

Awake!

JULY 8, 1979



What
is Needed
to **STOP**
CRIME?

FEATURE ARTICLES

In an effort to reduce crime, many nations have lightened their penalties, particularly on the weightier crimes, and millions of dollars have been spent by prison systems in rehabilitation programs. Has such an effort met with success? What is the solution to crime?

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"Awake!" is for the enlightenment of the entire family. It reports the news, tells about people in many lands, examines religion and science. But it does more. It probes beneath the surface and points to the real meaning behind current events, yet it stays politically neutral and does not exalt one race above another. It also shows how to cope with today's problems. Most importantly, "Awake!" builds confidence in the Creator's promise of a peaceful and secure new order within our generation.

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Can Prisons Stop Crime?

Do Convicts Enter Deformed and Depart Reformed?

"PERHAPS what we need more than anything else is not a new approach to sentencing, but a new approach to morality," were the words of Senior Judge Alan Huggins of Hong Kong.

At a time of a skyrocketing crime rate and the clamor for more laws, or at least revision of the criminal code, Judge Huggins really got to the core of the matter.

What can be done to stop crime, or at least reduce it? Where is the weakness in the war on crime? A cry is heard from some quarters for heavier penalties and stricter enforcement. Others advocate less severe laws and more leniency in sentences handed down. Many agree that the prison systems are not a cure for criminality. Consequently, some governments have, in the last decade, reexamined their laws and penal systems. Most hotly disputed has been the subject of capital punishment. A number of countries have abolished the supreme penalty, but now there is a demand in some lands to reinstate it. Crimes such as adultery have become so commonplace that there is a sentiment in some areas toward totally abolishing punishment for it.

Some students of the problem of escalating crime say that it is not the severity or the leniency of the laws that determines the degree of increase. Rather, they say that disrespect for law is created by the inequality in judgments handed

down by the courts, that corruption in judicial process is a big contributory factor, and that the jails themselves are, in many instances, breeding places for criminality.

Bad Prison Conditions

A journalist's report from a prominent South American country, regarding a large prison there, states: 'Acts of sexual violence became routine practice. A young inmate, in order to escape being cruelly treated, preferred to be put in a cell only one meter (3 ft.) square. What can one expect of the behavior of men who live on the margin of society, separated in a prison in which the number of inmates has trebled (about 5,200, in quarters built for maximum capacity of 1,800), crowded by the dozens in the cells with the most incredible promiscuity. The delinquent cannot be recovered if, at the end of his prison term, he leaves prison more perverted than when he entered.'

Similarly, a man who served 20 months in a European jail made the observation: "The daily theme of the conversation was the crimes that one had committed and the future crimes to be committed when one got out. There was an interchange of experiences, ability and methods, equipping the prisoner to make crime pay the next time."

A Christian who served in four different prisons because of his Christian neutrality said: "Prison, rather than being a reform institution, is a school for delinquents. A current saying was: *'To be reformed you enter, and deformed you depart.'* There were cases of persons who entered prison for the first time for some common crime, such as thieving or embezzlement, and who then returned as second offenders and finally as multiple repeaters. I knew one prisoner who spoke five languages fluently and was an author of novels. He was in prison for repeated crimes. He explained that society had rejected him, so also had his family and friends, that he was out of work, so what was he to do? Commit another crime and return to prison, where he could work, eat and sleep." Of course, his philosophy was wrong, but his frustrations gradually made him a confirmed criminal.

Some Rehabilitation Efforts Being Made

Concern over such alarming conditions, which exist in nearly every country, has stirred efforts to better the situation by rehabilitation programs. If these were conscientiously carried out, a great number of criminals, especially first offenders, would be reformed to become creditable members of society, contributing to the general welfare. Also, the great burden of expense brought upon the public by the prison system's failure to rehabilitate the criminal would be measurably relieved.

Such reform programs are having limited success—determined by the zeal or lack of zeal on the part of legal and criminal administrators, and by the financial support allotted to them. In some of the

larger prisons in most of the 19 countries considered in a recent survey, better prison conditions have been brought in. The jail is cleaner; there is a separation of those convicted of minor crimes, especially first offenders, from those committing major felonies and the hardened, habitual criminals. Regulations have been established giving judges more latitude in fixing sentences, making them lighter in cases where there are extenuating circumstances, with a view to creating a climate that will give the offender inducement to reform.

Organizations have been formed to provide Bibles and religious gatherings for the inmates. Prisoners are given "occupational therapy" so that they may improve themselves by learning a profitable trade. Some prisons provide school courses. A few inmates take advantage of the provision, but the majority ignore it.

Thus, in spite of well-intentioned efforts, not much accomplishment is seen in reducing crime by the prison system. Is there a form of law or a penal code that can do it? Will stricter laws or more relaxed laws do it? What about religious law? Can righteousness be legislated into people? Is there any hope for the elimination of crime and for the relief that this would bring? The following articles consider these matters that affect all of us.

In Future Issues

- They Live Beside a Time Bomb!
 - Would You Like to Be in Paradise?
 - They Go All Out for Play
-

Can Religious Laws Produce Obedience?

Many Who Are Church Members Resist Church Authority

WHAT about religious law? Can a church or a religious sect command loyalty to its precepts on the claim that the church represents God? Can it make laws that will instill implicit obedience in its adherents?

Churches Having Problems

An example can be found in the Roman Catholic Church. The centuries-old authority it has exercised is no longer tacitly accepted. This authority, formerly regarded as almost absolute, is being challenged by a large section of the Catholic laity, as well as by a considerable number of priests. Not that the majority are withdrawing from the church. But, particularly on the subjects of birth control, divorce, remarriage, homosexuality, ordination of women to the priesthood and marriage of priests, there is a great diversity of opinion. However, the criticism of church rules does not seem to be causing a proportionate rejection of the church itself.

The results of a Gallup survey released in 1978 noted that "those members with college degrees [in the United States] are increasingly likely to reject church teachings on such issues as abortion but are less inclined than in the past to abandon Ca-

tholicism as a result."* Among the less educated the trend seems to be about the same, though reasons for staying with the church differ.

Tangible results of the questioning of church teachings have shown up in the Catholic province of Quebec, Canada. There, divorce increased from about 9 percent in 1960 to more than 23 percent in the early 1970's. According to an Associated Press report of November 1977, "even Margaret Trudeau's much publicized separation from her French Quebec husband, Prime Minister Pierre Elliott Trudeau, has failed to draw moral indignation on any major scale from provincial residents, once strong defenders of Catholic life in North America."

Commenting on an age-old doctrine of the church, the report continued: "Church officials say the average number of children in Catholic Quebec families has dropped from five or six to fewer than three through increasingly popular forms of birth control and the general decline in interest in Catholic doctrine and traditions."

Other churches likewise find that their church laws are to a greater or lesser extent being seriously questioned, ignored or even flouted. Mr. Charles L. Dubin of the Ontario Court of Appeal comment-

* New York Times, January 29, 1979, p. D8.

ed: "All our institutions, the church, the law and the courts are being challenged. There is a demand for change." Concerning the rapid social changes that have affected attitudes toward law, he said: "I have never regarded the law as a plaything for the bench and the bar. Its sole purpose is to serve the public, the law is everybody's business. But it must be remembered that the law is a reflection of the spirit of the people whom it is designed to protect." He further said that "those concerned with the administration of justice in Canada share a unanimity of purpose but not unanimity of opinion as to how to achieve the ultimate object—elimination of crime."

Non-Christian Religions Also Affected

What about non-Christian religions?

Do they fare better in the lands where such religions have been traditionally strong and the primary factor in moral life? In India under Hindu law, punishments some years ago were quite severe, except for those of the Brahmin caste, who suffered much lighter penalties than those of the lower castes. But under British influence this was changed, though the sense of the masses is still clouded by matters of religion, caste, sex, affluence and expediency. There is difficulty in getting the people in general to cooperate with the law-enforcing machinery.

Another religion that has had a powerful control over millions of people is the Moslem or Islamic religion. In fact, it had much influence in India prior to British domination there. It still is the primary source of law and government in a great section of the Arab world. What about the law of Islam as a crime-stopping force?

Will Moslem Law Stop Crime?

The Preliminary Results, as Seen in Iran

THE tide of revolution and the movements for freedom throughout the world have brought the laws of troubled nations into the limelight. Islamic law, in particular, has been a subject for discussion in the public press since the recent over-

throw of the Shah of Iran. On this point, *The Wall Street Journal* remarked:

"Islam is on the march throughout the Moslem world. It affects governments in Iran, in Pakistan, in Algeria, in Tunisia, in Libya and elsewhere. . . . The Islamic eye-

for-an-eye 'Sharia law' is being implemented in Pakistan and in Abu Dhabi. . . . [Algeria's] constitution also emphasizes that it is 'an Islamic state.'"

Speeches by Iran's revolutionary leader Ayatollah Ruhalla Khomeini reveal that the new revolutionary government is not merely a "social revolution" or a political government by popular assemblies or a parliamentary system. It is primarily a religious government. In Khomeini's "Islamic Government," a collection of lectures given in 1970, he describes the difference:

"Islamic government is a government of divine law. . . . The difference between Islamic government and constitutional government—whether monarchical or republican—lies in the fact that, in the latter system, it is the representatives of the people or those of the king who legislate and make laws. Whereas, the actual authority to legislate belongs exclusively to God. . . . Since Islamic government is a government of law, it is the religious expert (faqih) and no one else who should occupy himself with the affairs of government. It is he who should function in all those areas in which the Prophet (Muhammad himself) functioned—neither adding nor diminishing from these in the slightest degree. He should implement the canonical punishments, just as the Prophet did, and he should rule according to God's revelation."

The questions many persons (mostly non-Moslems) ask are: Can a purely Islamic government operate and survive in a modern world? Can it adapt to modern technology and international intercourse? The Moslems say that it can. Though Iran was a materialistic nation, having adopted many Western ways and enjoying its modern developments, the Moslem feels that he can do without these if they corrupt the Islamic way of life. Is this forecast correct?

This question became a cogent one when Khomeini interpreted Moslem law with

regard to women's dress. Concerning women "in Islamic ministries," he said: "Women should not be naked at work in these ministries. There is nothing wrong with women's employment. But they must be clothed according to religious standards."

"In many quarters," reported the *New York Times*, in a dispatch dated March 8, "the religious leader's statements were taken as a command for Moslem women to wear the head-to-toe veil that orthodox custom dictates. Today, International Women's Day, there were several demonstrations in the capital protesting Ayatollah Khomeini's interpretation. In a driving snow, more than 6,000 women, many of them in jeans or Western dresses and boots, staged a four-hour march from Teheran University to Mr. Bazargan's [the prime minister's] ministry. Some chanted: 'In the dawn of freedom, there is an absence of freedom.'"

Will the Iranians feel freer, happier, if Islamic law is applied in its full strictness, as Khomeini advocates? "There is no room," he said, "for opinions or feelings in the system of Islamic government; rather, the Prophet and the Imams (Moslem leaders) and the people all follow the wish of God and his laws . . . We want a ruler who would cut off the hand of his own son if he steals, and would flog and stone his near relative if he fornicates."

In a world where the majority of nations have become more lenient—in places too lenient—in carrying out their penalties for crime, will there be truly friendly trade relations and tourist interchange with other countries? Will there be further unrest among the Iranians themselves? Khomeini took this into consideration when he said:

"[The Islamic reformers] cry, 'Woe to Islam,' when it decrees 80 lashes as a punishment for the wine-drinker, or 100 lashes for the fornicator of ill repute, or when

Islam requires the stoning death of a male or female fornicator of previously chaste reputation."

Since the success of the revolution, the Islamic law is apparently beginning to be enforced. A news dispatch datelined Teheran, Iran, February 25, 1979, stated:

"A thief who broke into a widow's house in Zenjan, northwest of Teheran, was given 25 lashes in the main square after local Islamic leaders prescribed the sentence. Earlier in the week two men, aged 20 and 22, were given 80 lashes each for drinking alcohol at Kerman, in southeastern Iran."

In a release dated March 6, the New York Times* reported: "Late last night, for the first time, there were executions for violations of Moslem law. Seven men

* March 7, 1979, p. A8.

were shot to death here in two cases involving the raping of young men. In one of the cases, the alleged rape victim, who was 16 years old, was also given 100 lashes. The Revolutionary Court did not explain the punishment of the alleged victim."

Other governments, not Moslem, are also punishing with more severe penalties in an attempt to stem the tide of the crime wave. These punishments may seem extreme and out of place to outside observers. But these observers might take notice of the fact that, on the other hand, where leniency toward criminals has been the practice, the same or a worse problem with crime exists. What, then, can we say about law as a crime deterrent, and is there any way that crime can be completely eliminated?

Eliminating Crime Through Law—Is It Possible?

A Lesson Taught by the Mosaic Law

CRIMINAL laws vary greatly throughout the world. Yet there is a general similarity in them as to what is considered a crime, and the relative seriousness of crimes. While God gave the Mosaic law to Israel and to no other nation, many of the laws of the nations reflect the principles of the Mosaic law. Their similarity is due partly to the fact that some governments actually have drawn upon the Mosaic law.

Those statutes that have not been influenced by this law given to the nation of Israel also have similarities, for the reason, as explained by the apostle Paul, that "whenever people of the nations that do not have law do by nature the things of the law, these people, although not having law, are a law to themselves. They are the very ones who demonstrate *the matter of the law* to be written in their

LEGISLATED PUNISHMENTS FOR CRIMES*

	Death	Life Imprisonment	5 Yrs. Prison, to Life		
Murder (Willful, Premeditated)	13	1	5		
Murder (Not willful, Manslaughter, etc.)		3	16		
		Imprisonment	2 Yrs. Prison, to Life		
Rape		3	16		
	Death	Imprisonment, Up to Life to Death	4 to 10 Yrs. Imprisonment	From a Fine to 10 Yrs.	Strokes (Flogging)
Robbery †	1	2	5	11	
Theft		1	1	16	1

hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused."—Rom. 2:14, 15.

A survey of the penalties for specific crimes as legislated by governments in a wide area of earth reveals that the crime of murder is nearly always considered the most serious, carrying the heaviest penalty. The relative weightiness of the other crimes is graduated, for the most part, in a manner very similar to that of the Mosaic law. In the 19 countries surveyed, the penalties for some of the most serious crimes are as shown on the above chart.

A few of the countries surveyed provide for compensation or reparation to the victim. Goods stolen, if found by the po-

lice, are returned. In some lands the robber or thief is required to make compensation; in others, victims may sue for compensation, with good prospects of a favorable judgment from the court. The severity of penalties varies according to the circumstances under which the crime was committed, such as age of offenders, being influenced by economic situations, customs, mores, and so forth. In the lands surveyed in which the death penalty is carried out, it is inflicted by hanging, garroting or a firing squad.

Some Features of Mosaic Law

While no nation today is under the Mosaic law, as the nation of Israel was, by

* Survey of 19 countries.

† While "theft" is a broader term, "robbery" refers to stealing from the person or in the immediate presence of a person by violence or threat of violence.

viewing that law's penalties we can nevertheless get a good look at how God feels about crime. We find that the various statutes were quite clear-cut and definite. However, judges were allowed latitude to apply the penalty according to the circumstances of the case. They could inflict a heavy or a light sentence, exercising mercy where they felt it proper. (Compare Exodus 21:28-32.) Evidence had to be conclusive. In capital cases especially, the testimony of two or more witnesses was mandatory in determining a decision. —Deut. 17:6.

The premeditating or deliberate murderer was to be put to death *without fail*. (Num. 35:16-18, 20, 21, 30, 31) The method of execution was by stoning to death; in especially heinous cases the criminal was first stoned, then his body was burned, or, after death by stoning, he was hanged on a tree during the daylight hours of that day in order to make him an example before the people. (Lev. 20:14; 21:9; Deut. 21:22, 23) Unintentional or accidental manslaughterers were provided cities of refuge to which they could flee and remain so as to be safe from revenge that would otherwise be taken by a near relative of the victim. (Num. 35:22-25) In those cities they worked to support themselves.

The adulterer and adulteress were punished by death. (Lev. 20:10) Incest within certain degrees of relationship, also bestiality and homosexuality, brought the death penalty. (Lev. 20:11-13, 16) Fornication with an engaged girl was a capital offense for both parties, unless the girl resisted and screamed for help. (Deut. 22:23-27) If a man and an unengaged girl committed fornication, the man was required to marry the girl (unless the father of the girl refused to give the girl in marriage), and the man could never divorce her. (Ex. 22:16, 17; Deut. 22:28, 29) This latter law kept the girls of Israel from becoming harlots or prostitutes. Also, the

laws against adultery, incest and fornication tended to prevent the births of illegitimate children.

A thief was required to pay double (in some cases, more) to the victim for the things that he stole. If he was financially unable to pay, he was to be sold into slavery to someone residing in the land (preferably to his victim) until he worked out the penalty. (Ex. 22:3b, 4, 7) In this way the victim was compensated so that he not only received the value of the goods stolen, but also was paid for loss of time, loss of use of the goods and the anguish and other inconveniences caused by the theft.

There was no provision for imprisonment. Consequently, a convicted person was not an expense on the public. He was not thrown into the association of other criminals where, through frustration because of lost freedom and lost human dignity, he could become easy prey to the suggestions of fellow prisoners. There were no degrading, demoralizing, filthy prison life and no brutal guards to inflict cruel and unusual punishments. As a consequence, the man who had committed a crime had a far greater opportunity for rehabilitation.

Why No Law Code Can Bring Righteousness

While the law that God gave to Israel was good, wholesome, just and superior to the laws of the nations today, and while it did in a measure deter crime, did it actually eliminate crime in Israel? No. Does this mean that no code of laws can do away with crime—that obedience or righteousness cannot be legislated into people? Or that neither lenient nor severe enforcement will ever bring about a world in which crime does not exist? Yes, it does.

Certainly if a law given by God (who wrote the basic Ten Commandments with his own "finger") cannot accomplish righteousness, no man-made laws could have that result. (Ex. 31:18) Then, is there any hope for a crime-free world?

To consider that question let us first look into the purpose of the Mosaic law. The apostle Paul, before becoming a Christian, was a student under one of Israel's best law teachers and was very zealous for the law's strict enforcement. He wrote to Christians: "Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made." (Gal. 3:19) The Law, by designating the various wrongs that all men commit, made manifest that all are sinners and cannot live up to a perfect law. As Paul went on to say: "Really I would not have come to know sin if it had not been for the Law; and, for example, I would not have known covetousness if the Law had not said: 'You must not covet.'"—Rom. 7:7; Ex. 20:17.

Regardless of how a person lived—not stealing, not committing adultery or murder or any of the specially named violations—he could not say that he never coveted or desired anything wrong. Therefore he knew that he was a sinner. But the Law did good for him, because it made him see that neither he nor anyone else could live up to any law code.—Rom. 3:10-20.

So the fact that sin is in all mankind makes all humans imperfect, all naturally disobedient. However, someone may say, "Though all are sinners, some are quite law-abiding, so how does this mean that lawlessness cannot be abolished?" The sinfulness that is in us, and that we pass on to our offspring, is far worse than we imagine. The Bible, with the actual evidence—a nation that was under Mosaic law for some 15 centuries—tells us. The apostle, speaking to his Christian asso-



**The Mosaic law
proved that no imperfect human
could perfectly keep a law code**

ciates, says: "When we were in accord with the flesh, the sinful passions that were excited by the Law were at work in our members that we should bring forth fruit to death." (Rom. 7:5; 1 Cor. 15:56) According to this statement the various commandments of the Law, forbidding certain wrong acts, *incited* people to do these very things.

Was the Law therefore bad, or is it bad to have law today? By no means! The apostle explains: "Did, then, what is good become death to me? Never may that happen! But sin did, that it might be shown as sin working out death for me through that which is good; that sin might become *far more sinful* through the commandment. For we know that the Law is spiritual; but I am fleshly, sold under sin." (Rom. 7:13, 14) Does this not show us how deeply ingrained we are with sin? Is it not an evidence to us of our sinfulness that we are so contrary and so inclined to disobedience, yes, to rebellion, that when told by authority *not* to do something that will work out bad for us, this

is just what we *want* to do, though perhaps we had not thought of it before?

Criminologist Jerome H. Skolnick of the University of California at Berkeley highlighted this tendency of humankind when he said: "Not everyone reveres criminal

law, or not in the same way. By passing a law we may even make the prohibited conduct more popular."

This shows why world governments cannot eradicate crime through law. Where, then, is the hope?

How Crime Will Be Stopped

Getting to the Root of the Problem

IT IS obvious that the elimination of crime calls for the elimination of sin—the erasing of all traces of sinfulness from us individually. For law cannot function in the way intended or desired if people as individuals do not support its principles. Conversely, if sin was removed, love and right principles—the substance of the law—would be followed from inside motivation, from the heart. There would then be no need for a code of laws prohibiting certain wrongs and specifying penalties.

As the Scriptures state: "Law is promulgated, not for a righteous man, but for persons lawless and unruly, ungodly and sinners." (1 Tim. 1:9) A righteous person, being free from evil desires and thoughts, would "naturally" do the right thing.

To reveal this fact to us, to apprise us of our need, was the reason why God gave Israel the Law, and why we have it in print today, for all to read. Being con-

vinced of our bad situation, we are in a proper position to look for God's way of righteousness. Only God, who is the Universal Sovereign, can provide a way for us. This he has done, and the way is really very simple.

God's Arrangement for Righteousness

The Bible outlines God's arrangement. It is within reach of all humankind. Since all of us are sinners, having inherited imperfection from our forefathers, beginning with sinful Adam, we are powerless. No law can save us. The only way of release is by someone not guilty taking the penalty for our sins upon himself. This is what God has arranged by sending his Son to earth as a perfect, righteous man. We read: "For, there being an incapability on

By faith, "the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God."—Rom. 8:21.



the part of the Law, while it was weak through the flesh, God, by sending his own Son in the likeness of sinful flesh and concerning sin, condemned sin in the flesh.” —Rom. 8:3.

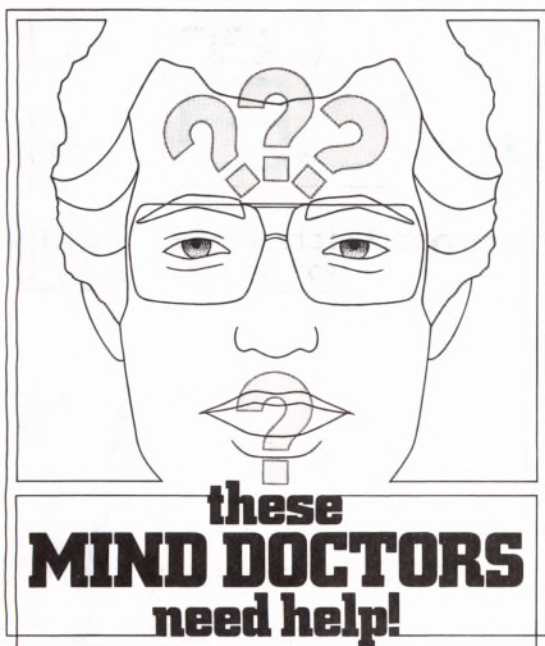
This fact is further made clear by the apostles Paul and Peter as they write, respectively: “The one [Christ] who did not know sin he made to be sin for us, that we might become God’s righteousness by means of him.” And, “He [Christ] himself bore our sins in his own body upon the stake, in order that we might be done with sins and live to righteousness.” —2 Cor. 5:21; 1 Pet. 2:24.

Even by accepting God’s arrangement through exercise of faith in his provision through Christ, we do not get rid of our imperfection in the flesh at this time, but we get a good standing with God. Then, “if anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one. And he is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole world’s.” (1 John 2:1, 2) So, all people have the opportunity, if they wish, to exercise faith in God’s arrangement and promises.

Having done this, the one having faith will live as best he can according to the right principles that the Bible sets forth. These principles are outlined especially in the Christian Greek Scriptures, commonly called the New Testament. When he does sin he can receive forgiveness by repentance and prayer on the basis of Christ’s atonement sacrifice. (Compare Psalm 51: 1-7.) Then he does all he can to avoid repeating that sin. But God does not convict and condemn him on the basis of any law code, for Christians are free from the Mosaic law. (Gal. 5:18) The apostle Paul explained that God gives us his spirit to help us. He spoke of his ministry as being, “not of a written code, but of spirit; for the written code condemns to death, but the spirit makes alive.”—2 Cor. 3:6.

Yet, if those exercising faith in Christ and trying to follow his example commit sins, how could there be a world without law? Because Christians are looking toward being made perfect in due time, thereby being relieved of the contamination of inherited sin. As to a righteous world without law, Christians pray: “Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth.” (Matt. 6:9, 10) God’s will being done on earth as in heaven means absolute perfection on this planet, as God purposed in originally creating humankind. (Gen. 1:26-28) This condition he promises to bring about by cleansing the earth of all who insist on lawlessness. (Ps. 37: 34) God describes the earthly conditions under his kingdom, at Revelation 21:3, 4: “He will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away.”

Then, with people loving God, loving one another and delighting to do things that bring good and not harm, there will be no need of a law code. How will this be possible? Because God’s spirit will prevail and will guide people from the heart, not from a written code. The Bible describes this influence of God’s spirit: “The fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control. Against such things there is no law.” (Gal. 5:22, 23) No laws restricting or regulating these qualities are needed. The Bible describes this situation as being under the Christian “law that belongs to freedom.” (Jas. 1:25) This law will be written by God “in their hearts.” (Heb. 8:10; 10:16) The more abundant these fruits of the spirit are, the more abundantly is peace promoted. This is the freedom that God promises to those who, by faith, become his children.—Rom. 8:21.



● Your children fight with one another? They're just showing they love you! "If you are a harried parent," two educational psychologists say, "whose children seem to be fighting all the time, take heart. They probably are just showing their love for you." They are vying for parental affection. "Children fight for a place in the sun. They want to be the favorite of the parents." Their fighting, the psychologists say, is their way of asking parents this question: "Do you really love me?" Brawls as a means of communicating love? Hardly!

● Lonely? Take off your clothes. This folly is offered by some psychologists. "Sharing nudity is one way of getting rid of the terrible feeling that one is all alone in the world. . . . nude-encounter therapy is a novel new way of helping people feel comfortable with themselves and others." One psychologist, for \$75 per person, offers a general nudity session open to all; an advanced nudity session for "creative mating" for couples; a nudity session for singles who are "tired of playing the dating game and wish to meet under more transparent circumstances." What's really transparent is, he's helping his pocketbook and harming his clients.

● "A nation-wide survey," "Science News" magazine said, "has disclosed that more than one in twenty male, Ph.D. psychologists have

had sexual intercourse with their patients." With female psychologists the rate is much lower. This despite a formal American Psychological Association decree that "sexual intimacies are unethical" and psychologists must avoid exploiting their clients. One disapproving psychologist said that erotic contact with the client "reflects pathological needs on the part of the therapist."

● Most persons deplore the rising tide of violence. One psychiatrist said it's good for you. "Rioting is healthy. Society needs aggressive outlets." He said that in Belfast during the riots there was a decrease in depressive illnesses among those who rioted, but neuroses increased in those who did not participate. When the government banned marches that precipitated outbreaks of violence, he said: "It was pure stupidity to ban all marches . . . The government was clearly in need of psychiatric help." This psychiatrist is the one who needs help.

● You think that when a football player who has made a touchdown spikes or hurls the ball onto the ground, he is expressing his exuberance at scoring? That's a superficial judgment, according to a research psychiatrist. The player loves the game because it gives him money and recognition; he hates it because it results in injury and humiliation. When he scores and prances in the end zone he is trampling on his opponents, and in spiking the ball he slams it down on the heads of his enemies. "To a psychiatrist these are manifestations of a love-hate relationship," this therapist says. "In the act of spiking, the man is responding directly to the despair or contempt he has for the work on which he is most dependent." This psychiatrist is "seeing things." Common sense sees the obvious: the player is thrilled over scoring.

● Both psychologists and psychiatrists borrow respectability and prestige from the breath-taking achievements of such sciences as mathematics, chemistry, biology and physics, according to an article in "Maclean's" magazine. Calling their professions "science" and associating their bedlam of contradictory speculations with natural sciences based on experimental evidence is hardly convincing. The column in "Maclean's" concludes: "When a psychiatrist's, sociologist's, or psychologist's advice is given the same weight as a physicist's, dentist's or engineer's, we are deluding ourselves only a little less than those who consulted the entrails of a sheep or the Oracle of Delphi."

learn another LANGUAGE!

many have met this challenge
so can you



by "Awake!" correspondent in Honduras

A TRAVELER had just arrived in a Central American country. Asked to pay his passage on a bus, the man answered: "*Ya le voy a pagar.*" Obviously, he did not realize that this means, "Now I am going to hit you." He had wanted to say: "Now I am going to pay you" ("*Ya le voy a pagar*"). How would you have felt if you had made such a mistake?

Never before in human history has man traveled as much as in our time. When visiting another country, you have to communicate with people. But you will encounter a language problem. How can you overcome it—even before your trip?

You will benefit greatly from a good language instruction book—and the determination to use it *regularly*. Some courses include recordings that make it possible for a student to listen and then repeat words and expressions in the new tongue.

Nevertheless, you might think: "I don't have a problem in this regard because my native tongue is spoken by millions of people all over the globe." You will soon learn, however, that it is very desirable to speak the native language of the land to which you are going.

But you may wonder: Can I learn another language? Will it be too hard? Am I too old? Do I have to be particularly talented? Can I really do it?

Problems You Will Encounter

Of course, you will encounter problems in learning another language. But these can be solved.

Your attitude toward learning the new tongue is very important. Do not yield to a negative viewpoint. Consider the positive side. Review your reasons for wanting to learn another tongue. Being able to com-

municate with a greater number of people is one good reason. Another is that being able to read another language enables you to broaden your own general knowledge. This will help you to understand the thinking and customs of others.

At first you may wonder, Why is it so hard to pronounce words in a new language? Well, this is because you probably are encountering entirely different vocal signs or sounds. There are 20 to 60 of these in nearly every language. These sounds differ from one tongue to another, and some of them are peculiar to a single language. For example, in German you have the *ü* (as in *über*), in English the *th* (as in *father*) and in Spanish the *ñ* (as in *niño*).

So when learning another language, you *must* first hear and correctly understand the sounds. Hence, your ears are involved. You also will want to speak. This involves your mouth and proper breathing.

When you first hear the sounds of the new language, you probably will understand very little. This is because your ears are not accustomed to the sound pattern. Do not become discouraged, though. Listen carefully, and gradually you will be able to distinguish certain words, then phrases and sentences.

However, you also want to express yourself, not just listen. To be able to speak the new language properly, your tongue, throat, lips, and, yes, even your breathing, have to cooperate. When you first repeat a word, it will not sound the same as it does when a native speaks it. Why? Well, your tongue and the other parts of your mouth are accustomed to certain movements required to speak your mother tongue. Changing these movements requires time and effort. Keep on trying. Do not give up. Others have overcome the same problems, and you will be interested in *how* they have done this.

How to Be Successful

Certain individuals think that some people are especially gifted with regard to learning another language. Therefore, they reason that these persons are able to pick up a new tongue very quickly and without much difficulty. And there is some truth in that. However, the following principle is also true: "He that sows sparingly will also reap sparingly; and he that sows bountifully will also reap bountifully." (2 Cor. 9:6) Accordingly, if you apply yourself to a study of the new language, doing so on a *regular* basis, day after day, you will see the good results.

The more time you devote to language study and its practical application, the sooner you will progress. Spending some time *daily*—even though only 10 or 15 minutes each day—will benefit you much more than studying only once a week for a longer period of time. Missionaries of Jehovah's Witnesses serving in lands throughout the earth usually get a good grasp on a new language very quickly. How? Well, during their first three months in a new country, they spend four hours every day, usually in the morning, with a qualified teacher. Then, in the afternoon, they apply the things learned by talking to the local people about God's kingdom.

A humble attitude will help you, for you are certain to make mistakes. In fact, most people err occasionally even when speaking their native tongue. Do not hinder your progress by taking yourself too seriously, worrying about what others might think when you make a mistake. If others laugh at your errors, laugh with them. Later on, when thinking back, you will laugh at these mistakes anyway, even telling others about them. Relating certain incidents might help to illustrate this.

At a Christian meeting, counsel was being given on the Spanish Bible talks that different ones had delivered in the congre-

gation's Theocratic School. On that particular evening several students were asked to work on the same speech quality. At first it seemed strange that the instructor kept mentioning "Germans" (*alemanes*). He meant to encourage the students to improve their "gestures" (*ademanes*).

On another occasion, a speaker invited all those present to attend a forthcoming assembly. It was scheduled during the rainy season and he wanted his audience to be well prepared. But instead of telling them to bring their *boots*, he told them to take along their *boats*.

Talk with the Natives

When learning a new language, you will realize that you need help. Who can provide such aid? You can get it only if you associate with persons who speak the language that you want to learn. If you get together mainly with individuals speaking your mother tongue, your progress will be slow. So take the initiative and look for persons who speak the new language *well*, and converse with them. Even though this will require special effort on your part, it is worth while. Ask to be corrected in your speech. Then welcome these corrections, for they are very important, especially at the beginning of your language study. Why? Because, if you get used to the wrong pronunciation of certain words, it may take you a long time to correct these errors.

If you do not understand what is said on a certain occasion, ask the individual to repeat the word or expression. If you still do not get it, ask to have it repeated again, a little slower. Then repeat the newly learned words or sentence yourself. Seeing your humble attitude, others will be more than happy to help you. However, from time to time you may need to remind these persons not to discourage you by bringing up every little mistake.

One word of caution: Do not think that all languages have the same pattern. They do not. Some features are peculiar to a tongue, and in these respects there may be no comparison with your own language. Has someone ever asked why you say something a certain way in your native tongue? What did you say in reply? "Well, that is the way we say it. I do not know the reason for it." In other words, you will just have to accept certain things in the language that you are learning.

After some time, you will find it easier to understand people who are speaking the new tongue at a normal speed. Moreover, you will be able to express yourself in the language, and others will understand you. Undoubtedly, though, you will desire to become even more proficient in speaking the new language.

The Joy of Mastering Another Tongue

Learning a profession, or how to drive or to cook—all have one thing in common with mastering a new language. What is that? After acquiring a basic knowledge, you will realize that there is much more to learn. After all, you want to become an expert; you want to attain more skill in speaking.

As you well know, it is one thing just to "get by" and quite another to be expressive in the new tongue. Here are some ways to improve your knowledge of the language: The key is increasing your vocabulary. If you feel that you already know enough, just ask yourself: What makes it so enjoyable to listen to a talk? Is it not the speaker's good word choice, the use of very fitting expressions? The Christian apostle Paul put it this way: "Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one."—Col. 4:6; compare Proverbs 15:23; 25:11.

The use of a good dictionary will help you to broaden your knowledge of the language. While getting better acquainted with the tongue, you will learn to master it, using idiomatic expressions that add color to your speech.

Also, you will be able to use different words that express various shades of meaning. Antonyms (words having opposite meanings) and synonyms (those of the same or similar meaning) add variety to your speech. And when you can read and understand specific literature in the language and can share with others what you have read, you will experience deep satisfaction. That is especially true of many Witness missionaries who have gone to foreign countries. They have learned the native language and now are in a position to share the good news of God's kingdom with inhabitants of those lands.

Is It Worth the Effort?

Reflect for a moment. If you are a parent, how did you feel when hearing your child utter his *first* word? Or, perhaps you have gone to a foreign country and have been able to carry on a simple conversation in the language of that land. Did this not make you happy? Surely it did!

Well, after making all these efforts and gradually progressing to the point of being able to communicate with persons in their own language, you likewise will have a feeling of great satisfaction. And, if you are a devoted servant of God, there is something even more satisfying. You can bring genuine and everlasting happiness to others by sharing with them the knowledge of God's Word, the Bible, doing this in their own language, their native tongue. All of this can be possible if you meet the challenge of learning another language.

Growth in Private Religious Schools

A specialist in private schools with the U.S. Office of Education, Dwight Crum, says of church schools: "Clearly they're the fastest growing segment in private education today." The reason given in "The Wall Street Journal" write-up on the subject is that Christian parents "decided that their children weren't learning enough, and that much of what they were learning conflicted with their religious beliefs." So, many parents have become fed up with the public schools. One estimate is that there are 5,000 church schools now, and they are still growing.

They stress the basics in education, do away with all the "frills" of the public schools and exercise strict discipline in their small classes, where individual attention is given to the students.

In some states there is controversy over state and federal regulations, especially over state approval of teachers and schools. In many states, however, officials are avoiding the clash, feeling that they have enough problems in their own public schools. Florida is one such state—which now has an estimated 300 church schools.

"I don't think what we're doing is an abdication of responsibility," says Ralph Turlington, Florida's commissioner of education. "We're not in a position to talk about somebody else's standards until we get the public schools in order. How do we have the nerve to call the kettle black?" "

"THEY are exquisite! It is unbelievable! You mean you found them yourself?" More compliments followed as the happy gem hunter shook her head to show off her natural ruby earrings to her admiring friends.

The stones were the fortunate result of several hours' work at a roadside ruby mine in North Carolina. Others are experiencing the joy of finding their own gemstones, and some proceed to polish and mount them in jewelry of their own design. Appropriately, the word "jewel" is thought to come from an Old French word *jewel*, meaning "joy."

From ancient times people have delighted in decorating themselves and their possessions with jewels. As human societies developed into powerful political and religious systems, they used the rarest and most magnificent gems as symbols of this power.

The 317-carat Cullinan II diamond and the famous Black Prince's ruby* are the centers of splendor in the imperial state crown of England. The English scepter also contains one of the world's most fabulous diamonds, the 530-carat Star of Africa.

Another impressive gem collection is the Russian crown jewels in the Kremlin armory in Moscow. A third collection worth an enormous fortune is in the Iranian royal treasury.

The significance of gems sometimes transcends the temporal and emerges into the spiritual. There were 12 gemstones on the breastpiece of the high priest of ancient Israel. (Ex. 28:15-20) On these stones were inscribed the names of the 12 tribes of Israel. The foundations of the spiritual temple of Revelation were represented as being adorned by gem materials. (Rev. 21:19-21) Finally, the eternal Sovereign,

* Reported to be the mineral spinel, not ruby.



GEMS for the joy of mankind

Jehovah, chose the radiance of the blue sapphire to suggest some of the glory of his throne.—Ezek. 1:26.

Although some of the great gemstones have been associated with drama in far-away places, many gem materials can be found in familiar surroundings. Some may even be near your own home. The oceans provide gems such as pearls and precious corals. Few people think of diamonds as being found in the United States. Some might mention finds in Arkansas. However, who would think of diamonds as coming from Virginia, West Virginia, Kentucky, Tennessee, and North and South Carolina? West Virginia's famous pale-green diamond, the Jones diamond, was loaned to the Smithsonian Institution for several years and is reportedly worth \$25,000.

How Gemstones Were Formed

Out of thousands of minerals in the earth, only a small number are considered gemstones, and only a portion of these find their way into the gem trade. Most gemstones are rare, precious minerals, usually durable, and especially prized for their unique, eye-catching ability to manipulate light. When gemstones are cut and polished, their eye appeal is enhanced and they are then called gems. The word "gem" comes from the Latin word *gemma*, meaning "an engraved stone."

Most naturally occurring gemstones are crystalline, that is, their atoms have an orderly arrangement. There are only a limited number of atomic possibilities: cubic, monoclinic, triclinic, tetragonal, hex-



agonal, and orthorhombic. Knowing which gemstones fall into which crystalline system is a helpful method of identification. Notable exceptions that are not crystalline are pearls, coral and amber. Pearls and coral are animal related, while amber results from the fossilization of the resin from ancient trees. The multicolored, iridescent opal falls in a special class.

When we investigate how these gemstones were formed, we are deeply impressed with the reasons why they are so rare. In the dim past of the earth's genesis, the earth was probably at one time a molten sphere. As the sphere gradually cooled, the lighter siliceous materials floated to the surface. As these materials hardened, they formed a thin, rocky crust sometimes called the lithosphere. It is now believed by some that this crust has separated into large lithospheric plates.

At times hot magma from the earth's interior extrudes up through these plates, particularly at their interacting edges.

These eruptions often result in volcanoes. The volcanic material usually cools quickly, forming relatively small crystals of little gem value. However, there is evidence that on occasion this magma protrudes only partway into this crust, cooling slowly. Some of these protrusions are called pegmatites, a geological formation sometimes containing gemstones.

At times these formations were reheated and slowly cooled a number of times. This reheating and slow cooling tends to cause a segregation of like chemicals. If these highly unlikely circumstances occur, and if just the right combination of chemicals is present and they undergo just the right heating cycles for large crystals to form, then and only then do gemstones result.

Even though formed, they must still somehow be exposed by some means such as eruption or erosion. That any of these large gemstones were ever formed and found is in itself quite remarkable.

The More Desirable Gemstones

If we investigate a few of the more important gemstones, we can get some appreciation of their unique innate properties, particularly their ability to perform marvelous feats with light. In the heavenly canopy, "star differs from star in glory." (1 Cor. 15:41) In much the same way each gemstone seems to be endowed with its own special kind of radiant splendor.

Diamond. If any gemstone could be called the sovereign, the diamond would be the choice of many. This stone, formerly called the adamant (Greek for untamable) has been known and valued in the Orient from ancient times. However, it was introduced into the Western world only as recently as the 17th century. The

gem diamond, a very pure form of the inexpensive element carbon, undergoes a metamorphosis, changing into that beautiful allotropic form at extremely high temperatures and pressures. However, under these conditions carbon tends to combine with many of the chemicals of the earth, thus making it amazing that any diamonds are found at all.

Its claim to a kingly position is partially justified by its being the hardest of all natural materials. The mineral talc is 1 on the Mohs' scale of hardness, while the diamond is 10, the highest. However, the quality that makes the diamond outstanding as a gemstone is its amazing ability to disperse white light into a beautiful shower of rainbow colors.

Sapphires and Rubies. If the diamond is the ruler of the gemstones, then the sapphires and rubies are the crown princes. Chemically, these gemstones are aluminum oxide in a beautiful crystalline form. Actually they are brothers, both constituting the mineral corundum. They differ only in the trace elements that they contain. These trace elements are called chromophores and give them their distinctive colors.

Sapphires come in many colors, from cornflower blue to black, but the blue color is most often associated with the sapphire. When the trace element is chromium, the color is red and the gemstone is called a ruby. The most highly prized is the pigeon-blood red, that is, a red with a purplish tinge.

Sometimes sapphires and rubies contain microscopic needles of titania that follow

the 60- and 120-degree crystalline structure. If these stones have sufficient quality, and are properly polished, they produce gorgeous six-pointed stars when exposed to light. This remarkable property is known as asterism and can greatly enhance the value.

Sapphires and rubies are next to diamonds in hardness, being 9 on the Mohs' scale. This scale is not really linear; the diamond is much harder by comparison.

Emerald. The emerald is not far behind the two crown princes in prestige and value. A fine emerald, 8 on the Mohs' scale, can compare favorably to some diamonds.

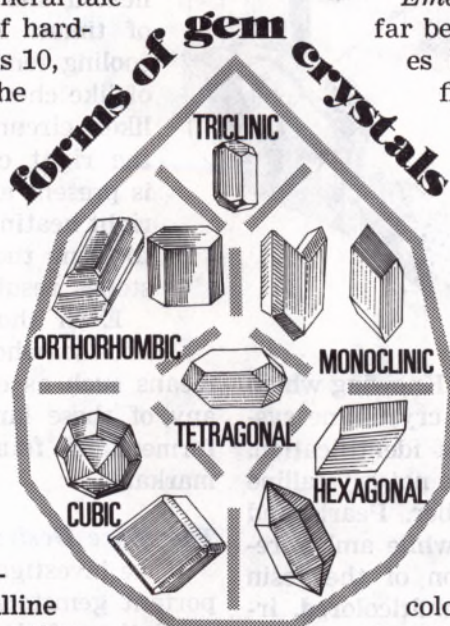
The emerald is just one member of the beryl family of stones. All are beryllium aluminum silicate. The special green color that distinguishes the emerald from other members of the family is caused by chromium and sometimes by iron.

If only iron is present in the beryl, the resulting color is the familiar aquamarine. If lithium oxide is present,

the color may be pink and the stone is called morganite after the famous banker J. P. Morgan.

Emeralds have been found in many places, from Peru to Russia, from Africa to North America. A mine is even located near the area in North Carolina where the rubies were found for the earrings mentioned at the beginning of this article.

Other important gem materials are alexandrite, jade, amethyst, opal, pearl, coral and amber. The rare natural alexandrite is a form of chrysoberyl. It has the chameleon-like ability to change color, depending on the lighting conditions.



Jade is a broad term for materials having a varied composition. These multi-colored materials with the names jadite and nephrite were discussed in an *Awake!* article, "Jade—Stone of Kings," January 22, 1978, pp. 25, 26. Jadite is generally sodium aluminum silicate, while nephrite is of the general composition of calcium magnesium silicate. They have been a delight of kings and commoners in the past and are a joy to millions today.

The amethyst, a crystalline gem quartz, is often thought of as purple; however, the colors vary from colorless through shades of rose to dark smoky varieties. With a hardness of only 7, they can be cut and polished with comparative ease and are therefore a good stone for the beginner to find and make into jewelry. These stones have the widest distribution.

The very popular opal attracts us by its iridescent splash of colors. Scanning electron microscope pictures show opals to be composed of more or less orderly rows of what appear to be nodules of silicon dioxide. The rows are so fine that they break up white light into colors.

Pearls, coral, and amber all come from living sources but are highly valued. A major source of pearls is the saltwater oyster, and most of these pearls are cultured. Both gem coral and amber are soft and easily polished.

Finding Your Own Gemstones

The joy of owning fine gems can be heightened if you find your own gem-

stones. Some even cut and polish them, mounting them in their own settings. As late as the beginning of this century, little reliable information was available on the art of the lapidary, that is, one who cuts and polishes gemstones. As books gradually appeared, even groups of nonprofessionals began to organize with the objective of assisting one another in finding gem materials and making jewelry. Members of these groups who particularly hunt and collect gemstones and other minerals are affectionately called "rock hounds." There may be "rock shops" in your community. Some not only sell, cut, and polish stones, but sell equipment and give lessons.

When planning a vacation for the family, or while on the way to a Christian convention, the joy of the trip might be increased for some by stopping for a while to hunt gemstones. Books are often available in the rock shops providing information on locations where mining is open to the public. Some formerly commercial mines have found it more profitable to let the tourist and weekend rock hounds mine for a small fee. However, watch out for the "salted" mines using worthless foreign stones.

If carefully planned and controlled, hunting and polishing gemstones can be a joyful and even profitable hobby. And the Bible gives us reason to believe that, in time, these magnificent gems will sparkle for the joy of *all* mankind, not just the privileged few.

Gold Not Only Glitters

For thousands of years gold has been eagerly sought after and treasured. It has been prized not only for its glittering beauty but also for its ability to be pressed or hammered into shape. Gold is the most malleable of all the metals. Consider this: A grain is equal to 0.0648 of a gram (there are 7,000 grains to one pound avoirdupois). But with modern techniques, a single grain of gold could be beaten down to a sheet 1/14,000 of a millimeter in thickness and a little larger than this page. The sheet would be translucent. One ounce of gold (28.35 g) could be stretched about 80 kilometers (50 mi.). No wonder that this metal was used extensively in making ornaments and utensils for the tabernacle constructed by the Israelites in the wilderness.—Ex. 25:18, 31; 39:2, 3.

THE LONG-TAILED TIT

—an amazing architect—

THE day was warm and still, the air heavy with the scent of May blossom. There I sat by the slow-moving river watching trout rise to a dancing throng of Mayfly.

A twittering in the trees then drew my attention. Above was a party of long-tailed tits in the overhanging branches of the old beech tree. I remembered a cold day in March when I had come upon a pair of these tits in the process of building their intricate domed nest. It was in a gorse bush about half a mile downriver.

Architects at Work

As I watched, both the male and the female brought building materials into the nest, which was about five feet (1.5 m) from the ground. The long-tailed tit is an amazing architect, for the elaborate nest is among the most wonderful anyone could wish to see. It is built by a bird that is only five and a half inches (14 cm) long. More than half of that length is taken up by the tail. The nest is only a little longer than the bird, and at first glance looks like a ball of lichen.

The tits worked hard for two weeks after making the basic structure. How busy they were, piecing in lichen, animal hair and cobwebs, patiently forming the oval-shaped domed nest with the entrance hole near the top! I knew it would be finished for egg-laying time in April and May.

When building a nest, some birds form the framework first, adding the lining of feathers later. But not so the long-tailed tits. They begin with the bottom and then, as the walls go upward, they complete the nest as they go along, working from the inside. So when the roof is reached and the last piece of lichen is placed in position, the inside is ready to receive the eggs, usually eight to 12 of them. The eggs are white with red-brown freckles.

After 16 days of incubation, mainly by the female, the young are hatched, and they leave the nest after 14 days. The majority of nests contain eight to 10 chicks and one might wonder how they all obtain an equal supply of food, for when they hear the parents approaching there is only room for two heads at the entrance hole. There is always a struggle to get to the entrance, and when the fortunate ones get their beaks out, they remain there until they are satisfied. Then they drop back and two more push forward. So it goes all day long.



Young tits demand food at entrance of domed nest



By "Awake!" correspondent in the British Isles

A Closer Look at the Nest

Some years ago I removed an old long-tailed tits' nest from a bush in early winter, long after nesting was over, and set myself the task of counting the feathers of its lining. I found that it contained up to 2,400 and, as they had been collected from a distance of several hundred yards, the birds must have traveled many miles each day before the nest was completed.

As the young birds grow, the nest becomes very crowded. But this is where the cobweb used in its construction comes to their assistance. The interior expands and the lichens are put under severe strain but will not break open because of the resilience of the fine, strong thread of the woven cobweb. What these amazing architects of birdland can do! Really, though, this is yet another evidence of the Grand Creator's wisdom.

"INSTANT BUTTER" from HAUSALAND

By "Awake!" correspondent in Nigeria



"GA NUNU de mai shanu." ("Here is soured milk and butter.") That cry of a Fulani girl went echoing down dusty streets of the village. At the sound of her voice, a dog that was sprawled in the road, panting lazily in the sun's fierce heat, gave a halfhearted "woof" and, accompanied by a halo of flies, departed behind a nearby house.

A group of ragged, partly naked children stopped in midplay, only momentarily, to acknowledge the girl's presence. An older woman, wooden ladle in hand, leaned out from the smoke-blackened entrance of her mud-walled and thatched little kitchen and called, "Kawo" ("Bring it").



"Woni iri abu ka na so ka siya?" ("Which do you wish to buy?") the girl asked, as she turned in past the round dwelling hut that was made of mud and had a straw roof, like all other dwellings in the village.

"Mai shanu ni ke so" ("Butter is what I want"), replied the woman. And so a bargaining for price began, followed by the process of making "instant butter" at the kitchen door.

The Fulani People

The girl was dressed in a short blouse that left most of her midriff exposed, and a skirt that was not a skirt at all. It was a colorful length of cloth wrapped firmly around her waist and hips, overlapping on one side and covering her to about three inches (8 cm) below the knees. The girl's silky hair, tightly braided in slender plaits that were gathered and intertwined at the back of her head, was covered with a simple head tie. She carried a pad on her head, and on this was delicately balanced a large container of milk.

Her dress was typical of the nomadic Fulani people. Her language was Hausa. The color of her skin was copper brown, and her slender and agile body moved with pleasing poise and grace.

It has not been determined historically when the Fulanis migrated southward across the Sahara. However, they were already in the land when the Hausa people arrived about 1,000 years ago. Both peoples had accepted the Moslem religion by the 14th century C.E. But the Hausas dominated and built up a powerful Negro kingdom north

of the junction of the Niger and Benue Rivers. So it came about that they were the ones who gave the land its name and language.

By the start of the 19th century, Islam among the Hausas had waned considerably. In a campaign to arrest this decline, the Fulanis, under Usman dan Fodio, began preaching religious revival. By 1802 this developed into war with the other tribes and resulted in a Fulani conquest throughout Hausaland and into Yorubaland as far south as the cities of Ilorin and Offa.

With these conquests, the Fulani empire was established and many of the Fulanis settled in cities as rulers of the empire. They became known as the "Town Fulanis." The majority continued as nomadic herders, or established themselves in scattered villages, where the fields could support their herds. They came to be called the "Cow Fulanis." These are the ones who produce "instant butter" in Hausaland.

"Instant Butter"

The girl selling milk and butter was passing through a Hausa village not far from where the men of her clan were tending their herd of fine, strong zebu cattle—animals that are remarkable for having a fatty hump on their backs, just over the shoulders, and long, symmetrically curved horns. Their docility makes milking easy. This is never done by the men, who confine themselves to tending herds in the fields. The women both milk the cows and sell milk and butter in towns and villages.

At the house where butter was requested, the girl lifted the container from her head and began skimming off the floating fatty part of the milk.

Earlier, along the road, she had been asked if butter is made as soon as the cows are milked. She replied, "*Ba haka ba, sai ya kwana*" ("Not so, until the next day").

The milk must first be soured. The Fulanis' preference is to store it in a large calabash, which is an enormous gourd from which the pulp has been removed. The gourd's hard shell is free from mineral impurities and also gives excellent insulation against the sun's heat.

During the next day, the milk may be poured into a smaller gourd and shaken vigorously to induce separation of the fat globules. It is then poured into a wide-mouthed gourd and left to settle so that the fat globules will separate completely and rise to the surface. Now it can be sold in villages and towns.

What if the woman had asked for milk, that is, sour milk? The girl would simply have poured off the liquid part of what her beautifully polished and decorated gourd contained. Instead, in order to produce butter, she put the fatty cream that had been skimmed off into another container and proceeded to "wash" it in cold water. This removed any milk that was still clinging to it. Next she put the fat through a final process of vigorous, rhythmic shaking to churn it into the consistency of butter. When the right consistency was achieved, the butter was rolled into a desired shape and sold.

As is the case with many families in Hausaland, this woman chose to process the butter further and use it as cooking oil. To accomplish this, she put a portion of the butter into a cooking pot, added slices of onion, and cooked it for several minutes over the fire in her kitchen. The onion-flavored oil was later stored in a bottle to be used in cooking her family's favorite soups. Some people prefer this oil to the widely available groundnut and palm oils, and it can be used for several weeks. Meanwhile, the Fulani girl continued to bring "instant butter" to other homes and villages.

The Bible's View



"PAY attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God, which he purchased with the blood of his own Son." (Acts 20:28) The apostle Paul directed these words to the elders of the Ephesus congregation when he met with them at Miletus, a city on the west coast of Asia Minor.

By reason of his evangelizing work under the direction of God's holy spirit, Paul, with the aid of faithful associates, was instrumental in establishing many new congregations. Personally he could not care for all these congregations but needed the aid of spiritually qualified men who could act as shepherds and teachers of their fellow believers.

Since the apostle and his companions in the evangelizing work had the spirit of God resting upon them, they were able to discern who among the brothers had the necessary spiritual qualifications for being overseers or elders. As Jesus Christ had spent much time in prayer before choosing the 12 apostles, Paul and his associates prayed before making final selection of those whom they appointed to serve as elders. Through prayer,

What Is Involved in 'Appointment by Holy Spirit'?

they sought the guidance of the holy spirit. (Luke 6:12, 13; compare Acts 6:6.) The actual appointing was done by means of a symbolic act. Paul and others who were already elders laid their hands on those who would start rendering special service in the congregation. (1 Tim. 4:14; 2 Tim. 1:6) This served to impress on the men designated to serve that their appointment was through spirit-directed men. Because those making the appointments had the spirit of God and sought divine direction, elders were appointed by holy spirit. In our day, men involved in making recommendations and appointments seek to be guided by the spirit-inspired counsel set forth at 1 Timothy 3, Titus 1 and 1 Peter 5.

In view of the fact that humans are involved in the appointment of elders, there is a possibility of choosing an unqualified man to serve, for humans are not able to read the heart. That is why the apostle Paul cautioned Timothy: "Never lay your hands hastily upon any man; neither be a sharer in the sins of others; preserve yourself chaste." (1 Tim. 5:22) If he had acted prematurely in appointing an elder, Timothy would have had to bear a measure of responsibility for whatever wrongs such an unqualified man committed.

Today, too, the matter of sharing in the sins of others needs to be given due consideration before any man is chosen to serve as an overseer. We should never forget that the congregation is God's, purchased with the blood of his Son. Therefore, if there be any mistreatment of the flock, the men responsible as well as those who shared in choosing unqualified persons will have an accountability with the Most High, who purchased the flock at great cost to himself. So men having any share in the making of appointments need to be very conscientious in letting themselves be guided by God's Word and his spirit.

Members of the congregation rightly follow the lead of faithful spirit-appointed overseers. This is in harmony with the inspired counsel: "Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account; that they may do this with joy and not with sighing, for this would be damaging to you."—Heb. 13:17.

However, it should be noted that, when Paul spoke to the elders of the Ephesus congregation, he was not stressing the attitude of the congregation toward the elders. Rather, the elders were being reminded that, by reason of their appointment by holy spirit, *they were accountable to the Source of that spirit for their actions*. They were under obligation to follow the lead of God's spirit in discharging their responsibilities in the right manner and with the proper attitude.

Paul's own example forcefully illustrates what it means for a man to recognize that he has been appointed by holy spirit. The apostle Paul saw to it that he imparted "all the counsel of God," not holding back anything that was vital to a person's acting in a divinely approved way. Never did the apostle use his position to further selfish ambition or to gain money or possessions from the brothers whom he served as a humble slave. Though he deeply appreciated voluntary material assistance, Paul did not seek such. He labored with his own hands to get the necessities of life. The apostle spent himself completely in behalf of his brothers, devoting both days and nights to encourage them. So great was his love for them that he was not ashamed to shed tears in their presence while admonishing them. Because he loved his brothers, Paul remained firm for what was right, not holding back in giving strong reproof when necessary.—Acts 20:27-35; compare 1 Corinthians 4:21; 5:1-13.

The manner in which the apostle dealt

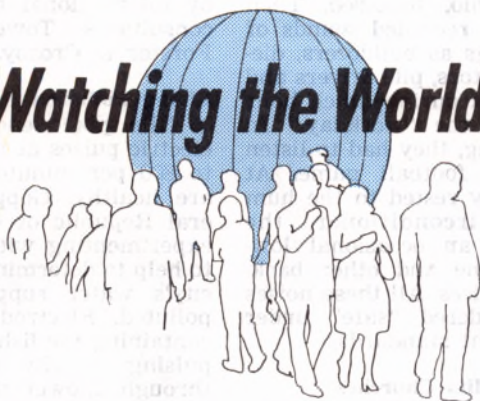
with believers at Ephesus was not an exception. It was the way in which he customarily discharged his obligations as a shepherd. For example, to Christians at Thessalonica, he could write:

"At no time have we turned up either with flattering speech, (just as you know) or with a false front for covetousness, God is witness! Neither have we been seeking glory from men, no, either from you or from others, though we could be an expensive burden [*"be on our dignity," marginal reading*] as apostles of Christ. To the contrary, we became gentle [*"babes," marginal reading*] in the midst of you, as when a nursing mother cherishes her own children. So, having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us."—1 Thess. 2:5-8.

Members of Christian congregations today have no difficulty in cooperating with elders who seek to imitate the Christlike pattern of the apostle Paul. Such elders have no desire for glory but are genuinely interested in slaving for their brothers. They are neither a financial burden to their fellow believers nor a burden by insisting on their own "dignity," assuming a superior air toward other members of the congregation. They are "gentle," yes, as unassuming "babes" among their brothers, not lording it over anyone. Like a nursing mother who puts the interests of her child ahead of her own interests, such elders are willing to expend themselves fully within the framework of their limitations.

Faithful elders realize that a failure to labor unselfishly for the congregation would mean proving false to their appointment by holy spirit, for the spirit produces love, an unselfish interest in the welfare of others. Thus, appointment by holy spirit involves a selection of qualified men under the guidance of the spirit as well as a recognition of accountability to the Source of the spirit.

Watching the World



“Long Overdue” Pardon

◆ President Carter recently pardoned one of Jehovah's Witnesses who had been imprisoned for three years during World War II for conscientious refusal of military service. More than half of a \$10,000 fine he steadily had been paying was canceled. Reporting on the matter, Michigan's *Macomb Daily* interviewed the man's neighbor, who “said the pardon for his friend was long overdue.” Noting his own feelings, the neighbor remarked: “I don't feel the way he does about fighting. . . . but a man has to follow his conscience.” The neighbor also observed: “If he'd have been somebody that just wanted to get out of it like a lot of those kids who went to Canada, that would have been one thing. But he was born and raised that way and doing what he believed was right. Here's a guy that for 35 years has tried his darndest to do what was best for the community and never complained about the treatment he got from the government.”

Huge Commitments

◆ The public debt of the United States government, passing the \$800 billion mark, is expected soon to be one trillion dollars. However, this is not the only financial obliga-

tion the government has. *The Wall Street Journal* reports that the government is obligated for a total of nine trillion dollars. In addition to the public debt, there are loan guarantees, insurance commitments, pension obligations and others. Each taxpayer's share of this burden would amount to \$113,000. In a serious economic depression the government no doubt would have to default on some or most of these obligations, as such a sum is far beyond the government's capacity to handle.

New Latin Bible

◆ The Roman Catholic “Saint” Jerome's famous Latin Vulgate translation of the Bible has been formally replaced by a new Latin version 13 years in the making. “The new version appears to contain no startling departures from the ancient texts,” reports the *New York Times*, “but it brings the language up to date and incorporates the wealth of scholarship done since Jerome, who died in 419, completed his 30-year labor.” For centuries until common-language translations were produced, Jerome's Vulgate was the only Bible used by the church. This left the common man who did not understand Latin without any access to God's written Word.

Fertility Festivals Return

◆ In April, Japanese worshippers of the fertility deities Kanamara-sama conducted their annual celebrations. Such ceremonies had been prohibited for many years until the early 1960's because the government feared that others would consider them barbaric. However, in recent years “festivals openly displaying phallic [male organ] and vulgar symbols are celebrated in many parts of Japan,” says the *Mainichi Daily News*. “Mores and government control have changed so much since the [prohibition] that foreigners are now given a warm welcome,” and even “participate in the festivities.”

Hear Today, Deaf Tomorrow

◆ Many youths do not believe that highly amplified popular music damages their hearing because they fail to notice any difference in their hearing ability. However, R. W. Fearn of England's Leeds Polytechnic says that most youngsters would not notice the 10 or 15 decibel loss in hearing that affects many of them. But 20 or 30 years later, when their hearing may naturally decline, he says, this small loss could make the difference between hearing well enough or not. Fearn also stated: “My medical colleagues have found some people in their early twenties who have suffered a sudden and quite catastrophic hearing loss. By a process of exclusion this can only be put down to amplified pop music.”

Soviets and Transfusion

◆ *Soviet Life* magazine discussed recent advances in heart surgery through use of hypothermia—chilling the patient so that the heart can be stopped without using blood-circulation equipment. In an interview with surgeon Yevgeni Meshalkin, the doctor said: “We can now let the heart stop beating for 25 minutes, with no blood circulating, without damage to the brain

or the other organs of the body." In the article, *Soviet Life* also notes that "Hypothermia spares the patient blood transfusion," no doubt alluding to the medical hazards of this procedure.

Rebuilt Hand

◆ The New China News Agency claims that Chinese doctors have reconstructed successfully a man's right hand. He lost both hands four years ago. In a Shanghai hospital, the doctors covered a shaped stainless-steel palm with muscle, blood vessels and skin from his arm. Two toes transplanted from his feet became fingers. The 25-year-old patient was said to have normal feeling, and can eat, write and strike matches with his "fingers." U.S. expert Dr. William M. Harris of Massachusetts General Hospital says that similar attempts in America have not succeeded, though the individual techniques used by the Chinese are known. "The thing that is unique," he said, "was taking a series of existing techniques and assembling them in a new combination to solve a very difficult problem."

Noise Raises Blood Pressure

◆ What happens when experimental monkeys are subjected to the kinds of noises heard by typical 'blue-collar' workers? Over a period of three weeks, the animals' blood pressure jumped 43 percent. Dr. Ernest Paterson, a researcher from the Miami School of Medicine, said: "If I saw my blood pressure go up 30 percent on any kind of a sustained basis, I'd be scared." It is thought that high blood pressure may be linked to strokes, kidney failure and some forms of blindness. The experimental animals began their day with the ring of an alarm clock, the buzz of an electric razor and the background sound of a television show. Thirty minutes of rush-

hour traffic sounds, including a car radio, followed. Then occasional recorded sounds of such things as bulldozers, diesel generators, pile drivers and a cafeteria during lunch hour filled out the "workday." In the evening, they had to listen to a TV football game. At night, they rested to the hum of an airconditioner, the sound of an occasional low-flying plane and other background noises. All these noises are considered "safe" under government standards.

Inflation Hits Churches

◆ The General Synod of the Church of England recently raised prices for church weddings and burials. As of July 1, burials go for \$27 instead of \$22 and weddings for \$40 instead of \$32.

Similarly, in the United States, the Archdiocesan Priest Senate of Milwaukee, Wisconsin, raised prices paid for certain sacraments to priests who help out when the regular parish priest is unable to perform. Pay for hearing confessions and celebrating Mass was doubled. Some priests were unhappy with the "stipend system of receiving payment for the performance of baptisms, weddings, funerals and special masses," reports the *Milwaukee Journal*. One priest complained to the Senate: "The whole system really stinks. It amounts to trafficking in the Sacraments. We'll hear from our Protestant friends that we're selling the Sacraments—and they'll probably be right." Another observed that some priests even travel to states where the rates are higher.

Where Pay Is Highest

◆ Japan is now reported to be the world's most generous paymaster for manufacturing jobs. Sweden, Belgium and the Federal Republic of Germany also all pay an average hourly rate higher than the United

States, according to a study by international management consultants Towers, Perrin, Forster & Crosby.

Living Pollution Gauges

◆ Nile pike send out small electric pulses at a rate of 400 to 800 per minute when they are healthy. Göppingen, Federal Republic of Germany, is experimenting with these fish to help to determine when that city's water supply becomes polluted. Electrodes in tanks containing the fish detect their pulsing as city water flows through. Slower signals mean that they are becoming ill. "If the impulse rate drops below a critical point," reports *New Scientist* magazine, "an alarm sounds and the flow of water to the city may be interrupted until the cause of the trouble is dealt with." Freshwater fish previously used for this purpose had to be inspected and fed daily, whereas Nile pike need to be fed only once a week, and the electronic monitors do the inspecting.

Long Life Ends

◆ An Arab man from the Jordan's West Bank who recently died is said to have been 140 years old. Ahmad Abdel Fattah Esswetti had an estimated 223 descendants and "did not smoke or drink alcohol," says the Agence France-Presse news service.

Spare Body Parts

◆ Just how good are the metal and plastic replacement parts doctors are installing in people with increasing frequency? Orthopedic surgeon Dr. David Bachman, an authority on sports medicine, candidly observed: "Television would have us believe that medicine is ready to replace old, worn-out body parts with man-made replacements that are better than the originals. Sorry, but this is just so much bionic [nonsense]. The artificial knees and hips we work

with today can't take the stress and strain of most sports, and patients who have them are pretty much sidelined."

Offensive Television

◆ A study by the National Federation for Decency in the United States shows that 98 percent of all sexual scenes portrayed on television were outside of marriage. In a year of 'prime-time' viewing, those who watched television would be exposed to nearly 20,000 blatant or suggestive sexual scenes. The report also noted that in scenes where a beverage was being used, alcohol was the drink most shown. Thus, one cannot escape the conclusion that people, especially impressionable young persons, who have a steady intake of television are being conditioned toward sexual immorality and alcoholism.

Abortions Rise

◆ The Population Crisis Committee of Washington, D.C., says that now one out of four pregnancies throughout the world ends in abortion. One estimate is that, yearly, abortions number at least 40 million, half of which are illegal. These illegal abortions are a leading cause of death among women of childbearing age. The Committee says that it expects the incidence of abortion to rise as more people want smaller families, coupled with a lack of alternative family planning services and a growing number of women in the childbearing age.

No Cure

◆ About five million Americans already have a type of venereal disease that has no known cure, says Dr. William Cunnick, Jr., president of the

American Social Health Association. And the disease is spreading rapidly. It is caused by the virus herpes simplex type 2, and is manifested by sores in the genital region. Outbreaks may last from two to five weeks and are said to be "excruciatingly painful." If a pregnant woman has internal herpes sores at the time of giving birth, there is a strong chance that her infant will get the disease, and more than half of such babies die or are brain-damaged. Infected women are also five times more likely to develop cervical cancer. "If ever there was a health reason to stop having sex with many different people," says the American Social Health Association, "genital herpes is it." Hence, living up to the Bible's high standard of morality by avoiding fornication, adultery or homosexuality is the best protection.

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