-19) So Jesus' directing others not to publicize his miraculous works was really a confirmation of his being the promised Messiah.

Also other factors appear to have been involved. Rather than seeking notoriety and having people reach conclusions on the basis of sensational reports, Jesus apparently wanted others to decide on solid evidence that he was the Christ. Therefore he did not raise the issue of his Messiahship publicly, but let his works speak for themselves. For example, on one occasion Jews encircled him, saying: "How long are you to keep our souls in suspense? If you are the Christ, tell us outspokenly." Jesus replied: "I told you, and yet you do not believe. The works that I am doing in the name of my Father, these bear witness about me. But you do not believe, because you are none of my sheep." (John 10:24-26) Yes, those proving themselves to be Jesus' "sheep" had ample evidence for making a decision respecting his being the Christ.

Of course, Jesus did tell a Samaritan woman at the well near Sychar that he was the Christ. But this was after she had acknowledged him to be a prophet and expressed faith in the coming of the Messiah. (John 4:19-26) Afterward this woman said to the men of her city: "Come

here, see a man that told me all the things I did. This is not perhaps the Christ, is it?"

—John 4:29.

Consequently many Samaritans put faith in Jesus. But it should be noted that they did so not merely on the testimony of the woman. They reached their own conclusion on the basis of what they personally heard Jesus say. The Bible record tells us: "They began to say to the woman: 'We do not believe any longer on account of your talk; for we have heard for ourselves and we know that this man is for a certainty the savior of the world.'"

—John 4:39-42.

Whereas Jesus usually instructed individuals not to advertise his miracles and his being the Christ, one notable exception is mentioned in the Bible. This involved the healing of two demon-possessed men in the country of the Gadarenes. Jesus allowed the demons that he expelled from these men to take possession of a herd of swine. As a result the entire herd of about 2,000 pigs rushed over a precipice and drowned in the Sea of Galilee. This so disturbed the local inhabitants that they entreated Jesus to depart from the area. (Matt. 8:28-34; Mark 5:11-17) When Jesus was about to leave by boat, one of the men "that had been demon-possessed began entreating him that he might continue with him. However, [Jesus] did not let him, but said to him: 'Go home to your relatives, and report to them all the things Jehovah has done for you and the mercy he had on you.'"—Mark 5:18, 19.

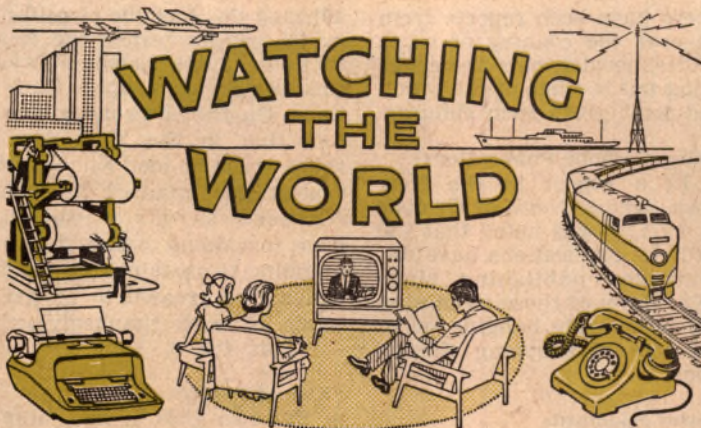
Though an exception, the instructions given to the former demoniac evidently served Jesus' purpose well. The healed man could bear witness among people with whom the Son of God would have only limited contact, particularly in view of Jesus' being requested to leave the area. The man's presence would provide testimony about Jesus' power to work good, counter-

acting any unfavorable report that might be circulated over the loss of the herd of swine.

With Jesus' ascension to heaven it was no longer possible for individuals to hear his words and to observe his works personally. Now, with the evidence all in, the time came for bold public testimony to be given concerning Jesus' being the Christ. Just prior to his ascension Jesus himself had said to his followers: "You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." (Acts 1:8) By enabling them to perform powerful works and speak in foreign languages that they had never learned, Jehovah God himself confirmed the truthfulness of these witnesses.—Heb. 2:3, 4.

Eventually the events of Jesus' earthly ministry and many of the things he said were committed to writing. In harmony with the legal principle that every matter be established at the mouth of two or three witnesses, Jehovah God kindly saw to it that four separate accounts were written concerning the activity of his Son while on earth. (Deut. 19:15) Thus no one today has to base his belief on oral traditions, mere hearsay handed down over the centuries. By examining the Bible books of Matthew, Mark, Luke and John, a person can determine for himself whether the evidence there presented proves that Jesus is indeed the Christ.

Obviously Jesus' instructions not to have his identity and miracles advertised were temporary. While on the scene of action, Jesus wanted persons to believe on him as the Messiah because of what they personally saw and heard, as did his apostles and disciples. Most importantly, Jesus' action in avoiding showy publicity fulfilled prophecy and was in itself a verification of his Messiahship.



Nuclear Blast

◆ On November 6 the United States set off a nuclear blast on Amchitka Island off the coast of Alaska, one that was 250 times more powerful than the nuclear bomb that devastated Hiroshima during World War II. The bomb was detonated in a 52-foot spherical chamber 5,875 feet below the surface of the ground. It cost \$200 million. Although many feared that it would touch off an earthquake, none occurred.

Our Stable Sun

◆ Scientists are coming to the conclusion that our sun is one of the most stable stars in the universe. They have compared information that has been gathered by artificial satellites about the particles streaming from the sun with the tracks believed to have been left by such particles on moon rocks millions of years ago. The conclusion was expressed by Dr. James R. Arnold of the University of California at San Diego: "We have found to our surprise that the average values for the sun are the same today as they were millions of years ago. The sun has not changed very much, if it has changed at all."

Useful Corncobs

◆ Did you know that corncobs can bring a good price? There

is a growing demand by industry for clean cobs. An abrasive is made from the hard inner ring of the cob. It can clean ball bearings without marring them. Cob dust can be used in place of sand for blasting buildings. Fine cob dust can be used in face powder. Cobs are processed into a chemical that is used for making plastics, tires, resins and auto engine parts. The pith can be used as an absorbent, able to absorb liquids up to five times its weight.

Wild Guessing

◆ Prominent among evolutionists is Louis S. B. Leakey. Regarding him and a new expedition he has been trying to promote, *Science News* of October 16, 1971, observed: "T. Dale Stewart, a physical anthropologist at the Smithsonian Institution, points out that foundations are tight with money these days and says Leakey gets 'carried away with his enthusiasm' in trying to pry some of the money loose. . . he lets his imagination run away with him. He often rushes in, making wild guesses and then has to come home and say that things didn't pan out as well as expected." When it comes to estimating the ages of his fossils, is it not possible that here too he lets his "imagination run away with him" and makes "wild guesses"?

Advance Earthquake Warning

◆ There seems to be evidence that geysers increase their frequency of eruption before a major earthquake. In Yellowstone National Park, Old Faithful was observed to speed up anywhere from two to four years in advance of a major earthquake in that area. Even the stresses that precede a more distant quake seem to affect it, as was true before the major earthquake that shook Alaska in 1964.

Unusual Bird

◆ Much to the surprise of ornithologists, it was recently discovered that the bird known as the American finfoot actually carries its young in pouches on its body. One was observed in a remote part of Mexico. When the nest was approached the male bird guarding the nest fled, diving into the water of a nearby river and swimming underwater to make its escape. A boatman captured the bird, and the chicks were found in pouches, one on each side of its body, under its wings. The swim did not harm them.

Educated Unemployed

◆ The problem that has developed among college graduates who are unable to get employment was well illustrated by a chemist who received his Ph.D. after nearly nineteen years of schooling. He sent out 250 letters of application in his search for a job. Replies have been received from most of them without one job offer. When chemists were sought last June to fill 23 university teaching vacancies, there were 819 applicants, all chemistry Ph.D.'s.

Effect of Rock Music

◆ When 14 bands played rock music at a festival in Rome, 5,000 neighboring chickens became frantic and piled up against the fence of their pen. Two hundred were killed in the pileup.

Paid to Destroy Food

◆ According to a report in the Toronto *Daily Star* of October 2, 1971, Prairie farmers in Canada are being "paid to leave thousands of tons of potatoes in the ground to freeze and rot." The reason is apparently an oversupply. This destruction of food is unfortunate when millions of people are starving in other parts of the earth. It is one of the bad effects of the present economic system.

Surprises in Passenger

Screening

◆ In order to spot potential plane hijackers passengers are being passed through a screening system. It has produced surprising results this past year—1,500 arrests for other reasons. Some were arrested for possessing illegal drugs, others for trying to board a plane with a gun or knife, others for being illegal aliens, and still others for trying to flee prosecution.

Warning from Medium

◆ A British spirit medium has warned his fellow Britons against the Ouija board, which is sold as a toy. He warned that the game can open the way to "evil spirit entities" and cause "irreparable brain damage." He was moved to issue the warning because of the many phone calls he has received from parents and young people worried about their experiences with the boards.

Dangerous "Treats"

◆ On Halloween children throughout the United States were going about threatening residents with a trick if not treated. Often they were accompanied by their parents. Some persons have viewed this as teaching extortion to children. Others view it as an innocent pastime. No matter how it is viewed, it has become dangerous to the children.

There have been reports from all over the country of razor blades, needles, pins and drugs being put in some of the candy and fruit given such children.

Dying Catholic Publications

◆ In a report in the New York *Sunday News* of October 31, 1971, it was noted that 180 Catholic publications have discontinued publishing since 1965. Many of those remaining are just barely hanging on in the face of dropping circulations.

Fewer Spaniards

Seeking Priesthood

◆ On November 2, 1971, the Barcelona newspaper *El Noticiero Universal* reported a substantial drop in the average number of seminarians in Spain. Between 1962 and 1971 there were 58 percent fewer persons in Spain seeking to become priests. In some dioceses the drop was as much as 80 to 90 percent.

Smoking Is Killer

◆ According to George Godber, Chief Medical Officer of the Department of Health and Social Security in Britain, smoking causes the death of one quarter of the British men who die between the ages of 45 and 64. He observed: "The mortality from smoking-related disease in Britain is among the highest in the world."

Drugs in Germany

◆ According to a report appearing in *The German Tribune* of August 26, 1971, one out of every twenty teen-agers over 16 years of age have tried smoking hashish at least once. When questioned as to willingness to try hashish, 63 percent of the German youths in this age-group said they would be willing to try it.

Celibacy Affirmed by Synod

◆ The third Synod of Bishops gathered at the Vatican re-

affirmed the doctrine of celibacy for priests despite the fact that the Bible nowhere lays this requirement upon Christians. On the contrary it foretold that in the "last days" there would be men who would "speak lies, marked in their conscience as with a branding iron; forbidding to marry, commanding to abstain from foods which God created to be partaken of with thanksgiving." —1 Tim. 4:2, 3.

"Kiss of Death"

◆ For two girls in the Philippines, one 19 and the other 21, blood transfusion proved to be what chief of the Philippine General Hospital's blood bank called the "kiss of death." The girls had undergone simple operations and then began to hemorrhage. Immediately after blood transfusions were given them they developed the symptoms commonly associated with incompatible blood and died.

Healing Light

◆ More and more doctors are beginning to recognize the value of light for combating jaundice. In an article appearing in the medical magazine *CMD* of October 1971, Professor J. Edmund Bradley observed: "Research on light and its effect on human infants, as well as on older persons, has been limited mostly to the things we can see, skin and eyes. That light has significant and even profound effects beyond just the superficial tissues is being suggested through animal experiments." Of special interest is its healing effect upon babies with jaundice. The article commented on how very effective blue light is in lowering bilirubin levels in babies with jaundice, and it observed that bright sunlight is even more effective than artificial blue light.

TV Medicine

◆ After viewing 130 hours of TV broadcasting in the course of a week, three medical students concluded that 70 percent of the health information on TV was either inaccurate or misleading. Much of the remaining 30 percent was too vague to be helpful or had to do with problems of little concern to the majority of viewers.

Lutherans Losing Members

◆ An official of the Lutheran Church in America reported that during 1970 the church experienced a net loss of 29,356 members. The number of congregations dropped by 35.

Resistant Rodents

◆ Near Raleigh, North Carolina, a strain of rats has been found that survived from two and a half to six times the dose of poison considered lethal. A genetic trait apparent-

ly permits them to survive. An official of the National Pest Control Association stated: "There appears to be no immediate simple solution." Also, an official of the British Ministry of Agriculture reports that half the farms in Scotland have rats, and that 40 percent of them cannot be destroyed by presently used poisons.

Smallpox No Problem

◆ The danger of contracting smallpox has been reduced to the point where only twenty-three countries reported any cases of smallpox in 1970. Now there is greater danger of death due to the vaccination than due to the disease. For this reason the U.S. Public Health Service has recommended that routine smallpox vaccination be discontinued. It may be that the requirement for travelers to have this vaccination will also be dropped.

Motorcycles More Dangerous

◆ During 1970 motorcycles claimed a record 2,330 lives in the United States, nearly 19 percent more than the previous year. That is about double the rate of new registrations. Two thirds of the fatalities were persons between 15 and 24. The death rate for motorcycle travel is four to five times as high as for automobile travel.

Leader in Highway Congestion

◆ According to the British Road Federation, Great Britain has become the world leader in highway congestion. There are 62.6 private, commercial and public vehicles for every mile of roadway in Britain, and there are 20,000 new vehicles a week that are seeking road space. The next most congested country is the Netherlands, with 57.3 vehicles per mile of road. The figure for the United States is 28.6.



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