Awake!

Saying Peace

WHILE READYING FOR WAR

Also In This Issue

Is This The Time To Have Children?

NOVEMBER 8, 1974

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

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

Volume LV | November 8, 1974 | Number 21

Saying Peace While Readying for War

DÉTENTE has become a household word in recent months. A 'relaxing of tensions,' as the word means, seems to be setting in. What appears to be serious talk about peace punctuates the statements of world leaders. They and their followers say that they are sick of war; the world is ripe for peace.

Curiously, however, during the same period, one of the most fervent arms races in history has also shifted into high gear. Both developed and developing nations are buying and/or selling armaments on an unprecedented scale. However, because of their advanced technologies and the size of the weapons, the arms race between the U.S. and Russia, particularly, disturbs the rest of the world. Who is ahead in this race?

Who Is Winning?

Opinions vary, even among supposed neutrals. Both of the major combatants are secretive regarding many of their weapons, as to number, size and capability. The Russians boast that they have bigger weapons; the Americans, that theirs are more accurate. The U.S. is said to have over three times as many long-range bombers as the Russians—496 to 140.

On the other hand, the Russians have more missile-equipped submarines. But U.S. submarines are claimed to be quieter and harder to detect, and many of the missiles they carry have ten to fourteen warheads. Since the mid-1950's the Soviet Union has outbuilt the U.S. in naval vessels. It now has 221 major surface combat vessels compared to 174 for the U.S.

Currently much research and development by both nations concentrates on missiles. But have not the Strategic Arms Limitation Talks (SALT) and other agreements served to stop missile construction between these two powers? No. SALT has primarily outlawed *defensive* missiles. But what about offensive missiles?

The U.S. was allowed 1,054 land-based missile launchers and 656 sea-based launchers under terms of the May 1972 SALT agreement. The Soviet Union was per-

mitted 1,618 land-based launchers if it built up to 950 sea-based ones. Why were the Russians allowed a majority? Because the U.S. thought it had a clear advantage in the field of missiles with MIRV.

MIRV stands for 'multiple independently targetable reentry vehicle'; one missile has a number of warheads, each of which can be focused on a different target once the missile is in a general area. The U.S. is said to have already about 7,000 mounted MIRVs. But even though the U.S. seemed to have an advantage when the SALT agreement was signed, that nation was in for a surprise.

The Russians began testing their own MIRVs in 1973, prompting fears that the Soviets might overtake the U.S. But, then, the U.S. countered this action. How?

By introducing MaRV—the 'maneuverable reentry vehicle.' Like MIRV, a number of warheads can be attached to one missile and sent to separate targets. However, the MaRV warheads can be maneuvered to change course during the final part of their flight as they zero in on target.

But the big powers are stocking more than their nuclear weapons. The nonnuclear variety is also proliferating. Recent smaller wars have educated both the East and the West about such arms.

The Nonnuclear Race

In Vietnam, for instance, the U.S. perfected cluster bombs, learning to control their fragmentation pattern. A single cluster bomb dropped from a jet fighter and detonated at an altitude of 600 feet was able effectively to disperse killing fragments over 900 meters (3,000 feet). One F-4 Phantom can include eight of such bombs and, with special racks, may carry as many as fifteen or twenty.

Another weapon that was partially tested in Vietnam was the "glide bomb" or "smart bomb." In the past, the flight of bombs from an aircraft has depended only on gravity. These newer models, however, are accurately targeted with the help of laser beams or TV. Even conservative ex-

"PEACETIME" ARSENALS GROW

U.S.		U.S.S.R.
1,710	MISSILE LAUNCHERS (land- and sea-based)	2,358
7,000+	NUCLEAR WARHEADS	2,300
496	LONG-RANGE BOMBERS	140
41	NUCLEAR SUBMARINES	42
174	SURFACE COMBAT SHIPS	221

perts speak of a coming "revolution" in warfare because of guided bombs.

The Middle East war held some surprises for U.S. military experts. Russian-made weapons manned by the Arab nations proved far superior to what the Americans had anticipated. The Soviet-built portable SAM-7 missile launcher was effectively used to shoot down Israeli fighters. Yet, it is a comparatively inexpensive weapon.

Much of the decisive warfare in the Middle East was armored combat—tank warfare. But a single infantryman, it was also found, could knock out an enemy tank. A high explosive antitank projectile called "Heat" was used. It carries a quantity of copper metal. When the warhead explodes against the tank's armor it releases a jet of molten copper that burns a hole through the steel and asphyxiates the crew, detonating any explosives on the vehicle. Some heat-warhead antitank projectiles are wire guided and so can be controlled on the way to their target by the soldier who fires them. The Israelis say that such weapons were the major source of their tank losses.

Another surprise for the U.S. was the large amount and variety of night-fighting equipment supplied to the Arabs by the Russians. The Pentagon has now stepped up U.S. night-warfare research after finding that the Russians have perfected starlight scopes and infrared devices for tanks, antitank rockets and grenade launchers, as well as for lighter guns. Similar equipment was used by the U.S. Air Force and Navy in Vietnam.

Nerve gases are currently a center of debate in the U.S. One variety, binary nerve gas, consists of two chemical agents that are safe when kept separate. However, once mixed, as in a fired artillery shell, they become deadly. U.S. chemical-weapons experts Julian Perry Robinson and Mathew S. Meselson told a House subcommittee that the U.S. stockpile of chemical weapons is four times as large as it was at the close of World War II.

> "We find that the United States today, while talking peace, is developing new generations of nuclear weapons and delivery systems, each more terrifying, more efficient and more lethal than the last, and that the situation in the Soviet Union is much the same. We find policy makers on both sides increasingly ensnared, frustrated and neutralized by domestic forces having a vested interest in strategic inventories. The worldwide arsenal of nuclear warheads continues its astronomical upward spiral."—"The Bulletin of the Atomic Scientists."

But the U.S. and the U.S.S.R. do not have a corner on the buying and selling of weapons. Other, smaller nations, are also involved.

The Other Arms Races

The hope of many that nuclear power would be hoarded by only a few big nations was shattered when India detonated a nuclear device in May. Now there is the fear that a number of other smaller nations and even organized mobsters may be able to perfect nuclear weapons. Since India set off her nuclear device, fewer experts are scoffing at such a possibility. The details needed to manufacture a nuclear bomb can be found in unclassified U.S. Atomic Energy Commission documents. The small supply of plutonium needed to fuel the bomb is becoming readily more available.

"It is quite possible that a simple but devastating atomic weapon could now be made by one or more terrorists without advanced scientific and technical skills. That is the conclusion of a growing number of nuclear experts."—"Time," May 13, 1974.

Meanwhile, internationally, the weapons cache of nation after nation grows. The lands of Latin America, for instance, no longer want American hand-me-downs, but are bargaining for powerful new weapons. Most of the spending there has been done by six countries—Argentina, Brazil, Chile, Colombia, Peru and Venezuela—who paid out most of the 1.7 billion dollars spent on heavy arms in Latin America between the years 1967 and 1972. The U.S. claimed only 13 percent of those sales. Who sold the rest?

The remainder of the sales went to Britain (35 percent) for warships and jets, and France (22 percent) primarily for Mirage jet fighters and tanks. Other supplying countries included West Germany and Canada. And, now, the Russians are selling to Latin America.

This is not entirely new. Cuba, for instance, has been in the Communist camp for some time and is said to have more than 200 Russian MIG fighters. The Russians are estimated to have spent more than a billion dollars arming Cuba over the last ten years. But, recently, Peru is said to have become a Russian customer when she purchased some 200 tanks and allowed military advisers into the country, the first ones on the continent.

Meanwhile, the two most powerful South American countries, Brazil and Argentina, have started making aircraft and are said to be experimenting with rocketry.

At the same time what is called a 'small arms race' is stepping up in Asia. "The newest status symbol" of Asian nations, says the Los Angeles *Times*, "is to have [their] own weapons factory." The Philippines, Singapore and South Korea are either producing or plan soon to be producing the U.S. M-16 rifle. Malaysia, Indonesia and Burma are turning out automatic rifles or munitions. The U.S. Department of Defense admits that it has stockpiled a billion dollars' worth of weapons to turn over to its Asian allies in South Korea, Thailand and South Vietnam in the event of future war involving those nations.

Weapons buying and selling indeed is international business—in spite of talk about peace. The expanded dealings in weapons in South America, Europe, Asia and Africa led one news magazine to refer to the 'global growth of guns.'

Why the Race Goes On

If the major military nations of the earth really want peace, why do they continue to enlarge their war machines?

Well, for one thing, they fear that their enemies will continue to arm even should they themselves stop doing so. They feel that if they fail to arm, their opponents may conclude that they have weakened and will then consider an attack. Thus U.S. Department of Defense Secretary James R. Schlesinger says: "We must build our peace structure on the hard facts of the international environment rather than on gossamer hopes for the imminent perfectability of mankind." He accuses the Kremlin of building a massive nuclear force.

And on the other side? Soviet Chief of Staff General Viktor G. Kulikov counters: "In the main capitalist countries, the process of material preparation for a new war, of accumulating and perfecting the

quality of weapons, and first of all nuclear ones, continues and has even intensified."

Neither side trusts the other. So each is determined to have the most effective military apparatus; as the late American General Tooey Spatz once said: "A second best airplane is like a second best poker hand"—no good! In an effort to get the "best," more and more money is sunk into armaments. An American B-1 bomber now costs 76 million; that is up almost twenty million dollars in recent months. The F-15 supersonic fighter will cost over twelve million dollars.

But many persons ask: 'Each side already has enough fire power to more than obliterate the enemy. Why keep spending all that money to build more weapons?'

'Because,' says the military expert, 'this arms race is different.' In what way? They claim that the newer arms are needed to give them more alternatives in war. Earlier arms races were aimed at 'mutual assured destruction.' A war threat, in other words, then meant all-out war, an international holocaust. Now, however, the military claims that it wants to be able to push the button on smaller wars, retaliate like for like. Thus, if the Russians were to strike an American base, the U.S. could control its response by knocking out a similar Russian target. The race must go on, they contend, to gain these newer, more sophisticated weapons.

But there are other reasons why the research and development of armaments go on. Individual people—not just nations—are involved. Leaders fear becoming politically unpopular if they appear to be weakening before the enemy or discourage arms production. Thousands of jobs for ordinary people depend on the military budget; to slow down or stop production would be financially disastrous for them personally.

Nevertheless, what sane person wants one of man's all-out international conflicts to occur? No one. Yet the arms race goes on, definitely pointing men in the direction of such a conflict. Why? Could there be yet an additional source that is egging on the rulers of the earth and their followers to continue to arm themselves? That would seem logical.

A Deeper Reason

The Bible points to that other moving force. We read about it at Revelation 16:14, 16: "Expressions inspired by demons . . . gather them together to the war of the great day of God the Almighty . . . to the place that is called in Hebrew Har–Magedon." Yes, spurred on by the invisible demons "the kings of the earth and their armies" actually are arming themselves to fight against God.—Rev. 19:11-13, 19.

Worldly-minded men may doubt that the demons are really behind the nations, rallying them to a conflict with God. But who of them will honestly deny that in spite of all the talk about peace, "the kings of the earth and their armies" are indeed mobilizing themselves for *something?*

Of course, this Biblical reference could not mean that all the armies of the world are gathered to the literal place called Megiddo, which anciently dominated a

- ***A Desperate Search for the Purpose of Life.***
- ***How Serious Are Shortages?***
- ***Religion in the Political Arena.***

—In the next issue.

strategic passageway in the Middle East. All the armies would not fit into this location. Then what does the Scriptural term "Har–Magedon" or "Armageddon" mean?

Well, anciently Megiddo was the site of decisive battles. So, the Bible's use of the term indicates that an issue must be involved—otherwise there would be no war. What issue? "Kings" rule over kingdoms. These kings, therefore, apparently want to preserve their sovereignty. But God, too, has a purpose for the whole earth. The Bible shows that the time is near when he, through Jesus Christ, purposes to clean out all opposers of his righteous rule over the earth.

Does it seem logical to you that the nations are likely to give up their rulerships to God and Christ when the precise time arrives? What is there in their history even remotely to indicate such a course? Have they not always been absolutely determined to hold onto every inch of territory that they could?

It is not that the nations consciously plan on a battle with God and contemplate such possibilities in their 'war rooms.' But the nations' determined efforts to run earth's affairs in their way, regardless of God's stated purpose, make a confrontation absolutely necessary. They will be brought to the point where they unitedly use force to try to hold onto their own way of rulership. God will react with counterforce. With what consequences?

Revelation chapter 19 describes how the One (Jesus Christ) who fights victoriously for God defeats the 'kings and military commanders' of the earth. God will preserve those persons he deems righteous. The demons, who have given additional drive to the nations' already natural tendency toward protecting their sovereignty, would delight to see the earth a poisoned, ruined cinder. But God will not let that occur. Rather, the demons themselves will be put out of the way.—Revelation 12:12; 19:11–20:3.

All the current efforts toward détente, therefore, do not belie the truth of the matter—that the nations will use the greatest force they can muster to hold onto their rulerships. They might say peace, but war is inevitable. Yet, after the greatest of all wars "the kings of the earth and their armies" will be gone forever. Only then will true peace prevail over the earth.

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IS THIS THE TIME To Have Children?

A WOMAN is sweating in great labor pains. She bears down. A little head, followed by arms, body and legs, comes out. A smack on the bottom, a cry, and another human has been brought into the world.

This has occurred billions of times in human history. It is now estimated to take place more than 300,000 times a day. Despite its connection with suffering and pain, childbirth has brought great satisfaction and pleasure to mothers. Said an old woman when asked about her greatest memories: "It was the moment when I, as a young woman, after having exhausted all my resources of energy, could relax and observe my newly arrived, beautiful, first-born baby."

There has always been a positive attitude about childbearing. Families with many children have been praised and honored. On the other hand, a couple without children has been considered unfortunate. Barrenness has even been regarded as a reproach to a woman.

This attitude is changing, however. Many informed couples nowadays hesitate when it comes to childbearing, asking themselves: Is this really a time to have children?

The number of American married couples who are choosing not to have any children at all has reportedly tripled in six years. There is a similar trend in other countries.

Why Changing Attitudes?

There are many factors involved. In an interview a thirty-three-year-old musician said: "My wife and I have discussed the matter over and over again. What makes us so hesitant is that we think we would give them such an uncertain future." Another childless married man commented: "Many nowadays realize that it is a great shame to bring children into the world when there are so many orphans to take care of. I believe it is better to be strong enough to abstain from producing new ones."—*Expressen*, Sweden, July 22, 1973.

The population boom looms in the minds of some as a major reason for not having children. They question whether there really are resources and room enough on earth to accommodate an unlimited number of births. The American ecologist, Professor Walter E. Howard, at the University of California, declared:

"It is most definitely *not* the right of individuals to have as many children as they want or can afford, for such a concept ignores the inevitable consequences to future generations. Birth control is not murder, as some

claim. But lack of it in today's overpopulated world most surely will be."

If the earth were properly cared for—if people did not squander its natural resources, squeeze together into massive cities and pollute the environment—the earth could pleasantly accommodate even billions more inhabitants. But as it is, human existence is imperiled by fumbling, inept attempts by man to solve environmental problems. As a result, attitudes of many observant persons toward having children are changing, as one population-control advocate observed:

"Our grandchildren may have to buy tickets to see the last redwoods or line up to get their oxygen ration. There are men who complain about being caught in a traffic jam for hours on their way home to their five kids but can't make the association between the children and the traffic jam. In a world seriously threatened by the consequences of overpopulation we're concerned with making life without children acceptable and respectable."

Another factor involved in the changing attitudes toward having children is the growing difficulty of supporting a family in the face of skyrocketing living costs. One young mother noted: "Though I love our newest baby as much as the others, my heart aches for my husband. To support us all, he has a daytime job and an evening job, plus overtime on Saturdays. Whenever he's home, he sleeps. . . . Talk about quality of family life—we don't even *have* a family life."

As it becomes more difficult to feed and care for a family, some couples are deciding *it is* simply not worth it *now*. 'Why be forced to struggle day and night to make ends meet and worry whether we will succeed?' they ask. So for their own contentment and happiness, some couples have decided, at least for the time being, to remain childless.

Another factor that reinforces this decision is the constantly deteriorating moral climate. Crime, drug abuse and immorality are rampant everywhere. Declining respect for authority spreads like gangrene. The evil influence exerted upon the young by this world is tremendous, with tragic consequences.

Thus a mother in Sweden wanted to protect her thirteen-year-old daughter by helping her to learn Bible principles. She asked her husband to assist by encouraging their daughter to attend the Christian meetings of Jehovah's witnesses. He refused, saying: "She is old enough to decide for herself. She is good natured and will become well mannered." That is what he thought, until the night he entered her room to reprove her for coming home late. She suddenly drew a knife, and screamed: "Stay out, or I'll stab you in your belly!"

Almost daily similar experiences are heard of or read about. They even occur in so-called "good" homes, and in families where efforts are made to bring children up properly. Young couples who observe the deteriorating moral climate are not infrequently heard to remark: "I'm glad we don't have to rear children in this wicked system." They are determined to wait for better times to have their young ones.

Ominous Predictions

Further reinforcing the decision of some couples are ominous predictions for the immediate future. The Ithaca *Journal* of March 22, 1974, observed: "Normally restrained experts on energy, agriculture, population, and the global economy are starting to predict bankruptcy, social breakdown, and starvation for as many as one billion people by late this year or early 1975."

Already millions are starving. In recent months tens of thousands have starved to death in northern Africa alone. World

grain reserves are about exhausted, and even for the richer nations food may soon be in extremely short supply. Considering such prospects, it is little wonder that some couples might not consider this the time to be having children.

Significantly, in the first century Jesus Christ himself gave an ominous forecast regarding a calamity coming upon Judea. He provided a sign to identify when the calamity was imminent, saying: "When you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near." When people would see the fulfillment of this sign, Jesus said: "Let those in Judea begin fleeing to the mountains."—Luke 21:20, 21; Matt. 24:15, 16.

It was in 66 C.E. that the armies of Roman general Cestius Gallus encamped around Jerusalem, but then withdrew, apparently without any reason for doing so. This provided believers in Jesus' prediction opportunity to flee. Those who did so were wise, for shortly afterward the Roman armies returned and the destruction upon those who remained was terrible beyond description.

The circumstance that Jesus foretold proved true: "Woe to the pregnant women and the ones suckling a baby in those days! For there will be great necessity upon the land." (Luke 21:23) One can be sure that flight was more difficult for delaying parents with small children. If you had been living prior to that destruction and knew of its nearness, would you have considered that a time to be having children inside the province of Judea?

Today there is a great crowd of people who are confident that a destruction of even greater magnitude is now imminent. The evidence is that Jesus' prophecy will shortly have a major fulfillment, upon this entire system of things. This has been a major factor in influencing many couples to decide not to have children at this time. They have chosen to remain childless so that they would be less encumbered to carry out the instructions of Jesus Christ to preach the good news of God's kingdom earth wide before the end of this system comes.—Matt. 24:14.

A Personal Decision

Let it be noted, however, Jesus did not say that persons should *not* have children. At no time did he ever advise against childbearing. He simply foretold the difficult conditions that would exist prior to and during the "great tribulation," and said that it would be hard on mothers with small children. Married couples themselves would have to decide what they would do about having children in view of the circumstances.—Matt. 24:3-22.

The fact is, throughout the Bible parenthood is spoken of as being honorable. For example, it says: "Sons are an inheritance from Jehovah; the fruitage of the belly is a reward." (Ps. 127:3-5) Parenthood is a God-given privilege. And rearing children can be a wonderful joy to parents. Thus, regardless of the severity of present troubles or those that certainly lie ahead, some couples may desire to have children. The Bible says nothing to prohibit them from now enjoying this privilege and shouldering this responsibility. So it would be improper for anyone to criticize others for having children.

On the other hand, there are many good reasons why couples now may decide not to have children. Even within Jesus' prophecy concerning the time of the end, sound reasons are found for remaining childless. It would, therefore, be entirely improper for anyone to criticize those who may decide that this is not the time to have children.

When Churches Turn to Gambling to raise funds

"10 Arrested at Gambling in a Brooklyn Synagogue." Thus read the heading of a report appearing in the New York *Times*, August 12, 1974. There had been quite a crowd present, between 250 and 300 patrons, but the police arrested only those who seemed to be in charge of the various games. A spokesman for the synagogue said: "We don't understand the reasons for the raid. We did nothing that is not done by many other churches and synagogues. Why did they select us?"

But, according to a police official, religious organizations had been advised that if such gambling operations did not stop, "we'd step in and take them." This raid, then, was a police crackdown on elaborate gambling affairs known as "Las Vegas Nites," which often operate from 8 p.m. to 6 a.m. While the police had been very indulgent about churches' putting on illegal gambling affairs, ever since last March they were wondering to what extent members of organized crime were operating such affairs. In August came the evidence that the police could no longer ignore. Early on August 4, in the basement of a synagogue in Brooklyn, stood a reportedly notorious underworld figure, Steven Cirillo. The purpose of his presence was not certain—whether he was in control of the gambling operations or was just watching. Suddenly a gunman shot him in the head, killing him instantly. Later the police found both a handgun and a shotgun in the bushes of the playground adjoining the synagogue.

The place had been filled with people gambling, but when they witnessed the murder they fled, all except one man and the wife of the victim. In the days to come the police interviewed fifty of the patrons, hoping to get a description of the killer. The victim was reported as having a record of seven arrests for crime, ranging from car theft to murder, and as belonging to a Mafia gang that operates in the city.

What was behind the murder? The police speculated that it was an execution by a rival gang, as there had recently been a number of murders and attempted murders owing to such gang warfare. The police had felt that they could look the other way when churches and synagogues engaged in modest gambling operations, but when they sponsored such elaborate gambling affairs as the "Las Vegas Nites," operated by underworld figures, that was another story. In this connection the police complained about "hungry" religious organizations that "never bother to look into the background" of those they hire to run their gambling operations. As a result, "Police precinct commanders throughout the city were contacting clergymen . . . and warning them to cancel Las Vegas nights in parish and synagogue halls." Evidently the synagogue raided on August 11 failed to heed such a warning.

Why do churches and synagogues sponsor such gambling affairs? According to the president of one Jewish Center: "For us, it makes the difference between solvency and insolvency." And a spokesman for another group stated: "Let's face it. We can make $1,500 to $2,000 on a good night. It pays for Talmud Torah, youth

dances, children's activities," and so forth. And a spokesman for another Jewish community group stated: "We will have to examine what other religious institutions in the neighborhood do. As long as the police condone it, we'll probably wind up running it. It's an essential method of raising funds. But if the police prohibit gambling, we'll comply." Evidently some did not comply soon enough!

But how can such gambling activities be justified when they involve religious organizations with the worst criminal elements of society? Gambling certainly makes strange bedfellows! A New York *Times* editorial (August 14, 1974) stated: "The police cannot do it alone. It is up to the religious institutions to drive the mob out of the temple." The course of the latter calls to mind the condemnation uttered some three thousand years ago to religious groups living then: "If you meet a thief, you choose him as your friend; you make common cause with adulterers."—Ps. 50: 18, *New English Bible.*

But even if religious organizations did not get involved in dealings with the criminal element of society, is there any justification for their resorting to such means for raising money? According to a newspaper report, the police have been receiving "numerous complaints from spouses of the persons losing money" at these religiously sponsored gambling games. Should not religious organizations be helping married people to solve their problems rather than contributing to their having still more problems as a result of gambling?

Further, it is a well-known fact that, time and again, gambling becomes an addiction, a "fever," resulting in the committing of crimes to pay gambling debts, to the breaking up of homes and even to suicides. The folly of trying to get something for nothing or much for little by gambling is forcefully stated by John Scarne, an authority on gambling, in his book *The Woman's Guide to Gambling:* "Any woman who plays the one-armed bandits . . . [slot machines] for any purpose other than that of fun, dispelling boredom or frittering away expendable cash needs to have her head examined."

Underscoring the immoral aspects of church-sponsored gambling, especially as it relates to gambling by the poor, is the letter a Philadelphia Roman Catholic pastor once wrote to his fellow priests and which was published in *The Evening Bulletin* in that city: "Church-organized gambling in the inner-city is a countersign to our mission of proclaiming the Gospel to the poor. At its worst, it takes on the aspect of the anti-Christ, a wolf in sheep's clothing that Jesus warned about.

"We [thereby] project ourselves as a church statisfied to keep the poor poor by feeding on their human weaknesses and financial vulnerability. Our bingo games, 50-50 drawings, and car and seashore-house raffles exist not in textbook isolation, but [are] interwoven with parasitical devices deadening the quality of life in the inner-city. . . . We teach our children respect for law, then scandalize them with our illegal operations: some get their first infection of the gambler's itch [or, gambling "fever"] at our children's bazaars. . . . That the poor gamble is bad news enough: our sponsorship compounds the evil by supposedly giving legitimizing baptism to a cruel deception." Such gambling functions are indeed a cruel deception for the poor.

Jehovah's witnesses too have expenses to meet in order to maintain their places of worship. But they sponsor no gambling, hold no bazaars, pass no collection plates, have no paying of dues. Contributions are all voluntary and unsolicited. How is this possible? Why not attend their meetings and see for yourself.

What Do You Know About WOOL?

By "Awake!" correspondent in Chile

SHEEP—thousands of them—stretch like a woolly blanket across the road ahead. Our car slows to a stop, and we wait expectantly as the mounted sheepherders swing into action. From the edge of the flock they whistle commands to the dogs, who react eagerly, expertly urging their charges off to one side of the road.

The flock becomes a massive moving carpet, bodies wedged compactly, some with forelegs pawing atop the backs of those ahead in a frantic effort to get away from the worrisome dogs. We inch ahead, and behind us the bodies flow back onto the road. Finally we are free, and, with a wave to the men on horseback, we continue our journey.

Although this sight is common on any road in Magallanes, Chile's southernmost province, yet, like many others, we knew very little about these woolly creatures. How about you? What do you know about wool? Recently we learned some interesting things on visits to a sheep ranch.

The Corriedale—a "New" Breed

Sheep, we found, have changed over the years. The ones we saw on the road are of a breed that is just over a hundred years old—the Corriedale. It was named after the ranch in New Zealand where it was first produced by crossing a long-wool ram with a Merino ewe, then inbreeding the offspring. For that reason the Corriedale is called an interbred half-breed.

The desire of the breeders was to produce an animal with wool almost as fine as the Merino, but with better meat, and the ability to withstand a rigorous climate, as can the long-wool variety. Those qualities make the Corriedale an ideal breed for this part of the world. It has made itself right at home here in the cold and wind.

Great care is taken to maintain the good qualities in the breed. Fine rams for breeding are bought, used for three years, then sold to other ranches to prevent degeneration in the flock. Good ewes are used for lambing for four years and then slaughtered the fifth year. Even before that, any female showing defects is sent to the slaughterhouse.

We made arrangements with the foreman of one ranch to show us around. There he is now, standing by the gate. We are anxious to see how the wool is removed from the sheep.

The Shearing Shed

A mixture of smells and noises greet us as we hurry up the wooden steps to the shed. Inside, we have to observe for a moment to sort out all the activity. A man

stands by a high table, piled with wool. He takes a piece, does something to it with his fingers, then lays it aside. A huge machine presses rolled-up fleeces into big square bundles. Beyond, at the far end of the shed, are the shearers. Young boys run from the shearers to the table with the fleeces.

As we near the group of shearers, the noise of the clippers intensifies. A fleece boy is trying to get the feel of a clipper left momentarily idle, but the powerful machine is too much for him, and it jerks in his hand like something alive. Through a row of small doors sheep are pushed from the pen outside, one at a time, to each of the shearers.

With amazing rapidity the men flip the sheep over on their back, run the clippers down the belly, up the inside of the legs, around the outside, and the leg wool dangles free. Now the neck wool, from head to back, is loosened. Then the back—several quick strokes and zip! off comes the fleece in one piece.

"Just like taking off a poncho," laughs the foreman, as the sheep, naked and somewhat dazed, runs off to another pen. "Do you know," he continues, "that a good shearer can do 250 sheep a day?"

"That's amazing," we acknowledge. "But tell us, what is the man over by the high table doing?"

"Oh, he's classifying the wool. Come on into my office, and I'll show you how that's done."

On the way, our attention is directed to the huge burlap-encased bales coming out of the giant press. "Each of those bales weighs about 300 kilos [660 pounds]," we are told. "From here they'll be taken to the city for processing."

A Closer Look at Wool

"Here," explains our host, "are some samples of this year's shearing. We separate the wool for baling into four types—bellies, fleeces, pieces (hunks broken away from the fleece), and locks." A lock, it is explained, is a group of fibers clinging naturally together in the fleece.

The appearance of the lock surprises us. Only on the tip does it present the dirty-gray color we are used to seeing on the sheep. The rest is creamy yellow, slightly brilliant, with a decided wave.

"This lock is of very good quality," observes the foreman. We notice that the wave is very short and close together. For comparison, an inferior lock is shown us. Its wave is longer and the individual fiber, called a staple, is not as strong.

"The classifier tests the strength of the staple by plucking it with his index finger," explains the foreman. "With his expert sense of touch he can also determine the fineness of the staple and classify it as to how many hanks will make a pound. A hank is 560 yards of fiber, and the fineness of the Corriedale wool is such that 50 to 56 hanks are required to make a pound."

"What makes the staples, or individual fibers, cling together in the lock?" we want to know.

"The undulations of the fibers together with a substance produced by the animal's glands to lubricate and protect it are responsible. This substance, commonly called 'wool grease,' is very useful. When purified it becomes lanolin, the basis for special soaps, ointments and creams."

"Have you ever wondered why woolen articles are warmer and more durable than many other materials?" we are asked. Without waiting for a reply the foreman opens a book and continues: "This magnified picture shows that the wool fiber has an outer layer of flat, overlapping cells, like the scales of a fish. This scaly surface causes the fibers to lock together firmly, producing a very break-resistant yarn. The

locking of the scales and the undulations also trap air into the yarn, giving it a thermal quality."

A dinner bell rings, and we are invited to join the work crew in the dining hall for a meal.

Year-Round Activity

"Are there always this many people here?" we ask.

"No, the majority have come just for the shearing. However, a few of us are kept busy here all year. In the autumn we round up the sheep for dipping. This is accomplished by having the sheep swim through a long tank containing disinfectant that kills the sheep ticks. Also at this time of year the rams are put in with the ewes for twenty days for breeding. Then they are separated and taken to the winter pasture.

"In the spring the lambing keeps us busy. We often have to play the role of midwife, assisting at a difficult birth. Sometimes we find a dead ewe with her lamb bleating close by. Then we have to induce another ewe to take the orphan. One way to do this is to find a ewe that has just given birth and take its placenta and break it over the little orphan. Then the little one will be accepted by its new mother.

"Shearing is done in the summer so that the sheep can grow a new coat before cold weather sets in. Repairs and maintenance around the ranch keep us busy, too."

The conversation now shifts, and we talk about transforming the wool into yarn. "Would you like to see a primitive method of spinning?" the foreman asks.

Spinning Wool

He nods to his wife, who has been listening. As she leaves the room, he explains: "My wife spins as a hobby, using wool gathered from bushes where passing sheep have deposited it. The dirty tips are pulled off, and it's ready to use."

The foreman's wife reappears with a heap of fluffy wool. In one hand she holds a spindle—a stick about twelve inches long, slightly fatter in the center than on the ends—and it has a potato stuck on it. "That's for weight," she laughs. "When the spindle has enough yarn on it to weight it down, I'll remove the potato."

She takes a piece of wool and begins pulling at it, drawing out the fibers to the thickness she wants. She twists the piece and ties it to the spindle. Then, spindle in her lap, she continues the pulling and drawing. When she has about twelve inches drawn out she drops the spindle, giving it a flick with her fingers, and it spins like a top, tightly twisting the drawn-out fibers. She winds this onto the spindle, looping it on the end to hold it, and repeats the process. "That's all there is to it," she smiles. "And here's what it looks like after I wash the yarn to get the grease out."

The foreman takes the ball of soft, creamy-white yarn from his wife's hand. "Notice that this yarn is not exactly regular," he says. "It has little bumps along it. It is fine for making a nubby shawl or blanket or any article in which a homespun effect is desired. However, if a smooth, even yarn is needed, the wool must be carded and combed at a processing plant."

But that is another story in itself, we learn, involving a number of ingenious machines. The foreman now must get back to the shed. So, as he excuses himself, we grasp his outstretched hand, saying: "Thank you very much. We certainly know a lot more about wool than we did when we came."

What Are JEHOVAH'S WITNESSES Like?

'A LARGE portion of the U.S. population still considers Witnesses to be un-American, un-Christian or crackpots,' said the Cleveland *Press*. However, the late syndicated columnist Louis Cassels noted that Jehovah's witnesses "are orderly, clean-living, well-behaved people." —Houston *Chronicle,* August 26, 1973.

Since views differ so greatly, it is evident that considerable misinformation exists regarding Jehovah's witnesses. What are they really like? An opportunity to find out was afforded this past summer at the "Divine Purpose" District Assembly of Jehovah's Witnesses.

Sixty-nine of these four-day assemblies were held in the United States, and there have been over a hundred and forty more in other countries. Already 1,822,672 persons have attended these gatherings in forty-seven lands; 891,819 persons did so in the United States alone!

What have the thousands of visitors, including many news reporters, learned about Jehovah's witnesses?

A Roman Catholic woman from Mexico came to visit her daughter in California and attended the Inglewood assembly. "This is something truly amazing to me," she said. "I have never in my life seen anything like it. This is the first time I have had a chance to learn the truth about the Witnesses. Now I know that a lot of things the priests told me are nothing but lies."

Are They "Un-American"?

Jehovah's witnesses have often been accused of being "un-American." But are they? Do they seek to undermine the law and order of the United States or of any other country in which they live? The New York *Amsterdam News* noted in an editorial during a summer assembly there:

> "At a time when the morality of our nation is being seriously questioned, and our major religions find themselves faced with revolts against long established moral codes, it is a pleasure to welcome the convention of the Jehovah's Witnesses. . . . Such Keepers of the Faith are good for our city and good for our sinful nation because of the example they set amid the scandals, murders and moral breakdowns of our times."—August 10, 1974.

Rather than their being a lawless, subversive people, does this not sound as though Jehovah's witnesses are an asset to the community? This is what persons have concluded who have come to know them. "It was a pleasure to witness the members of your organization, carrying out their numerous tasks so efficiently, and with a smile. Everyone I came in contact with was . . . mannerly and helpful," wrote the chairman of the park where the Witnesses held their assembly in Guyana this past summer. Also, note what an editorial in the San Diego *Union* says in this regard:

"In an era when large crowds at public

facilities usually add up to headaches for law enforcement officers and clean-up crews, the district convention of Jehovah's Witnesses in San Diego last weekend was a remarkable exception. At the peak of the four-day meeting, 37,000 members of this religious sect, including teen-agers and children, were gathered in and around the San Diego Stadium, with no suggestion of the problems that such large gatherings can create.

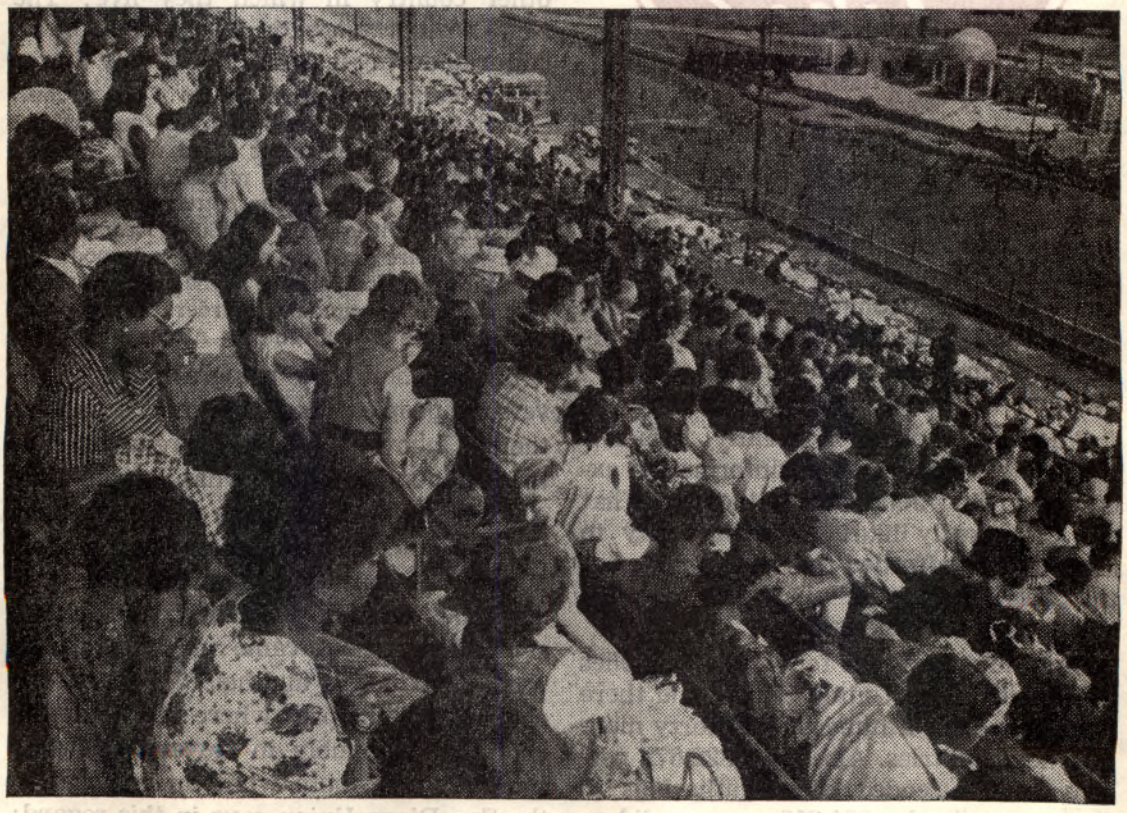
"The Witnesses were a reminder of what can be accomplished with self-discipline. As one stadium official remarked, their clean-up operation was so efficient that they left their meeting site in better condition than they found it. The Witnesses are the kind of guests any city would like to have."—July 10, 1974.

Le Soleil reported: "Quebec City's police officials offered their services to assembly organizers, but so far no call has been made. And rightly so, for in the Youth Pavilion there is quite a crowd, yet no one is smoking nor drinking alcoholic beverages."—August 9, 1974.

In view of such reports, why do many consider Jehovah's witnesses to be out of line with the best interests of the nation? In particular, it is because religious leaders have often made that false accusation, and many persons believe them. These leaders dislike Jehovah's witnesses for exposing the hypocrisy and false teachings of the churches. And they envy the Witnesses' accomplishments, as indicated by this in the Providence *Journal-Bulletin:*

"'I wish we had their zeal.'

"This, or some similar statement about the



13,937 were present at the Illinois State Fairgrounds in Springfield. A total of 891,819 persons attended the 69 assemblies in the United States

missionary endeavors of Jehovah's Witnesses, has been made countless times to this reporter by both clergymen and laymen of the so-called 'mainline' denominations.

"The speakers are referring, of course, to the door to door witnessing that is the hallmark of Jehovah's Witness public activity.

"Less obvious, however, is the way in which Jehovah's Witnesses do things themselves that other religious organizations hire contractors and other paid labor to do.

"Their churches—called 'kingdom halls'—are built by Witnesses. . . . When Jehovah's Witnesses have large district assemblies such as that under way at Narragansett Park, Pawtucket [R.I.], since Thursday, there is a similar outpouring of volunteer talent to make arrangements and handle details."—July 6, 1974.

Such activity made it possible for all to enjoy the assembly program, which featured twenty-five Bible talks and three Bible dramas. This program made clear that Jehovah's witnesses do not look to any human government, including the United Nations, to solve world problems. The assembly's principal discourse, "Human Plans Failing as God's Purpose Succeeds," showed why human efforts can never bring permanent peace to earth, but that only Almighty God can.

For this reason Jehovah's witnesses put their trust in God's purpose to establish a Kingdom government. It is this very rulership that Jesus Christ championed, even teaching his followers to pray to God, "Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matt. 6:10) So, their attitude on the matter of government is the one that is advocated in God's own Word, the Bible.

Are Their Teachings Christian?

Well, then, what about the accusation that Jehovah's witnesses are unchristian? Is this true?

First, what is a Christian? The Bible shows that he is a disciple of Jesus Christ —a person who believes that Christ is "God's Son," and that only through him can one gain God's favor and eternal life. (Acts 11:26; Luke 1:35; John 14:6; Eph. 1:7) He is a person who patterns his life after Christ's example.—1 Pet. 2:21.

Well, anyone who heard the assembly program knows that many talks focused on Christ's teachings and example. One, entitled "Prove Yourselves True Disciples of Christ," showed what persons must do to demonstrate that they are Christ's disciples. Another had as its title Jesus' admonition to the apostle Peter, "Strengthen Your Brothers." (Luke 22:32) Also, Christ's command to his followers, "Preach, Saying, 'The Kingdom of the Heavens Has Drawn Near,' " was the subject of another talk.—Matt. 10:7.

Further, a two-hour, full-costumed Bible drama portrayed the activity of the apostle Paul, showing how he faithfully adhered to Christ's teachings and example.

In addition, two new 192-page Bible study helps were released at the assemblies, highlighting Christ's prominent position in God's purpose, as well as his teachings about the sure hope of everlasting life. One book is entitled "God's 'Eternal Purpose' Now Triumphing for Man's Good"; the other, "Is This Life All There Is?"

Clearly, Jehovah's witnesses advocate Christianity. Does their conduct show this?

Is Their Conduct Christian?

Christ freely gave of himself in behalf of others. Is that same spirit manifest among Jehovah's witnesses? The Macon *Telegraph & News* noted regarding the assembly there:

"Even in its opening hours Thursday the four-day event was apparently perking along as if it had been rehearsed with every one of the 11,500 attending. . . .

"Inside, hundreds of attendants and volunteer workers answered questions, manned

first-aid rooms, cut up tomatoes for the cafeteria salad, stocked refreshment stands, counted attendance and spoke into walkie-talkies."—July 6, 1974.

Yes, Jehovah's witnesses are noted as a people who give of themselves in behalf of others. Young and old, and people of all walks of life volunteer to share in the work, to the amazement of visitors. Even those physically handicapped often find ways to share. At the Pullman, Washington, assembly a blind and deaf Witness worked in a sandwich-making line so effectively that observers did not realize that she was so handicapped until they were told about it!

Sharing in food preparation for the more than 40,000 persons who were present at County Stadium in Milwaukee

Christ was noted particularly for his warm kindness and integrity, which made him a truly pleasant companion. Do Jehovah's witnesses imitate this example of his? In Portland, Oregon, the sister of a new Witness had the day off and agreed to visit the assembly. "I've never seen anything like it!" she exclaimed. "Everyone is so kind and loving . . . like one big family."

What occurred at a Pawtucket, Rhode Island, assembly indicates why people feel so trusting and at ease among Jehovah's witnesses. A non-Witness couple from Florida lost a wallet containing $180 in cash while in Westerly, Rhode Island. One of Jehovah's witnesses found it, and noted the name and address of a Rhode Island resident inside. He phoned and told the people that the wallet would be left at the assembly's Lost and Found. When the couple picked up the wallet there, the husband was deeply grateful.

People who come to know Jehovah's witnesses realize that they are truly trustworthy. At the Münster assembly in Germany a Witness, needing change to make a long-distance phone call, went to a nearby ice-cream vendor. Upon asking for change for a 20-mark bill, the man handed him the cash box, saying: "Please help yourself." When the Witness wanted to show the man the money he had taken in change, the man said: "That's OK. With you people I know I don't have to check it."

Most persons who are Jehovah's witnesses had not previously imitated Christ's example of honesty and integrity. Many had been drug addicts, alcoholics, fornicators, adulterers, thieves, and so forth. But they changed. At the sixty-nine assemblies in the United States this summer 22,760 new Witnesses were baptized, and at assemblies in forty-six other countries 31,971 more persons were baptized. All of these had completed a study of the Christian requirements outlined in the Bible, and had conformed their lives to them.

Many people this summer had opportunity to see firsthand what a change in personality this results in. They offered accommodations in their homes to Jehovah's witnesses during the assembly, since almost all other facilities were filled. One Johnson City, New York, resident who did this was moved to write the following to the editor of the Binghamton *Sun-Bulletin*, and it was published July 27, 1974:

"I had the opportunity recently of offering housing to four young men from out of town who were attending a convention at the Arena in Binghamton. I was amazed at the conduct and behavior of these young men. They were like from another world, a different breed altogether from what we see all around us. They did not smoke, drink or take drugs. They were kind and considerate. They were clean in mind and appearance, left my home spotless after a week. They were intelligent, and I had many interesting talks with them. . . .

"The world is in such distress and turmoil. There are lots of people who are hoping for intelligent beings from another planet to come and teach us how to live. What nonsense! For we have them right here with us, but people know nothing about them and are inclined to condemn and persecute. They are dedicated servants of God and imitators of Christ. They are the 'Jehovah's Witnesses' . . . I am humbly grateful that I was given the privilege of meeting these true Christians."

Obviously it is a misconception that Jehovah's witnesses are unchristian.

Are They Crackpots?

But what about the accusation that they are crackpots? Are they really erratic, impractical or crazy?

Well, consider what is involved in organizing the scores of large assemblies. Does it seem as though these are operated by erratic, impractical people who do not know how to plan things? The Escondido *Times Advocate* noted in its report on the San Diego assembly: "The sheer logistics involved in moving and feeding such multitudes has long been the envy of other groups, including the Red Cross and the armed services."—July 7, 1974.

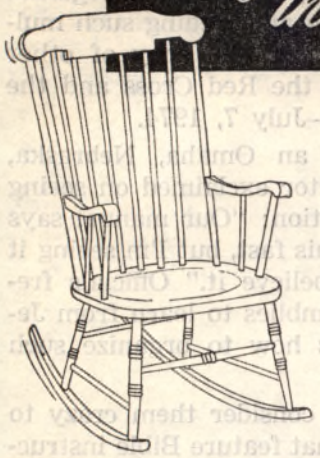
In amazement an Omaha, Nebraska, city health inspector exclaimed on seeing the feeding operation: "Our manual says it can't be done this fast, but I'm seeing it and I've got to believe it." Officials frequently visit assemblies to learn from Jehovah's witnesses how to organize such operations.

Yet some may consider them crazy to hold assemblies that feature Bible instruction. But do you? In a world that ignores Bible teachings, hatred, discord and war are everywhere rampant. However, while Greeks and Turks fought one another on the island of Cyprus, over 8,000 Greek and Turkish Witnesses were meeting side by side in peace and unity on the same assembly grounds in Munich, Germany. When you see such results, believing and applying the Bible does not seem like a crazy idea, does it?

The Bible promises that God's kingdom soon now "will crush and put an end to all these kingdoms," or earthly governments, "and it itself will stand to times indefinite." (Dan. 2:44) On the basis of the Bible, Jehovah's witnesses believe that Almighty God actually will bring an end to this system of things and that his Kingdom rule will usher in righteous earthly conditions.—2 Pet. 3:5-7, 13.

You owe it to yourself to examine the evidence. Check your own Bible and see what it teaches on the matter. Jehovah's witnesses will be very happy to help you to do this. Accept their help. Learn what Jehovah's witnesses are really like.

Comfort in Motion



By "Awake!" correspondent in Dominican Republic

AH YES! What is better than sitting in a comfortable chair after being on your feet all day? And if that chair happens to be a rocking chair, well, that is comfort in motion.

Why the great popularity of the rocker? Why do many consider it one of the more comfortable and useful chairs? Well, for hundreds of years this chair has been used by mothers to lull to sleep their little ones or stop their tears. (And many a mother has felt that at the same time it quieted her nerves!) Further, more than one little boy or girl has been gently rocked by grandma while being told a "bedtime story." There just seems to be something about the motion that brings a feeling of security to the wee ones.

Many older ones also find the gently swinging motion of a rocker a soothing balm for the aches and pains of age. They have found that after being too nervous to sleep, a few minutes of rocking really calmed them so they felt sleepy. Rocking on the porch on a quiet evening has given them a chance to meditate—to put things into perspective. Some older folks feel that one problem of the younger generation is that it does not know how to relax. So perhaps the growing popularity of the rocking chair in some places indicates a yearning by the young for a little "old-fashioned" serenity.

Besides the emotional benefits, however, there are many practical benefits to the rocker. In the tropics, the back-and-forth motion serves much like a fan and also discourages the mosquitoes from making a landing. A great incentive to stay in motion!

Too, in hot climates three or four persons sitting on an overstuffed sofa would soon become uncomfortably warm. But with a rocker each one is in his own individual chair with air circulating around him. For this reason, a typical living room in the tropical Dominican Republic will have four rockers. These often face one another with a matching round table in the center. This allows each guest air and his own rocking speed!

Another factor contributing to the popularity and reputation for comfort of this chair is the wide variety in size and shape. There are rocking chairs made of wrought iron and steel for use out-of-doors. There are simple wooden rockers for covered porches and there are elaborate overstuffed rockers.

A longtime favorite style with many people is the "Boston" rocker. One source, in describing how early models of this chair looked, says it "had a curved seat, dipped from back to front, and a high back, with an ornamental panel or head rest in the top rail, usually painted with some floral device."

But who designed the first rocker? Who first put a chair 'in motion'? While the cradle, a small rocking bed, has been in use for many centuries, apparently the rocking chair is a more recent invention. Many say the first rocking chairs were made in the seventeen hundreds in what is now the United States. Yet "a Lancashire [England] origin has also been claimed for it." So, of course, the inventor's identity is also disputed. It is, however, generally agreed that the first rockers were made by shortening the legs on an older chair. Then it was fitted with "bends" or "runners" on the bottom, thus allowing it to sway back and forth.

In the United States many persons who love antique furniture have a special fondness for rockers. Some have bought an old, painted rocker (perhaps deserted on a porch or in a barn for many years), stripped off the old paint and found good oak wood underneath, just waiting to be restored. They feel that the 'creaks and groans' of an old rocker are the "music" of another age and so would not trade their old rocker for a new one.

Although it has much to recommend it, there is one danger with many rocking chairs. Young ones or pets can sometimes crawl underneath one of the rocker's "feet" and thus get pinched against the floor. It is strongly suspicioned that if cats could talk,

many a feline with a bruised tail would not vote the rocker her favorite chair. She may have strong feelings about it, in fact.

Not so with people, however. While the reasons for the popularity of the rocking chair differ from place to place, one conclusion becomes more obvious: Growing numbers of people are making their favorite chair a rocker. They agree that a rocking chair is comfort in motion!

STUMP-HARVEST TIME IN NICARAGUA

By "Awake!" correspondent in Nicaragua

A STUMP harvest? I had heard of harvesting such products as peanuts and pearls, even forests, but never a stump harvest. How do you "harvest" stumps?

The lumber companies, for the most part, have moved on, leaving in their sawdust trail mute reminders of a once-stately pine forest—naked and lowly stumps. Naked, yes, and lowly, but by no means worthless! These stumps are responsible for one of the largest industries in Nicaragua, the manufacture of rosin, turpentine, dipentene and pine oil.

On arriving at the plant, I found it quite obvious why it was called a stump plant by the local inhabitants. There, scattered over several acres, was a stockpile of about 15,000 tons of stumps.

Preparing such stumps for harvesting begins when the trees are felled by the lumbermen. From then onward, time must be allowed for a chemical action to occur. The outer layer must rot away while the raw materials remain locked in the wood fibers of the remaining part of the stump. This chemical and drying process requires from ten to fifteen years in northern climates but only from seven to ten years here in the tropics. Then the stump is ready for "harvesting." A tractor pushes it out of the ground. The stumps are loaded on trucks and transported to the plant.

The stumps are first put through a huge grinder where they are reduced to chips. These are placed in an extractor, which is similar to a pressure cooker. A petroleum solvent is pumped into the extractor to wash through the chips, thus extracting the raw materials.

In another building the solvent is removed or separated from the crude material by steam distillation. The solvent is then condensed back to liquid and returned to storage tanks, where it will be used to start the cycle over again. Meanwhile, the crude material flows to a tank where the oils are separated from the rosin.

The turpentine, dipentene and pine oil have different vaporizing temperatures. They are separated by steam distillation by maintaining a certain temperature level until the first oil is vaporized; then the temperature level is raised until the following oils, each in turn, are driven off as vapors. As the separated oils each come off in the form of vapor they are cooled and stored in their respective tanks.

The rosin and dipentene are exported. Rosin is used in varnish, printing ink, soap, adhesives, and to rosin the bows of string instruments. Dipentene is in demand in making paint thinner. The turpentine and pine oil are, for the most part, consumed locally. Perhaps you associate turpentine with cleaning paintbrushes, but it is also an ingredient in the manufacture of insecticides. Pine oil is used in disinfectants.

As I gazed over the vast area of rolling plains generously seeded with black stumps, it became vividly apparent that stump harvesting will be a prosperous industry for some time to come in Nicaragua.

Fifty-seventh Graduating Class of the Watchtower Bible School of Gilead

In the list below, rows are numbered from front to back and names are listed from left to right in each row.

(1) Davies, M.; Davis, L.; Moy, J.; Cairns, D.; Wentworth, S.; Alderson, R.; Lange, H.; Wierutsch, G. (2) Parczany, D.; Davis, W.; Tewolde, G.; Candee, L.; Wentworth, J.; Alderson, P.; Krenicki, B.; Wierutsch, H. (3) Lange, P.; Pijanowski, R.; Krenicki, J.; Faller, A.; Cairns, J.; Davies, E.; Burton, J.; Knaack, T.; Grafton, R.

Missionaries Bring Good News to Hitherto Untouched Areas

THE 57th class of the Watchtower Bible School of Gilead consisted of only twenty-five students. Yet, at their graduation exercises in Queens, New York city, on Sunday, September 8, approximately 2,000 relatives and friends attended. Why such interest in so small a group?

It is because so much has been accomplished by the more than 5,000 graduates sent out since the School was established in 1943. These graduates, serving as missionaries, have been instrumental in greatly expanding the activities of Jehovah's witnesses, particularly in opening up new fields in remote parts of the earth.

Before missionaries were sent from the School in 1943, there were no witnesses of Jehovah in many countries in South America, in Asia, in Africa and in hundreds of the islands of the sea. As an example of the fruitfulness of the missionary work, in just five of such South American countries there are now more than 30,000 active Witnesses.

This fine work on the part of the missionaries who had preceded those now graduating was called to mind in the final words of counsel given by the School's instructors and other speakers. N. H. Knorr, School president, encouragingly pointed out that, in declaring the good news faithfully, missionaries are 'working together with God.'—2 Cor. 6:1.

The Good News Produces Genuine Christians

The work of a missionary is that of an "evangelizer," that is, a messenger of the good news of God's kingdom by Jesus Christ. And it is really *good* news, for it tells of the government that will rule the earth for a thousand years, to bring health, life and perfection to mankind. —Rev. 20:4-6; 21:3, 4.

This true good news produces genuine Christians. They are not "rice" Christians, "bought" with material things, as those are called who turn their children over to be raised by Christendom's missionary establishments in exchange for food. Those hearing the true good news receive *spiritual* sustenance. They come to know that they have been bought with the blood of Jesus Christ. (1 Pet. 1:18, 19) Often from very degraded, idolatrous ways, they change into clean-living, honest, God-fearing persons, and they, in turn, speak the good news to others.—Col. 3:5-10.

Provisions and Requirements

Missionaries sent out by the governing body of Jehovah's witnesses are provided with a 'missionary home,' including meals, and a small allowance. They devote 150 hours or more each month in declaring the good news from house to house and in studying the Bible free of charge with those desiring to know God and his purposes. They do not expect the people to come to them or to serve them. They serve the *people*.

In some places missionaries are assigned to strengthen already-existing congregations. Some are sent as traveling ministers. But it is in opening up territory where the good news has not been preached that their desire to help people is most strongly tested.—Rom. 15:20, 21.

Evangelizing in the Micronesian Islands

The experience of a missionary couple assigned to a Micronesian island group il-

lustrates what missionary work can be like. It also reveals that God is backing this evangelistic work.

On arriving in their assignment this couple found a house to rent for their 'missionary home.' There were no modern conveniences—only gasoline lamps and stove, rainwater for drinking caught in large fuel drums, an outdoor toilet, and weekly mail service. The vermin common to the tropics necessitated constant vigilance and control by traps, sprays and mosquito netting.

There was no textbook or dictionary in the language to be learned. It was a delight to find, however, that the Christian Greek Scriptures (or, "New Testament") and the Psalms had been translated into the primary language.

By dint of effort in preaching from hut to hut, by means of short sermons they had written out and with the people's help, they gradually learned the language. The people were favorably impressed by the fact that "foreigners" would call at their homes. They were not used to this on the part of the missionaries of Christendom's religions there.

The most primitive of living conditions were the lot of these missionaries, along with dangers at sea and on land, as they visited the various islands, but they were richly rewarded. Starting in 1965, they had established a congregation by 1968. They built a fine Kingdom Hall out of jungle wood and sea sand. By 1971 the congregation was strong enough to take care of itself and the surrounding islands, so the missionaries received a new assignment. By 1973 there were more than a hundred sharing in proclaiming the good news in this group of two mountainous islands and eight small atolls scattered over 162 square miles in the Pacific Ocean.

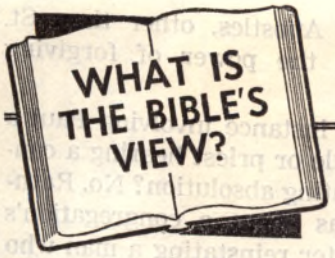
The experiences of other missionaries are as varied as the many lands in which they work. A missionary in the West Indies visited a small island. There were no hotels or inns. After much searching, he found an empty room and an army cot. At a small store he bought some cheese and crackers and tea. So for breakfast he would have cheese and crackers and tea, for dinner cheese and crackers and, for a change, a cold drink. (The island had no electricity, only kerosene-operated refrigerators.) For supper he went back to cheese and crackers and tea.

The people on the island, though professing Christianity, were quite reserved in their attitude toward the missionary. But in the course of his preaching from house to house he decided to read the Bible text of Hebrews 13:2 to several women in a home. It reads: "Do not forget hospitality, for through it some, unknown to themselves, entertained angels." The missionary noticed that this text seemed to strike them forcibly.

During the rest of his one-week stay a number of persons came to the missionary's place bringing meals, more than the missionary could eat. These simplehearted people did not want their claim of Christianity to be considered a mere pretense.

On another small island the inhabitants were different. They valued spiritual food and their need of it. They listened readily to the missionary. During his three-day stay, besides much Bible literature, they accepted twenty-three subscriptions for the *Watchtower* and *Awake!* magazines. By this means they would get this good Bible information regularly until the missionary's next visit.

Thus, by means of the missionaries' good work, "those to whom no announcement has been made about [Christ] will see, and those who have not heard will understand."—Rom. 15:21.



SHOULD WE CONFESS? If So, to Whom?

CAN you truthfully say that you have never done wrong? No, we all err. How do you feel afterward?

The first reaction may be to hide or cover over an error. Is that not true? But then your conscience may bother you. (1 John 3:4; Rom. 2:14, 15) Have you not found that a desire to have a clear conscience and to be right with God urges you to confess the matter, obtain forgiveness and put it all behind? But should we confess, and, if so, to whom?

It is clear from the Bible that acknowledging or confessing one's sins is important. When John the Baptist came preaching repentance for sins against the Law, many Jews "were baptized by him in the river Jordan, confessing their sins." (Mark 1:4, 5, *Common Bible*) Also, Jesus urged his followers to pray, "Forgive us our debts, as we also have forgiven our debtors."—Matt. 6:12, *CB*.

Regarding sins against God, obviously we should admit our errors *to him* and seek *his* forgiveness. (Compare Psalm 32:3-5.) But what about when we wrong our fellowman? The Bible tells us to get the matter settled with the person whom we have wronged. Notice what Jesus told the Jews in the Sermon on the Mount: "If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift [to God]." (Matt. 5:23, 24, *CB*) Following this advice would mean admitting to the other person the wrong and taking steps to be reconciled to him. This would include one's family members.

What if a person committed adultery? Adultery is a sin in the sight of God. But it is also a sin against one's marriage mate, for your mate has exclusive right to sexual relations with you. (Matt. 19:5, 6; 1 Cor. 6:16) So if a person committed adultery, how could he expect God's forgiveness unless the sin was confessed to his mate?

Akin to this is the question of whether an engaged person should confess to a prospective mate immorality committed in the past. Many couples are willing to let the past remain a closed book. They see that even if years ago, perhaps before becoming a Christian, one of the two had committed immorality, that past act was not then a sin against the person who will now become a mate. Hence, Jesus' counsel at Matthew 5:23, 24 does not require confession to the prospective mate. But, of course, some persons in this situation may want to "clear the slate," so to speak, and avoid any possibility of its coming to light later with possibly damaging consequences. And, whether now or later, if a Christian were asked about the past and were obliged to answer he could not lie to keep it secret.—Col. 3:9.

As to another aspect of confession, perhaps you have read recent headlines, such as, "Vatican Reforms Confessional—Less About Sex, More on Taxes." As is widely known, Roman Catholics are expected to confess serious sin to a priest authorized to "absolve" sins. The Council of Trent in 1551 decreed "that sacramental confession is of divine origin and necessary for salvation by divine

law. . . . The Council emphasized the justification and necessity of auricular [told in the ear, private] confession as practiced in the Church 'from the beginning.'" —*New Catholic Encyclopedia*, Vol. 4, p. 132.

In arguing for auricular confession to a priest who grants absolution, theologians point to Jesus, for he undeniably declared forgiveness of sins. When in faith a cripple was brought to him, Jesus said, "Your sins are forgiven you." Some hearers objected, so Christ added: "That you may know that the Son of man has authority on earth to forgive sins— . . . I say to you, rise." And the man was healed! (Luke 5:18-26, *CB*) Note that Jesus could declare sins forgiven, but just as easily could heal the man. Is that true of those who "absolve" sins today? And observe that the account here says nothing about the man's making any "auricular confession."

But some may refer to John 20:22, 23, where the resurrected Jesus told his apostles: "If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." (*CB*) Again, is there any mention of a need for auricular confession to the apostles or others? No.

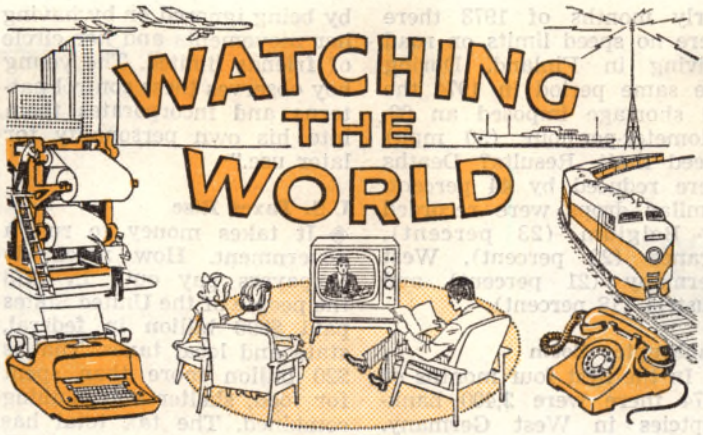
Were Jesus instituting auricular confession, should we not find evidence in the Bible that the apostles heard such confessions? One might expect this to be so especially inasmuch as the Council of Trent held that auricular confession, with resulting absolution of sins, was "practiced in the Church 'from the beginning.'" However, even though recommending the practice, Jesuit professor J. L. McKenzie says: "The origins of auricular confession are obscure; it is old, at least as old as the late patristic period [ending about 749 C.E.], but it was not the original discipline of penance." (*The Roman Catholic Church*) Additionally, in its article on penance the *New Catholic Encyclopedia* acknowledges: "There is no scriptural evidence that the Apostles, other than St. Paul, exercised the power of forgiving sins."

But was this instance involving Paul a case of an apostle or priest hearing a confession and granting absolution? No. Rather, the case was about a congregation's expelling and later reinstating a man who had sinned. Writing from Ephesus, Paul advised the congregation of Corinth in Europe to expel or disfellowship a man practicing immorality. This case is an illustration of the application of Jesus' words at John 20:23. How so? Well, it was clear that the sins of that Corinthian man had to be viewed as "retained." The congregation could not look upon his sins as "forgiven," for the Bible made it plain that God would not forgive an *unrepentant* sinner. (1 Cor. 5:1, 9-13; Isa. 1:16-18; 55:7) However, later, evidently after the man repented, Paul wrote again and urged the congregation to "turn to forgive and comfort him." (2 Cor. 2:7, *CB*) We see in this case, too, there is no mention of any auricular confession to a priest or an apostle.

The Bible, though, does urge: "Confess your sins to one another." (Jas. 5:16, *CB*) What does that mean? Note the context.

James wrote that if one were spiritually sick, as committing serious sins would indicate, "let him call the elders of the church, and let them pray over him." (The Corinthian man should have done that instead of unrepentantly continuing to practice the sin.) God does not authorize the elders themselves to forgive sins; that is something He does. (1 John 1:9) But when one has confessed to God, not "covering over" his sins, the spiritually qualified elders can pray with him as well as counsel and help him.—Prov. 28:13; Gal. 6:1.

What can result from such confession? James adds: "The Lord will raise him up; and if he has committed sins, he will be forgiven."—Jas. 5:14, 15, *CB*.



Nuclear Potential

◈ Right now there are 19 nations with a total of 149 nuclear reactors producing electricity. Could these be employed to manufacture nuclear weapons? Before the spent fuel from such plants can be used in weapons, radioactive waste must be separated from the plutonium—a difficult and expensive process. Nevertheless, ten of these countries have already refused to sign or ratify treaties limiting the spread of nuclear weapons. And, currently, 23 other nations have plants under construction or planned.

Stock Market Woes

◈ This September the Dow Jones Industrial Average on the New York Stock Exchange dropped to near 600 (after being as high as 1051 in 1972). What does this low figure mean in dollars and cents? Well, suppose that in 1969, a little over five years ago, a person invested $30,000 in the thirty stocks that make up the Dow Jones Industrials. In September 1974 they were worth under $20,000—less than two thirds of the original figure. Of course, due to inflation even this reduced amount buys far less than it would have five years ago.

India's Crime

◈ "India's crime rate surpasses its population explosion," says an article by Captain F. D. Colabavala in Bombay's *Free Press Journal*. During the decade of the 1960's population went up 27.4 percent but crime increased 56.6 percent. Juvenile delinquency, during the same period, skyrocketed almost 135 percent. Says the article: "The streets of major Indian cities have become as deadly for peaceful citizens as the streets of New York."

Hungrier than Ever

◈ Compared with previous decades and centuries, how much progress has been made in feeding the world? Rene Dumont, professor of agriculture at the National Institute of Agronomy in Paris, gives his answer in a recent issue of *The Courier:* "Our world has gone mad . . . Although it is difficult to make a precise assessment, it seems more than likely that the poor countries are, on average, as undernourished as they were before the Second World War. . . . [T]he poorer classes in India, Bangladesh and most of the Andean mountain regions are less well nourished than they were in the eighteenth century . . . If the experts are unable to work out a co-ordinated programme designed to halt population increase, then we face the prospect of a series of catastrophes, whose precise nature no one can predict at this stage."

Unity and Food

◈ One reason that many people do not have enough food to eat is the lack of unity among the nations. But how much could be provided if there were no nationalistic divisions? Says a current issue of *BioScience:* "Although figures can only be estimated, many believe that an organized, integrated plan of action involving all nations could, through improvements in conventional agriculture, at least double annual world food pro-

"We're Not Worried"

◈ Recent political events moved "The National Observer" to interview people in several U.S. cities. Many persons were sour —but one couple clearly was not. Says the report: "A San Diego [California] couple, who identified themselves only as Joseph and Margaret, declined to say whether they had opinions on the pardons, the Presidency, or the future of the republic. 'As Jehovah's Witness missionaries,' Joseph said, 'we practice total neutrality. We're neutral, we're not worried.' He whipped out his Bible and began leafing through it. 'There's a verse that covers it all,' he said. He suggested the 37th Psalm (' . . . just a little while longer and the wicked shall be no more'), and the 146th Psalm (' . . . do not put your trust in nobles')."

duction within a reasonable period of years."

Polka Mass

◈ A popular polka band in Eveleth, Minnesota, plays two nights a week in a popular dance spot for local Croats and Slovenes. But on Saturday night the band plays at Roman Catholic Masses. "With different lyrics," says the *National Catholic Reporter*, popular tunes like "The Barking Dog Polka" and "The Iron Mike Polka" become "the entrance, offertory, communion and recessional hymns."

Deadly Dust

◈ "Technical progress" exacts some tolls that are not always readily apparent; for instance, occupational diseases. Dr. Robert Murray, Medical Adviser of the Trades Union Congress in the United Kingdom reports: "The most important diseases in this connexion are the dust diseases. They affect workers all over the world—coal miners, gold miners, diamond miners, copper miners. Wherever men have to go underground to drill and break rock or to win coal or ores, dust is inevitable and within some years of first exposure comes the corresponding disease."

No Harmony at Concordia

◈ Problems continue to plague Concordia—conservative St. Louis seminary of the Lutheran Church, Missouri Synod. Its 136th academic year began in early September with only about 190 students and 20 full-time teachers—far less than the previous year. Many "moderates" broke off from Concordia over doctrinal and other issues earlier in the year. Concordia used to be the largest Lutheran seminary in North America. Now it is the smallest.

Speed Kills

◈ Evidence accumulates that fast driving is deadly. In the early months of 1973 there were no speed limits on road driving in Finland. During the same period in 1974 the oil shortage imposed an 80-kilometer-per-hour (50 mph) speed limit. Results? Deaths were reduced by 44 percent. Similar drops were recorded in Belgium (23 percent), France (22 percent), West Germany (21 percent) and Austria (18 percent).

Bankruptcy Boom

◈ In the first four months of 1974 there were 2,400 bankruptcies in West Germany. That is a 40-percent increase over the same period in the previous year.

Disaster Averted

◈ Earlier this year the miners' strike made it necessary for Britain temporarily to impose a three-day workweek. While parts of four months' production were affected, industrial output was actually down only 6 percent. Why? Better management planning techniques, about half the normal number of absentees, and harder work during available hours. Leisure business skyrocketed in the same period. Says Europe's *Vision:* "Life settled, after a brief dislocation, into a new and different rhythm."

Violent Environment

◈ Violence is part of the American environment, says Dr. Eugene C. Bianchi of Emory University, Atlanta, Georgia. In *Christian Century* he points to one subtle manner in which it is impressed on young men: "The American family also teaches violence by direct example, notably through father-mother relations. . . . In addition to wife-beating, there are threats of abandonment, which are especially menacing to a woman whose socialization has left her without independent means of support. She may be punished by being ignored or by having her movements and her circle of friends limited. The young boy observes these control patterns and incorporates them into his own personality for later use."

U.S. Taxes Rise

◈ It takes money to run a government. How much do taxpayers pay out? In 1973 the people of the United States paid $396 billion in federal, state and local taxes. That is $20 billion more than spent for food, shelter and clothing combined. The tax total has more than doubled since 1965. Last year the annual taxation for every man, woman and child was almost $1,900; the figure has gone up $200 per person over each of the last three years.

Appliance Costs

◈ The average price of a refrigerator in America in 1972 was about $300. A recent study reveals, however, that this price accounts for only 36 percent of the appliance's lifetime total. Power costs another 58 percent, and servicing still 6 percent more. Thus the $300 refrigerator will have cost $1,130 during its estimated fourteen-year life-span.

Supermarket Cheats

◈ A recent *New York* magazine considers how some supermarket check-out clerks cheat store patrons. Primarily it is done with the subtotal key on the cash register. One customer has a small load, say three dollars' worth of groceries. He is given a check-out register receipt that has only a *subtotal*. The next shopper has maybe thirty dollars in groceries. But the previous subtotal of three dollars is still in the register. The second customer's receipt, correctly listing the price for each item purchased, does not show that earlier figure. Few shoppers with large bills even notice the few dollars difference. The ar-

ticle, claiming that one thief makes up to $900 on a single Saturday, notes: "There are enough supermarket check-out-counter rip-off artists working in the greater New York area to fill a small auditorium."

Transportation Dilemma

◈ The increase in automobiles in the nation has created what U.S. Secretary of Transportation C. S. Brinegar calls a "terrible dilemma" for cities. In twenty years the number of cars has doubled. During the 1960's suburb populations rose by one third. Thus, more people started driving into the cities for work; daily traffic jams intensified. Why not build more roads? 'Using whose land?' asks Brinegar. Besides, more roads would probably mean more automobiles and even greater congestion. Meanwhile, new subway systems cost over $40 million per mile and take ten years to build.

Sex Revolution's Results

◈ "At most colleges, the sexual revolution is over." When a person reads that statement in a recent *Time* magazine he thinks that an incredible reversal has taken place; are students suddenly moral? Well, read on: "Premarital sex and cohabitation among unmarried students are *accepted as a matter of course.* More recently, students at many campuses have become highly tolerant of homosexual and bisexual behavior. Among the most extreme avant-garde students at Berkeley and Columbia, it has become fashionable to have a homosexual or bisexual experience."—Italics ours.

Gas Stations Close

◈ Gasoline stations were among the U.S. victims of the recent petroleum shortage. About 20,000 closed in the one-year period ending June 30, 1974.

Value of College

◈ Theodore Newcomb, a noted teacher who has instructed at many U.S. universities, was asked, "What does college do for a person?" He answers in a recent issue of *Psychology Today:* "Frankly, very little that is demonstrable. . . . Most kids go to college to get certified; credit for courses has become the be-all and end-all of education."

Modern Zoroastrians

◈ The 25,000 persons who practice Iran's ancient religion of Zoroastrianism are making changes to keep up with the times. For centuries they have left their dead to decompose on the open roofs of isolated towers. Now they must bury the dead—why? Moslems are said to have 'violated' the towers' secrecy, flying over in helicopters and taking pictures for newspapers. Medical students, too, have stolen body parts.